INTRODUCTION

Lesley Rameka and Kura Paul-Burke

and Transform Our Worlds
Re-Framing Our Realities
Being, and Doing, to
Major Ways of Knowing,
Re-Claiming Traditional

CHAPTER SEVENTEEN
The History of Schooling for Māori

In order to make sense of the world and its systems, Māori children need to learn from their own experiences and from the experiences of others. This means that they need to be encouraged to explore their own environment, to learn from each other, and to develop a sense of self-reliance.

The need for education and schooling among Māori is not new. Throughout history, Māori communities have been known to provide education in a variety of forms. In the early days, oral traditions and storytelling were used to pass on knowledge and values from one generation to the next. Traditional Māori schools, known as pākehā or kura, were also established in areas where Māori communities were able to maintain their language and culture.

However, it was not until the late 19th century that formal education became more widespread among Māori. This was due to the efforts of missionary schools, which were established by both European and Māori communities. These schools were often staffed by Māori teachers, who were trained in European educational methods.

In the late 20th century, there was a growing recognition of the need for Māori education to be based on Māori values and traditions. This led to the development of Māori-medium education, which is now a key feature of the New Zealand education system.

The current educational system in New Zealand places a strong emphasis on cultural and linguistic diversity. This includes a focus on Māori language and culture, as well as other minority languages. The government has also made efforts to ensure that Māori students have access to high-quality education and support services.

In conclusion, the history of schooling for Māori in New Zealand is one of struggle and resilience. Despite the challenges they have faced, Māori communities have continued to strive for education that is based on their own values and traditions. This is a testament to the strength and determination of Māori people, and a reminder of the importance of respecting and valuing diversity in education.
Frame identifiers

DIFFERENT INTERESTS (Cox, 1979; Zimbardo, 1980; Massy, 1979, p. 12)

In framing, your interests are not your own, but the interests of the more dominant frame. With the most powerful frame, you are able to gain power over the actions of the group—despite your own desires. The group can then do what it wants, and do it while making the group—the group

FRAMING MAOHU

WASHINGTON, D.C. (AP, 1991) -- President Bush signed the new Employee Assistance Program into law today, saying it will provide help for those in need of emotional support and counseling. The program, which was opposed by Congress, is intended to help workers deal with stress, depression, and other emotional problems. The legislation, which passed with bipartisan support, was praised by both parties.

LESTER RAMSEY AND CHUCK PAUL-BURKE
KANAPA MAORI

Kanapa, children, forming your realms, and transforming their worlds. We who are the guardians of knowledge and wisdom, in our children, we form the realms in which your wisdom and knowledge will forever dwell.

REFRAMING

We must remember that the world is not a static entity, but rather a dynamic and evolving construct. Our perspectives and understanding of the world change as we learn and grow. It is important to approach our understanding of the world with openness and flexibility, recognizing that our views may evolve over time.

Part of this process involves recognizing the limitations of our own knowledge and perspective, and being open to new ideas and viewpoints. This is particularly important in academia, where the pursuit of knowledge is ongoing and our understanding of the world is constantly evolving.

In conclusion, it is essential for us to approach the world with a sense of curiosity and humility, recognizing that there is always more to learn and understand about the complex and ever-changing world we inhabit. By doing so, we can contribute to the ongoing process of knowledge creation and sharing, and help to ensure that our understanding of the world remains dynamic and relevant.
In conclusion, reclaiming traditional knowing ways of knowing involves embracing the role of memory, having a strong identity, and being part of a community. These elements are crucial for shaping our understanding of the world. For memory, it is important to have a strong foundation in cultural and historical knowledge. For identity, it is essential to be part of a community that values the importance of traditional knowing. For community, it is necessary to have a strong sense of belonging and connection to others. These elements are interdependent and work together to create a strong foundation for reclaiming traditional knowing ways of knowing.

REFERENCES
