

# A Discussion of Students' Use of Theoretical Frameworks for Examining ECE Policy and Discourse

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**Abstract.** The purpose of this study is to examine theoretical frameworks that support critical pedagogy in order to support critical examination of early childhood education (ECE)-related concerns. This essay may be relevant to various subjects and disciplines, but it is primarily intended for early childhood student teachers who are analyzing discourse and policy related to ECE in Aotearoa New Zealand. In the beginning, the article defines the terms "critical pedagogy" and "theoretical framework," and then it gives examples of theoretical frameworks that are pertinent to both critical pedagogy and ECE. Key ideas from Freire, Foucault, Bourdieu, and Mori kaupapa are all discussed. The main focus of the Freirean framework is banking education, followed by Foucault's mapping discourse, Bourdieu's social order and forms of capital, and lastly, the Mori kaupapa notions of ako, poutama, and tuakana/teina. The paper's conclusion emphasizes the need of examining the social landscape for areas of inclusion, exclusion, and marginalization utilizing a theoretical framework informed by critical pedagogy. The examination of educational policy and discourse is likely to err toward just restating present viewpoints rather than contesting and attempting to reposition problems in favor of social justice: a restatement, in other words, without such a theoretical framework.

**Keywords:** Critical pedagogy, theoretical framework, māori, Aotearoa New Zealand

## 1 Introduction

This essay tries to provide a brief summary of a selection of critical educational ideas and explain how they might be used to guide discourse and policy analysis. The article starts by outlining the theoretical framework and key terms associated with critical pedagogy. It then moves on to provide examples that are pertinent to both ECE and critical pedagogy. The following questions are addressed in the study as a result:

How do you define a theoretical framework?

2. How may it aid in directing critical examination of ECE discourse and policy?

3. Which theoretical systems complement critical pedagogy?

4. What can they provide?

5. What restrictions do they impose?

In order to demonstrate how discourses within ECE may be analyzed, the purpose of this study is to emphasize various features of these theoretical frameworks. This essay is especially intended for early childhood student teachers who are using critical pedagogy to examine the discourse and legislation around ECE in Aotearoa New Zealand. This work, however, could also be instructive to individuals in related professions and disciplines.

### 1.1 Critical Pedagogy

It is acknowledged that the word "critical pedagogy" is ambiguous and open to several definitions, but that all of them have the same ideas about power, authority, domination, and oppression, to name a few. Any realistic idea of what makes pedagogy critical, according to Giroux (Giroux, 2013, p. 29), must acknowledge that pedagogy is always an intentional attempt on the part of educators to influence how and what knowledge and subjectivities are produced within particular sets of social relations.

In this critical pedagogy approach, the understanding of methods is not confined to educational practice. It highlights the value of understanding what really happens in classrooms and other educational situations by asking questions.

In this case, critical pedagogy may be seen as a method of instruction that questions the educational system and refuses to accept it at face value. Instead, education is seen as a very divisive area where politics, power, and justice are always being compromised. Critical pedagogy is based on the concept of justice. According to Kincheloe (2008), "advocates of critical pedagogy are aware that every minute of every hour that teachers teach, they are faced with complex decisions concerning justice, democracy, and competing ethical claims" (p. 1). Kincheloe gives this as an example.

### **1.2 Theoretical Frameworks Aligning with Critical Pedagogy**

A theoretical framework, in its most basic meaning, offers a perspective on a problem; it directs one's sight or point of emphasis. It offers a viewpoint and a framework for looking at a problem or phenomena. For instance, "Theoretical frameworks are precise views about how politics, the economy, and interpersonal relationships operate. The investigation of real occurrences may then be conducted using these ideas (Trent University, n.d.). The theory that explains why a problem or phenomena occurs is introduced and explained in a theoretical framework. By providing ideas and factors that are clear from the body of current information, it offers a consistent and organized way to approach the analysis of a problem.

Although by no means a complete list, Freire, Foucault, Bourdieu, and Kaupapa Mori have been highlighted as major persons or views producing frameworks that are in line with critical pedagogy. Each of these theorists/perspectives offers an own viewpoint, ideas, and methods for seeing the world with a critical eye. Their individual histories, experiences, and studies have influenced and developed their passion and concentration. Although each has a unique gaze or emphasis, there are similarities and connections between the various frameworks that may be seen.

## **2 Critical Consciousness of Freire**

Since Freire's work emphasized social and political transformation (McLaren, 1999), education is usually seen from a Freirian viewpoint as a kind of politics. The idea of banking education is one of the main ideas in a Freirian framework. The idea of banking education was developed as a criticism of educational institutions and the idea that students are passive receptacles waiting to be filled with information from teachers. In the financial notion of education, for instance, knowledge is a gift given by people who consider themselves intelligent to others who they perceive to be ignorant, according to Freire (2000, p. 72). The ideology of oppression is characterized by the projection of total ignorance onto others, which invalidates education and knowledge as processes of inquiry.

In the context of banking education, the teacher's chosen knowledge is seen as valuable and relevant.

According to Freire, formal education institutions are dominated by a banking education paradigm, which encourages individuals to be submissive and not question societal norms. Because students are seen as passive recipients of information rather than being pushed to be active knowledge creators who participate in inquiry and criticism, banking education fosters conceptions of education as a method through which dominant discourses may be sustained. Freire, for instance, said:

Students lose the critical awareness that would arise from their engagement in the world as world transformers the more they work at keeping the deposits given to them. They tend to just fit into the world as it is and the fragmented perspective of reality that has been placed in them the more fully they accept the passive position that has been thrust upon them. Freire (2000), page 72

According to Bartlett (2008), a banking education keeps students immersed in "a culture of silence and positions them as objects, outside of history and agency" (p. 2). The learning process favors acceptance and denial, which would be consistent with what Giroux said, rather than critical thinkers who explore the world.

relates to the idea of organized violence of forgetfulness; where the past is hidden from view and, therefore, from consciousness; and where members of society are urged to remain quiet and not to question or ask why society is organized as it is (Giroux, 2014).

According to Freire, education should be rethought as a chance for agency, autonomy, and action. The growth of critical consciousness (conscientizacao, critical awareness of one's world) is related to this activity. Praxis, as opposed to being critically aware or conscious, is the process of acting after contemplation. The fundamental goal of developing critical consciousness is to expose social myths that are infused with hegemonic

representations of reality and the "truth." Finding "real problems and actual needs" is what learning is all about, according to Freire (Freire Institute, n.d.). The fact that issues and demands exist cannot be understood without taking into account the "significant historical contexts in which knowledge is produced, engaged, and appropriated" (McLaren, 1999, p. 50), it is further stated.

The genuine worth of education, in Freire's opinion, can only be realized via conversation that raises critical awareness. As a result, there is no longer a dominating one in charge of subservient others thanks to dialogue. Instead, the relationship between the instructor and the student deepens: "The teacher is no longer merely the one-who-teaches, but is one who is himself taught in dialogue with the students, who in turn while being taught also teach" (Freire, 2000, p. 80). This idea may be observed in the Mori word *Ako*, which refers to the idea that teaching and learning are intertwined in the context of Aotearoa New Zealand. The Ministry of Education's Mori education strategy *Ka Hikitia: Accelerating Success 2013-2017*, which is available online, states explicitly that this is the case: "The concept of *ako* describes a teaching and learning relationship, where the educator is also learning from the student and where educators' practices are informed by the latest research and are both deliberate and reflective."

Conscientizacao, or developing a critical awareness, entails actively and analytically debating who has access to education and how that access is either granted or withheld (Bartlett, 2008). The most steadfast statement made by Freire was that "Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other" (Freire, 2000, p. 72). As a result, education may become a free act rather than a form of dominance thanks to dialogue and inquiry as methods to develop critical awareness (Freire, 2000). This liberation makes the stifling tyranny that permeates society visible, making it a problem that has to be addressed. Education offers a means of liberation, providing voice and attention to individuals who would otherwise remain mute and unnoticed, preventing people from becoming used to oppression or failing to see that it is occurring.

Such viewpoints are comparable to Giroux's idea of the "violence of forgetting," in which society is dumbed down in order to preserve the status quo, represented by the power relations that now exist. Because tales and experiences of oppression are suppressed, discounted, and eliminated from the fabric of daily life, ignorance of injustice is both promoted and reinforced, in part, via the educational process. In such a setting, social policy and rhetoric that are intended to help people receive fair and equitable treatment as social citizens lose their appeal and become empty gestures with no real meaning.

### **3 Foucault on Mapping a Discourse**

Based on the writings of Foucault, the second theoretical framework to be addressed. In this part, Foucault's idea of mapping a discourse will be the main topic of discussion. He compares the process of mapping to that of an archaeologist, who explores a particular region to find undiscovered "truths" or aspects of existence. According to Chant (2009, p. 1): A series of assertions that spark a conversation about concepts or body of information about a certain topic and lead to its eventual acceptance constitute a "truth."

As a result, "uncovering the regularity of a discourse practice" is the goal of discourse archaeology (Foucault, 2002, p. 161). By this, Foucault indicates that it's essential to discover information about a discourse's history, speakers, setting, and context in order to fully comprehend it. Finding the relationships between ideas and any potential connections between them may also be done by mapping a discourse. Therefore, it can be said that mapping is the same as laying things out or placing everything in front of you.

By examining broader societal influences, the mapping process examines how history molds notions by looking back at when and how a discourse first developed. The term "madness" is one that Foucault himself uses as an example in his own writing. He demonstrated how conceptions and terminology vary based on context and the standards against which they are judged. He also demonstrated how the notion of lunacy is socially located and depends on the culture in which it exists.

Examining the factors that contribute to something becoming a topic of discourse was of special interest to Foucault. To this purpose, he identifies tensions in characteristics of diffraction or incompatibility as the cause of a 'problem'. If Mori are taken into account, Chant notes that "Truths" about Mori have created a cage in which Mori are seen as underdeveloped, uncivilized, and threats to the established order of society (Chant 2009, p. 2) in terms of the Eurocentric discourse on indigenous people that has developed in Western democracies with indigenous populations.

By exposing the factors that are driving these "truths," Foucault's approach of mapping the discourse offers a way to tear such discourse apart. With this exposure, it is possible to examine broader societal impacts, how history affects ideas, and how the development of "regimes of truth" continues to influence society. These

realities are ultimately power, which permeates society. According to Foucault, reality is not static but rather always being renegotiated. However, when speaking from the perspective of the oppressed, as Chant (2009, p. 2) does while discussing Mori discourses, renegotiating truth may be difficult:

Researchers in the fields of science and medicine, corporate and political leaders, leaders in the fields of medicine and health, as well as the media, have subtly shaped public perceptions of Mori to contribute to the emergence of this series of sequential claims. As a consequence, a "regime of truth" has emerged, allowing discourses within New Zealand society to see Mori as both a treatable condition and an incurable one.

Since the definition of Mori is given by someone in a position of authority, its veracity is under issue. Therefore, societal perceptions of social concerns are a question of power rather than reality (Foucault, 1988). A discourse does, in fact, dwell in a space with other discourses. Therefore, the meaning of discursive statements changes depending on how they are used; there isn't just one meaning, but rather a variety depending on the influences present in the discursive operating field. Accordingly, Foucault contends that the mapping of a discourse provides shape and form to the realms of existence, the influences, and the settings in which discourses develop, exist, and coexist. Foucault (2000, pp. 456-457) claimed the following:

Saying that something isn't good enough the way it is does not constitute a criticism. It entails determining the specific types of presumptions, common concepts, and established yet untested modes of thought that underlie accepted behaviors. Making actions that are now too easy difficult is the goal of criticism.

## **4 Bourdieu and Identity as Capital**

knowledge reality as social agents requires a knowledge of who we are and how we interact with the environment. Bourdieu claims that interactions between social actors and social institutions make up social reality. According to Bourdieu (1989), the social world manifests itself in this manner as a symbolic structure. Bourdieu (2007) asserts that social positions have an influence on how social actors behave in public settings and what they believe themselves to be capable of. According to Bourdieu's thesis, social reality is constantly being created during daily existence and is not composed of objective relations (Bourdieu & Wacquant, 1992).

The terms habitus and fields are introduced by Bourdieu (1989) in his approach to the study of the social world. Habitus is linked to human inclinations, identities, and self-perceptions, with fields pertaining to larger social structures, organizations, or institutions where social interaction occurs. According to Bourdieu, social positions or ordering are created and maintained by practices and relationships between habitus and fields. According to Jones (2010), the term "habitus" refers to the socially constructed self or identity, with "fields" serving as the combat zones where social status is constantly disputed.

According to Bourdieu (1989), a social agent's place within the social world is influenced by the amount and importance of the various types of capital. Bourdieu and Wacquant (1992) use the analogy of a game in which the tokens or resources of capital owned by a player determine the force, position, and direction the player has within the game or social structure to explain the location of various types of capital. They claim:

The field's structure is determined by the current condition of the players' force interactions at each instant. We may imagine each player having a pile of colored tokens in front of her, each hue representing a certain kind of capital she now owns, to show her relative strength in the game, location in the play area, and strategic orientation toward the game. The decisions she makes—whether they are more or less dangerous or cautious, subversive or conservative—depend on the overall quantity of tokens as well as the makeup of the token piles she keeps, or in other words, on the size and organization of her capital. (P. 99, Bourdieu & Wacquant, 1992)

Bourdieu emphasizes the mutable character of social structures and social positions, which are subject to change because of the dynamic connections between social agents both inside and across social structures, in this definition of one's own resources and social position (Bourdieu, 1994). The importance and worth of the assets that a social actor is holding at any one moment are based on the meaning systems that are visible both inside and between social institutions. Cultural capital, social capital, and symbolic capital were the three types of capital described by Bourdieu (1989).

### **4.1 Cultural Capital**

According to Swartz (1997) on page 75, "verbal facility, general cultural awareness, aesthetic preferences, information about the school system, and educational credentials" are only a few examples of what cultural capital is stated to comprise. Due to the importance placed on academic success and obtaining credentials, Bourdieu's idea of cultural capital has been studied extensively (Swartz, 1997). Bourdieu's work on school accomplishment and many social origins led to the development of this concept. For instance, Bourdieu deviated

from conceptions of scholastic achievement as the product of inherent abilities, such as intellect or giftedness, through his investigation of cultural capital. Success in school was more often linked to the home environment. According to Swartz (1997), Bourdieu's notion of cultural capital is divided into three states, which comprise the following:

1. Embodied state: internalized tendencies brought on by socialization that are closely linked to effective participation in the educational system.
2. Objectified state: using the phrase to describe artifacts like "books, art works, and scientific instruments that require specialized cultural abilities to use" (Swartz, 1997, p. 76).
3. Institutionalized state: refers to a system of educational certification, particularly the mass marketization of higher education and the influence these institutions have on the continuation of society's uneven power relations.

Because certain types of cultural capital are more highly valued than others and, as a result, may facilitate or impede social mobility, Bourdieu emphasized that cultural capital was a significant source of social inequality. The presentation of Mori medium education (like Kohanga reo and kura kaupapa) as 'alternative' kinds of education outside of the mainstream, for instance, is clear in Aotearoa New Zealand. Te Reo Mori's decline and subsequent repositioning as a second language, with English replacing Te Reo Mori as the primary language in Aotearoa New Zealand by the mid to late 1900s, are the main causes of Mori's social marginalization today (Ministry of Education, 2013). Mori ways of being, knowing, and acting in the world continue to be a problem of social inequality while being a significant medium for cultural tourism (Diamond, 2010).

#### **4.2 Social Capital**

According to Bourdieu (1989), social capital is the capacity of social agents to function within a variety of social structures. It is also the system of connections and networks that includes the collective capital possessed by members of the domestic unit or family. Accordingly, social capital may be defined as "the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition" (Bourdieu & Wacquant, 1992, p. 119). It is thought that social capital is important in education because of its connection to knowledge. For instance, they contend that social capital (*italics in original*) refers to how people's access to knowledge and information, sense of expectation, obligation, and trust, and likelihood of adhering to the same norms or codes of behavior are all influenced by the quantity and quality of interactions and social relationships. 2012, p. 90 (Hargreaves & Fullan)

#### **4.3 Symbolic Capital**

Symbolic capital serves as the justification for other types of capital. Symbolic capital is a kind of credit or advance according to Bourdieu: "it is the power granted to those who have obtained sufficient recognition to be in a position to impose recognition" (Bourdieu, 1989, p. 23). Forms of respect are linked with recognition. For instance, credentials are respected because they provide access to social positions that would not otherwise be possible. Due to the significance that is attached to credentials via conceptions of authority, they constitute symbolic capital. In this sense, academic achievement is linked to expectations of success in society. Respect for ambitions that don't line up with the mainstream discourse is consequently invalidated, and as a result, these aspirations are positioned as alternate, different, or inferior.

Bourdieu's paradigm permits attention to be paid to both the individual, subjective experience of social actors (*habitus*) and the more general social environment in which they occur (*fields*) while evaluating discourse and policy of ECE. It is feasible to uncover the ways in which social groups function and the areas where exclusion and inclusion occur by paying attention to both habits and fields. Bourdieu emphasizes that in order to transform society, society's foundation must be altered and that the capitalist system promotes inequalities in society. In Bourdieu's words, "To change the world, one has to change the ways of world-making, that is, the vision of the world and the practical operations by which groups are produced and reproduced" (Bourdieu, 1989, p. 23). These terms emphasize how adaptable civilization is. However, in order for change to take place, it is necessary to examine how reality is seen and experienced: the ways in which people behave and think, which in turn influence and are influenced by how people know the world. The work of Bourdieu pays attention to reality as it is perceived at the level of the individual's subjective perception as well as at the level of social interactions and relationships.

### **5 Kaupapa Maori Pedagogy**

In fact, Kaupapa Mori is a component of Mori identity and is inextricably linked to Mori language and culture (Mahuika, 2008, p. 2). There is no one way to "be" Mori, thus instead of relying on individualized ideas, kaupapa Mori is recognized to draw from a variety of voices and viewpoints. The Mori world view,

or manner of thinking about concepts and activities, is promoted by the kaupapa Mori theoretical framework (Pihama, Smith, Taki, & Lee, 2004). The points of inclusion, exclusion, and marginalization may be "re-viewed" (viewed again) when using a kaupapa Mori framework.

The marginalization of Mori and elevation of Pakeha modes of being, knowing, and doing is at the core of the kaupapa Mori debate. This privilege and marginalization relate to the basic concerns of critical pedagogy, which include power, position, authority, dominance, and oppression. It is believed that Kaupapa Mori challenges Pakeha hegemonic discourse and, in doing so, repositions power relations. According to Pihama et al. (2004), these power interactions diminish and devalue the goals of Mori.

Te reo Mori has been positioned as a secondary, and perhaps missing language, which serves as an example of the dominant discourse of Pakeha and the devaluation of Mori. Te Reo Mori is a crucial component of kaupapa Mori since Mori knowledge was historically developed, moulded, built, and transferred orally. The history of Aotearoa New Zealand, however, shows that te reo Mori and, by extension, the Mori culture, have been actively undercut. The historical summary provided by the Controller and Auditor General (2012, p. 16) shows the following:

1903	Nationwide policy to impose a ban on (or discourage) te reo being spoken in the playground. A wide range of punishments used against children who speak te reo at school (including corporal punishment).
1915	Department of Education has an assimilation policy for Māori and low expectations of Māori students. Annual report includes statement from the Inspector of Native Schools that "So far as the Department is concerned, there is no encouragement given to [Māori] boys who wish to enter the learned professions. The aim is to turn, if possible, their attention to the branches of industry for which the Māori seems best suited."
1930/31	Attempt by the New Zealand Federation of Teachers to have te reo introduced into the curriculum is blocked by the Director of Education. In his view, "the natural abandonment of the native tongue involves no loss to the Māori". Director of Education states that education "should lead the Māori lad to be a good farmer and the Māori girl to be a good farmer's wife".
1950	Western influences begin to affect Māori families, who start to raise their children as predominantly English speakers.

In the context of this historical chronology, the Director of Education's assertions in 1930–1931 that the effect of Mori losing their language would be minimal can be seen as a clear example of Pakeha's hegemonic rhetoric. The Controller and Auditor General (2012) states that in his opinion, "the natural abandonment of the native tongue involves no loss to the Mori."

By contesting, opposing, and criticizing Pakeha hegemony, Kaupapa Mori works to realign and reposition Mori within the discourse of society. The essential components of modern Kaupapa Maori have been linked to: 1. The validity and legitimacy of Mori

2. Te reo Mori's survival and resurgence

3. Independence in one's own life and cultural well-being

The "aspirations, philosophies, processes, and pedagogies" of Mori are related to these characteristics, according to Pihama et al. (2004), on page 9. Additionally, by doing this, "Kaupapa Maori engages with and seeks to intervene in and transform unequal power relations that exist within Aotearoa and which continue to subordinate Maori aspirations" (italics added; original text is on pages 10–11 of Pihama et al., 2004).

The varied ways of seeing and thinking about the world may become a regular part of the educational environment by using the kaupapa Mori as a theoretical framework. Education influenced by Kaupapa Mori might be repositioned as a valid mode of being rather than being seen as a "alternative" to the dominant norm. Mahuika (2008, p. 4) states that Kaupapa Mori offers:

In contrast to the homogeneity and quiet that are expected of them by the majority of New Zealanders, a platform from which Maori are attempting to explain their own reality and experience, their own unique truth. This strategy assumes that Mori have fundamentally diverse perspectives on the world and that they only want the freedom to live in accordance with their own and distinctive personality.

Some important ideas that are significant to the debate on education as a theoretical framework include ako,

poutama, and tuakana/teina. Even though they only make up a small portion of the kaupapa Mori, these ideas are important for comprehending the field of education.

### 5.1 Ako

A key component of Kaupapa Mori, according to Pihama et al (2004, p. 13), is ako. Ako is said to be a phrase that educators who want to reduce gaps between Mori and non-Mori publicly employ. However, Pihama et al. (2004) assert that the intricacy of the idea of ako might be misunderstood and hence misconstrued. For instance, "ako and other Maori [italics as per original] cultural notions are not clearly distinguished from one another. According to Pihama et al. (2004), on page 13, "Ako was defined by and reliant on Maori epistemologies, values, knowledge, and world conceptions. The meaning of the term "ako" may be lost if it is taken out of its larger context of interrelation and relationship with other cultural notions. Te Wheke model by Rose Pere is an illustration of how several facets of Mori life are intertwined and crucial for learning and development (Pere, 1997).

### 5.2 Poutama

The poutama is a lattice weaving that shows progression and serves as a metaphor for Maori education and growth. According to Tangaere (1997), the Poutama is intricate and contains several meanings within a single picture or notion. The several phases of a person's personality that all come together during a learning experience are compared to the tiered stages of the poutama (Tangaere, 1997). The poutama's steps represent fresh learning opportunities, which are equivalent to moving up and incorporating something new. The poutama's flat regions are linked to accumulating learning related to, among other things, activities of practicing, repeating, analyzing, and evaluating. The following stage may be taken after the learning has been completed (Tangaere, 1997). The poutama has been compared to Vygotsky's (1978) idea of the zone of proximal development. The poutama contributes to Kaupapa Mori pedagogy by acknowledging the significance of a kotahitanga-related holistic approach to learning and education. This holistic self is represented in the ECE environment by the knowledge that: The child's overall context, interactions with others, and current needs will alter and change how a given experience contributes to the child's development. The kid is seen as a person who wants to learn in this holistic perspective on education, and the work is seen as a meaningful whole that is more than the sum of its parts. p. 41, Ministry of Education, 1996

### 5.3 Tuakana/Teina

Tuakana/teina, which effectively translates as "learn and teach," originates from the ideals of whanaungatanga and ako, according to Tangaere (1997). For instance, "In the Mori world it is an acceptable practice for the learner to shift roles and become the teacher, and for the teacher to become the learner" (Tangaere, 1997, p. 50) is an example of a Mori concept that is connected to the Mori concept of ako, which means both to teach and to learn. The tuakana/teina paradigm of learning enables a learning environment in which knowledge is the norm and where everyone is responsible for providing care and support for learning.

The idea of scaffolding, in which one person less skilled or knowing assists another who is skilled or knowledgeable, might be compared to the idea of tuakana/teina (Vygotsky, 1978). The knowing other is often connected with the instructor in the scaffolding idea, although it might just as well be a peer. This would be more in line with Mori pedagogy.

## 6 Conclusion

This essay has focused on defining a variety of theoretical frameworks that might provide a framework and viewpoint for analyzing a social problem or occurrence. Each theoretical framework offers a unique lens through which speech may be analyzed, questioning presumptions and conventional wisdom.

As briefly said, the Freire theoretical framework and the idea of banking education emphasize knowledge as power and how social actors may be reduced to roles of passivity or action. According to Foucault, mapping discourse entails examining the context in which a discourse developed, how concerns come to be seen as issues, and how issues evolve through time. The contribution made by Bourdieu reflected societal order and how social systems place individuals in the world. Finally, based on Mori worldviews, kaupapa Mori offers an alternate perspective and method of thinking about the world.

When used to analyze policy and discourse in Aotearoa New Zealand, and in particular the position of Mori education, any of these theoretical frameworks might be useful. These frameworks make it easier to look at things like:

Who is discussing Maori education, exactly?

2. How is the topic of Mori education discussed?
3. What else (past, present, and future) is there in the social environment.
4. When, how, and from whence did the topic of Mori education arise?
5. How are the current societal frameworks positioning and upholding the role of Mori education?

By applying the frameworks to address these concerns, one may look for inclusion, exclusion, and marginalization sites in the social environment. Knowledge is power, as the saying goes, and these frameworks allow a critical examination of whose knowledge is in power, why this is the case, how it is perpetuated, and how it may be altered. Without a theoretical foundation, an investigation of educational policy and discourse is more likely to restate present viewpoints than to challenge them and try to reframe them in a way that promotes social justice.

The limitations of this essay provide me the chance to give an outline of what theoretical frameworks are and how they might be used to social discourse analysis. It is believed that by giving such an overview, such critical analysis and inquiry may be utilized to increase awareness of presumptive and accepted knowledge in favor of social change.

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