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Ki Te Ao Mārama: Experiences of Māori inclusion in English-medium schools

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KI TE AO MĀRAMA: EXPERIENCES OF MĀORI INCLUSION IN ENGLISH-MEDIUM SCHOOLS

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Abstract

Through the creation of a mātauranga Māori framework, termed Te Kūnenga, this review has investigated how Māori teachers and Māori students have experienced inclusion in English-medium schools in Aotearoa New Zealand. Reviewed literature included qualitative published research and government reports from 2004–2022, when Ministry-led initiatives and policies focused on supporting Māori to achieve success as Māori, an era I have termed Te Ao Mārama. The findings of this review show that Māori exclusion in schools continues to persist, particularly for kaiako Māori. The findings in this review identify the need for further research into the intersectionality of Māori identities and experiences in primary and secondary English-medium schools. Furthermore, this review emphasises the importance of biculturalism in English-medium schools and the inclusion and belonging of Māori to academic success.

Keywords

Māori teachers; Māori students; inclusive education; mātauranga Māori

Introduction

Māori pūrākau are narratives that carry the epistemological beliefs and constructs of Māori; they are used to interpret, maintain, and pass on knowledge (Lee, 2009). In this literature review, I have used the Māori creation pūrākau Te Orokohanganga to examine and analyse publications that present the experiences of Māori inclusion in English-medium schools. According to Te Orokohanganga, the creation story, in the beginning there was Te Kore: nothingness, or the long void of infinite potential. From Te Kore grew Te Pō: the night. Within Te Pō, thoughts, ideas, and desires began to stir. From Te Pō, came Te Ao Mārama: the world of enlightenment, where these thoughts became knowledge, wisdom and understanding (Reed, 2022). This is the pūrākau of Te Orokohanganga.

As an analysis framework, Te Orokohanganga allowed me to interpret my findings through *mātauranga Māori* (Māori knowledge) values and continue the traditional use of pūrākau as a means of sharing and protecting knowledge. I decided to use a mātauranga Māori centric framework to allow my research to be guided by Māori understandings of knowledge and knowledge production. Additionally, it is assumed that readers who are educators in Aotearoa have a basic level of fluency in te reo, and therefore English translations will not be provided for all kupu Māori in this review.

I have consciously decided to use the term “English medium” in this review to describe schools rather than “mainstream”. Milne (2013) states that the kupu “mainstream” implies normalcy and contributes to the normalisation of the dominant Pākehā culture, through which these schools were designed. This normalisation results in the dominant Pākehā culture becoming the baseline to which all other cultures are compared. To challenge colonialism and prevent it from causing further harm, Māori-designed schools were created in the 1980s (Bishop et al., 1998). These Indigenous schools are called Māori-medium schools. In order to address the hegemonic nature of the term “mainstream”, and prevent further neocolonial harm to Māori, I posit that we, as educators, instead use the parallel term and refer to these schools as English-medium schools.

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The experiences of Māori students in English-medium schools have been examined to support the development of culturally responsive pedagogy (Durie, 2003; Milne, 2013; Poutama Pounamu, 2020). Significant themes throughout the published research on Māori school experiences and culturally responsive pedagogy contain Māori exclusionary themes in English-medium schools, where students described having to “leave their Māoritanga at the school gate” (Poutama Pounamu, 2020, p. 1), and inclusionary themes with a strong focus on Māori achieving and succeeding as Māori (Durie, 2003). In this review, I have examined published qualitative research in order to understand Māori experiences of inclusion in English-medium schools.

As a parent, student-teacher, and friend to many in the teaching profession, I was interested in the current state of Māori inclusion in English-medium schools. With beginning teachers being prepared with basics in te reo Māori, and cultural competencies and understandings, I wondered whether these new tools supported Māori teachers and students to feel supported and included in English-medium schools. This review will focus on the period in English-medium schooling in which mandated educational policy has been dedicated to Māori succeeding as Māori in English-medium schools. This is the phase I have determined as Te Ao Mārama, the period of enlightenment. In this review, I have analysed the experiences of inclusion had by Māori teachers and students. I then discuss my findings and the implications these have on English-medium schools and their inclusion of Māori. Before presenting the outcomes of this analysis, I introduce the framework, *Te Kunenga* (the evolution), used to analyse my research, followed by the whakapapa of Māori education in English-medium schools.

The framework: Te Kunenga

Mātauranga Māori is not a static piece of the past, but a living, evolving system of knowledge and thought, applicable to *Te Ao Māori* (the Māori world), *Te Ao Pākehā* (the Western world) and beyond. Te Orokohanganga is a pūrākau of creation and evolution. It tells of the infinite growth of all things, and although it contains several phases, the framework I have developed will concentrate on the growth of Māori inclusion through the three key phases of creation, Te Kore, Te Pō, and Te Ao Mārama. Te Kore is the void, or the realm of intense darkness; a place without feeling or thought. It is the realm of potential, in which all things begin. From within the darkness, things begin to stir, and whispers of ideas, desires, and feelings begin to grow. This is the realm of Te Pō, the long night. These stirring, churning *whakaaro* (thoughts) are not yet fulfilled but are the potential of what might be. The final phase is when these *whakaaro* enter the realm of Te Ao Mārama, the realm of light; here dreams, desires, and ideas can come to fruition. It is the realm of consciousness, understanding, and knowledge. It is important to recognise that growth continues to occur within the phase of Te Ao Mārama. Figure 1, Te Kunenga, shows the journey from Te Kore to Te Ao Mārama. Each koru represents the creation and growth of something new and how things are continuously emerging from Te Kore, evolving and growing through each realm. Figure 1 also highlights how the realm of Te Ao Mārama has no clear end but is infinite. According to Waitoki (2016), Te Ao Mārama extends beyond the living and continues into the realm of *Hine-nui-te-Pō* (the goddess of death).

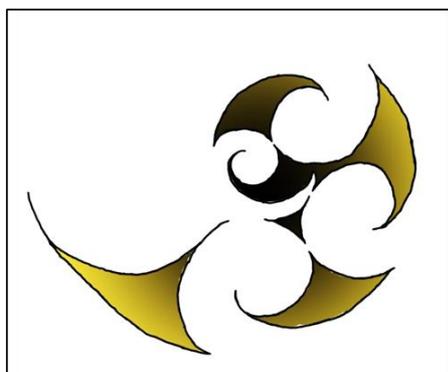


Figure 1. Te Kunenga

The framework, Te Kunenga, uses the phases of the pūrākau Te Orokohanganga as a continuum of Māori inclusion, and this is how the outcomes of this analysis are organised and presented. Te Kore, as shown in the centre of Figure 1, is the phase of total exclusion. Te Kore is where there is no consideration of the Māori identity and its inclusion in English-medium schools. Te Pō is the phase of developing ideas, discussions, research, and attempts at Māori inclusion. Finally, Te Ao Mārama is the phase where Māori inclusion comes to fruition, where Māori can succeed as Māori in English-medium schools.

The whakapapa of Māori inclusion in English-medium schooling

In Te Ao Māori, nothing exists in isolation, all things have multidirectional influences, interactions, and interconnections with the past, present, and future. This is known as whakapapa. Therefore, it is important that before presenting the outcomes of my analysis, I describe the whakapapa through which the current state of Māori education in English-medium schools came into existence. I will do so through the framework of Te Kunenga. Te Kore relates to the period of intentional exclusion of Māori, Te Pō the period of consideration of Māori inclusion, and Te Ao Mārama, the period in which Māori inclusion in English-medium schools develops.

Te Kore

The assimilative design of English-medium schools initially focused on the removal of all aspects of Māori culture and identity. However, Barrington (2008) stated this design wasn't as effective as intended, as Māori engagement was not high due to Māori refusing to be passive victims of colonisation (Jones & Jenkins, 2008). Pākehā later revised their teaching pedagogy and implemented adaptive policies in the 1930s (Simon, 1998). Adaptive pedagogies increased Māori participation through the inclusion of specifically selected aspects of Māori culture. The idea was that Māori would be more willing to participate in class if they had a sense of belonging and cultural recognition, thus increasing Māori engagement in assimilative English-medium schooling. This is the period I have identified as Te Kore, the phase of no inclusion: a period that preserves the potential from which Māori inclusion is yet to emerge.

Te Pō

From Te Kore, whispers, writings, and ideas of Māori inclusion and academic success as Māori emerge into Te Pō. From the year 1983 until 2007, there was a rise in Māori research, discussions, and hui that focused on provisions by Māori, for Māori, and achieving as Māori. In 1999, the Ministry of Education produced its first Māori Education Strategy to address inequalities for Māori in English-medium schools based on the idea of supporting Māori to “live as Māori” (Ministry of Education, 2000, p. 2). In the early 2000s, Ngāti Tūwharetoa summoned politicians, officials, kaumātua, whānau, and rangatahi (youth) to four *Hui Taumata Mātauranga* (education summits) (Durie, 2003). These hui focused on addressing educational inequalities of Māori in English-medium schools. As an outcome of the data gathered from the voices of rangatahi Māori, determinants of educational success were established, one of which was having a Māori identity.

Te Ao Mārama

Te Ao Mārama is the enlightenment, wherein English-medium education policies, guidelines, and initiatives were developed to ensure Māori success as Māori in our schools. Te Kotahitanga (Bishop et al., 2014), Kā Hikitia (Ministry of Education, 2009) and Tātaiako (Ministry of Education, 2011, 2016) are among the initiatives and policies created to guide school practices in ways that are inclusive for Māori students.

The research included in this article will be focused on what I have determined as the phase of Te Ao Mārama in English-medium education, from the year 2004 to the present time of 2023. During this

period, the key focus of Māori education strategies and policies was success as Māori, rather than for Māori.

Methodology

This literature review is inspired by kaupapa Māori research methodology. Based on Smith's (2012) recommendations, considerations have been made to how the findings from the included literature are presented. In this case, the data is organised and presented using the Te Kunenga framework, which focuses on the positive trajectory of Māori experiences. Considerations have also been made for the implications of the research and how it will benefit the research subjects and other Māori in English-medium schools. I have ensured that I have portrayed the data from the researchers and their participants in ways that do not impede upon their mana.

The parameters for inclusion in this review are published research literature and New Zealand government research documents. These pieces of literature were published between 2004 and December 2022, the phase of Te Ao Mārama for inclusive Māori education in English-medium schools. The articles and reports included show the outcomes of qualitative research through which students and teachers have had the opportunity to discuss their identities as Māori, and their experiences in English-medium primary and secondary schools.

Literature was gathered using online databases available through the University of Waikato library through the key search terms “Maori teachers” “Māori students” “student voice” and “inclusive education”. Furthermore, research techniques included examining reference lists of potentially relevant literature and using Google Scholar's “Cited by” search option. Twelve journal articles and one government report were found for this review, five were focused on teachers and eight on students. Due to some articles having a wider subject base, only data within the scope of this research was gathered. The findings have then been thematically analysed and organised into the three phases of Te Kunenga: Te Kore, Te Pō, and Te Ao Mārama.

Ngā ara kauawhitanga: Journeys of Māori inclusion

The following sections are comprised of a review of the experiences of Māori teachers in English-medium schools and a review of the experiences of Māori students in English-medium schools. While the broader framing of this review situates all reviewed literature as belonging to the era of education policy identified as Te Ao Mārama, all sections of findings resulting from the analysis of the literature are also organised through the phases of Te Kunenga framework: Te Kore, a phase of absence, nothingness and exclusion; Te Pō, the phase of darkness where ideas and wonderings are developing but inclusion is not yet fulfilled; and Te Ao Mārama, the phase of light, where true, authentic Māori inclusion becomes a reality. Within each phase, findings are arranged from exclusion to inclusion, dark to light, with a focus on the positive trajectory of Māori experiences in English-medium schools.

Mai i Te Kore: The journey of Māori teacher inclusion

As educators, we must understand that Māori inclusion in English-medium schools extends beyond the students. Tātaiako (Ministry of Education, 2016) focuses on the inclusion of students, and their whānau; however, it is important we extend these considerations and principles to support and include our Māori educators also. In this section, I will discuss what the literature reviewed shows about the Māori teachers' experiences in English-medium schools. The experiences had by those in the published literature do not reflect those of all Māori teachers. It is important to understand that Māori teachers' experiences in English-medium schools is a field where little published research exists.

Te Kore

In the published literature, a significant finding and key indicator of a lack of Māori inclusion was the loss of Māori teachers from the teaching profession. Torope (2018) conducted research into the

experiences of Māori teachers following their completion of a Diploma in Immersion and Bilingual Teaching. This research was to understand the experiences of qualified Māori teachers in English-medium schools. Torope discovered that within several years of the completion of the diploma, 50 per cent of the Māori teachers interviewed had left the teaching profession. Torope's research indicates key contributions to Māori teacher turnover include severe burnout due to the increased expectations placed upon them in English-medium schools and a lack of remuneration for these services. In 1993, Mitchell and Mitchell conducted research into the turnover of Māori teachers. The pair's findings are significantly linked to those of Torope (2018) and Torope and Manning (2017). Māori teachers were unable to develop a sense of belonging in English-medium schools due to experiences with high workloads, responsibilities for Māori students and whānau, and racism from their colleagues. Despite this research (Mitchell & Mitchell, 1993) being conducted 30 years ago, it appears there has been little investment made into the inclusion and retention of Māori teachers in English-medium schools. Furthermore, the loss of Māori teachers contributes to the lack of fellow Māori staff in English-medium schools.

Also within Te Kore is Māori teachers' experiences of alienation in English-medium schools. In the research conducted by Torope and Manning (2017), Māori teachers have described their workplaces as Eurocentric environments in which Māori teachers felt alone and unable to be Māori. Without Māori colleagues, teachers had no one to korero and be Māori with (Torope, 2018). Māori teachers described spending their breaks in their classroom, away from shared spaces to avoid having negative conversations with colleagues about Māori and Māori culture. A significant contributor to this was conflict caused by cultural misunderstandings. One cultural misunderstanding discussed by Torope (2018) and Torope and Manning (2017) was the cultural perspective of feminism. For example, a Pākehā senior staff member disliked having to sit behind men during the pōwhiri and would challenge the Māori teacher on this practice through her lens of Western feminism. Incidents such as this highlight the continued experiences of exclusion felt by Māori teachers in English-medium schools.

Te Pō

The reviewed research shows that Māori teachers experience "cultural taxation" in English-medium schools. First termed by Padilla in 1994, cultural taxation is the cultural expectations placed on a member of a minority ethnic group. For example, Torope et al. (2018) described Māori teachers in English-medium schools as a "one-stop Māori shop" (p. 56), reflecting the large number of roles Māori teachers were expected to fill due to their ethnicity. Tasks included senior-level responsibilities, such as personal development of colleagues through cultural upskilling and educating staff on Māori educational policies, documents, and initiatives, alongside all matters of Te Tiriti (Torope et al, 2018; Torope & Manning, 2017). Furthermore, Māori teachers described being expected to provide cultural services, such as *whāikōrero* (Māori speechmaking), karanga, and translations. While cultural taxation signifies there are attempts at creating inclusive environments for Māori in English-medium schools, I posit that it is instead a form of Pākehā control over Māori indigeneity in English-medium schools through the inclusion of Māori culture as defined by Pākehā expectations.

Māori teachers described facing many barriers to the incorporation of tikanga and te reo Māori in their teaching practices. Teachers in MacDonald's (2020) and Torope's (2018) research described being challenged by students in secondary schools when attempting to integrate te reo and tikanga Māori into their classrooms. MacDonald noted how the incorporation of bicultural narratives in English classes left Pākehā students feeling as though their identities were threatened, resulting in them challenging their teacher's use of biculturalism in the classroom. Similarly, in Torope, Pākehā students challenged Māori teachers when they would use te reo in the classroom when the subject was not te reo Māori. This caused teachers to feel as though they had to justify the use of their Indigenous culture and language in the classroom to students of the dominant ethnic group.

Te Ao Mārama

In the realm of Te Ao Mārama, Māori teachers can teach and succeed in their profession as Māori. Having positive relationships with fellow staff members has been indicated to contributing significantly towards that inclusion. The data in Hunt (2016) showed that good relationships with the school principal, support from the Board of Trustees, and other staff in the school allowed Māori teachers to feel valued within the schools. Māori teachers described having Māori role models on the staff, particularly in leadership positions such as principals, to be a significant contributor to their success, as these staff members supported them to succeed within the workplace. These factors encouraged Māori teachers to develop confidence in their identities within English-medium schools.

Hunt's (2016) research on factors for Māori teacher success reported that Māori teachers who were succeeding in English-medium schools had a secure sense of self and a sense of belonging. The supportive, inclusive environment in English-medium schools that ran on Māori values, such as kotahitanga and manaakitanga, empowered Māori teachers to feel comfortable in their own cultural identity. Māori teachers emphasised how significant the support of fellow staff, particularly the principal, is to their progress and success in the teaching profession. The teachers also stipulated their confidence and security in their *Mana Tangatarua* (ability to navigate both Te Ao Māori and Te Ao Pākehā) was central to their success in English-medium schools. These factors contributed to Māori teachers believing they could share that confidence in self and security in cultural identity with their Māori students.

Mai I te Pō: The journey of Māori student inclusion

Māori student experiences in English-medium schools are featured in eight of the articles included in this literature review. During the period I had determined as Te Ao Mārama, there remains a large amount of Māori experiences of exclusion in English-medium schooling. However, the trajectory from Te Kore (exclusion) towards Te Ao Mārama (authentic inclusion) in the findings is presented below.

Te Kore

The published research shows that for some Māori students, experiences of exclusion continue to persist in English-medium schools. Three articles, Duckworth et al. (2021), Gilgen (2012), and MacDonald (2019) all found that Māori students were denying and hiding aspects of their Māori identities in English-medium schools. Students in Gilgen's (2012) study posited that identity denial allowed them to avoid the negative stereotypes that are associated with being Māori. Meanwhile, students in the study by Duckworth and her colleagues (2021), and MacDonald (2019) attributed success in English-medium schools with being Pākehā. These students described this as "[having] to go to the Pākehā side (MacDonald, 2019, p. 47). This was said to include thinking Pākehā, being quiet, and avoiding speaking their own mind. This assimilation was in some ways easier for fair-skinned Māori students.

Fair-skinned Māori students had their own unique experience of being Māori in English-medium schools. These students were often challenged on the authenticity of their Māori identity, a challenge that came not only from students but also from teachers in the schools (MacDonald, 2019; Webber, 2012). MacDonald (2019) found that fair-skinned Māori felt it was safer for them to maintain the illusion of being Pākehā in school, and only be Māori at home. These students described feeling forced to have to pick sides, between their Māori and Pākehā cultural identities. Furthermore, those students who hid their Māoritanga in schools dealt with Pākehā students who assumed they would share their negative views of Māori. These students grappled internally with the conflict of continuing the illusion of being Pākehā or single-handedly challenging the negative stereotypes and ideas presented to them by their peers.

Cultural misunderstandings were a significant limitation for Māori students' feelings of inclusion in English-medium schools. Through the Children Commissioner's (2018) report and Berryman and

Eley's (2017) article, Māori students expressed feeling misunderstood and out of place in English-medium schools. Students' experiences of cultural misunderstandings included the mispronunciation of their names and being told to remove their cultural *taonga* (treasures, such as bone and stone carvings) (Berryman & Eley 2017). In one case, Berryman and Eley describe a student having their *taonga* cut off and confiscated by a teacher. These cultural misunderstandings held by teachers and non-Māori students in English-medium schools impacted students' ability to develop a secure sense of belonging and inclusion in their schools.

Te Pō

The data on Māori students in English-medium schools illustrates that the dominant Pākehā culture retains a large amount of control over what constitutes being Māori. Māori students describe being able to access things such as *kapa haka* and *te reo Māori* and join initiatives where the focus on being Māori involves some traditional cultural aspects, such as traditional *mahi toi* (art) (MacDonald, 2019). This inclusion of Māori culture is based on a fixed, historical culture, rather than a modern, living culture. Māori students in MacDonald's study (2019) wanted more than arts and sports in Māori targeted initiatives, specifically academic support that would support them in other curricular areas. The focus on arts and sports for Māori reflects Pākehā beliefs that there is one way to be Māori and that Māori students know this and follow this. It fails to incorporate the diverse range of Māori identities, including those of disenfranchised and urbanised Māori. Beyond the control of which aspects of Māori culture is included, English-medium schools also position Māoritanga as an add-on in the school, rather than an integrated part of a bicultural nation's state schooling.

Māori focused initiatives are currently in the realm of Te Pō. I acknowledge they are supportive of Māori and provide spaces where students can be Māori as described in MacDonald (2019). However, MacDonald's articles describe Māori students having to leave their Māoritanga in these spaces when they re-enter the main schooling spaces. For this reason, I have chosen to leave Māori initiatives in the realm of Te Pō. In MacDonald's article (2019), students described wanting more than just social support and believed initiatives for Māori held them back from academic achievement, as it placed expectations on them to support younger students academically more than it did on extending themselves. "Add-on" type Māori initiatives also resulted in Māori students being accused of receiving special treatment. According to MacDonald, one student expressed her concerns about people assuming she only achieved because of special treatment and support. This student wished people would understand that she achieved because of her hard work. Simply having a space within the school to be Māori was not enough for students to be truly included in English-medium schools as Māori.

Te Ao Mārama

The incorporation of *tikanga Māori* was a significant finding within the published research data. Gilgen (2012) believed that being Māori and speaking *te reo Māori* would be enough to cause Māori students to feel included in the classroom. However, students did not begin to feel valued in the class until *tikanga Māori*, through the form of regular *hui*, was adopted in the classroom. Through the *hui*, students were able to elicit a level of autonomy in the classroom, identifying issues, creating rules, and determining punishments for the breaking of said rules. This caused students to feel more included and valued in the classroom. The increased use and incorporation of *tikanga Māori* also caused Māori students to feel their Māori identities belonged in the classroom, not only in Māori-based activities such as *kapa haka*. Students who had previously denied their Māoritanga and chosen not to take Māori extracurricular activities developed confidence in their identities and jumped at opportunities to further engage with their Māoritanga in school. The incorporation of *tikanga Māori* supported the development and inclusion of Māori values in the classroom.

The incorporation of Māori values into the ethos of English-medium schools was a significant factor in Māori students' ability to succeed as Māori and their sense of inclusion. These values include *whanaungatanga*, *ako*, *mahitahi*, and *manaakitanga* (Berryman et al., 2017; Children's Commissioner,

2018; Gilgen, 2012). Students whose whānau had relationships with the school felt more support and were better able to succeed in school (Children’s Commissioner, 2018). In Berryman et al.’s study (2017) of Māori student success, students expressed the ability to be Māori and succeed as Māori due to the collective power of mahitahi and whanaungatanga in the school. Māori students also expressed the importance of contributing to others’ success. One student said, “You don’t just want to succeed for yourself, but you’re taking everyone with you” (Berryman & Eley, 2017, p. 482). The use of Māori values supported the development of a space where students felt they belonged.

In the published literature, Māori students expressed the importance of having a sense of belonging to the academic world. Often Māori students discussed stereotypes around failure in schools and academia. In Webber’s (2012) research, students attributed their success in schools to their Māori identity and their belonging in the academic world. In Berryman and Eley’s (2017) article, students also described the strong links between their culture and their academic success, positing that they get their strength from their whanaungatanga, a Māori concept of collectivism and relationships. The idea of belonging in academic spaces also appears in Webber and Macfarlane’s study (2020) as students’ connections and belonging to English-medium schools is contributed to by including Māori knowledge, histories, and successes in the school curriculum. Milne’s (2020) research supports these findings of Māori belonging to academia contributing to Māori inclusion and success. Through the explicit teaching of hegemony and providing opportunities to engage in authentic academic knowledge production, Milne has set the standard of Māori inclusion for educators in Aotearoa.

Conclusion

The findings in this review of literature highlight the experiences of Māori teachers and students in English-medium schools. Currently, the separation of Māori culture as a separate subject or extracurricular activity in some schools promotes the hegemonic normalisation of Pākehā culture in English-medium schools. Furthermore, the aspects of Māori culture being included in English-medium schools are those that are considered most palatable by the dominant Pākehā society. I suggest that Pākehā defined indigenous inclusion is a form of neo-colonisation that inhibits Māori from having *tinorangatiratanga* (autonomy) over their own cultural identity and its inclusion in English-medium schools. Although these aspects of Māori exclusion persist, there is evidence that Māori inclusion in English-medium schools is progressing towards Te Ao Mārama. This is evidenced in the inclusion of Māori teachers and students who are able to succeed as Māori and be included as Māori in English-medium schools through the genuine, authentic incorporation of Māori culture in schools. Effective actions that have contributed to these experiences of inclusion are the addition of Māori cultural values in the school’s ethos, alongside the incorporation of bicultural and multicultural narratives in the classrooms. These actions have resulted in the redistribution of privilege and cultural capital across Māori and Pākehā. Furthermore, supportive networks, such as Māori in leadership roles and the explicit teaching of Māori belonging in schools, positively contribute to Māori experiences of inclusion in English-medium schools.

Through my framework Te Kunenga, this review has been able to highlight the positive trajectory of the inclusion of Māori teachers and students in English-medium schools in Aotearoa. It is important to understand that all English-medium schools’ state of Māori inclusion sits somewhere in the continuum of Te Kunenga. Noticing where each of our schools and our teaching practices are on this continuum will allow us to identify what steps are needed to continue this journey of evolution. I implore readers to consider where your schools’ inclusive practices sit on the continuum of Te Kunenga and what you could do to ensure Māori feel included in your schools and in the academic world. In conclusion, the sharing of power with Māori in English-medium schools by incorporating Māori values, Māori narratives, and tikanga Māori will elicit school-wide biculturalism, ensuring that English-medium schools become a space in which Māori teachers and students are included and can succeed, as Māori.

Nā Te Kore, Te Pō

Ki te Whai-Ao

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Ki Te Ao-Mārama

Tīhei, Mauri-ora

From the void, the night

To the glimmer of day

To the bright light of day

There is life.

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