TE TĀHUHU O TE MĀTAURANGA
MINISTRY OF EDUCATION

Te Tamaiti Hei Raukura

LITERATURE REVIEW

June 2020

He Mihi

This paper was commissioned by the Ministry or Education and developed by expert practitioners and leaders with the competence, knowledge and expertise in Māori-medium education, pedagogy, effective teaching practices, curriculum knowledge, mātauranga Māori and aromatawai.

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Please note all ideas within this paper will continue to evolve and develop over time, and should not be considered final.

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ABSTRACT

Child-centred curriculum is the main topic for this literature review. Researching literature that exists in Aotearoa New Zealand first and foremost is the method by which the authors have undertaken to set the tūāpapa, the foundation for this review. The purpose of this is to highlight what is already happening here at home before looking abroad to critique, evaluate and add to the research.

Mātauranga Māori in the traditional and contemporary modern-day sense is briefly discussed at the beginning. This sets the scene for discussing assumptions about epistemology or theories of indigenous knowledge as well as methodologies of kaupapa and mātauranga Māori. A brief account of Māori-medium educational settings and initiatives to revitalise te reo Māori is also provided to set the foundation for this review. Aspects about 'the child' and a child-centred approach from a Māori perspective are then discussed to provide understanding about the meaning of this approach and how it is enacted here in Aotearoa. Research from indigenous and international communities will then be drawn on to provide perspectives from other settings. Issues about equity will also be shared followed by knowledge and skills required by Māori students to flourish in the 21st century.

In reviewing this literature, we aim to better understand child-centred curricula, what it means, how it is designed, how it is enacted and more importantly how it is developed sensitively and responsively for the different backgrounds and experiences of students. Another key factor is to understand how a child-centred curriculum captures what societies value and how curricula can reflect and enact these values.

All of this knowledge provides insights into the varied landscape of education and creates pathways for considering ways in which the needs of Māori-medium learners and graduates are met for them to prosper in the 21st century.

MĀTAURANGA AND KAUPAPA MĀORI

A Brief Insight

In a recent position paper about mātauranga Māori, Royal (Ministry of Education, 2019a) asserts that an agreed definition of mātauranga Māori does not exist despite its widespread interest and use. He instead offers an orienting statement as a starting point for productive discussions and debates to springboard from.

Royal (Ministry of Education, 2019a) talks about mātauranga Māori as a body of knowledge brought to Aotearoa by Polynesian ancestors of present-day Māori. From the lived experiences in Aotearoa, this body of knowledge held by our Polynesian ancestors grew and changed as they adapted to life on this new island. No-one, however, could foresee the considerable change that was to take place following the arrival of Europeans in the 18th century. At first, changes to mātauranga Māori were positive, but as European colonisation took hold, this knowledge became gravely endangered.

> "Although severely impacted by European colonisation, the mātauranga Māori continuum was never entirely lost as important fragments and portions – notably the Māori language - remain today. These fragments and portions are catalysing a new creative period in Māori history and culture and in the life of the New Zealand nation."
>
> (Ministry of Education, 2019a, p. 23)

The evolving nature of mātauranga Māori is also supported by Hirini Moko Mead (2016, pp. 337 – 338) who states that

> "The term 'mātauranga Māori' encompasses all branches of Māori knowledge, past, present and still developing. Mātauranga Māori has no end: it will continue to grow for generations to come ... it comes with the people, with the culture and with the language. Mātauranga Māori is and will be."

Mātauranga is thus constructed by a person from an aspect of the world, based on how they perceive and understand that aspect of the world. Mātauranga Māori is about a Māori way of being and engaging in the world, using tikanga and kawa to examine, analyse and understand the world. Mātauranga Māori is based on ancient values of the spiritual realm and is constantly evolving as Māori continue to make sense of their existence in the world (Royal, 2005).

Understanding and explaining how we know what we know is called epistemology (Crotty, 2003). Epistemology, or theory of indigenous knowledge as Royal calls

it (2005) is about how one experiences the world and thinks deeply about those experiences. It is also essential to be aware of and provide a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate (Maynard, 1994 in Crotty, 2003).

An epistemological version of validity can be promoted by Kaupapa Māori research which advocates for and articulates 'space' in which Māori can deconstruct generally accepted theories about power and knowledge as they relate to Māori (Royal, 2005). Furthermore, Kaupapa Māori is based on a Māori worldview that rejects outside control over what constitutes authority and truth. This approach to validity locates the power within Māori cultural practices where what is and is not acceptable research is determined by the research community (Bishop, 2005). Therefore, the verification of research, the authority of research, and the quality of its representation of the experiences and their perspective of the participants are judged by criteria constructed and constituted within Māori culture (Bishop, 2005). Moreover, Irwin characterises Kaupapa Māori as "research, which involves the mentorship of elders, which is culturally relevant and appropriate while satisfying the rigour of research" (cited in L. T. Smith, 1999, p. 184).

Being guided and inspired by the mentorship and wisdom of our ancestors and elders is good for us as a people argues Royal (2004; 2005). It is important though that we remember the world we live in is very different from the world of their time. Their knowledge reflects their experience and we too are at a new place in time, filled with new experiences in the 21st century (Royal, 2005).

TE TAMAITI, TE MOKOPUNA

Ehara taku toa i te toa takitahi, engari he toa takitini.

My strength is not that of a single warrior, but that of many.

This *whakataukī* (proverb) defines the combined efforts of many as more productive than just the individual in each situation. Fundamental to the combined efforts of many are the aspects of *kotahitanga* (unity), *manaakitanga* (expressions of respect or kindness), and *whanaungatanga* (expressions of support and love within a family). Leadership is also an important aspect that is best described in Māori as *rangatira* (leader). Rangatira comprises two distinct words – *ranga* is a derivative of the word *raranga*, which means 'to weave', and *tira* simply means 'a group of people'. Hence, translated, a *rangatira* is a person who can weave a group of people together in the pursuit of common objectives. Moreover, this *whakataukī* encapsulates the concepts of *whaikoha* (respect) and *manakohanga* (acknowledgement) – respect for those who are both leading or helping as well as acknowledgement of what they have taught you. The importance of these aspects is captured in Haig's (1997, pp. 40 – 41) comment about growing up with the old people:

> "They'd say to me, 'Titiro, moko! Whakarongo, moko!' … I learnt to say yes, never to say no to my old people, and that was what I was taught by my grandfather – accept what they have to say. I am grateful for that because they were trying to get me to maintain my Māoritanga, and that's how they did it."

An earlier comment on the role of children was from one of the very first missionaries, Reverend Samuel Marsden. In the early 1800s, Marsden observed the interactions and relationships between children and chiefs and noted that:

> "The chiefs take their children from their mothers' breast to all their public assemblies. They hear all that is said upon politics, religion, war &c [sic] by the oldest men. Children will frequently ask questions in public conversation and are answered by the chiefs. I have often been surprised, to see the sons of the chiefs at the age of 4 or 5 years sitting amongst the chiefs, and paying such close attention to what was said … There can be no finer children than [those of] the New Zealanders in any part of the world. Their parents are very indulgent, and they appear always happy and playful, and very active."
>
> (Salmond, 2017, p. 114)

The bringing together of our old people and mokopuna was also the essence of kōhanga reo (language nests), an important movement for maintaining our Māoritanga, our language and addressing "issues of educational failure, socio-cultural disruption and identity interference due to colonisation" (Skerrett & Ritchie, 2019, p. 52). Elders fluent in te reo Māori were

brought together with their mokopuna, and their parents, following the Māori model of whānau development (Royal-Tangaere, 2018). Kōhanga reo was described by Māori leaders as "a social justice movement, a manifestation of tino rangatiratanga (self-determination) under the Treaty of Waitangi." (Te One, 2013, p. 11). The movement was also touted as an example of a solution to the existing system of education that disadvantaged Māori, a solution that was by Māori, for Māori (Te One, 2013). The first kōhanga Reo opened in Pukeatua, Wellington in April 1982 (Te Puni Kōkiri, 1999). Overall, the kōhanga reo movement focused on immersing pre-school children in te reo and tikanga Māori, empowering tamariki, whānau, hapū and iwi to maintain te reo and supporting its survival (Te One, 2013). The following kōrero was expressed by Dame Te Atairangikaahu, patron of Te Kōhanga Reo, about the aspirations of our Māori language with the advent of kōhanga reo.

Mā te reo e taea ai e ngā mokopuna te taumata o te ao Māori, o te ao whānui hoki.[1]

The command of the [Māori] language by [our] young children will scale the heights of their Māori world as well as the world at large.

1. Quotation by Te Arikinui, Dame Te Atairangikaahu, Patron of Te Kōhanga Reo. Translation by Sir Tīmoti Karetū

REGENERATION OF TE REO MĀORI

A Brief Timeline

In the early 1800s, it is believed that nearly everyone in New Zealand spoke Māori, including the settlers from overseas (Te Puni Kōkiri, 1999). However, that began to change as more settlers came to New Zealand and did not learn to speak Māori. There was also a general trend for these new settlers to demand (and force) Māori to speak more English. By the 1970s, the Māori language was becoming the language of rural areas (Te Puni Kōkiri, 1999). According to Spolsky (2003), in 1945 one-quarter of the Māori population lived in the urban areas. By the 1970s only one-quarter remained in the rural areas. This was a time of great social change for Māori in their migration from rural to urban areas to provide labour for industrial developments.

It was predicted "Māori would be a language without native speakers once the contemporary generation of Māori speaking adults had passed on" (Ministry of Māori Development, 2003, p. 11). This prediction caused grave concern among Māori people, a concern highlighted in a survey conducted by the New Zealand Council of Educational Research between 1973 and 1978. The survey showed that only 18% to 20% of Māori were fluent in the Māori language and that most of these fluent speakers were elderly (Benton, 1981; Ministry of Education, 2009).

In response to the realisation of the serious plight for the language, a range of Māori-led initiatives began aimed at regenerating the Māori language, reasserting Māori identity and striving for tino rangatiratanga as a pathway to equity (Ministry of Education, 2019b; Ministry of Education, 2009; Reedy, 2000). In 1978, Rūātoki School became the first official bilingual school in New Zealand. Then in 1979, the Te Ataarangi movement, developed by Katerina Te Heikōkō Mataira and Ngoingoi Pewhairangi, was established to restore Māori language knowledge to Māori adults. It is based on Caleb Gattegno's 'The Silent Way' "...which is neither a structural nor a direct...method of teaching but a way in which everything and everyone serves one aim: to make everyone into the most competent learner" (Mataira, 1980, p. 48).

The education system in New Zealand during this time, the 1980s, was considered unresponsive to community needs, over-centralised and seen to have failed to deliver social and educational equity (Te One, 2013). Criticism about the administrative framework of the Department of Education had been growing from all corners of the political spectrum and within Māoridom. Assimilationist policies had fueled growing discontent among Māori people and spurred them on to develop more grass-roots revolutionary movements (Te One, 2013; Irwin, 1990).

With the success of the kōhanga reo movement, parents who had committed themselves and their children to the cause of revitalising the language were determined to continue the Māori language-schooling pathway (Reedy, 2000). Therefore, kura kaupapa Māori (Māori immersion schools) was the next step in the schooling sector for the language. The first kura kaupapa Māori, Te Kura Kaupapa Māori o Hoani Waititi, was established in Henderson, Auckland in 1985 (Reedy, 2000; Te Puni Kōkiri, 1999).

In the early 1990s, kura kaupapa Māori extended their services to offer secondary school subjects, resulting in wharekura. Māori language at the tertiary level was developed next as a result of the initiatives that occurred in the 1980s. According to Te Wānanga o Raukawa (www.wananga.com),

the Crown recognised Te Wānanga o Raukawa as a wānanga (tertiary institution) under the Education Amendment Act in 1993; however, it had been operating since 1981. In the years to follow, two more wānanga were established: Te Wānanga o Aotearoa (1993) and Te Whare Wānanga o Awanuiārangi (1997). Each wānanga focuses on mātauranga Māori, te reo Māori and their maintenance, development, and dissemination (Te Puni Kōkiri, 1999).

Building on from the changes to the education system in New Zealand during in the 1980s, administrative reforms, as well as curriculum reforms, began. At this stage, individual syllabi guided teaching and learning in New Zealand schools with each subject area developing independently (Stewart, Trinick & Dale, 2017). The word 'curriculum' itself stems from Modern Latin and relates to the word 'currere' with meanings including "the course of a race, a fast chariot, career" (Skerrett & Ritchie, 2019). In their article *Te Wai a Rona*, Skerrett and Ritchie (2019) unpacked the meanings behind the word 'curriculum' and felt that the main idea was around the "course of a race to the finish line. The course outlines (and controls) the content or the course it will take, the rules that regulate the race, and together they shape the outcomes" (p. 49). According to Ranginui Walker, "those who control the curriculum control the outcome of schooling" (1996, p. 3).

An example of this is the development of curricula for the compulsory schooling sector. *The New Zealand Curriculum* (NZC) was the first mandated national school curriculum released in the early 1990s. There was however no provision for schools teaching through the Māori-medium when the writing of the NZC started. The nature of school curriculum development, as argued by Pinar (2012), is not only philosophical but also political. It reflects the identity building of socio-historical processes at a personal and a national level (Pinar, 2012). The development of curricula for students learning through the medium of te reo Māori was lobbied extensively by Māori stakeholders. Voices were heard, resulting in Māori educationalists achieving limited authority to develop curricula for students learning through the medium of te reo Māori (Te Kanawa & Whaanga, 2005; Stewart, Trinick & Dale, 2017; Ministry of Education, 2019c). Limited authority meant that the framework used for the English-medium curriculum was to be used to write parallel Māori versions of the English-medium curriculum in the case of Pāngarau (Mathematics) and Pūtaiao (Science). The Te Reo Māori (Māori language) curriculum area was exempt due to the nature of the context although a Ministerial Advisory Group was appointed to oversee its development.

In 1994, the Pāngarau, Pūtaiao and Te Reo Māori curriculum documents were released for use in schools teaching through the Māori-medium. (For more information on these developments see Stewart, Trinick & Dale, 2017; Ministry of Education, 2019c). Considering Walker's (1996) comment above about those who control the curriculum control the outcome of schooling, control was political. Unbeknown to the writers of the Māori-medium curriculum documents at the time, the NZC was not just the first but the only curriculum given official status, the Māori-medium curriculum documents were not afforded this same status (H. Murphy, personal communication, June 11, 2020).

A dominant narrative that reinforces privilege and disadvantage based on Pākehā values has plagued our education system in Aotearoa for many generations. The impact of this dominant narrative is seen across the whole education system in the devaluing and rejecting of mātauranga Māori and te ao Māori, inequitable outcomes and racism and bias (Ministry of Education, 2018). Regardless of where in the world curriculum development takes place, it is agreed in the body of research that the technical exercise of developing curricula is rife with competing ideologies and conflicting influences to contend with (Pinar, Reynolds, Slattery, & Taubman, 1995) all while fundamentally pursuing answers to the question 'What knowledge is of most worth?" (McGee, 2004, p. 82). Regardless of these complexities, change is needed, and it is needed now.

In 2018, a Ministerial Advisory Group (MAG) for the Curriculum, Progress and Achievement (CPA) work programme was formed to provide independent advice on strengthening local curricula, student progress and information needs across the education system (Ministry of Education, 2019b). Māori-medium education was a separate focus for the Advisory group who highlighted three main recommendations for Māori-medium education. One recommendation was around equity and the need to address long-standing inequities such as those which occurred in the early 1990s with the development of the Māori-medium curricula.

> "Equity does not mean simply translating a core idea, way of working, or priority from one context to another. Rather, it means enabling different ideas, ways of working, and priorities to emerge. We, in Māori-medium education, want an approach to curriculum, progress, and achievement that recognises education as a means toward realising Māori aspirations for academic success, language, culture, and wellbeing that hold true across generations."
>
> (Ministry of Education, 2019b, p. 25)

To address issues of equity for Māori-medium education, the MAG (Ministry of Education, 2019b, p. 8) advises that we need:

- the national Māori-medium curriculum describe teaching and learning in ways that reflect what kura whānau, hapū, and iwi deem to be important for their children and young people
- a broader definition of 'success' for Māori-medium settings and clarification of the skills, knowledge, and attributes that underpin that definition
- to strengthen the capability of the sector in knowing how to support and advance those aspirations, both nationally and locally
- resources be directed to areas that are priorities for Māori-medium education.

Too many decisions and initiatives in Māori-medium education originate from English-medium education policy and priorities. We must challenge this and not assume that English-medium policy initiatives and priorities will always be appropriate, wanted or needed for Māori-medium education (Ministry of Education, 2019b). This way of thinking does little to support the aspirations of Māori to be self-determining in growing healthy young future leaders and their whānau for today and the future. A significant transformative shift in our education system is required to address the inequities, racism and bias that exist, our young leaders of the future deserve it, they need it to happen and so do we all.

CHILD-CENTRED PEDAGOGY

The Merriam-Webster[i] online dictionary describes 'child-centred' as "Designed to develop the individual and social qualities of a student rather than provide generalized information or training by way of prescribed subject matter —used of elementary or secondary education or schools."

The online Cambridge Dictionary[ii] describes 'child-centred' as a term "used to refer to ways of teaching and treating children in which the child's needs and wishes are the most important thing".

In 2000, Chung and Walsh undertook a literature review of the contemporary usage of the term 'child-centred pedagogy' and found forty meanings suggesting that a common consensus may not exist. They did, however, find three common ideological understandings from their analysis of literature between the late 1930s to the 1980s. These included Fröbel's notion of the child at the centre of his world; the developmental notion that the child is the centre of schooling; and the progression of the notion that children should direct their activities (Chung & Walsh, 2000).

A child-centred pedagogy stems from the work of people such as Fröbel, Dewey and Rousseau and is based on children's needs, interests, strengths, understandings and capacity (Wood, 2007). Children determine the direction of their learning in a child-centred curriculum by following their natural curiosities, interests and passion. Teachers provide support and facilitate the child's learning while also being sufficiently flexible to permit changes initiated by the children and educators working together (Community Child Care, 2011).

Ryan (2005, p. 99) supports these broad ideas and states that child-centred education begins with

> "The needs and interests of the child and responds to the unique characteristics of childhood. Teachers use their knowledge of how children develop to structure learning experiences that facilitate children's learning through play and discovery. Children, therefore, are viewed as active learners who require freedom from adult authority to explore ideas independently and make sense of their world."

Learners are recognised as a whole-person within a child-centred approach, rather than a student or recipient of discrete blocks of learning (Ministry of Education, 2017a). The cultural and social contexts of children and their families, and the connections between children, families and communities are also valued, reflected and highlighted in a child-centred approach.

Child-centred pedagogy is not without its share of criticism. In her article titled 'Critiquing child-centred pedagogy to bring children and early childhood educators into the centre of a democratic pedagogy' Langford (2010) discusses three ideas critiquing child-centred pedagogy, namely the powerless teacher and child, the illusion of the 'free and individual child', and the absence of authentic social relationships within a child-centred pedagogy.

Regarding the first critique, the 'powerless teacher and child', Walkerdine (1990) questioned the position of woman and child within a child-centred pedagogy and the relations of power it gives the free male child while constraining and regulating

i. Sourced from https://www.merriam-webster.com/
ii. Sourced from https://dictionary.cambridge.org/

the female teachers and girls. Walkerdine (1990), describes the 'child' within a child-centred pedagogy as male, active, free, autonomous and almighty and the female teacher as "passive to the child's active, she works to his play. She is the servant of the omnipotent child, whose needs she must always meet – the price of autonomy is woman. The price of intellectual labour (the symbolic play of the Logos) is its Other and opposite, work. Manual labour makes intellectual play possible. The servicing labour of women makes the child, the natural child, possible" (Walkerdine, 1990 cited in Langford 2010, p. 116).

In a child-centred approach, the child is free to pursue their interests, passions and curiosities whenever they choose. However, Burman (1994) and Cannella argue that the 'free child' is an illusion and maintain that it is the adults who control "the choices that surround children and the capacity for follow-through when choices are made" (Cannella, 1997, p. 121).

Adding to this critique is the idea of educational equity for all children irrespective of backgrounds. Ryan (2005) posed the question about whether educational equity was promoted by child-centred pedagogy. Moreover, Ryan (2005) was curious as to whether all children had access to a variety of learning experiences and opportunities to engage in learning in individual ways within child-centred pedagogy and undertook research focusing on the experiences of a girl and a boy during choice time in a child-centred classroom. The research found that "choice time and the kinds of play these children engaged in were also a discursive practice that perpetuated stereotypical gender differences that provided quite different opportunities for [the two children] to exercise authority in their world" (Ryan, 2005, p. 111 cited in Langford, 2010, p. 118).

Ryan (2005, p. 112) recommended that rather than:

> "Choice being conceptualized as freedom from adult authority, [teachers need to] focus on helping children understand the choices offered by different classroom discourses [i.e. What it means to be a boy or a girl] and the power effects of such choices."
>
> (cited in Langford, 2010, p. 118).

The third critique is based on the teacher's role as an observer and facilitator within a 'child-centred' pedagogy. This role is seen as limited, to have relegated the adult to the sidelines and lacking in the ability to develop authentic social relationships. According to Singer (1996), within a child-centred approach, children are removed to a separate child's world without adult participation, with limited opportunities to create togetherness and shared interests, therefore having nothing to think about or talk about or arouse curiosity from the teacher about the child's activities. Brooker (2005, p. 124) adds to this notion by stating that:

> "There is much more to 'learning' than endless repetitive shovelling of sand or shuffling jigsaws; that moving children's learning forward requires the intervention of 'more experienced others', adults and children who can support children in extending their existing knowledge into new domains. Without such interaction, children's play activities may keep them busy and occupied but fail to engage their thoughts."

This section has tried to provide a range of ideas and perspectives about what a child-centred approach means, looks and feels like while also adding in the thoughts of those who critique this approach and the reasons why.

CHILD-CENTRED APPROACHES TO CURRICULUM DEVELOPMENT

In the United Kingdom, the commitment to child-centred education emerged in the nineteenth century due to the growing concerns of abusive treatment of children within the lower and working classes (Wood, 2007). There were also concerns about the inability of 'the home' (families) to provide sufficient intellectual stimulation to satisfy children's natural curiosities and imagination. Thus, nursery provision outside of the home was promoted as a benefit for all children and the establishment of these settings were seen from the early twentieth century onwards (Wood, 2007).

One such setting was the Raleigh Infant School in Stepney, East London where they experimented with a 'child-centred' approach giving greater freedom and activity to young children (Wood, 2007). In 1946, headteacher at Raleigh Infant School, E.R. Boyce, wrote the following account of their experimental practices

> "At the first meeting of the Raleigh Infant School staff, we agreed to work for a 'child-centred' school, the development of the individual being our first concern. We decided that the artificialities of the school machine should invariably give way to the needs of the children. We looked forward to their development socially but determined to allow this to grow spontaneously in the atmosphere we would provide. Organization of large groups with set purposes was to be avoided. We hoped also that reading, writing and number, with other knowledge of the world around, would arise as interests from problems encountered during play, and from the practical necessities of self-chosen pursuits."
>
> (Boyce, 1946, p. 4, cited in Wood, 2007, p. 121)

Child-centred education has grown around the world in many different education settings and cultures. The levels and meanings of child-centredness within the different education settings also varies. One of the particularities of cultural differences is how we can often talk about the same thing but approach it from a different lens, a different perspective. Many countries have also been through cycles of reform, reconceptualising and redeveloping how to best educate their young, their leaders of the future. Thus, child-centred approaches, also referred to as 'open', 'radical', and 'progressive' have moved in and out of favour (Power, Rhys, Taylor & Waldron, 2018).

Curricula from Aotearoa, Australia, Wales and Scotland are presented in this section. Although the curricula and ideas presented do not purely focus on child-centred approaches, they do still strongly focus on 'the child', with ideas around the notion of the 'whole child', the child at the heart or the child at the centre. We also tend to find and hear about child-centred pedagogies being enacted within early childhood settings more than compulsory sector which is a gap within this literature review.

AOTEAROA NEW ZEALAND

TE WHĀRIKI (2017)

Within the early childhood sector in Aotearoa, approaches to curriculum had been developed in the 1980s but were generally not formalised (Te One, 2013). In the late 1980s, the Department of Education ran courses to develop its policy initiatives in early childhood education resulting in a proposal document for the development of *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa: Early childhood curriculum (Te Whāriki)* (Te One, 2013). As writers of *Te Whāriki*, May and Carr (1996), said that *Te Whāriki* was about protecting the interests of pre-school children as well as defining a curriculum for them.

A rūnanga matua (an advisory body) was appointed by the Minister of Education to oversee the implementation process from a Māori perspective (Te One, 2013). Tamati and Tilly Reedy were also writers of *Te Whāriki* and they, along with Te Rūnanga Matua, saw *Te Whāriki* as a guide to fulfilling the intent of the Treaty of Waitangi, while also representing and reflecting Māori politics and pedagogy. The lead writers of *Te Whāriki* challenged how previous government funding had "not so far addressed the need for a Māori curriculum" (Carr & May, 1990, p. 19), a shortcoming that the writers intended to redress (Te One, 2013).

In 1996, *Te Whāriki* was released and became the first Ministry of Education document published in both Māori and English. *Te Whāriki* was regarded as world-leading (Te One, 2013) and celebrated for its originality, its sociocultural and holistic approach to child development and pedagogy as well as its focus on indigeneity (Te One, 2013; Skerrett & Ritchie, 2019).

Te Whāriki is founded on the aspiration for all children to grow up, *"competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society."* (Ministry of Education, 2017b, p. 5)

Te Whāriki is a metaphor for a woven mat. Within the *Te Whāriki* document there are four guiding principles and five strands of essential areas of learning and development including:

PRINCIPLES:

- Whakamana (Empowerment)
- Kotahitanga (Holistic Development)
- Whānau Tangata (Family and Community)
- Ngā Hononga (Relationships)

STRANDS:

- Mana Atua (Wellbeing)
- Mana Whenua (Belonging)
- Mana Tangata (Contribution)
- Mana Reo (Communication)
- Mana Aotūroa (Exploration).

The principles and strands are interwoven by kaiako (teachers) alongside children, parents, whānau and their community to create a curriculum that is specific to each setting and the area where they reside (Ministry of Education, 2017b) (see Figure 1).

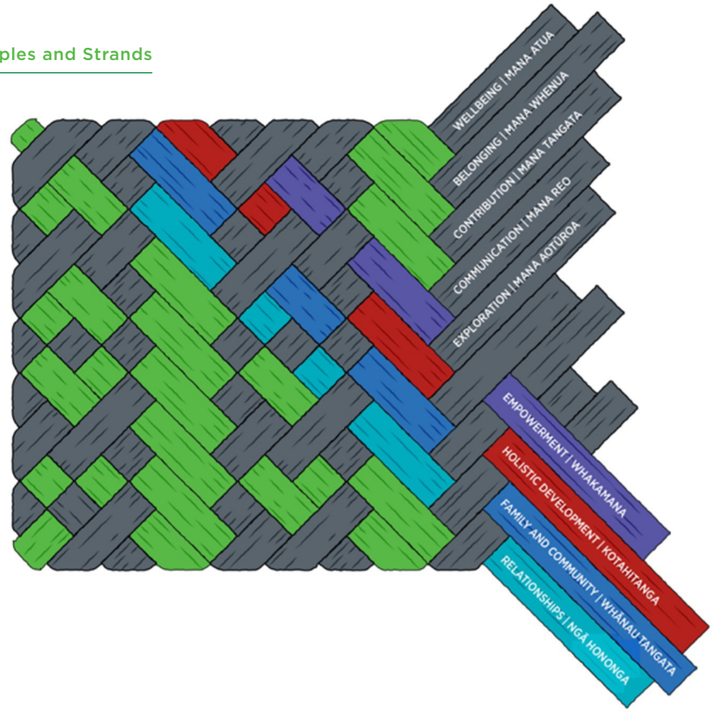
Twenty years after the release of the *Te Whāriki* curriculum document, a process was undertaken to refresh it, the first update since its original publication. In 2017, *Te Whāriki*[2] was made available to the public with changes to context, theory and practice. The update has a stronger focus on bicultural practice, the intentionality of curriculum design, the centrality of kaupapa Māori theory and its relationship to language, culture and identity as well as

community engagement (Skerrett, 2018). There are also now two documents namely *Te Whāriki* – for early childhood education settings – and *Te Whāriki a te Kōhanga Reo* – for kōhanga reo (Māori immersion language nests).

According to Skerrett (2018), there was a shift from "this is what we do here, to asking the following question: What learning is valued in this local community?" (p. 4), highlighting the importance of whānau and parents being engaged in their children's learning. *Te Whāriki* (2017) is also about supporting centres to design a curriculum that is "versatile, flexible and adjustable to where children are at. This moves us away from developmental theory and more towards sociocultural theories of teaching and learning" states Skerrett (2018, p. 4). Moreover, it encourages kaiako to develop mutually positive relationships with mokopuna, to take note of whānau pedagogies, and ways of being and knowing and to work with whānau to realise the potential of the mokopuna (Skerrett, 2018).

> "In Māori tradition children are seen to be inherently competent, capable and rich, complete and gifted no matter what their age or ability."
>
> (Ministry of Education, 2017b, p. 12)

Figure 1: Principles and Strands



2. Sourced from tewhariki.tki.org.nz

WALES

FOUNDATION PHASE FRAMEWORK (REVISED 2015)

Influenced by the apparent success of early years' programmes in Aotearoa (with *Te Whāriki*), in Scandanavia and Reggio Emilia, the Welsh Government introduced the Foundation Phase framework in 2010. The Foundation Phase framework saw a radical shift away from the previous competency-based approach and more towards a child-centred approach (Power, Rhys, Taylor & Waldron, 2018). Its child-centredness is evident from the outset by stating that the developmental needs of the child must be encompassed, and their holistic development, skills, knowledge and previous learning experiences held at the heart of any planned curriculum.

A developmental, experiential and play-based approach to teaching and learning is promoted by the Foundation Phase framework encouraging children to be creative and imaginative.

> "Children learn through first-hand experiential activities with the serious business of 'play' providing the vehicle. Through their play, children practise and consolidate their learning, play with ideas, experiment, take risks, solve problems, and make decisions individually, in small and in large groups."
>
> (Welsh Government, 2015, p. 3)

These experiences also enable children to develop an understanding of themselves and their identity through interactions and relationships with others that all help to build their understanding of their world (Welsh Government, 2015).

The curriculum is planned as a progressive framework for the whole time the child is in the early years setting. Traditional subject boundaries have been abandoned in the framework and in its place are the following seven 'Areas of Learning' (AOL):

- Personal and Social Development, Well-being and Cultural Diversity
- Language, Literacy and Communication Skills
- Mathematical Development
- Welsh Language Development
- Knowledge and Understanding of the World
- Physical Development
- Creative Development.

The framework espouses the need for children to have a broad, well-rounded and differentiated curriculum. Teachers are encouraged to keep the Personal and Social Development, Well-being and Cultural Diversity learning area at the heart of the Foundations Phase and develop this area across the curriculum.

The framework also promotes a balanced curriculum of structured learning from activities directed by the teacher and child-initiated activities, including play.

> "For children, play can be (and often is) a very serious business. It needs concentrated attention. It is about children learning through perseverance, attention to detail, and concentration – characteristics usually associated with work. Play is not only crucial to the way children become self-aware and the way in which they learn the rules of social behaviour; it is also fundamental to intellectual development."
>
> (Welsh Government, 2015, p. 4)

The Welsh Government aim to ensure that all children and young people have the best possible start in life through a comprehensive range of education and learning opportunities that are holistic in nature. The Welsh Government also highlight the need for children and young people to be listened to, treated with respect, and have their race and cultural identity recognised.

AUSTRALIA

EARLY YEARS LEARNING AND DEVELOPMENT FRAMEWORK (2016)

In Australia, reforms to early childhood education and care started in 2008 when the Labor Party took office with Kevin Rudd at the helm. Shortly after taking office, Rudd made a historic and highly symbolic apology to Australia's Indigenous Peoples and early childhood reforms were seen as a tangible outcome and commitment to improving the lives and futures of young indigenous children in Australia (Sumsion & Grieshaber, 2012). Within this reform, priority was given to the development of Australia's first national curriculum for children aged from birth to five years.

In 2016, a refreshed Victorian Early Years Learning and Development Framework (VEYLD Framework) was published for children aged from birth to eight years. This document visibly and specifically acknowledges the Aboriginal people as the traditional owners of the land and waters, the Aboriginal elders as knowledge holders and the Aboriginal cultures and their unique place in Victoria's past, present and future (Department of Education and Training, 2016, imprint page).

The VEYLD Framework is underpinned by the Ecological Model adapted from Bronfenbrenner. Within this model, the child is at the centre and is deemed to be unique, active and engaged in their learning and development within their local context, shaped by their family, culture and experience (Department of Education and Training, 2016).

The VEYLD Framework is based on three elements which are practice principles, outcomes and transition and continuity of learning. The image for the three elements (see Figure 2) was designed by Annette Sax, from the Taungurung Clan and the story description[3] written by Dr Sue Lopez Atkinson, from the Yorta Yorta Clan. The three elements place the child at the centre surrounded by kin, family and professional supporting their learning, development, health and well-being (Department of Education and Training, 2016).

Examples of what is included in each of the three elements[4] are as follows

Figure 2: Three elements of the VEYLD Framework

3. For a full description of the aspects within each element see https://www.education.vic.gov.au/Documents/childhood/providers/edcare/veyldframework.pdf
4. For more information about each element see https://www.education.vic.gov.au/Documents/childhood/providers/edcare/veyldframework.pdf

WITHIN THE ELEMENT OF PRACTICE PRINCIPLES:

- Bunjil the Eagle and Waa the Crow represent Aboriginal culture and partnerships with families.
- The symbols for land, water and people signify holistic and integrated approaches based on connections to clan and country.

WITHIN THE ELEMENT OF OUTCOMES:

- The yam daisy represents the survival of a strong Aboriginal identity.
- The family seated on the land also symbolises the child learning through their connection to and involvement with the community.

WITHIN THE ELEMENT OF TRANSITION AND CONTINUITY OF LEARNING:

- The river stepping-stones represent children and families in transition.
- The footprints and wheelchair marks symbolise all abilities.

The VEYLD Framework vision is for children to be connected with and contribute to their world, be confident and involved learners, be effective communicators and to have a strong sense of wellbeing and identity (Department of Education and Training, 2016). Identity is shaped by the various experiences' children are involved in, the relationships they have as well as the actions and responses from others. Questions such as 'Who am I?', 'How do I belong?' and 'What is my influence?' alongside the experiences children are involved in, help them develop an understanding of themselves and their sense of belonging (Department of Education and Training, 2009). The framework also emphasises the importance of building good relationships with families and communities and supporting children and their families as they transition across services (Department of Education and Training, 2016).

SCOTLAND

CURRICULUM FOR EXCELLENCE (2019)

In September 2019 Education Scotland published a refreshed Curriculum for Excellence which helps children and young people gain the knowledge, skills and attributes needed for life in the 21st century and is available in both English and Gaelic. Initially, separate curriculum guidelines were available for 3 to 5 year-olds and another for 5 to 14 year-olds. The Scottish Government wanted to make these guidelines more fit for purpose and removed unnecessary detail from the previous 5 – 14 guidelines and combined the 3 to 5 and 5 – 14 curriculum guidelines to ensure smooth transitions in learning.

The Curriculum for Excellence places learners at the heart of education and comprises four fundamental capacities aimed at helping children and young people to become successful learners, confident individuals, responsible citizens and effective contributors (see Figure 3[5]).

The Curriculum for Excellence aims to achieve a transformation in education in Scotland by providing a coherent, flexible and enriched curriculum for students aged 3 – 18 years and *"ensure that all children and young people in Scotland develop the knowledge, skills and attributes they will need if they are to flourish in life, learning and work, now and in the future, and to appreciate their place in the world"* (Education Scotland[6]).

In terms of ensuring what communities value in the curriculum, the schools and their partners are responsible for bringing the experiences and outcomes together and producing programmes for learning across a broad curriculum. It is also expected that the broad curriculum emphasises Scottish contexts, Scottish cultures and Scotland's history and place in the world (Education Scotland, 2019).

The Scottish Government (2019) also highlights the need for pre-school centres and schools to provide a coherent package of learning and support based around the individual learner and in the context of local needs and circumstances in partnership with colleges, universities, employers, as well as partner and youth agencies. Overall, the Scottish Government, through the Curriculum for Excellence aims to provide a coherent curriculum from 3 to 18 so children and young people have opportunities to develop the knowledge, skills and attributes they need to adapt, think critically and flourish in the world, today and in the future (Education Scotland, 2019).

Figure 3: The four capacities within the curriculum for excellence

5. Image sourced from https://scotlandscurriculum.scot
6. Sourced from https://education.gov.scot/education-scotland/scottish-education-system/policy-for-scottish-education/policy-drivers/cfe-building-from-the-statement-appendix-incl-btc1-5/the-purpose-of-the-curriculum/

TE TAMAITI HEI RAUKURA

A range of research exists (such as Ministry of Education, 2017a; The Economist Intelligence Unit Limited, 2017) that considers the skills and attributes students will need to flourish in the world as adults. Within a Māori worldview there are aspects that Māori ancestors have espoused as important throughout the generations which are still valid and valuable today as noted by Royal (2009):

> Despite its fragmentary and partial nature, pre-existing mātauranga Māori retains much value for Māori, for our nation and the world. We can make use of pre-existing mātauranga Māori to enable new creativity – one that honours and treasures the past responds appropriately to present opportunities and challenges and enables the creation of new possibilities, new knowledge to inspire a future.

Examples of these aspects are, but not limited to, te reo Māori, whakapapa, whanaungatanga, manaakitanga, kaitiakitanga and rangatiratanga. The need to not disregard our past and current ways of being, knowing and doing is significantly important. The Ministry of Education (2017c) supports and highlights the importance of acknowledging and respecting the existing contemporary and traditional Māori customs and knowledge that whānau and students bring with them. Moreover, they state that knowledge is valuable and embedded within beliefs, values and cultural practices and that schools should work with whānau, hapū and community to integrate their knowledge (Ministry of Education, 2017c).

Te Marautanga o Aotearoa identifies the need to consider choosing knowledge and skills relevant to the learner from the old world, the contemporary world and the new world as:

> "Knowledge from the old world has a real purpose as the foundation from which new knowledge is produced; learners need to understand that systems of knowledge are changing; there is an ongoing debate about which knowledge is valid; learners and families can create new knowledge"
>
> (Ministry of Education, 2017c, p. 13)

Murphy, Gray & Toia (Ministry of Education, 2017a) also argue that many 'essential' skills and areas of knowledge required by learners are identifiable in the current version of TMoA, however they are backgrounded in relationship to the key whenu (strands). They go on to state the need for learners to be confident and capable in the essential skills and knowledge while the understanding of content will be less important. The Economist Intelligence Unit Limited (2017), reinforces this idea and state that education will be about analysing and using information rather than just learning content. This notion is further supported by Tony Wagner of Harvard University who thinks that:

> "Content knowledge is becoming a commodity … the world no longer cares about what students know, but what they can do with what they know."
>
> (The Economist Intelligence Unit Limited, 2017, p. 8).

Digital technologies are creating new educational challenges for students and the world as a whole to work through and adapt to. Younger generations face a significantly different world in their future working and personal lives. Preparation for the future will involve students acquiring a suite of adaptable interpersonal, problem-solving and critical-thinking skills, to navigate an increasingly digital and automated world (The Economist Intelligence Unit Limited, 2017).

The Economist Intelligence Unit (2017) note that in order for students to flourish in the world they need interdisciplinary, creative, analytical and entrepreneurial skills. Moreover, they need leadership, digital and technical skills as well as knowledge of civics education locally and globally. According to the World Economic Forum as of 2020, the top 10 skills one needs to thrive in the fourth industrial revolution are complex problem solving, critical thinking, creativity, people management, coordinating with others, emotional intelligence, judgement and decision making, service orientation, negotiation and cognitive flexibility.

Within a national curriculum, success should be defined by the values society hold as important for their children and young people. As discussed earlier in this literature review, the Māori-medium education curricula were borne out of an English-medium curriculum framework. This means that they do not sufficiently reflect what Māori society values in educating Māori children or a Māori view of a child-centred curriculum (Ministry of Education, 2019b).

In re-imagining a new curriculum for the Māori-medium education setting, the CPA MAG recommend a greater emphasis on the social, cognitive, linguistic and cultural concepts that underpin learning across the wāhanga ako and support the academic success and excellence that whānau desire. Furthermore, they suggest framing the fundamental building blocks of learning and development in ways that recognise the whole child and the aspirations of whānau for their children, as Māori and as global citizens (Ministry of Education, 2019b).

In 2013, a group of Māori-medium professional learning and development providers, kura leaders and sector curriculum experts were attendees at a Ministry of Education led hui in Hamilton, New Zealand focusing on the proposed, at that stage, redevelopment of Professional Learning and Development (PLD). This meeting was a think tank initiated by the Māori-medium schooling team to elicit information from providers working in the Māori-medium space at the time. The outcome of this meeting was a conceptual framework focused on the tamaiti, the child called *Te Tamaiti Hei Raukura*. A framework that intimated that whatever work was being planned, proposed, implemented or undertaken there be a clear line of sight back to the tamaiti.

From a Māori perspective, the child is the carrier of hopes and aspirations between past and future generations. The expression, *Te Tamaiti Hei Raukura*, captures the essence of this notion. The raukura, or feather in this framework is personified as the tamaiti, as being a gift to the whānau, hapū and iwi. They are the physical manifestation of whakapapa, family and tribal histories. The tamaiti brings with them a range of characteristics and learning that influence, enhance and impact on their time in kura. This has been identified in the framework as key aspects of the tamaiti and their learning (Ministry of Education, 2017a). As educators we are conscious that the opportunities our children will have in the future are unknown. Even so we must be proactive in preparing our children for the unknown future that lies ahead and ask ourselves what the things are they need. Murphy, Gray and Toia (Ministry of Education, 2017a) have done just that with the framework *Te Tamaiti Hei Raukura* to support Māori-medium graduates to prosper in the 21st century.

Te Tamaiti Hei Raukura comprises four aspects: ko te tamaiti hei uri whakaheke, ko te tamaiti hei ipu kōrero, ko te tamaiti hei tangata, ko te tamaiti hei ākonga.

KO TE TAMAITI HEI URI WHAKAHEKE

is about the tamaiti developing cultural and linguistic confidence as the foundation for engaging in a global world.

KO TE TAMAITI HEI IPU KŌRERO

is about the tamaiti growing their ability to engage with and use a range of literacies such as te reo Māori, te reo Pākehā, technical literacies (financial, mathematical, STEM).

KO TE TAMAITI HEI TANGATA

is about the tamaiti growing and fostering aspects such as grit, determination, mental, physical, and cultural well-being as well as collaborating and having empathy.

KO TE TAMAITI HEI ĀKONGA

is about the tamaiti developing aspects such as learning strategies, risk-taking, innovative thinking, creativity, and relationships between things.

In accordance with a child-centred approach, Murphy, Gray and Toia (Ministry of Education, 2017a) further suggest the development of a curriculum where the tamaiti is active in the learning process which is also anchored on their needs and interests. The experiences of the tamaiti is the starting point, and they have opportunities to develop the self in an open and free environment.

Consistent with the notion of the 'child at the heart' is proposed by Langford (2010). However, unlike many representations of child-centred pedagogy who place the child at the centre alone with outside influences shaping them, Langford (2010) places children and the adults in their lives who support them in the centre together. In this way the child, their peers, teachers and families are active in co-constructing knowledge and skills and building relationships with each other in authentic and meaningful ways. This new construct therefore addresses concerns about the separation of children and adults in a child-centred pedagogy.

Penetito (2010) in his book *What's Māori about Māori Education?* shares his thoughts about the need for the education system to provide an education that the majority of Māori could feel good about and describes two basic criteria. The first being that the person could see themselves growing and developing in a way that is meaningful for them and the second allowing the person to project themselves in their immediate surroundings and the world at large.

Although this review has briefly discussed a range of initiatives and movements that have and are occurring to support Māori students and their whānau in Māori-medium education settings one cannot fully hand on heart say that the education system is providing the education posed by Penetito. There is work to be done, there are inequities that remain.

CONCLUSION

Conceptually, this review has revealed a wide range of insights and considerations for supporting Māori-medium learners and graduates to prosper in the 21st century. An insight in to mātauranga Māori, its meaning, value and significance set the foundation. This brief introduction highlighted the importance of being guided and inspired by the wisdom of Māori ancestors and elders while also being conscious of and open to new knowledge being constantly created. The special bond between elders and mokopuna within te ao Māori was also discussed as a catalyst to the kōhanga reo movement and other manifestations of tino rangatiratanga that followed. These include kura kaupapa Māori, wharekura, whare wānanga and curriculum development for Māori-medium settings.

This review also provided descriptions of child-centred pedagogy and presented curricula from around the world that encompasses child-centredness to compare the ways these are developed and enacted. Of the three curricula that were presented, only one progresses through to the compulsory sector, the primary and secondary settings and as such is an area that could benefit from more research.

What can we take away from the overseas examples?

The examples provided in this review support a lot of what is espoused within *Te Whāriki* and *Te Tamaiti Hei Raukura* while at the same time being very different. They are all holistic in nature and highlight the need to provide children with a broad and varied curriculum in which to grow and flourish. As we do here in Aotearoa New Zealand, the VEYLD Framework from Victoria acknowledges their indigenous people, elders and culture strongly as does the Curriculum for Excellence. All examples place the child at the centre however the VEYLD Framework, *Te Whāriki* and *Te Tamaiti Hei Raukura* places the child at the centre alongside their whānau emphasising the importance of the collective to indigenous peoples.

Designing a school or centre-based curriculum is also promoted by *Te Whāriki* and *Te Tamaiti Hei Raukura* which is an important aspect sought by Scotland in their refreshed Curriculum for Excellence. They did this by providing less descriptive outcomes and practices which in turn meant there was more flexibility for teachers to cater for the varied and local needs of all children and young people.

The VEYLD Framework also catered for children to eight years however Scotland's curriculum catered for children from 3 years old up until they leave the compulsory sector and into careers or further study. Scotland's Curriculum for Excellence is therefore a model that could be examined further, in particular for *Te Tamaiti Hei Raukura*, as to how a child centred approach meets the varied needs of children and young people as they move throughout their education journey.

Overall, this review highlighted inequities that exist for Māori in our education system and the urgent need for these to be addressed. Māori-medium settings are repositories of Māori knowledge that provide a safe space for Māori to learn, thrive and grow as Māori (Ministry of Education, 2019). In re-imagining a new curriculum for Māori-medium education settings, *Te Tamaiti Hei Raukura* is introduced. This new curriculum is not borne out of an English medium framework, but rather stems from a Māori worldview and reflects what Māori society values and what whānau want for their children, as Māori and as global citizens.

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