

Mobilising Pacific Indigenous knowledges to reconceptualise a sustainable future: A Pasifika early childhood education perspective.

Jacoba Matapo¹⁾

The University of Auckland

Abstract:

The proliferation of sustainability discourse in early childhood education reveals deeply rooted epistemic tensions regarding the position of humanist ideology and the relationship to the natural world. This article argues for a reconceptualising of sustainability pedagogy in early childhood education, through the embodied and embedded ontologies Pacific Indigenous knowledge systems offer. The 'endangerment' discourse relevant to human and non-human others, is called into question, particularly in relation to the current global pandemic Covid-19. The article argues that by mobilising Pacific indigenous knowledge systems in early childhood education, notions of sustainability are reimagined to generate alternative pedagogies that are not bound within the conventional notions of humanist hierarchy over the natural world. Pacific Indigenous cosmogonies (stories of creation) traverse co-existence, co-agentic and co-evolution of the human and natural world and are storied throughout the article through poetry and the Samoan narrative expression of musumusu as a modality that venerates partnership with world.

Keywords: Pacific Indigenous Knowledge, Post-pandemic, Ecological Sustainability

Corresponding author, ¹⁾ j.matapo@auckland.ac.nz

Introduction and onto-epistemological considerations:

Pacific Indigenous Knowledge Systems (PIKS) (Koya-Vaka'uta, 2017) draws upon specific Pacific genealogies to location, ancestral knowing and the collective. Thus, I open this section by first introducing myself, and honouring the relational *vā* (relational space) by which I am entering, with you the reader as I present my *pēpeha* (Māori custom of introduction inclusive of specific ties to mountain, rivers, waters and tribes). The significance of my geographical, ancestral, collective and genealogical ties is integral to who I am and constitute my way of being, thinking, connecting, and knowing the world. Ko Tiavi tōku maunga, ko Loloa tōku awa, ko Samoa tōku iwi, ko Siumu tōku hapū, ko Jacoba Matapo tōku ingoa. I am a New Zealand-born Samoan academic in Pasifika early childhood education (ECE), and I intentionally share with you my *pēpeha*, in the *reo* (language) of the Indigenous people of New Zealand (the current lands in which I reside) as well as sharing my Samoan ancestral connection to people and place.

As a process of thinking differently engaging PIKS, this article presents storying-with-theory as way of reconceptualising and recasting alternative modes of being-in the writing assemblage¹ through poetry and the Samoan narrative expression of *musumusu*². This article argues that PIKS informs a cultural philosophical approach, where spatio-temporal relations produce capacities of knowing that reach backward and forward in the present. Pacific Indigenous ontologies sustain intergenerational exchanges of custom, knowledge, arts, ethics, and are exercised in connection to location, materiality and the social world through time (Enari & Matapo, 2020). Such embodied and embedded theorisations of PIKS are explored throughout this article to disrupt humanist ideals that have long privileged the 'knower', the human capacity to think rationally above all other(ed). New Zealand shares

¹ The concept of assemblage developed by Deleuze and Guattari (1987) refers to a process of temporary arrangements or constellations of objects, expressions, bodies, qualities and territories that create new ways of functioning and new images of thought.

² The practice of *musumusu* (whispers) stems from precolonial Samoan Indigenous thought and religion. Tui Atua (2014) speaks of the Samoan culture of whispers as a continuum, whereby one end is affirming, such as a mother lovingly whispering to her unborn child or a Samoan knowledge custodian whispering sacred intergenerational knowledge in the act of sustaining ancient wisdoms. The affirmative whispers are *tala tu'umusumusu* and the repressive whisper is known as *talamusumusu* (such as whispers of culture that have brought shame). This article seeks to engage in the affirmative *tu'umusumusu* as a culturally responsible and critical act.

geographical, political, social and historical ties to the Pacific region where Māori and Pacific Island tangata³ are reclaiming education in resistance to the subsuming effects of colonisation (Matapo & Baice, 2020; Wolfgramm-Foliaki, & Smith, 2020). This article presents a multiplicity of knowledge systems; Pacific Indigenous, Kaupapa Māori and Western philosophies to trouble sustainability discourse in ECE and to reconceptualise alternative possibilities for sustainable pedagogy in ECE beyond 'endangerment' thinking presented in global ECE sustainability discourse.

Why Pacific Indigenous Knowledge Systems in New Zealand ECE?

The term Pasifika is a collective reference, and in this article, refers to Pacific Islands peoples who have made New Zealand their home as well as New Zealand-born Pacific people (Samu, 2006). Pasifika as a term can be framed in various ways. As a transnational concept it allows for Pacific ethnic-specific ties to ancestral lands in the Pacific regions, including collective responsibilities that traverse oceanic boundaries. Pasifika has also been defined by Pacific scholars within Aotearoa as a diasporic notion, one that influences emerging identities and new relations to places, keeping ties to Pacific homelands and genealogy (Matapo, 2018). This is not to say that the concept of Pasifika is universally accepted by all Pacific Island peoples. Some Pacific scholars have documented the homogenising effect of Pasifika as an umbrella term, which disregards ethnic-specific identities and cultural differences (Finau, 2014; Samu, 2006).

Transnational Indigenous Pacific (Pasifika) ECE has a historical and political presence in the broader landscape of New Zealand ECE. The rise of Pasifika ECE in the 1970s followed on from the influx of Pacific migration to New Zealand in the 1950s to 1970s. At the time, the New Zealand government encouraged Pacific peoples to migrate to New Zealand to fill the labour demand of New Zealand's rising industrial sector (Matapo, 2017). As the Pasifika population grew, young Pasifika children and families who were new to New Zealand, experienced contrasting societal and cultural norms; however, Pasifika

³ Tangata - A shared Indigenous Pacific concept for person, or connected group of people (Matapo & Teisina, 2020).

people's commitment to the sustaining of cultural knowledge systems, language and spirituality continued (Mara, 2005). Pasifika ECE in the New Zealand context started as community-based initiatives lead by Pacific migrant women to engage young Pasifika children in learning Pacific languages, cultural knowledge, spirituality and custom (Leauepepe, Matapo & Ravlich, 2017). Today, Pasifika ECE serves many Pasifika families who are now second or third generation New Zealand-born, many of which have not set foot or returned to their ancestral lands in the Pacific (Ministry of Social Development, 2016). The significance of Pasifika ECE today, is emphasised in various studies particularly in fostering wellbeing, identity and belonging for young Pasifika children (Rameka & Glasgow, 2015; Tagoilelagi-Leota, 2018; Toso & Matapo, 2018; Utumapu-McBride, 2013a). Pasifika ECE is highlighted in this article to provide insights to how Pacific Indigenous knowledge is mobilised in ECE to think differently about sustainability (from locations other than ancestral lands). The position of PIKS is also referenced within this article as a way to traverse different and often conflicting conceptualisations of sustainability in ECE.

Musumusu

I am mindful that many New Zealand-born Pacific children have never had the opportunity to visit their ancestral homelands in the Pacific Islands. As a Samoan New Zealand academic, I am cognisant of the turmoil in Savai'i⁴ and the selling off of an ancient cultural site, the Pulemelei mound constructed between 1100-1400AD (Radio New Zealand, 2020). I wonder how transnational Samoan peoples are joining these political conversations, that will no doubt impact future generations and the access to lands that hold cultural history and Samoan epistemology. The unique position of New Zealand-born Pacific peoples as tauivi⁵, raises the following question: Why is it important in ECE to ensure that Pasifika children and families are connected to their culture, language, genealogy and Pacific Island homelands? The following section traverses the significance of Indigenous knowledge systems for both Māori and Pacific peoples from an ECE perspective in

⁴ Savai'i is the largest Island in Samoa with an area of 1,694 km²

⁵ Tauivi are people who are non-Māori (non-Indigenous to Aotearoa New Zealand).

affirming genealogy and belonging.

Why are Indigenous knowledge systems in New Zealand ECE important for Māori and Pasifika peoples?

In New Zealand, there are extensive studies in education based on Kaupapa⁶ Māori frameworks that bring attention to the significance of Māori Indigenous knowledge systems. Our ECE curriculum *Te Whāriki* (MoE, 1996; MoE, 2017) is the first bicultural curriculum in New Zealand, written in both Māori and English from a position that seeks to honour Te Tiriti o Waitangi⁷. The design and content of *Te Whāriki* attempts to encapsulate Māori principles and values alongside 'mainstream' ECE philosophies, theories and pedagogies. From an ECE perspective embedded in Kaupapa Māori, Rau and Ritchie (2014) argue for the mauri⁸ of the earth to be part of the conversation of ecological sustainability. Explicit in their argument is deeply-rooted epistemology of Māori indigenous knowledge systems that affirm Māori whakapapa⁹ (Rau & Ritchie, 2011) connecting Māori as tangata whenua¹⁰ to Papatūanuku¹¹ and Ranginui¹². This primordial relationship Māori share with Papatūanuku and Ranginui transcends the binary of the Western nature/human divide (Rau & Ritchie, 2014) and offers a reimagining of human ethical relations with world that is spiritually connected. The connection between Māori as tangata whenua and the natural world affirms an ontology of belonging in and with world.

Rau and Ritchie (2014) assert that:

Māori know themselves to be descendants of Papatūanuku the Earth Mother and Ranginui the Sky Father, as are our whanaunga (relations), the trees, birds, insects, and other creatures. Mountains (maunga) are revered as ancestors, as are, metaphorically, wharenui, meeting houses created from the trees of the forest guardian, Tāne-Mahuta. The land (whenua), which nurtures all life, has the

⁶ Kaupapa Māori as described by Smith (2015) advocates for the Māori ways of knowing and being for Māori by Māori. In the context of education, Kaupapa Māori honours Māori indigenous knowledge systems, values, beliefs, principles, practices and relationships within the world.

⁷ The Treaty of Waitangi is a treaty signed by Māori chiefs and representatives of the British Crown. Most Māori chiefs signed the document at Waitangi, on the 6th of February, 1840.

⁸ Essence, life-force, life- energy (Rau & Ritchie, 2014).

⁹ Genealogy (to place and people), ancestral lineage.

¹⁰ Tangata whenua – Māori peoples of the land specific to Aotearoa New Zealand.

¹¹ The Earth Mother (Rau & Ritchie, 2014)

¹² The Sky Father (Rau & Ritchie, 2014)

same name as the placenta (whenua), which brings new humans into being (p. 115).

Alongside Māori initiatives to decolonise (Smith, 2012) education for Māori, by Māori through Kaupapa-based research and Māori immersion education, the position of Pasifika ECE to sustain Pacific Indigenous knowledge systems, language and culture remains problematic. Transnational, Pasifika peoples are not Indigenous to New Zealand and as such raises tensions in education policy, particularly for Pasifika ECE services engaged in full immersion Pacific language provision. English, Māori and New Zealand sign-language are the three official languages of New Zealand (Human Rights Commission, 2008) which means that Pacific languages are not given equal attention in professional teaching standards and education curricula. Furthermore, Pasifika education strategies that seek to improve Pasifika learner outcomes in education (including ECE) focus on Pacific values and beliefs to inform culturally responsive pedagogies, without deeper consideration of the Pacific Indigenous knowledge systems that ground Pacific conceptualisations of personhood (Matapo, 2019).

Māori and Pasifika peoples share an affinity with Moana¹³, the Pacific waters that connect the Pacific Islands also bind Māori peoples through oceanic navigation histories to the Pacific Islands. The collective expression 'tangata o le Moana' (peoples of Moana) speak to the mauri of the vast waters (through chant and ancient epistemologies) and the ways in which Pacific peoples are genealogically connected through navigation histories, migration and cultural exchange (Mallon, Mahina-Tuai, & Salesa, 2012). There are features within creation stories that are shared between Māori, Cook Islands and Samoan peoples, which hold specific ties to the role of deities such as Tangaroa¹⁴. The relationship between Māori and Pacific peoples are evident through language, custom, arts, genealogies and cosmogonies. Pasifika ECE within the New Zealand context acts as site for transnational indigeneity to sustain PIKS. The United Nations Declaration on the rights of Indigenous Peoples (2007) article 14 reminds us that: "Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning"

¹³ Polynesian term for Pacific Ocean.

¹⁴ Tangaroa is the Māori god of the sea. Tagaloa is the Samoan god of the sea and Tangaroa is the Cook Island god of the sea and fertility.

(United Nations, 2007, p. 7).

Why Transnational Indigenous Pacific subjectivity?

The term transnational Indigeneity is part of a broader socio-political sphere that seeks to advance political projects that go beyond dignifying indigeneity (Matute, 2020). Consideration of who and what determines indigeneity is critiqued in ways that explore and urge multiplicity of indigeneity (Allen, 2014). Transnational Indigeneity in the context of Pasifika peoples in Aotearoa New Zealand may include interpretations of and experiences of Indigeneity across time and space, in an interconnected globalised world. Cultural epistemology and ancestral ties (to people and place) have capacity to traverse worlds. Epeli Hau'ofa (as cited in Hau'ofa & Juniper, 2001) conceptualises Pacific connectedness in culture and being as a process of continuity. He states:

Let our ancestors right into our world, come and dance with them in our world. We learn from them, through the continuity between us and them and also more importantly our distinct identity within the world system. With the depth of our history, we will bring our ancestors to us, carry our spirits, bring them forward to our world, willingly [...] (Hau'ofa as cited in Hau'ofa & Juniper, 2001, p. 24).

Musumusu:

How do Pasifika peoples from a location other than their heritage lands engage, reimagine Indigenous education that sustains specific links and ties to lands and ancestors, moreover honouring the place of Māori as the Indigenous peoples of New Zealand? I respond to this question through poetry as a Samoan New Zealand-born Pasifika multiplicity-in-being.

My place

Jacoba Matapo (2021)

I was born in a place where the long white cloud,
Clouds the division between heaven and earth.

Jacoba Matapo

Where the earth meets the shores of the Pacific
And As the earth's artilleries, the Pacific Ocean pumps life forces and flows
The flows of the cosmos entangled in the tides of life's rhythm
Life, from placenta to land, my feet stand grounded
Grounded in spirit, attempting to embody present-past, as those before me,
Past fixedness to one horizon, creating new relations to places,
Relations to migration stories and traces
Of journeying, navigating, star gazing, collective endeavours
Endeavours of learning, resilience, change making
Collective knowing with body, mind and spirit
Knowing that belongs to earth, seas and skies
My place, my being, collectively becoming.

The nature/culture divide and the rise of sustainability discourse in ECE:

Romantic western cultural traditions have presented nature as a seductive idea (Taylor, 2017a) that renders a particular image of the child as innocent, passive and incomplete in terms of life-stage. This nature of the child can be traced back to Rousseau's philosophy of childhood as a period of vulnerability, whereby young children share an affinity with the natural world and are by nature, innately good yet, lacking full cognitive capacity to exercise agency of reason (Bertram, 2020; Taylor, 2017b). In Rousseau's 1754 text *Discourse on the Origins of Inequality*, he draws upon Cartesian terms to distinguish moral reason as a human capacity that rejects instinct or impulsive behaviour, unlike animal species (Bertram, 2020). Enlightenment ideals echo the privileging of humanist capacity of reason and as such grounds an epistemological basis to separate man from the natural world. This culture/nature divide that informs western modern thought, depicts the natural world as passive¹⁵ and is still prevalent in western scientific research practice, educational theories (Taylor, 2017a) and in global politics of advanced capitalism.

New Zealand ECE theories and practices of sustainability are not in isolation to global trends and shifts in education policy that are grounded upon 'fixing' the environmental and

¹⁵ Without reason and agentic capacities rendering it passive and inert.

ecological damage exacerbated by advanced capitalism, neoliberalism and politics of consumption (Somerville, 2017; Taylor, 2017a). The implementation of nature-based pedagogies set out to foster young children's love of nature on the premise of cultivating environmental stewardship. Nature-based pedagogies in New Zealand early childhood contexts have been taken up in response to the endangerment of childhood estrangement to the natural world. Thus, nature-based pedagogies have been integrated into diverse ECE contexts as a way of countering social, political, cultural and economic factors that limit nature-based childhood experience and learning (Greenfield, 2011). Young children's alienation from the natural world together with the endangerment of the natural world has influenced the resurgence of interest in nature-based pedagogies (Taylor, 2017a).

It seems the new rhetoric of 'endangerment' has turned towards humanity. The global pandemic that is Covid-19 has swayed the pendulum of priority in education policy towards the survival of humanity and its socio-economic appendages. In the New Zealand context, the priorities for a 'safe' environment impacts the role of the ECE teacher. Early childhood teachers are now required to follow more regimented cleaning and hygiene practices as well as physical distancing at times to mitigate any further potential Covid-19 spread (MoE, 2020). The role of the ECE teacher has changed, both in relationship to the environment and in relationship to pedagogy that requires physical distance. Clearly, 'endangerment' of ecological sustainability and survival of humanity must be called into question if ECE is to foster a sustainable future to co-exist in and with world.

One such example that generates an alternative to an 'endangerment' of ecological sustainability approach embedded within contemporary nature-based pedagogies is the concept of *mana-whenua*¹⁶, a feature of Māori ontology. Māori and Indigenous Pacific pedagogies in ECE contexts may provide opportunities to learn of and with the natural world, to affirm the agentic capacity of both human and non-human others. As *Te Whāriki* (Ministry of Education [MoE], 2017) reminds us, *mana-whenua* includes "Knowledge about features of the local area, such as a river or mountain" (p. 32), and the spiritual significance to the natural world. The spiritual ontological connection with world may offer a different ethos for engaging nature-based pedagogies in ECE.

¹⁶ *Mana whenua* is a Māori term used within the New Zealand Early Childhood curriculum that affirms the child's relationship to Papatūānuku based on whakapapa (genealogy) respect and aroha (MoE, 2017).

Engaging Pacific indigenous knowledge to reconceptualise a sustainable future in ECE: Global and local considerations

There are two distinct global issues at present, the urgency of global ecological sustainability and the Covid-19 global pandemic. At the time of writing this article, there are Pacific Island nations¹⁷ that have had no cases of Covid-19 and are Covid free. With this said, there remains uncertainty about the future impact the global pandemic will have upon the New Zealand and Pacific Islands economy and way of life. This predicament brings in another layer of 'endangerment', that is, the health of humankind. Many nations around the world have imposed social isolation measures and partial lockdown to mitigate communal spread of the virus which has also caused industries to pause production and travel (Paital, 2020). The global environmental impact of Covid-19 over a relatively short period of time, has proven beneficial to the recovery of ecosystems. Chakraborty & Maity (2020) state:

Due to non-functioning of industries, industrial waste emission has decreased to a large extent...Due to lesser demand of power in industries, use of fossil fuels or conventional energy sources have been lowered considerably. Ecosystems are being greatly recovered (p.5).

Global discourses of ECE traverse various ethical, political, social and philosophical terrains of ecological sustainability and are grounded upon differing and intersecting epistemological suppositions. There are distinctive philosophical¹⁸ and political¹⁹ trajectories in ECE discourse that construct a certain image the child and childhood. Conceptualisations of the child and childhood grounded in the western canon informs much of the pedagogical approaches in ECE today (Dahlberg & Moss, 2005). Although the New Zealand ECE curriculum *Te Whāriki* (MoE, 2017) is renowned for being a highly progressive curriculum, the child has been conceptualised as many things: universal, developmental, individual, autonomous, socio-cultural, environmental steward, spiritual, agentic, bicultural, multicultural and Indigenous to name only a few. Following the

¹⁷ Cook Islands, Kiribati, Nauru, Niue, Palau, Samoa, Solomon Islands, Tokelau, Tonga, Tuvalu, Vanuatu as at 12th June, 2020 (World Health Organisation, 2020).

¹⁸ Including Liberal philosophy, Progressive philosophy, Marxist philosophy (critical theory), Postmodern philosophy, Poststructural philosophy (Matapo & Roder, 2017).

¹⁹ Including Globalisation, Capitalism, Advanced Capitalism, Neoliberalism (Gould & Matapo, 2016).

genealogy of these concepts, it is clear there are competing subject-positions of the child. In this regard, the notion of a child as an autonomous individual for Māori and Pacific peoples would be contested, as the individual is constituted within the collective (corporeal and incorporeal) and includes specific ties to people and place (Leaupepe, Matapo & Ravlich, 2017; Ritchie, 2010).

PIKS call into question human subjectivity in relation to the world, where nature/culture divide, its clear-cut demarcation of human over non-human others are challenged by a grounded co-existential ontology of relations. An example of practice is dance. In my village in Samoa, there is a dance ‘story’ of the body of water called Loloa. The dance narrates the genealogy of that water, where it springs up, from deep beneath the earth. Textualized modes of language are not the only forms that validate knowing and as Tongan professor Konai Helu Thaman (2003) contests, the brain is not the only organ in your body that can think. Your hands can think, your lungs are thinking, your feet and fingertips are thinking. PIKS in ECE allows for a different way of connecting to earth, body and thinking in a co-agentic capacity.

Why do sustainable futures matter to Pasifika?

In New Zealand Initial Teacher Education (ITE), I have noticed a surge in environmental ethics in ECE, particularly around ecological sustainability. Within New Zealand the current Labour government has declared a Nation-wide climate change emergency and are determined to battle climate change through policy development over the next three years. From a philosophical standpoint, the crises resonates with the discourse of the Anthropocene²⁰. Given the short period of human existence on this earth in contrast to the geological timescale of the planet, the impact of human existence on the earth's capacity of renewal remains disputed. The earth goes through phases of cyclic renewal and has been for millions of years before human evolution. Evidently, people are responsible for emissions, drastic exploitation of the earth as a valorised commodity such as excessive mining, deep sea drilling and even a site for nuclear testing. All these ecological concerns

²⁰ A contested concept that defines an era where modes of human production (capitalism, neoliberalism and advanced capitalism) has caused a lasting and geological effect on the planet's health (Braidotti, 2019).

impact parts of the Pacific region and have had a lasting effect on people and place and linked to broader global economic and political agendas. Currently, across the Pacific, sea levels are rising causing coastal erosion, major reduction in the health of coral reefs and mangroves which impact coastal ecosystems (Lawler, 2011).

Conclusion

As an academic, it is my belief that New Zealand has an ethical, cultural and historical obligation to people, place, land and waters of the Pacific. Through PIKS Pasifika peoples connect to land, waters and cosmos through Indigenous creation stories, chants, dance, symbols that express co-existence and co-evolution with earth. The culture/nature divide, steeped in Enlightenment ideology is challenged from a PIKS ontological position as the notion of self is constituted in the collective which includes human and non-human others (Matapo, 2018; Vaai & Nabobo-Baba, 2017). The Samoan creation chant *Solo o le va* speaks of specific land formations of Samoa, Tonga and Fiji and the connection across waters to land, winds, birds, plant life and genesis of human life. Pacific Indigenous cosmogony tell stories of other ways of living that are in harmony with earth, and when affirmed, shared and explored in an ECE context may generate different ways of thinking about subjectivity and inter-subjectivity. PIKS as embodied, opens creation of knowledge that is part of the body-assemblage, performative, expressive and relational (Matapo & Teisina, 2020).

Through my own becoming-embodied-chant and in reimagining a sustainable future in ECE through PIKS, I share this poem in closing:

Tagaloa

Jacoba Matapo (2021)

Fall on me
shadows of the past,
to bend the

straight lines that I see.

Lines that cut,
sever,
divide;
the power of agency.

Whisper your wind
in my ear;
may I hear
your story?

Rumblings
of life rhythm;
more than
words
that hold
man's glory.

Fall on me
shadows of the past,
that my spirit
may come to know,

Break boundaries;
the separation
of whose knowledge
matters most.
What is knowledge?
the line that separates
darkness

Jacoba Matapo

from light.

how about
cosmogony of
co-existence,
like when day
married the night.

Fall on me
shadows of the past.
Breathe (in)ter-subjectivity
of being and knowing
with the world
a collective agency.

References:

- Allen, C. (2014). A transnational native American studies? Why not studies that are trans-Indigenous? In H. Huang, & C. Shu-Chun Chang (Eds.), *Aspects of transnational and indigenous cultures* (pp. 91-111). Cambridge Scholars Publishers.
- Bertram, C. (2020). Jean Jacques Rousseau, In E. N. Zalta (Ed.), *The Stanford Encyclopaedia of Philosophy*.
<https://plato.stanford.edu/archives/sum2020/entries/rousseau/>.
- Braidotti, R. (2019). *Posthuman knowledge*. Cambridge: Polity Press.
- Chakraborty, I., & Maity, P. (2020). COVID-19 outbreak: Migration, effects on society, global environment and prevention. *The Science of the Total Environment*, 728, 138882-138882.
- Dahlberg, G., & Moss, P. (2005). *Ethics and politics in early childhood education*. Routledge Falmer (Taylor & Francis Group).
- Deleuze, G., & Guattari, F. (1987). *A thousand plateaus: Capitalism and schizophrenia*. (B.

- Massumi, Trans.). University of Minnesota Press.
- Enari, D., & Matapo, J. (2020). The digital vā: Pasifika education during the Covid-19 pandemic. *MAI Journal*, 9(4), 7-11.
- Finau, S. (2014). Collective label of people from the Pacific Ocean proper. In T. Black, H. Murphy, C. Buchanan, W. Nuku, B. Ngaia (Eds.), *Enhancing mātauranga Māori and global indigenous knowledge* (pp. 166-180). New Zealand Qualifications Authority. <http://www.nzqa.govt.nz/assets/Maori/Te-Rautaki-Maori/Publications/Enhancing-Mtauranga-Mori-and-Global-Indigenous-Knowledge.pdf>
- Gould, K., & Matapo, J. (2016). What's in a philosophy statement? A critical discourse analysis of early childhood centre philosophy statements in Aotearoa/New Zealand. *He Kupu: The Word*, 4(3), 63-74. <http://hdl.handle.net/2292/29965>
- Greenfield, C. F. (2011). *Outside is where we need to be: A guide to providing optimal outdoor environments in early childhood settings* [booklet]. Manukau Institute of Technology.
- Hau'ofa, E. & Juniper, E. (2001). A New Oceania: An interview with Epeli Hau'ofa. *Antipodes*, 15(1), 22-25.
- Human Rights Commission. (2008, Feb). *Languages in Aotearoa, statement on language policy*. Human rights commission New Zealand. https://www.hrc.co.nz/files/8114/2374/7095/14-Feb-2008_12-31-36_Language_Policy_Feb_08_V4.pdf
- Koya Vaka'uta, C. F. (2017). Rethinking Research as Relational Space in the Pacific: Pedagogy & Praxis. In U. L. Vaai, & A. Casimira (Eds.), *Relational Hermeneutics: Decolonisation and the Pacific Itulagi* (pp. 65-84). Pacific Theological College, University of the South Pacific.
- Lawler, J. (2011). *Children and climate change. Children's vulnerability to climate change and disaster impacts in East Asia and the Pacific*. UNICEF East Asia and Pacific Regional Office. https://www.unicef.org/media/files/Climate_Change_Regional_Report_14_Nov_final.pdf
- Leaupepe, M., Matapo, J., & Ravlich, E. (2017). Te Whāriki a mat for “all” to stand: The weaving of Pasifika voices. *Curriculum Matters*, 13, 21-41.
- Mallon, S., Mahina-Tuai, K., & Salesa, D. (2012). *Tangata o le Moana: New Zealand and*

- the People of the Pacific*. Te Papa Press.
- Mara, D. L. (2005, September 27-28). *Politics and pedagogy: The final frontiers of Pasifika early childhood education in Aotearoa New Zealand* [Paper presentation]. The 5th annual professional development symposium: The politics of early childhood education. Faculty of Education, University of Auckland, Auckland, New Zealand. <http://www.nzcer.org.nz/system/files/14744.pdf>
- Matapo, J. (2017). Navigating leadership in Pasifika early childhood education: Traversing the tides of change. *He Kupu: The Word*, 5(1), 44-52. <https://www.hekupu.ac.nz/sites/default/files/2017-10/Navigating%20leadership%20in%20Pasifika%20early%20childhood%20education%20Traversing%20the%20tides%20of%20change.pdf>
- Matapo, J. (2018). Traversing Pasifika education research in a post-truth era. *Waikato Journal of Education*, 23(1), 139-146.
- Matapo, J. (2019). A Pasifika perspective on global citizenship education. *Curriculum matters*, 15, 104-108. <https://www.nzcer.org.nz/nzcerpress/curriculum-matters/articles/pasifika-perspective-global-citizenship-education>
- Matapo, J., & Baice, T. (2020). The art of wayfinding Pasifika Success. *MAI Journal*, 9(1), 26-37. http://www.journal.mai.ac.nz/sites/default/files/MAI_Jrnl_2020914_final.pdf
- Matapo, J., & Roder, J. (2017). Weaving our whāriki: Re-imaging progressive philosophy in Aotearoa New Zealand early childhood education. In C. Mutch & J. Tatebe (Eds.), *Understanding enduring ideas in education: A response to those who 'just want to be a teacher'* (pp. 47-62. NZCER PRESS.
- Matapo, J., & Teisina, J. (2020). Reimagining teacher subjectivity in Pacific early childhood education in New Zealand. *Policy Futures in Education*, 0(0), 1-14. <https://doi.org/10.1177/1478210320960890>
- Matute, I. D. (2020) Indigeneity as a transnational battlefield: Disputes over meanings, spaces and peoples. *Globalizations* (18)2, 256-272.
- Ministry of Education. (1996). *Te Whāriki: He Whāriki matauranga mō ngā mokopuna o Aotearoa. Early Childhood Curriculum*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2017). *Te Whāriki: He Whāriki matauranga mō ngā mokopuna o Aotearoa. Early childhood curriculum*. Wellington: Ministry of Education.
- Ministry of Education. (2020). *Information for early learning services about COVID-19*.

- <https://www.education.govt.nz/covid-19/advice-for-early-learning-services/>
- Ministry of Social Development. (2016). *The profile of Pacific peoples in New Zealand*.
<https://www.pasefikaproud.co.nz/assets/Resources-for-download/PasefikaProudResource-Pacific-peoples-paper.pdf>
- Paital, B. (2020). Nurture to nature via COVID-19, a self-regenerating environmental strategy of environment in global context. *The Science of the Total Environment*, 729, 139088. <https://doi.org/10.1016/j.scitotenv.2020.139088>
- Radio New Zealand. (2020, May 22). Ancient site in Samoa up for sale.
<https://www.rnz.co.nz/international/pacific-news/417299/ancient-site-in-samoa-up-for-sale>
- Rameka, L. K., & Glasgow, A. (2015). A Maori and Pacific lens on infant and toddler provision in early childhood education. *MAI Journal*, (4)2, 134-150.
- Rau, C., & Ritchie, J. (2011). Aha koa he iti: Early childhood pedagogies affirming of Māori children's rights to their culture. *Early Education and Development*, 22(5), 795-817.
- Rau, C., & Ritchie, J. (2014). Ki te Whai ao, ki te ao Marama: Early Childhood understandings in pursuit of social, cultural and ecological justice. In M. N. Bloch, B. B. Swadener, & G. S. Cannella (Eds.), *Reconceptualising early childhood care and education. Critical questions, new imaginaries and social activism: a reader*. (pp. 109-118). Peter Lang.
- Ritchie, J. (2010). Fostering Communities for Ecological Sustainability within Early Childhood Education. *Early Education*, 47, 10-14.
- Samu, T. W. (2006). The 'Pasifika umbrella' and quality teaching: Understanding and responding to the diverse realities within. *Waikato Journal of Education*, 12, 35-50.
- Smith, L. T. (2012). *Decolonising methodologies: Research and indigenous peoples* (2nd ed.). Zed Books.
- Smith, L. T. (2015). Kaupapa Māori research- Some Kaupapa Māori principles. In L. Pihama & K. South (Eds.), *Kaupapa Rangahau A Reader: A Collection of Readings from the Kaupapa Māori Research Workshop Series Led* (pp. 46-52). Te Kotahi Research Institute. <https://researchcommons.waikato.ac.nz/handle/10289/12026>
- Somerville, M. (2017). The Anthropocene's call to educational research. In, K. Malone, S. Truong, & T. Gray (Eds.), *Reimagining sustainability in precarious times* (pp. 17-28).

Springer.

- Tagoilelagi-Leota, F. P. S. (2018). Suli, Tofi, Feagaiga, Gafa, and Faalupega: Nurturing and protectorate role of faasamoa for Samoan children. *The First years Journal Ngā tau tuatahi. New Zealand Journal of Infant and Toddler Education*, 20(1), 13-17.
- Taylor, A. (2017a). Romancing or Re-configuring nature in the Anthropocene? Towards Common worlding pedagogies. In K. Malone, S. Truong, & T. Gray (Eds.), *Reimagining sustainability in precarious times* (pp.61-75). Springer.
- Taylor, A. (2017b). Beyond stewardship: common world pedagogies for the Anthropocene. *Environmental Education Research*, (23)10, 1448-1461.
- Thaman, K. H. (2003). Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education. *The Contemporary Pacific* 15(1), 1-17.
- Toso, V. M., & Matapo, J. (2018). O le tātou itulagi i totonu o Aotearoa: Our life-worlds within New Zealand. *The First years Journal Ngā tau tuatahi. New Zealand Journal of Infant and Toddler Education*, 20(1), 3-5.
- Tui Atua, T. T. T. E. (2014). Whispers and vanities in Samoan indigenous religious culture, In T. M. Suaalii-Sauni, M. A. Wendt, V. Mo' a, N. Fuamatu, U. L. Vaai, R. Whaitiri, and S. L. Filipo (Eds.), *Whispers and vanities, Samoan indigenous knowledge and religion* (pp. 11-41). Huia Publishers.
- United Nations. (2007). *United Nations Declaration on the Rights of Indigenous Peoples*. www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
- Utumapu-McBride, T. (2013a). O tina o le poutu: Our mothers are the backbone of our families. In F. Tagoilelagi-Leota & T. Utumapu-McBride (Eds.), *O pelega of fanau: Treasuring children* (pp.185-194). Auckland University of Technology.
- Vaai, U. L., & Nabobo-Baba, U. (2017). *The relational self: Decolonising personhood in the Pacific*. The University of the South Pacific Press and Pacific Theological College.
- Wolfgramm-Foliaki, E. & Smith, H. (2020). Navigating Māori and Pasifika student success through a collaborative research fellowship. *MAI review*, 9(1), 5-14. http://www.journal.mai.ac.nz/sites/default/files/MAI_Jrnl_2020912_final.pdf
- World Health Organisation (2020, June 12). *Novel Coronavirus (COVID-19) Health Sector Preparedness and Response*. https://www.who.int/docs/default-source/wpro---documents/dps/outbreaks-and-emergencies/covid-19/covid-19-external-situation-report-19.pdf?sfvrsn=ea24f9e7_2