

LINKING KAUPAPA MĀORI THEORIES

Māori students enjoying and achieving success as Māori

Resistance and revitalisation

Kaupapa Māori emerged from a proactive movement of resistance to the hegemony of colonisation and the need to revitalise Māori language, culture and aspirations of self-determination. The essence of kaupapa Māori embraces a Māori worldview and uses Māori metaphor to illuminate a journey of transformation.

At its heart, kaupapa Māori relates to 'being Maori' and is deeply connected to Māori principles and philosophy. Kaupapa Māori takes for granted the legitimacy and validity of the beliefs and practices of Māori, the Māori language and the cultural, intellectual, political and social legitimacy of Māori people.

Key principles

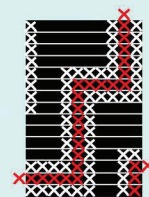
Distinguished Professor Graeme Smith identified the following key principles within kaupapa Māori:

1. tino rangatiratanga (the principle of self-determination)
2. taonga tuku iho (the principle of cultural aspiration)
3. ako Māori (the principle of culturally preferred pedagogy)
4. kia piki ake i ngā raruraru o te kainga (the principle of socio-economic mediation)
5. whānau (the principle of extended family structure)
6. kaupapa (the principle of collective philosophy)
7. Te Tiriti o Waitangi (the principle of the Treaty of Waitangi) and
8. āta (the principle of growing respectful relationships).

These principles were further added to by Professor Linda Smith when describing kaupapa Māori as it applied to research:

1. the principle of whakapapa, or the relationships between all things
2. the principle of te reo as a vehicle for articulating the Māori world view
3. the principle of tikanga Māori or how one behaves in a Māori world
4. the principle of rangatiratanga or autonomy and
5. again the principle of whānau.

In giving life to Ka Hikitia, Kia Eke Panuku endorses these principles and adds further principles in the educational space. They include the principle of *mana* – seeking ways to ensure that participants treat each other with the utmost respect while not avoiding making hard decisions; the principle of *pūmanawa moe* – seeking to unleash the potential that is in all of us, and in Māori students in particular; and the principle of *whakahou* – the principle of renewing and transforming.



Kia Eke Panuku
building on success

85% NCEA Level 2 & qualifications for tertiary education

Underpinning Kia Eke Panuku

In the *ako*: critical cycle of learning, there is always a return to where we have come from, but as with any return, where we have come from is never the same as where we left off. The principle of *ako*, however, provides us with opportunities to learn and reframe, to teach and share knowledge, to build and rebuild so that we are always moving forward and upward towards a more enlightened position – as the phrase ‘Kia Eke Panuku’ suggests, and as the metaphor of the *poutama* reflects.

Kaupapa Māori is one of the key theoretical frameworks that underpins the work of Kia Eke Panuku. This is significant in that we centre the work within Māori worldviews, Māori aspirations, preferences and practices; drawing from and building upon previous kaupapa Māori research.

Kaupapa Māori challenges Western ideas of what constitutes valid knowledge. Rather than abuse and degrade Māori ways of knowing, it allows Māori communities to reclaim ownership and support the revitalisation and protection of all things Māori. This enables Māori to take a proactive role in bringing about the changes that they identify as being important, and take responsibility for transforming their own conditions. They are therefore repositioning away from deficit positions about their status within colonisation, to positions of agency.

The Kia Eke Panuku response has been driven by Māori leaders who have invited Pākehā colleagues to support, and take a shared responsibility, to enable, Māori students to enjoy and achieve educational success as Māori.

In Kia Eke Panuku, we honour the vision of kaupapa Māori by embracing Māori metaphor to illuminate culturally responsive and relational pedagogy. We engage with the concepts of whanaungatanga, mahi tahi, kotahitanga, whakapapa, ako, wānanga and kaupapa, trusting that through a Māori worldview, we will find solutions. These Māori metaphors create a context for learning and action where possibilities abound, challenges are hit head on and rewards are deeply felt.

This document is part of the Voices from Kia Eke Panuku series, written by members of the team to support schools on their Kia Eke Panuku journey.