Assignment 1: Instructions

1. Take note of word limits and follow them closely.

2. All answers should be provided in one document and clearly numbered.

3. Write each answer using full sentences and paragraphs. An overall introduction and conclusion is not required for this assignment.

4. Use the APA referencing style to acknowledge the ideas of others, both in your answers and in a complete reference list at the end of your assignment.

5. Remember to complete the Assignment 1 Self-review and submit with your assignment.

6. When submitting your assignment electronically, please put your name, student number and the assignment number in the header or footer of your answer file.

7. If submitting your assignment by post, please ensure your name is at the top of every page, and/or clearly mark your disk with your name, student number, and the operating system and software used to create your work.

Note: The Open Polytechnic will not accept assignments emailed directly to lecturers, as there is no tracking system covering this route. Any assessment emailed directly to your lecturer will be returned unopened with the instruction either to resend through the 'Submit assessment' link on the Online Campus course page, or to print out a hard copy and mail it in the envelope supplied in your enrolment box.

Resources

Set texts are resources you must have in order to successfully complete the course. Set texts are not available from the Open Polytechnic Library.

There are four set texts for this course:

Podmore, V. (2006). *Observation: Origins and approaches to early childhood research and practice*. Wellington, New Zealand: NZCER.

Ministry of Education. (2017). *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa/early childhood curriculum*. Wellington, New Zealand: Author.

Ministry of Education. (2009a). *Kei tua o te pae: Assessment for learning: Early childhood exemplars*. Wellington, New Zealand: Learning Media.

Ministry of Education. (2009b). *Te whatu pōkeka: Kaupapa Māori assessment for learning: Early childhood exemplars*. Wellington, New Zealand: Author.

You can purchase the Podmore text from Tertiary Textbooks
http://www.vicbooks.co.nz

The remaining set texts are available as free downloads from the Ministry of Education website.

Te Whāriki:
https://education.govt.nz/early-childhood/teaching-and-learning/te-whariki/

Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars:
https://education.govt.nz/early-childhood/teaching-and-learning/
assessment-for-learning/kei-tua-o-te-pae-2/

Te Whatu Pōkeka: Kaupapa Māori Assessment for Learning: Early Childhood Exemplars:
https://education.govt.nz/assets/Documents/Early-Childhood/TeWhatuPokeka.pdf

Throughout this learner guide the set texts are referred to as Podmore, *Te Whāriki, Kei tua o te pae* and *Te Whatu Pokeka*, respectively.

Throughout this course you are referred to readings. These readings are at the end of your learner guide. Copies are also available on your online course page under **What will you read?** Where possible, the readings for this course reflect the most up-to-date literature on early childhood education. They are an integral part of the course, so it's important that you read them.

Open Polytechnic
KURATINI TUWHERA

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Professional Inquiry Portfolio

Professional Inquiry Portfolio

Your Professional Inquiry Portfolio (PIP) is a work in progress over the duration of the New Zealand Diploma in Early Childhood Education and Care (L5) or Bachelor of Teaching (ECE) (L7) programme.

The primary aim of this portfolio is to document your progressive acquisition of the skills, knowledge and dispositions required for early childhood teaching, as articulated in the Graduating Teacher Standards (Education Council of Aotearoa New Zealand, 2015) https://www.educationcouncil.org.nz/sites/default/files/gts-poster.pdf

Although the Professional Inquiry Portfolio is not graded, it is a mandatory programme requirement. This means that you cannot graduate from your programme unless you have contributed relevant course entries to your portfolio. Here's how the Professional Inquiry Portfolio will be assessed.
Your Professional Inquiry Portfolio will:

- be well organised and clearly presented
- demonstrate deepening professional understanding over time
- include a minimum of two pieces of evidence from each course:
    - include a date to identify when each piece of evidence occurred

Skip to main content

- show how each piece of evidence relates to a particular Graduating Teacher Standard or Standards
- include a brief rationale for its inclusion in your PIP.

Overall, your PIP will address standards from each category of the Graduating Teacher Standards:

- Professional Knowledge
- Professional Practice and
- Professional Values and Relationships

You will need to provide verification that the PIP has been seen and discussed with a lecturer at least twice a year (for each year of full time study).

Take time now to look back over your work for this course and select two or more items to include in your Professional Inquiry Portfolio.

Complete a rationale for each item you select. Your rationale should explain why you have chosen that particular item as evidence, and how it demonstrates a particular Graduating Teacher Standard(s). Remember to date each item. This will allow you to see changes in your professional skills, knowledge and dispositions over time.

Thoughts on this page?

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Module 5: Māori and Pacific research perspectives

Introduction

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This final module introduces Māori and Pacific research with children and their families. You will also examine the concepts of narrative assessment and reflective practice within Māori and Pacific research contexts.

Outcomes

What will you learn?

During this module you will learn how to:

- ▶ outline perspectives on research involving Māori children and their families
- ▶ describe kaupapa Māori perspectives on:
  - ▹ current assessment approaches
  - ▹ approaches to reflective practice
- ▶ outline perspectives on research involving Pacific children and their families
- ▶ describe Pacific perspectives on:
  - ▹ current assessment approaches
  - ▹ approaches to reflective practice
- ▶ discuss the implications of these for early childhood education and care practices.

Your learning will enable you to:

- ▶ discuss current research and literature involving Māori and Pacific children and their families.

Māori perspectives

Research involving Māori children and their families

Professor Linda Tuhiwai Smith, national president of the New Zealand Association for Research in Education, addressing the NZARE Conference 2009 at the Waiariki Institute of Technology Marae.

Appropriate approaches

Linda Tuhiwai Smith (Ngāti Awa and Ngāti Porou) provides helpful guidelines about research approaches and values. Her book *Decolonizing Methodologies: Research and Indigenous Peoples* (Smith, 1999) is cited widely both within and beyond Aotearoa New Zealand. She comments that 'in the New Zealand context' research involving Māori needs to consider not only:

▶ general standards that require research to be 'rigorous, robust, real, theorized, valid, reliable', but also

▶ important concerns about whether the research is 'useful, indigenous, friendly, and just' (Smith, 1999; Tuhiwai Smith, 2012).

Tuhiwai Smith affirms the validity of Māori knowledge, and also poses a series of questions. These reflective questions are examples of what we need to ask of cross-cultural research:

> Who defined the research problem?
> For whom is this study worthy and relevant? Who says so?
> What knowledge will the community gain from this study?
> What knowledge will the researcher gain from this study?
> What are some likely positive outcomes from this study?
> What are some possible negative outcomes?
> How can the negative outcomes be eliminated?
> To whom is the researcher accountable?

(Smith, 1999, p. 173)

You will find these questions useful during your studies, and they may well help to guide your reflections on research involving Māori children and their families.

Linda Smith (1999; Tuhiwai Smith, 2012) also describes four strategies towards culturally sensitive research:

1. The strategy of avoidance whereby the researcher avoids dealing with the issues or with Māori;

2. The strategy of 'personal development' whereby the researchers prepare themselves by learning Māori, attending hui and becoming more knowledgeable about Māori concerns;

3. The strategy of consultation with Māori where efforts are made to seek support and consent.

4. The strategy of 'making space' where research organisations have recognised and attempted to bring more Māori researchers and 'voices' into their own organisation.

When writing about research in a Māori context, Mutch (2013) cites Linda Smith's suggested four strategies, and then advises that:

> If you have no knowledge or experience of such matters, I suggest strategy 1 (avoidance), that is, leave research in Māori settings to those who have, or have earned, the right to conduct such research. If you need or wish to pursue this sometime in the future, then begin on strategy 2 (personal development), knowing that you will follow strategy 3 (consultation) when the time comes. If you are in a position to offer support for strategy 4 (making space), then this is the best way you can foster Māori research development (p. 68).

Māori concepts and values

It is important to acknowledge that that there is a range of Māori perspectives, and differing world views among Māori people. Identity ('who am I?') and place ('where am I from?') are essential considerations (Penetito, 2004b).

Some overarching values underpin research on children's learning and development within their families.

Activity 5.1

Values and principles/Ngā kakano

Turn to **Reading 5.1,** *The Value of Māori Ecologies in the Study of Human Development.*
(See the note about the author below.)

Take note of the values and principles that Macfarlane (2004) mentions and explains.
Then reflect on how these values and principles might influence early childhood
education and care practices.

Values and principles:

My thoughts about implications for practice:

Author note: Angus Hikairo Macfarlane (whose ties are with the Te Arawa waka and
its confederation of tribes in the central North Island) is Professor of Māori Research in
the School of Māori, Social and Cultural Studies at the University of Canterbury. In this
reading Macfarlane (2004, p. 41) discusses values and principles 'that exist within the
culture of Māori'.

Learning, teaching and te reo Māori

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Ako, concepts and implications/Te ako whānui

Now turn to **Reading 5.2,** *'Mā tōku Rourou' The Concept of Ako: Co-construction of Knowledge from a Kaupapa Māori Perspective*. In this article Tamati (2005) discusses the concept of ako (meaning both teaching and learning) and explains how narrative observations answer her three research questions about ako.

1.   As you read the article, make notes below to show your understanding of ako and other important concepts.

Concepts:

2. Reflect on the implications of this research for early childhood education and care practices and make notes below.

Implications for practice:

References:

As many writers explain, the revival of te reo Māori (the Māori language) and Māori culture is an issue of major importance (Penetito, 2004a; Reedy, 2003; Skerrett-White, 2004). You will find that this is a topic of a number of research studies involving Māori children and their families.

Next we will ask you to complete three readings so that you can answer the questions about kaupapa Māori research, assessment and exemplars in your professional inquiry portfolio.

Resources

Turn to **Reading 5.3,** *The Role of Arapū in Reversing Language Shift in Kōhanga Reo.*

The author and researcher, Dr Mere Skerrett (Ngāti Maniopoto, Ngāti Pukeko, Ngāti Pikiao and Ngai Tahu) is currently a senior lecturer in the School of Māori, Social and Cultural Studies at the University of Canterbury. Read her article, which describes a study that supports children's identity and language development within te Kōhanga Reo.

Kaupapa Māori perspectives on assessment and reflective practice

You will remember that in Module 1 you were invited to explore some useful, reputable websites to access research information.

On this site you can find a detailed definition, and a variety of examples, of kaupapa Māori research. In **Reading 5.4** you will read more about kaupapa Māori research and kaupapa Māori assessment in early childhood education.

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Resources

Now turn to **Reading 5.4,** *Kaupapa Māori Assessment: A Journey of Meaning Making.*

Lesley Rameka (Ngati Raukawa and Ngati Tukorehe) discusses a research and development journey with an early childhood centre, working towards kaupapa Māori assessment.

Turn to **Reading 5.5**, *The Philosophy of Te Whatu Pōkeka: Kaupapa Māori Assessment and Learning Exemplars.*

In this article Rita Walker describes the philosophy of *Te Whatu Pōkeka: Kaupapa Māori Assessment*, comments on its links with the principles of *Te Whāriki* and lists some key features that have implications for reflective practice.

Te Whatu Pōkeka

Find the contents page. If you are looking for the contents page in English, you will need to open the text at page 46 (on the electronic version scroll to page 46).

You will find there are two parts.

Step 1

Read part 1, which includes an explanation of the kaupapa or philosophy and the links between *Te Whāriki* (the early childhood curriculum) and *Te Whatu Pōkeka*.

Step 2

In part 2 you will find detailed accounts from each of five early childhood centres involved in the kaupapa Māori learning and assessment project. Read in detail **at least one** of these centre accounts.

Professional inquiry portfolio: What do you think?

Reflect on your readings and write in the spaces below. Then copy (and expand) your work into your professional inquiry portfolio.

What do I understand about kaupapa Māori research?

What do I understand about kaupapa Māori assessment?

(Include here the connections with cultural values and with *Te Whāriki*.)

How does kaupapa Māori assessment invite kaiako teachers to reflect on their practice?

(You will need to refer to at least one of the early childhood centre accounts in *Te Whatu Pōkeka*, taking note of the 'role of the adult'.)

References:

Further thoughts based on my experiences:

Pacific perspectives

Research involving Pacific children and their families

Pacific, Pasifika and Pacific Nations are all-embracing term for groups of people with cultural, language, and ancestral connections to islands in the Pacific Ocean. The main Pacific groups living in Aotearoa New Zealand are: Samoan, Cook Islander, Tongan, Niuean, Fijian, and Tokelauan. It is important to acknowledge and respect collective Pacific perspectives and recognise the diversity within these six groups (Samu, 2006).

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Next we will ask you to complete two readings so that you can answer the questions in **Activity 5.3.** These readings will help you understand Pacific students and the importance of building collaborative relationships with Pacific communities.

Resources

Turn to **Reading 5.6,** *The 'Pacific Umbrella' and Quality Teaching.*

In this article Tanya Wendt Samu (2006, p. 47) explains diversity and challenges teachers, from early childhood to tertiary education, to develop 'richer images of their Pacific students'.

Dr Cherie Chu, a senior lecturer at Victoria University of Wellington who is New Zealand-born and describes her ancestry as Tahitian and Chinese, extends the notion of diversity even further, to beyond the six main Pacific groups. In Aotearoa New Zealand there are also families from Tuvalu, the French Polynesian islands and Melanesia. Accordingly, Chu (2010) points out that:

> ...within education there is a need to understand context and the changing face of Pacific communities extending the term 'Pacific' to be inclusive of Melanesian, French Polynesia, and Micronesian groupings of people in Aotearoa. (p. 36).

Resources

Now turn to **Reading 5.7**, *Relationships with Pacific and Other Ethnic Communities*.

In this article, Dr Diane Mara reports on research concerned with collaborative relationships with Pacific communities.

Activity 5.3

Pacific learners and their families/Te mana o te Kahui ā Kiwa

Read and reflect on **Reading 5.6** and **5.7** and follow these steps:

Step 1: Think about Aotearoa as a whole.

Who are the Pacific Nations' peoples here?

What about your own local region (or the place where you live)? Who lives there?

Step 2: Note your thoughts about supporting Pacific Nations' learners and their families.

Step 3: Inviting discussion

It's time to join us for a discussion. Go online and click on the forum **Pacific Nations' learners**. In this forum you'll be briefly summarising your findings about Pacific learners and their families. Respond to **two** other learners (if possible, one of these learners should be from a region with different numbers of Pacific children and families from your own region).

Resources

Turn to **Reading 5.8,** *A Tongan Perspective on Development.*

Now read this piece by Dr Ana Koloto, who explains principles, values and the development of children and family members from a Tongan perspective.

Pacific perspectives on assessment and reflective practices

Assessment for learning

You will recall that in Module 3 you extended your knowledge about narrative assessment and discussed your third set text, *Kei Tua o Te Pae: Assessment for Learning Exemplars*. Some of the exemplars include Pacific perspectives. You will find some evidence of this if you take another look at Book 2 in the series: *Sociocultural Assessment He Aromatawai Ahurea Pāpori*.

Activity 5.4

Pacific perspectives in Kei Tua o Te Pae/Kei Tua o Te Pai me nga ariā ā Kiwa

Set text: *Kei Tua o Te Pae*

Turn to the contents page in Book 2: *Sociocultural Assessment He Aromatawai Ahurea Pāpori*.

Find 'Assessments in two languages'. Read this exemplar, which illustrates assessment in English and Samoan. Then write your comments under the headings below.

1. My comments about how this exemplar connects to principle(s) and strand(s) of *Te Whāriki*.

2. My comments about implications for early childhood education and care practice.

Reflective practice at Pacific Centres

Remember how, in Module 2 on observation, you read about an action research study in a Pacific early childhood centre, by Diane Mara and Feaua'i Burgess. Have you accessed the full report? Check our references at the end of this module.

From left: Tanya Wendt Samu, Valerie Podmore, Eneleata Tapusoa and Jan Taouma

Now we are going to introduce another action research study that took place at a Samoan-language early childhood centre. This will build on your knowledge of research and reflective practice at Pacific centres.

Resources

Turn to Reading 5.9 *Language, Culture, and Community: Action Research with Infants and Young Children at the A'oga Fa'a Samoa, an Early Childhood Centre of Innovation.*

The authors (summarise the history of the A'oga Fa'a Samoa (a Samoan-language early childhood centre) and outline the process of being one of the early childhood centres of innovation (COIs). New Zealand's early childhood COI programme started in 2003 and was discontinued in 2009.

As you work your way through **Reading 5.9** note how the authors set out their research questions, summarise their methods, and briefly present some important findings. Tanya Wendt Samu discusses the values and aiga principles evident in the research processes and findings. We invite you to think about these values and the key findings.

You will find many more details about the research, the principles, and the teachers' (faia'oga) reflections on their practice in the full report on this study. See the reference list.

Turn to **Reading 5.10**, *Beyond Participation: What we Learnt from Hunter About Collaboration with Pasifika Children and Families.* Read about this recent study that explores Pacific identities and perspectives in a mainstream early childhood centre. What did the researchers conclude about young children's rights and identities?

Activity

Professional inquiry portfolio: What do you think?

Reflect on your readings, then write in the spaces below. Copy (and expand) your work into your professional inquiry portfolio.

1.   What have I learned about Pacific perspectives?

2.   What have I learned about Pacific research with young children and their families?

3.   My thoughts on implications for early childhood education and care practices:

References:

Reading 5.1

The value of Māori ecologies in the study of human development

The value of Māori ecologies in the study of human development

Angus Hikairo Macfarlane

For Māori, development is deeply underpinned by values of wairua (spirituality), manaaki (care for others) and whanaungatanga (maintaining the family). These values are kept alive in rituals and stories, but they are also lived in everyday contexts, such as greetings and partings, blessing food before eating together, caring for one another's children, even sharing clothing, cars and other possessions. The concepts of sharing property (tātou tātou) and the Māori perception of time (ma te wā) have both a humorous and a serious side to them. Thus these concepts serve to emphasise the notion that there are ethnically linked ways of thinking, feeling and acting which are acquired through socialisation (Phinney & Rotharam, 1987).

The practice of sharing and the Māori perception of time are but two concepts which exemplify kaupapa whakaaro, or Māori theory, because they encapsulate the 'Māori way of doing things' (Smith, 1995). In my family, for example, my mother's mother (my kuia) had a significant role, giving a Māori name to me and my 12 siblings, her mokopuna. Such names are both a reference to the past (moko), and also express hopes for the future (puna). They are an aspect of whanaungatanga, just as my other names reflect my Scottish whakapapa. I recall, as a primary school student, the many months when I lived in the small sawmill town of Māroa with my favourite aunty, Aunty Joan, my Uncle Sam, and all my cousins. It was a far cry from the 'city lights' of Rotorua. But I became absorbed into their whānau easily. While the context was different, it was the kinship ties that controlled and directed things. My aunty became my mother and my cousins were my brothers and sisters. The sequel to this occurred when I attended Hāto Petera College in the 1960s. A different time and context, but the concept of whānau-whānui (extended family) allowed for kinship to occur on a very broad basis. While there were 120 of us from every iwi, we learned and played and sang together in the true spirit of kotahitanga (unity, togetherness). The sense of unity among the 'whānau' was very real. Such experiences are not peculiar to me, but reflect the sense of many Māori, that Māori have different ways of viewing the world. It is that kaupapa which will now be discussed.

At about the time Piaget and Vygotsky were beginning to write about developmental processes, another scholar, Makereti, also known as Maggie Papakura, was writing about a Māori ecological perspective of development. Makereti (1986) described Māori as a culture that put the people before the self. She considered this to be a key factor of Māori development. Makereti referred to the individual as being absorbed in the whānau, just as the whānau was absorbed in the hapū, and the hapū in the iwi. One of the most significant remnants of traditional Māori society is its inclusiveness and its dedication to the functioning and well-being of the extended family. The process by which whānau ties and responsibilities are strengthened is whanaungatanga. Whanaungatanga is an intergenerational support mechanism that can never be a passive process (Durie, 1994). Whanaungatanga necessitates active planning, economic contribution and redistribution of resources for the enabling of meaningful Māori development. Mason Durie contends that the ongoing tension between individual needs and aspirations and the values of the whānau group mean that the process of whanaungatanga has costs as well as benefits.

It is a stunning realisation that it is only in recent decades that psychologists have recognised the quintessential role of culture in the field of human development. The introduction of psychology in Aotearoa was part of the imposition of a colonial tradition that systematically undermined Māori social and cultural lore in favour of a euro–western worldview. The quality and integrity of Māori knowledge, and principles, was hierarchically relegated by euro–western psychological paradigms (Moeke-Pickering,

Paewai, Tūrangi-Joseph & Herbert, 1996) from the time of contact to very recent years. Indeed, serious consideration to Māori psychology is a relatively recent phenomenon in New Zealand tertiary institutions. Ethnocentrism has been defined as 'seeing other cultures from the perspective of one's own culture' (Howitt & Owusu-Bempah, 1994, p. 114). Eurocentrism is a particular form of ethnocentrism. According to these authors, the consequences of continuing eurocentrism in psychology include the potential impoverishment of the discipline, and the concern that this dominance of eurocentric psychology helps to legitimise worldwide inequality.

Another key idea contends that these activities take place within a larger, often different, contemporary system whose lack of understanding of a Māori way of doing things has sometimes been the stultifying agent for Māori development (Ritchie, 1992). This larger system would sometimes decide what was best for Māori and endeavour to define their worldview for them. Rogoff and Morelli (1997) insist that educators should adjust their ways of conceptualising issues and that there needs to be some re-evaluation of the theories on which many educational assumptions are based. They declare that many researchers in the field of culture and development have found themselves comfortable with Vygotsky's theory, which focuses on the sociocultural context. Vygotsky's theory offers a picture of human development that has social and cultural activities strongly linked. This is in contrast to the 'lone scientist' image provided by Piaget's theory.

Māori worldview: a theoretical framework

Conventional approaches to human development have adopted the practice of using 'categories' for bringing together pieces of information on a topic, and then chunking or clustering these into domains of development. While traditional euro–western theories of development have made excellent contributions to the discipline, their compartmentalised, seemingly absolute, approach is often incompatible with a Māori worldview. The fundamental domains in which developmental change takes place are usually presented as the physical, the cognitive, and the social (Vander Zanden, 1993), and these

can be loosely translated as taha tinana (physical domain), taha hinengaro (mental domain), and taha whānau (social development). Most Māori people would want to add taha wairua (matters of the spirit) to this list. Other euro–western writers study human development in terms of the lifespan stages which begin at the prenatal stage and end at later adulthood.

A Māori theoretical framework of development is more likely to propose the starting point to be Te Kore, when the earth was a void. This state was followed by Te Pō (the world of darkness), Te Ao Mārama (the world of light) and Tihe Mauriora (the beginning of a human's life on earth). There would be a series of relative (not absolute) transformations through the lifespan (see below), when a person may develop from mokopuna to tamaiti, from tamaiti to rangatahi and from pakeke to kaumātua. When a person dies, their spirit travels to Te Rēinga, the northernmost part of Te Ika-a-Māui, the place of departure for the mythical homeland of Hawaiki. Māori orators, on the marae, often encapsulate this phenomenon by addressing the person lying in state on the marae by the following, or some such similar utterances:

40

Hoea atu te waka ki Te Rēinga
Paddle your canoe to Te Rēinga

Piki atu he ara ki tua o te ārai
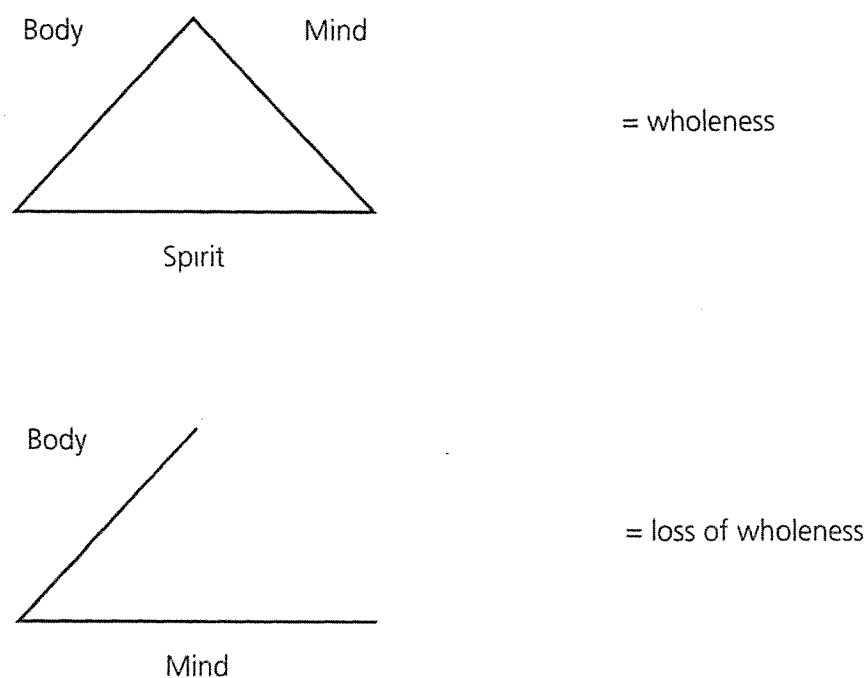Make a pathway to beyond the veil

Haere ki Hawaikinui, Hawaikiroa, Hawaiki pāmamao
Go to Hawaiki the great place, the magnificent place, the distant place.

This, then, is the end of what may be recognised as the human lifespan, but not the end of one's being.

The Māori holistic view of the world is often described as the state where body, mind, and spirit are not separate entities, but are interlinked to capture the concept of 'wholeness'. Irwin (1984, p. 6) illustrates the concept of 'wholeness' and 'loss of wholeness' by the full and the incomplete triangles as shown in Figure 2.2.
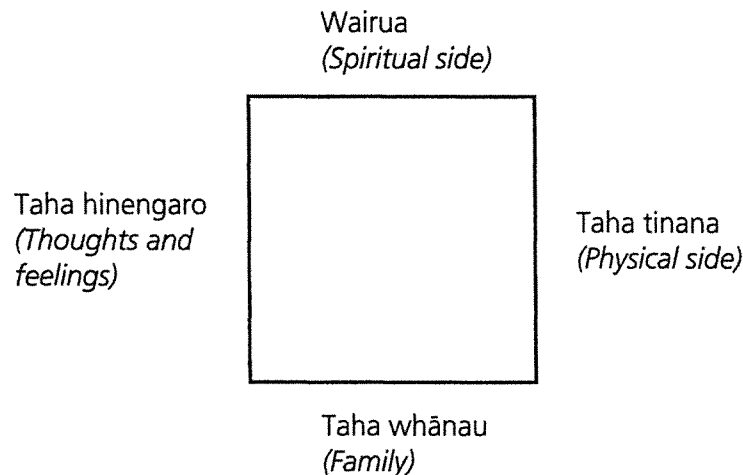
FIGURE 2.2   *Irwin's depiction of 'wholeness' and 'loss of wholeness'*

While Irwin's description of a holistic worldview is an effective one, his model is taken a step further by Durie (1994). Durie's model (see Fig. 2.3) has an additional side, whereby the completeness must include the concept, and reality, of whānau. This Whare Tapa Whā model is based on the four walls of a house, with each side complementing the others.

FIGURE 2.3 *Durie's extended model of 'wholeness'*

Wairua
(Spiritual side)

Taha hinengaro
(Thoughts and feelings)

Taha tinana
(Physical side)

Taha whānau
(Family)

The addition of whānau is significant, for it allows for the use of whakapapa (genealogy) to come into play. Whakapapa is the means by which there is interpenetration of the realm of humans into the realm of the dead and the realm of the gods. Whakapapa, according to Barlow (1991, p. 173), is 'a basis for the organisation of knowledge in respect of the creation and the development of all things'. The development of all things must, therefore, include human development. Whakapapa forges the inextricable link between the sacred and the secular, the living and the dead, the past and the present, the old and the young. Marsden (cited in King, 1992) describes the spiritual (higher order) world as preceding the material, physical world of Te Ao Mārama, and he too reiterates the capability of the realms to interpenetrate each other. Melbourne (1997) sees spirituality as synonymous with values. In this context what is valued socially, culturally, politically and educationally are the cornerstones of a Māori worldview; of their world and how they see it and believe it to be. Melbourne describes the practice of these beliefs as the rituals of encounter of the seen and unseen, the physical and spiritual worlds.

I am concerned about representing attitudes, beliefs and principles that exist within the culture of Māori, as they may not be the views held by Māori people generally. It is extremely difficult, therefore, to propose a theory of development from a Māori perspective. It may be useful, however, to put forward considerations of Māori development premised on the basis of traditional and contemporary Māori scholarship. This comparative exercise will attest to the notion that Māori knowledge has an integrity of its own (Durie, 1997a).

The main ideas in Māori development are the traditional beliefs and concepts and the values exerted through Māori social and tribal structures (see Fig. 2.4).

Consideration of Māori positions on human development is important because it emphasises to scholars that there is a place within a Māori framework for history and mythology, for kinship with nature and the afterlife, and for iwi, hapū and whānau. An appreciation of Māori concepts and values, history and traditions will enhance the possibilities of understanding a Māori way of life.