



Tui Tuia
Learning Circle

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Languages

Integrating Mātauranga Māori into Chinese Language Education in Aotearoa New Zealand

Part 1 (Background, Concepts, and Shared Values)

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Summary

Mehemea ka moemoeā ahau, ko ahau anake.
Mehemea ka moemoeā tātou, ka taea e tatou.

If I dream, I dream alone.
If we dream like a collective, we can achieve our dream together.

This report is prepared for Chinese language teachers and teacher educators to deepen their understanding of educational policy to integrate Mātauranga Māori into Language Education in Aotearoa New Zealand. Based on research literature, the report first describes the local and global context in which the new educational change is situated, analysed, and implemented. It will define basic concepts and general principles for teachers to help them understand what Mātauranga Māori is and how to integrate it into the foreign language curriculum in the Aotearoa New Zealand context. With a specific focus on Chinese language and culture, this report highlights the strong connections between Māori and Chinese through ancestral ties, common values, traditions, and interactions in the early history of Aotearoa. It offers guiding principles and examples to guide teachers when embarking on their journey of upskilling their professional practice to restore the honour and strength of Tangata Whenua and to ensure a more inclusive and equitable learning environment for all our students. Recommendations for future research and professional development are provided.

The report is prepared in light of the above whakataukī on the importance and power of unity. Guided by this proverb, this report emphasises that the success of educational reforms cannot be achieved without concerted efforts and wisdom from all social groups and communities. The current educational change in New Zealand should not be treated as a top-down political agenda that centres on Māori and Pākehā relations. For the long-term and genuine success of New Zealand education, policymakers and curriculum developers should create possibilities for every New Zealander to reimagine their relationships with Indigenous peoples and Te Tiriti o Waitangi through equally engaging in and contributing to the education reform in New Zealand.

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Background

The Educational Change in New Zealand

In February 2020, the New Zealand government confirmed a series of major changes to strengthen the National Certificate of Educational Achievement (NCEA), the official secondary school qualification for Years 11-13 in New Zealand. The change programme announced has seven key system changes which will have a profound impact on content knowledge, pedagogical practices, and assessment standards, as shown in Figure 1.

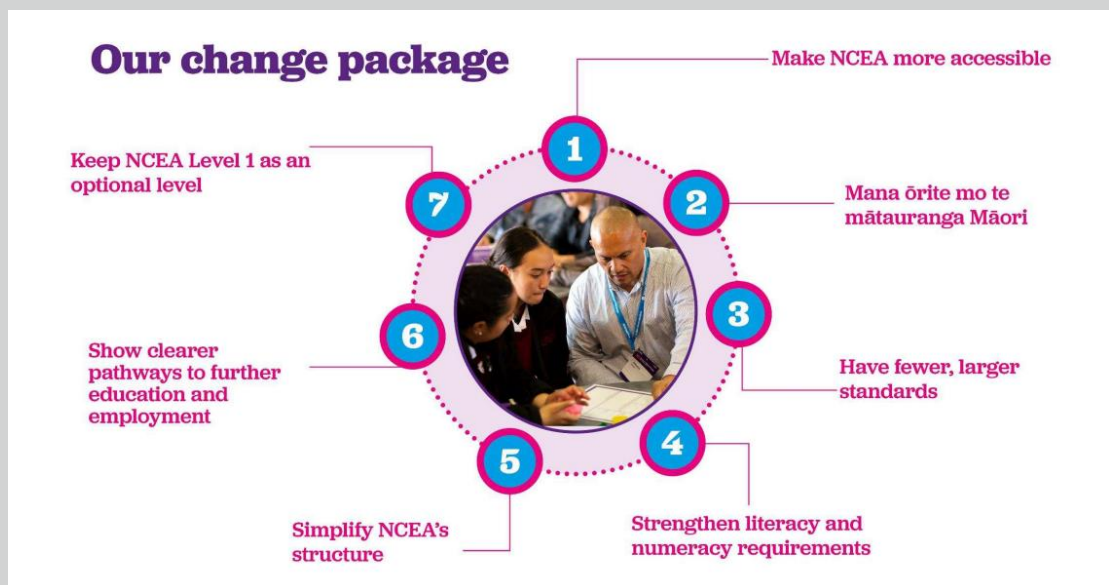


Figure 1. NCEA change package

The new NCEA achievement standards are scheduled to be implemented in 2024 (Level 1), 2025 (Level 2) and 2026 (Level 3). Towards the beginning of 2022, the development of the new NCEA Level 1 assessment standards were completed. The new course outline, assessment instructions, and sample test materials have been released on the NCEA website for feedback, and a small group of teachers and their schools are involved in piloting the proposed changes (Ministry of Education, 2022).

To understand teacher feedback towards the first phrase of the educational change, a national survey (Alansari et al., 2022) was completed, and received responses from 1,093 participants, representing 21% of all secondary school teachers across all regions of the country. The survey found that “teachers who were broadly supportive nevertheless expressed reservations” (p. 8). Teachers have articulated a range of practical concerns and demanded subject-specific advisory support to guide them through the educational changes and their potential challenges, in particular for the second change - Mana Ōrite mō te Mātauranga Māori.

Mana Ōrite mō te Mātauranga Māori

Among the seven key changes, the second (Change 2) is a major breakthrough in the Eurocentric Western educational system. According to the Ministry of Education (2020), Mana Ōrite mō te Mātauranga Māori means giving equal status to Mātauranga Māori on par with mainstream Western knowledge in the NCEA curriculum. Specifically, it is articulated in the following statement.

Equal status for Mātauranga Māori in NCEA - develop new ways to recognise Mātauranga Māori, build teacher capability, and improve resourcing and support for Māori learners and Te Ao Māori pathways.

国家教育成就证书制度下的毛利知识体系拥有平等地位：在国家教育成就证书制度中，确保公平体现毛利知识的价值并公平分配教育资源，拓宽毛利知识的学习途径并加强师资队伍建设。

(The Chinese translation is directly quoted from the [Fact Sheet](#))

The goal can be realised through “having Māori-centred contexts for exemplars and assessment resources (e.g., local iwi history) and designing more inclusive standards and assessment resources that allow for diverse cultural perspectives regarding what is important (e.g., considering community or hapū impact, not just individual user needs)” (NCEA Education, 2022). In practical terms, the second key change can be achieved through the following means (NCEA Education, 2022):

- appropriately incorporating Mātauranga Māori, Te Ao Māori and Te Reo Māori into the new New Zealand Curriculum-derived Achieved Standards and associated resource materials for use across English- and Māori-medium settings.
- developing new Achievement Standards and associated teaching and learning resources to credential learning from Te Marautanga o Aotearoa (TMOA).
- developing new Mātauranga Māori subjects to better acknowledge and support pathways that are relevant for and valued by Māori (e.g., Māori Performing Arts).
- ensuring that teachers are better resourced and supported to teach Mātauranga Māori.

The goal encapsulated in the statement above is to integrate Māori ways of being and thinking into the outcome statements as part of the new graduate profile for NCEA and in the design of achievement standards. This means language teachers in Aotearoa are required to integrate Te Ao Māori (Māori worldview), Mātauranga Māori (Māori knowledge systems and ways of being), and Te Reo Māori (Māori language) into Chinese classes. As can be seen, the statement indicates that teachers may face many challenges in curriculum, pedagogy, and assessment practice. In this regard, the second educational change is more profound and complex than the others. As survey results suggest, the first challenge many teachers may confront is determining how Mātauranga Māori is relevant to their professional work.

Revitalising of Indigenous Language and Knowledge

This educational change can be better understood when being situated in the context of Indigenous language and knowledge revitalisation. In the most recent population census (Statistics of New Zealand, 2019), Māori, the indigenous people of New Zealand, represented 16.5% of the total population, whereas New Zealand Europeans, the predominant ethnic group, accounted for 70.2%. Although the Māori population is smaller than the Europeans in New Zealand, it is significantly larger than the Indigenous populations in other English-speaking countries, such as in Canada (Indigenous people accounted for 5% in 2021 census), Australia (3.8% in 2021), and the United States (2.09% in 2022).

The Indigenous language of New Zealand, the Māori language or Te Reo Māori, is one of the most well-known languages classified as endangered. The Māori language was used in New Zealand as a means of communication long before European settlement in the 1800s, when a series of English-only policies were implemented to filter out the Māori language from the school curriculum. Since the early 1980s, numerous language revitalisation initiatives have been initiated and implemented in Māori immersion schools for Māori descendants to reconnect with their ancestral stories through the shared Māori language. In 1987, the Māori language gained recognition as one of New Zealand's official languages. As a result, the social status of the Māori language has improved over the past 40 years (Wang, 2021b).

With four decades of struggle by Māori, New Zealand's Indigenous language revitalisation projects have achieved admirable success in restoring Māori linguistic rights to speak and learn their mother tongue (King, 2018). However, Māori ways of knowing and being and their cultural traditions, worldviews, and epistemologies were not widely accepted as equally important as Western knowledge (Smith, 2021). Although the Māori language is promoted across New Zealand schools, Māori have long suffered from epistemic inequalities in the education system established by the colonisers to sustain Eurocentric knowledge and colonial legacies. Therefore, following its successful attempt to slow the decline of the Māori language, the New Zealand government has introduced a new educational initiative to acknowledge the equal status of traditional Māori knowledge in the mainstream education system.

Curriculum Decolonisation

The goal and process of integrating Te Ao Māori (Māori worldview), Mātauranga Māori (Māori knowledge systems and ways of being), and Te Reo Māori (Māori language) into Western education systems can be viewed as a decolonising project.

Following a recent global movement calling for the decolonisation of curriculum (e.g., Chantiluke et al., 2018; Bailey et al., 2019), the Keele Manifesto for Decolonising the Curriculum (Keele University Students' Union, 2018) was published to provide guiding principles to lead the movements to decolonise the curriculum that remained rooted in colonial and Western-centric worldviews despite the end of the colonial period many decades ago. Many practical questions emerged in the pursuit of curriculum decolonisation, such as what, how, and to what extent the dominant curriculum is to be decolonised. The Keele Manifesto states as follows,

Decolonisation involves identifying colonial systems, structures, and relationships and working to challenge those systems. It is not “integration” or simply the token inclusion of the intellectual achievements of non-White cultures. Rather, it involves a paradigm shift from a culture of exclusion and denial to the making of space for other political philosophies and knowledge systems. It is a culture shift to think more widely about why common knowledge is what it is, and in so doing, adjusting cultural perceptions and power relations in real and significant ways.

According to this Manifesto, "decolonisation involves identifying colonial systems, structures, and relationships and working on challenging those systems" (p.97). It first seeks to uncover the underlying logics and values that help maintain the hegemony of Western knowledge in world knowledge production, and then enables a harmonious co-existence of different knowledge systems and worldviews, rather than seeking dominance or using one school of thought to replace another. It is not a simple integration of non-white cultures or non-Western knowledge.

Many curriculum decolonisation projects are unsuccessful (Vandeyar, 2019). Much attention has been given to introducing history, traditions, or cultural symbols of Indigenous communities, making websites or street signs bilingual in English and Indigenous languages, or replacing a white person’s image with Indigenous one in the textbook. These are positive steps, but they may only amount to a tokenistic inclusion, resulting in a superficial decolonisation project without any meaningful educational change.

The current NCEA change has a decolonising agenda to ensure Māori knowledge is understood, practised, and valued as equal to dominant Western knowledge systems (Wang, 2022). According to the Keele Manifesto, decolonisation does not mean using Indigenous languages and cultures to replace English language and culture. Any attempts seeking dominance or power in its effects is a colonial behaviour. In this sense, the NCEA change should be viewed as making space for other knowledge systems to not only equally exist but also be respected in Aotearoa New Zealand’s education system.

Mātauranga Māori

What is Mātauranga Māori?

Mātauranga Māori can be interpreted as traditional Māori knowledge for the Indigenous people of New Zealand to express their ways of thinking, being and living (Stewart, 2022). Besides being traditional, Mātauranga Māori stands for something distinctive about the Māori world found in the material culture and the lived experience of iwi, hapū, and whānau.

According to Royal (2009), Mātauranga Māori includes “distinctive ways of doing things” and “distinctive outcomes” (p.11). The distinctive Māori ways can contribute to a wide range of activities such as organising work and people, interpreting events, forming views,

making decisions, informing a process and so on. In terms of outcomes, Mātauranga Māori can also be used to signal a distinctive Māori product, such as

- Items of material culture (e.g., moko)
- Items of technology or method (e.g., ways of preserving wood)
- Significant events which are managed or conducted in a particular way (e.g., poukai)
- Distinctive processes utilising certain tikanga (e.g., pōwhiri)

Mātauranga Māori cannot be simply categorised in the Western knowledge system as a new theory or a cultural concept. It is inextricably linked to the unique Indigenous worldviews and epistemologies. Therefore, when using the expression Mātauranga Māori, we must be ready to genuinely engage in a distinctive worldview that requires a change of mindset, paradigm, behaviours, and languages.

However, the distinctiveness and depth of Mātauranga Māori goes beyond its linguistic form, material representations, or simply being treated as a tangible cultural heritage. Royal (2009, p.11-12) stated that the connotations of Mātauranga Māori can be summarised following the following key principles in Table 1:

Table 1. The six principles of Mātauranga Māori

Manaakitanga	Mātauranga Māori is based upon mana rather than power – influencing the nature of relationships between humans, and between humans, and the natural world.
Whanaungatanga	Mātauranga Māori recognises ‘interconnectedness’ of all things – influencing, among other things, the way in which resources are harvested and then apportioned.
Tohungatanga	Mātauranga Māori sees excellence or the pinnacle of human achievements as the expression of mana in the person – influencing the way in which an individual is taught and knowledge is passed from one to another.
Ūkaipō	Mātauranga Māori recognises the ebb and flow of human existence – of empowerment and disempowerment – and values places and experiences in which healing and renewal occur.
Rangatiratanga	Mātauranga Māori understands that meaningful action takes place when groups of motivated individuals are woven together in meaningful ways.
Kotahitanga	Mātauranga Māori asserts that ultimate reality exists beyond our normal circumstances but is able to express itself in the mundane world. The chief feature of ultimate reality is ‘oneness’.

As can be seen in Table 1, the term Mātauranga Māori has deep and rich meanings, which contain both material culture and epistemological values, tangible and intangible resources. When seeking to integrate Mātauranga Māori in teaching and materials, careful and respectful considerations must be given to different levels and aspects of the concept.

Why is Mātauranga Māori important to New Zealand?

In New Zealand, Mātauranga Māori is not only a means to understand the Indigenous community's worldviews but also a system of values and beliefs foundational to New Zealand's national identity, history and culture. By integrating Mātauranga Māori in the national education system, New Zealand would become the first Anglophone country to engage in a curriculum decolonisation project endorsed by the government (Wang, 2022).

According to the Ministry of Education (2019), "meaningful access to learning grounded in Mātauranga Māori is therefore significant for all New Zealanders, both Māori and non-Māori alike" (p.1). Notably, this new educational change aims to bring Indigenous language, culture, and epistemology to a wider and deeper application through the national education system, including curriculum design and assessment across all New Zealand subject areas, rather than limiting its application to only Māori students in Māori-medium schools (Ministry of Education, 2019).

In this report, I see Mātauranga Māori as a theoretical and methodological tool in the Aotearoa New Zealand context to confront and challenge epistemic inequality in education for the purpose of enabling pluriversality in world knowledge systems. Pluriversality is a concept that emerges from a decolonial movement of knowledge that seeks to provide a counternarrative to the assumption of the world as universal in thinking, living, and being, which is a colonial strategy to hegemony (Canagarajah, 2022).

As language teachers in New Zealand, it is important we understand that the inclusion of Mātauranga Māori can deepen our students' collective understanding of connections and interdependencies among all ethnic groups in the Aotearoa New Zealand context and also enrich our students' education experiences with diverse knowledge systems and worldviews in their formative years, which will help them become more open- and equity-minded, respectful, and peace-loving, as indicated in the six principles of Mātauranga Māori. More importantly, incorporating Mātauranga Māori in the Western educational system provides a potential opportunity for non-Western knowledge systems to coexist and flourish in Aotearoa New Zealand.

It is crucial for Asian cultures, especially Chinese, to affirm and deepen the cultural connections with Māori and form a stronger unity with Māori and other ethnic groups to create more space for non-Western knowledge systems to be acknowledged and respected (Wang, 2022).

Connections between Māori and Chinese

Historical Connections

The relationship between Māori and Chinese is not only based on post-colonial interactions in trade and migration, but also pre-colonial connections and ancestral ties between Māori and Chinese (Ip, 2009; Reid, 2008).

It has been known for many years that Māori and Chinese have genetic links and common roots that can be traced back approximately 60,000 years. According to DNA analysis studies undertaken by zoologist Dr Geoff Chambers from the Victoria University of Wellington and Dr Adele Whyte (Ngāti Kahungunu), Māori migrated from southern China, via Taiwan and the Pacific Islands and eventually to Aotearoa (e.g., Wixon, 2016).

Several prominent writers, historians, and scholars have contributed volumes of scholarship to enrich our understanding of the bonds and similarities between Māori and Chinese cultures. For example, Song Lam, who migrated from Hong Kong to Auckland in 1990s, published the first book in the Chinese language to introduce the folklores, mythologies, and traditional stories of Māori and Chinese to the local Chinese community (Lam, 1998). Her book is a good start for teachers wanting to gain a basic understanding of Māori and Chinese mythologies and worldviews for developing learning resources based on Māori and Chinese.

Manying Ip, a renowned historian and emeritus professor at the University of Auckland, conducted several major projects to deepen our understanding of Māori-Chinese encounters and interactions in New Zealand, including their shared cultural values and practices, similarities in histories of contact with the British as a colonial power, their sufferings in the times of white New Zealand policies until the 1970s with both Māori and Chinese subject to racism (Ip, 2009). Her books provide a comprehensive overview and a rich portrait of the past and present relationships between Māori and Chinese, including the identities and lives of many Māori-Chinese descendants due to the intermarriage of the two marginalised groups in difficult times (Ip, 2008).

Jenny Bol Jun Lee-Morgan, a Māori-Chinese scholar, developed her research based on her own experience of whakapapa unions between Māori and Chinese migrants (Lee, 2007) and has extended it to engage a wider and more profound discussion on decolonising education and research in Aotearoa in favour of a revival of Mātauranga Māori and social transformation for social justice (Hutchings & Lee-Morgan, 2016). Lee-Morgan's research is influenced by Linda Tuhiwai Smith, a leading Māori scholar whose research has launched a global wave of Indigenous-led critiques of academic power (Smith, 2021).

Similarities in Material Culture

Material culture is the totality of physical objects, or the aspect of social reality grounded in the objects and architecture that surrounds people. In terms of material culture, there is plenty of evidence to show the similarities between Māori and Chinese. The material culture is vital to the bringing together of Māori and Chinese communities to honour our long-term relationships in Aotearoa New Zealand. For example, both cultures have a similar cultural symbol for dragon, Taniwha and 龙 (lóng).



Figure 1. Taniwha and 龙 (lóng)
(The featured image is by Adam Errington, Ngāti Raukawa.)

Using the two symbolic creatures in Māori and Chinese cultures, Pita Sharples, then former Minister of Māori Development of New Zealand, explained how important shared cultural symbolism brings Māori and Chinese communities together. He said, “We chose a Chinese Dragon and Māori Taniwha as our symbols because like you we celebrate Dragons in legend and song, fearsome and fearless, wise, lucky, powerful. Great Dragons and Taniwha descend from the heavens and are personified in great leaders, tribes and nations.” (Beehive, 2013). Furthermore, New Zealand’s Foreign Minister Nanaia Mahuta also used Taniwha and 龙 to explain her approach to New Zealand-China relations (Beehive, 2021) in her first speech on the New Zealand–China relationship since her appointment (Wang, 2021a).

Another example is the traditional Māori building that belongs to a particular iwi, hapū or whānau. Marae are used for hui (huì is the Mandarin pronunciation for meeting, 会), āhuareka (celebrations), tangi (funerals), educational workshops and other important tribal events. Similarly, in China, especially southern China, 祠堂 (cítáng) is a building where ancestors are honoured, marriage and birth are celebrated, and funerals and meetings are held for family members. The Chinese cítáng is part of the patriarchal clan system based on blood relations and has an important role in stabilising social order. As Figure 2 shows, ancestors’ portraits and images are on the wall for memorial or worship purposes.



Figure 2. Marae and 祠堂 (cítáng)
(The marae image is from [Newshub](#) and the Chinese cítáng image is from [Blog Sina](#))

The two examples show that the foundation of Māori epistemology and ways of knowing and being rest on relationships between people. In other words, we exist only in relation to others, and respect is the first step towards a good relationship. It is important to keep finding and building points of common cultural connection as a foundation for discovering and recognising the connection between Māori and Chinese peoples and cultures (Ma’auga & Liu, 2021).

Shared values and traditions

According to a survey conducted by Asia New Zealand Foundation (2018), Māori tended to identify greater cultural connection with Asian countries. In particular, Māori recognise actions and attitudes valuing elders/kaumātua, intergenerational living arrangements, food culture, hosting guests/ manaakitanga and relationships/whanaungatanga. Whanaungatanga and 关系 (guānxi) are central to both Māori and Chinese epistemology. It refers to an extended family-like relationship, a relationship that through shared experiences and working together provides people with a sense of belonging. For both Māori and Chinese people, whānau or family is the most important relationship.

However, the concept of whanaungatanga refers to a wider range of relationships, including among people, their relationships with the environment, and the relationships between people and the nonphysical spiritual world, whereas Chinese guanxi is only used for social relationship between humans. It is more for establishing and maintaining a strong personal relationship which usually involves moral obligations and exchanging favours or gifts to each other for further strengthening the relationship. Table 2 shows 12 values and traditions recognised by both Māori and Chinese and a brief interpretation of the terms. These interpretations are only some possible perspectives on the profound concepts discussed.

Table 2. Shared values and traditions between Māori and Chinese

Shared values	Chinese	Interpretations
Valuing kaumātua	尊重长辈	Respect, reverence, obey elders
Performing arts	表演艺术	Show love for celebrations with music and dance
Food customs	饮食风俗	Love for food, feeding friends and family
Manaakitanga	热情好客	Hospitality, lift and support each other
Whanaungatanga	人伦关系	Relationship, connections, exchange of favours
Maintaining mana	维护尊严	<u>Face</u> culture, dignity and prestige of a person
Whakapapa/Genealogy	血统传承	Family roots help connect deeply with the past
Visual arts	视觉艺术	Painting, handcrafts, carving, landscaping
Tuākana relationship	长兄如父	Older siblings look after the younger
Intergenerational living	祖孙同堂	Grandparents and grandchildren living together
Ancestral links to land	故土情结	History, identity, family roots are linked to land
Protocols/Tikanga	传统礼节	Politeness is crucial for long-term relationships

In Figure 3, I have summarised the survey results from the 2018 Survey of Māori perceptions of shared cultures with Asian cultures (Asia New Zealand Foundation, 2018). Only the items which had over 60% of “Yes” responses, meaning participants agreed there were similarities, are included in the chart.

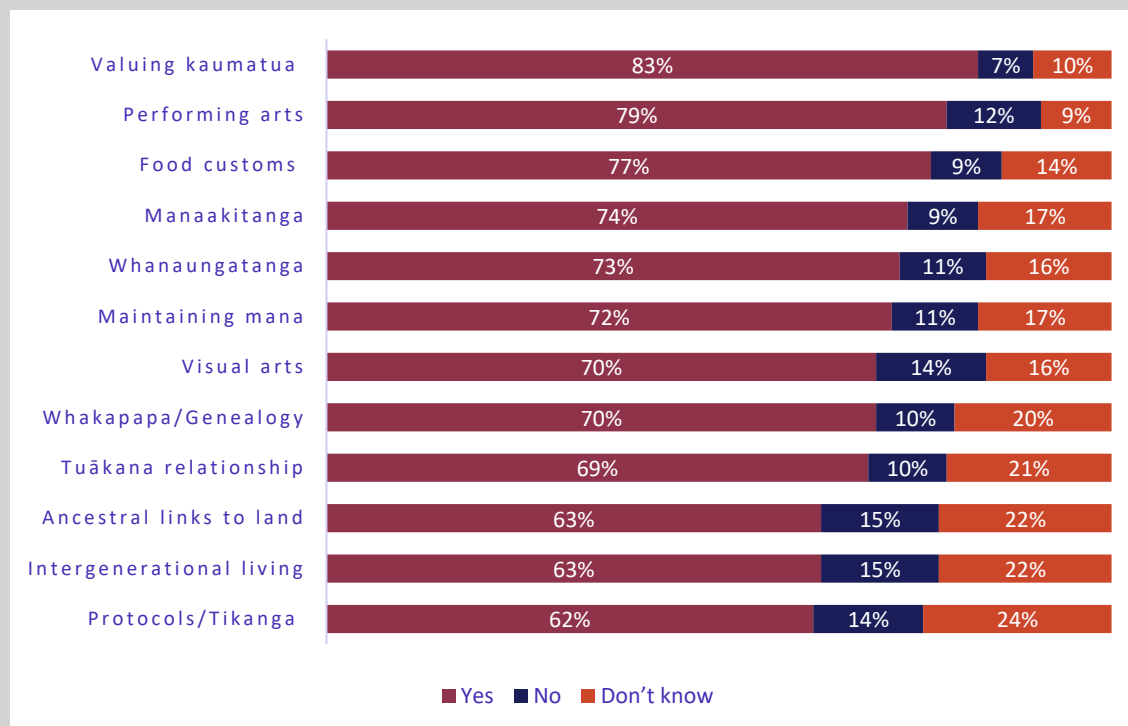


Figure 3. Māori perceptions of shared values

As can be seen, there are a wide range of shared values between Māori and Chinese, such as respecting elders, the performing arts, love for food, hospitality for friends, and making connections. When teachers design learning tasks and assessment topics, these values can be used as a good reference point.

Differences between Māori and Chinese cultures

Despite the strong ancestral, cultural, and historical ties between Māori and Chinese, the two communities have difference practices or beliefs.

Oral and written traditions

In traditional times, whakapapa was passed down orally, and the recital of whakapapa is used as historical evidence in Waitangi Tribunal proceedings. Māori songs (waiata), proverbs (whakataukī), and prayers (karakia) are the living record of their collective tribal memory. In contrast, Chinese culture is passed down through Chinese characters, a highly visual writing system with a history of over 3,000 years. The Chinese writing system is the oldest continually used writing system still in use. The differences of oral and written traditions in Māori and Chinese cultures are key to our understanding of language competence, communication, learning style, pedagogies, and assessment methods.

Māori animism and Chinese folk religions

Animism is the belief that natural things and phenomena have a life force of their own, which is a common belief shared by many Indigenous groups. In Māori culture, it is called

“mauri”, the life force. Māori people pay homage to geographical features, such as mountains, rivers and lakes, as ancestors. These elements are integral to a Māori pepeha, a way of introducing oneself in the Māori language by emphasising familial connections and places of significance in one's upbringing.

Similarly, Chinese has many folk religions that include practices of worshipping gods or immortals. However, many Chinese people today do not worship a mountain or pay homage to a mountain due to urbanisation and westernisation. Although Chinese culture has 气 (qì), a similar concept to mauri, modern Chinese people no longer often associate life force with non-human beings. The concept is more often used in Chinese medicine for keeping healthy. This means that when designing an assessment task asking students to talk about a picnic on a the top of a mountain which students call a maunga, or a barbeque party near a river which students call an awa, teachers may need to bear in mind that geographical features mean different things to Māori and Chinese. While Chinese see mountains and rivers as beautiful scenery, Māori see them as their ancestors.

Integrating Mātauranga Māori

What are Teachers' Concerns?

In the national survey (Alansari et al., 2022), teachers were given an opportunity to make open-ended comments to Change 2. In response to the following question: “Any comments about the integration of Mātauranga Māori, and what is needed to make it work well for you?”, a total of 381 teachers responded. The result shows 42% of teachers were still “learning about Mātauranga Māori and how it relates to their teaching” (Alansari et al., 2022, p.6). Teacher perspectives on integrating Mātauranga Māori have revealed different understandings of the intent of the policy, while many teachers struggled to understand Mātauranga Māori as an Indigenous knowledge system and how it is related to their teaching and subject areas.

As the survey results show, despite the fact that a small group of teachers reported that they had experience of integrating Māori in their teaching and instruction, near half of the teacher participants found it a fundamental challenge in their professional practice and existing experience of how the subject matter is organised, taught, and assessed. Although teachers understand this educational change is out of goodwill, they are concerned about how the goal can be practically achieved. Based on the survey, I have identified three main concerns that teachers may have:

- Insufficient knowledge of Mātauranga Māori and New Zealand history
- Limited relevance to current curriculum and subject matter
- Fear of superficial implementation (e.g. only learning basic greetings in te reo Māori without making meaningful changes in relationships)

What do Teachers Need?

Teachers in the survey demanded government-endorsed subject-specific materials and professional development to guide them through this major educational change to their discipline and systems of assessment. In terms of developing new materials, teachers said

they were “feeling daunted about the extent of the change needed, and by their own learning needs” (Alansari et al., 2022, p.8). Teachers identified the following support essential to developing high quality practices for genuine social impact.

- Exemplars demonstrating successful approaches
- Subject-specific learning materials and resources integrating Mātauranga Māori
- Discipline-focused professional development

The report mentioned that more language teachers, including English, te reo Māori or Asian and European languages, were already teaching Mātauranga Māori in their subject area than those teaching maths, science, technology, and PE. The participant profile shows 40 were Asian and European language teachers and 13 of them were ethnically Chinese, though not necessarily teaching the Chinese language. Given the many challenges faced by Chinese language teachers in New Zealand schools over the past decade (Wang & Chik, 2022), it is essential to gain a deeper understanding of their perspectives and emotions regarding this significant shift in the education system on their professional work.

What Needs to be Done Next?

The next step should be to extend the survey to investigate teacher perspectives and their needs in each learning area and in different school contexts in various locations in New Zealand. More research should be done to understand how teachers understand the educational change to integrate Mātauranga Māori and how are they interpreting the impact and challenges of the new government policy on their professional careers.

Policymakers and language teacher educators in New Zealand need to bear in mind that while new materials and approaches are developed and provided, teachers' professional practices and perceptions cannot be left to themselves for readjustment or upgrading. It will be important to organise an expert team to develop new learning materials for students and guidelines for teachers to incorporate Mātauranga Māori in their teaching.

For Chinese language teachers, it is crucial to understand how teachers perceive the similarities and differences between Māori and Chinese cultures and how they harness the shared values and traditions in their teaching and assessment designs. Professional development programmes should provide the following sessions to help teachers gain basic knowledge and skills to transform their teaching.

- Basic te reo Māori lessons (to help teachers overcome the linguistic barriers to pronounce kupu Māori)
- Introduction to kupu Māori (to help teachers unpack the meaning of the cultural terms used in the new NCEA assessments)
- Introduction to Mātauranga Māori (to help teachers gain a deeper understanding of Indigenous epistemologies and the similarities and differences to the Western and the Chinese knowledge systems)
- Introduction to curriculum/epistemic decolonisation (to help teachers affirm the relevance and commitment to decolonising the Western-centric knowledge system in settler society for a more diverse, equitable, and inclusive future)

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