Growing Cultural Respectfulness within Culturally Diverse Classrooms at Tertiary Level

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Aotearoa/New Zealand
Tena Koutou, tena koutou
Ko Taranaki tōku maunga
Ko Waitara tōku awa
Ko Tokomaru tōku waka
Ko Owae Waitara tōku marae
Ko Te Atiawa tōku iwi
Ko Ngati Rahiri tōku hapu
Ko Helene Connor tōku ingoa
No reira, tena koutou katoa

Greetings, greetings
My mountain is Mt Taranaki
My river is Waitara
My canoe is Tokomaru
My marae is Owae Waitara
My tribe is Te Atiawa
My sub-tribe is Ngati Rahiri
My name is Helene Connor
Greetings, greetings
Tena kotou katoa
Tihei Mauri ora

Ko rererangi Air New Zealand Boeing 777 te waka
Ko Medvednica te maunga
Ko Sava te awa
Ko Ngati Pakeha te iwi
Ko tangata Tarara te hapu

Ko Te Noho Kotahitanaga te marae
Ko Ngākau Māhaki te wharenuī
Ko Ksenija Napan toku ingoa
No reira, tena kotou tena kotou tena katoa
Diverse Population of Aotearoa/New Zealand

• Population just over 4.6 million.
• Approximately 74% identify as being of European descent
• The indigenous Māori are the largest non-European ethnic group, accounting for 14.9% of the population
• Asian ethnic groups make up 11.8% of the population
• Pacific Island decent make up 7.4%
• Middle Eastern/Latin American/African make up 1.2 percent of the population
• NB. These percentages come to more than 100% because people can identify with more than one ethnic group (N.Z. Statistics, 2014).
Bi-cultural context

• Biculturalism is based on a founding document between Tangata Whenua (Māori tribes of Aotearoa) and the British Crown
• Te Tiriti O Waitangi (Treaty of Waitangi) was signed on 6\textsuperscript{th} of February 1840
• In contemporary society, the treaty as a living document has evolved to relate to Tangata Whenua (Maori) and Tau Iwi (everyone else)
Te Tiriti O Waitangi (Māori version)
Treaty of Waitangi (English version)

• stresses the unique position of Māori as the country's indigenous people and as signatories to the Treaty of Waitangi, and also the role of European culture - stemming from the British Crown with whom the Treaty was made.
Te Tiriti O Waitangi / Treaty of Waitangi as a living document

• Viewing the Treaty as a living document acknowledges Tupuna (ancestors) who signed the Treaty and their descendants

• Viewed in this way the Treaty can be seen to metaphorically represent whakapapa (genealogy)
• Signed the Henry Williams version of the Treaty on 29 April 1840 on the schooner, the Ariel at Port Nicholson (Wellington), witnessed by Henry Williams and George Thomas Clayton
Principles of the Te Tiriti O Waitangi Partnership, Participation, Protection

• English version article 1 (partnership) Established crown sovereignty.

• Maori version article 1 (Partnership) Allowed authority of crown to govern.

• English version article 2 (participation) Tribal property rights.

• Maori version article 2 (participation) Tribal authority over cultural, economic and social resources.

• English version article 3 (protection) Royal protection and citizenship rights.

• Maori version article 3 (protection) A fair (equitable) share of society’s resources.
Culturally Responsive Bicultural Pedagogy

• Acknowledges Te Ao Māori (Māori worldview) as tino rangatiratanga (self-determination).

• Acknowledges a Māori learning framework which incorporates the taha hinengaro (mind), taha wairua (spirituality), taha tinana (body) and the taha whanau (family)

• Acknowledges whakapapa (genealogy) as a form of relational connection. Students can be given the opportunity to reflect on how their own whakapapa narratives can build relationality with their peers in class (eg. Re learning their pepeha and acknowledging everyone’s background)
What is Kaupapa Māori?

Kaupapa Māori is distinctive to Maori society and has its origins in the metaphysical......It is a body of knowledge accumulated by the experiences through history of the Māori people (Tuakana Nepe 1991).

Kaupapa Māori validates Māori knowledge and epistemology.
Graham Smith’s Principals for Kaupapa Māori Theory

• Aroha ki te tangata (respect for people)
• Kanohi kitea (the seen face, present yourself face-to-face)
• Titiro, whakarongo... korero (look, listen,... then speak)
• Manaaki ki te tangata (share and host people, be generous)
• Kia tupato (be cautious)
• Kaua e takahia te mana o te tangata (do not trample on the mana of people)
• Kaua e mahaki (do not flaunt your knowledge)
The meaning of bi-culturalism for an immigrant in Aotearoa/NZ

- Primacy of biculturalism to create a context where all cultures can thrive
- It is about Maori and everybody else
- A dynamic journey where we dance relationships
The three principles of Te Tiriti O Waitangi in tertiary education

• **Partnership**

  Respect and appreciation of indigenous wisdom and accepting Maori (tangata whenua – people of the land) as equal partners

  Co-operation, group assignments, self and peer assessment, learning contracts

  Three official languages
Protection?

• Government must protect whakapapa (genealogy); tikanga (cultural practices) and taonga (treasures), including protocols, customs and language.

• Academics are critics and the conscience of society and our job is to educate students who are going to be critics and conscience of society.
Participation

• Not be the same but have an increasing understanding of each other
• Cultural respectfulness may bring people together

Levels of participation:
• Manipulation
• Decoration
• Tokenism
• Externally assigned responsibilities
• Quota
• Consultation
• Shared decisions about the content and the process in education
• Commitment to biculturalism and student assumptions about multiculturalism
• An external need to pass the course and the internal need to learn new concepts
• Commodification of knowledge
• Domestic and international students
• Various academic competencies and prior knowledge – academic vs. life experiences
• The promise of dialogue and equality, a romantic idea about egalitarianism and importance of academic rigour and achieving standards
• Measurement? Assessment? Options?
• Embracing diversity not tolerating it or managing it!
These tensions could be addressed through a process where:

- Students create learning contracts to personalize learning outcomes into inquiry questions
- Presentations in pairs/trios with a person/s of a different culture to their own
- A written assignment addressing LO from their cultural and theoretical perspective reflecting on their transcultural social practice
- Power issues
- All voices need to be heard
- Is diversity something that needs to be managed or something that needs to be appreciated?
Diversity can be utilised as a main asset for growing cultural respectfulness

Course content and processes can be adjusted to suit a particular student group still retaining prescribed learning outcomes for specific courses
“Every object and being in the universe is a jar overflowing with wisdom and beauty, a drop of the Tigris that cannot be contained by any skin. Every jarful spills and makes the earth more shining, as though covered in satin.”
Waiata by Rangimarie Turuki Rose Pere, B.A., Dip Soc, L.Th., M.Phil, Litt.D.

A-i-o ki te Ao-ra-ngi x2
Ar-o-ha ki te Aorangi x2
Koa, koa, koa ki te Aorangi x2
Po-o-no ki te Aorangi x2
A-i-o ki te Aorangi. x2

• Peace to the Universe
  Love to the Universe
  Joy to the Universe
  Truth to the Universe
  Peace to the Universe