

**He Oranga Ngākau, He Pikinga Waiora:  
Ngā Tāngata Marae, Ngā Ngākau Māhaki**

*Pūrākau of Puna Reo Māori teachers*

**A thesis submitted in partial fulfilment of the requirements for the degree  
of Doctor of Education in**

**Te Whare Wānanga o Waitaha | University of Canterbury**

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**2022**

## **Karakia tīmatatanga**

Tukua te wairua kia rere ki ngā taumata

Hai ārahi i ā tātou mahi. Me tā tātou whai i ngā tikanga a rātou mā

Kia mau kia ita, kia kore ai e ngaro Kia pupuri, kia whakamaua, kia tina!

TINA! Hui e! TĀIKI E!

## **Mihi | Acknowledgements**

Kāore āku kupu ki te whakanui ngā kaiako, ōku kaiārahi, me tōku whānau kua āwhina mai i ahau mai te tīmatatanga ki naiānei o tēnei ara, e kore e mutu ngā mihi mai tōku ngākau ki a koutou.

It is with a warm and humble heart that I sincerely thank all kaiako contributors that have shared their pūrākau. Mei kore ake koutou, kore tētahi tuhinga, kāore hoki ngā ākongā e eke panuku. If it were not for your time and valued contributions to this thesis, these new learnings and stories would not come to light. And if it were not for your heart, dedication and love for your mahi and ākongā and whānau, many would not be able to stand strong in their cultural identity and stand confidently as Māori in the same way they do today. We value you, and thank you kaiako mā.

Nōku te hōnora – he reo whakawhetai ki a kōrua, ōku kaiārahi. Auē, kātahi te mīharo. Papaki kau ana ngā tai o mihi ki ngā māreikura, Ahorangi Letitia Fickel kōrua ko Ahorangi Sonja Macfarlane. Words can not express my gratitude towards you both, it has been an honour and privilege to learn, be guided and so wonderfully supported by you both through this rangahau journey. You are both leaders, that lead with heart, and with a ngākau māhaki - you have supported my ‘becoming’ over the years. Genuinely, from my heart and that of my whānau, we are sincerely grateful.

To my whānau, mum- Carol, dad- Wi, Jonathon, Agaese, Wi, Cina-Rose and Hawaiki, e kore e mutu te aroha ki a koutou.

## **Tuhinga Whakarāpopoto | Abstract**

Within the educational landscape of Aotearoa New Zealand, Puna Reo partial immersion Māori philosophical teaching and learning settings are enigmatic. For the purposes of this thesis, Puna Reo (language learning springs) refer to both early childhood and primary school education programmes in Aotearoa New Zealand in which more than 50 percent of teacher instruction is delivered in te reo Māori (the Māori language). The culturally sustaining practices that are normalised within these settings are not known to many educationalists, policy makers and others. Puna Reo have not been closely examined and little formal research is available. Therefore, it is often only those who work within Puna Reo that have a thorough understanding of these programmes. This research provides an opportunity to learn from the rich cultural knowledge that sits within these settings from the perspective of the kaiako (teachers). I am a wahine Māori (Māori woman) and kaiako, with three tamariki (children) of Māori and Samoan descent who are currently navigating the Aotearoa New Zealand education system. Given their whakapapa (ancestry), it is statistically possible that my children's experiences in the English medium schooling system would be negative.

Coming from a strengths-based approach, this study seeks to understand how kaiako working in Puna Reo perceive their role as working towards Māori thriving as Māori. The rich and unique pūrākau (stories) that emerge from these kaiako speak to the themes of hautūtanga | leadership and advocacy, te hiringa | the impetus for entering Māori medium teaching, and ngā ahureitanga | the unique characteristics of partial immersion Māori environments. Notions of 'becoming' and 'identity development' are interwoven throughout the pūrākau and inform a Ngākau Māhaki concept of transformative leadership, in which the kaiako evolved as humble, service-oriented leaders.

## He kupu taka | Glossary

*(Unless stated otherwise, the glossary offers the Māori and English terms. Also, many Māori terms have more than one meaning).*

Āe	<i>Yes</i>
Aha Pūnana Leo	<i>Hawaiian term which means 'nest of voices, early learning 'ōlelo Hawai'i immersion centres for pre-schoolers</i>
Āheitanga	<i>Opportunities</i>
Ahurea tuakiri	<i>Cultural identity</i>
Ahurei	<i>Unique</i>
Aki(aki)	<i>To encourage</i>
Ako	<i>To teach and/ or learn</i>
Ākonga	<i>Students</i>
Ākonga Māori	<i>Māori student</i>
Akomanga reo rua	<i>Bilingual classroom</i>
Alofa	<i>Samoan term for love, compassion, kindness</i>
Aloha	<i>Hawaiian term for love, compassion, kindness</i>
Anamata	<i>Future</i>
Aotearoa	<i>New Zealand</i>
Aotearoa whānui	<i>Wider New Zealand</i>
Āpitihanga	<i>Appendix</i>
Ara tika	<i>Right path</i>
Āta	<i>To go carefully, respectfully</i>
Ariki	<i>Paramount chief</i>
Aroha	<i>Love, empathy, compassion</i>

Aroha ki te tangata	<i>Love/ respect for the people</i>
Atua Māori	<i>Māori deities/ gods</i>
Atua wāhine	<i>Female deities</i>
Awa	<i>River</i>
Āwhina	<i>To help, assist</i>
Bilingual education	<i>Teaching and learning in dual languages</i>
Eke panuku	<i>To achieve with distinction</i>
Gagana Tokelau	<i>Tokelaun language</i>
Hā	<i>Breath</i>
Haerenga	<i>Journey</i>
Hākari	<i>Feast</i>
Hākoro	<i>Father, uncle in the Kāi Tahu tribal dialect</i>
Hākui	<i>Mother, aunt in the Kāi Tahu tribal dialect</i>
Hapa	<i>Mistakes</i>
Hapori	<i>Community</i>
Hapori Māori	<i>Māori Community</i>
Hapū	<i>Kinship group/ subtribe</i>
Hau kāinga	<i>Host, local people (of the marae), home</i>
Hauora	<i>Health and wellbeing</i>
Hautūtanga	<i>Leadership</i>
Hawaiki	<i>Ancestral homeland of Māori people</i>
He maha	<i>Many</i>
Hīkoi	<i>March</i>
Hinengaro	<i>Mind, thoughts, conscience</i>
Hoamahi	<i>Colleagues</i>

Hongi	<i>To press noses and share breath in greeting</i>
Hononga	<i>Connection</i>
Hui	<i>Meetings, group assemblies, group discussions</i>
Hula kahiko	<i>Hawaiian term for dance</i>
Hūmārie	<i>Mild mannered, unassuming, humble</i>
Ihi	<i>Essential force, charm, power</i>
Iwi	<i>Tribe</i>
Kai	<i>Food</i>
Kāi Tahu	<i>Tribal group with guardianship over much of the South Island of New Zealand</i>
Kaiako	<i>Teacher</i>
Kaiako i te reo Māori	<i>Māori language teacher</i>
Kaiako Māori	<i>Māori teacher/s</i>
Kaiārahi	<i>Guide/s</i>
Kaihautū	<i>Leader/ guide/ facilitator/ teacher</i>
Kāhui	<i>Group</i>
Kaiārahi i te reo	<i>Te reo Māori specialist</i>
Kaiāwhina	<i>Helper, assistant, aide</i>
Kāika	<i>Home- Ngāi Tahu dialect</i>
Kaikaranga	<i>Ceremonial caller</i>
Kaikōrero	<i>Speaker, narrator</i>
Kaimahi	<i>Workers</i>
Kairangahau Māori	<i>Māori researcher/s</i>
Kairaranga	<i>Weavers</i>
Kaitiaki	<i>Guardian, guardianship</i>

Kaitiaki tamariki	<i>Child carer</i>
Kaitiakitanga	<i>Guardianship, protection, stewardship</i>
Kaitautoko	<i>Advocate, advocacy</i>
Kaiwhakahaere	<i>Leaders, managers</i>
Kākano	<i>Seed</i>
Kanohi kitea	<i>A seen face</i>
Kanohi ki te kanohi	<i>Face to face</i>
Kāore	<i>No</i>
Kapa haka	<i>Māori cultural performing group</i>
Karakia	<i>Blessings, incantations, chants, prayer</i>
Karanga	<i>Ceremonial call</i>
Kaumātua	<i>Elder</i>
Kaumātua Māori	<i>Māori elder</i>
Kaupapa	<i>Topic, matter, programme, subject, proposal</i>
Kaupapa Māori	<i>Māori approach/ way</i>
Kaupapa Māori education	<i>Māori medium education</i>
Kaupapa Māori theory	<i>Māori methodological framework</i>
Kaupapa Māori principles	<i>Principles of kaupapa Māori theory</i>
Kāuta	<i>Kitchen</i>
Kawa	<i>Localised protocols</i>
Keiki	<i>Hawaiian word for child</i>
Kete	<i>Basket</i>
Koha	<i>Gift</i>
Kōhanga Reo	<i>Māori language preschool (language nest)</i>
Kōhatu	<i>Stone</i>

Kōkā	<i>Mother, aunty- Ngāti Porou dialect</i>
Kōpiritanga	<i>Limitations</i>
Kōrero	<i>Discussion, talk, speech</i>
Koro	<i>Grandfather, older male</i>
Koroua	<i>Grandfather, older male</i>
Korowai	<i>Cloak</i>
Kotahitanga	<i>Unity</i>
Kōtiro	<i>Girl</i>
Kuia	<i>Grandmother, female elder</i>
Kumu maui ola	<i>Hawaiian term for Hawaiian cultural identity teachers</i>
Kupu	<i>Words</i>
Kupu Māori	<i>Māori words</i>
Kupu whakataki	<i>Introduction, introductory words</i>
Kūpuna	<i>Hawaiian term for grandparent/ elder</i>
Kura	<i>School</i>
Kura-ā-iwi	<i>Tribally affiliated and run schools</i>
Kura Kaupapa Māori	<i>Māori immersion school: Level 1 immersion, 81-100% te reo Māori instruction</i>
Kura reo rua	<i>Bilingual schools</i>
Kupu	<i>Words</i>
Mahi	<i>Work</i>
Mahi tahi	<i>To work together, collaborate</i>
Mahi-ā-ringa	<i>Hand actions</i>
Mahi tahi	<i>Work as one, collaborate, collaboration</i>
Māmā	<i>Mum</i>

Mamae	<i>Pain, sadness, hurt</i>
Mana	<i>Prestige, pride, dignity, authority</i>
Manawa	<i>Heart</i>
Mana Motuhake	<i>Autonomy</i>
Mana Ōrite	<i>Equity</i>
Mana Whenua	<i>Indigenous people with territorial rights to the land</i>
Manaakitanga	<i>Respect, care, hospitality, to look after</i>
Manuhiri	<i>Guests, visitors</i>
Marae	<i>Culturally significant place for Māori, meeting place</i>
Marae-ā-kura	<i>School based marae</i>
Marae Ātea	<i>Front courtyard in front of the wharenuī</i>
Māreikura	<i>Nobly born female</i>
Māramatanga	<i>Understandings, insights</i>
Māramatanga hou	<i>New understandings</i>
Marau-ā-kura	<i>Localised curriculum</i>
Mātanga o te reo	<i>Exponent in te reo Māori</i>
Mātāmua	<i>Eldest (child)</i>
Mātāpono	<i>Principles</i>
Mātauranga	<i>Knowledge</i>
Mātauranga Māori	<i>Māori knowledge/s</i>
Mātauranga hou	<i>New understandings</i>
Mātāwaka	<i>Māori groups from various tribal entities that come from outside of the local iwi</i>
Matatau i te reo Māori	<i>High proficiency in te reo Māori</i>

Matua	<i>Dad, parent</i>
Mātua	<i>Parents</i>
Maunga	<i>Mountain</i>
Mauri	<i>Life force, life essence</i>
Mihi	<i>Verb- to pay tribute/ or introduce</i>
	<i>Noun- Acknowledgement</i>
Mihimihi	<i>Acknowledgements, greetings</i>
Mihi whakatau	<i>Welcoming ceremony (not all formalities of pōwhiri)</i>
Mita	<i>Dialect</i>
Moemoeā	<i>Dreams</i>
Mokopuna	<i>Grandchildren/ descendant</i>
Mokopuna Māori	<i>Māori Grandchildren/ descendant</i>
Mōteatea	<i>Chants</i>
Noa	<i>A state or normalness, the ordinary</i>
Ngā	<i>The (plural)</i>
Ngā Ahureitanga	<i>The unique factors/ uniqueness</i>
Ngā Tuhinga	<i>Literature</i>
Ngāi Tahu	<i>Another name for Kāi Tahu (as above)</i>
Ngākau	<i>Heart</i>
Ngākau Māhaki	<i>A person that is mild mannered, is humble</i>
Ngākaunui	<i>Disposed towards, big heart, passion</i>
Ngākau Whakaiti	<i>Humble (of heart)</i>
Ngā Taonga	<i>The treasures (referring to the Findings section)</i>
Ngā Tuhinga	<i>Literature landscape</i>
Ngāti Porou	<i>Tribal group in the East Cape, Gisborne region</i>

‘ōlelo	<i>Hawaiian word for language, word, or to speak</i>
‘ōlelo Hawai‘i	<i>Hawaiian term for Hawaiian language</i>
Oli	<i>Hawaiian term for traditional Hawaiian chants</i>
Onāiane	<i>The present</i>
Onamata	<i>The past, ancient times</i>
Oriori	<i>Lullaby</i>
Ōtautahi	<i>Christchurch</i>
Pā	<i>Village</i>
Pākehā	<i>Non- Māori of European descent</i>
Pāngarau	<i>Mathematics</i>
Pānui	<i>Short information post, newsletter, notice</i>
Papahana Kaiapuni Hawai‘i	<i>Hawaiian immersion language programme</i>
Pāpā	<i>Dad, father</i>
Papa kāinga	<i>Homestead</i>
Papa tākaro	<i>Playground</i>
Pātai	<i>Question</i>
Pā wānanga	<i>Learning village</i>
Pepeha	<i>A tribal motto or affiliation, connections to land and people past and present</i>
Pēpi	<i>Baby, babies</i>
Poipoi	<i>To nurture</i>
Pono	<i>True, truth, faith</i>
Pou	<i>Post</i>
Pou o te ako Māori	<i>Pillar of Māori teaching and learning</i>
Pōwhiri	<i>The Māori ritual of encounter/ welcome</i>

Puāwaitanga	<i>Flourishing</i>
Pukapuka	<i>Books</i>
Pūkenga	<i>Specialist skills</i>
Pukumahi	<i>Hard worker</i>
Pūmanawa	<i>Heartbeat, talent, quality</i>
Puna Kōhungahunga	<i>Early learning playgroup focussed on te reo Māori</i>
Puna Reo	<i>Partial immersion 51% + te reo Māori instruction at primary school level and early childhood</i>
Pūrākau	<i>Narratives, stories, story telling</i>
Pūtake	<i>Origin, source, reason, rationale</i>
Rae	<i>Forehead</i>
Rangahau	<i>Research</i>
Rangatahi	<i>Younger generation, youth</i>
Rangatira	<i>Chief, leader, chiefly</i>
Raranga	<i>Weaving</i>
Reo	<i>Language</i>
Reo rua	<i>Bilingual</i>
Reo rumaki	<i>Language immersion</i>
Ringa toi	<i>Artist/s</i>
Rongoā	<i>Natural medicines or natural remedies</i>
Rōpū	<i>Group</i>
Rūnanga	<i>Council, ancestral groups with guardianship</i>
Taiaha	<i>Long wooden weapon</i>
Takiauē	<i>Funerals/ rites for the deceased (Ngāi Tahu dialect)</i>
Takiwā	<i>Environment, place, area</i>

Tama	<i>Boy</i>
Tamaiti	<i>Child</i>
Tamaiti Māori	<i>Māori child</i>
Tamariki	<i>Children</i>
Tamariki Māori	<i>Māori children</i>
Tumuaki	<i>Principal</i>
Tāne	<i>Husband, male, man</i>
Tāne Māhuta	<i>Atua of the forests</i>
Tāngata Marae	<i>People of caring nature</i>
Tangaroa	<i>Atua of the sea</i>
Tangata whenua	<i>Indigenous people to New Zealand</i>
Tangata whenuatanga	<i>Indigenous cultural locatedness</i>
Tāngata Māori	<i>Māori people</i>
Tangihanga	<i>Funerals/ rites for the deceased</i>
Taoka	<i>Treasure/s in the Kāi Tahu dialect</i>
Taonga	<i>Treasure/s</i>
Taonga katoa	<i>All treasures</i>
Taonga kōrero	<i>A treasure to talk to/ talking piece</i>
Taonga tuku iho	<i>Traditional and ancestral knowledges/ treasures passed down</i>
Tapatoru	<i>Triangle</i>
Tapu	<i>Restricted or sacred nature</i>
Tāua	<i>Grandmother, Ngāi Tahu dialect</i>
Tauira	<i>Student</i>
Tauiwi	<i>Foreigner, non-Māori</i>

Talanoa	<i>Samoan term to tell a story, or conversation</i>
Tāmaki Makau Rau	<i>Auckland</i>
Tauparapara	<i>Incantation often linking to a particular tribal group</i>
Tautoko	<i>Support</i>
Tautua	<i>Samoan term for leadership</i>
Te Aho Matua	<i>Written in Te Reo Māori, these are the principles of Kura Kaupapa Māori, this is the foundation document</i>
Te ao Māori	<i>The Māori world</i>
Te Aitanga a Māhaki	<i>Tribal group in the Tūranga area</i>
Te Aotūroa	<i>The natural world</i>
Te hiringa	<i>The inspiration</i>
Te Ika a Māui	<i>The North Island</i>
Teina	<i>Younger siblings of the same gender, junior, lesser capability</i>
Te Matapaki	<i>The discussion</i>
Te Marautanga o Aotearoa	<i>Māori curriculum document</i>
Te Moana Nui a Kiwa	<i>Pacific Ocean/ Islands</i>
Te Poutokomanawa	<i>The central post in a wharenui</i>
Te reo Māori	<i>Māori language</i>
Te reo Māori me ōna tikanga	<i>Māori language and protocols</i>
Te Waipounamu	<i>The South Island of New Zealand</i>
Tika	<i>Correct, to do the right thing, appropriate, accurate</i>
Tikanga Māori	<i>Māori customs, traditions, protocols</i>
Tīmatatanga	<i>Beginning</i>
Tinana	<i>Body</i>

Tino Rangatiratanga	<i>Self-determination</i>
Tohunga	<i>Specialist teachers, holders of knowledge, expert, healer, highly skilled person</i>
Tohu tō	<i>Macron/s</i>
Tohutoro	<i>Reference, citation</i>
Tuakana	<i>Older sibling of the same gender, more knowledgeable other, expert</i>
Tuākana	<i>Older siblings of the same gender, more knowledgeable others, experts</i>
Tuakana- Teina	<i>A Tuakana-Teina relationship is a traditional Māori philosophy, similar to a buddy system where an older sibling supports the younger, and the younger learns from the older (or more expert)</i>
Tuakiri	<i>Identity, personality</i>
Tuakiritanga	<i>Identity, knowing ones routes</i>
Tūāpapa	<i>Foundation</i>
Tuhinga	<i>Text, document, piece of writing</i>
Tūhoe	<i>Tribal group of the Bay of Plenty area</i>
Tukutuku	<i>Lattice-work panels</i>
Tīpuna	<i>Ancestors</i>
Tūpuna	<i>Ancestors</i>
Tūrangawaewae	<i>Place where one has the right to stand - place where one has rights of residence and belonging through kinship and ancestry</i>
Tūtūma	<i>Hawaiian term for grandmother</i>

Uara	<i>Values</i>
Ūpoko	<i>Head or chapter</i>
Uri	<i>Descendants</i>
Uri whakatipu	<i>Descendants, future generations</i>
Urupā	<i>Cemetery</i>
Wāhanga	<i>Parts/ sections</i>
Waharoa	<i>Gate/ gateway</i>
Wahine Māori	<i>Māori woman</i>
Wāhine Māori	<i>Māori women</i>
Wāhine	<i>Women</i>
Wai	<i>Who</i>
Waiata	<i>Song</i>
Waiata Kīnaki	<i>Song of support</i>
Waiata Māori	<i>Māori songs</i>
Waiora	<i>Health, soundness</i>
Wairua	<i>Spirit</i>
Wairuatanga	<i>Spirituality</i>
Waitaha	<i>Canterbury</i>
Waka	<i>Canoe</i>
Wānanga	<i>Noun: Forum, place of learning</i> <i>Verb: To deliberate, analyse</i>
Wero	<i>Challenge/s</i>
Whaea	<i>Mother, aunty, woman held in high regard</i>
Whaikōrero	<i>Formal speech</i>
Whāinga	<i>Objectives, aims</i>

Whakaaro	<i>Thoughts, opinions, perspectives</i>
Whakaiti	<i>Humility</i>
Whakakapi	<i>Conclusion</i>
Whakamā	<i>Shyness</i>
Whakamana	<i>Empower</i>
Whakapapa	<i>Ancestry, lineage, genealogy</i>
Whakapuāwaitanga	<i>Development, blossoming</i>
Whakarongo	<i>To listen</i>
Whakatauāki	<i>Māori proverb, the first to say the proverb is known</i>
Whakataukī	<i>Māori proverbs</i>
Whakawhanaungatanga	<i>Process of establishing relationships, and connections</i>
Whanaungatanga	<i>A sense of family connection</i>
Whānau	<i>Family, family-like structure</i>
Whānau Māori	<i>Māori families</i>
Whanaunga	<i>Relation</i>
Whanaungatanga	<i>A family style connection/ relationships/ belonging</i>
Whārangi	<i>Page</i>
Whare	<i>House, building, structure</i>
Whare kai	<i>Dining hall</i>
Wharenuī	<i>Meeting house</i>
Whare Tīpuna	<i>Ancestral house</i>
Wheako	<i>Experience</i>
Wheke	<i>Octopus</i>
Whenua	<i>Land</i>

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## **Tōku Pepeha**

Te Mimi o Pāoa, rere atu, rere mai  
Te waka o Takitimu, hoea rā, hoea rā,  
Te Aitanga-a-Māhaki, whakapuāwai tonu,  
Ngā Pōtiki te hapū, kia kaha rā, kia kaha rā,  
Takitimu, tū tonu hei ūkaipō mā tātou ngā uri whakaheke,  
Ko Te Poho Whakarauoratanga a Tūtāmure te whare tīpuna, ngā wāhi maumaraha,  
hei whakaruruhau mō te iwi.

Tomokia tōku whare kia kākahuria koe e te kahu o Tū te mākoā.

Ko Ōkahuatiu te maunga

Ko Waikākāriki te awa

Ko Takitimu te waka

Ko Te Whānau a Kai te iwi

Ko Pakowhai, Rongopai, Takitimu, Ngātapa, Mokonuiārangi ngā marae

Ko Ngāti Ruarapua, Ngāti Hinetai, Ngāi-te-whakahone, Ngāti Maru, Ngāi Te Ika, Ngāi Te

Pōkingaiwaho, Ngāi Tawhiri ngā hapū

Ko te Whānau a Kai ka tau nei e

Te Whānau a Kai, Whana pana māro



*Ko tōku whānau tōku ao, ko tōku whānau tōku oranga.  
He tohu aroha tēnei ki tōku whānau, te poutokomanawa o tōku nei whare*

**Figure 1** *Takipū Marae*

*Note.* Takipū Marae, Te Karaka Copyright 2022 by Kay-Lee Jones.

Ki ōku tūpuna kua para te huarahi, nei rā te reo o mihi ki a koutou katoa.  
Ki tōku whānau whānui, nei te aroha e rere atu ki a koutout. Mā panga, mā whero, ka oti te mahi. To my whānau, my mum who is our whāriki, our foundation- our everything, my dad who has taught me the importance of family, my husband who has been our backbone, my brother who has always been there and my tamariki Wi, Cina-Rose and Hawaiki who love and guide me, - you are my teachers. You are my heart. You are my world. Thank you for letting māmā get her mahi done, ko koutou te pūtake, you are my reason.

## Ūpoko | Chapter 1

### Kupu Whakataki | Introduction

#### 1.1 Te whāinga | Aims and motivation

The aim of this research is to share the pūrākau (stories) of kaiako (teachers) who teach in Māori medium Puna Reo educational programmes in Aotearoa New Zealand. For the purposes of this thesis, Puna Reo include early childhood and primary school education programmes in which more than 50 percent of teacher instruction is in te reo Māori (the Māori language). The verb ‘puna’ means to flow and the noun ‘puna’ is a spring of water. Reo is the Māori word for language. Thus, Puna Reo describes a learning environment where te reo Māori flows, akin to being a ‘spring’ of language. The term ‘partial immersion’ is also sometimes used; for example, researchers, such as Hill (2022a), use this term for bilingual education (with >50 percent of te reo Māori instruction). This study seeks to understand how Puna Reo teachers perceive their role as working towards the goal of Māori thriving as Māori. The pūrākau reveal the journeys of kaiako in becoming a teacher and a leader in Puna Reo in terms of their advocacy and guidance of the children they teach and their families and wider communities. The terms ‘kaiako’ and ‘teacher/s’ are synonymous and are used interchangeably throughout this thesis. In the Puna Reo context, teaching staff are referred to as kaiako, kaihautū (leaders), kaiārahi (guides, facilitators) and other similar names. Tamariki (children) in Puna Reo and other Māori medium settings address their kaiako with terms of respect, such as whaea (mother, aunt), hākui (mother, aunt in the Kāi Tahu dialect), kōkā (mother, aunty in the Ngāti Porou dialect), matua (dad, uncle), pāpā (dad) and hāgoro (dad, uncle in the Kāi Tahu dialect). These terms are used in the same way as Mr, Miss or Mrs denote respect in the English medium school settings, yet their meanings are not parallel. The Māori terms render a close, family-like connection as their translations suggest and emphasise the whānau (family) atmosphere created in Māori educational programmes.

This was a small-scale study that focused specifically on teachers from Puna Reo in the South Island of Aotearoa New Zealand. The ten kaiako who agreed to participate in the study gifted their time, whakaaro (thoughts) and wheako (experiences) of teaching in Puna Reo programmes. Unintentionally, but inevitably, the kaiako were all women, as the teaching profession is predominately female in the early childhood and primary education sectors. Many of these kaiako had whakapapa Māori (Māori lineage) and most were mothers.

Puna Reo are enigmatic in the educational landscape of Aotearoa New Zealand. Their culturally sustaining characteristics remain somewhat unknown to many educationalists, policy makers and others due to the limited research that has been undertaken in these contexts (Hill, 2017). Puna Reo imbue cultural nuances, teach in and through te reo Māori for more than 50 percent of instructional time and embed mātauranga Māori; they potentially provide a good blueprint for supporting culturally responsive teaching in the English medium system (Jones, 2015). The stories that the kaiako in this study share are real life experiences. Their pūrākau offer valuable insights not only into the world of a Puna Reo teacher, but also offer new understandings of how to become an effective culturally responsive practitioner.

I was strongly motivated to tell the stories of Puna Reo teachers because of my own experiences teaching in Māori-immersion education and my connection to these contexts as a mother. I am a mother of three tamariki of Māori and Samoan descent, all currently navigating the Aotearoa New Zealand education system. Statistically, my children's whakapapa may disadvantage them in the English medium early childhood and schooling environments where teaching is conducted in the English language. Penetito (2011) states that "New Zealand schools are fundamentally middle-class Pākehā (non-Māori) institutions ... invented by Pākehā, organised and run by Pākehā" (p. 9). Karaka-Clarke (2019) asserts that English medium schools often find engagement with Māori communities and families difficult. Our current Aotearoa New Zealand compulsory education sector comprises 73 percent Pākehā

(non-Māori of European descent) teachers and only 12 percent of teachers with Māori ancestry (Education Counts, 2020). Racism, cultural bias (unconscious or not) and a lack of cultural capability (Berryman, 2018) are known to be the harsh reality in English- medium settings, creating very real concerns for many whānau Māori (Māori families).

Tocker (2014) describes Māori education as seeking “answers to the inequality that exists within the power relations in Aotearoa New Zealand” (p. 13). Rewi and Rewi (2015) argue that education must be indigenised to empower students and communities. Kaupapa Māori schools and Māori early childhood programmes have made significant changes to the philosophical, cultural and structural foundations of how teaching and learning operates (Lee-Morgan, 2005). In their Zero – Passive – Active (ZePA) model of education empowerment, Rewi and Rewi (2015) describe the zero and passive zones as having zero or marginal use of, and receptivity to, te reo Māori (the Māori language). Though there have been significant efforts made in the English medium sector to support culturally responsive practices and infuse te reo Māori me ōna tikanga (Māori language and protocols), these are still not normalised or privileged by many teachers. Potentially many teachers sit in the zero or passive zones where they may be receptive to te reo Māori and support Māori language efforts that are initiated by others, but are not actively engaged themselves (Rewi & Rewi, 2015).

As parents, we did not want our tamariki to experience this passivity and we wanted to be engaged in culturally empowering educational contexts. Thus, we chose to enrol our tamariki in a Māori educational pathway. All three tamariki attend a Māori immersion, dual language, pā wānanga (learning village). Our decision does not reflect that of the wider Aotearoa New Zealand population. Only 2.8 percent of the school population are enrolled in Māori educational options, including Puna Reo (Education Counts, 2021). Families choose an English medium option for a range reasons, including access. As of July 2021, 305 schools out of about 2500 schools (12 percent) had students enrolled in Māori medium (Education Counts,

2021). Similarly, the number of Māori medium early childhood education centres remains significantly lower than the number of English medium early childhood education centres. As of 2020, there were about 500 Māori early childhood education services in Aotearoa New Zealand (Education Counts, 2021); about 11 percent of 4600 licensed early childhood education service providers in 2019 (Education Counts, 2020). Most Māori children attend English medium schools and many experience a disconnect between the culture of the home and the culture of the school (Tomlins-Jahnke, 2007).

For many years I have seen, heard and felt a range of beneficial outcomes that Puna Reo provide for ākonga Māori (Māori learners) and kaiako alike. These include identity development, connection to tikanga Māori (Māori customs/ protocols) and prioritisation of mātauranga Māori (Māori knowledges), and cultural concepts, such as wairuatanga (spirituality). Thus, a further motivation for this research was the assertion that Puna Reo programmes contribute positively and significantly to Māori aspirations for self-determination and te reo Māori revitalisation efforts. Keegan (1996) affirms that for many Indigenous peoples, “immersion education has become essential not only as a mechanism of language maintenance or revival, but also as a mechanism of enhancing and maintaining Indigenous culture” (p. 9). Like other Indigenous teachers globally, kaiako in Aotearoa New Zealand who choose to teach in these spaces play a significant role in advocating and advancing Indigenous initiatives. Kaiako in Puna Reo support cultural and personal identity development and cultural capability in their ākonga (learners). Equally, Puna Reo teachers have their own stories of identity development and ‘becoming’ in terms of their role in Māori education and more widely in te ao Māori (the Māori world). Māori teaching and learning environments promote self-pride through understanding personal and cultural identity (Campbell & Stewart, 2009). In 2014, Kimai Tocker undertook research that detailed the experiences of graduates of Kura Kaupapa Māori (Māori immersion schools guided by Māori principles of Te Aho Matua). She found that

the graduates were strong in their identity and exhibited a confidence and competence that enabled them to achieve their potential. If ākongā can learn and develop positively in a culturally empowering environment founded on Māori principles, so too can kaiako working in Māori programmes.

## **1.2 Pūtake | Rationale**

My father's ancestry derives from the iwi (tribal groups) Ngāti Porou and Te Aitanga a Māhaki, under the protection of the mountains Hikurangi and Maungahaumi near the sustenance of the Waipāoa and Waiapu rivers. My father, now over seventy years old, grew up in a small town on the East Coast of the North Island of Aotearoa New Zealand. He and his whānau had a close affinity with the land; it was predominantly the whenua (land) and awa (rivers) that nourished him and his whānau. He attended a small rural school of mostly Māori students, many of whom spoke Māori at home, but who were discouraged from speaking the Māori language at school. My father grew up in an era when many Māori dismissed aspects of Māori culture and language in order to survive and thrive in a Pākehā-dominated society. His parents made a conscious decision to refrain from speaking te reo Māori in the home. In my own upbringing, I heard very little te reo Māori spoken in our home. We ate Māori food. I heard waiata Māori (Māori songs) sung. The odd Māori word or phrase, generally pertaining to kai (food) was spoken but I did not grow up hearing te reo Māori in our home as a normalised language. I made a choice to learn te reo Māori; I will always be a learner. It is a part of who I am. Through learning te reo Māori, I am connecting to my ancestors and supporting te reo Māori revitalisation within my own whānau.

Ko te reo te mauri o te mana Māori. Ko te kupu te mauri o te reo Māori. E rua ēnei wehenga kōrero e hāngai tonu ana ki runga i te reo Māori. Ko te reo, nō te Atua mai. The language is the life force of the mana Māori. The word is the life force of the language. These two ideas are absolutely crucial to the Māori language. A language, which is a gift to us from God. (James Henare, 1985, p. 34).

I have learned te reo Māori in a range of contexts, from many different kaiako and mostly as an adult. My tamariki (children) were born in a different era when te reo Māori is not only accepted in many circles but it is celebrated. At their young primary school ages, our tamariki walk proudly in both Māori and Pākehā worlds. This is strengthened by our educational choices as parents. We have ensured that they are educated in environments where their identity, ancestral language and culture are at the forefront. The teachers and peers in their Māori educational setting empower them through culture. Tikanga Māori, traditional narratives and te reo Māori come more naturally to them than these cultural nuances came to me at their age. Much of what they know as tamariki I have become more familiar with as an adult. The knowledge they are learning in their pā wānanga is being shared with us as parents and also my parents (their grandparents); intergenerational Indigenous knowledge transfer is occurring.

### **1.3 Puna Reo within the context of Māori education**

Puna Reo is the name sometimes given to bilingual early childhood education centres that sit outside of Kōhanga Reo (full immersion early childhood language settings) in Aotearoa New Zealand. However, in this thesis, Puna Reo encompasses partial immersion-Māori programmes at early childhood education centres and primary schools where more than 50 percent of instruction is delivered in te reo Māori. Throughout Aotearoa New Zealand, these programmes are given a range of names including bilingual early childhood centres, bilingual classes, bilingual units, bilingual schools and their te reo Māori equivalents: Reo Rua, Puna Reo Rua, Akomanga Reo Rua, Tikanga Reo Rua or context-specific, localised names. To reinforce that these spaces privilege Māori knowledges, I have chosen to give them te reo Māori names in this thesis. Often these programmes are considered less worthy in the Māori educational landscape. However, according to the participants in this study, the importance of te reo Māori me ōna tikanga (Māori language and practices) and mātauranga Māori are

fundamental to these programmes. Therefore, the use of Māori names to describe them is appropriate.

Puna Reo programmes are culturally affirming and promote holistic wellbeing. Aotearoa New Zealand society does not yet see and hear te reo Māori and Māori culture in all public arenas, but their presence and the policies that promote their normalcy in the mainstream are more prevalent today than in past generations. In kaupapa Māori educational settings, mātauranga Māori (Māori practices and Māori knowledge/s) are privileged; speaking Māori is normal and the daily practice of tikanga Māori is normalised (Tocker, 2014). In Māori educational settings, tamariki and rangatahi (youth) live and learn in a culturally empowering milieu, where their identity is affirmed.

Table 1 summarises some of the Māori medium educational options in Aotearoa New Zealand. The New Zealand Ministry of Education categorises Māori medium programmes as those that teach their curriculum in te reo Māori more than 50 percent of the time (Ministry of Education, 2022h). Kōhanga Reo and Kura Kaupapa Māori are autonomous (Tocker, 2014). Their Māori self-determination aspirations are unquestionable; they are driven by Māori for Māori.

**Table 1** *Māori educational programmes in Aotearoa New Zealand*

<b>Māori Medium Setting</b>	<b>% of Te Reo Māori Instruction</b>	<b>Description</b>
Kura Kaupapa Māori	81–100	State schools in which children are taught in te reo Māori, with a particular focus on Māori values. They are often full composite schools from years 1–13. Te Aho Matua are the foundational mātāpono (principles). Te Marautanga o Aotearoa is the guiding curriculum.
Rumaki Reo	81–100	Full immersion Māori classroom/s. Te Marautanga o Aotearoa is the guiding curriculum document.
Kura-ā-iwi	81–100	Primary, full primary or composite schools that teach in te reo Māori and align with iwi goals. They teach identity markers, tribal dialects and other tribal nuances. They sit within the Ngā Kura-ā-iwi collective. Te Marautanga o Aotearoa is the guiding curriculum, although a distinct marau-ā-kura (localised curriculum) is established.
Pā wānanga	>50	Māori learning village that encompasses education, and social and hauora (health) based wellbeing.
Bilingual class	51–80	Bilingual Māori classroom/s in an English medium school. Te Marautanga o Aotearoa is the guiding curriculum.
Bilingual school	51–80	Bilingual Māori school, teaching >50 percent in te reo Māori. Te Marautanga o Aotearoa is the guiding curriculum.
Te Kōhanga Reo	100	Full immersion te reo Māori whānau programme for under six-year-olds. The Māori section of Te Whāriki (the early childhood curriculum) is most relevant.
Puna Reo	>50	Māori immersion early childhood centres which sit outside of Kōhanga Reo. Te Whāriki is the guiding curriculum.
Puna Reo Rua	>50	Bilingual Māori early childhood centres which sit outside Kōhanga Reo. Te Whāriki is the guiding curriculum.

The key concept of Ka Hikitia, The Māori Education Strategy (Ministry of Education, 2008) is Māori achieving educational success as Māori. It would be ideal if this aspiration was the reality for Māori learners in Aotearoa New Zealand but regrettably it is not for the majority

of ākongā Māori. As Wirihana and Smith (2014, p. 200) note, “Historical trauma in New Zealand has had major systemic implications for the Māori community”. Smith (2018a) explains that generation after generation of Māori have been sacrificed to an education system which repeatedly produced social and economic marginalisation. Māori have been overcome by the impacts of historical trauma which reinforces a need to embrace approaches and environments that promote holistic wellbeing (Wirihana & Smith, 2014).

As mentioned above, Māori education initiatives that have led and strongly supported Māori language revitalisation and cultural renaissance are Kōhanga Reo (Māori language learning nests for early learners) and Kura Kaupapa Māori (Māori medium schools) (Benton & Benton, 2000; Berryman, 2001). Both of these grassroots initiatives were initiated by whānau and driven out of a need for something better for tamariki Māori. Te Kōhanga Reo was established in 1982 and the first Kura Kaupapa Māori opened in 1985. L. Smith explains that Kōhanga Reo, Kura Kaupapa Māori and Wānanga (Māori tertiary institutions) were founded on generations of dreams, years of commitment to te reo Māori revitalisation and sustenance of tino rangatiratanga (self-determination, sovereignty) (Smith, 2018).

Kura Kaupapa Māori are guided by the mātāpono (principles) of Te Aho Matua. Te Aho Matua is underpinned by uara Māori (Māori values) and customs. Te Aho Matua supports whānau to appropriately guide the teaching and learning programmes and management of Kura Kaupapa Māori and encourages whānau to commit to Māori language and cultural revitalisation (Tocker, 2014). Te Aho Matua is the driving force for how Kura Kaupapa Māori operate (Tākao et al., 2010). Penetito (2010) affirms that the establishment of kaupapa Māori education in the 1980s, was one of the most transformative changes in Aotearoa New Zealand educational history. Scholars agree that when ākongā Māori experience education from a culturally affirming standpoint, they are more confident and equipped to manage environmental stressors, which ultimately supports their academic success (Bennett & Flett,

2001; Webber, 2011). Kaupapa Māori pedagogies have helped to shape our contemporary education system but are not foundational to current mainstream teaching and learning (Hutchings, et al., 2012). Culturally empowering practices and pedagogies are necessary across English medium programmes and all parts of our education system, yet the ‘know-how’ and absence of appropriate cultural responsiveness remains prevalent (Macfarlane & Macfarlane, 2019). The term ‘mainstream’ is still used widely in many circles, yet it is gradually becoming an out-of-date term used to describe English medium educational programmes in Aotearoa New Zealand. Sir Toby Curtis, an educationalist, academic and kaumātua Māori (Māori elder), has dedicated much of his life to Māori education. He proclaimed that, in his formative years, he was only partially educated as he was not taught in his mother tongue – te reo Māori. He further explained that tamariki Māori in Aotearoa New Zealand are forced to be taught in a language that is not theirs’, and in his experience this did nothing for his wairua (spiritual wellbeing) (Curtis, as cited in Tyson, 2022).

Te Kōhanga Reo and Kura Kaupapa Māori support the revitalisation and development of Māori language and practices, and other culturally empowering pedagogies. Both are full immersion te reo Māori contexts. There are also other programmes that sit under the Māori medium umbrella. I assert that settings that sit outside of Kōhanga Reo and Kura Kaupapa Māori also promote te reo Māori me ōna tikanga revival and cultural knowledge acquisition. Some alternative Māori medium options that are a part of the Māori education spectrum include Puna Reo Rua (early childhood education delivering more than 50 percent of their programme in te reo Māori), kura/akomanga reo rua (bilingual and Māori language immersion schools, classes, units), pā wānanga (learning village) and kura-ā-iwi (tribally affiliated and run schools).

Globally, language immersion and bilingualism are defined in different ways. In Aotearoa New Zealand, the level of teacher instruction in te reo Māori determines the level of

Māori immersion. The higher the level of immersion, the higher the funding allocation per enrolment (Ministry of Education, 2022g). Funding is allocated to Māori medium programmes in the compulsory sector (primary and secondary schools) but not in early childhood centres. Māori medium programmes include both level 1 immersion (81–100 PERCENT te reo Māori instruction) and level 2 immersion (51–80 percent te reo Māori instruction). Programmes that work at a lower level of te reo Māori delivery are classed as te reo Māori in English medium programmes. Table 2 demonstrates the percentage of te reo Māori teacher instruction and number of hours to qualify for different immersion categories.

**Table 2** *Levels of Māori language immersion*

<b>Level of Māori medium immersion</b>	<b>% of teaching time in te reo Māori</b>	<b>Hours per week teaching in te reo Māori</b>
1	81–100	20 – 25
2	51–80	12.5 – 20
3	31–50	7.5 –12.5
4 (a)	12–30	3 –7.5
4 (b)		A minimum of 3
5		Less than 3

Puna Reo, teaching more than 50 percent in te reo Māori and sitting outside Te Kōhanga Reo and Kura Kaupapa Māori have the potential to deliver high language revitalisation and cultural identity outcomes for their tamariki. Limited research pertaining to partial immersion Māori programmes exists (Hill, 2017) with much of the Māori medium research situated in Te Kōhanga Reo and Kura Kaupapa Māori. Similarly, there is little literature detailing kaiako experiences, victories and challenges teaching in Māori medium settings, specifically Puna Reo. Listening to the pūrākau of teachers connected to Puna Reo Māori education may offer a deeper understanding of these programmes, how kaiako perceive their role and how their identity has been shaped through their deep connection to the Māori world. Concepts of the normalisation of te reo Māori, the prioritisation of mātauranga Māori and the advancement of

Māori self-determination aspirations are interwoven in this research but at the heart of this study is growth, ‘becoming’ and a sense of identity development.

There is extensive research affirming that tamariki Māori and other tamariki that attend Kura Kaupapa Māori leave with a range of beneficial outcomes. A non-Māori researcher who currently works humbly and respectfully in kaupapa Māori research spaces reflected on his time in Māori medium education. Barnes (2013) explains that, in his time in Kura Kaupapa Māori and bilingual education, he benefited both intellectually and culturally. It imprinted upon him a deep appreciation and understanding of mātauranga and tikanga Māori that he would probably would not have been gifted in an English medium programme. The cognitive benefits of bilingualism are documented widely (May, 2017). Internationally, speaking in two or more languages is far more common than monolingualism (Quin, 2020). Yet in Aotearoa New Zealand, English remains the dominant language for the vast majority of society. Barnes (2013) thought that he benefitted cognitively in terms of second language acquisition. More importantly, his formative schooling years were cloaked in ancestral Māori knowledges, values and histories that impacted not only his mind but also his heart. If this culturally affirming and identity-forming process occurred for a non-Māori adolescent in a kaupapa Māori school, the same could be possible for kaiako of non-Māori whakapapa immersed in Māori education. A tamaiti Māori (Māori child) who is embraced holistically within education and empowered through ancestral language, culture and identity can have a wealth of valuable life-long outcomes. This strengths-based holistic approach ensures that each of the four domains of human wellbeing (as per the Te Whare Tapa Whā framework) are being catered for (Durie, 1994). Kaupapa Māori educational environments envelop the core concept of the Hikairo rationale – aroha. Aroha comprises compassion, empathy, responsiveness and authentic connection (Macfarlane, 1997). Ākonga and kaiako – of both Māori and non-Māori whakapapa – can flourish in kaupapa Māori educational settings. Typically, kaiako in these settings are

able to recognise and work to uphold the mana (integrity and dignity) of each individual ākongā and their whānau in a culturally uplifting manner (Macfarlane et al., 2007).

Kaiako stories captured in this study give us a glimpse into the lives of kaiako working in Māori medium programmes as well as the daily running of Puna Reo environments. Puna Reo have the potential to support Māori thriving ‘as Māori’, yet we know little about these settings. Highfield and Webber (2012) explain that, “The survival of Māori language and culture is imperative, and the struggle for autonomy over our own cultural well-being, and over our own lives is vital to Māori thriving” (p. 150).

#### **1.4 Pūrākau | Kaiako narratives**

Lee-Morgan (2005) states that “Pūrākau range from stories about the creation of the world, people and the natural environment, to historical events and particular incidents ... pūrākau preserved ancestral knowledge, reflected our worldviews and portrayed the lives of our tūpuna (ancestors)” (p. 2). Pūrākau are interwoven into the fabric of this thesis. Through the use of pūrākau, I have been able to ensure that mātauranga Māori remains at the heart of the way this thesis is written and that stories are told in an authentic way through a Māori lens. Pūrākau are both my methodology and method, and therefore are embedded in every chapter through the use of Māori metaphors and symbolism, whakataukī (proverbs) and connections to both tūpuna and atua Māori (Māori deities).

Pūrākau are a vehicle for sharing knowledge through the generations, and for making sense of the world, the world we live in, the world our tūpuna (ancestors) lived in and mātauranga hou (new understandings) that we can take into the future. Lee-Morgan (2005, p. 9) asserts that “although the origin of pūrākau derives from oral tradition, they can provide the stimulus to write, create and research in ways that are culturally responsive” and are indigenously appropriate. The kaiako participants in this study had different opportunities to share their pūrākau. They shared their stories in individual, kanohi ki te kanohi (face-to-face)

hui (meetings) and through collaborative, co-constructed wānanga. Wānanga can be described as a traditional method of knowledge transmission (Mahuika & Mahuika, 2020). Sense-making occurred by my listening and understanding each individual kaiako pūrākau. I ensured that the way I told their pūrākau and relayed their story was correct. I presented the narratives in a respectful manner and allowed the participants to review and respond to their pūrākau. It was an honour to receive positive kaiako feedback in regards to how I wrote their stories. It affirmed that I told their pūrākau in an honest, mana-enhancing and tika (appropriate) way.

I used pūrākau in this study for several reasons. I wanted to ensure that the mana of each kaiako was upheld by showing respect to each individual kaiako and their story by telling their pūrākau authentically. It was also important to give mana to the Māori educational context in which each kaiako grew and developed as a kaiako and a leader. Partial immersion had supported a sense of ‘becoming’ for these kaiako. The kaiako pūrākau incorporate stories of transformation, ongoing development, identity, hope and connection.

### **1.5 Te whakatinanatanga o te tuhinga | Structure**

Ko te tūāpapa o te tuhinga nei, ko ngā ‘mātauranga Māori’. The foundation of this thesis is based on Māori knowledges. Te reo Māori, tikanga Māori, whakataukī, atua wāhine (female deities), pūrākau Māori (Māori stories), Māori frameworks and metaphor are evident throughout this research. Mātauranga Māori forms the basis of how each chapter is written and frames the analysis. Mātauranga Māori is not just traditional knowledge; it is contemporary and can help us with current and future issues. Hutchings (as cited in Rauika Māngai, 2020) states:

The survival and expansion of Mātauranga Māori will be determined by our ability as Māori, whānau, hapū and iwi to contribute to its continuing development as a living, vibrant and dynamic knowledge system that shapes our lives. It is our right as Indigenous people to ensure that our living Indigenous knowledge systems survive and thrive in the throes of everyday colonisation. (p. 14)

It has been important to me as a tangata whenua (Indigenous to the land) researcher to ground the research in Māori knowledges and Māori values, and to infuse kaupapa Māori principles. Mātauranga Māori is not merely taonga tuku iho (traditional and ancestral knowledges handed down); mātauranga Māori is also contemporary and will provide insights that will take us into the future.

The marae is a facet of Māori culture that has withstood cultural oppression. The marae is the outside courtyard in front of the whare tīpuna (ancestral house). Many include the whare tīpuna, front courtyard area and other functional buildings on the reserved land as the marae site (Bennett, 2007). Marae are places of encounter, connection, debate and cultural representation. Through acts of assimilation, many Māori traditions were lost or watered down, yet some cultural rituals, such as the pōwhiri (the ritual of encounter) and tangihanga (funeral/rites for the deceased) remain today. Both of these ceremonies generally take place on the marae and are founded in tikanga Māori.

## Figure 2

### *Takitimu*



*Note.* Takitimu Marae, Waituhi in Gisborne is one of my ancestral marae on the east coast of Aotearoa New Zealand. These pictures display the whareniui, marae ātea (grassed area in front of the whareniui) and whare kai (dining hall). Copyright 2014 by Kay-Lee Jones.

Figure 2 shows photographs of Takitimu Marae outside of Gisborne, Aotearoa New Zealand, one of my ancestral marae. Many of my tūpuna (ancestors) who have passed on lay in the urupā (cemetery) at the top of the hill above the marae. The pictures display the marae ātea, the wharenuī and the wharekai (dining hall). These photographs help to signify the importance of the marae space as the overriding metaphor in the thesis. The ‘marae’ houses the different Māori frameworks, pūrākau and Māori metaphors presented in each chapter of this study. Each metaphor and pūrākau sits under the overarching metaphor of the marae.

Marae have a long history, both in Aotearoa New Zealand and date back to our Pacific origins (Bennett, 2007). The different sections in this thesis embed ancestral knowledges that encourage the use of a specifically Māori analogy. The Māori concepts presented in the following chapters all link to the overarching metaphor of the marae, including the wharenuī (meeting house) through an adaptation of Durie’s (1984) Te Whare Tapa Whā framework. The ritual of encounter as a methodological frame, atua wāhine (female deities), Māori proverbs and other Māori concepts provide interpretative frames for the findings of the study and come together under the shelter of the marae metaphor. In older times, a completed wharenuī on the marae represented the mana – the status – of the hapū (subtribe; kinship group) (Bennett, 2007). The kaiako stories are similar in that they each hold their own mana and are appropriately situated within a cultural frame such as the metaphor of the ‘marae’. The overriding metaphor of the marae encompasses many elements and cultural nuances. The marae invokes notions of peace, whānau, manaakitanga (care) and personal discovery; these values are present in kaiako stories.

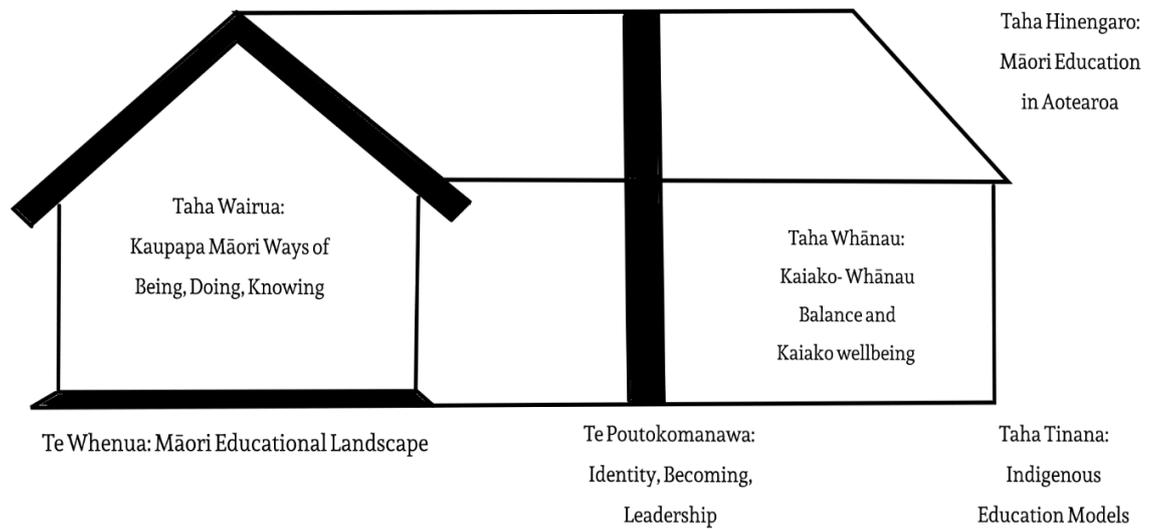
Each section of the thesis has te reo Māori intertwined to demonstrate the centrality of our ancestral language in Māori education and to support the revival and survival of te reo Māori. As Henare declared in 1985, “Ko te reo te mauri o te mana Māori – the Māori language is the core of Māori culture and mana” (Henare, 1985, p.34). As a researcher who has taught

in Māori education for a number of years, the absolute essence of these spaces stems from te reo Māori me ōna tikanga. Nevertheless, in order for the pūrākau and learnings from this research to be read and understood by a wider audience, a large portion is written in English. A glossary of te reo Māori terms is included to provide guidance to those unfamiliar with te reo Māori. A range of phrases, kupu (words), proverbs and some introductions to the chapters are written in te reo Māori to signify the importance of our reo rangatira (chiefly language).

**Ngā tuhinga | The literature landscape** presented in Chapter 2 uses the well-known Māori health and wellbeing framework of Te Whare Tapa Whā (Durie, 1984) to frame the literature sections, as depicted in Figure 3. Although Te Whare Tapa Whā was created as a holistic framework for the health sector, it has clear resonance within and for education; wellbeing and education go hand and hand. Within Māori education, the holistic wellbeing of a person is integral to their development. Te Aho Matua, which outlines the principles that guide Kura Kaupapa Māori, includes Te Ira Tangata. Te Ira Tangata supports spiritual, cultural and physical wellbeing of an individual and the collective (Ministry of Education, 2008b). Similarly, Te Whāriki (1996), Aotearoa New Zealand’s early childhood curriculum, incorporates a strand entitled Mana Atua: “Ko tēnei te whakatipuranga o te tamaiti i roto i tōna oranga nui, i runga hoki i tōna mana motuhake, mana atuātanga” (Ministry of Education, 1996, p. 36). The translation of this strand in Te Whāriki is “the health and wellbeing of the child are protected”. These words reflect notions of holistic wellness, autonomy, spiritual essence and absolute uniqueness.

**Figure 3**

*Te Whare Tapa Whā framework to shape the literature landscape*



*Note.* The literature is housed within the sections of Durie’s (1984) Te Whare Tapa Whā framework, with the addition of Te Poutokomanawa to situate literature pertaining to themes of identity, becoming and leadership. Copyright 2022 by Kay-Lee Jones.

Situating the literature under the sections of Te Whare Tapa Whā highlights the value that Māori educational programmes place on hauora (health and wellbeing). Te Whare Tapa Whā connects to the overall metaphor of the marae. On a marae, the whareniui (meeting house) – otherwise known as a whare tīpuna (the ancestral home) – is a pivotal meeting point for whānau from the hau kāinga (the hosting/home people). It is a place of shelter, warmth, traditional knowledge, whakawhanaungatanga (process of establishing/maintaining relationships) and it holds its own mauri (life force/essence).

Durie’s (1984) Te Whare Tapa Whā consists of four walls symbolising four domains of wellbeing. The walls all need to stand strong in order for a person to be well. A further addition to the framework is the whenua (the land) upon which a person stands. Therefore, the whenua symbolises place, whakapapa and identity (Te Whare Tapa Whā and Wellbeing, 2022). The dimensions of the whare are related to the literature that underpins this study:

1. The whenua section explores the historical context of the Māori educational landscape, including an exploration of Te Tiriti o Waitangi.
2. Taha hinengaro refers to mental and cognitive wellbeing in Durie's (1984) Te Whare Tapa Whā. This section encapsulates literature pertaining to Māori education in Aotearoa New Zealand.
3. Spiritual health and spiritual wellbeing is encapsulated in Taha wairua. This section houses literature pertaining to Māori ways of being and knowing, including tikanga Māori and culturally responsive practices.
4. Taha tinana relates to physical wellbeing. In the literature landscape, taha tinana looks at chosen Indigenous education models in close physical proximity to Aotearoa New Zealand. In this section, Indigenous education in Hawai'i and Australia are reviewed.
5. Taha whānau explores kaiako-whānau (work-life balance) and kaiako and whānau wellbeing.
6. A final literature section explores identity, 'becoming' and leadership in reference to the part of the whare called Te poutokomanawa. This is an addition to Durie's (1984) original Te Whare Tapa Whā framework. Te poutokomanawa is the centre post of the meeting house; it helps to stabilise the whare and is the heart of the structure. In traditional meeting houses, it is equated to the heart of an eponymous ancestor (Bennett, 2007). The concepts of identity, becoming and leadership fall within the Te Poutokomanawa section of the literature, exemplifying the notion of the 'heart'. The concept of the 'heart' or 'ngākau' is considered more fully in the discussion chapter.

The **Tikanga | Methodology** chapter details my positionality as a researcher, the context of the study, the significance of kaupapa Māori principles and pūrākau methodology

and my research methods, including a description of the participants. These aspects of the methodology are referenced against the process of pōwhiri (the ceremony of encounter between two peoples). Royal (2005) describes pōwhiri as a welcoming ritual based upon Māori creation traditions and is one of two ceremonies that have continued to remain a prevalent part of Aotearoa New Zealand society. The other is tangihanga, sometimes known as takiauē (funerals) in the South Island of this country. Many ceremonies and traditions were either lost or have dramatically changed due to colonisation and assimilation. These ceremonial practices – one of encounter and one of departure and farewell – are steeped in tikanga and are practised today. Contemporary pōwhiri may look different from pre-colonial times, and with our current society navigating a Covid-19 world, there are several restrictions to both tangihanga and pōwhiri. It was important to me as a Māori researcher to ensure every section of the thesis exemplified Māori culture. Therefore, the methodology process in this research symbolises the pōwhiri process. In the past, research was done *to* Māori, without considerations of Māori protocols, tikanga and traditions being central to the process (Walker et al., 2006).

The **Ngā Taonga | Findings** refers to ‘treasures’. Within the Māori world, taonga encompasses all resources and riches that are important for survival, sustenance and special significance. Taonga can include a sacred regard for nature, treasures handed down from atua Māori or from tūpuna; taonga are gifts (Craig et al., 2012). The taonga or gifts in this research are the pūrākau that the kaiako have shared. They have shown vulnerability and honesty, have given us a glimpse into Puna Reo environments and, more importantly, have shared their journey of becoming a bilingual Māori teacher. Ngā Taonga are presented in two parts. The first part includes the individual pūrākau and the second part is formed from a co-constructed wānanga among the kaiako participants. The collaborative section of Ngā Taonga connects the attributes and characteristics of partial immersion kaiako stories to atua wāhine. In contemporary Aotearoa New Zealand society, we often hear of male deities, such as Tangaroa,

the god of the sea, and Tāne Mahuta, the god of the forests. Stories of female deities are rarely heard. This section supports our traditional pūrākau being told, whilst creating a synergy to our contemporary world.

The chapter that follows is **Te Matapaki | Discussion**. In this part of the thesis, the kaiako pūrākau are analysed and considered more deeply. Te matapaki has a strong focus on ‘becoming’. The notions of why and wai (both are pronounced the same way) is expressed in the discussion section through an exploration of not merely ‘why’ the kaiako entered Māori medium teaching but ‘wai’ – who encouraged their move into these spaces. The notion of ‘becoming’ lends itself to why versus wai; the kaiako in this study have had a mind and heart shift due to influential people within te ao Māori. Their ngākau (heart) and love for te reo Māori me ōna tikanga has been ignited as they move into a space of advocacy and become a leader in the field. The kaiako themselves did not express their role as one of leadership; they were humble and modest in their description and heavily acknowledged the encouragement and motivation of others. When listening to their respective stories, it was clear that they had stepped into a leadership space and are strong role models for their tamariki and oftentimes their communities. **Ngā Māramatanga Hou | New Learnings – Implications** is the final chapter before the conclusion. This chapter seeks to unpack the title of the thesis and returns to the overarching metaphor of the marae. It considers a transformative style of leadership based upon humility and service. Intertwined in this chapter are the concepts of Ngā Tangata Marae, encompassing dispositions of kindness, generosity and care and Ngākau Māhaki, including a humble nature and strong work ethic.

## **1.6 He whakakapi | Conclusion**

When paralleled with English medium settings, ākonga in Kura Kaupapa Māori are more likely to stay at school until the age of 17 and to achieve NCEA level 2 or above (Ministry of Education, 2014). There are cultural, spiritual and academical benefits of teaching and

learning in Māori educational programmes. I assert that Puna Reo also provide a culturally enriching and uplifting experience for ākonga Māori and all ākonga, as well as kaiako Māori and all kaiako. The kaiako that dedicate their lives to teaching and leading partial immersion programmes contribute significantly to ākonga pride and achievement. Puna Reo teachers have a ngākau nui (big heart/passion) for their role. They show genuine aroha for their tamariki and whānau, and work to create an atmosphere built upon manaakitanga and whanaungatanga (family connection). Macfarlane et al. (2014) suggest that the concept of whānau and whakawhanaungatanga (the process of establishing relationships and connections) are essential because they are the basis for Māori knowledge development and learning.

Puna Reo, where more than 50 percent of teaching is in te reo Māori and sitting outside the full immersion contexts of Te Kōhanga Reo and Kura Kaupapa Māori, have the potential to deliver high language revitalisation and cultural identity outcomes for their tamariki. Yet, with the limited research pertaining to partial immersion Māori programmes (Hill, 2017), we have yet to fully understand this potential. Similarly, there is little literature detailing kaiako stories that include their experiences, successes and challenges teaching in Māori medium settings generally or in Puna Reo specifically. Listening to the pūrākau of teachers connected to Puna Reo Māori education through this study has offered a deeper understanding of these programmes, how kaiako perceive their role and how their identity has been shaped through their deep connection to the Māori world. Interwoven in this research are the notions of the normalisation of te reo Māori, the prioritisation of mātauranga Māori and the advancement of Māori self-determination aspirations. At the heart of the study is growth, ‘becoming’ and identity development.

## Ūpoko | Chapter 2

### Ngā Tuhinga | Literature Landscape

Founding this section on the articles of Te Tiriti o Waitangi reinforces the notion of Mana Ōrite (Equity), in attempting to rectify the power imbalance that currently envelops our education system. Founding this section on the articles of Te Tiriti o Waitangi emphasises the importance of equitable outcomes in education and society for both tangata whenua (Indigenous people of Aotearoa New Zealand) and tangata tiriti (non-Indigenous people). In this sense, Te Tiriti o Waitangi sits at the beginning of the literature landscape, similar to how a tauparapara (the first utterance of a speaker) may start a kōrero (speech). Usually, tauparapara begin with genealogical references or links to whakapapa (Rewi, 2004). However, here, Te Tiriti o Waitangi underpins the thesis in its aspirations and intentions to protect taonga katoa (all treasures) including te reo Māori me ōna tikanga.

Ko Wikitoria, te Kuini o Ingarani, i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga, me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira hei kai wakarite ki nga Tangata maori o Nu Tirani-kia wakaaetia e nga Rangatira maori te Kawanatanga o te Kuini ki nga wahikatoa o te Wenua nei me nga Motu-na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kua ai nga kino e puta mai ki te tangata Maori ki te Pakeha e noho ture kore ana.

Na, kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aiane, amua atu ki te Kuini e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

Ko te Tuatahi Ko nga Rangatira o te Wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu-te Kawanatanga katoa o o ratou wenua.

Ko te Tuarua Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu-ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou

kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te Wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te Wenua-ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te Tuatoru Hei wakaritenga mai hoki tenei mo te wakaetanga ki te Kawanatanga o te Kuini-Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani. (Waitangi Tribunal, 1975, p. 831)

The articles of Te Tiriti o Waitangi are written above. Te Tiriti o Waitangi is the founding document of Aotearoa New Zealand. An English translation of the Māori version of the articles is in *Āpitihanga | Appendix F*. This te reo Māori section is vital in thinking about Māori education, Māori success and Māori self-determination. There is a long and subjugated history between Māori and the crown. Since the signing of Te Tiriti o Waitangi and the English version (The Treaty of Waitangi), a power imbalance has negatively impacted on iwi Māori (Māori tribes/people) (Jackson, 1995; Walker, 1990; Ward, 1997).

The articles above are as they were written and orally expressed in 1840. Nuances of Māori language that are integrated naturally today, such as tohu tō (macrons) are missing and the mita (dialect) of the far North Island is present in the articles. Te Tiriti o Waitangi and The Treaty of Waitangi are different, and the versions and their intent are contested to this day. The signing of the two versions and subsequent happenings set the scene for the history, research and concepts overviewed in the literature landscape of this chapter and are the foundation for the Aotearoa New Zealand education system.

## **2.1 He kupu whakataki – Ngā tuhinga | Introduction – Literature landscape**

This literature review, like the wider thesis, uses metaphoric representations linking to te ao Māori (the Māori world) to position the text. This chapter sits within a wider metaphor of the marae. The chapter uses the domains of Te Whare Tapa Whā (Durie, 1984) as a framework for organising the pertinent literature underpinning this thesis. As noted previously, Te Whare

Tapa Whā - as a holistic, Māori wellbeing framework - has four dimensions of health that are fundamental to personal and whānau welfare. It depicts wellbeing and balance. Durie's (1985) Te Whare Tapa Whā framework consists of four walls, each depicting an aspect of hauora. All sections of the whare intersect with clear connections throughout. The foundation of the whare, upon which the four walls are built and connected, is called the 'whenua' (land/foundation). The illustration of Te Whare Tapa Whā as a framework to situate the literature is to enforce the use of pūrākau through a cultural metaphor, as well as to accentuate the innate connection between health and education.

**Table 3** *The Te Whare Tapa Whā as a framework for the literature landscape*

<b>Te Whare Tapa Whā (Durie, 1984) a Framework to Shape the Literature Landscape</b>						
	<b>Te Whenua Chapter 2.2</b>	<b>Te Taha Hinengaro Chapter 2.3</b>	<b>Te Taha Wairua Chapter 2.4</b>	<b>Te Taha Tinana Chapter 2.5</b>	<b>Te Taha Whānau Chapter 2.6</b>	<b>Te Poutokomanawa Chapter 2.7</b>
<b>Explanation of Te Whare Tapa Whā wellbeing dimension</b>	In Te Whare Tapa Whā, pertains to identity, ancestry, and links to land.	In Te Whare Tapa Whā, pertains to mental and emotional wellbeing.	In Te Whare Tapa Whā, pertains to spiritual wellbeing.	In Te Whare Tapa Whā, pertains to physical wellbeing.	In Te Whare Tapa Whā, pertains to whānau wellbeing.	Te poutokomanawa pertains to the heart of the whare (an extension on Durie’s, 1984 original framework).
<b>Literature Landscape</b>	The Māori educational landscape, including a historical and contemporary overview	Kaupapa Māori Education in Aotearoa including Kaupapa Māori principles, Kōhanga reo, Kura Kaupapa Māori, Puna Reo etc	Kaupapa Māori ways of being, doing, and knowing are present in this section of the literature including tikanga Māori and culturally empowering practices	Indigenous models of education; from both Hawai‘i and Australia are examined in this section due to their close physical proximity to Aotearoa New Zealand	Kaiako/ mahi (work)- whānau balance and kaiako wellbeing are reviewed in this section of the literature	Identity, the notion of ‘becoming’ and leadership are explored in this section

Te whenua (section 2.1) of the literature explores the Māori educational landscape, including a brief introduction to Te Tiriti o Waitangi. The articles of Te Tiriti o Waitangi were written at the very start of this literature landscape to show their importance in both the historical and contemporary contexts of Aotearoa New Zealand. Taha hinengaro refers to mental and cognitive wellbeing in Durie's (1984) Te Whare Tapa Whā model. In this thesis, this section encapsulates literature pertaining to models of Māori education in Aotearoa New Zealand. Taha wairua represents spiritual wellbeing, I have connected this part of Te Whare Tapa Whā to examining the literature related to Māori ways of being and knowing, including tikanga Māori and culturally empowering pedagogies. Taha tinana relates to physical wellbeing in Te Whare Tapa Whā. In this section, Te Taha tinana explores Indigenous education in close physical proximity to Aotearoa New Zealand including Hawai'i and Australia. Taha whānau relates to family and social wellbeing, this body of literature pertains to kaiako- whānau wellbeing, work-life balance and kaiako experiences.

A sixth and final section concludes the literature review. For this thesis, I have added *Te poutokomanawa*, to the original Te Whare Tapa Whā model. Te poutokomanawa is the centre post of the meeting house, it holds up the ridgepole of the wharenuī (Moorfield, 2022). Te poutokomanawa aids the wharenuī to stand strong, to stand upright and it is the heart of the wharenuī. The notion of 'becoming' in terms of professional and personal identity are explored in reference to the heart or ngākau. The words manawa (as a part of the word poutokomanawa) and ngākau both mean heart, therefore there is a synergy between Te poutokomanawa and literature pertaining to 'teacher becoming' and 'teacher identity' that relates to 'teacher heart'.

## **2.2 Te whenua | The Māori educational landscape**

### ***2.2.1 Acknowledging the past to understand today***

Māori migrated to the shores of Aotearoa New Zealand from the Pacific Islands. It

must be stated here that the term ‘Māori’ did not exist prior to colonisation as a collective group, Māori were tribally affiliated (Stevens & Paterson, 2011). Māori was the name “coined in response to the arrival of the colonisers as a generic term for the diverse and various tribal populations” (Skerrett & Ritchie, 2021. p. 250). Māori were well established in Aotearoa New Zealand more than 800 years ago (Durie, 2003). In Te Wai Pounamu (the South Island of Aotearoa New Zealand), there are pūrākau (stories) that tell of Rākaihautū, the captain of the Uruao waka (canoe) arriving in Aotearoa New Zealand in 925 AD. The first ancestors of Te Waipounamu (The South Island of Aotearoa New Zealand) were the Waitaha tribe (Pybus, 1954) of which Rākaihautū was a rangatira (leader/ chief). On arriving to new shores and an unfamiliar landscape, the task was to educate and familiarise themselves with the whenua (land) and the waterways. New vocabulary and phrases suited to the environment were created (Durie, 2003). The new settlers to Aotearoa New Zealand, were initially limited to smaller whānau groups; they flourished and soon larger social units formed into hapū (subtribes) and iwi (tribes) (Ballara, 1998). Within these tribal groups, rules for engagement, trade, agriculture and conduct for warfare emerged (Durie, 2003) influencing teaching and learning in Aotearoa New Zealand.

A more formal system of traditional Māori education was undertaken within the ‘whare’. I have used ‘traditional’ in reference to pre-European arrival to Aotearoa New Zealand. There were different categories of whare in which learning took place (the whare historically in this context was not a physical building necessarily like the contemporary term). For example Whare-matanui, were for warriors of war parties to progress their knowledge and skill and Whare-taikorera were places for learning in and through play (Melbourne, 2009). Another place of higher learning was Whare wānanga, in which rote learning was a dominant method (Hemara, 2000). Whare wānanga is the contemporary term that is often used to describe universities or other tertiary institutions. Traditionally, they were formal institutions

of teaching and learning of only a small number of students, or one to one teaching that held a special tapu (restricted/ sacred nature) (Hemara, 2000). Some traditional Māori pedagogies that are regularly being replicated in modern day classrooms are ako (reciprocal teaching and learning), where both teachers and learners learn from one and other and also the notion of lifelong learning (Hemara, 2000). Other traditional pedagogies were that:

- Ākonga and kaiako were at the centre of the teaching/ learning process and ākonga and kaiako learnt from one and other
- As ākonga advanced, tasks would become more challenging and complex
- Formal (whare wānanga) and informal learning occurred
- Learning had a direct impact on community wellbeing; ākonga were contributors to the economic wellbeing of the people
- Either small group; low teacher- student ratios or one to one learning occurred
- New knowledge built on prior learnings
- Teaching and learning was holistic, connected to physical, spiritual, social and cognitive wellbeing
- Creativity was encouraged; imaginative ideas may have been held in the same regard as correct answers
- Metaphor were used as a guide to learning
- Tamariki were supported to build on their natural talents
- Older family members helped to raise mokopuna (grandchild/ grandchildren). It was commonplace for grandparents to look after the day to day nurturing and education of their mokopuna.

(Hemara, 2000. p. 8- 11) .

Traditional Māori learning began in the womb. From pre-birth, mokopuna Māori heard oriori (lullabies) sung to them, these carried on to when they were babies, to childhood, and

then later on in their lives (Jenkins et al., 2011). These lullabies reiterated messages to tamariki about the tapu they held (Jenkins et al., 2011). Coming from a traditional Māori worldview, a tamaiti (child) was bestowed with spiritual potential, and the environment the child was born into, also had spiritual influences (Rameka, 2015). Within te ao Māori spiritual influences and spirituality is culturally defined and is known as wairua (Valentine et al., 2017). Traditional Māori knowledge/s were holistic, intricate and interconnected, based upon the natural world, with Polynesian origins (Harmsworth & Awatere, 2013; Hemara, 2000).

In pre-colonial times, whānau held the lessons learned from atua (the gods/ deities) and tūpuna stories in high regard; these anchored moral behaviour and offered guidance (Jenkins et al., 2011). Jenkins et al explain that these pūrākau remain relevant today. But as mentioned later in chapter four, pūrākau pertaining to atua need further unpacking. It is predominantly stories of heroic male deities that remain eminent today, leaving historical learnings pertaining to atua wāhine (female deities) and tamariki little heard or understood.

Whakapapa was central to the Māori world and Māori ways of knowing (Edwards, 2009). Whakapapa “encapsulated what Māori often refer to as, te hohonutanga o ngā mea katoa, - the depth of understanding of all things...As the primary tool for the ontological order and explanation of the Māori world” (Edwards, 2009. p.135). Furthermore Rameka (2015) explains that from a Māori view, people are not superior, rather they are related through whakapapa to all aspects of the environment, instilled with spirituality.

### ***2.2.2 Arrival of tauwiwi (foreigners)***

A background of colonial rule and assimilationist policies established Māori as being inferior; the need to create policies promoting Māori student achievement have grown from historical inequities that remain today. Missionaries established western style schooling in Aotearoa New Zealand, incorporating early print literacy (Simon et al., 2001). Although English would later become the only medium of instruction in Aotearoa New Zealand, for a

good part of the 19th and 20th centuries, missionaries taught through the medium of te reo Māori (the Māori language), and in doing so possessed control over what knowledge was taught and what information was disseminated (Simon et al., 2001). At this time, the English language was spreading across Aotearoa New Zealand, and would soon encroach into the education system. Promotion of the English language within the schooling system signalled that English was not only beginning to be the dominant language but also the dominant culture (Soler & Smith, 2000).

Within Aotearoa New Zealand's founding document, Te Tiriti o Waitangi (Waitangi Tribunal, 1840) the Māori text states that Māori are guaranteed tino rangatiratanga, which means the unqualified exercise of their chieftainship over their lands, property, and taonga katoa (all treasures). The assimilationist agenda following the signing of the treaty brought forth policies that were/ are harmful to Māori culture, language, land, and other treasures. To genuinely honour the sentiments of a Te Tiriti o Waitangi partnership, we must ensure chieftainship is exercised over all taonga (treasures). This includes the right for Māori to have access to an education system that serves Māori needs and aspirations in the same way it serves non- Māori. This is not currently happening. At present, Māori are not equal treaty partners in a number of arenas, particularly education. The government's desire to enhance Māori achievement 'as Māori' is regularly espoused and promoted, and the preamble is good. On the face of it, much is being done to affect change, yet it is reasonable to question if this change has occurred fast enough. Māori academic success has not occurred sufficiently. The New Zealand Secretary for Education, Holsted, expressed the following: "The school system has under-performed for Māori students since the system began, so we have an intractable systemic problem" (as cited in Gerritsen, 2018). Two of the core principles of The Treaty of Waitangi are partnership and protection; we are not ensuring an equal partnership if many teaching staff do not value the cultural heritage of Māori students. We are not protecting the well-being of

the child and their ability to learn and thrive if their cultural, ancestral and linguistic identity are not responded to well. According to Manning (as cited in O'Callaghan, 2019), “Failure to ensure Māori histories are represented in an accurate way breaches the Crown's own Treaty principles of active protection, partnership and participation”. This has seen the introduction of a new Aotearoa New Zealand Histories Curriculum, although contentions remain regarding its implementation.

Furthermore we are still a long way from empowering our Indigenous Māori language - including regional dialect and Māori culture - in early childhood centres and schools in a robust, rich and authentic manner. Skerrett (2010) expressed that “to revitalise our Ngāi Tahu reo it is necessary for the wider tribal leadership and membership to value the language and actively support a positive linguistic environment” (p. 11). This finding was written in the Kotahi Mano Kāika, Kotahi Mano Wawata 10 Year Review of Language Strategy. Kotahi Mano Kāika, Kotahi Mano Wawata, the Kāi Tahu Māori language revitalisation strategy is important because this study is situated in the South Island of New Zealand. There are 18 rūnanga (council, ancestral groups with guardianship over the land) in the South Island which come under the kaitiakitanga (guardianship) and governance of Kāi Tahu otherwise known as Ngāi Tahu<sup>1</sup> (Te Rūnanga o Ngāi Tahu, 1997). Kotahi Mano Kāika, Kotahi Mano Wawata is a 25- year strategy to work towards 1000 Kāi Tahu homes speaking te reo Māori by 2025. The strategy helps whānau to both learn and use te reo Māori and supports dialectal nuances and intergenerational transfer (Kotahi Mano Kāika, Kotahi Mano Wawata, 2010).

A finding from the Success for Māori in Early Childhood Services Good Practice Report (Education Review Office, 2010) was that many early childhood services engaged in good initial practices to consult with whānau Māori. Although less than half used this valuable

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<sup>1</sup> Kāi Tahu and Ngāi Tahu are the names for the dominant iwi of much of the South Island of New Zealand. There are dialectical differences, with some subtribes using the ‘k’ and others using the ‘Ng’ as the two variances suggest.

information to identify and respond to whānau aspirations. The report found that moving the mindsets and actions of managers and teachers from having processes for all tamariki “to understanding the need to listen, respect and respond to what parents and whānau of Māori children expect of the service is one of the biggest challenges” (p. 2). Inadequate change has occurred if we cannot guarantee equitable outcomes for Māori in English medium education. Of central importance is “access to culture, the denial of this through colonisation, and the significance of revitalising cultural practices and re-indigenising our systems and way of life as a means of healing and reclaiming rights” was highlighted in The United Nations Declaration on the Rights of Indigenous Peoples, Key themes from Māori targeted engagement (Te Puni Kōkiri, 2022).

Kaupapa Māori educational spaces are working for a growing population of Māori children. It is timely and necessary to learn more about these settings and what may be transferred in an authentic and appropriate way to English medium programmes. Cultural appropriation of an Indigenous model of teaching and learning is not the objective here. It is not about replicating or taking from a Māori model. Rather, it is about enabling English medium teaching staff, particularly non-Māori teachers, to begin to understand their own worldview and start to open their hearts and minds to Indigenous world views and knowledges. The table below looks at Māori educational policies pre- and post- the signing of Te Tiriti o Waitangi.

### ***2.2.3 Pre- and post-Treaty of Waitangi policies and legislation***

**Table 4** *Māori education to 1900*

<b>Māori Education Timeline</b>		
<b>Year</b>	<b>Act/Legislation/Policy</b>	<b>Additional Information</b>
1816	The first mission school was established by Thomas Kendall	Education was used as a means to teach bible scriptures and introduce Māori to European ways. Teaching was in te reo Māori. Most mission schools were closed by the 1860s due to the New Zealand Wars (Binney, 1990).
1840	The Treaty of Waitangi was signed	The Treaty of Waitangi enabled the British to establish a government in Aotearoa New Zealand and the right for Māori to continue to exercise tino rangatiratanga (self-autonomy). This did not happen; land loss, cultural deprivation and various assimilation policies ensued (Calman, 2012).
1847	Education Ordinance Act	This Act ensured all schooling instruction for Māori children was in the English language (Calman, 2012). The aim was to assimilate Māori as quickly as possible into European ways (Barrington, 1974).
1867	Native Schools Act	Native schools taught in the English language. Māori were instructed to donate money to establish (local) Native schools and contribute to the costs of the school buildings and teacher salaries. Māori donations ceased in 1871. Native schools were under the administration of the Native Affairs Department (Barrington, 1974).
1894	Education Act	Schooling became compulsory for Māori

Table 4 demonstrates some of the pre and post Treaty of Waitangi policies and legislations that negatively impacted Māori education and progression in Aotearoa New Zealand. The impacts of these Acts, particularly the Education Ordinance Act (1847) and the Native Schools Act (1867) have had ongoing effects for ākonga Māori that remain till this day.

Assimilationist acts and policies emerged in the early 19th century centralising English language and Anglo-British and Western European cultures as the dominant ethos (Salahshour, 2021) essentially absorbing Māori language, traditional customs and practices. A nationwide policy to ban or highly discourage speaking te reo Māori in school playgrounds was introduced in 1903, this ban incorporated a range of punishments including corporal punishment “this has a devastating effect on the Māori language” (Naylor, 2006. p. 2). Titewhai Te Huia Hinewhare

Harawira (a respected Māori leader and activist) reflects on her experiences in a Native School, she talks of her grandfather giving harsh instructions that the school was not to punish her in any situation, however she explains what saddened her was that she saw her cousins being beaten and demeaned. Although she was spared the punishment, it hurt her to see her whānau suffer (Husband, 2017).

The Tohunga Suppression Act (1907), which inhibited the transmission of Māori knowledge and practices in regards to healing, medicines and treatments, wellbeing and other teachings (Norris & Beresford, 2011) was introduced in the early twentieth century. This was yet another piece of legislation that abolished traditional Māori pedagogies and ways of knowing. In 1935 the government of the time introduced free secondary education for all children of Aotearoa New Zealand (Walker, 2016). The Education Department established Native District High Schools for Māori in rural communities, the syllabus included subjects that did not allow for high academic success, and these included home management, cooking, decorating, metal work and infant welfare. Māori families soon realised that their tamariki were being treated unfairly as School Certificate subjects were not being offered (Walker, 2016). Māori urbanisation influenced increased Māori enrolment in Boarding schools, “schools became sites of resistance and culture conflict, exacerbated by teacher attitudes and low expectations” (Walker, 2016. p. 27).

A range of policies, acts, legislation and individual interpretations of government decisions positioned Māori as the lower class. Traditional and iwi-based Māori pedagogies, language and cultural knowledge were in rapid decline and many Māori leaders began to challenge British colonial rule (Waitangi Tribunal, 2011). Māori resistance to assimilationist acts has a long history. There have been many strong Māori leaders over time that have advocated for the advancement of cultural practices and te reo Māori to be sustained (Mutu, 2019) and not lost to English authority within our schooling system. Parihaka, a place of

peaceful resistance against land confiscation injustices, resisted the establishment of Native schooling in its district (Barrington, 2009). This resistance was voiced by a number of Māori leaders. For example, Te Kooti, a leader from the Rongowhakaata tribe, born in the early 18th century and also known as a religious prophet, rejected an English schooling system. Rua Kenana, born in the late 1860s, a Tūhoe prophet who called himself the Māori Messiah (Binney, 1996) also rejected an English-subjugated education for Māori. He fought for Māori autonomy and was seen as a visionary at a time when many Māori lacked optimism (Barrington, 2009).

In 1931, a change occurred in Native schools. Inspirational leader and academic from the Ngāti Porou tribe, Sir Apirana Ngata, advocated for Māori cultural activities to become a part of the Native school curriculum to ensure the maintenance of Māori cultural practices (Barrington, 2009). This was a big step forward for an education system designed to ensure that aspects of Māori identity and history were side-lined. Although this was a positive change, the language of instruction in these schools was English and punishments were still administered in many schools for speaking te reo Māori. Dover Samuels in an interview with Radio New Zealand News, Dover Samuels shared this quote in reference to the beatings he received for speaking te reo Māori at school: “I think these people thought they were doing me a favour – that they were doing the honourable thing in regard to securing some sort of future for me outside of my traditional and customary environment” (Radio New Zealand, 2015).

The 1960s and 1970s saw cultural and language revitalisation movements occur. Within Aotearoa New Zealand, both individuals and groups were fighting against assimilationist acts and introducing ways to decolonise the system. Yet it was the protests initiated in 1971 by Ngā Tamatoa (a Māori activist group that fought for Māori rights and against discrimination) that highlighted a range of Māori grievances on a national stage (Stevens & Paterson, 2011). In October 1975, a hīkoi (march) led by Dame Whina Cooper and Te Rōpū Matakite of around

5000 marchers descended on the Aotearoa New Zealand parliament grounds (New Zealand Parliament, 2020). The march was to protest against the ongoing loss of Māori land. In the same year, the Treaty of Waitangi Act (1975) was passed and the Waitangi Tribunal was formed. Through the act, Māori are able to submit a grievance to the tribunal to report they have been disadvantaged by a policy or legislation (Ministry of Justice, 2020). Internationally, various ostracised groups, including Indigenous peoples, called for their voices to be heard, maintaining that their native languages and culture be sustained and preserved for future generations. An example of this was in Hawai‘i, where according to Warschauer, and Donaghy (1997), the 1960’s and 70’s was a time for cultural rejuvenation for Hawai‘i and in 1978 the Hawaiian language was again established as an official language. Further efforts to preserve native languages and cultures globally occurred in the 1980’s. Kōhanga Reo started in 1982 in Aotearoa New Zealand, they focused on language revitalisation (Keegan, 1996). The concept of Te Kōhanga Reo has arguably been the lead initiative to support Māori language revitalisation. At the time of its establishment, adults over 40 years of age were the most capable Māori language speakers and those who acquired the language more quickly and easily were tamariki between infancy to around 6 years of age (Hale & Hinton, 2001). Therefore, when Kōhanga Reo started, many of the teachers were Māori elders, conversant in their native tongue and steeped in knowledge of tikanga practices. Ruatoki Bilingual school opened four years earlier in 1978, to support te reo Māori normalisation in education for the Tūhoe (a tribal group from the Bay of Plenty) people. Like many Māori initiatives, Ruatoki Bilingual school was born due to community need and desire (Williams, cited in Garton, 2020).

A successful outcome of the many efforts towards cultural and language revitalisation in Aotearoa New Zealand was in 1987 when te reo Māori became an official language (Māori Language Act, 1987). The act declares Māori language as an official language of Aotearoa New Zealand, and defines its purposes and authority (Māori Language Act, 1987). Both the

establishment of this act and the strategies put in place by Te Taura Whiri i te reo Māori, The Māori Language Commission, which was established in the same year have helped both Māori language and culture become more visible in schools today. In the last two decades, The Ministry of Education has implemented a range of initiatives, strategies and policies to promote and strengthen te reo Māori and tikanga Māori (Māori customs, values and practices) in our current education system. These are summarised in the following section.

#### ***2.2.4 Māori education strategies, curricula and resources***

##### **Ka Hikitia (2008–2017)**

Ka Hikitia literally means to lift up, raise up or step up. The aim of this Ministry of Education strategy was exactly that; to raise Māori educational success. Ka Hikitia, Managing for Success (Ministry of Education, 2008a) and later, Ka Hikitia: Accelerating Success (Ministry of Education, 2013a) together formed a Māori education strategy focused on raising Māori learner achievement. This strategy is for all Māori learners, including those in English medium environments. Ka Hikitia is particularly significant in Māori medium settings because of the high enrolment numbers of Māori students. Ka Hikitia (2008a) frames the need for quality education for Māori learners from early childhood education through to secondary and tertiary level. It states the need to strengthen te reo Māori throughout schooling in Aotearoa New Zealand. Ka Hikitia represents a departure from focusing on deficit theorising of Māori learners towards future opportunities and goals. The refreshed Ka Hikitia, Ka Hāpaitia, was released in 2020 (Ministry of Education, 2020d). It includes five outcome domains and measures for ākonga and their whānau achieving these:

- **Te whānau:** Māori learners have high levels of attendance and participation in education services. Whānau Māori have regular and positive engagement in education.

- **Te tangata:** Ākonga Māori and their whānau feel a sense of belonging in education and are free from racism.
- **Te kanorautanga:** Ākonga Māori achieve excellent and equitable education outcomes. The education workforce looks more like the population that it serves and is skilled in engaging with ākonga Māori and their whānau.
- **Te tuakiritanga:** Ākonga Māori and whānau see and feel their identity, language and culture on a daily basis.
- **Te rangatiratanga:** Whānau, hapū, iwi and all Māori participate in and make decisions about, the education of ākonga Māori.

These outcome domains set high expectations for ākonga Māori within learning contexts that are culturally and linguistically affirming. The addition of the outcome domain Te tangata highlights the need for systemic change in the Aotearoa New Zealand education system, and recognises and attempts to rectify structures and biases that hinder ākonga Māori thriving. In a 2021 Radio New Zealand article, John Murdoch - a principal at a New Zealand Secondary School - asserted the “system is not performing for Māori and Pacific students” (Tahana, 2021). In 2021, the Teaching Council of Aotearoa New Zealand launched Unteach Racism, designed to empower teachers to have “productive conversations about racism” (New Zealand Teaching Council, 2022, para. 1). The online resource explains that “there is growing acknowledgement of racial bias in our education system, especially in relation to Māori learner success” (Teaching Council of New Zealand, 2022, para. 3).

### **Tātaiako: Cultural competencies for teachers of Māori learners**

Tātaiako is a Ministry of Education resource designed to support teachers to build better relationships with Māori learners as well as create positive relationships and better engagement with whānau, local hapū (subtribes) and iwi. Māori achieving educational success as Māori is the desired outcome of Tātaiako (Te Tāhuhu o Te Mātauranga–Ministry

of Education & New Zealand Teachers Council–Te Pouherenga Kaiako o Aotearoa, 2011).

This resource focuses on five cultural competencies that are designed to better equip teachers with knowledge of how to personalise learning for Māori students.

The Tātaiako cultural competencies are:

1. **Wānanga:** participating with learners and communities in robust dialogue for the benefit of Māori learners' achievement. Wānanga relates to problem-solving and effective communication.
  2. **Whanaungatanga:** actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community.
  3. **Manaakitanga:** showing integrity, sincerity and respect towards Māori beliefs, language and culture. Manaakitanga is built upon a sense of care, kindness and respect.
  4. **Tangata whenuatanga:** affirming Māori learners as Māori. Providing contexts for learning where the language, identity and culture of Māori learners and their whānau are affirmed. Tangata whenuatanga may relate to place-based, contextualised learning.
- Ako:** taking responsibility for own learning and that of Māori learners.

#### **Tau mai te Reo and Tū Rangatira**

Two resources support the use and development of Māori language in education: Tau Mai te Reo 2013–2017: the Māori Language in Education Strategy (Ministry of Education, 2013c) and Tū Rangatira (Ministry of Education, 2010). Both resources also advocate for distributed leadership from a Māori perspective and demonstrate Māori ideals, values and pedagogies, and uses Māori terminology and metaphor. Tau mai te Reo emphasises that “Every Māori learner should be able to access high-quality Māori language in education” (Ministry of Education, 2013c, p. 7). Tū Rangatira has a clear focus on effective leadership practices within kaupapa Māori education and provides insights on how professional development opportunities “can work towards strengthening leaders’ capabilities, growing

capacity and sustaining exemplary leadership in the Māori Medium education sector”

(Ministry of Education, 2010, p. 8).

Tau Mai te Reo was refreshed in 2020 as a part of a wider governmental goal to create an education system to meet the needs of 21st century learners in the Education Work Programme (Ministry of Education, 2020f). The aim of the strategy is to provide breadth and depth of te reo Māori education towards intergenerational transmission of the language.

### **Te Kotahitanga**

A number of research studies have sought to address Māori learner discrepancies. In 2006, Te Kotahitanga, a theory-based, schoolwide reform programme was established in a number of secondary schools in Aotearoa New Zealand. The programme focussed on Māori learner success through culturally responsive pedagogies (Bishop & Berryman, 2010). Te Kotahitanga sought to address the social, financial and political inequities between Māori and Pākehā in Aotearoa New Zealand education (Bishop & Berryman, 2010). Like other Māori-based frameworks, programmes and approaches, the principles that guided the project were Māori in orientation. An effective teacher profile for Māori learners was created, based on positive changes in how teachers relate to, and engage with, their Māori learners (Bishop & Berryman, 2010). This is presented in Table 5.

**Table 5** *Te Kotahitanga Effective Teacher Profile*

<b>Te Kotahitanga Effective Teacher Profile</b>	
<b>Manaakitanga</b>	Teachers care for students as culturally located human beings.
<b>Mana motuhake</b>	Teachers care for the performance of their students involving the development of personal or group identity and independence.
<b>Whakapiritanga</b>	Teachers create a secure, well-managed learning space. Specific individual roles and responsibilities are encouraged to achieve individual and group goals.
<b>Wānanga</b>	Teachers engage in effective interactions with Māori students to encourage an effective exchange of viewpoints and a dynamic sharing of knowledge.
<b>Ako</b>	Teachers use a range of strategies to promote positive relationships and effective interactions. An effective and reciprocal relationship is promoted.
<b>Kotahitanga</b>	Teachers promote, monitor and evaluate student outcomes that lead to educational success for Māori.

*Note:* From Bishop, R., & Berryman, M. (2009). The Te Kotahitanga Effective Teaching Profile. *Set: Research Information for Teachers*, (2), p. 27. doi:10.18296/set.0461

The Effective Teacher Profile aims to bring about positive educational changes for Māori students. Teachers who commit to the profile undertake regular professional development to ensure they are meeting the criteria of the profile (Bishop & Berryman, 2009). Many of the teachers that participated in this project were non-Māori, similarly the majority of teachers in English medium schools are Pākehā (non Māori). The ratio of Māori teachers to ākonga within a kaupapa Māori educational setting is generally higher than in an English medium setting. Potentially, Māori teachers in English medium schools or kaupapa Māori schools have learnt some of the Te Kotahitanga effective teaching principles through their own upbringing and/or contextual learning on the marae or with whānau. Examples of this include a Māori teacher who has grown up on their marae; a kaiako who possesses

knowledge of their whakapapa and has the historical knowledge of connection to tūrangawaewae (home place to stand), or someone that has been immersed in te ao Māori including te reo Māori me ōna tikanga through home and/ or kura (school). Is it possible that Māori values that have been linked to the Te Kotahitanga effective teaching principles have been taught in the hapū setting by gaining the knowledge of Māori culture and history? If this is so, the principles and their meanings may come naturally. Many Māori teachers in kaupapa Māori settings may share some of the same stories and learning experiences as their Māori learners, and can therefore instantly form a connection. It is possible that the facets of the Effective Teacher Profile, designed predominantly for Pākehā teachers in English medium education, are values that many kaiako in kaupapa Māori educational spaces already possess or take little effort to comprehend, enact and adhere to. Howe (1993, p. 5) reports that some Māori students perceive their experiences of English medium classrooms as “an environment which is basically hostile to their needs and values”. Teachers who possess the same or a similar set of values as their ākonga or are willing to learn and accept the values and beliefs of their ākonga are essential for building positive relationships. Understanding students and their ways of being promotes positive connections and communication between ākonga and kaiako. Taiaroa and Smith (2017) explored how Māori tertiary students’ identity impacted on their learning experiences. They reported that “These students recognised that when they were empowered and felt safe, and the environment was right, education could enhance their cultural identity” (p. 26).

Like kaupapa Māori education, Te Kotahitanga (Bishop & Berryman, 2010) is founded on a set of principles that are particularly Māori in nature. Bishop and Berryman

refer to teachers as being agents of change rather than reflecting deficit ideals in terms of Māori success. Thus, they assert that effective teachers of Māori learners demonstrate:

- Care for students as culturally located individuals
- High expectations
- A desire to collaboratively promote, monitor and reflect upon students' learning outcomes so as to modify their instructional practices in ways that leads to improvements in Māori student achievement (Bishop et al., 2014).

### **Te Hurihanganui**

Te Hurihanganui: A Blueprint for Transformative System Shift (Ministry of Education, 2018) includes six design principles. One of the design principles is Te Ira Tangata that declares that “everyone is born of greatness and imbued with inner potential and conscious awareness” (Ministry of Education, 2018c, p. 8). This phrase was coined by Marsden (2003) and connects strongly to concepts within Aotearoa New Zealand’s bicultural early childhood curriculum, *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa New Zealand Early Childhood Curriculum (Te Whāriki)* (1996). In this curriculum document, a statement that reflects the greatness and uniqueness of every child is “E ai ki tā te Māori he atua tonu kei roto i te mokopuna inā whānau mai ana ia ki tēnei ao”. This phrase talks about the spiritual essence and godliness of every tamaiti (child) (Reedy, 2003, p. 35).

A further principle is Te hāngaitanga, which asserts that “we all have a collective responsibility for ensuring Māori enjoy educational success as Māori” (Ministry of Education, 2018c, p. 9). In 2017, Dr Mere Berryman interviewed a number of ākonga Māori about their

perspectives on what they deemed ‘success’ to be. The findings from her research revealed the following themes:

- Being able to resist negative stereotypes about being Māori
- Having Māori culture and values celebrated
- Being strong in your Māori cultural identity
- Understanding that success is part of who we are
- Developing and maintaining emotional and spiritual strength
- Being able to contribute to the success of others
- Experiencing the power of whanaungatanga
- Knowing, accepting and acknowledging the strength of working together
- Knowing that you can access explicit and timely direction
- Being able to build on your own experiences and the experiences of others

(Berryman, 2017, p. 488).

Many of the themes that are present in Berryman’s research are interwoven in the Te Hurihanganui blueprint (Ministry of Education, 2018c). ‘Understanding that success is part of who we are’ is a very pertinent theme that ensures kaiako set high expectations for Māori to achieve as Māori and that ākonga are encouraged to believe they have unlimited potential. For some kaiako and principals, particularly those of non-Māori whakapapa, the concept of ‘Māori achieving educational success as Māori’ may be quite a foreign notion. They may believe and want this for their ākonga Māori but may not know how to cultivate Māori thriving as Māori. In 2001, Sir Mason Durie created goals to support Māori educational progression including: (1) to live as Māori; (2) to actively participate as citizens of the world

and (3) to enjoy good health and a high standard of living (Durie, 2001). Durie (2003)

explains his view of Māori thriving as Māori as having:

access to te ao Māori, the Māori world, access to language, culture, marae, tikanga and resources ... and if after twelve years or so of formal education, a Māori youth were totally unprepared to interact within te ao Māori, then no matter what else has been learned, education would have been incomplete. (p. 199)

### **Te Whāriki**

Te Whāriki (Ministry of Education, 2017) is Aotearoa New Zealand's early childhood curriculum. The bilingual foundation of Te Whāriki (Ministry of Education, 1996) was regarded as innovative and world-leading when it was first released and it continues to hold that respect in the current version. Te whāriki means a woven mat and its symbolism of interlocked strands and principles stems from notable Māori educationalists, Lady Tilly and Sir Tamati Reedy. They founded the concepts within Te Whāriki on traditional Māori ideas, many of which shaped the kaupapa of Kōhanga Reo (Māori language learning nests).

An updated version of Te Whāriki was released in 2017, comprising two versions; one for early childhood education more widely and one for Kōhanga Reo (Ministry of Education, 2017). Te Whāriki a te Kōhanga Reo (Ministry of Education, 2017) is an Indigenous curriculum imbued with te reo Māori for Kōhanga Reo. The other version for early childhood settings sitting outside of Kōhanga Reo has a strong bicultural focus and emphasises the importance of language, culture and identity, inclusive practice (Ministry of Education, 2017). On the introductory page of Te Whāriki (2017) is written the proverb: "He purapura mai i Rangiātea e kore e ngaro". Reedy and Reedy (2013) express the deep meaning that sits within this proverb as follows:

In traditional Māori society, a child was highly valued from even before conception and before birth, articulating that a child's original journey began in Rangiātea, the home place of the gods, there they were nurtured like precious seeds of integral importance. (Ministry of Education, 2017, p. 6)

The metaphor of the woven mat extends to the understanding that the whāriki is the strong foundation for all to stand on (Ministry of Education, 2017).

The principles of Te Whāriki (2017) include:

- **Whakamana:** empowerment
- **Kotahitanga:** holistic development
- **Whānau tangata:** family and community
- **Ngā hononga:** relationships.

The strands that are threaded into the whāriki are:

- **Mana atua:** wellbeing
- **Mana whenua:** belonging
- **Mana tangata:** contribution
- **Mana reo:** communication
- **Mana aotūroa:** exploration.

*Te Whāriki* (1996) states that “Adults should recognise the importance of spirituality in the development of the whole child, particularly for Māori and tangata Pasifika” (Ministry of Education, 1996, p. 47). This elevates the importance of spiritual health and wellbeing to being as significant as physical wellbeing and other aspects of wellness. How well kaiako understand and value spiritual wellness of their ākonga and whānau is little understood. According to Ritchie and Rau (2006, p. 17), “Recognising children’s rights to their identities as cultural beings is a key concern of educators committed to Tiriti-based ECE”. This statement relates to Article Four of Te Tiriti o Waitangi (1840). Article Four was read aloud by Henry Williams: “E mea ana te Kawana, ko ngā whakapono katoa o Ingarangi, o ngā Weteriana, o Roma me te ritenga Māori hoki, e tiakina ngātahitia e ia” (Te Tiriti o Waitangi, 1840). This ensures that Māori and non-Māori alike have the freedom and protection to practise their religion, faith and cultural customs. This part of Te Tiriti o Waitangi was

witnessed and agreed upon by rangatira (Reese, 2022). Referring to the fourth article of Te Tiriti o Waitangi (1840) and the importance of wairuatanga or spirituality in our founding document has significant relevance when exploring Te Whāriki.

Te Whāriki is founded on the aspiration that children grow up as competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society. (Ministry of Education, 1996, p. 9)

Dr Rose Pere defines wairua (spirituality) within her Te Wheke model (1991) as a guide for both individual and family wellbeing. Pere (1991) describes eight dimensions of wellbeing through Māori values and concepts, and these are demonstrated on the tentacles of the wheke (octopus). Pere (1991) asserts that all aspects of Māori life are interconnected, including whānau, ancestors and spirituality. The eight tentacles or dimensions of Rose Pere's Te Wheke model represent the supports that are necessary in a person's life so that they remain well and sustain wholeness and balance. The tentacles include te whānau (the family), waiora (total wellbeing for the individual and family), wairuatanga (spirituality), hinengaro (the mind), taha tinana (physical wellbeing), whanaungatanga (extended family), mauri (life force in people and objects), mana ake (unique identity of individuals and family), hā a koro ma, a kui ma (breath of life from forbearers), whatumanawa (the open and healthy expression of emotion) (Pere, 1997).

Te Whāriki a te Kōhanga Reo (2017b) includes wairua as one of the four dimensions of human development. Te Whāriki (Ministry of Education, 2017) has clear synergies with the underpinning philosophies that guide the English medium curriculum (The New Zealand Curriculum) and the Māori medium curriculum, Te Marautanga o Aotearoa (Ministry of Education, 2008c). Both curricula are founded on "a holistic view of human development that encompasses the attributes that complete the child: te tinana (physical), te hinengaro (mental/

cognitive), te wairua (spiritual) and te whatumanawa (emotional) wellbeing, these attributes are interwoven” (Ministry of Education, 2017, p. 52).

### **Te Marautanga o Aotearoa**

Contemporary English medium schooling remains a space in which many pedagogies are derived from Western frameworks of learning and educational philosophies. Differences between English medium and kaupapa Māori curricula may lie in the philosophies and practices that shape the way teachers and the community at large relate to their students, inspire their students and plan their learning journey. Kura Kaupapa Māori and Level 2 immersion classrooms or schools are guided by Te Marautanga o Aotearoa (2008), the Māori medium curriculum. This document is not merely a translation of the New Zealand Curriculum document. Rather, it is its own educational framework that reflects a kaupapa Māori educational approach. A guiding statement within the document refers to students being competent and confident, communicating effectively in the Māori world and being healthy of mind, body and soul (Te Marautanga o Aotearoa, 2008). Penetito (2011) confirms the need for learning environments to produce an appropriate and contextual guiding school philosophy to live by. Level 2 Māori immersion environments that have a minimum of 51 percent te reo Māori instruction use Te Marautanga o Aotearoa to plan and implement the curriculum. Level 2 immersion programmes in the compulsory sector do not have a founding set of principles in the same way that Kura Kaupapa Māori have the mātāpono (principles) of Te Aho Matua that guide teaching and learning. Level 2 immersion programmes or bilingual settings have more flexibility in their planning and organisation, but they potentially lack guidance and adequate know how.

Te Marautanga o Aotearoa New Zealand (2008) states that “they [students] will be able to reach their full potential, and participate effectively and positively in the Māori community and the global world” (p. 3). That Māori learners will be confident in the Māori world and in

the wider world is repeated many times throughout the document. This highlights the need for Māori learners to have a thorough knowledge of who they are as Māori in order to go forth confidently in the wider world. Te Marautanga o Aotearoa emphasises the importance of knowing oneself to be confident and successful. This is powerful, and although desirable for both kaupapa Māori and English medium settings, many English medium kaiako are yet to empower ākonga Māori holistically through their cultural identity.

Me wātea ngā ākonga katoa ki te whakawhanake mōhiotanga i roto i ngā wāhanga ako me ngā pūkenga. Mā tēnei momo ako, ka āhei rātou ki te kake ake ki te tihi o ō rātou ake pūmanawa, ā, ki te mahi i runga i te tōtika, i te whai hua anō i roto i te hapori Māori me te ao whānui.

All learners should have the opportunity to acquire knowledge in all learning areas and to develop key competencies. Through this approach, they will be able to reach their full potential, and to participate effectively and positively in the Māori community and the global world. (Ministry of Education, 2008c, p. 5)

Tamariki who attend Māori early childhood education through to Māori primary education guided by Te Marautanga o Aotearoa and immersed in te reo Māori me ōna tikanga gain many educational benefits. However, many tamariki leave to attend English medium settings. For example, “in 2014 only 49 percent of tamariki who attended Māori medium early childhood education started school in a Māori medium setting and of the ākonga who were in Māori- medium education contexts in year 6, only 41% of ākonga were still there in

year 11” ( medium settings in year 6, only 41 percent were still there in year 11 (Hunia, as cited in Te Reo, Schools Try Hard, 2018).

### **Our Code, Our Standards: Ngā Tikanga Matatika, Ngā Paerewa**

The New Zealand Teaching Council (2017) established *Our Code, Our Standards: Ngā* code and responsibilities for all registered teachers. The values that underpin *Our Code, Our Standards* are:

- **Whakamana:** empowering all learners to reach their highest potential by providing high-quality teaching and leadership.
- **Manaakitanga:** creating a welcoming, caring and creative learning environment that treats everyone with respect and dignity.
- **Pono:** showing integrity by acting in ways that are fair, honest, ethical and just.
- **Whanaungatanga:** engaging in positive and collaborative relationships with our learners, their families and whānau, our colleagues and the wider community. (New Zealand Teaching Council, 2017, p. 2).

*Our Code, Our Standards* (New Zealand Teaching Council, 2017) recognises a commitment to Te Tiriti o Waitangi. The elaboration of the standard pertaining to the

commitment to tangata whenuatanga and honouring a Te Tiriti o Waitangi partnership states that kaiako will:

- Understand and recognise the unique status of tangata whenua in Aotearoa New Zealand.
- Understand and acknowledge the histories, heritages, languages and cultures of partners to Te Tiriti o Waitangi.
- Practise and develop the use of te reo and tikanga Māori. (New Zealand Teaching Council, 2017, p. 18).

Many people in Aotearoa New Zealand may feel that this is an exciting and progressive time in education. However, others feel that it is merely English medium programmes catching up with what kaupapa Māori programmes have been implementing and normalising since their inception. Ngā paerewa or the standards provide holistic examples of high quality teaching in Aotearoa New Zealand.

### **Maihi Karauna**

In the *Maihi Karauna Strategy* (2019–2023), the Honourable Nanaia Mahuta, Minister for Māori Development, writes: “In 2040 we will commemorate 200 years since the signing of that Treaty. It will be a milestone that can only be truly celebrated if the language and cultures of both treaty partners are alive and flourishing” (Te Puni Kōkiri, 2019, p. 3). The *Maihi Karauna* strategy sets out government actions in relation to increasing resources for te reo Māori revitalisation. Two of the goals of the strategy are that one million New Zealanders will speak at least basic te reo Māori by 2040 and that 150,000 will use and speak te reo Māori as a primary language by the same year. “When this vision is achieved we would expect, *Kia rere*: Māori language is shared and used in daily life. *Kia tika*: Māori language is

fit for purpose. Kia Māori: Māori language is a first language and shared.” (Te Puni Kōkiri, 2019, p. 9). The three outcomes of the strategy are:

- **Whakanui:** te reo Māori is valued by Aotearoa whānui (wider New Zealand) as a central part of our national Identity.
- **Whakaako:** te reo Māori is learned by Aotearoa whānui.
- **Whakaatu:** te reo Māori is seen, read, heard and spoken by Aotearoa whānui.

(Te Puni Kōkiri, 2019, p. 10)

### ***2.2.5 Empowering ākonga Māori in education***

In early 2019, the government launched a pilot programme named Te Ahu o te reo Māori to strengthen teacher capability in te reo Māori throughout Aotearoa New Zealand (Ministry of Education, 2022i). Many people support te reo Māori becoming compulsory in state schools, although the capacity to train teachers adequately in te reo Māori needs to happen first. Marama Davidson, co-leader of the Green Party in Aotearoa New Zealand, states that what she would “really love to see is the commitment to improving and strengthening the workforce capacity so that we can, in the first instance, have more te reo Māori teachers” (Davidson, as cited in Deguara, 2019). Walter (2022) reports that by July 2022, 6190 teachers had gone through Te Ahu o te reo Māori development programme with a goal to get a total of 40,000 teachers through the programme. There is now a government commitment to rejuvenating te reo Māori me ōna tikanga in schools. Te Pāti Māori political party co-leader, Debbie Ngārewa-Packer, has a greater aspiration; that all primary schools incorporate a minimum of 25 percent of te reo Māori into the curriculum, which would increase to 50 percent by 2030 (Walter, 2022). This aspiration would closely align to current Level 2 partial immersion programmes with more than 50 percent te reo Māori delivery.

Therefore, to look at current best practice in Puna Reo and other bilingual programmes is timely, and listening to the learnings of kaiako in these settings is necessary.

By 2023, Aotearoa New Zealand schools will be required to teach our country's histories, including Te Tiriti o Waitangi, from years 0–10 in the refreshed history curriculum. The refreshed curriculum was initially scheduled to be implemented in 2022 but was delayed until 2023 due to teacher unpreparedness and Covid-19 challenges (Ministry of Education, 2022a).

The Minister of Education, Chris Hipkins, expressed in a February, 2018 press release that “New Zealand has an education system to be proud of, but as the way we work and live continues to rapidly change, so too do the demands on our education system” (Hipkins, as cited in New Zealand Government, 2018). However, many Māori families are repeatedly told their children are underperforming in the English medium education system and many ākonga Māori experience racism in education regularly (Tahana, 2021). Therefore, as a mother of Māori children, an ‘education system to be proud of’ is an unrealistic statement and may even be offensive to some whānau. The education system requires teachers to ensure culturally responsive practice is normal, day-to-day practice. Milne (2013) suggests that to empower Māori learners to be authentically Māori, cultural identity must be embedded in every activity of the school. This is not currently the case in many English medium spaces. Former Children’s Commissioner, Judge Andrew Becroft, asserts that the racism Māori and Pasifika students face would astound many New Zealanders; “Much of what is done, and it's across more than just education, is subconscious or unconscious, but kids pick it up” (Becroft, as cited in Radio New Zealand, 2019, para. 18). Unfortunately, we still have a long way to go in ensuring our Māori and Pasifika ākonga feel safe and experience educational success.

The 2022 New Zealand budget detailed significant funding for Māori education. Level 1 immersion programmes (more than 80 percent te reo Māori instruction) will receive

50 percent more funding over the next two years (Ministry of Education, 2022b). This is a time of change in Aotearoa New Zealand; the current government is seeking advice and guidance about creating an education system to serve all New Zealanders. Te reo Māori, Māori narratives and histories, and a commitment to Te Tiriti o Waitangi are not new concepts for Kura Kaupapa Māori or other Māori medium settings; these are integral to the environment and curricula. Kaupapa Māori medium settings from early childhood to tertiary have produced greater outcomes for Māori since their establishment as indicated in Ka Hikitia – Accelerating Success 2013–2017: “We know Māori students do much better when education reflects and values their identity, language and culture” (Ministry of Education, 2013a, p. 6), Māori know this; Māori have always known this. The colonisers knew this and that is why they removed Māori language and culture from the Aotearoa New Zealand education system; the intended results of assimilation, dominance, cultural underclass and underperformance transpired. Changes to policies are limited in how much they can influence the education system for the advancement of Māori; societal and attitudinal changes towards Māori language, culture and people are essential before there is a positive and systemic impact.

There is a stark contrast between current government strategies and policies, and those of previous generations. Although there are currently many approaches and initiatives to empower Māori learners towards educational success, the English medium system still underperforms for Māori (Skerrett, 2018).

### **2.3 Te taha hinengaro | kaupapa Māori education in Aotearoa**

Emerging from a synthesis of Māori educational reforms came language and cultural revitalisation. Māori language, culture, and pedagogical rejuvenation became progressively more significant in the 1970s and 1980s and by the 1990s Kaupapa Māori theory (Smith, G. 1990; 1997) emerged to guide practice of Kura Kaupapa Māori education. G. Smith (1997)

explains Kaupapa Māori theory as living and thinking within a framework that is particularly Māori in philosophy. In essence, his theory outlines a Māori worldview that signifies the integral importance and survival of te reo Māori. Royal (1998) reiterates the notion of Kaupapa Māori theory as something specific to Māori culture, history and thought that cannot be replicated elsewhere.

G. Smith's (1990) six principles of Kaupapa Māori theory align directly to Kura Kaupapa Māori settings and I believe may also be aligned to Level 2 immersion environments. The six principles are outlined in Table 6.

**Table 6** *Kaupapa Māori principles*

<b>Kaupapa Māori Principles</b>	
<p><b>Tino Rangatiratanga</b>  <i>The principle of self-determination (relative autonomy)</i></p>	<p>Self-autonomy and authority. Increased control over one's own life and cultural wellbeing</p>
<p><b>Taonga Tuku Iho</b>  <i>The principle of validating and legitimating cultural aspirations and identity</i></p>	<p>Language, culture and values are certified and legitimated</p>
<p><b>Ako Māori</b>  <i>The principle of incorporating culturally preferred pedagogy</i></p>	<p>Settings closely connect with backgrounds and life circumstances of Māori people</p>
<p><b>Kia piki ake i ngā raruraru o te kāinga</b>  <i>The principle of mediating socioeconomic and home difficulties</i></p>	<p>Māori society acknowledges the potential of education as a positive and worthwhile experience.</p>
<p><b>Whānau</b></p>	

<i>The principle of incorporating cultural structures which emphasise the collective, rather than the individual</i>	A collective and shared support structure involving reciprocity, dependence, reliance and a collective responsibility
<b>Kaupapa</b> <i>The principle of a shared and collective vision or philosophy</i>	A group vision relating to Māori aspirations in all facets of life

*Note: Smith, G. (1997). The development of Kaupapa Māori: Theory and praxis. Unpublished Ph.D. Thesis, Education Department, University of Auckland.*

Over time, these six principles have been expanded and developed by other researchers and academics such as L. Smith (1996) and Pihama (2001). Pihama (2001) explains that a fundamental concept within Kaupapa Māori theory is shifting the historical notion of oppression of Māori people to a framework that is built upon Māori practices and experiences that give greater control and autonomy to Māori. Skerrett and Gunn (2011, p. 58) note that “In the context of te reo Māori re-vernacularisation, the level 1 immersion primary school domain is deemed to be the most appropriate” learning environment. Kura Kaupapa Māori are the dominant Level 1 Māori immersion schooling. Kura Kaupapa Māori environments emerged from widespread distress among Māori over the rampant loss of their ancestral language and culture (May & Hill, 2005). Kura Kaupapa Māori teaching and learning is guided by Te Aho Matua mātāpono (principles) which outline philosophies and values that distinguish a uniquely Māori schooling system and set them apart from other kaupapa Māori programmes. Te Aho Matua principles are presented in Table 7.

**Table 7** *Ngā mātāpono o Te Aho Matua*

<b>Ngā Mātāpono o Te Aho Matua   Principles of Te Aho Matua</b>		
<b>Mātāpono</b>	<b>Te reo Māori Explanation*</b>	<b>English Explanation**</b>
<b>Te Ira Tangata</b>	E whakamārama ana i te āhuatanga o te katoa o te tangata me te tūhono o te tangata ki te ao wairua.	Affirms the holistic nature of the child as a human being with spiritual, physical and emotional needs.
<b>Te Reo Māori</b>	He mea tūhono i ngā ariā hopu reo, ariā whakaora reo.	Emphasises the importance of te reo Māori, including language policy and how the environment can best advance Māori language acquisition.
<b>Ngā Iwi</b>	Katoa ngā tamariki Māori e hono ana ki te maha o ngā iwi. Kāore te nuinga o rātau i te noho ki ō rātau wā kāinga. Ko te nuinga, e noho ana ki ngā tāone. Nā reira, me mātua hono te kura i ngā tamariki ki ō rātau iwi. Koia he tūāpapatanga mō te marautanga o te kura. Mā te aro ki ngā iwi, ka aro ki te ao Māori, ki te orokohanga mai o ngā tūāhuatanga Māori.	Concentrates on the social factors that affect child development, including all significant relationships with whānau, hapū and iwi.
<b>Te Ao</b>	Me mōhio te tamaiti ki tōna ao Māori – tūturu, o nāianei hoki. Kia kua te tamaiti e herea ki te ao kōhatu, me hono te kura i te tamaiti ki te ao whānui.	Looks at the world surrounding the child.
<b>Ngā Āhuatanga Ako</b>	Me Māori te tūāhuatanga, me ao whānui hoki te tūāhuatanga. Ko te taiao ako mauri tau e tākaitia ana ki te aroha me te wairua poipoi he mea nui hei whai mā ngā kura. Me ngākau māhaki.	Opportunities for every aspect of learning that whānau deem important to be provided while also adhering to the national curriculum.
<b>Ngā Tino Uaratanga</b>	Tekau mā rua ngā kōwae e whakaatu ana i ngā uara o te Kura Kaupapa Māori. He mea ārahi i tēnei mea te whakahaere, te whakaako me te aromatawai i ngā mahi a te whānau me ngā pouako. Hei aha? Hei whakaputa i ngā tamariki, hei raukura mō ō rātau iwi.	Relates to the outcomes of a Kura Kaupapa Māori graduate and defines the characteristics of Kura Kaupapa Māori.

*Note:* \* Tākao, N., Grennell, D., McKegg, K. & Wehipeihana, N. (2010). *Te Piko o te Māhuri: The key attributes of successful Kura Kaupapa Māori.*

\*\* Te Rūnanganui o Ngā Kura Kaupapa Māori ki Aotearoa. (2022). *Te Aho Matua o Ngā Kura Kaupapa Māori.* <https://runanga.co.nz/te-aho-matua/>

Kaupapa Māori education and kaupapa Māori in education is a culturally empowering form of learning in Aotearoa New Zealand. The aims and outcomes are founded on Māori values, ways of being and Indigenous knowledges that aid in the revitalisation of te reo Māori and prioritisation of Māori culture. Kaupapa Māori education, that embodies Kaupapa Māori principles are

Built on generations of dreams and decades of work to revitalise te reo Māori, implement the Treaty of Waitangi as both a means to sustain mana motuhake and tino rangatiratanga and as a framework for partnership, to improve the practice of teachers, remove racism at all levels and grow the capacity of Māori to meet our wide aspirations. (L. Smith, 2018. para. 2).

Smith (2003) explains that to oppose hegemony, “indigenous people need to critically ‘conscientize’ themselves about their needs, aspirations and preferences. This calls for a ‘freeing-up’ of the indigenous imagination” (p.3). Kōhanga Reo and Kura Kaupapa Māori are driven by Māori, for Māori, with (predominantly) Māori decision-makers at the table, founded on principles that benefit Māori communities. Puna Reo, encompassing both partial immersion early childhood centres and primary settings working at more than 50% te reo Māori transmission are embedding features of Kaupapa Māori principles in their programmes. In 2003 Graham Smith presented a paper called Kaupapa Māori Theory: Theorising Indigenous Transformation of Education and Schooling. He theorised Kaupapa Māori principles in reference to Kōhanga Reo, Kura Kaupapa Māori and Wānanga (Māori tertiary institutions). G. Smith (2003) explains that the six Kaupapa Māori principles are features of transformative change towards implementing Kaupapa Māori praxis. The six principles are provided with an exploration of how they are enacted (or may be enacted) in Kura Kaupapa Māori education (Smith, 2003).

Whānau: The principle of incorporating cultural structures which emphasise the `collective' rather than the `individual' such as the notion of the extended family. Under this principle there are notions of

- collectivism vs individualism
- shared support structures
- collective responsibility
- a reciprocal obligation on individuals to `invest' in the whānau group
- committed parents to invest or reinvest in schooling and education (Smith, p.10).

Kaupapa: The principle of a shared and collective vision or philosophy. Under this principle, G. Smith (2003) articulates the collective vision that is present and emphasised in Kura Kaupapa Māori. The guiding mātāpono of Te Aho Matua are the foundation of Kura Kaupapa Māori in Aotearoa New Zealand. He explains that the power of Te Aho Matua lies in “its ability to articulate and connect with Māori aspirations, politically, socially, economically and culturally” (2003, p.10).

Kia piki ake i ngā raruraru o te kāinga: The principle of mediating socio - economic and home difficulties. Under this principle

- there is a commitment to Māori communities to ensure schooling is a positive experience even when there are social and economic barriers in the wider community
- there is a commitment to ensure educational experiences are prioritised despite debilitating social and economic factors
- supports mediating unequal power relations
- culturally collective practice is prioritised (2003, p.9 - 10).

Taonga Tuku Iho: The principle of validating and legitimating cultural aspirations and identity. Under this principle, “there is little need to justify one’s identity, as is the case in most other ‘mainstream’ educational settings. In Kaupapa Māori educational settings, Māori language, knowledge, culture and values are validated and legitimated by themselves - this is a ‘given’” (G. Smith, 2003. p.9).

Ako Māori: The principle of incorporating culturally preferred pedagogy. Incorporated in this principle are pedagogies that closely and effectively connect with the socio economic circumstances of hapori Māori (Māori communities) including empowerment through and because of cultural background and life experiences (G. Smith, 2003. p. 9).

Tino Rangatiratanga: The principle of Self-determination or Relative Autonomy. Arguably this is the most crucial in ensuring Kaupapa Māori praxis. Through this principle “Māori people are in charge of the key decision-making, they are able to make choices and decisions that reflect their cultural, political, economic and social preferences” (G. Smith, 2003. p.8). This is achieved through

- Māori having control over their own life and well-being
- Increased numbers of Māori decision makers and leaders. Therefore in the context of Kōhanga Reo and Kura Kaupapa Māori, there are greater number of Māori teachers and whānau Māori decision-makers, supporting by Māori, for Māori.
- Investment by Māori participants (whānau and others). Due to Māori leading the decision making, there is greater Māori buy-in to make Māori initiatives work.

### **2.3.1 Kōhanga Reo**

“Māori, along with other Indigenous peoples, are devoting significant energy to ensuring cultural continuity and cultural regeneration” (Hohepa et al., 2017, p. 14). Kōhanga

Reo are an integral force in Māori language revitalisation. Similar immersion language nests for early learners have been established in other Indigenous communities as a form of language and cultural revival.

Kōhanga Reo was the founding Māori language immersion early learning setting that started the Māori education movement. Garcia and Beardsmore (2009) describe Kōhanga Reo as one of the most significant educational efforts to revitalise a language, which has given rise to similar language and culture revitalisation efforts internationally within Indigenous communities. Despite this, the number of Kōhanga Reo in Aotearoa New Zealand has dropped dramatically and continues to decline (Hurihanganui, 2019). Of the 460 Kōhanga Reo in Aotearoa New Zealand, there are only 22 in the South Island (Ministry of Education, 2020a). Approximately 8500 tamariki/mokopuna are enrolled in Kōhanga Reo across Aotearoa New Zealand (Hurihanganui, 2019). However, Hana O'Regan (as cited in Dimitrof, 2022) found that many tamariki do not go on to Kura Kaupapa Māori. She attributes this to whānau being uncertain about what the next step to kura kaupapa entails and how their tamariki would manage in a kaupapa Māori schooling environment. Thus, many whānau decide to send their tamariki to English medium schools. This affirms the position that Hohepa et al. (2017) take that the successful transition to kaupapa Māori schooling is not only about the tamariki, but it also involves whānau and kaiako. They all need to be involved in “positioning cultural values and practices as fundamental” (p. 15). The Kōhanga Reo movement was driven by whānau and kaiako and involved many kuia (elder women, grandmothers) and te reo Māori speakers of the elder generation. Exponent of te reo Māori, Kuini Moehau Reedy, believes that Kōhanga Reo should move back to the marae setting, stating: “The language nests, bring them back on to our marae so the spirits of our ancestors stay warm, there lies the autonomy and power of the spirit” (Reedy, as cited in Dewes, 2019, para. 2. This highlights the importance of the elder Māori generation for promoting the Kōhanga Reo movement declaring that "the few elders who

remain can't chase the little ones around everywhere, but if they bring them to our marae maybe those who are still alive can participate” (para. 4).

### **2.3.2 Puna Reo**

Puna Reo is a common name to describe Māori early learning centres that sit outside of Kōhanga Reo. They are often set up by whānau or iwi Māori groups (Gifford, 2022). There are 56 Māori medium early learning centres outside of Kōhanga Reo in Aotearoa New Zealand; a very small number compared to the 460 Kōhanga Reo nationwide (Ministry of Education, 2020a). To further give context to the small number of Māori early learning centres, outside of Puna Reo, the number of English medium early learning centres in the South Island of New Zealand along are around 790.

Puna Reo go by different names and work differently from Kōhanga Reo. For example, Puna kōhungahunga is a playgroup that focusses on learning te reo Māori me ōna tikanga with a similar approach to teaching and learning as Kōhanga Reo (Ministry of Education, 2022f). Puna Reo receives more funding than Kōhanga Reo because Puna Reo kaiako are registered teachers, whereas Kōhanga Reo kaiako are not necessarily registered teachers (McLachlan, 2015). Three percent of Māori immersion early learning services are Puna Reo; the remainder are Kōhanga Reo (McLachlan, 2015). Skerrett and Ritchie (2021, p. 257) state that “Early childhood pedagogies in Aotearoa do not segregate te reo Māori as a subject to be directly taught, but instead have the expectation that, in accordance with language-acquisition theory, children will learn te reo through its inclusion throughout the programme”. They also assert that to reverse language loss we need to prioritise the preparation of Māori language teachers

with solid te reo Māori fluency and understanding of Māori knowledges. Puna Reo kaiako can support this.

### ***2.3.3 Level 2 Māori immersion in the compulsory sector***

Level 2 immersion bilingual environments have existed in Aotearoa New Zealand for nearly 40 years with Ruatoki Bilingual school being the first to be established in 1978 (May & Hill, 2005). May et al. (2004) describe perceptions of bilingual education as inconsistent, flexible, multi-layered and complex. While Level 1 and 2 immersion programmes both have more than 50 percent te reo Māori instruction, each programme is funded differently by the Ministry of Education. As of 2014, the funding assigned per child in a Level 1 immersion programme was more than twice that per child in a Level 2 Māori medium programme (Ministry of Education, 2014).

Garcia and Beardsmore (2009) explain that “Bilingual education programmes have a broad range of literacy goals and outcomes” (p. 152); some promote biliteracy rather than focus on just oral language. Skerrett and Gunn (2011) argue that to achieve success and excellence in bilingual programmes it is essential that regular and ongoing support is given to teachers to build strong language foundations through ongoing professional development and easy access to language resources.

Garcia and Beardsmore (2009) believe that Māori students who learn in bilingual environments are accessing their ancestral language and therefore cannot be deemed to be merely second language learners due to their recursive bilingualism and regular association with aspects of culture, tradition and histories. While these lower-level programmes may be deemed lesser in terms of language acquisition (May et al., 2005), they may offer significant opportunities for cultural awareness and cultural knowledge acquisition. Not only do students in these settings gain greater cultural knowledge of the additional language, they also gain knowledge of their culture of origin and a wider cultural understanding, acceptance and value

(Garcia & Beardsmore, 2009). Therefore, these settings have a purpose, can be seen as culturally rich and offer additional outcomes to an English medium school/classroom. Teachers in lower-level immersion settings have the same ability as higher-level immersion teachers to influence positive change, including cultural knowledge and awareness, if they are encouraged to employ a holistic worldview and empower self-identity in their students (Skerrett & Gunn, 2011).

There are further levels of Māori language immersion education in Aotearoa New Zealand where the teaching in te reo Māori is less than 50 percent. These programmes sit under English medium education due to their lower percentage of Māori language instruction and therefore receive a lower level of funding. These include Level 3 immersion teaching with 31–50 percent te reo Māori language instruction and Level 4 immersion teaching with 12–30 percent of te reo Māori instruction. There are also lower levels of Māori language instruction. (See Appendix 2 for definitions of immersion education). All bilingual programmes, regardless of their percentage of language instruction, have the ability to transmit Indigenous knowledge.

There are various models of bilingual teaching and learning dependent on the aims of the individual programme and the first and subsequent language(s) of the learners. An additive model of bilingualism adds the second language to the individual's repertoire and the two languages are maintained (Garcia & Beardsmore, 2009). Both languages are valued and encouraged, and both the individual's home language and second language are used throughout the daily learning (Skerrett & Gunn, 2011). A recursive model of bilingual education comprises language learning practices of communities that have been suppressed. When suppressed communities, including Indigenous peoples, participate in language revitalisation efforts, it is not like other language learning (Garcia & Beardsmore 2009); the Indigenous community, like Māori, are rejuvenating their ancestral language. This is the language used in formal situations, traditional ceremonies and culture-specific protocols. The recursive model links well to the

Level 2 immersion setting. It is important for a suppressed language to be revitalised in its most authentic and culturally significant context to give meaning and life to the kupu (words). The recursive model allows us to breathe life into te reo Māori.

Hill (2017) notes that Level 2 programmes (more than 50 percent te reo Māori instruction) “can be inconspicuous in comparison to level 1 programmes ... yet they can offer quality educational experiences for students” (p. 2). Partial immersion education and programmes may assist Māori self-determination aims (Campbell & Stewart, 2009; Jones, 2015) but we know very little about these environments. It is necessary and timely to consider the complexities of these settings. While champions of te reo Māori are present in these settings and not all kaiako may be fluent in Māori language (Jones, 2015), kaiako can inspire young learners and their whānau to join the language revitalisation movement.

As can be seen in Table 8, the number of whānau making the decision to send their children to Māori medium environments in Aotearoa New Zealand is rising in both Level 1 and Level 2 programmes. Moreover, Table 9 (p.68) shows that as interest in Māori immersion grows, the enrolments of non-Māori students in these environments are increasing, particularly in Level 2 immersion programmes. The data below shows however that the preferred kaupapa Māori medium of education is Level 1 immersion which in most cases is Kura Kaupapa Māori.

**Table 8** *Number of ākonga enrolled in Level 1 and Level 2 2010–2021*

<b>Māori Language Immersion Instruction</b>	<b>2010</b>	<b>2015</b>	<b>2018</b>	<b>2020</b>	<b>2021</b>	<b>Increase Since 2010</b>
Level 1 (81–100%)	11, 738	12, 958	15, 043	16,746	17, 313	5,575
Level 2 (51–80% te reo)	4, 587	4, 884	5, 468	5, 645	5, 848	1, 261

*Note:* Ministry of Education. (2021a). *Māori Language in Schooling*. <https://www.educationcounts.govt.nz/statistics/6040>

**Table 9** Number of year 1–8 Māori and non-Māori students enrolled in Level 1 and 2*immersion*

Māori Language Immersion Level	2018		2021	
	Māori	Non-Māori	Māori	Non-Māori
Level 1 (81–100% te reo Māori instruction)	14, 903	140	17, 088	225
Level 2 (51–80% te reo Māori instruction)	5,020	448	5, 226	622

*Note:* Ministry of Education. (2021a). *Māori Language in Schooling*.  
<https://www.educationcounts.govt.nz/statistics/6040>

In Waitaha (Canterbury), Māori immersion programmes and wider compulsory education options have experienced many changes following the 2010 and 2011 earthquakes. Māori education options closed their doors after the earthquakes and new programmes were established. The Ministry of Education enforced a number of school closures and mergers; one that prompted strong community response was the attempted merging of two Kura Kaupapa Māori. Whānau fought for, and were victorious, in retaining the two distinct kura. New Māori medium options began to appear in Waitaha after 2014, including: Te Pā o Rākaihautū (21st century pā wānanga); Nōku te Ao ki Te Pā (bilingual early childhood centre – Puna Reo rua); Haeata Community Campus bilingual unit, Kōmanawa; Rangiora borough bilingual programme, Ngā Rākau e Rua; Burnham primary school bilingual unit and many others. In addition, many Waitaha schools are seeking to establish immersion programmes in the near future in areas that have not previously had Māori medium education options. For instance, Te Rōhutu Whio will be the first bilingual unit in the Rolleston area. This demonstrates an increased interest in culturally affirming education. Although there has been a steady increase in the number of enrolments in partial immersion programmes, more qualified teachers who are fluent Māori speakers and knowledgeable about bilingual teaching are needed to ensure they are sustainable (May et al., 2004).

**Table 10** *Number of schools teaching Māori Language immersion in Canterbury*

	<b>Level 1 Immersion Māori Medium</b>	<b>Level 2 Immersion Māori Medium</b>
2018	4	10
2019	4	10
2020	4	9

*Note:* Ministry of Education. (2021a). *Māori Language in Schooling*.  
<https://www.educationcounts.govt.nz/statistics/6040>

This study is situated in Te Waipounamu (The South Island of Aotearoa New Zealand), which is a quite different context to Te Ika a Māui (The North Island of Aotearoa New Zealand). The Māori population of Te Ika a Māui is much larger, as are the enrolments in Māori medium education. In the Auckland region alone, there were 3,822 enrolments in Level 1 and Level 2 Māori medium immersion programmes in 2020 (Education Counts, 2020), yet as Table 11 shows that there were 1,778 enrolments in Te Waipounamu. As of 2018, 744,800 of the Aotearoa New Zealand population identified as Māori (Statistics NZ, 2021). The capacity to acquire registered te reo Māori speaking teachers in Te Waipounamu or quality teachers of Māori descent in the South Island is very difficult. Māori teachers are in short supply nationally and there is a critical shortage in the South Island. Martin (2016, p. 9) also shares that there “are dilemmas faced by Māori parents wishing to bring their children up bilingually in the Ngāi Tahu Te Waipounamu region” due to historical and contemporary te reo Māori language loss.

**Table 11** *Student enrolments in Level 1 and Level 2 immersion settings in Te Waipounamu*

<b>Level of immersion</b>	<b>Nelson, Marlborough, West Coast</b>		<b>Canterbury and the Chatham Islands</b>		<b>Otago, Southland</b>	
	<b>Māori</b>	<b>Non- Māori</b>	<b>Māori</b>	<b>Non- Māori</b>	<b>Māori</b>	<b>Non- Māori</b>
<b>Level 1</b>	82	1	436	14	242	41
<b>Level 2</b>	249	81	554	56	2	20
<b>Total</b>	413		1060		305	

*Note:* Ministry of Education. (2021a). *Māori Language in Schooling*.  
<https://www.educationcounts.govt.nz/statistics/6040>

As mentioned previously, partial immersion programmes have been perceived as ‘lesser’ in the Māori education community. I have heard Māori immersion teachers and/or speakers of te reo Māori refer to these bilingual settings as either ‘a waste of time’ or a ‘confusing space’ for the learner. However, partial immersion programmes have a significant role to play in supporting language revitalisation efforts and providing another educational pathway for tamariki Māori to grow up learning their native tongue (Hill, 2017). These environments support learners to understand and celebrate their Māori identity (Jones, 2015). Yet, more research is needed to fully understand the role these learning contexts can serve in language revitalisation and enabling Māori educational aspirations. This study seeks to add to our understanding and may help to raise the status of these settings in the wider Māori medium educational domain.

## **2.4 Te taha wairua: Kaupapa Māori and culturally responsive practices**

### **2.4.1 He Tīmatatanga | Beginning**

Within Durie’s Te Whare Tapa Whā (1984) framework, Te Taha Wairua reflects spiritual health and wellbeing. It may be referred to as unseen energies, faith and/ or spirituality (Durie, 1994). For others, this dimension of wellbeing, may be linked to religious beliefs. Te Taha Wairua can be viewed from a specially Māori lens through the concept of Wairuatanga; highlighting specifically Māori ways of thinking embedding tikanga Māori (Māori protocols and customs) (Foster, 2009). Durie (2003) explains “If after twelve or so years of formal education, a Māori youth were totally unprepared to interact within te ao Māori, then, no matter what else had been learned, education would have been incomplete” (Durie, 2003. p.199). This section of the literature explores Tikanga Māori, and Culturally responsive practices under the heading of Te Taha Wairua. These cultural imperatives were presented strongly as being important in partial immersion Māori teaching throughout the kaiako pūrākau and they have been practiced and prioritised in the research process of this study.

#### **2.4.2 Tikanga Māori**

All tikanga Māori are firmly embedded in mātauranga Māori, which might be seen as Māori philosophy. While mātauranga Māori might be carried in the minds, tikanga Māori puts that knowledge into practice and adds the aspects of correctness and ritual support. (Mead, 2016, p. 4)

Tikanga Māori are distinctive Māori ways of doing and being. They are a set of practices and/or values. Hirini Moko Mead defines tikanga Māori as “beliefs associated with practices and procedures to be followed in conducting the affairs of a group or individual” (2003, p. 12). Tikanga Māori may be described differently or more specifically by individuals, iwi (tribes), hapū (subtribes) or whānau groups. It is dynamic and has an historical context, although it evolves as our world changes and it involves practicalities and common sense. Karaka-Clarke (2019) describes tikanga as practices that have been passed down through oral narratives over several generations, originating in the homeland of Hawaiki.

The word ‘tikanga’ includes ‘tika’, to be right or correct. Thus, Mead (2016) believes that tikanga involves customary behaviours based upon values and life events, from bringing new life into the world to one’s passing, involve tikanga Māori. In their publication, *Huakina Mai: A whole school strength based behavioural intervention for Māori*, Savage et al. (2012) explain that culturally responsive classroom practice is tika as it upholds the mana of ākongā in all interactions and kaiako practices. They further argue that to engage in culturally responsive practice requires kaiako who understand tikanga Māori and why tikanga is vital to ākongā success.

Māori research ethics stem from Māori protocols and customs (Walker, 1992). Smith (2015) asserts that tikanga is part of daily life and should not be thought of as a method to be learned. Historically, whānau and hapū lived in a collective manner on traditional homelands where relationships were established “enabling tikanga to be enacted as a mechanism for collective wellbeing” (Pihama et al., 2019, p. 6). Kaupapa Māori research theory incorporates

tikanga Māori. Graham Hingangaroa Smith (1990) highlights six principles of Kaupapa Māori theory: including Taonga Tuku Iho; the Principle of Cultural Aspiration. Within this principle the centrality of te reo Māori, tikanga Māori and mātauranga Māori are asserted within Māori research.

### ***2.4.3 Culturally empowering Practices***

Culturally responsive practices and pedagogy can be described differently both nationally and internationally. Berryman et al., (2018) explains that its cross-sector interest towards educational success is of high regard, yet its diverse understandings are numerous. However, the common principles of kaupapa Māori have guided Māori researchers in providing insight into a range of culturally empowering pedagogical practices. Berryman et al. (2018), in their work entitled *Cultural Relationships for Responsive Pedagogy*, rename the culturally responsive space as such, illuminating the centrality of effective relationships as foundational (p.2). They posit the term cultural relationships, promoting the argument that kaiako must shift the “focus from being responsive to the culture of others to developing and being part of cultural relationships with others” (p. 6). This view of relationships harkens back to the fundamental relationship focus of Bishop and Berryman’s (2010) *Effective Teacher Profile*.

S. Macfarlane (2009) developed a strengths-based culturally empowering kaupapa Māori approach to assessment, analysis and planning for kaiako working with ākonga Māori with special or diverse needs. *Te Pikinga ki Runga* is a framework that “envisages a strengths-based and holistic approach to student wellbeing” (p. 42) underpinned by the principles of Te Tiriti of Waitangi. Guided by the principle of protection, the framework focuses on four domains: hononga (relational aspects), hinengaro (psychological aspects), tinana (physical aspects) and mana motuhake (self) p. 42).

Te Pikinga ki Runga (2009) comprises 12 dimensions in the model named *Te Huia*. *Te Huia* was given this title to represent the 12 feathers of the huia bird, a native bird which became extinct in the early 1900's in New Zealand. S. Macfarlane (2009) explains *Te Huia* was gifted by a kuia (woman elder), she shared that we must protect for each of the dimensions, in order to protect and care for our tamariki "they are also at risk of extinction" (p.45). The domains within the model encompass reflective questions, one of the reflective questions in the Mana Motuhake- self concept, cultural identity, belonging and attitude is 'how is cultural identity being supported and strengthened by others (school, peers)? This aligns with Durie's (1999) Te Pae Mahutonga Māori Model for Health Promotion which entails four attributes for good health including 'Mauriora'. He asserts that for Indigenous peoples worldwide, a strong connection to cultural identity is critical to good health and wellbeing.

S. Macfarlane (2009) asserts that within English medium and special education, Western theories and research have been and still are viewed (by some) as normal acceptable practice. She cautions that merely maintaining a conventional approach may subjugate already marginalised groups, and therefore is not responsive to their individual needs. She suggests moving from a strictly educational approach to a more culturally imbued approach.

The Hikairo Schema series of guides are another significant set of frameworks for culturally empowering the practices of teachers in early childhood and primary and secondary schools (Macfarlane et al., 2019). The guides are adaptable and support sound culturally responsive practice. The Hikairo is inspired by an esteemed rangatira of Ngāti Rangiwewehi, Hikairo. His dispositions, leadership and mana inspired the changes in behaviour, attitude and desired actions and outcomes in the Hikairo Schema (Macfarlane et al., 2019). An objective of the guides is to create culturally inclusive learning environments that both Māori and non-Māori learners can thrive in. At the core of the Hikairo Schema is Orangatanga (the pulse), part of which is relevance. Relevance ensures that content and learning experiences are contextual,

where learners can see themselves in the learning context and where ākongā cultural identities are valued and enhanced. The Hikairo Schema offers a tool to support kaiako to question their practice and thinking, where teachers can record and reflect upon their own capability and where they would like to grow further. One section of the early year's version of the Hikairo Schema explores engaging whānau in the learning environment. It refers to the importance of face-to-face introductions where kaiako actively seek and listen to whānau aspirations, and the importance of kaiako understanding and valuing the identities, whakapapa and cultures of ākongā. Beyond knowing a child has Māori ancestry, I wonder if teachers (outside of kaupapa Māori settings) can accurately articulate the various iwi affiliations and maunga (mountains) tamariki Māori are connected to.

Te Kura Tapa Whā (Welch et al., 2021) is a resource to support kaiako in English medium settings to employ the vision of Māori engaged and succeeding as Māori by embedding an Indigenous model of wellbeing into the learning environment. The schema focuses on equity and encourages kaiako and ākongā to reflect upon how each of the four walls of Te Whare Tapawhā are prioritised. For example, in the Wairua section, kaiako are encouraged to contemplate their spiritual needs and the aspects of their life that uplift their wairua which may be a connection to their whānau, marae or the natural environment. Te Kura Tapawhā (Welch et al., 2021) seeks to inspire the teacher and learner together to think about how the Te Whare Tapa Whā dimensions of tinana, wairua, hinengaro and whānau are able to support an optimal learning environment. This is important as often the kaiako alone makes decisions about how the learning setting looks and how it is set up, the lighting, resources, materials and colours. Allowing ākongā to share their thoughts on their ideal learning environment allows the kaiako to make a closer connection to the tamaiti (child) as they listen to ākongā learning needs/wants and potentially set up a better space in which individual ākongā can succeed. Welch et al. (2021) provide an example of their ideal physical learning

environment that would include a desk, natural light, wai (water) and kai (snacks). Such thorough inquiry into the best learning environment for tamariki/mokopuna reflects a more empowering and wellbeing-focused practice. While there is a desire in Aotearoa New Zealand to employ culturally empowering pedagogies that embed Indigenous knowledges with authenticity and create a future for our tamariki within schooling environments that are anti-racist, how this can be actualised in the English medium system is yet to occur (Macfarlane & Macfarlane, 2019). An examination of other Indigenous programmes would help to affirm and inform our local practices. In the next section, Indigenous programmes in Hawaii and Australia and Torres Strait Island are examined.

#### ***2.4.4 He whakakapi / Summary***

Culturally empowering ways of teaching are founded on using the learners' culture/s, ancestral language/s and identity to create relatable learning experiences or experiences that actively promote the cultural identity of the learner. Culture plays a significant role in identity formation, teaching and learning must reflect the cultural realities of the child within the context of their family and community (Almaguer, 2019). Cultural empowerment goes beyond mere cultural responsiveness, in which the culture of the child is being replied to, from the perspective of the teacher. Empowerment through culture is authentic, and heart-felt. S. Macfarlane and Derby (2018) describe this as moving from the "rākau to the ngākau". They explore authentic and culturally affirming approaches to leadership, policy and pedagogy and explain that we need to move beyond culturally responsive, Māori box-ticking, to a ngākau positionality. Through a ngākau approach, Māori cultural content including te reo Māori is normalised and the deep and rich cultural concepts within the language are understood and lived.

## **2.5 Te taha tinana: Indigenous Hawaiian and Indigenous Australian and Torres Strait Island education models**

### ***2.5.1 He tīmatatanga | Introduction***

Māori culture and traditions developed in Aotearoa New Zealand over a period of more than one thousand years interfacing with the natural environment (Metge, 1990). These traditions, protocols and practices emerged from historical experiences and what became societal norms. Culture can be described as the different ways in which members of a group understand each other and communicate that understanding (Durie, 2006). Māori culture, including language, cannot be learnt with full integrity elsewhere: its home, its tūrangawaewae is here. Māori traditions and protocols often referred to as tikanga Māori are built upon our environment and the interactions with the natural world. The intricacies of the ancestral language of Aotearoa New Zealand link to the land and the creatures within it. The Indigenous people of Aotearoa New Zealand have a strong relationship with the natural world and its resources. This relationship grew a great knowledge base referred to as mātauranga Māori (Harmsworth & Awatere, 2013). This section explores Indigenous peoples' knowledge systems that emerge from the natural environment. As many of the assimilationist acts that Māori experienced through colonisation are echoed in the history of Native Hawaiian peoples and Aboriginal Australian and Torres Strait Island peoples, this section explores the Indigenous educational history and commonalities of these peoples, in which themes of language revitalisation and cultural revival are intertwined. This section provides a wider understanding of Indigenous educational efforts more generally and the Indigenous language revitalisation and cultural rejuvenation initiatives that are occurring in educational similar settings close to Aotearoa New Zealand.

### **2.5.2 *Hawai‘i***

Te reo Māori and ‘ōlelo Hawai‘i (Indigenous Hawaiian language) are very similar in both their history of decline and later revival, and their vocabulary and grammatical structures. Keegan (1996, p. 3) describes te reo Māori and ‘ōlelo Hawai‘i as “mutually intelligible, with a large amount of shared vocabulary”. According to Keegan (1996), there are very close associations between the efforts of Indigenous Hawaiians and Māori in terms of language revitalisation. The deterioration of Hawaiian society and cultural customs occurred not long after western contact, and introduced diseases disastrously affected the Native Hawaiian population (Alencastre, 2015).

Also comparable are Māori language revitalisation strategies and ‘ōlelo Hawai‘i rejuvenation initiatives (Keegan, 1996). In the same way that our kaumātua generation of elders in Aotearoa New Zealand have stories of physical punishment or other means to eradicate te reo Māori in the schooling system, kūpuna (Hawaiian elders) also recall a range of similar demeaning experiences (Alencastre, 2015). The Hawaiian language was banned in Hawaiian schools in 1896 (Hawai‘i State Legislature, Act 57). In the 19th century, government policies and legislation were introduced to abate the status of the Hawaiian language, and by the 20th century, the education system concentrated on assimilation into the ever-increasing dominance of American culture (Alencastre, 2015). The ongoing consequences of language loss and cultural denigration remain for both Māori and Native Hawaiians. A wave of cultural and linguistic renaissance in Hawai‘i occurred in the 1970s and supported a renewed vitality in the Native people, along with oli (traditional Hawaiian chants), hula kahiko (dance) and the cultivation of pre-colonial foods, such as kalo (taro) (Nakata, 2017).

Kōhanga Reo have been pivotal to promoting and revitalising te reo Māori in Aotearoa New Zealand. The early childhood language renaissance centres established in Hawaii – Aha Pūnana Leo – were based on the Kōhanga Reo model (Alencastre & Kawai‘ae‘a, 2018;

Keegan, 1996). As in Aotearoa New Zealand, many Hawaiian language learning programmes support younger generations of Hawaiians to teach their ancestral language to their parents (Luning & Yamauchi, 2010). Aha Pūnana Leo were established by Hawaiian leaders in the community as well as language experts (Warschauer & Donaghy, 1997). Aha Pūnana Leo instruct through the Medium of ‘ōlelo Hawai‘i. Aha Pūnana Leo were established in 1983 by Hawaiian community leaders and language experts (Iokepa-Guerrero, 2008; Warschauer & Donaghy, 1997) and provide instruction in ‘ōlelo Hawai‘i. Iokepa-Guerrero (2008, p. 33) declares that “Pūnana Leo is not merely a preschool ... Pūnana Leo is a way of life”. They are based on values that enforce a sense of family and founded on Hawaiian identity and the ways of kūpuna. Kana’iaupuni et al. (2010) assert that embedding culture-based strategies in education supports successful outcomes for students, particularly Native Hawaiian students. Aha Pūnana Leo in Hawai‘i and Māori medium language settings in Aotearoa New Zealand have very similar values; both teach ancestral knowledge founded upon tradition and cultural protocols, emphasise self-determination aspirations, and celebrate identity through a family-based programme. The underperformance of the English medium schooling system for Native Hawaiian students was similar; “academic success has not been a reality” (Alencastre, 2015, p. 11). “Present-day education systems at early childhood, compulsory schooling, and tertiary levels are sites that can either drive and support, or divert and subvert, Indigenous peoples’ efforts to sustain and strengthen their respective language, culture, and knowledge systems” (Hohepa & Mika, 2019, p. 332). Other forms of Indigenous education were also established in Hawaii, such as the Papahana Kaiapuni Hawai‘i (Hawaiian Language Immersion Program) in 1987 withing the Hawai‘i Department of Education and now includes preschool through secondary programmes. Hawaiian culture-focused public charter schools were also established in 2000 (Alencastre, 2015). With the expansion of Hawaiian education models, the need for

strong kumu maui ola (Hawaiian cultural identity teachers), who are competent and confident to teach through a grounding of Hawaiian cultural knowledge are required (Alencastre, 2015).

### ***2.5.3 Australia and Torres Strait Island***

Traditionally, Aboriginal and Torres Strait Islander peoples saw the unique talents of their young and worked together as a community to develop the identified skill/s. Through this traditional pedagogy, youth developed with an innate purpose and understanding about how to contribute to wider society (Price, 2013). This traditional teaching and learning practice is similar to Hemara's (2000) description of a pre-colonial Māori pedagogy which acknowledged the talents of a child, these were built upon to support the collective in the whānau and hapū group. Aboriginal and Torres Strait Islander people, like other Indigenous peoples including Māori have always had a deep respect for knowledge and acquiring the necessary skills to interact with a constantly changing environment (Morgan, 2019). Similar to the Māori culture, traditional Aboriginal epistemology acknowledges the interconnectedness of all living things including people, animals and the natural environment (Morgan, 2019).

European settlers colonised Australia with devastating effects; Aboriginal and Torres Strait Islander peoples experienced cultural and linguistic genocide including the forced removal of children and denial of rights of citizenship (Australian Human Rights Commission, 2015); "Indigenous children were kidnapped and exploited for their labour" (Commonwealth of Australia, 1997, p. 22) The first school for Aboriginal children was established in 1814. While this held an initial novelty, the Aboriginal people quite quickly understood the school's purpose was to indoctrinate European values and distance children from their people (Commonwealth of Australia, 1997; Price, 2013). The school, the Native Institution, opened in Parramatta – the traditional lands west of Sydney. Price (2013) reports an account of a young Aboriginal girl who excelled in Western studies, achieving much higher grades than many non-

Aboriginal students. This was the case with other Indigenous students in the early 1800s. Price (2013) explains that:

Learning in another culture was never alien to Aboriginal and Torres Strait Islander people's skills and capabilities. Keeping in mind that this was already clear around 200 years ago, one can only assume that 'soft' racism became part of the curriculum – in this case using 'curriculum' in its broadest sense, meaning everything that takes place in the school. (p. 5)

Worldwide many Indigenous groups are reclaiming their native tongue, customs and traditions following colonial injustices that resulted in language loss, land confiscation and cultural deprivation (Hohepa & Mika, 2019). Morgan (2019) asserts that “from the earliest days of invasion Aboriginal people have been engaged in the struggle for social and restorative justice” (p. 112). Australian Aboriginal education entrenched cultural genocide into its foundations and continues to impose assimilation (Morgan, 2019). Australian educational settings from early childhood to tertiary levels have been slow to adequately align and empower Aboriginal and Torres Strait Islander students with the skills needed for self-determination (Herbert, 2019). In 1989 the National Aboriginal and Torres Strait Islander Education Policy was employed with the aim to improve the availability, responsiveness and effectiveness of education as a way to achieve equitable outcomes (Australian Government, 2021). The Professional Standards for Teachers in Australia explains the significance of teachers having good cultural responsiveness to work with Indigenous students; the policy requires educational providers to develop and maintain relationships and partnerships with Aboriginal and Torres Strait Islander communities that involve active listening, accountability and engagement (Education Council, 2015).

It has been acknowledged that there has been a systemic erasure of more than 250 pre-European colonisation Aboriginal and Torres Strait Island cultures and languages (Australian Institute for Teaching and School Leadership, 2020; Reconciliation Australia, 2019). These

were distinct languages, each with a unique vocabulary and different grammatical structures linked to localised knowledges.

Reconnecting Aboriginal and Torres Strait Islander peoples with their languages can help to equitably (re)connect them to their cultures, County and communities, all the while helping to close the gap between Indigenous educational, socio-cultural, economic and health outcomes or opportunities compared to those of the wider Australian community. (Reconciliation Australia, 2019, p. 2).

Similarly, positive mental wellbeing and wider hauora benefits for Māori are strongly associated with knowing one's ancestry, cultural heritage and cultural identity (Durie, 2003; Hohepa et al., 2011).

#### ***2.5.4 He whakakapi | Summary***

Language revitalisation strategies emerging from a history of colonial restraints and injustices are paralleled from one Indigenous community to the next. “The diversity and the similarities in the colonial experiences of Indigenous communities is evident, as imported systems of schooling were deliberately and purposefully imposed upon Indigenous lands and Peoples” (Pihama & Lee-Morgan, 2019. p. 10). Aotearoa New Zealand surges ahead in terms of policies and reforms to rebuild and sustain cultural knowledge including ancestral language and is often looked at as an example to other Indigenous groups. Hetaraka (2022) asserts that our current education system was grounded in racist policies from its inception, and although there has been significant efforts from whānau, ākonga, kaiako and researchers to oppose racism in education over a vast period of time, these efforts indicate the transformation of the systems.

### **2.6 Te taha whānau: Work- Life/ whānau Balance and kaiako wellbeing**

#### ***2.6.1 He tīmatatanga | Beginning***

There is considerable literature that examines the relationship of teachers’ work life and the ways that working contexts and wider policy contexts shape and influence how they

perceive and experience their roles and expectations (Punia & Kamboj, 2013; Torepe, 2011). Work-life balance is critical for ensuring teacher satisfaction and enhancing the effectiveness of teaching and learning programmes (Punia & Kamboj, 2013). Nevertheless, the contexts of Māori education, particularly Puna Reo, are specific and unique for the kaiako who work in them. Therefore, this section focuses specifically on previous studies of kaiako working in kaupapa Māori education and Kura Kaupapa Māori. It reveals that the responsibilities, workload and roles kaiako in Māori teaching environments have in addition to teaching are vast and often encompass family, community, tribal and other obligations (Harris, 2007; Jones 2015; Torepe, 2011). I explore how teachers' lives and welfare influence kaiako-whānau balance (work-life balance), kaiako-whānau wellbeing and teacher workload.

### ***2.6.2 Kaiako-Whānau Balance and Wellbeing***

Palmer et al. (2012) investigated the work-life balance of teachers with dependent children in Aotearoa New Zealand. They revealed that most teachers found managing work-life balance was stressful; they needed professional leaders to support their work and whānau commitments, and programmes to manage their work-life balance. Palmer et al. (2012) argue that work-life balance programmes may offer strategies to manage and reduce stress associated with work overload, which would in turn promote greater teacher wellbeing. The Teaching Council of Aotearoa New Zealand (2022) advocates for teacher wellbeing being the shared responsibility of the individual teacher, the teaching profession and education leaders. It defines wellbeing as “focus[ing] on the spiritual, physical, mental and social wellness of teachers as professionals. In practice it looks different from person to person and place to place.” (Teaching Council of Aotearoa New Zealand, 2022. para. 5).

The Teaching Council features a number of case studies to promote teacher wellbeing. One case study comes from Te Kura Kaupapa Māori Te Whānau Tahī and is entitled ‘Shared values are the glue that holds a kura together’. The leaders of Te Kura Kaupapa Māori o Te

Whānau Tahu, Melanie Riwai-Couch and Wiremu Grey, explain that the school's values of aroha, tino rangatiratanga, kaitiakitanga, manaakitanga and te reo Māori are the foundations of the kura that support an intentional focus on the hauora of all connected to the kura:

Belonging to a kura kaupapa Māori means being part of an ecosystem that is finely attuned to the hauora (wellbeing) of each living part, as well as the expectations and legacy of those who have passed on. Our students, kaimahi (workers), kaiako (teachers), tumuaki (principal), kaumātua (elders), Board members and whānau - past and present, are each included and have influence (Teaching Council of Aotearoa New Zealand, 2022, p. 1).

The Māori perspectives presented in this case study exemplify a collective responsibility towards hauora and work-life balance where every part of the whānau in its broadest sense are involved, which alleviates individual stress. The primacy of a collective approach that fits Māori cultural ways of thinking and doing enables holistic wellbeing.

Harris (2007) explored the work-life balance of wāhine Māori (Māori women). She found that cultural identity, particularly workplaces that enacted tikanga Māori, supported feelings of happiness and positive mental health, and whanaungatanga (camaraderie) between work colleagues. Harris also found that the whānau provided a sense of joy, happiness and unconditional love, and were the inspiration and motivation for these wāhine Māori to enter paid work and tertiary study.

During the period of this research, Covid-19 created an additional unanticipated challenge to kaiako, whānau and ākonga wellbeing, adding significant pressures to the education sector and daily life (Ministry of Education, 2022c).

### ***2.6.3 Kaiako Māori Workload***

Three investigations of the lived experiences of kaiako Māori have been particularly informative for my research: (1) Mitchell & Mitchell's (1993) investigation of reasons that Māori teachers leave teaching; (2) Kahu et al.'s (2006) investigation of beginning Māori teachers' narratives of what shaped their first year of teaching and (3) Torepe's (2011) study

of the lived experiences of Māori language teachers working in English medium settings. Due to Puna Reo having a high dominance of Māori teaching staff, and the contexts of Puna Reo, these studies are highly interesting and relevant for my research .

Mitchell & Mitchell (1993) concluded that “There is no doubt that the workload of a primary bilingual or total immersion teacher is enormous” (p. 60), suggesting that Māori teacher responsibilities and obligations may be quite different from those of English medium teachers. Their commitments go beyond the classroom, centre or school to the community, local hapū and iwi. Māori teachers also often get overloaded with tasks and demands because of being “the Māori teacher” (p. 58). While early career teachers often enjoy their first experiences of teaching, such as establishing their physical teaching spaces and getting to know their tamariki, workload issues bring about disharmony. This resonates with Kahu et al.’s (2006) finding that “trying to satisfy the competing demands of personal lives and full-time teaching led to conflict, lack of confidence, and further stress” (p. 3). Consequently, some teachers opt for short-term teaching positions or relieving positions over full-time positions to reduce stress and prevent burnout.

Māori teaching staff working in kaupapa Māori settings regularly engage with the local community and meet with whānau (Mitchell & Mitchell, 1993). Although whānau input is integral to all areas of Māori immersion education for programme planning and other decision making (Jones, 2015), hui to discuss whānau aspirations are often more frequent and time-consuming than English medium whānau meetings. For many teachers, “establishing relationships with parents and the wider community was a positive experience” (Kahu et al., 2006, p. 3) but may require different cultural expectations and responsibilities. Macfarlane (2004) affirms the need for strong relationships in the centre, school and classroom between all stakeholders; staff, tamariki and whānau.

Challenges identified by Kahu et al. (2006) for early career Māori teachers included not having a sense of ‘agency’ in their new teaching positions, and the varied induction and ongoing support they received. One factor towards success for early career teachers in terms of their own development and retention was ‘reflection’, particularly when negotiating a challenging situation or dilemma (Kahu et al, 2006).

Mitchell & Mitchell (1993) identified challenges related to differences in the beliefs and values held by Māori immersion teachers and by teachers in English medium programmes. This would be particularly evident for Puna Reo teachers working in Māori immersion classrooms inside wider English medium schools. Mitchell and Mitchell (1993) found that: (1) some Māori teachers disliked the school culture, perceiving it to be racist; (2) Māori teachers were given the responsibility of “dealing with and being successful in all matters deemed to be Māori” in nature (p. 58) – a lot of pressure, particularly for kaiako who are beginning to familiarise themselves with their own identity and knowledge of te ao Māori; (3) lack of resourcing meant that access to resources was difficult and many teachers spent a lot of time creating te reo Māori resources for their students' learning needs; and (4) different philosophies led to friction between teachers and between some school principals and their Māori teaching staff. One teacher mentioned “the need to overcome ignorant and prejudiced attitudes on the part of the school board of trustees, school staff, parents of children at the school and the general community” (p. 58). These negative facets of the schooling atmosphere are overwhelming, stressful and disharmonious, and can create resentment and unease in the workplace. Adding to workload pressures is the lack of resourcing identified by the Mitchell and Mitchell (1993) interviewees. It was highlighted that access to resources was difficult, and many spent a lot of time creating te reo Māori resources for their students' learning needs.

Māori teachers may also face the need to justify the teaching of te reo Māori and the benefits of bilingualism but “The most serious problem hindering the development of

bilingualism is the shortage of teacher-trained fluent speakers” (Mitchell & Mitchell, 1993. p. 60). This shortage of 30 years ago persists today.

Torepe’s (2011) and Torepe & Manning’s (2017) investigation of Māori language teachers’ experiences of working in English medium settings found that: (1) non-Māori staff and families had negative attitudes and beliefs towards Māori; and (2) kaiako had extra expectations and tasks put on them that were often not recognised financially or in any other way, and they felt added vulnerability and pressure to lead cultural tasks, sometimes without adequate preparation, which often left them susceptible to harsh critique by their Māori colleagues and communities. Torepe and Manning (2017) theorised that these experiences reflected Padilla’s (1994) concept of cultural taxation (as cited in Torepe & Manning, 2017). Thus, they were not surprised that 50 percent of their participants in 2011 had left the teaching profession by 2017. This speaks to the extreme pressures and challenges faced daily by kaiako Māori who do not feel adequately supported or happy in their role. Heavy workload pressures of Indigenous teachers is a theme echoed in different communities globally. Alencastre (2015) conducted research with Hawaiian language immersion teacher participants. Scheduling times to interview them proved difficult due to heavy workload. Family, community and large workload commitments were evident there, similarly to how they are apparent in Aotearoa New Zealand for Māori teachers.

#### ***2.6.4 He whakakapi / Summary***

It is clear that the workload of a teacher is great, but for kaiako Māori and teachers that work in Māori medium settings, this workload is exacerbated. Commitments extend well beyond the centre or classroom and include cultural obligations and family commitments. The authentic connections kaiako Māori and te reo Māori teachers make with ākonga, their whānau and the wider community are strong and help to uplift ancestral language, culture and identity.

## **2.7 Te poutokomanawa: Identity, becoming, leadership**

### **2.7.1 He tīmatatanga | Introduction**

The Poutokomanawa of the whareniui is the central post that acts as the main structural support for the ancestral meeting house, and it is also known as the heart of the whare (Hura, 2015). If the word is broken down, pou means post, toko derives from the word tautoko (to support), and manawa means heart (Hura, 2015). The reference made here between Te Poutokomanawa in the whareniui and the notion of ‘teacher becoming’ explains the journey a kaiako takes in becoming a leader or ‘poutokomanawa’ in their field. To call a person a ‘poutokomanawa’ is not unheard of within te ao Māori. The use of metaphor in te ao Māori, including personification, is normal practice. King (2007) expresses that metaphor allows the speaker to connect with the listener through honing in on shared experiences and worldviews. The kaiako participants in this study became poutokomanawa for their ākonga, their Puna Reo programmes and communities. They too, were supported by other ‘poutokomanawa’ on their journey of ‘becoming’ in the field of Māori immersion. To liken a person to a poutokomanawa is a term of admiration (Hura, 2015), it demonstrates one's strength and steadfast nature, their supportive characteristics, and that s/he is a leader.

Understanding one’s own tuakiritanga (identity) and particularly ahurea tuakiri (cultural identity) informs and influences one’s values and worldview (McDowell, 2017). Identity as a concept informs all interactions, relationships and ways of being, yet identity as a concept is often confused and is an abstract term (Esteban-Guitart and Moll, 2014).

### **2.7.2 Tuakiritanga / Identity**

Identity is referred to above as an abstract topic encompassing vastly complex phenomena, it is a social construct (Esteban-Guitart & Moll, 2014). One may describe their identity differently in different situations and social circles; it may include connections to ethnicity, culture, gender, sexual orientation, ancestry and more. Tajfel and Turner (1986)

suggest that individuals experience collective identity due to membership in a group, they too also have a personal identity encompassing one's own talents and abilities. In the Aotearoa New Zealand context, people may identify themselves as New Zealanders in some circumstances and as part of a particular culture in others (Ministry of Social Development, 2016). Aotearoa New Zealand is becoming more ethnically, linguistically, and culturally diverse, therefore having a specific 'national identity' is very difficult (Ministry of Social Development, 2016).

Well known markers of identity within te ao Māori include whakapapa (ancestry), pepeha (a tribal motto or affiliation), and geographical links to land (Te Huia, 2015). These identity markers are how Māori connect, with our past, present and future, and with each other. . Cultural identity development is a process that requires support from outside people who are significant in an individual's life (Te Huia, 2015).

Learner identity as ākonga is just as complex; it develops and changes over time and is influenced by historical, social, cultural and interpersonal contexts (Berryman & Eley 2019). The integral importance of kaiako understanding ākonga identity, including ancestral language and culture, is highlighted in the outcome domain, Te Tuakiritanga, in the refreshed Māori Education Strategy, Ka Hikitia, Ka Hāpaitia (Ministry of Education, 2020d). This notion is also prevalent in Professor M. Webber's research which asserts that, in our Aotearoa New Zealand schools, "racism is prevalent and powerful in the lives of adolescents, a strong racial-ethnic identity may provide adolescents with the capacity to not allow negative pressures to interfere with their educational engagement" (Webber, 2011, p. 3). Webber's research found a strong relationship between understanding and valuing one's Māori identity and positive academic outcomes for ākonga Māori (Webber, 2018).

Ancestral language may help form one's cultural or ethnic identity. Those attempting to revitalise their native tongue may experience a sense of desperation and urgency as language

is associated with a strong cultural identity and a positive sense of self-worth (O'Regan, 2016). O'Regan (2016) states that "The transformation through language revitalisation, from being a people with negative cultural self-image to a people strong in cultural identity and proud of the collective position, needs to be one that can be visualised and believed in" (p. 91). Henze and Davis (1999) share that language loss for Indigenous peoples threatens Indigenous identities because when language disappears so do cultural nuances and worldview.

### **Teacher Identity**

Teacher identity occurs through the blend of personal and professional identity (Cobb, 2020). Arguably, a kaiako interrogating their own identity, worldview, ancestral background and personal discourses is just as important as the teacher understanding and valuing the diverse identities of their ākonga. Within *Tapasā: Cultural Competencies Framework for Teachers of Pacific Learners* (Ministry of Education, 2018b) it recommends that teachers should understand their own distinctiveness, including cultural identity, in "deep and meaningful ways in order to genuinely engage and respond to the distinctive identities, languages and cultures of others" (p. 7).

Cobb et al. (2018) and Harlow and Cobb (2014) assert that pre-service kaiako who develop their teacher identity during teacher training have a range of benefits, including the ability to establish and maintain strong relationships. Some studies propose that a pre-service teacher's professional identity may be shaped by the specific curriculum area they choose; certain curriculum areas produce 'particular teachers' (Varghese et al., 2005).

Teacher identities are complex and complicated. They are dynamic and may change through certain contexts and situations (Henry, 2016), and it is through complex learning environments that transformation occurs. Teacher identity is both emergent and evolving (Beauchamp & Thomas, 2011). Transformation and 'teacher becoming' may commence in the early stages of teacher education. Beauchamp and Thomas (2011) found that teacher identities

developed immensely in challenging and demanding parts of initial teacher education, such as professional practice experiences where “intensive and extensive identity work” occurs (Henry, 2016, p. 292). Pre-service teachers reflect, shape and reshape their teacher identities (Beauchamp & Thomas, 2011; Trent, 2013).

Indigenous teachers and Indigenous pre-service teachers develop and transform their identities through challenging experiences that go deeper and wider than their non-Indigenous counterparts. Indigenous pre-service teachers often conduct teacher practicums in monocultural contexts as the teaching profession remains monocultural and monolingual (Reid & Santoro, 2006). Looking outside of Aotearoa New Zealand, Reid and Santoro (2006) explain that ‘white in Australia’ remains the norm. They investigated the impact of predominantly monocultural settings on Indigenous teachers’ identity. They used a metaphor of ‘cinders in the snow’ to symbolise that Indigenous people entering teaching, with their identity as Indigenous are “over-determined in their professional relationships” (p. 158) by being a minority in a monocultural majority. Reid and Santoro (2006) describe the identity position of Indigenous teachers as being at the expense of any other identity. They argue that Indigenous teachers are challenged to maintain a sense of self outside of the pre-determined positions that ‘others’ place on the ‘Indigenous teacher’; their Indigenous ancestry is the overriding aspect of their identity that becomes paramount. The ‘cinder in the snow’ reflects “the strong forms of Indigenous identity that resist and remain coherent in spite of the difficulties of the surrounding context” (Reid & Santoro, 2006, p. 158).

Indigenous teachers’ identity formation and transformation connect to their ancestral language and culture; these dimensions form who they are and who they can be. Indigenous identity through language and culture can be enhanced or threatened in teaching experiences. Cultural identity, including ancestral language, is a determinant of wellbeing that derives from a sense of belonging and connection (Moore, 2019). Moore’s (2019) research with teacher

trainees in the Inuit Bachelor of Education and the Inuktitut language training programme revealed a connection between Indigenous language and enhanced wellbeing. Learning in and through their Indigenous language supported their own wellbeing and impacted on future students. The Inuktitut teacher trainee participants expressed that

- their heritage language impacted their sense of cultural connectedness
- there were positive effects on health and wellbeing associated with collective identity
- learning in and through their Indigenous language has positive effects on future generations, due to the vital role they play as community leaders and as future educators who will be able to contribute to Inuktitut language use and revitalisation.

(Moore, 2019, p. 5)

### ***2.7.3 Poipoia te kākano kia puāwai | Becoming***

Poipoia te kākano kia puāwai is a whakataukī (proverb) that means ‘nurture the seed and it will blossom’. It is used to express the notion of ‘becoming’ in terms of personal and kaiako identity. Kaiako identity developed personally and professionally due to their role in Puna Reo.

Māori medium teachers support their ākonga to step into their rangatira (leadership/chiefly) space. O’Callaghan (2021) cites an early career kaiako, Mikaere Jespen, who explains that Māori “are beautiful, intelligent people who are rich in culture. This needs to be promoted through a mainstream lens, so we can change the narrative around Māori” (para. 67). He explains that many rangatahi (youth) are exposed to negative stereotypes pertaining to Māori cultural identity, and he wants to inspire Māori youth to know, see and reach their potential; his motivation for becoming a teacher was to inspire rangatahi Māori (Callaghan, 2021).

Ākonga Māori require a sense of agency in their educational journey in order to be proud to articulate their ahurea tuakiri (cultural identity) (Amunsden, 2019). As culturally located beings, ākonga voices must be heard and kaiako must listen and understand how to respond appropriately (Fickel et al., 2017; Macfarlane, 2004); they need to understand and stand strong in their own mana. Kaiako, whānau and everyone connected to the learner must work towards maintaining and uplifting the mana of each individual ākonga. A study entitled *Cultural Pedagogy and Transformative Learning: Reflections on Teaching in a Māori Environment in Aotearoa New Zealand* (Napan et al., 2020) explored how social workers aimed to develop a sense of agency and a sense of purpose and . They found that it was about “realising their mana (internal competence, integrity, coherence, status, power, and prestige) and enabling them to use it to bring forth the world and improve quality of life” (p. 70).

#### **2.7.4 Hautūtanga | Leadership**

Māori leadership prior to European colonisation identified leaders through individuals’ chiefly mana that was linked to their whakapapa. Therefore, uri could be born into leadership positions in their hapū or whānau. The concept of mana comes from ngā atua; mana is generally associated with a person in an influential position (Environmental Protection Authority, 2020). Rangatiratanga is a term often used to mean ‘leadership’ from a Māori worldview. It is complex and context-related. and is associated with Māori sovereignty, Māori thriving as Māori and self-determination (Hawkins, 2017). To be a rangatira, leader of chiefly descent, was the entry to leadership but lineage alone did not mean that an individual would retain their rangatira status; to have mana as a leader, one needed to maintain a presence, prestige, group acceptance and authority (Hohepa, 1999).

Teachers are role models and, in the eyes of their ākonga and community, they are leaders. In a local pā wānanga in Waitaha, their Māori educational setting calls their leadership team ‘kaihautū’. The word ‘kaihautū’ is itself is a metaphor and refers to the

person who gives the accurate timing to the paddlers of a canoe, thereby leading the others (Moorfield, 2022). In Māori educational spaces, it may be easier to lead in a Māori-specific paradigm founded on Māori values and principles, although there are irrefutable challenges pertaining to a Māori model of leadership being made to fit a non-Māori worldview (Hohepa & Robson, 2008). They state: “Today, as in the past, strong Māori leadership ensures a strong focus on challenges and issues experienced by Māori” (p. 24). Mead et al. (2006) assert that Māori leadership characteristics include:

- the strength to manage and settle whānau, hapū and iwi raruraru (disputes)
- a sense of manaaki, ensuring that all whānau members have necessary kai (and resources) to enable growth and development
- bravery and a courageous mentality, and be able to uphold the rights of the hapū
- the ability to enhance the mana of the community and its economic base
- being visionary with the necessary skills/education to lead
- enacting both manaakitanga and whanaungatanga to be able to relate to others
- the ability to lead and manage community projects that support kaupapa Māori initiatives, such as building a marae or whareniui, or establish a Kōhanga reo or Kura Kaupapa Māori
- a good knowledge of tikanga Māori, and traditional practices of his or her people including te reo Māori, historical and cultural knowledge and a strong grounding in mātauranga Māori (Mead et al., 2006, as cited in Hohepa & Robson, 2008, p. 25)

Within Samoan culture, Fa’aea and Enari (2021) state that ‘tautua’ or service is a key principle of ‘being Samoan’, both in a traditional sense on the motherland, living the village life or in diaspora communities. The foundation of tautua is based upon serving your country, village, family and God. Tavale (2009, as cited in Fa’aea & Enari, 2021) highlights this Samoan proverb “*A fia matai, ia muamua tautua. If you want to be a chief, you must first*

*serve*”. It demonstrates the association between service and leadership that are inextricably bound. The notion of service – doing what is needed, stepping in to plant a seed or thought, starting the mahi and seeing it to completion or leading due to an aspiration of the people – is relevant in the teacher pūrākau. Their sense of service for their ākonga, whānau, communities, hapū and iwi are at the heart of what they do and how they enact their role, and that innate humble leadership has resonance with the Pacific routes of tautua.

## **2.8 He Whakakapi | Summary**

Te Whare Tapa Whā was the framework in which the literature landscape was framed, within a wider concept of the marae. Māori education, past and present was explored with a specific focus on policies and legislation that has influenced ākonga Māori achievement either in a positive or negative manner. Two Indigenous global educational contexts in close physical proximity to Aotearoa New Zealand were integrated into the literature landscape to allow an international juxtaposition.

The concept of Te Poutokomanawa was added to Durie's Te Whare Tapa Whā framework, to encompass key issues in the literature. These included notions of identity, becoming and leadership which connected to the concept of ‘heart’.

## Ūpoko | Chapter 3.

### Tikanga | Methodology

#### 3.1 He kupu whakataki | Introduction

I have always been intrigued by the stories my father shared about his upbringing on the East Coast of the North Island in the small settlement of Ngatapa, just outside of Gisborne. He would talk about sleeping under the stars on the porch of the old homestead. He spoke about caring for his younger siblings; he is the mātāmua (the eldest). He would carry his younger brother in a sling made of an old blanket on his back. He told us about the antics that he and his sister got up to and how close they were growing up. They did everything together; they would catch tuna (eel) for their tea in the local creek and collect fruit off the many fruit trees that flourished under the warm East Coast sun. He talked about how hard his parents worked on a large farm owned by a Pākehā family. He worked the farm too, even as a child. As I got older, I reflected upon the irony and inequity. My father and his parents worked from early morning until night tirelessly on a farm that was owned by a Pākehā family on land that was ancestrally his. My father knew all of the hills; he walked them and worked them. I would listen intently to all of these stories, these pūrākau. I would learn from them, learn about the past and take lessons for the future. He would speak about times when he and his siblings went into town to go to the pictures and eat fish and chips. These were very few and far between because my grandparents did not have a lot of money. He spoke of my Nanny and Koro (Grandmother and Grandfather) with such admiration and pride. When my father went to the movies, he could not sit on the same seats as the Pākehā attending the pictures; Māori were told to sit on the hay bales. He never spoke with anger or frustration; it was just how it was at that time. Through my father's stories I learnt about strength and determination. I became aware of discriminatory acts that were normalised in Aotearoa New Zealand. I learnt to respect the whenua (land). I learnt to work hard, be grateful for what I have and the integral importance

of whānau (family). These pūrākau contained messages, morals and virtues I would take with me throughout my life.

On journeys home to our tūrangawaewae (homeland) we would stop at many whānau homes along the way. When we stayed on our marae, Dad and others would share stories about those who had passed on and whose photographs hung on the walls of the wharenuī (meeting house). Whakapapa connections and the impact that different tūpuna had on my father's life were stories that held great interest and influence. These are some of his pūrākau which helped to shape my understanding of the world. Through listening to these stories, I hear and feel his aroha for te ao Māori, his tūrangawaewae and his whānau and tūpuna. Through his anecdotes, my father taught me Māori concepts and values. Kaitiakitanga, manaakitanga, aroha ki te tangata (respect for people) and he ngākau māhaki (a sense of humility and a mild manner) were taught through story. Lee-Morgan (2009) explains that pūrākau as a methodology has emerged as an Indigenous decolonising methodology. Pūrākau “was reconceptualised as a culturally responsive construct for narrative inquiry ... it draws from and responds to the wider historical, social and political research contexts” (Lee-Morgan, 2009, p. 1).

Iseke (2013), who is of Indigenous Métis ancestry, similarly expresses that storytelling is a practice that sustains communities, authenticates lived experiences, cultivates relationships and shares knowledge. Indigenous societies worldwide have used storying for generations to teach, learn and transfer knowledge pertaining to all spheres of life. An Indigenous form of knowledge transfer through story in Australia is called ‘yarning’ and is described as a way to make sense of lived experience and it is dynamic (Geia et al., 2013): “Yarning almost always contains threads of Aboriginal and Torres Strait Island history as it moves into the present tense” (p. 15). Pūrākau is a culturally empowering and culturally appropriate form of knowledge transfer through narrative and metaphor, interweaving kaupapa Māori concepts and a Māori worldview. It resonates with other Indigenous storying practices in its ability to teach

from a traditional, historical and experiential standpoint, bringing forth messages from the past to the present-day context and into the future. Pūrākau have close connections with Pasifika oral storytelling origins, such as talanoa (Rameka et al., 2016). Vaioleti (2006) explains that "Talanoa can be referred to as a conversation, a talk, an exchange of ideas or thinking whether formal or informal " (p. 23).

Kaupapa Māori research relates to Māori philosophies of the world (Pihama, 2015).

L. Smith (2015) describes Kaupapa Māori research as:

neither fixed nor rigid. It is open-ended, it is ethical, systematic, and accountable. It is scientific, open to existing methodologies, informed and critical. But it comes from tangata whenua from whānau, hapū and iwi, it is undertaken by Māori. It is for Māori, and it is with Māori. (p. 48)

Pūrākau is a form of kaupapa Māori research. It was the methodological approach chosen for the data collection and analysis for this research. Wider kaupapa Māori principles were also employed to guide interactions with participants and ethical issues.

### ***3.1.1 Kaupapa Māori methodology***

I intentionally selected Kaupapa Māori methodology to guide this research. When I first started the journey, my instinct was to use He Awa Whiria; Kaupapa Māori methodology intertwined with a Western methodological approach (Macfarlane et al., 2015). This is a valid and strongly beneficial approach to research drawing on both Indigenous and Western knowledge streams. Sometimes the streams merge and sometimes they flow separately. Sometimes the knowledge streams are strong, and sometimes they are lesser (Macfarlane et al., 2015).

As my research developed, my whakaaro (thoughts) shifted and I found myself drawn to only Kaupapa Māori methodologies. My rationale for drawing on an Indigenous methodology alone was to whakamana (empower) the thoughts, ideas and experiences of kaiako who have a ngākaunui (big heart/ passion) for Māori education. By using a kaupapa

Māori approach alone, the mana of Puna Reo contexts within the Māori educational landscape and the mana of kaiako stories would be maintained.

Pūrākau was the chosen methodology for this research. Pūrākau encompass “philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori” (Lee-Morgan, 2009, p.1). In this chapter pūrākau are highlighted through the use of metaphor to frame my epistemological understandings (King, 2003). I have used the symbolism of the marae throughout this research and I use the ceremonial ritual of encounter, pōwhiri – often conducted on the marae (Mead, 2003) – in this chapter as a metaphor for the methodological process.

Metaphor was used in every phase of the research design and production and this echoes the way in which other Indigenous researchers conduct their research and undertake their sensemaking processes. Renowned Hawaiian academic, and Tūtūma (grandmother) Makalapua Alencastre, similarly used metaphor and Hawaiian similes to frame her study of the issues and unique practices present preparing Hawaiian immersion language teachers (Alencastre, 2017).

Just as the pōwhiri process generally occurs on the marae (the heart of the Māori community), the methodology is the heart of this research as it encompasses the research problem and questions. Visitors and home people meet on the marae ātea. In this encounter and intertwining of two groups, there is no rushing; it is a process that takes as long as necessary. This notion can be compared to undertaking kaupapa Māori research in that the research space is not rushed and all undertakings must be considered carefully and with respect. L. Smith (1999) argues that researchers should enact Aroha ki te tangata (respect for people) throughout the research process. Nepe (1991) describes kaupapa Māori research as the conceptualisation of mātauranga Māori, developed through oral tradition; Māori knowledge is not general knowledge, nor is it Pākehā knowledge translated into te reo Māori. Throughout this chapter

and the wider thesis, manaakitanga or an ethic of care in the way the study was undertaken and the way the writing expresses Māori tradition is of paramount importance. “Manaakitanga is a concept that embodies a type of caring that is reciprocal and unqualified. ... Kaiako are expected to adopt an ethic of care in their classroom in order to establish cultural connectedness” (Macfarlane et al., 2007).

### **3.2 Te Waharoa | Purpose**

*Kia tau te mauri, kia tau te wairua.*

*We wait, think, reflect and when the signal is given to walk forward, we begin.*

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The first part of the pōwhiri process involves the manuhiri (guests/visitors) waiting at the waharoa (gateway/main entrance). Here, the manuhiri wait to be signalled to move on to the marae by the tangata whenua. In this time of waiting, the manuhiri chatter amongst themselves (Wilson, 2017); they reflect, they think about what may ensue and think about those who are not with them physically, who have passed on to the spiritual realm. It is a time for both the manuhiri and tangata whenua to prepare themselves and gather accordingly. The reflection process in combination with ensuring a sense of readiness is likened here to the purpose of the study. While standing at the waharoa, we think about the context, questions spring forth, such as what has led us here? We think of those that have a connection to the kaupapa (matter), the people. We wonder if we have readied ourselves with necessary background knowledge. Here the purpose for the study is detailed.

Historically Māori have not been allowed equal access within the English medium education system of Aotearoa New Zealand. Skerrett (2018) supports the view that the current system is underperforming for Māori, asserting that many Māori learners struggle to find their place. Pihama (2015) describes our education system as colonial, in which Māori knowledge has been denied validity and deprived of Māori worldviews. Kaupapa Māori education offers

an option for whānau that want their tamariki to be educated through the Indigenous language of Aotearoa New Zealand and engaged in Indigenous ways of teaching and learning (Hill, 2017). These programmes help to support wider language revitalisation objectives (Lee-Morgan & Muller, 2017).

L. Smith (2015) asserts that the language and labels used to describe the kaupapa Māori setting tell us about the Indigenous authenticity of the programme. Kura Kaupapa Māori and Kōhanga Reo were driven and organised by Māori families and communities, and therefore are Māori controlled and owned. She states:

Kura Kaupapa Māori is a term which Māori control and have theoretical control over. ‘Total Immersion schooling’ ‘bilingual education’ and ‘Second Language Learning’ are terms which have originated elsewhere and which have a literature, research base and theoretical definition, which centre it clearly in the West. When the term Total Immersion is used to describe Kura Kaupapa Māori it invokes a whole range of meanings which simply do not apply in our minds. (p. 47)

Puna Reo are the contexts for this research and imbue Māori knowledge and te reo Māori. However, because some Puna Reo are situated in English medium schools, their foundation principles are different. I maintain that Puna Reo are positively supporting ākongā Māori and their whānau to build confidence and competence as Māori.

Currently, there is little research relating to bilingual Māori environments in Aotearoa New Zealand. This study seeks to use pūrākau to expand our understanding of these educational contexts, experiences and perceptions of kaiako delivering the programmes in more than 50 percent te reo Māori in Te Waipounamu, distinctive because of the relatively small Māori population living in the South Island of Aotearoa New Zealand. The purpose of this study is twofold: (1) to listen to the pūrākau of kaiako with Puna Reo teaching experiences in order to identify key features, supports and barriers in these Māori educational settings; and (2) to understand how kaiako in these settings see their role as working towards Māori thriving as Māori.

### 3.3 Te karanga | My positionality

*Kia anga whakamua, kia hoki whakamuri*

*We look to the past to see the future*

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Ko te kupu kotahi, ko te wahine. The first words on the marae during a pōwhiri come from women. The first karanga (call) comes from a woman from the tangata whenua side to signal to the manuhiri to begin to walk on to the marae. A kaikaranga (caller) from the manuhiri side responds. Wilson (2017) describes this as voices intertwining, identifying and placing the two groups in relation to one another. These are heartfelt words that are often poetic and purposeful. Mereana Moki Kiwa Hutchens (māreikura – noble born female) explains her thoughts on karanga; “a good karanga matches the occasion ... and a good kaikaranga chooses her words carefully. A good kaikaranga has a way about her, a charisma. She’s special and she has a heart” (Te Rūnanga o Ngāi Tahu, 1997). In these words, Mereana Hutchens, affectionately known as Aunty Kiwa, explains the special character, unwavering commitment and heart of the kaikaranga.

The number in both arenas is growing, yet there is need for rejuvenation. In this section I liken the karanga to my positionality. I have a heart and passion for kaupapa Māori education and have worked in kaupapa Māori programmes in bilingual settings and kura kaupapa Māori as a teacher and a leader. I now have a role in initial teacher education and I sit on a Board of Trustees for a local pā wānanga. The impetus for this research comes from my whakapapa, my tūpuna, my whānau and my work in kaupapa Māori settings. It has been inspired by my tūpuna who influence me; I have a responsibility to them. I look to my tūpuna and whānau for guidance and strength; they install a motivation within me to support and drive kaupapa Māori initiatives.

I elaborate here on my positionality as a wahine Māori researcher and mother of Māori children within the Aotearoa New Zealand education system. Kuokkanen (2000) explains that researchers that have an evident cultural connection to their research work within an Indigenous paradigm. My positionality is also influenced by my father's strength to confront racial intolerance and ignorance throughout his adolescence and adulthood. My personal connection to this research area is a major motivation for the study. Furthermore, I have a teaching and leadership background in Māori medium education. I currently work in teacher education and interact in both English medium and Māori medium contexts. However, it is my children's participation in immersion environments that is the greatest influence. Kiro (2000) suggests that an insider, the 'takes one to know one' approach, supports the idea that only an insider can truly understand a phenomenon. S. Macfarlane (2012) also claims that writing from the viewpoint of the insider allows for authentic interpretations of the Māori world, and Cram (2001) emphasises that it is critical for kairangahau Māori (Māori researchers) to write about their communities from an insider perspective so as to not be detached from their participants.

My children have a right to hear, be taught and learn in and through their ancestral language and culture in our education system. My father should have had this. Colonial acts of assimilation through education have happened to Indigenous peoples across the globe (Kuokkanen, 2000) stating that "educational institutions have been central to the process of colonizing Indigenous peoples' minds all over the world" (p. 412). We are now in a different time. We have initiatives to promote Māori language and culture, and educational options to encourage te reo Māori me ōna tikanga. My research is motivated by, and dedicated to, my whānau.

### **3.4 Haka pōwhiri | Context of the study**

Hei runga, hei raro, hī, hā, hī, hā

Toia mai, i te waka

Ki te urunga, te waka

Ki te moenga, te waka

Ki te takoto ranga i

Ki te takoto ranga i

Te waka, hī!

---

The haka pōwhiri (ceremonial dance performed to welcome guests) likens the ritual of encounter to pulling a canoe ashore. The tangata whenua symbolically draw the canoe or the manuhiri to settle on new land. Stewart et al. (2015) explain that karanga and haka pōwhiri increase the sense of formality and intensifies the sense of occasion.

Mahi-ā-ringā (hand actions) represent the words shared in the chant; women may lament and men often demonstrate exuberant and expressive facial gestures. This part of the pōwhiri process is representative of our tīpuna coming ashore and settling in a new environment. In this section of the context of the study, the canoe being pulled ashore into a new and unknown space is compared to the unfamiliar and complex Puna Reo Māori teaching and learning space.

The intricacies of these environments are many, like those of a haka pōwhiri. A haka pōwhiri can be short or long, depending on the length of time it takes for the manuhiri to descend on to the marae. The manuhiri usually do not respond with song or chant, they continue moving on to the open space in front of the marae until they have reached the appropriate place to settle. The words at the beginning of this section are well versed during many haka pōwhiri, although different iwi and hapū have their own variations.

There are certain protocols within the haka pōwhiri that are quite customary and other intricacies and complexities that are very context specific; similar to Puna Reo. This section expresses the unique characteristics, complexities, advantages and issues in Puna Reo

programmes. There are customary aspects that are expected and accepted in partial immersion, such as a minimum of 50 percent of te reo Māori teacher instruction, and intrinsic and explicitly taught aspects of tikanga Māori and mātauranga Māori, which are often normalised in Puna Reo in both early childhood and primary settings. However, there are localised complexities and intricacies specific to an particular programme and context; similar to the localised complexities and intricacies observed in haka pōwhiri.

As noted previously, there are few studies specifically focused on bilingual immersion in Aotearoa New Zealand, making the sorts of programmes reflected in Puna Reo “inconspicuous in comparison to level 1 programmes ... yet they can offer quality educational experiences for students” (Hill, 2017, p. 2). Puna Reo are spaces where tamariki are immersed in te ao Māori and honour te reo Māori daily, enabling “Māori students [to] do much better when education reflects and values their identity, language, and culture” (Ministry of Education, 2013a, p. 6). In this way, Puna Reo may support Māori self-determination aims (Campbell & Stewart, 2009; Jones, 2015). It is timely and necessary to examine the complexities of these settings. As canvased in Chapter 2, Puna Reo programmes in the South Island of Aotearoa New Zealand are different contextually than those in the North Island with the majority of Māori living in the North Island. As of 2013, the regions with the highest proportion of te reo Māori speakers with conversational or higher skills are also in the North Island in Gisborne, The Bay of Plenty and Northland (Ministry of Social Development, 2016).

Just as the literature in Chapter 2 reflects, I have seen immersion teachers putting in numerous hours to support their learners in contexts that are culturally sustaining, promoting Māori language, culture and identity, these kaiako often go above and beyond. Examples I have either been a part of or witnessed are full weekend kapa haka practices, where cultural uniqueness as Māori is nurtured and celebrated (Whitinui, 2007). Other responsibilities include assistance and or leadership at tangihanga (funeral) and assistance and or leadership at various

hui (meetings or gatherings) connected to local hapū or iwi. Teaching staff in immersion settings may have a different sense of responsibility and desire to tautoko (support) kaupapa Māori (Māori matters/ initiatives) in an authentic manner. Whitinui (2007) affirms that many Māori teachers have added expectations as well as an innate responsibility to support ākonga Māori. The ākonga and the whānau are like a big collective family, it is like a pā (village) and the wellbeing of the tamaiti (child) is the responsibility of the whole pā.

Tamaiti ākona i te pā, tū ki te ao, tau ana!

A child educated to be strong in their own identity stands confident in the world.

My interest in researching Māori medium education derives from my background in Māori education. I have seen the potential of these environments to build self-worth through celebrating identity and culture. I have seen tamariki flourish when their whole being, including their ancestral language and culture are valued. I have seen tamariki learn who they are and where they come from and become confident and competent learners and citizens of Aotearoa New Zealand.

### **3.5 Whaikōrero | Research questions**

Korihi te manu – The bird sings

Tākiri mai i te ata – The morning has dawned

Ka ao, ka ao, ka awatea – It is dawn, it is light, it is brilliant light

Tihei mauri ora – Behold there is life

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Whaikōrero are formal speeches conducted as a part of the pōwhiri. They are initiated by the home people and are delivered with oratory skill and mana, and adhere to traditional distinctions of the hau kāinga. Poetic license is encouraged through the use of metaphor, historical accounts, genealogical references and storytelling. Kelly (2017) believes that whaikōrero are nuanced with manaakitanga, history and tradition, and that the physical

performance of whaikōrero on the marae ātea helps to reclaim Māori ways of being and knowing. Mahuta (1974) also expresses the importance of whaikōrero being part of the pōwhiri process, explaining that without whaikōrero, the encounter is incomplete and potentially disturbs the shift from tapu (sacred) to noa (a state or normalness, the ordinary).

Whaikōrero may begin with tauparapara (incantation often linking to a particular tribal group). Tauparapara may reflect the beauty of the environment, illustrate the local geography or may offer messages in reference to traditional or moral principles. The tauparapara at the beginning of this section signals new beginnings and a sense of optimism. The research questions that initiate and guide the teachers' pūrākau offer a sense of optimism also. The research questions reinforce Māori self-determination aspirations and encourage new understandings about teacher experiences in Puna Reo Māori early childhood and primary programmes.

Kaikōrero (speakers) follow certain formalities and techniques in the way they deliver the whaikōrero; some are generic and some are regional and/or personal. As Kelly (2017) states, "Orators of excellence were known for their distinctive personal styles of delivery" (p.191). These attributes of whaikōrero relate to the research questions of this study. They are both the beginning of a new dialogue; they conjure up a range of emotions and stimulate debate. The research questions are formal and the responses may reflect aspects of whakapapa, personal experience and narrative similar to qualities of whaikōrero.

Research questions link to kaupapa Māori principles and are based on Māori concepts with the aspiration of positive gains for Māori (Mane, 2009). They are open and designed to expand our understanding. The new enlightenment gained from the research questions of this study will contribute toward scholarship in the field of Kaupapa Māori medium education.

In the same way that whaikōrero are delivered with poise, clarity and precision, the research questions are expressed clearly and succinctly. Penetito (2006) explains that when we

work with Māori communities and seek to understand Māori knowledge, we need to ensure the practices, interactions and questions we ask are done so with consideration, patience and aroha.

The two research questions that guided the hui with my kaiako participants were:

1. What are the pūrākau of teachers in Puna Reo Māori programmes (early childhood and/or primary education)?

Valuing the contributions of kaupapa Māori educators in Puna Reo is central to understanding, uplifting and sustaining Puna Reo programmes. These settings are often multi-levelled, multi-faceted, and complex.

2. How do teachers in Puna Reo programmes perceive their role as working towards Māori thriving as Māori?

There are varying views about what Māori thriving as Māori looks like, sounds like and feels like. Durie (2003) describes Māori achieving as Māori as “Māori being able to have access to te ao Māori (the Māori world) – access to language, culture, marae, tikanga, and resources” (p. 1999). We do not know much about how Puna Reo early childhood and primary settings promote Māori thriving as Māori.

### **3.6 Waiata kīnaki | Methodological approach**

Waiata (songs) are sung to support and complement the whaikōrero during pōwhiri (Higgins & Loader, 2014) and are of two types: waiata kīnaki (relish/sauce) and waiata tautoko. Waiata kīnaki are sung to embellish or enrich the words spoken in the whaikōrero. Waiata tautoko are sung to support and reinforce the words spoken in the whaikōrero. Waiata kīnaki are “selected for their relevance for the kaupapa of the hui, and imbued with metaphors, idioms and local sayings that speak specifically to the regions associated with the tangata whenua and manuhiri” (Smith, 2012, p. 198) and have the ability to elevate or denounce the mana of the people. Waiata are used to retell historical events, ancestral stories and stories of place

(Higgins & Loader, 2014), and connect an individual with their own understandings of the world, whakapapa and personal experiences (Mclachlan et al., 2017).

In this section, the methodological approach and principles of the study are explained. The methodology is portrayed as part of the pōwhiri process, which is socially very important for establishing the relationship of two peoples coming together and making the manuhiri feel at home (Smith, 2012). The methodological approach I used in this study and the way I engaged in relationships and navigated space was through Āta (Pohatu, 2004); growing respectful relationships. Āta is a kaupapa Māori principle that is used as a “cultural tool to shape and guide understandings of relationships and wellbeing” (Pohatu, 2004, p. 2). Pohatu (2004) explains that cultural bodies of knowledge are present in kupu Māori (Māori words) and there is transformative potential in Māori language. This directly links to waiata and the symbolism of braiding together different knowledges and different peoples. Āta in combination with G. Smith’s (1997) original Kaupapa Māori principles, formed the foundation of my research and guided the way I interacted with my kaiako participants.

G. Smith’s (1997) kaupapa Māori principles led my heart, head and hand (Sergiovanni, 1994) throughout the research design process. They shaped my rationale and guided my preparation and deeper thinking. My intention was to contribute to Māori communities with a specific focus on supporting ākonga Māori to flourish as Māori. G. Smith’s (1997) Kaupapa Māori principles and Pohatu’s principle of Āta (2004) are the tūāpapa (foundation). Waiata are linked to kaupapa Māori principles; oral traditions are passed down through generations through waiata and therefore are inherently linked to a Māori worldview and promote cultural knowledge sustenance (Ka’ai Mahuta, 2010).

Waiata as a part of the pōwhiri process of encounter is interwoven with kaupapa Māori principles and the kaupapa Māori methodological approach of pūrākau in this research design. This may be better understood by visualising the scene. Imagine two groups of people coming

together, sitting outside the marae on opposite sides facing one another. At this point in time, the two groups are unknown to each other. A whaikōrero is shared from the home people followed by a waiata kīnaki. A speaker from the manuhiri then shares words that identify his ancestry and cleverly crafts his kōrero to interlace with the home people. He acknowledges the hosts and then a warm waiata kīnaki is sung to demonstrate support for what has been said. It is as if an invisible rope has been tied around the hosts and the manuhiri to bind them together as one, interlocking both groups through oratory and waiata. The storying told in the whaikōrero and waiata is pūrākau. A whakataukī that speaks of binding the peoples together is Whiria te taura here tangata – it binds the strands to make a rope where we all stand together. The weaving together of the two peoples can only occur if Āta has been well established. Pūrākau is present throughout the pōwhiri process just as it is embedded in the research and its design. On the marae, pūrākau are evident in oratory, karanga and waiata, the carvings and tukutuku (lattice) panelling on show in the meeting house. Pūrākau possesses the ability to transfer valuable cultural epistemologies, historical and philosophical underpinnings and ways of being (Lee- Morgan, 2009). Pūrākau is the chosen methodology for this thesis.

### ***3.6.1 Pūrākau as a kaupapa Māori methodology***

Traditionally, where pūrākau were established as schools of learning in which tohunga (those with expert skill) were taught esoteric knowledge about rituals, history and creation narratives (Moorfield, 2021). Lee-Morgan (2009) explains that the use of pūrākau to express Māori experiences is not new and makes reference to traditional Māori narrative being used in Native land courts decisions to explain land association to a particular whānau, hapū or iwi. In listening to and examining the stories and experiences of kaiako in Puna Reo, pūrākau were the method of data collection and data analysis. I asked questions during individual kaiako hui and wānanga, yet the main method of data collection was through allowing kaiako to share their authentic pūrākau. I allowed and encouraged an open and safe space to allow free-flowing

kōrero to be shared. Waretini-Karena (2012) drew on Lee-Morgan's (2009) work to create his own understanding of the pūrākau method for his research into historical inter-generational trauma. Waretini-Karena (2012) explains that pūrākau theory helps to explain one's macro perspectives and affirms that pūrākau have the potential to expose layers of the narrative. Thus, pūrākau were the method for kaiako participants to share their whakapapa, and their teaching backgrounds, philosophies and experiences within Puna Reo spaces.

Pūrākau can take many forms, including a physical art piece, poetry, metaphor, song or story, to communicate perceptions of the world from a cultural perspective. I encouraged the kaiako participants to express their experiences and understandings of Puna Reo programmes and their teaching background in any way they deemed comfortable to them. One kaiako participant chose a kete she had woven to symbolise her growth over time as a māmā (mother) and her development as a teacher in Māori education.

The decision to use pūrākau in this study was reinforced by the Māori and non-Māori whakapapa kaiako participants' enactment of kaupapa Māori principles, such as speaking with humility, respect and a love for te ao Māori, and expressing their whakapapa of personal ancestry, whānau background and their motivation for teaching.

### ***3.6.2 Other forms of Indigenous storytelling***

Pūrākau has synergies with other Indigenous forms of storytelling, such as talanoa in the Pacific Islands, yarnning in Australia, storytelling circles in Canada and ha'i mo'olelo in Hawaii. Each form of storytelling is briefly discussed. Narrative as a method of cultural and traditional knowledge transfer and of detailing lived experiences is seen and heard throughout many Indigenous peoples through oratory and song. Oral tradition is normalised and celebrated in Indigenous cultures as a valid and effective means to holding on to lessons and ways of the past.

#### **Talanoa**

Talanoa (talk/discussion in Fijian, Samoan and Tongan) has been defined in several ways: a “Pacific Island form of dialogue that brings people together to share opposing views without any predetermined expectations for agreement” (Robinson & Robinson, 2005, p. 2); a “personal encounter where people story their issues, their realities and aspirations” (Vaiioleti, 2006, p. 1); a dialogue, stories and/or experiences (Fa’avae et al., 2016). There are clear linkages between talanoa and pūrākau as a methodology and method. Similarly, talanoa involves particular ways of being, and forming and maintaining relationships and respect that correspond with kaupapa Māori principles. Vaiioleti (2006), a Tongan academic, explains six key principles of talanoa that parallel kaupapa Māori principles and ways of entering the research space from a Māori paradigm:

- **Ulungaanga faka:** Tonga (Tongan behavioural characteristics) necessary for a Tongan researcher engaging in research talanoa
- **Faka‘apa‘apa:** Being respectful, humble
- **Anga lelei:** Being tolerant, kind, calm
- **Mateuteu:** Being well-prepared, hard-working, culturally-versed, professional
- **Ofa fe‘unga:** Showing appropriate compassion, empathy, love for the context
- **Poto he anga:** Knowing what to do and doing it well.

### **Yarning**

Many first Nations’ researchers in Australia use yarning as a means of data collection and analysis (Ober, 2017). Yarning involves sharing stories and new knowledges that have a traditional epistemology (Walker et al., 2014) and is a form of storytelling that is “embedded within the processes and structure of Aboriginal society. Stories are empowering and uplifting, giving access to layers of deep cultural and historical knowledge that make up the social and cultural identity of Aboriginal people” (Ober, 2014, p. 8). Again, there are clear synergies between yarning and pūrākau with the oral tradition and knowledge transfer from generation

to generation. For many, this knowledge is sacred as it encompasses genealogies, lessons about the environment and how people interacted with the environment as well as kinship ties (Gorman & Toombs, 2009). The essence and spirituality linked to oral traditions and Indigenous knowledge transfer cannot always be fully comprehended by non-Indigenous people. Gorman & Toombs (2009) state that “The conversation that takes place during dialogue between Indigenous people is unique. The values and beliefs about knowledge can conflict with those of non-Indigenous researchers” (p. 8).

### **Storytelling circle**

Canadian researcher, Cyndy Baskin (2005) of Mi'kmaq and Celtic whakapapa talks about the storytelling circle as an Indigenous and culturally affirming methodology which allows participants to share their narratives on a chosen topic. “Within this methodology, participants join together, sit in a circle, incorporate spirituality through smudging, prayer, and the presence of sacred objects, follow cultural protocols of sharing food and gifts, and engage in a research process that involves the telling of their stories” (Baskin, 2005, p. 180). This methodology and cultural interaction have close similarities to how I undertook wānanga with kaiako participants in a supportive, group manner. In this collaborative methodological approach, there is no single voice; each person is a storyteller and a listener (Baskin, 2005). A storytelling methodology enables connections to be drawn between land, histories, lived experiences, family and acts of resistance (Corntassel et al., 2009). The Indigenous notions of resistance and cultural revival have close parallels with kaupapa Māori principles, particularly Tino Rangatiratanga, the principle of self-determination for Māori.

### **Ha'i Mo'olelo**

Ha'i Mo'olelo is a native Hawaiian practice of storytelling (Kaomea, 2001) in which “kūpuna (elders) ... held ancestral knowledge that was passed down in the form of Ha'i Mo'olelo” (de Silva & Hunter, 2021. p. 1937). Mo'olelo are stories in their broadest sense,

including stories that entertain to stories as a method to teach cultural values, beliefs, customs and consequences (Patria, 2014). Hawaiian knowledge transfer through stories have direct links to pūrākau methodology. Indigenous knowledges, their historical validity, their unique cultural and spiritual foundations and the centrality of Indigenous language are common across Indigenous peoples. L. Smith et al., (2016) state that:

Methodologies can be understood simply as the systematic or purposeful ways that we seek knowledge or as the paradigms and knowledge constructs that inform our worldviews and behaviours. ... There is much to learn from the practices of how Indigenous people live their lives and the roles that knowledge experts had - and continue to have. (p. 147)

### **3.7 Koha | Research methods**

Koha is the Māori word for a gift; it is a way to demonstrate gratitude (Mamaku, 2014). Koha in a contemporary context often comes in the form of food, a valuable cloak, ornament or contribution of time or knowledge (Mamaku, 2014), delicacies of the local region or money. During pōwhiri, koha is placed down on the marae by the visitors' last speaker (Moorfield, 2021).

In likening research methods to koha, the pūrākau told by the kaiako participants in this study are the ultimate koha. Their koha comes in the form of sharing their whakapapa and teaching experiences, their knowledge, their vulnerabilities, their challenges and successes, and their individual and collective stories. These koha are priceless and of tremendous value. The teachers' koha will contribute to a better understanding of Puna Reo and a greater understanding of the role of the teacher in these settings. Bishop (1996) recognises koha as an appropriate metaphor to describe the research relationship. In the initial stages, the koha is given in the form of a participant's gift of knowledge or contribution to the research project. When the project is finished and the findings are established, the researcher returns the project to participants and the wider hapori as a koha to deepen understandings of the phenomenon being studied and to potentially influence change.

Manaakitanga and whanaungatanga are at the heart of the practice of gifting koha. In order to establish an authentic connection with my kaiako participants and allow a supportive space for authentic pūrākau to be shared, manaakitanga and whanaungatanga were integral to the process. Manaakitanga can be broken up into two kupu; mana and akiaki (to encourage). These concepts were important to emphasise in all interactions with my participants. I wanted to always maintain and/or uplift the mana of my participants through the mood I created in the space, my questioning, and my body language and affirmations. It was my role to akiaki the kaiako participants to share their authentic pūrākau; in doing so I shared some brief anecdotes of my teaching experiences in Puna Reo to build a connection and state my ‘insider’ stance.

### ***3.7.1 Insider/outsider stances***

I work in the field of teacher education and have taught in a number of Māori medium classrooms including Kura Kaupapa Māori and Māori bilingual programmes. I have a genuine desire to see these settings and the tamariki and whānau within them thrive. My own tamariki attend a pā wānanga model of Māori education and I can see the benefits of how ancestral language, culture and identity can positively uplift and transform the educational experience for our tamariki daily. I maintain an insider stance in this study due to my personal and professional experiences and an outsider stance as a researcher exploring an area close to my heart. L. Smith (1999) emphasises the importance of Indigenous researchers understanding their positionality, subjectivity and centrality to how and why they undertake research and how it affects the research process and their interpretations. My connection to the Māori educational community is a strength and the connections I create with my participants through my understanding of the context gives validity to the study. The authenticity of kaiako pūrākau is integral. My kaiako participants recognise my intent and background as a kaiako Māori which “enables true understanding and meaning to be prioritised” (Macfarlane, 2012, p. 107) and provides a level of trust.

My insider stance stemmed from my personal interest and background in the field that afforded me a conceptual understanding of the Puna Reo context and potential challenges. This insider's perspective allowed me as the researcher to see things that may have been invisible to an outsider (Bogdan & Biklen, 1992). Cram (2001) believes that it is essential that Māori researchers write about their communities from an insider's perspective and do not view participants as external. When I listened to the pūrākau of my kaiako participants, I could empathise and understand their kōrero from cultural and practical standpoints having experienced many of the phenomena being studied. It was very important that I allowed participant kōrero to flow without adding too much of my own personal experiences or contextual knowledge. I was entering the space as a teina (junior) to listen and learn. When I shared short anecdotes, it was merely to connect with my participants on a relational level rather than to describe my own pūrākau. My insider position helped establish rapport and trust with my participants, and I viewed my kaiako participants as the tuākana (more knowledgeable others).

Kennedy and Cram (2010) have identified 'kia tūpato' as a key Māori value to ensure the research process and research relationship are respectful. Kia tūpato includes "being cautious, politically astute, culturally safe and reflective about my insider/outsider status" (p. 6). Similarly, Moyle (2014) ensures his research interactions are "ethical and respectful, reflexive and critical, and grounded in humility" (p. 31). I support this research relationship; I was the teina in the hui. I was humble and grateful for the koha that was shared. The notion of tuakana-teina was very important. It was imperative that I entered the hui with a ngākau māhaki.

Māori researcher Tiakiwai (2001) reminds the insider researcher of the need to remain objective and not allow their preconceptions to influence participant data. Due to my insider awareness of Puna Reo programmes and my connection to some of the participants, I had to

ensure that my interpretation of the data was authentic and reflective. I distanced my own judgements and understandings of bilingual education and prioritised the tuākana voices of my participant kaiako. I used the tuakana-teina model so that participant kōrero were prioritised over my own background knowledge of Puna Reo Māori programmes. I exercised epochè (suspension of judgement) and held my experiences in these settings apart from the new units of meaning (Bednall, 2006).

### **3.7.2 Ngā kaiako | *Participants***

Participants in the study were past or present kaiako in Puna Reo, partial immersion Māori early childhood settings, bilingual classrooms or dual language classrooms in Te Waipounamu. All participants voluntarily came forward to koha their time and knowledge. A pānui (notice) was advertised on a Māori medium/bilingual education social media open forum. Kaiako were asked to contact me via email if they were interested in knowing more about the research and to organise a time to hui with me if they would like to contribute. There were three different hui opportunities for kaiako to share their pūrākau. The first opportunity was an individual kanohi ki te kanohi (face-to-face) hui. This allowed for whakawhanaungatanga and individual pūrākau and whakapapa to be shared including ancestral and teaching backgrounds. A follow-up invitation of a wānanga was offered to all participants so that they could share whakaaro in a whānau environment. This allowed kaiako participants to feel empowered by sharing their pūrākau in a group of other kaiako that had similar lived experiences. A third hui opportunity was offered for kaiako to share any concluding kōrero individually. Due to kaiako time constraints and the Covid-19 environment, some kaiako shared their concluding thoughts through email. As kaiako pūrākau would later detail, bilingual teachers in Puna Reo are extremely busy people and their workload is immense, therefore I did not want to take more of their valuable time than they had to give. Only some were available to attend the collaborative wānanga, workload in combination with Covid19 times did inhibit the full kaiako participant

kaiako from attending. Table 12 summarises the characteristics of the ten kaiako (and myself) who participated in the study.

**Table 12** *Kaiako cohort*

<b>Pseudonym</b>	<b>Ancestry</b>	<b>Mana link</b>	<b>whenua</b>	<b>ECE/School</b>	<b>Immersion setting/s</b>	<b>Kaiako in 2022</b>	<b>Attended wānanga?</b>
Whaea o te Kete Aronui	Non-Māori	–		Primary	Level 2 Immersion , KKM	–	Āe (yes)
Māreikura nō Tarahaoa	Māori	Ngāi Tahu		Primary	Pā wānanga	–	Āe
Faiākoga Alofa	Non-Māori Pasifika	–		Primary	Level 2 Immersion	Āe	–
Reo Māori ki te Manawa	Non-Māori	–		Primary	Level 2 Immersion	–	–
Ko te Reo Kia Rere	Non-Māori	–		ECE	Puna Reo Rua	–	Āe
Te Mana o te Aotūroa	Māori	Ngāi Tahu		Primary	Reo Rua, Pā wānanga	–	Āe
Manakura Puna Manawa	Māori	Ngāi Tahu		Primary	Reo Rua, KKM	Leadership in Puna Reo	–
Kei Raro i Maukatere	Non-Māori	–		Primary	Level 2 Immersion KKM	Āe	Āe
Kaihautū Agaalofa	Non-Māori Pasifika	–		ECE	Immersion	Leadership	–
Māreikura i te ao	Māori	Ngāi Tahu		Primary	Level 2 Immersion	–	–

KKM = Kura Kaupapa Māori

Table 12 shows that there were six non-Māori kaiako, two of whom were also Pasifika, who volunteered their pūrākau for this study. The four Māori kaiako were from Ngāi Tahu. Only two kaiako were teachers, two were in a leadership position within their centre/school and the remaining kaiako had auxiliary roles in education, such as a Resource Teacher of Māori, a Resource Teacher of Learning and Behaviour, tertiary teaching roles and Ministry of Education positions. Eight kaiako had Te Puna Reo experience in primary schools and three had additional Māori medium teaching experiences outside of Puna Reo. The fourth column entitled 'Type of Setting' details the type of Puna Reo programme the kaiako participant has taught in as well as additional Māori medium teaching experiences outside of Puna Reo. It was not my intention to acquire a group of Māori and non-Māori kaiako, nor was it my intention to obtain a group of female only kaiako. It was my intention to tell the pūrākau of kaiako connected to Puna Reo, bilingual spaces. Although what transpired was a split of Māori and non-Māori teachers, and all wāhine, including mothers and grandmothers. This may reflect the demographic of kaiako teaching in Puna Reo settings in Te Waipounamu, or it may reflect the demographic of kaiako teaching in Puna Reo more widely in Aotearoa New Zealand.

Practices and procedures to ensure confidentiality were important. The cultural safety of my kaiako to freely share their pūrākau was imperative. In the Ngā Taonga | Findings chapter, the kaiako pseudonyms are listed alongside their individual pūrākau; the rationale for their pseudonym is offered as a part of their story.

Prior to the kanohi ki te kanohi hui taking place, I sent Information and Consent letters to my kaiako participants. I also offered an opportunity for kaiako to hear more about the study via an informal phone conversation, zoom or email prior to accepting an offer for an individual hui.

### **3.7.3 Ngā kete e toru | *The three baskets of knowledge***

*Te kete-tuauri, Te kete-tuatea, Te kete-aronui*

Life and mātauranga (knowledge) emerged from Ranginui, the sky father (Taonui, 2006). According to Māori tradition, there are three baskets of knowledge; te kete tuauri, te kete tuatea and te kete aronui (Mead, 2016). To obtain the baskets of knowledge, Tāne Māhuta (god of the forests) ascended to the 12th heaven, Te Toi-o-ngā-rangi, to request knowledge (Moorfield, 2021).

**Table 13** *Ngā kete e toru*

<b>Te Kete Tuauri</b> <i>Sacred Knowledge</i>	<b>Te Kete Tuatea</b> <i>Ancestral knowledge</i>	<b>Te Kete Aronui</b> <i>Knowledge before us</i>
This basket relates to the creation of the natural world.	This basket acknowledges conflict including war, black magic, farming, tree, wood and stone works (Karetu, 2008).	This basket acknowledges knowledge in the physical world. It is the physical expressions where cause and effect can be interpreted (Marsden, 1992). It is also the kete of ritual and literature (Karetu, 2008).

In one oral tradition, the god Tāne climbed to the 12th heaven, Te Toi-o-ngā-rangi (Mead, 2016), where Tāne requested knowledge from the supreme being. The request was agreed upon and Tāne brought us the knowledge we have today (Karetu, 2008).

Three opportunities for kaiako to share their pūrākau and experiences of teaching in Puna Reo programmes were offered. The symbolism of Tāne collecting the three kete (baskets) of knowledge resonates with the notion of there being three opportunities to gain new knowledge pertaining to Puna Reo. Kaiako were initially invited to share their pūrākau in a kanohi ki kanohi hui in person or via Zoom. In the face-to-face hui, an audio device was used to record the kōrero and the hui through zoom was recorded. Due to kaiako requests and various Covid-19 levels in Aotearoa New Zealand, the majority of the kaiako opted for a first hui by Zoom. The first hui was very important for establishing whakawhanaungatanga and a safe space in which to share pūrākau.

A second time to share and wānanga (deliberate) occurred through a wānanga. Some of the initial kōrero and themes that arose in the individual kanohi ki te kanohi kōrero were presented to the group wānanga to consider and deliberate. After the initial whakawhanaungatanga including mihi (introductions) and kai, some themes were offered to talk over, although I sat back and listened and facilitated. I let the collaborative wānanga flow organically and due to the zoom capability in the room, all of the group audio was captured. I also took notes and wrote post-it notes of the main themes that emerged from the collaborative wānanga and stuck these on a whiteboard for all in attendance to see. Some questions that led the wānanga kōrero included

- What do you love (did you love) about teaching in a Level 2 Puna reo programme? And what could we learn from these programmes?
- If you could tell others (Ministry of Education, those connected to Kura Kaupapa Māori settings, those in mainstream education or senior leadership etc) working outside of the Puna Reo environment about the uniqueness of this type of setting, what would you tell them?
- How do you perceive your role? In regards to Māori achieving as Māori and/or Māori self-determination aspirations?

A third opportunity was offered for any follow-up thoughts or ideas and any final remarks subsequent to previous hui. Kaiako decided not to take part in the third hui opportunity, although some shared additional information and comments in an online medium. This was understandable given the extra workload pressures of Covid-19 and the ease of writing their responses in their own time. The additional information shared through email provided further context for individual pūrākau. It is not uncommon for Indigenous researchers to provide a range of opportunities for participants to share their stories and/ or collect data in a culturally-grounded way. Alencastre (2017) shared how her research with Hawaiian elders, teachers and

others started and closed with prayer, founded on sincere aloha (Hawaiian term for love, compassion, kindness) and also provided both individual and collective opportunities to listen to participant voices.

### **Kanohi ki te kanohi kōrero**

“Within Māori Cultural tradition there is a strong orientation to the values-based idea that relationships among people flourish and rely on kanohi ki te kanohi interactions in both important and commonplace contexts” (O’Carroll, 2013, p. 5). Kanohi ki te kanohi quite literally means face to face. Since 2019, the world has experienced and continues to experience one of the most unsettling circumstances of modern times; a global pandemic called Covid-19. Covid-19 dramatically changed the way we interacted and how hui were conducted almost overnight. Kanohi ki te kanohi changed. Zoom had become an appropriate method to meet and was used frequently. Hence, most participants decided upon a kanohi ki te kanohi hui via Zoom for their initial kōrero. If I had conducted this study five years ago, I would have likely gone to sit alongside individual kaiako. We would have started with hongī (traditional pressing of noses and sharing of breath in greeting) and physical interaction would have occurred as a customary part of the kanohi ki te kanohi meeting. Kanohi ki te kanohi is about physical presence (O’Carroll, 2013), so the act of having Zoom hui kanohi ki te kanohi would feel wrong to some. However, kanohi ki te kanohi in its traditional form had to be reconsidered in a world where tikanga Māori is continually evolving rapidly due to the pandemic for the protection of our people.

O’Carroll (2013) asserts that the idea of ‘showing up’ through kanohi ki te kanohi demonstrates credibility in a person’s actions and intentions. I appreciated still seeing the facial expressions and gestures of the kaiako in the zoom version of kanohi ki te kanohi meetings. However, I could not feel the wairua of the conversation by not having a physical presence in the same room. The relationship and trust I built up with my kaiako participants in the first

kanohi ki te kanohi hui was important. For a good portion of my participants, a pre-established relationship had been formed prior to the first meeting which allowed for discussion to flow with ease and also meant that meeting via Zoom without a physical presence was acceptable. It was important that I acknowledged each individual's distinct mana motuhake (autonomy).

Prior to the first kanohi ki te kanohi kōrero, kaiako were asked if they would like to bring a taonga kōrero (a treasure to talk to) with them. Examples could be a photo, an artefact from the classroom, a kōhatu (stone), korowai (cloak) or any object that held particular significance to the kaiako in the context of their teaching career. I did not suggest these examples in the Information letter to Kaiako, so they could each decide what was significant for them to talk to. None of the kaiako took up this opportunity in the individual kanohi ki te kanohi hui, although two did in the wānanga. A 'taonga kōrero' as a stimulus for personal narrative resonates well with pūrākau theory.

Individual kaiako contacted me to show their interest in contributing to a kanohi ki te kanohi hui. Tikanga Māori remained through both the Zoom hui and in-person hui; it began with karakia (prayer, incantation), mihimihi (share greetings/introductions), pepeha (geographical associations) and whakapapa associations. Although all participants volunteered their time and chose to be a part of the study, I knew some of them beforehand due to the very small number of kaiako teaching in Māori settings in the South Island of Aotearoa New Zealand. As the number of Māori immersion early childhood centres and Level 2 Māori immersion primary programmes in Te Waipounamu is small, therefore it was highly likely that I would already know some of my kaiako participants. There were only two kaiako participants that I had not met prior to the first kanohi ki te kanohi hui.

More Puna Reo teachers, other than those that actually contributed to the study, showed interest in participating. As some were based outside of Te Waipounamu, I respectfully declined their offers. Their interest in the study and dedication to Māori education was

appreciated but I wanted to limit the research to the South Island of Aotearoa New Zealand and the unique nature of Te Waipounamu in terms of language revitalisation strategies, limited Māori immersion settings and the need to grow quality kaiako Māori in this region. This made the study manageable and focused on a particular geographical location and associated characteristics. All kaiako participants were female, which reflects the fact that the majority of teachers are women. Only one male teacher from the North Island was interested in participating in the study. Listening to the pūrākau of tāne (male) teachers in Puna Reo settings would be a valuable addition to our understanding of Puna Reo and could be an area for future research.

There were predetermined questions to guide the kanohi ki te kanohi hui, although the main aim was to let kaiako pūrākau flow. All kaiako were forthcoming with their ancestral links and geographical connections through the mihi and pepeha at the beginning of each hui. Not only did this establish whakawhanaungatanga from the outset, it also segued nicely into the main kaupapa of the dialogue about teaching experiences and background. Most kaiako spoke of a person or people that inspired their desire to work in Kaupapa Māori education. These included whānau members, previous kaiako Māori in their own schooling, kaumātua or others steeped in Māori knowledge.

All kaiako were given the opportunity to kōrero with me in an intimate kanohi ki te kanohi manner. To ensure the mana of the participant and the mana of the pūrākau, each kōrero went for as long as the participant wanted to share. Most lasted 60 minutes, although some went longer. The reason for a preliminary kanohi ki te kanohi hui was to allow a level of confidentiality for kaiako prior to a wānanga forum where the goal was for them to co-construct a pūrākau. I was also mindful that some kaiako stories might include a sense of mamae (pain) that a kaiako would feel comfortable sharing with me only as the researcher and not with a

group. This was indeed the case for some kaiako. The individual kōrero allowed for authentic and honest perspectives including vulnerabilities and challenges.

The ‘rule of three’ in te ao Māori is often referred to, such as the final sign off heard on the marae when orators conclude their words of distinction, ‘Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa’(therefore, thank you). Another rule of three is the tapatoru (triangle) of values that often leads many Māori proceedings: aroha (kindness, respect, empathy); tika (to be true, just, fair) and pono (truth, sincerity). These values led all interactions with participants. The concept of pono is recognised outside of Aotearoa New Zealand. Due to the genealogical connections and language synergies between te reo Māori and ‘ōlelo Hawai‘i, the notion of pono is present in Hawaiian culture also. According to Alencastre (2017), pono research design ensures that the researcher prioritises both purposeful and beneficial outcomes over academic value. In following this rule of three, kaiako were offered three opportunities to share their whakaaro.

In the wānanga, whakawhanaungatanga occurred to ensure everyone knew each other, their whakapapa and individual teaching backgrounds. I then introduced the main themes that emerged from individual kōrero. The wānanga talked about these themes and analysed them as a group. Out of this further kaupapa arose.

### **Wānanga**

“Wānanga is a dynamic living tradition that has developed across generations. Today, it is used within, and beyond, Māori communities in multiple ways” (Mahuika & Mahuika, 2020, p. 369). To empower my kaiako participants and ensure they were treated as tuākana throughout the process, I asked them all about how they would like the tikanga (protocols) of the individual hui and wānanga to proceed; we negotiated the roles and processes together.

“The hui is a sophisticated New Zealand Māori tradition which involves bringing people together for a specific purpose or take (cause for gathering)” (O’Sullivan & Mills, 2009,

p. 19). Hui may be held on a marae or in culturally appropriate space, although many contemporary hui are held in a range of venues (O’Sullivan & Mills, 2009) depending on the context and agenda.

A second opportunity to kōrero was offered to all participants. Most took up the offer of a wānanga in which kaiako shared experiences, perceptions and understandings of bilingual education. One goal of the wānanga was the opportunity for kaiako to share pūrākau in a supportive environment with those that had been through a similar experience. Tachine of Dinè ancestry and Arizona Native American academic Cabrera (2021) have written about sharing circles as a valid collaborative Indigenous methodological research approach that provided nuanced and in-depth perspectives. Sharing circles are an open-structured, conversational-style methodology that employs story sharing within a tribal cultural protocol context (Kovach, 2009; Tachine et al., 2016). This is similar to pūrākau methodology and the institution of wānanga as a shared storytelling experience. Traditionally, wānanga were based upon knowledge transmission and were grounded in rich cultural and spiritual beliefs (Mahuika & Mahuika, 2020). Although the tapu of traditional wānanga involving strict rules and restrictions was not upheld as in pre-colonial times, our collaborative wānanga still ensured tikanga Māori was paramount in the process. Karakia started and closed the wānanga, mihi and pepeha were shared, whanaungatanga was established and manaakitanga was demonstrated through the sharing of kai.

I aimed to create a whānau-style atmosphere in our wānanga. Most kaiako participants that came to the wānanga attended in person and two attended through Zoom. Although I had met all participants previously either in person or via Zoom, it was important for connections and a sense of belonging to occur within the kaiako group. Incorporating both mihi and whakawhanaungatanga supports rapport with participants, Māori engagement and prioritisation of te ao Māori (Lacey et al., 2011). We then co-constructed the protocols we

would adhere to during the wānanga. Some individual participants shared their views, although a conversational dialogue was also encouraged. While individual viewpoints did vary, significant themes still emerged from the collaborative discussion of the group. The wānanga allowed for a shared analysis; it was an opportunity to listen to one another, validate common understandings and share in rich discussion. The main objective of the wānanga was to legitimise kaiako experiences in Māori education, share pūrākau and talk about the common goal of ākonga Māori thriving as Māori. When stories were shared in a collective group, new knowledge was formed. Many Māori academics support such a collaborative approach between Māori and non-Māori participants (Cram, 1997; Durie, 1996, 2001).

Te reo Māori was spoken in the karakia, waiata, mihi, pepeha and during some of the collaborative discussion. Kaiako at the wānanga had varying levels of te reo Māori fluency in terms of spoken delivery and auditory understanding by the group. Therefore, when te reo Māori was spoken, the full group could comprehend and contribute.

Due to two kaiako attending the wānanga via Zoom, the kōrero was recorded in a Zoom-capable office. I asked all kaiako participants if it was fine to use the recorded kōrero shared and notes collated during the wānanga in the overall data; all participants agreed. A full transcription of individual kanohi ki te kanohi kōrero and the notes from the recorded wānanga were sent to each kaiako for checking, making corrections, deletions or additions.

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### **He mihi mutunga kore ki ngā pou o te ako**

E rere kau atu te hā o mihi ki ngā kaiako kua tohatoha mai nei, kua koha mai ō rātou wheako ō rātou mātauranga hoki. Ahakoa i pokea te mahi, i kaha ū rātou ki te kaupapa nei mō ō tātou tamariki/ mokopuna ka heke mai. A sincere thank you to all kaiako participants that took time to share their whakaaro, knowledge and experiences. All kaiako chose to koha their time and pūrākau despite an extensive workload and the added distraction of Covid-19

disruptions and hardships. The incentive to participate may be attributed to the passion these kaiako have for their Māori teaching and learning setting. Their love for their tamariki and whānau was obvious and was probably the reason they contributed to this study. The pūrākau were a way to tell the intricacies of these environments from real lived experiences.

### **3.8 Hongi | Data collection and analysis**

#### **Sharing the breath of life**

The hongī is a traditional gesture, it is the pressing of noses and the sharing of breath between two people. The god Tāne-nui-a-Rangi fashioned the shape of the first woman, Hineahu-one, from earth, and life was given to her by breathing into her and pressing nose to nose (Macfarlane, as cited in Salmons, 2017). The hongī occurs towards the end of the pōwhiri process. The tangata whenua hongī the manuhiri, usually in a processional line. The logistics of who starts the hongī line and how many times the nose is pressed may differ from tribe to tribe, although the symbolic sharing of breath between two peoples remains. In many iwi, the pressing of noses is in combination with a pressing of two foreheads, symbolising not only shared breath but also shared knowledges (Clarke, 2017, as cited in Salmons, 2017).

In this section, I liken the data collection and analysis process to hongī. The process of hongī occurred in two individual kanohi ki te kanohi interviews and the wānanga. In this section, I compare the hongī to data collection and analysis as both contexts exemplify the connection between two peoples in a physical and spiritual manner. During a pōwhiri, the hongī between the home people and manuhiri is a symbolic representation of two peoples joining; there is an intimate physical connection and joining of spirits. In the data collection and analysis phase of the research, the intimate connection is between myself and the kaiako participants by maintaining the spirit of each pūrākau.

The hongī can be described as a time where two peoples share knowledge through the touching of their rae (foreheads) (Clarke, 2017, as cited in Salmons, 2017). In te ao Māori, the

rae and ūpoko (head) are very sacred as they hold new insights. As a researcher I felt privileged to listen to the information shared by all participants and to see the connection between participants that was quickly established in the wānanga.

As indicated, the hongī has deep spiritual meaning for Māori (Barlow, 1991) and is associated with giving life. In this sense, data analysis parallels the hongī; both offer new life and new knowledge.

Two participants chose to bring along a ‘taonga kōrero’ to talk to in the wānanga. One kaiako brought a flax kete she had woven about 15 years ago. She takes the kete everywhere to connect with people and engage in korero related to whakapapa, whānau, Māori arts, and more. It was interesting that this participant already used this method of pūrākau exchange to engage in storytelling and establish relationships. Another kaiako brought along her two tamariki as her taonga korero; their physical presence and their influence was paramount to her story. Throughout the wānanga, she spoke strongly as a mother, a former educator in a pā wānanga and a past Kōhanga Reo student. It was beautiful to have mokopuna, tamariki as a part of the wānanga; we could feel their wairua.

This study was about listening to and presenting the kaiako stories and perceptions of how Puna Reo programmes work towards Māori thriving as Māori, not my conceptualisations. As the researcher, my intent was to listen to what kaiako said individually and collectively about their experiences and how they experienced it (Moustakas, 1994). This method has synergies with a phenomenological approach, which is based on analysing lived experiences (Moustakas, 1994). However, I elevated kaupapa Māori methodology and kaupapa Māori principles as the single methodological approach to stay true to tikanga Māori customs and to prioritise Māori knowledge. I listened to and reviewed pūrākau to extract the essence of each individual pūrākau and identify common themes across them and from the wānanga.

In an initial analysis of the data I reviewed and extracted the main themes in each kaiako story that related to the research questions. Some of the repeated themes formed the talking points for the wānanga. This initial data gathering, analysis and feeding back phase is likened to the hongī where breath is taken in and shared back.

The second and more in-depth analysis of data from individual kanohi ki te kanohi teacher pūrākau happened later, after they had been transcribed and read thoroughly. I read each pūrākau a second time to identify themes. I chose not to use a computer programme to analyse the data as I wanted to acquaint myself closely with each pūrākau and engage authentically in the wairua (essence) of it. In a sense, I was attempting to feel and understand the hā (breath or essence) of each kaiako participant's unique story; hā is symbolic of the hongī process.

I used narrative analysis (Parcell & Baker, 2017) as I analysed the rich substance of each pūrākau for meaningful interpretations and themes. Themes emerged in the same way that a breath is shared between people through hongī, interconnecting them physically and spiritually. The stories were interconnected through related themes.

The first theme that emerged was that Puna Reo kaiako had a strong incentive to teach in a Māori medium space based on a person or people. Other patterns emerged in the data and they formed the three headings in Ngā Taonga | Findings section.

The wānanga itself was data analysis. The kaiako in attendance co-constructed new ideas based upon themes that had previously emerged from the individual pūrākau. Through this process, the kaiako were creating new meanings. The wānanga discussions allowed kaiako to debate and challenge and/or agree on themes and ideas from a kaupapa Māori lens mirroring the traditional oral practices that invokes whakapapa delivery, promotes critical thinking and the co-creation of new knowledge and taonga tuku iho (inherited knowledge/s).

The recorded kōrero from the wānanga was recorded and transcribed. I read the wānanga transcript thoroughly. As I read and re-read the wānanga transcript, I could remember the tone of the wānanga, based on a strong sense of whanaungatanga which was established in the group. I remembered the faces of the kaiako in attendance and the wairua of the room. Wānanga are “sophisticated and nuanced interpretive practices and pedagogies that defy simplistic definitions” (Mahuika & Mahuika, 2020, p. 369), which were exercised in the data analysis. Thus, from the wānanga data analysis emerged themes that were agreed upon by multiple kaiako participants and unique nuances that deserved further exploration.

### **3.9 Hākari | Ethical considerations and limitations**

Te tohu o te rangatira, he manaaki.

The sign of a good chief is generosity.

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The hākari (feast) concludes the pōwhiri. During the pōwhiri, there is a state of tapu (sacredness) when two peoples are interweaving as one. Eating kai removes tapu and brings the two groups back to a state of noa (a sense of normalcy) to continue with the agenda. The tangata whenua show manaakitanga by providing a lavish feast and offering delicacies of the local area; the mana of the host people is often dependent on the generosity and care shown to their guests (Keane, 2013).

The hākari at the end of the pōwhiri is likened to the ethical considerations undertaken during the research journey. Throughout the research, a state of tapu does not necessarily come into play, but there is a strong commitment to confidentiality, anonymity and ensuring that the participants are treated with respect and are honoured. Noa is experienced through the whakawhanaungatanga that occurs. Similarly, connections are strengthened during the hākari in the preparation of kai in the kāuta (kitchen), and while sitting together to share the kai and join in conversation. During the hākari, the host people and manuhiri come together to feast as

one. Once all manuhiri are sitting and have their kai, the tangata whenua join them and eat, then they all eat together as one whole whānau. In essence, the manuhiri have now become one with the tangata whenua. L. Smith (1999) suggests that Māori researchers should create a family-style structure to ensure that relationships and issues, problems and strategies can be discussed and resolved. This notion was established in this research project and was present in the hākari, the final part of the pōwhiri process.

Considering kaupapa Māori principles, the people involved in the study and those that may be ultimately supported by it are at the heart. The following whakataukī reflects the significance and respect of all connected to the investigation:

‘Hūtia te rito o te harakeke, kei hea te kōmako e kō? Kī mai ki a au, 'He aha te mea nui o te ao?' Māku e kī atu, 'He tāngata, he tāngata, he tāngata'.

If the heart of the flax is pulled out, where will the kōmako sing? If you ask me what is most important in this world, I will reply, it is people, people, people.

Māori self-determination aspirations have driven this study and it is the ākongā of Māori immersion settings, whānau, hapū and iwi connected to these environments that we aim to benefit. It is also the teachers of bilingual early childhood programmes and primary bilingual classrooms that we acknowledge and aim to support and empower. We understand that at the heart of human perceptions and worldviews are underlying values that derive from whānau beliefs and past experiences (Marsden, 2003).

Hudson et al., 2006. p. 4) state that “The Māori ethics framework references four tikanga based principles, whakapapa (relationships), tika (research design), manaakitanga (cultural and social responsibility), and mana (justice and equity) as the primary ethical principles in relation to research ethics”. These Māori concepts have similarities to this ethical approach. Tika offers a general basis for tikanga and denotes what is right and what is good (Hudson et al., 2006). Tika (correct) and pono (truth) provide an ethical basis for conduct and

practice that guarantee cultural integrity (Barlow, 1991). “Tika presupposes pono, and is the basis for aroha” (Tate, 2010, p. 126).

The individual and collaborative foundations, culturally empowering abilities and flexible form of pūrākau make them ethically and morally appropriate from an Indigenous stance. This is similar to other Indigenous methodological approaches founded on culturally safe ways of being and doing, such as the Native American sharing circles that “provide a culturally ethical, localized, and nuanced research approach that fundamentally centres on ontological and epistemological protocols of Indigenous peoples within a certain time frame and context” (Tachine & Cabrera, 2021, p. 5).

Ethics are inherent standards and values that reflect particular behaviours that help the individual and the collective. I undertook hui with the view that “Indigenous research is a humble and humbling activity” (L. Smith, 1999, p. 5). Thus, I regarded all whakaaro shared by participants as gifts and each pūrākau as a taonga (treasure). I also sought to ensure that all interactions maintained and enhanced the mana of the individual. Tikanga provides a framework through which Māori can positively engage with ethical issues and consider the possible effect an investigation may have on values or associations (Hudson et al., 2010). Tikanga Māori grounded me as the researcher and guaranteed mana motuhake (autonomy) of each kaiako.

Practicalities and safeguards were carried out, including ethical approval from the Educational Research Human Ethics Committee and the Ngāi Tahu Advisory group at the University of Canterbury. Information letters were distributed to kaiako participants before hui began. An opportunity to engage in an informal conversation before the first hui was offered to potential participants so that they could ask questions and gain a good understanding of the study. Consent forms were given to all kaiako participants to ensure participation was fully understood and agreed upon.

### ***3.9.1 Boundaries of the Study***

There were various boundaries of the study. The small number of kaiako participants that partook in the investigation may be deemed a constraint. It was a small scale study of only 10 kaiako plus myself. To some, this may be deemed a constraint, and to others, this may be seen as a strength, particularly from a te ao Māori lens. Associate Professor Sonja Macfarlane undertook research in which she sat alongside kaumātua leaders and heard their thoughts pertaining to effective culturally responsive practices (Macfarlane, 2012). A quote from one of the kaumātua alluded to the fact that Māori voices often get lost amongst the many in larger scale research projects. The kaumātua expressed that a small amount of authentic voices is just as good, if not better because then Māori do not become marginalised. The kaumātua stated “I don’t need to taste the whole pot of soup to know if it tastes good. A teaspoon every now and then will do fine” (Macfarlane, 2012. p.177). Therefore the notion of a small scale study being a boundary of the study, may not be perceived this way by all.

There were further boundaries of the study and these will be described in greater detail in the Opportunities and Limitations section at the end of the thesis.

### **3.10 He kupu whakakapi | Final words**

To conclude the Tikanga | Methodology chapter, I return to the metaphor of the pōwhiri process. Pōwhiri entails the coming together of two groups, which in essence encapsulates the coming together of the researcher and the research participants. There are traditional and evolving protocols and procedures that occur during a pōwhiri that resonant with the procedural, nuanced and contextual methodology.

During the research journey, some stages are expected and prepared for, and some are unexpected and develop organically. To conclude this section, I share a brief pūrākau of the most momentous pōwhiri I have been a part of. In my teaching and academic role, I have participated in many pōwhiri and I am familiar with the enactment and process of pōwhiri. A

particularly poignant pōwhiri for me was my first experience of doing karanga on my own marae, the one pictured earlier in this thesis. My aunty had passed away and was laying in state. Another aunty asked if I would karanga. It was my first time I conducted the karanga on my own tūrangawaewae in front of my own whānau and iwi for a very important occasion. Most had not heard me karanga before. I felt trepidation, I wanted to do it tika (right) and demonstrate utmost respect. I was thinking that if I had prepared myself with the right words, I did not want to forget the words. I wanted to honour my family, my people and my aunty who had passed. The experience of my first karanga on my own marae could never parallel the experience of conducting research, nor was that my intention. However, the two experiences engendered the same feelings of initial trepidation and a desire to proceed in a tika manner and honour others.

Throughout the pōwhiri process, a sense of belonging and connection to and with the home people transpires. Now that the pōwhiri has occurred, I welcome you to connect with the kaiako participants in this study. Nau mai tauti mai rā, welcome to Ngā Taonga | Findings in which the kaiako pūrākau, or treasures are revealed.

## Ūpoko | Chapter 4

### Ngā Taonga | Findings

#### 4.1 Kanohi ki te kanohi, individual kaiako pūrākau

##### 4.1.1 He tīmatatanga / Introduction

Ngā Taonga | Findings are presented in two sections. The first section presents the kanohi ki te kanohi, individual pūrākau. The pūrākau are kept intact as a full narrative of each participant to give mana to their story and their unique experiences in the Puna Reo space. The second section presents the findings from the wānanga and is underpinned by the pūrākau of atua wāhine Māori as a backdrop to the collaborative story of the wāhine participant group.

This introduction to the Ngā Taonga | Findings section was written in Te Papa Tongarewa, the Museum of New Zealand. I sat under the two versions of Te Tiriti o Waitangi, the articles were on view and the differences in translation were apparent. Thus, Te Tiriti o Waitangi figuratively and physically formed the backdrop to this section. The dual languages, the dual histories and the hope for a better future for tangata whenua (the Indigenous people of the land) and tangata tiriti (non-Māori) are interwoven in the following pūrākau and were also present in the mauri of the place in which the introduction to this section was written.

On one side of the museum was an exhibit that connected me to one of my iwi (tribe), detailing the pūrākau of an ancestress famed for bringing kūmara to Aotearoa New Zealand. To the other side of the museum was an exhibition celebrating the many Pasifika peoples that have made Aotearoa New Zealand their home. This milieu felt appropriate; pūrākau in terms of storying has been interwoven into every aspect of this thesis and to write in a space that connected myself and my research participants metaphorically was tika (right). Finally, at the very back of the museum, as you look out the vast windows to Wellington harbour, the nine stars of Matariki were displayed. In many parts of the world, Matariki symbolises the beginning of the new year. In many parts of Aotearoa New Zealand, the new year begins with the

appearance of Matariki; in other parts of Aotearoa New Zealand, Puanga (Rigel) symbolises the new year. This contextual ‘setting of the scene’ is done with good reason. As Ngāi Māori reconnect to mātauranga Māori (traditional knowledge systems) and reinvigorate our Indigenous past, contemporary society starts its re-indigenisation. We begin to become more closely attuned to our environment and the tohu (signs) around us. As we move forward and understand our traditional knowledge systems and how our ancestors were guided by the environment in all actions and interactions, we begin to refamiliarise ourselves with our taonga tuku iho (ancestral treasures). We are in a transformative space as a nation and our education system reflects that; it is exciting and long overdue. As a nation, we are taking steps towards decolonisation. The Prime Minister of Aotearoa New Zealand, Jacinda Ardern, announced that an inaugural Matariki public holiday will occur in 2022. Through these actions and celebrations, the ways of our tūpuna (ancestors) are becoming a normalised part of modern-day, mainstream society.

As I started writing this section, my physical location under the articles of Te Tiriti o Waitangi, next to an exhibition that connected me to my ancestors and with a view of Matariki – a symbol of new beginnings and reclamation of Indigenous knowledges – was fitting. I was in the right space and place. I am an Indigenous woman of Aotearoa New Zealand, mother and former kaupapa Māori teacher.

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Ko wai au? Ko au tētahi wahine Māori o tēnei whenua. Ko wai rātou? Ko rātou ngā taonga kua takoha mai o rātou mātauranga?

Who am I? I am an Indigenous woman of this land. Who are they? They are treasured kaiako who have gifted their knowledge, time and pūrākau for us to learn.

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The kaiako involved in this study volunteered their whakaaro (thoughts/ideas) and stories of teaching in Puna Reo Māori early childhood and primary classroom settings. They shared their journey of how their career choices, interests and passions resulted in Māori partial immersion teaching. It was evident through this research process that all participants truly and deeply resonated with Māori values, aims and pedagogies. They viewed teaching and learning in this space as a privilege and have had their own inspirational person or story that has steered their path towards bilingual and bicultural Puna Reo Māori teaching.

#### ***4.1.2 Kaiako pūrākau prelude***

Kāore te kūmara e kōrero mō tōna ake reka.

The kūmara doesn't speak of its own sweetness.

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Before sharing the valuable taonga (treasures) which are the pūrākau of teachers involved in this study, I offer this whakataukī as an underlying theme. In the Ngā Taonga | Findings chapter, kaiako shared their whakapapa, experiences, challenges, inspirations and successes in teaching in a Puna Reo, partial immersion Māori programme. In doing so, they demonstrated a humble nature. Like the whakataukī alludes to, they did not speak of their own sweetness; they showed modesty and humility by not speaking directly or explicitly of their expertise and wisdom.

Many kaiako shared the skills and exceptional nature of their tamariki and colleagues, yet did not feel comfortable speaking about their own pūkenga (specialist skills). The kaiako in this study were leaders; some had years of teaching experience and many are talked of with high regard in their community. They have not necessarily shared this outright in their own pūrākau but from my insider knowledge of the sector, I know the mana many of these educators hold within the field of kaupapa Māori education. Therefore, in sharing authentic pūrākau in their entirety, I remind the reader of my insider stance. The Māori educational community in

Te Waipounamu is small and I know many of these kaiako. I have worked alongside some, some have taught my tamariki and some are my mentors. In order to share kaiako pūrākau and whakamana (empower) their true story, I have interwoven some understandings from my own knowledge and perspective of them intermittently. This is not to take away from their voice; it is to give further depth and context. I recognise that Indigenous women often find it difficult to talk about their pūkenga. Often a sense of whakamā (shyness) prevents them from talking about their accomplishments. I have attempted to do so in a way that the centrality of their authentic pūrākau stays intact whilst preserving their anonymity.

In this section, I explore how kaiako have entered the role of Puna Reo Māori teaching, their incentives for teaching in kaupapa Māori spaces and the unique characteristics of Puna Reo programmes. The research question is answered by the kaiako participants under three main themes: **hautūtanga**: leadership; **te hiringa**: inspiration; and **ngā ahureitanga**: uniqueness.

Hautūtanga illuminates the parts of the pūrākau that refer to advocacy and/or leadership of te reo Māori me ōna tikanga and support of Māori language revitalisation. Te hiringa expands on what or who inspired the kaiako participants to enter Puna Reo, partial immersion Māori teaching. Ngā ahureitanga refers to the unique aspects of each Puna Reo programme. Thus, each kaiako pūrākau of their background and experiences are unique and each partial immersion programme is contextually unique.

#### ***4.1.3 Ngā koha | The gifts shared by the kaiako***

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##### **Te Mana o te Aotūroa, Ngāi Tahu**

Te Mana o te Aotūroa has whakapapa from the south of Te Waipounamu and has ancestral lineage to Ngāi Tahu. She exuded a beautiful, calm wairua as she told her story. She is a mother and weaver. A Resource Teacher of Māori in the Waitaha region commented to me

that Te Mana o te Aotūroa was one of the best junior kaiako he had seen, which speaks to her capabilities as a classroom practitioner. Te Mana o te Aotūroa never commented on her experience and skill, and this comment provided evidence of her high teacher aptitude, manaaki and knowledge. This kaiako has an innate connection to te aotūroa (the natural world), which is reflected in her teaching and connection with the whenua (land) and wai (water). The pseudonym I have given this kaiako is Te Mana o te Aotūroa.

### **Hautūtanga**

Te Mana o te Aotūroa has taught in a number of primary school settings, including kaupapa Māori education and English medium. She is continuing to grow her fluency in te reo Māori and is on a journey of development in terms of immersing herself in te ao Māori and understanding more about her whakapapa. In her teaching position at a dual language, pā wānanga she shared; “There’s so many people there that are amazing; their reo, their waiata, kapa haka ... all of those things that are the real essence of te ao Māori”. She spoke of that environment with a lot of aroha and expressed how it was authentically Māori.

Te Mana o te Aotūroa expressed a love for te reo Māori me ōna tikanga but found that, as an adult learner, it was challenging; “I practise at home in my head and it sounds amazing, and then I get out there to say it and I just lose it and it’s so frustrating”. Like many others, I resonate with this statement. Many adult learners of te reo Māori experience this feeling. Those with whakapapa Māori often impose unfair expectations on themselves about what they ‘should know’, yet government assimilation policies over many generations have left vast language loss and cultural fragmentation.

Te Mana o te Aotūroa said that working alongside colleagues “who were really interested and invested” and shared the same passion for te reo Māori me ōna tikanga supported her personal growth and collective development. She further illustrated that a collective passion for te reo Māori me ōna tikanga by kaiako prompted a flow-on effect; her ākongā and whānau

were becoming increasingly more invested in their own use of te reo Māori. She believed that kotahitanga (unity) in establishing a schoolwide commitment to te reo Māori me ōna tikanga advancement was necessary; “you have to keep revisiting it all the time. [It needs to be] always on top”.

Through working alongside kaiako with a passion to advance kaupapa Māori initiatives, Te Mana o te Aotūroa has bolstered her own confidence to “discuss the ideas of privilege, racism [and] ethics”. She shared that “listening and valuing the voices of those who have lived the experiences can make a difference”.

### **Ngā ahureitanga**

Te Mana o te Aotūroa conveyed some unique and interesting insights. She shared that in the schools she has taught in there was a wide range of Māori language proficiency. Te Mana o te Aotūroa acknowledged the difficulty in finding quality te reo Māori-speaking teachers, explaining that “you [may] get someone that’s an amazing teacher and uplift them in the reo or you [may] get someone with amazing reo and uplift them in teaching”. She originally thought that if you have an experienced kaiako with limited te reo Māori fluency, you could put measures in place to strengthen te reo Māori me ōna tikanga competence. “It feels like you can’t have both, high reo and high teacher quality”. Over time, Te Mana o te Aotūroa had changed her point of view: “If you have a high level of reo, you put things in place to support the teaching. There is so much more in teaching te reo; it is teaching te ao Māori, kaupapa Māori in an authentic, holistic way”. She said that kaiako with reo Māori proficiency and confidence were very sought after and that this skill is unique and deserves appropriate recognition.

The extensive teaching experience of Te Mana o te Aotūroa allowed her to observe and interact with ākonga Māori and their whānau in a variety of settings. She has seen first-hand how being in a space that is inherently Māori is uplifting to one's wairua (spirit): “When you

are in a bilingual, dual language or Kura Kaupapa Māori, [ākonga Māori] just fit and they feel comfortable. Sometimes you see Māori kids in the mainstream and there's not a lot in there for them." She added that ākonga Māori in the mainstream often encounter cultural pressures and expectations because of their whakapapa. Kaiako and other students in mainstream schools/classes assume that a student of Māori ancestry automatically knows how to interact in te ao Māori or how to kōrero Māori, which is an unfair, unrealistic and potentially harmful assumption. "Sometimes they get called on to do karakia and lead waiata. You can't assume. We've got so many people who have not connected or had the opportunity, and people just look at them and expect. That's a double whammy". The 'double whammy' Te Mana o te Aotūroa referred to is the whakamā (shame) associated with not knowing your ancestral language and traditions and then the added shame of being put in a position where that lack of knowledge is on display.

### **Te hiringa**

The kaiako participants were inspired by a range of influential people and places to teach in Māori immersion education and to continue their learning journey of te reo Māori me ōna tikanga. The admiration Te Mana o te Aotūroa had for the tamariki she taught was evident in her voice and the wairua she radiated as we conducted the hui. She expressed a sense of pride and optimism in our future generations and was inspired by their open heart to the Māori world. The enthusiasm extended to emerging kaiako and their willingness to grasp te reo Māori me ōna tikanga.

It is exciting to see young people embracing te ao Māori and having that opportunity. When you hear waiata, and the tamariki [are] running around and kōrero [Māori], they just accept it. It's just normal for them. It's so cool. In our generation, it is hard and frustrating and then you look at what's coming up.

Te Mana o te Aotūroa is a mother of Māori children that have gone through bilingual Māori education. As a mother, teacher and learner of te reo Māori me ōna tikanga she has felt the pressures and struggles of reclaiming her ancestral language and culture, yet she believes

that we “are in safe hands, after a long hard struggle and determination of those who have come before”.

I can now see where and how I can support the kaupapa. This is an ongoing journey for me with many challenges as well as beautiful moments. I feel extremely fortunate and privileged for the opportunities I have had to connect to te ao Māori within my mahi, as this has supported me to explore my own whakapapa and in turn, [has] enriched my professional life.

A whakataukī that sums up the hopes and aspirations of Te Mana o te Aotūroa for our future generations is expressed in: Ka pū te ruha, ka hao te rangatahi. As an old net withers, another is remade. This whakataukī recognises the strengths of our tamariki and mokopuna, and the optimism we have for our uri whakaheke (descendants). It also acknowledges the knowledge and contributions of our past generations, and our tūpuna that have gone before us.

#### **Ngā hua kua puta (new learnings)**

The pūrākau shared by Te Mana o te Aotūroa highlights that te reo Māori me ōna tikanga is an extremely valuable taonga that deserves appropriate recognition. If someone enters the teaching profession or initial teacher education with this highly sought-after knowledge, this needs to be appropriately recognised. Teaching experience, including pedagogical knowledge and curriculum can be learnt in *addition* to and interwoven through, te reo Māori me ōna tikanga. A further learning is that one can reclaim their ancestral knowledges including language, cultural traditions, whakapapa and identity at any age and stage of life. This reflection from the pūrākau of Te Mana o te Aotūroa emphasised that if someone has a passion and heart for te ao Māori, being around others that share the same passion is very important in terms of cultural support, cultural safety and ongoing development. Finally, it was evident that our next generations are our ‘rangatira o āpōpō’ leaders of tomorrow, or even rangatira of the here and now.

## **Manukura Puna Manawa, Ngāi Tahu**

Manukura Puna Manawa has Ngāi Tahu whakapapa and ancestral links to both the Wairarapa and Arowhenua. She is a mother and leader. Manukura Puna Manawa is an experienced kaiako, currently leading a bilingual Māori programme in a year 1-9 unit in an English medium school. Manukura, as a part of this kaiako pseudonym, exemplifies her leadership role. Puna manawa refers to a spring of water arising from underground. The metaphor within this part of her title expresses the passion and heart this kaiako has for ākonga, whānau and community thriving similarly to a puna springing forth.

### **Te hiringa**

The reason Manukura Puna Manawa took on a leadership role in her current Puna Reo Māori programme emerged from community need. The bilingual unit was expanding and Manukura Puna Manawa with her extensive experience and big ngākau (heart) took up the challenge. The impetus to work in a partial immersion Māori environment and support community aspirations transpired from a long and extensive teaching background. Manukura Puna Manawa taught in Tāmaki Makau Rau in a South Auckland bilingual classroom before moving south to the Wairarapa. She has also worked at the Ministry of Education and in a professional development role for a university where she taught pāngarau (mathematics) for a number of years. More recently, Manukura Puna Manawa worked at a Kura Kaupapa Māori which her son attended and later supported the leadership in a pā wānanga dual language programme. After these teaching experiences she moved into her current role, leading a multi-level bilingual unit encompassing both primary- and secondary-age groups situated in an English medium school.

### **Hautūtanga**

Here, aspects of the pūrākau pertaining to leadership or advocacy for te reo Māori me ōna tikanga are shared. The respect and adoration Manukura Puna Manawa expressed for the

current bilingual programme she is leading, including the ākonga, their whānau and staff, was evident. She noted that within the bilingual unit, whānau were “very engaged” and connected to the programme, with “90 percent plus engagement”. She further revealed that whānau are “not so engaged in the wider kura” (the English medium side of the school). Manakura Puna Manawa shared that the puna Māori unit promotes language revitalisation and whānau connection through “reo classes”. Through this intergenerational development of te reo Māori me ōna tikanga, relationships are strengthened and language, culture and identity are enhanced. These classes are important because “most whānau come in with little or no reo”.

Manakura Puna Manawa leads her current partial immersion unit in a relatively new school in Waitaha. The programme sits within a wider English medium setting with a strong localised cultural narrative that underpins the schoolwide curriculum. Manakura Puna Manawa explained that reo fluency is not the main objective in the Puna Reo programme: “[It] isn’t about fluency in reo; it’s about tū kaha ki te ao [to] stand confidently in culture, language and identity ... learning through pūrākau Māori, local cultural narratives of the area”.

### **Ngā ahureitanga**

Manakura Puna Manawa shared about the importance of kaiāwhina (helpers/teacher aides) in partial immersion Māori programmes. She spoke highly of the kaiako and kaiāwhina in her Puna Reo programme. Kaiāwhina and kaiārahi i te reo (te reo Māori specialists) are often employed in Māori medium settings to support te reo Māori development. These support staff roles aid te reo Māori me ōna tikanga advancement for ākonga and others. They promote pastoral care and provide other learning supports. Many partial immersion Māori programmes nationally have skilled kaiāwhina and kaiārahi i te reo that take on many of the roles and tasks of a qualified kaiako.

Manakura Puna Manawa also highlighted the importance of establishing and maintaining strong links with the local hāpori for the sustainability of the Puna Reo programme.

She noted that “community engagement has been a strong focus” for them “and building relationships with local stalwarts” has been necessary. Manakura Puna Manawa explained that “many relationships have been reinstated and we are on the right path”. The establishment of the kura that Manakura Puna Manawa works in has arisen post-earthquakes in Canterbury, following the closure of many Canterbury schools. Manakura Puna Manawa emphasised the importance of regular and authentic engagement with mana whenua (people, iwi/hapū that hold authority over the land). She stated that connections with mana whenua were strong and the next step was to begin authentic engagement with mātāwaka (Māori groups from various tribal entities that come from outside of the local iwi). Manakura Puna Manawa explained that “more than 50 percent of enrolments at her kura were ākonga Māori” and a large percentage were ngā mātāwaka. She demonstrated a genuine desire to strengthen relationships with whānau Māori of various iwi. This is an important facet of her pūrākau because it speaks to her depth of understanding of kaupapa Māori pedagogies and histories and her desire for thriving Māori communities.

Manakura Puna Manawa shared that there were many positive initiatives to grow place-based knowledges and embed the marau-ā-kura (localised curriculum) in the Puna Reo programme. She mentioned that they were often out and about in the school vans in the local community and environment, which is an integral part of the learning. The passion Manakura Puna Manawa has for her bilingual unit, kura and hāpori (community) was very evident; she spoke with aroha and pride about her school community. “This will be the last place I teach. I love it. I love (Puna Reo). I love the kaupapa. I love the ākonga and whānau”.

Manakura Puna Manawa is of mana whenua status and has ancestral links to the place where she teaches and leads; she has a big heart for the kaupapa and all involved. I offer this whakataukī to conclude the narrative shared by Manakura Puna Manawa: He oranga ngākau, he pikinga waiora. Positive feelings in your heart will raise your sense of self-worth. Manakura

Puna Manawa demonstrated genuine heart when speaking of her current role and her past positions. She had taken on roles that benefit Māori communities and support tamariki Māori to achieve as Māori. As she shared her kōrero, a positive wairua flowed; it was authentic and based on the collective good of others.

### **Ngā hua kua puta**

The pūrākau shared by Manakura Puna Manawa highlighted that acts of service are highly visible in Māori teaching and learning settings, where a sense of ‘giving back’ to the community is prioritised. She asserted that the local and historical knowledge that kaumātua and kuia hold is a very important part of the curriculum in Māori immersion spaces but even more important is the relationship and connection we have with our elders and Māori community leaders. Lastly, Manakura Puna Manawa expressed that a close relationship with mana whenua is imperative as it is the stories of place and people that link us to the environment. It is those that hold the territorial authority over the land that keep safe the stories of the past and, therefore, the knowledge for the future.

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### **Kaihautū Aagalofa, Hāmoa**

Kaihautū Aagalofa has Samoan whakapapa, She has been working in Māori early childhood education for a number of years and began as a Kōhanga Reo teacher. Kaihautū Aagalofa is the kaihautū (manager) and leader of two Māori immersion early childhood centres. I have given her this pseudonym to emphasise her leadership capabilities and her Samoan ancestry. Aagalofa pertains to loving actions; she guides with mana and alofa towards others.

### **Te hiringa**

Kaihautū Aagalofa ia a wife, mother and grandmother. Her husband is Māori and they have tamariki and mokopuna. She has strong links within Māori communities and has been advancing kaupapa Māori initiatives and supporting tamariki Māori and their whānau for

decades. Kaihautū Aagalofa began her teaching career when her own tamariki were young and attended Kōhanga Reo. She recalls that in the early 1990s, many Kōhanga Reo in the Waitaha region were just being established. Like many Māori educational settings, much of the organisation and setting up was driven by whānau without government or other support. She said that “It was still relatively new and whānau were left to their own. It was dependent on what whānau were there and what knowledge they had. It was all about te reo and tikanga Māori. It wasn’t so much about child development.”

Kaihautū Aagalofa started as a parent helper at the Kōhanga Reo her children attended and was later offered a job as a kaiako. She explained that she had limitations initially in terms of her own reo proficiency: “I spent two years not talking because I didn’t have enough reo, they put me on the babies”. Kaihautū Aagalofa started teacher training while working in the Kōhanga Reo and recalled having to alter college assignments because the assessments did not fit the Kōhanga Reo kaupapa Māori context: “When they were asking for reflections, I couldn’t do them. It was subtle but it was enough that it didn’t gel. I was interpreting what they [the teacher training college] wanted”.

Whilst training, Kaihautū Aagalofa started to learn more about early childhood development, which “opened her brain to wonderful philosophies”. She explained that she loved the kaupapa of Kōhanga Reo, but with new understandings pertaining to child development, she wanted more than merely te reo Māori me ōna tikanga. Kaihautū Aagalofa saw a need and desire for a different kaupapa Māori early learning option; something that offered more than Kōhanga Reo did at the time. Kaihautū Aagalofa and her husband were in a kapa haka group. Most in the group were having children and wanted early childhood education that was Māori centred but not necessarily the Kōhanga Reo experience. Kaihautū Aagalofa, along with a good friend in the kapa haka group, proceeded to seek funding and start their own

early childhood Māori immersion centre. The centre started off very humbly with a small number of kaiako and tamariki: “We only had three [kaiako] to start off with and parent help”.

### **Ngā ahureitanga**

Ngā ahureitanga are the parts of pūrākau that were unique to the story told by Kaihautū Aagalofa. In the pūrākau, she shared that whānau in Waitaha were searching for a kaupapa Māori based early childhood option. They wanted high functioning early childhood education that normalised te reo Māori me ōna tikanga that also prioritised holistic childhood development and wellbeing. At the time, the only kaupapa Māori early childhood option in Canterbury was Kōhanga Reo but many whānau “had the same mindset; there was more to it”. Whānau wanted high quality early childhood education that promoted quality developmental pedagogies from a specifically kaupapa Māori lens. The Ministry of Education explained that “it would take two years” but due to the need in the community and desire for a Māori early childcare option, “it was built and up and running in six months”.

Kaihautū Aagalofa explained that the immersion centre steadily grew in numbers. It “started with ten kids” and now there are two immersion centres. Kaihautū Aagalofa explained that, as the centre continued to grow and new whānau enrolled, her role evolved. Her leadership capacity grew organically; she shared that she had not “been in that kind of leadership position before”.

As a leader, Kaihautū Aagalofa ensures her staff are taken care of and that their hauora is looked after. Unlike the compulsory sector, kaiako in early childhood education in Aotearoa New Zealand can enter the profession unqualified. Kaihautū Aagalofa has supported kaiako to gain their teaching qualification on the job, by providing study days and paying relief teacher costs. The holistic nature of care in the Māori immersion centres is there for the tamariki and the staff equally. She shared this statement about her kaiako: “when you’ve got a lot of mums with kids and lives outside of study and work, you don’t want them to burn out”. The notion

of Māori thriving encompassed the whole centre community, including the tamariki and their whānau, kaiako and kaimahi (other workers).

### **Hautūtanga**

Kaihautū Agaalofo began as a Kōhanga Reo teacher in the same centre as her own tamariki. She went on to establish a Māori immersion centre with her whānau and peers due to a need and a desire. Now, two decades later, there are two Māori immersion early childhood centres and the original centre recently celebrated its 20th anniversary. Many tamariki and their whānau have benefited from learning te reo Māori me ōna tikanga and reconnecting to language, culture and identity through these early learning centres. Kaihautū Agaalofo commented that she aims to have whānau on the kaupapa but does not want to ‘force’ te reo Māori me ōna tikanga on people. She explained; “we normalise it for them, rather than make it the be all and end all, or even worse, a tokenistic thing”.

There is ongoing and contextual professional kaiako development in te reo Māori, tikanga Māori and mātauranga Māori, and all kaiako are on their own learning journey to progress their reo fluency and understandings of te ao Māori. Whānau connected to the centres have a range of proficiency levels in te reo Māori, which Kaihautū Agaalofo described as “pockets where people can speak in te reo”. She clarified that it is “more about making them [whānau] aware that this is a solid language, used in conversation, and that it’s normal”. Kaihautū Agaalofo stated that her centres “push for immersion”. She noted that they “couldn’t be [labelled as] bilingual because as soon as you are bilingual, you’re going to get more English spoken than Māori.” She emphasised that her kaiako and whānau, regardless of their level of proficiency, were “always striving for more reo”. Kaihautū Agaalofo explained that Puna Reo, partial immersion programmes may be perceived lesser but they are still Māori in essence and contribute to beneficial outcomes for Māori: “It’s still Māori, just not as intense, but it’s still Māori”.

I share this Samoan whakataukī to sum up the pūrākau of Kaihautū Aagalofa: O le ala i le pule o le tautua. Tautua is the notion that in order to lead, one must serve. Throughout the career of Kaihautū Aagalofa, a strong sense of service, supporting the collective good, alofa and wellbeing of others have been at the forefront. Through the leadership of Kaihautū Aagalofa (alongside others), many adults have been nurtured and supported to become skilled, qualified kaiako and many tamariki have blossomed as strong, confident tamariki Māori with a passion for te reo Māori me ōna tikanga.

### **Ngā hua kua puta**

The pūrākau of Kaihautū Aagalofa highlighted that kaupapa Māori initiatives led by community and whānau can and do thrive with perseverance and dedication. Her story illuminated that the wellbeing of kaiako and kaimahi is as important as the hauora of the tamariki; it is about the whole whānau flourishing. Kaihautū Aagalofa demonstrated a style of leadership that prioritised service and the empowerment of others in their ongoing professional and personal development. A further interesting part of the pūrākau Kaihautū Aagalofa presented was that while high proficiency and knowledge of te reo Māori, tikanga Māori and mātauranga Māori are very important in kaupapa Māori education, sound child development knowledge and other skills are also necessary. It is not merely reo alone.

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### **Ko te Reo Kia Rere**

Ko te Reo Kia Rere is now living and working outside of Te Waipounamu but has taught in Māori immersion early childhood education programmes. She has a ngākau Māori (Māori heart) although her own whakapapa is not of Māori ancestry. Ko te Reo Kia Rere has a passion for te reo Māori me ōna tikanga, speaks in Kāi Tahu mita (dialect) and has a wealth of teaching experience with kōhungahunga (infants, toddlers). She is a mother and advocate for te reo Māori me ōna tikanga revitalisation and empowering place-based pūrākau. Ko te Reo

Kia Rere is the pseudonym given to this kaiako participant due to her passion for speaking, teaching and inspiring the use of te reo Māori in others.

### **Te hiringa**

Ko te Reo Kia Rere has strong te reo Māori fluency and confidence. She did not make this assertion herself; humbleness and humility are strong characteristics of this kaiako and the wider participant cohort. This is my judgement in listening to her in the kanohi ki te kanohi hui and wānanga. Ko te Reo Kia Rere has been inspired by many champions and staunch advocates for te reo Māori me ōna tikanga, including as Hana O'Regan, the late rangatira Amster Reedy and late māreikura Rose Pere. These mātanga o te reo (experts in te reo Māori) and mātauranga Māori inspired her personally and professionally.

Ko te Reo Kia Rere taught in a Puna Reo rua Māori early childhood facility in Waitaha for a number of years and was mentored by Ngāi Tahu te reo Māori advocates Hana O'Regan and Charisma Rangipunga. Ko te Reo Kia Rere no longer lives in Te Waipounamu but maintains her strong Kāi Tahu dialect and acknowledges that at times those not conversant in the Kāi Tahu mita struggle to understand her vernacular. Her impetus to learn and develop te reo Māori me ōna tikanga was strongly inspired by Kāi Tahu speakers and this driving force is embodied in her natural use of Kāi Tahu dialect today. She explained that she tries not to confuse whānau in her North Island Puna Reo who are continuing to develop their proficiency and are “struggling with the reo”. Therefore, she does not write newsletters home to whānau with the Kāi Tahu dialect but rather supports the tribal nuances, such as the use of the ‘k’ instead of ‘ng’ in spoken reo.

### **Hautūtanga**

Ko te Reo Kia Rere is up-front about her non-Māori whakapapa, explaining that she has had years of being involved in kaupapa Māori but doesn't want to raise suspicion or confusion for others that she is Māori. Consequently, she states her positionality as non-Māori

from the outset in her pepeha (geographical, geological links). Non-Māori teaching and advocating for kaupapa Māori is not unusual in partial immersion Māori programmes.

Ko te Reo Kia Rere talked about the importance of tūrangawaewae (connection to place/homeland) in her role as an educator. She explained that many of the tamariki in her Puna Reo have Māori ancestry from across Aotearoa New Zealand and many do not have links to the whenua in which they are learning. She helped to create opportunities to connect to the takiwā (environment) and whenua in which they are learning and to connect to their own pepeha, ancestry and history. She explained that, if whānau “do return to their tūrangawaewae, [to] which some of them have never been, or their parents have never been ... they [still] understand their pepeha. It’s words that have relevance to their tīpuna; they know their maunga”. Ko te Reo Kia Rere spoke of the importance of connecting to the whenua in which they stand and learn, as well as their own tūrangawaewae through whakapapa, regardless of whether the tamariki themselves or even their whānau have been there. She expressed the importance of connectivity in terms of self-identity.

She explained that many of the whānau in her centre have spent many generations living away from their tūrangawaewae and their sense of cultural connection is different. For many of their whānau, it is a space to learn and reconnect to language, culture and identity. Ko te Reo Kia Rere clarified that “the place that they do stand most strongly, where they have their feet absolutely rooted in the ground, is this place here”. This speaks to the strong whakawhanaungatanga and sense of belonging that has been created in the Puna Reo space.

Whānau from a variety of cultural backgrounds enrol in partial immersion early childhood and primary settings, although a large proportion are whānau Māori. Some whānau Māori enter with a strong connection to their Māori culture, and some are looking for reconnection with their ancestral language and culture. Ko te Reo Kia Rere explained that many of the whānau in her Puna Reo have disengaged with te reo Māori and have made a conscious

choice to begin to re-engage. Ko te Reo Kia Rere and her staff implemented a strategy to immerse tamariki in hearing te reo Māori daily; to normalise and prioritise the language. She describes this as “so much Māori that they don’t think in English, just Māori”. Ko te Reo Kia Rere shared that the majority of the tamariki she taught were of whakapapa Māori, with the majority having only one Māori parent. She reiterated that there was “a lot of loss of reo” within whānau in her Puna Reo but there were some whānau who spoke “fluently at home i ngā wā katoa (all of the time)”. This is common in many Māori immersion spaces.

### **Ngā ahureitanga**

Ko te Reo Kia Rere mentioned that pēpi under two were exposed to a lot of te reo Māori in the centre and their understanding was evident. However, when they got older, their choice of language changed. She explained that the level of fluency of kaiako teaching the over two-year-olds was high and their exposure to te reo Māori was also high, but the tamariki decided to use English.

When they transition from pēpi to over two-year olds ... they would suddenly start to turn their reo to Pākehā. My theory is [that] tamariki at between 18 months and two and a half years [is] when they’re starting to become more focused on people around them. They start off in that bubble of ‘everything’s about me’ ... then they go through the stage of ‘everything comes to me because I need it’, when they’re most dependent, to when they start to work alongside other tamariki. They’re not necessarily having kōrero with them. They might be learning through working alongside but they’re not actually interacting. It’s almost like an awakening. They suddenly go, ‘there’s a whole world out there and there are little people like me and I want this and I enjoy it’. That’s about the time they tend to look outside of themselves but not to adults anymore”.

Ko te Reo Kia Rere shared that tamariki “could be speaking loads of Māori, more than English to their kaiako and to each other and then they just suddenly get to this point where what they see on TV and out in the street don’t match”. She further reflected on research pertaining to peers being a major influence on tamariki language choice. “I remember Hana [O’Regan] talking about research that says the most influence over whatever reo was spoken was from peers; it wasn’t what was spoken in the home”. Bilingual Māori settings encourage

whānau to support te reo Māori me ōna tikanga Māori being normalised in the home alongside the Puna Reo programme. Ko te Reo Kia expressed her excitement when ākonga made a *choice* to speak te reo Māori. “When they choose to reply in Māori to their peers, that’s a really, really big deal”.

Ko te Reo Kia Rere described her pride in her team in her Puna Reo and how far they’ve developed their kaupapa Māori programme. She also spoke of the perception that Puna Reo or partial immersion programmes are deemed lesser in the Māori education sector. “People think it’s a watered-down version and they don’t understand that the outcomes can be amazing and beneficial, even though you are using some English in your curriculum”.

In concluding the pūrākau of Ko te Reo Kia Rere, I offer this whakatauākī, coined by Hastings Tipa of Kāi Tahu. The whakatauākī is: He mahi kai takata, he mahi kai hōaka. The literal interpretation is ‘It is work that consumes people, as greenstone consumes sandstone’. This refers to the notion that anything worthwhile takes time and sacrifice. The mahi Ko te Reo Kia Rere has undertaken is founded on her passion for te reo Māori me ōna tikanga, dedication to kaupapa Māori initiatives and desire to support whānau Māori to reconnect. She was inspired by advocates of te reo Māori that have driven her desire to aid language revitalisation for tamariki and their whānau. The whakatauākī is a Kāi Tahu proverb, which is appropriate due to the commitment to language revitalisation and Kāi Tahu mita that Ko te Reo Kia Rere has maintained over many years. I acknowledge her valuable and lengthy contributions to championing te reo Māori me ōna tikanga, particularly as non-Māori.

### **Ngā hua kua puta**

This pūrākau has exemplified that anyone (Māori and non-Māori) can possess a genuine love for te reo Māori ōna tikanga and can be inspired by the heart, mind and spirit of te reo Māori champions and leaders. A further learning through this pūrākau is that place-based knowledge is important in Puna Reo, including the history of the whenua, iwi stories and

pūrākau of tūpuna. Just as important is knowing how to integrate these pūrākau into teaching and learning for tamariki and their whānau to build a sense of belonging and connection. A final learning that emerged from this story that links to the statement above is that many whānau enter Māori educational settings with little knowledge of te reo Māori and tikanga Māori. Some also enter with little knowledge of their own whakapapa and it is important to support whānau to continue their journey to understand their geological and genealogical origins and connections.

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### **Māreikura i te ao, Ngāi Tahu**

Māreikura i te ao is a mother of three tamariki. She is an experienced kaiako and has taught in a number of contexts nationally and internationally. Māreikura i te ao is of Ngāi Tahu whakapapa. She has taught in Māori medium bilingual programmes as a relieving teacher and a daily classroom teacher. Her husband is also studying to be a kaiako. Māreikura i te ao is a dedicated mother, business owner and teacher. She radiated a vibrant, enthusiastic but humble demeanour as she shared her pūrākau. Māreikura i te ao is given this name to highlight her vast teaching experiences, including those in overseas classrooms.

### **Te hiringa**

Māreikura i te ao has taught for more than twelve years. She has taught in different partial immersion Māori classrooms in Waitaha, and English medium contexts in Aotearoa New Zealand and overseas. Māreikura i te ao and her husband returned to Aotearoa New Zealand to be with family and to progress their learning of “te reo Māori and all things Māori”. The initial schools her children attended were international schools. Māreikura i te ao explained that returning home allowed her to truly “value family time and what is really important”.

Māreikura i te ao described some of the differences she experienced teaching overseas compared with Aotearoa New Zealand. In her international teaching there were smaller class

sizes and she had more family time with her husband and children outside of teaching hours. Māreikura i te ao explained that, in her view, teaching overseas was more about quality of practice and pedagogy rather than daily pastoral care of the tamariki. She asserted that “New Zealand teachers are overworked”. The perception Māreikura i te ao shared of teaching overseas compared with Aotearoa New Zealand was that overseas she was the teacher: “My job was to teach and that was my primary role. Here, a lot of teachers have more of a nurturing nature, which is great, but they do a lot more”.

### **Hautūtanga**

Māreikura i te ao taught at a bilingual, bicultural school across the road from the local marae. She had returned to her hau kāinga (home place) but was not confident and competent in te ao Māori as tangata whenua. She described the experience as “remarkable looking, listening, and hearing the children just kōrero Māori like it was second nature. I’ll never forget that and their knowledge; it was normal”.

### **Ngā ahureitanga**

Māreikura i te ao mentioned that it is problematic when other people assume you understand te reo Māori and can converse in te reo Māori because you look Māori or have whakapapa Māori. She then shared some anecdotes about how these types of assumptions were commonplace for her and frustrated her. Māreikura i te ao joked that she should wear a t-shirt stating, ‘I do not speak Māori’. It can be upsetting for those that are learning their ancestral language to continually explain that they ‘don’t know’ or that they are learning. Many feel a level of shame; others feel a level of trauma. Her view was that “looking Māori but not knowing Māori ... there was judgment made without knowing anything about myself. That’s hard”.

Learning te reo Māori is a lifelong journey. For Māori learning their own ancestral traditions and language, there are several challenges and barriers that stem from colonisation and assimilation. Māreikura i te ao shared that for adult learners of Māori ancestry, some may

feel it's too late to learn. Māreikura i te ao is on her own journey of te reo Māori me ōna tikanga development. She explained that one of her earliest teaching and learning experiences was in a bilingual classroom where she was inspired and supported by a highly regarded Māori teacher, matatau i te reo (with high proficiency in te reo Māori), Matua Ruawhiti Pokaia. Māreikura i te ao explained that it was empowering having Māori colleagues work alongside you: "Being Māori, working with Māori, that makes a difference".

Māreikura i te ao offered advice for kaiako who are thinking about working in a Puna Reo programme; you need to enter with an open mind, ensure you have some proficiency in te reo Māori from the outset and be prepared to learn quickly. She also commented on the importance of coming together to share in food; a time and place to share in kai and whakawhanaungatanga (building closer connections) is where learn. Māreikura i te ao suggested that those entering bilingual Māori teaching should "learn from someone that knows more and listen. Listen to the older people. Latch on to the oldest kaumātua and stick with them".

Māreikura i te ao returned to teach in a school in Waitaha in the community she grew up in. The former high school she attended has been closed down and primary schools in the area have been replaced with a full composite school where she currently teaches. Māreikura i te ao shared her admiration for the teaching staff in the bilingual unit: "the teachers are passionate. They just love the kids". Māreikura i te ao explained that only she and one other teacher grew up in the community where they now teach, with most coming from all around Aotearoa New Zealand. She spoke about the significance of being emotionally connected to the place in which you teach. She has memories and experiences that tie her to the takiwā and she understands the community.

In concluding the pūrākau of Māreikura i te ao, I share this whakataukī: Hokia ki ō maunga kia purea ai koe e ngā hau a Tāwhirimātea. Return to your mountains so that you can

be cleansed by the winds of Tāwhirimātea. It was important for Māreikura i te ao to return to Aotearoa New Zealand to raise her tamariki and reclaim her ancestral language and culture. She has returned to bilingual Māori teaching and even returned to teach in a school in the hapori (community) she was educated in herself. This whakataukī encourages one to return to their ancestral mountains, lands and waters. This Kāi Tahu kaiako has returned to teach on her ancestral whenua and strengthen her reo alongside her tamariki and in doing so, her wairua will be nourished underneath the maunga tapu, Aoraki.

### **Ngā hua kua puta**

One of the learnings from this pūrākau is that Puna Reo teachers often enter the bilingual space with a range of teaching experiences; some in English medium, some in Māori medium and some with overseas teaching experiences. A further learning from Māreikura i te ao is that many kaiako Māori who enter Māori educational programmes, particularly partial immersion, are still developing or reclaiming their reo and knowledge of tikanga. This can be challenging and can come with unrealistic expectations and/or inaccurate assumptions. A final unique learning from this pūrākau is that an authentic connection and historical understanding of the community in which you teach is important and can build a different love, passion and familiarisation with the kura and its people.

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### **Faiākoga Alofa, Tokelau**

Faiākoga Alofa is of Tokelauan whakapapa. She is a mother and experienced kaiako. Faiākoga Alofa graduated nearly twenty years ago and has taught in secondary and primary schools in English and Māori medium. Faiākoga Alofa is given this pseudonym to highlight her Tokelauan ancestry; it means the ‘compassionate teacher’.

### **Te hiringa**

Faiākoga Alofa was the head of the Māori language programme in an English medium area school in Aotearoa New Zealand before teaching in a Puna Reo partial immersion Māori programme. She later completed the Hōaka Pounamu Māori Bilingual and Immersion Teaching Endorsement. Faiākoga Alofa felt a pull to learn and teach te reo Māori me ōna tikanga as a way to connect to her Polynesian whakapapa. She explained that she cannot speak her mother tongue: “the older I get, the sadder I feel about it. I felt like that wasn't a path that I could go down, whereas reo Māori journey was”.

Faiākoga Alofa revealed that she aspired to learn te reo Māori in her high school years, but it wasn't until she conducted Hōaka Pounamu and went on to teach in kaupapa Māori settings that her reo Māori competency progressed greatly. She spoke highly of the reo Māori lecturers she encountered in Hōaka Pounamu that encouraged and supported her language journey. Faiākoga Alofa defined her time on the programme as probably the hardest year of her life. She was strongly inspired by the kaiako on the programme, describing them as amazing, incredible and knowledgeable.

### **Hautūtanga**

When Faiākoga Alofa left teaching rangatahi (youth) in the area school and moved to junior partial immersion teaching, the transformation was stark. She spoke about her pedagogical knowledge taking a backseat to accommodate te reo Māori growth: “I felt like my reo blossomed but all the other teaching stuff kind of floundered for a couple of years while I tried to find my feet”.

Faiākoga Alofa learnt a lot of the daily ins and outs of bilingual teaching on the job and with the support of her local Resource Teacher of Māori (RTM). Faiākoga Alofa expressed gratitude and admiration of the RTM's regular and contextual guidance. She did not fully comprehend the significantly high level of te reo Māori delivery and explicit teaching that would occur in Puna Reo. She explained; “I didn't think we'd actually teach Māori. I thought

we'd sprinkle it here and there. But that's not the case, not sprinkling, you're trying to pour it everywhere".

### **Ngā ahureitanga**

Due to the multi-level nature of bilingual teaching and the values and mātāpono (principles) that are embedded in it, there is a strong sense of family connection. Many bilingual classrooms or units sit within a wider English medium school. Faiākoga Alofa shared that the wairua (feeling) in her bilingual classroom is different from that of the wider mainstream school.

It's a sense of belonging, a whānau. ... The manaakitanga and the aroha. It's a feeling that isn't the same in a mainstream class. We take care of one another. The tamariki are like siblings with all the love and hate that can bring.

Māori values are enacted and explicitly taught in Puna Reo spaces as part and parcel of the daily running of a partial immersion setting. Faiākoga Alofa described how important it was to establish and maintain strong connections and a sense of belonging. She compared the relationships in her Puna Reo with the English medium side of the school as "more whanaungatanga. Learning still happens. It happens organically alongside the whanaungatanga. It's a connection, a feeling of being home."

Faiākoga Alofa spoke with admiration for her tamariki and whānau. It was clear that there was genuine aroha and a family-like connection between them. She spoke of the "jokes you can have, jokes that no one else would get" in the Puna Reo. The humour and fun that occur naturally is something that wouldn't necessarily be understood or accepted in the same way in the English medium part of the school. Faiākoga Alofa shared that it is "those things. That when the kids look at you, you know they get you. Those moments that just seem cooler in reo Māori".

Faiākoga Alofa explained that kaiako in English medium often fail to understand the distinct nature of Māori educational spaces and the ākongā within them. She said that the

tamariki she teaches show loyalty to her and each other. She had a sense from kaiako in the wider English medium side of the school that the bilingual kids were the ones with “behavioural issues”. For kaiako that transition from mainstream to kaupapa Māori schooling, it takes time to accustom oneself. Faiākoga Alofa described a “light bulb moment” when she could “live and breathe” the unique nature of Māori education. “I notice now when I go in to visit the mainstream or when I think back to mainstream that you can't get it until you're in it”. The whānau-style atmosphere that is cultivated in Puna Reo Māori spaces cannot be compared with English medium settings. Faiākoga Alofa highlighted the significance of relationships in bilingual spaces; “they're stronger ... we're more like a family. I love that other people can recognise that we're a family”. She shared that kaiako outside of the bilingual unit commented on the closeness and strong bonds in the Puna Reo space.

Despite Faiākoga Alofa commenting on how some kaiako in the English medium side of the school wrongly perceive the ākongā in the Puna Reo in terms of negative behaviours, she did express how special and unique they were. Her pride was evident: “We are pretty special, you know. We get called on to do kapa haka. We get invited to special events and you can see they're (the ākongā are) really proud”.

There is often a desire from the community that both English language and te reo Māori are catered for equally in bilingual programmes. These dual expectations can create extreme workload pressures. These pressures and whānau expectations are not well understood outside the bilingual Māori space and Faiākoga Alofa expressed strongly that “fitting everything in is really tough”. She shared that when she tries to “explain it to mainstream friends, they don't understand. They try and appreciate it but they don't get it. There is so much more because there's a whole other language in there”. Faiākoga Alofa explained the challenge in maintaining schoolwide goals, including the DMIC<sup>2</sup> programme, the Better Start Literacy programme and

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<sup>2</sup> DMIC- Developing Mathematical Inquiry Communities

other whole-school initiatives. Yet, in bilingual classrooms, there is strengthened te reo Māori delivery, teaching and enacting tikanga Māori, and mātauranga Māori embedded throughout teaching and learning. Therefore, there are greater workload pressures and increased expectations of what tamariki should achieve, with much more being jam packed into the programme.

We're expected to lift achievement in literacy and numeracy through some very vigorous programmes. Build confident tamariki who can stand at any time to mihi to an audience, teach grammar points as well as te ao Māori, and kōrero Māori for at least 50 percent of the day! It's exhausting, but I can't really imagine myself doing it any other way.

Despite workload pressures, responsibilities and challenges, Faiākoga Alofa held fast to the positive traits of kaupapa Māori bilingual teaching. Her adoration of her tamariki was evident, explaining that “they're just amazing” and that she feels closer to them every year. In Puna Reo spaces, teaching a multi-level room is normal. Therefore, teaching the same child for a number of years is usual. Some kaiako can teach tamariki from year 1 to year 6. This enables building a lasting and strong relationship with whānau and siblings. Faiākoga Alofa explained that she will have some tamariki for three years and that “every year, they become the tuakana. They get to walk a little bit taller and take care of the teina”. She thinks that this is an aspect of leadership that the ākonga love. The connection between the kaiako and ākonga, and between the kaiako and whānau can be very strong. Many kaiako have their tamariki for a number of years and then go on to teach their younger siblings. These kaiako become loyal and strong advocates for their ākonga and whānau. Faiākoga Alofa described how she perceived her role:

At the end of the day, my tamariki are going to leave for high school and go onto a predominantly English-speaking society. My role is to prepare them for that. They need to be numerate and literate in their first reo. But ... in saying that, my role is to ignite a passion for all things Māori and to ground them with confidence and pride in themselves as tamariki Māori.

Faiākoga Alofa noted that her views about the needs of her tamariki have changed over time. She said that “two years ago, I would have strongly maintained that English needed to be

at the forefront”. Her priorities in teaching and aspirations for her ākonga and their whānau have now changed: “I used to panic much more about the mainstream curriculum that needed to be covered. Now I say nope – kia kaha te reo Māori!! That's us first and foremost!” Faiākoga Alofa is comfortable and confident in her Māori immersion teaching and learning space. Her knowledge and connection to Puna Reo has advanced, and as she has developed, her ideas about te reo Māori revitalisation and empowerment through strong cultural identity have grown.

In concluding the pūrākau of Faiākoga Alofa, I share this Tokelauan whakataukī: Tōtō hau tokiga nei, auā na tupulaga e fāi mai. The meaning of this proverb is ‘plant a seed today for our future generations’. Tēnei te mihi atu ki a Faiākoga Alofa. I am very grateful to Faiākoga Alofa, she has planted a seed and love for te reo Māori me ōna tikanga in many tamariki Māori, yet does not have whakapapa Māori herself. A seed also lies within Faiākoga Alofa. She has developed her understandings of the Indigenous language, culture and people in Aotearoa New Zealand and in doing so, has opened a door to learning her own native tongue, gagana Tokelau.

### **Ngā hua kua puta**

The impetus for kaiako working in Māori medium programmes often stems from ancestry, people or place. Many kaiako of Pasifika whakapapa resonate with Māori teaching and learning spaces and evidently teach in them due to a close connection between their own culture and language from Te Moana Nui a Kiwa (Pacific Ocean/ Islands) and that of te reo Māori me ōna tikanga. A further learning from this pūrākau was that the workload in Puna Reo programmes is immense. Many teachers and leaders in English medium classrooms, including those in the same school, do not fully understand the intensity of workload and cultural obligations in bilingual Māori contexts. Faiākoga Alofa talked proudly of the very close-knit, family-style connection between kaiako and ākonga and between ākonga in Māori immersion

teaching and learning programmes, which is often incomparable in English medium. A final learning that is replicated in many bilingual programmes and other Māori medium settings is that ākongā in these spaces are deemed the ākongā with behavioural problems by those that sit outside of the bilingual unit/programme. Yet these are the same ākongā called on for a number of cultural obligations and tasks; to lead waiata, haka, karakia and other cultural taonga.

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### **Reo Māori ki te Manawa**

Reo Māori ki te Manawa is a mother and experienced kaiako. She does not have whakapapa Māori. She has a love for te reo Māori me ōna tikanga. She was inspired by different Māori elders in her own schooling and early career, who were native speakers of te reo Māori. Reo Māori ki te Manawa has worked in a number of schools across Aotearoa New Zealand in Māori immersion and English medium. She has also taught in London, including significant experiences in English as a Second Language teaching.

### **Te hiringa**

Reo Māori ki te Manawa was fortunate to experience te reo Māori me ōna tikanga in her schooling as a young girl, when Māori language and culture wasn't highly prevalent in our compulsory education system. She described her own schooling as a kōtiro (girl); as a space "that acknowledged and loved te reo." Reo Māori ki te Manawa recalled a māmā who came into the kura to teach te reo Māori and kapa haka: "She always explained it and made it contextualised". Due to the experience Reo Māori ki te Manawa had in regards to te reo Māori me ōna tikanga being normalised and promoted in her schooling, she grew to love the language. Reo Māori ki te Manawa learnt basic te reo Māori at teachers training college and noticed that many of the teacher trainees were whakamā but she felt confident and could pronounce te reo Māori correctly due to her kapa haka and reo Māori experiences as a child. "It's kind of always been part of my life and around me. I just loved that".

The first teaching experience Reo Māori ki te Manawa held was in a small, rural North Island school of around 60 ākonga Māori in a bilingual classroom. She shared how there were few resources to support bilingual teaching programmes in the early 1990s. Reo Māori ki te Manawa, like other kaiako embedding te reo Māori me ōna tikanga in their programmes at the time, created her own resources which took time and effort: “We made pukapuka. It was more writing and waiata and stuff like that”.

Reo Māori ki te Manawa recalled how kuia (elder women) from the local community would often come into her classroom and question why things were being done in a certain way. They were “just keeping an eye on what was going on in the kura”. Reo Māori ki te Manawa spoke of the kuia with affection; they were closely connected to the community, known by whānau and the kaiārahi i te reo (te reo Māori specialist). She explained that te reo Māori in the community was strong and that these kuia brought localised, historical knowledge, and te reo Māori me ōna tikanga proficiency. They were influential and offered guidance.

Many kaiako working in Puna Reo or other partial immersion spaces are learning te reo Māori as a second or subsequent language and have English as the dominant language of the home and community. However, Reo Māori ki te Manawa had a different experience. She explained that “the kids were definitely bilingual. It [te reo Māori] was there really strong”. Reo Māori ki te Manawa was at her rural, North Island kura for two and a half years with the juniors. She revealed that her tamariki “could write in te reo. They didn’t know how to write when they first got to kura but because they knew the reo it just came naturally”.

After this teaching experience, Reo Māori ki te Manawa taught at other schools in Aotearoa New Zealand and overseas. She supported disengaged tamariki in an English medium school, including a large number of ākonga Māori. Reo Māori ki te Manawa spoke about the importance of connection to cultural identity and language and of acknowledging and valuing who tamariki are and where they come from.

## **Hautūtanga**

Reo Māori ki te Manawa further explained that one of the tamariki in the English medium class had previously been learning in a Kura Kaupapa Māori. She spoke of the great skills he had that were not recognised by the other English medium teachers but she could see his talent and potential.

He was about nine. He had no experience at all with English, but brainy as. Within six months he was reading fluently. I remember a teacher saying to me ‘he can’t read’ and I remember saying ‘he can read it, he just doesn’t have the English yet. He’s got all the skills; he just needed to transition and transfer that knowledge.

Many kaiako in English medium settings do not fully comprehend the complexities of language acquisition or the cognitive, social, academic and cultural benefits of bilingual Māori education. Following her support role at that English medium school, Reo Māori ki te Manawa took on a relieving role in a rumaki reo (full immersion) classroom in a strong Māori community. Reo Māori ki te Manawa expressed that the transition back into kaupapa Māori education from English medium was challenging. She commented on some of the differences and commonalities of kura Māori and English medium: “Māori values are really strong in bilingual settings; manaakitanga and whanaungatanga and just the caring that is around is really strong, and the pride. The pride is different. I’m Māori. I know I’m Māori and it’s cool”.

Reo Māori ki te Manawa explained that it may not necessarily be ‘cool’ to be Māori in English medium settings. Often te reo Māori me ōna tikanga is not prioritised and other curriculum areas take precedence. Reo Māori ki te Manawa stated that the correct pronunciation of te reo Māori is paramount and many English medium kaiako continue to pronounce ākongā Māori names wrongly. She gave the example of the name ‘Aroha’. Many ākongā Māori hold tūpuna (ancestral) names, which hold mana and significance. To continually say a name incorrectly takes away the child’s mana. She said that “all of those little hapa (mistakes) hurt Māori kids”.

Reo Māori ki te Manawa offered another example from an English medium school. She spoke of a little boy of whakapapa Māori who knew that she could kōrero Māori. He shared something he was excited about with her using te reo Māori: “I remember thinking, if you didn’t know [te reo Māori] that really detracts from the little boy sharing with you”. This interaction was significant. The small tama made a conscious choice to share something of value with Reo Māori ki te Manawa because he knew he could share this taonga (treasure) using the language he felt most comfortable in. He did this in an English medium school. The power of having culturally and linguistically competent kaiako that value te reo Māori me ōna tikanga in the English medium cannot be understated. Reo Māori ki te Manawa explained that proficiency and confidence in te reo Māori me ōna tikanga can help kaiako and others connect better with tamariki Māori. Ancestral language, culture and identity are important and kaiako in English medium settings need to develop their ability to authentically embed te reo Māori me ōna tikanga. In kaupapa Māori settings, being Māori all day every day, and hearing and speaking te reo Māori is natural. Reo Māori ki te Manawa shared that “some (tamariki) have reo at home and they just come to kura [Māori] and it’s normal. There’s lots of little things like that that are different from English medium”.

### **Ngā ahureitanga**

Despite the cultural, linguistic and academic advantages of learning in and through te reo Māori in bilingual and wider kaupapa Māori spaces, there are several challenges for kaiako in these settings. These include workload pressures and responsibilities that English medium kaiako do not have or understand. Reo Māori ki te Manawa expanded on this:

He maha (many). There are so many challenges when you teach year 1 to 6 and it’s Māori medium. But we also teach English, our whānau want the kids to be able to read and write in English because there's no where kura (kaupapa Māori high school) here. So we have that double challenge of meeting the English curriculum for reading and writing.

Reo Māori ki te Manawa and other bilingual kaiako have noted that when teaching in a partial immersion space, you need to teach two curricula – two languages – and ensure ākonga stand confidently in both in te ao Māori [the Māori world] and te ao Pākehā [the Pākehā world]. This is a lot of pressure on a kaiako, particularly when ākonga enter the Puna Reo space at varying levels of te reo Māori proficiency and exposure to te ao Māori. Reo Māori ki te Manawa said that the challenge is “massive”, with some tamariki who enrol with near fluency in te reo Māori and “new babies that have no reo”. Some tamariki “transfer in [to Puna Reo or partial immersion spaces] because they have got ‘behavioural issues’ and coming into the Māori classroom is the right choice for them. It is the right choice for them in lots of ways”: the plethora of different levels of reo Māori fluency, knowledge and comfort within te ao Māori; and backgrounds vary from tamaiti to tamaiti and from whānau to whānau. The work of a bilingual kaiako is doubled because many whānau want their ākonga to learn and progress equally in Māori language and in English; a very large task for kaiako working in these spaces. Some tamariki also enter Puna Reo Māori or other kaupapa Māori educational settings with little knowledge of their whakapapa. Reo Māori ki te Manawa commented that “Sometimes they don’t have contact with their Māori side. They’re Māori but they don’t know what that means”. Reo Māori ki te Manawa explained that tamariki who are reconnecting with their whakapapa Māori may only see a parent on the weekend or occasionally, so it is the Puna Reo space that “connects them” to who they are as Māori. She reiterated that “there are so many different challenges, that you name it, it happens”.

Reo Māori ki te Manawa was on study leave when I conducted my hui with her. She explained that she would not have the time to participate in this study if she was not on study leave. This exemplified the intense workload of her role. She shared another reality of bilingual teaching; when kaiako leave to study, start another role or go on maternity leave, the sustainability of the programme is challenged. She explained that when she went on leave,

“They couldn’t find someone, which was really unfortunate. They split (the ākongā) between all of the mainstream and then our kaiāwhina (teacher aide) has them in the afternoon and does pānui (reading) and pāngarau (maths)”. The shortage of quality kaiako Māori or kaiako that can teach in and through te reo Māori nationwide is massive. This means that when a kaiako i te reo Māori (Māori language teacher) leaves, the relationships that were so well nurtured and the continuation of the Māori educational programme suffer. Kaiako in Māori education are pou (pillars) for their kura, whānau and community. Tamariki are affected when a kaiako leaves but in a kaupapa Māori setting, a departure of a pou o te ako Māori (a pillar of Māori teaching and learning) has ripple effects on the wider Māori community.

The year study leave Reo Māori ki te Manawa had involved professional and personal development. It was also a time for her to reset, concentrate on her hauora and rejuvenate. These comments revealed the true toll of workload pressures and cultural obligations that kaiako face in Māori immersion settings. Despite this, the great aroha Reo Māori ki te Manawa had for her tamariki was prevalent in her pūrākau. This aroha and desire for their success were the overriding messages within her kōrero. She said that she was very tempted early on in her study leave to go into school but resisted because she knew how loyal they were to her and how much they would have missed her. Reo Māori ki te Manawa explained: “I didn’t go for the first four weeks because I just wanted them to settle in. When I went in, I got a hundred zillion hugs”.

Reo Māori ki te Manawa grew a passion for te reo Māori and Māori culture from an early age and this love flowed into her teaching career. She acknowledged that teaching in Māori partial immersion spaces is challenging but sharing a love for te reo Māori me ōna tikanga with ākongā is so empowering, especially with ākongā Māori. I conclude the pūrākau shared by Reo Māori ki te Manawa with this whakataukī: Tū mai e moko. Te whakaata o ō mātua. Te moko o ō tūpuna. Stand strong moko. The reflection of your parents. The blueprint

of your ancestors. For much of her adult life, Reo Māori ki te Manawa has been a teacher and observed how language, culture and identity can empower our mokopuna Māori. As mentioned previously, Reo Māori ki te Manawa is not of whakapapa Māori herself, but has aided many tamariki Māori to stand strong as Māori, reflecting the hopes and aspirations of their mātua and tūpuna. Tēnā rawa atu koe Reo Māori ki te Manawa.

### **Ngā hua kua puta**

Reo Māori ki te Manawa affirmed that Puna Reo Māori and other partial immersion teaching is challenging, and the workload and expectations on the teacher by whānau and the wider school community are immense and at times unrealistic. Another important aspect in this pūrākau was the normalised use of te reo Māori including the importance of accurate Māori pronunciation. The value that kaiako put on te reo Māori could be the deciding factor in whether ākongā Māori engage and connect. Finally, good reo Māori-speaking kaiako in kaupapa Māori settings, including Puna Reo, are precious. When they leave, the sustainability of the programme may be compromised.

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### **Whaea o te Kete Aronui**

Whaea o te Kete Aronui is a mother, grandmother and experienced kaiako and Resource Teacher of Māori. She has supported kaiako in bilingual settings and Kura Kaupapa Māori for a number of years. She has a lot of aroha for te reo Māori me ōna tikanga and has helped many kaiako and ākongā advance their proficiency and understanding of te reo Māori and mātauranga Māori. Whaea o te Kete Aronui is not of whakapapa Māori. Kete Aronui means the basket of knowledge pertaining to peace, aroha, the arts and crafts. This basket relates to mātauranga gained through connecting to the natural environment which fits well with attributes of this kaiako. Whaea o te Kete Aronui is a weaver and has a natural affinity to te taiao (the natural world) and I have gifted her this pseudonym.

Whaea o te Kete Aronui started teaching in 1981 in the central North Island where she was “the only white face in the room”. She shared that, in her own schooling, there were many ākongā Māori and kaiako Māori. Whaea o te Kete Aronui explained that “the people that you connect with shape you in really significant ways”. She was fortunate to have had “some really powerful kaiako Māori” who influenced her and the way she felt about her place.

### **Te hiringa**

Whaea o te Kete Aronui specialised in Māori at teachers training college in Wellington. She had lecturers that were “movers and shakers” of the time, including Amster Reedy and Tā Tīpene O’Regan. She was strongly influenced by these lecturers and they helped shape her familiarisation with the Māori world. However, teachers college did not prepare her well in te reo Māori; she only knew a few waiata. Her knowledge of te ao Māori was greatly enhanced in her first teaching job in the North Island of Aotearoa New Zealand, where she learnt quickly that she needed to adapt to a ‘brown space’: “That was the first time that I experienced it ... myself in a brown space and there was no white space for me. I thought, ‘you need to learn to live and speak and be in a brown space’”.

Whaea o te Kete Aronui shared that she was supported in her first classroom by a lovely kuia from the local marae. In pure serendipity, thirty years later Whaea o te Kete Aronui met the granddaughter of that kuia in a bilingual classroom in a South Island school where Whaea o te Kete Aronui was offering her support.

### **Ngā ahureitanga**

Although Whaea o te Kete Aronui was supported by the local community in her first teaching post, her ‘whiteness’ and difference were very evident in a classroom with predominantly Māori children and Māori families. She said: “I recognised my whiteness and my Pākehā-ness and my whole comfort in white spaces. All I could provide these children with were things that came from white spaces. It just didn’t fit”. Whaea o te Kete Aronui felt that

she was “ill prepared”. She reflected that she could not change the situation and she did not want to. She determined that “I had to change me”.

Further teaching experiences helped to deepen and diversify the understandings of Whaea o te Kete Aronui understandings of te ao Māori, biculturalism in education and being a part of the Playcentre movement.

Her first bilingual teaching position was in the early 1990s in the Bay of Plenty. In retrospect, she thought she should have had better fluency and understanding of te reo Māori. However, there were very few Māori-speaking teachers at that time. She felt that she “didn't have enough reo” to be in a bilingual programme and “the other teachers in the programme had even less and neither were Māori”. This statement exemplifies the small number of kaiako with te reo Māori confidence and competence at that time. Whaea o te Kete Aronui said:

With the paucity of trained teachers who were even willing to take that idea on board, we were the kind of people who got those jobs and I mean we never should have. And these days, I think it would be less likely, which is a great thing because you can see how much the profession has shifted. ... you'll find kaiako Māori in those settings as it should be.

She did assert that there are many non-Māori teachers in Puna Reo spaces also, saying; “Pākehā people have a really valuable input too”. It is much more likely that kaiako of Māori descent are working in bilingual and other kaupapa Māori settings now, far more than the early 1990s.

### **Hautūtanga**

Whaea o te Kete Aronui continued to advance her competence and confidence in te reo Māori me ōna tikanga through polytechnic and university courses when she moved to the South Island of Aotearoa New Zealand. At university she met Te Rita Papesch, who is a legendary figure within Māori performing arts and has inspired many in te reo Māori me ōna tikanga. Whaea o te Kete Aronui went on to attend Kura Reo (Māori language immersion wānanga)

and take other opportunities to strengthen her knowledge of te ao Māori. Many, including myself, have been privileged to learn from and be guided by Whaea o te Kete Aronui over the years. She has selflessly passed on the koha she was given of te reo Māori me ōna tikanga to numerous others. Ko ēnei ētahi kupu whakakapi, koha mai, koha atu.

### **Ngā hua kua puta**

Pre-service kaiako entering teacher training or kaiako starting in the profession may not necessarily have the goal of teaching in kaupapa Māori settings. It may be influential people or the communities they immerse themselves in that inspire them to pursue partial immersion Māori teaching. A further learning was that non-Māori kaiako have an important role in kaupapa Māori education. However, they must recognise and understand their ‘Pākehāness’ and how they fit (or not) in brown spaces. They have to immerse themselves in somewhat uncomfortable contexts and listen, learn and adapt. Lastly, Resource Teachers of Māori have a vital role in Puna Reo partial immersion Māori education to support kaiako teaching in and through te reo Māori, the ākongā and their whānau.

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### **Kei raro i Maukatere**

Kei raro i Maukatere was born in Hawai‘i and started her schooling in England. She does not have Māori ancestry. She is currently working in a bilingual, multi-level classroom and has completed a Graduate Diploma in Māori Language and Pedagogies. Kei raro i Maukatere has competence in te reo Māori me ōna tikanga and uses Kāi Tahu dialect proficiently in her teaching. She is given this pseudonym to acknowledge her commitment to advancing her te reo Māori me ōna tikanga and that of the tamariki she teaches under the domain of Maukatere maunga (mountain). Many of the ākongā she has taught descend from the hapū (subtribe), Ngāi Tūāhuriri and Maukatere is the prominent mountain of this hapū. Kei raro i Maukatere knew early on that she wanted to be a kaiako. In our hui she expressed that she thought one of her teachers “was the most beautiful person” and she wanted to be like her.

## **Hautūtanga**

Kei raro i Maukatere started studying a double degree at Victoria University before attending the University of Canterbury to undertake teaching. As a part of her Bachelor of Arts degree at Victoria, Kei raro i Maukatere started to learn te reo Māori. She explained that she thought te reo Māori would be advantageous when applying for teaching jobs. However, she ended up falling in love with the language: “I just loved it. It just was so world opening. Once the flood gates opened I just wanted to know more and reflect on tikanga”.

As Kei raro i Maukatere immersed herself deeper in te ao Māori, her love for mātauranga Māori continued. This included growing her understandings of the uses for native plants and trees as rongoā (natural remedies). Embedding Māori pedagogies and ways of knowing based on the natural world around us is a normal part of kaupapa Māori schooling.

Kei raro i Maukatere made a conscious decision to work in a kaupapa Māori setting. She thought that many ākonga Māori in mainstream classrooms were not empowered to be their true, holistic selves in language, culture and identity. She explained that “if they’re not being *seen* in their schooling life, that’s not setting them up well to be the amazing people that they can be.”

## **Te hiringa**

Kei raro i Maukatere conducted one of her teaching practicums at a bilingual school. There she was inspired and guided by a kaiako Māori, who shared her journey of developing her competence in te reo Māori me ōna tikanga. This teaching experience taught Kei raro i Maukatere a lot. She described the bilingual and bicultural school as special, across the road from the local marae and under the domain of the mana whenua.

## **Ngā ahureitanga**

Kei raro i Maukatere taught at the longest-running Māori bilingual unit in Ōtautahi for a number of years and then moved to another reo rua (bilingual) space. In her first bilingual

teaching position, she noticed that many of the tamariki were children of past students from the bilingual unit. She explained that, at the time she was hired (in her first bilingual position), the staffing needs were so dire that if not enough kaiako were employed, the unit would have been closed. The critical need for Māori-speaking kaiako in kaupapa Māori settings is echoed throughout Aotearoa New Zealand.

Kei raro i Maukatere started as a beginning teacher in a reo rua setting in 2017. She worked alongside another beginning teacher, who was also new to kaupapa Māori teaching. Previously, the unit was supported by a mainstream teacher, so the stability of the unit and te reo Māori immersion had already been compromised. Kei raro i Maukatere had a big and challenging task ahead of her to reinvigorate and re-engage tamariki and their whānau in te ao Māori. As a young Pākehā teacher, it was a “baptism of fire”.

Since Kei raro i Maukatere started in her position, the bilingual unit has fluctuated between two and three Level 2 Māori immersion classrooms. This has involved sacrifice and hard work. Kei raro i Maukatere explained just how challenging the role was in her early career. Her workload was immense: “I’d be in bed at 7.30 pm. I’d get home and just cry because I was so exhausted”. Other early career kaiako may sympathise with this but she was talking about the ‘double workload’: “One of the biggest things is not just being a beginning teacher and how to teach, plan and manage behaviours and all the other things, but also the reo on top of it”.

Kei raro i Maukatere shared that many of the whānau in her unit are not fluent te reo Māori speakers: “We have a small number of children that have grown up bilingual or with te reo as their first language”. Some tamariki attend Māori immersion early childhood education prior to coming into the bilingual unit but “the general consensus is that whānau agree to learn in English first”. Kei raro i Maukatere elaborated on the complexity of teaching in and through te reo Māori with whānau expectations of reading and writing being taught in English.

Kei raro i Maukatere talked about some of the challenges and experiences she encountered as a bilingual kaiako in a wider mainstream school. One was that “sometimes you get the dial-a-Māori stuff or, let's have haka done”. One facet of Puna Reo, particularly for bilingual units within an English medium school, are the cultural obligations that get placed on the ‘Māori side’ of the school. Kei raro i Maukatere explained that it wasn’t just that extra cultural demands that were put on her tamariki that were challenging, but also how her ākonga in the bilingual unit were viewed as having ‘behavioural issues’: “Those are often difficult things to hear and it just makes me think, what are the children hearing and not telling us that we’re not picking up on?”. The emotion was evident when Kei raro i Maukatere shared this. This assertion pointed to the fact that her tamariki were aware of how they were perceived by those outside of the Puna Reo. The ākonga would willingly divulge *some* of the negative kōrero or feelings they were receiving but Kei raro i Maukatere was sure that there would be more stories or experiences that were of a negative nature that she was not aware of.

Despite the challenges attached to bilingual teaching and learning, Kei raro i Maukatere spoke of a range of characteristics of bilingual education that are positive and support wider academic success.

Children need to not only be bilingual, but biliterate as well. I think there’s some amazing learning that comes through reading and writing in reo Māori. But the oral language is the biggest thing. If they can’t say it, they can’t write it. If they can’t say it, they can’t read it”.

Kei raro i Maukatere said that “children need to be celebrated for who they are, their strengths and not their deficits”. She spoke of how important it was for children to be their authentic selves and not have to hide any part of who they are: “Children come to school as themselves; their identity and their culture should be celebrated and not diminished”.

The detrimental effects of lockdowns and online schooling during Covid-19 presented challenges. Kei raro i Maukatere explained the disappointment she and her tamariki felt in not being able to conduct place-based learning on the whenua. She had planned to teach the

tamariki te reo Māori me ōna tikanga and embed mātauranga Māori through learning cultural histories and narratives of the mana whenua through connecting with the land. Mātauranga Māori in an online environment is not the same.

Kei raro i Maukatere emphasised the need for kaiako to continue learning and developing te reo Māori me ōna tikanga competence when working in kaupapa Māori settings: “If you don’t have the reo, you need to seek to learn”

Kei raro i Maukatere mentioned the need to maintain a healthy lifestyle by balancing work and life, and the importance of looking after all four dimensions of te whare tapawhā. She spoke frankly about the extreme difficulty of bilingual teaching: “I think the creative outlet is really important; otherwise, it gets very overwhelming. Work is so big. If you don’t have something for yourself, then it becomes your life”. Kei raro i Maukatere strongly recommended that there are “clear support systems” for kaiako entering bilingual, kaupapa Māori teaching “because it’s such a hard job. It’s hard to be a teacher in a bilingual space”.

Kei raro i Maukatere spoke with admiration when she spoke of her tamariki. Although there are wero (challenges) working as a bilingual kaiako, her love for her tamariki and their whānau was paramount in her pūrākau. Kei raro i Maukatere was not born in Aotearoa New Zealand nor does she have whakapapa Māori, but she fell in love with te reo Māori me ōna tikanga. She also possesses a clear desire to support Māori to thrive and achieve as Māori. I conclude this pūrākau with this whakataukī: Poipoia te kākano, kia puāwai, nurture the seed and it will blossom.

### **Ngā hua kua puta**

Ākongā in bilingual classrooms within English medium schools are often unfairly stereotyped as having ‘behavioural issues’. Yet they are readily called on to lead cultural formalities like pōwhiri and haka. Kei raro i Maukatere felt that kaiako in partial immersion need to care for their own hauora and strengthen all four dimensions of te whare tapawhā, as

the role is demanding and can be all-consuming. A further learning from this pūrākau is that kaiako in Puna Reo need clear and robust support systems and guidance. They are a precious commodity and need to be looked after.

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### **Māreikura nō Tarahaoa, Ngāi Tahu**

Māreikura nō Tarahaoa is a mana wahine (woman of strength) from a small township called Te Tihi o Maru in the South Island of Aotearoa New Zealand and with ancestral links to Ngāi Tahu. She is a mother and educator with a background in law. She is a very competent te reo Māori speaker and has raised her tamariki with te reo Māori as their first language. She is well-informed in the stories and histories of Ngāi Tahu. Māreikura nō Tarahaoa worked for a number of years in a Māori medium, dual language pā wānanga (learning village).

Te Tihi o Maru is where Māreikura nō Tarahaoa was taught and where she was “moulded into the person she is today”. Both of her parents are of Māori descent but their experiences of being tangata whenua (Indigenous to Aotearoa New Zealand) were quite different. The father of Māreikura nō Tarahaoa was adopted into a Pākehā family. She explained that she saw the negative impact that his disconnection from his whakapapa Māori had on him. “I saw this sense of loss in him his whole life and a real desire to reconnect, to learn te ao Māori, to engage in that world but not really knowing where to go”. A sense of loss and disconnection can be echoed throughout many stories of whānau Māori throughout Aotearoa New Zealand. The subsequent detrimental effects due to disassociation to identity, culture, family and ancestry is common for colonised, Indigenous peoples.

### **Te hiringa**

The matriarchal line was very influential in the upbringing of Māreikura nō Tarahaoa and this remains today. She said:

I was born to an amazing woman; my mum's a superhero. She raised three children on her own. Her story is similar to a lot of Ngāi Tahu. My great grandmother grew up a speaker of te reo Māori. My mother said she didn't realise until she was older that her tāua (grandmother) was a speaker because she never spoke Māori to them. Mum remembers being in bed in her nan's room and hearing her tāua, aunties and friends all talking Māori, playing cards and thinking, 'I didn't know that tāua could speak Māori'.

Māreikura nō Tarahaoa spoke of how the loss of the Māori language started in her whānau. Her great-grandmother could speak her ancestral language; yet this was not transferred through the generations. "She did not pass the language on to her children. So my tāua, although very involved in things Māori, did not have the reo". Māreikura nō Tarahaoa spoke of the roles her grandmother held on the marae and in the Māori Women's Welfare League even though she was not conversant in te reo Māori ōna tikanga.

Māreikura nō Tarahaoa shared that she was fortunate to have been born at the time she was. She was one of the first pēpi to attend the newly opened Kōhanga Reo in Te Tihi o Maru. This exposure to te reo Māori me ōna tikanga early in her life was valuable and influential. Unfortunately, her older brothers missed out on this positive, kaupapa Māori educational experience. Māreikura nō Tarahaoa was uplifted culturally by her Kōhanga Reo experience; her self-identity and self-esteem were nurtured. Māreikura nō Tarahaoa explained that the kaiako were like "second mums" and she "grew up in a privileged space". She added that "my memories of that time were only good. I remember the love that was showered upon us. I remember feeling so secure, happy and content in my own identity". Te reo Māori had not been spoken for generations and "through being immersed in the Kōhanga Reo", Māreikura nō Tarahaoa began the transformation. She said, "I was given a really strong foundation, even though my home wasn't a Māori speaking home". When she left Kōhanga Reo, Māreikura nō Tarahaoa attended predominantly mainstream education, with a short period of time in a bilingual unit. Of this kaupapa Māori schooling experience she said, "I remember it fondly and being really loved by my kaiako".

## **Ngā ahureitanga**

Māreikura nō Tarahaoa told a story of being diminished by a nun at her Catholic primary school for leading a karakia. The nun scolded her in front of the class for disrespecting God, for not conducting a prayer but instead ‘playing around’ and reciting a karakia in te reo Māori. In these early schooling experiences in English medium Māreikura nō Tarahaoa felt the effects of not being in a culturally empowering environment. She explained that the nuns mispronounced her name, despite her and her mother correcting them numerous times. This and many other similar experiences shaped the view of Māreikura nō Tarahaoa in regards to English medium education: “I learned really quickly in the mainstream to distance myself from the environment and/or adapt to the environment”.

As Māreikura nō Tarahaoa got older in the English medium system, teachers began to hand over “all things Māori” for her to teach. She began to grow in confidence and started “challenging teachers and principals”. Māreikura nō Tarahaoa explained that “that became the role I found myself in. Not a popular position, but one where I felt responsibility”. Māreikura nō Tarahaoa started to speak her mind, speak her truth and called out inequities; her social conscience was strong.

Māreikura nō Tarahaoa reflected on her ability to successfully shift from the Pākehā world to the Māori world and vice versa; not as a goal but as a wall of resilience.

I did really well in the Pākehā system because I learned early on how to adapt. And how to be Māori in Māori spaces and then to be Pākehā in Pākehā spaces. I don’t think it’s necessarily a good thing. It’s a survival skill but I didn’t want to replicate that with my own babies.

Māreikura nō Tarahaoa completed a law degree and Bachelor of Arts, majoring in Māori. From there she worked for Te Rūnanga o Ngāi Tahu designing leadership programmes. Through a conversation with a colleague and whanaunga (relation), who also worked at Ngāi Tahu, the discussion turned to the lack of Māori education options in Ōtautahi (Christchurch). The dream of a Māori medium pā wānanga (learning village) was born. Māreikura nō Tarahaoa

enrolled in teacher training at Te Whare Wānanga o Raukawa to become a teacher for the pā wānanga: “We started lamenting about options and I was reflecting on my schooling and they were reflecting on their schooling. We were all Māori who had succeeded in Pākehā education but we were the exceptions”. Many Māori historically and in contemporary times do not experience being empowered culturally in the English medium system.

### **Hautūtanga**

Māreikura nō Tarahaoa completed a Māori immersion teaching degree at Te Whare Wānanga o Raukawa. At that time, her first child was born and she took her pēpi along to the wānanga (teachers training college). Māreikura nō Tarahaoa explained that the Māori immersion teaching degree was quite different from a bilingual or mainstream teaching degree and this form of training was powerful. It was “centred on Te Marautanga o Aotearoa New Zealand [the Māori Curriculum], on kaupapa [project]-based teaching, across curricula and tikanga Māori”. Māreikura nō Tarahaoa thrived. She shared that she “got so much beautiful, rich kaupapa Māori tools on how to teach tamariki Māori”. Māreikura nō Tarahaoa was thankful that she chose a kaupapa Māori pathway. She graduated from her immersion degree and the following year the pā wānanga opened. “We set the school up and then pretty much I was straight in the classroom”.

Another kōrero Māreikura nō Tarahaoa shared pertained to her views and aspirations for her iwi moving into the future. In 1998, Ngāi Tahu signed a Deed of Settlement that provided monetary compensation for significant land loss and confiscation. Māreikura nō Tarahaoa commented on the leadership capabilities that her whānau saw in her, explaining “they nurtured that pathway because that was the Ngāi Tahu claim mentality”. She went on to say, “it was an ‘aha moment’. We got our claim, now Ngāi Tahu needed to go in a different trajectory, which is about reclaiming”. Ngāi Tahu have a language revitalisation strategy that

encourages intergenerational language transfer. Māreikura nō Tarahaoa exclaimed, “We’ve reclaimed our land, now we need to reclaim our culture and our language”.

Māreikura nō Tarahaoa is now working in initial teacher education and is undertaking doctoral study in which she is further exploring mātauranga Māori and kaupapa Māori educational settings. It was an extremely difficult decision for her to leave the classroom and especially leave her kids. She said, “I love, love, love, love, loved the five years I spent in the classroom. I don’t think I’ve ever got as much fulfilment as I got from being with those babies and the immediate feedback you get because you can see that you're making a real difference”.

Māreikura nō Tarahaoa has shared her pūrākau as a Māori child and young woman navigating the Aotearoa New Zealand education system and attempting to thrive in both Māori and Pākehā worlds. Facets of her story and background will resonate with many, as will the desire to create different and better education options and outcomes for our ākonga Māori. I conclude the story of Māreikura nō Tarahaoa with the whakataukī: Tamaiti ākona i te pā, tū ki te ao, tau ana. A child educated to be strong in their own identity stands confident in the world. This whakataukī relates to the journey that Māreikura nō Tarahaoa and her tamariki have taken to speak te reo Māori daily in their home and in their Kura Kaupapa Māori education.

### **Ngā hua kua puta**

Kaiako that work in Puna Reo have a wealth of knowledge and background experiences. Their desire to advance kaupapa Māori initiatives and Māori aspirations is at the heart of what they do and that may mean a career change or retraining. Kaiako in kaupapa Māori settings also often relate well to the experiences, backgrounds and identities of the tamariki and whānau they serve. Finally English medium does not (always) serve ākonga Māori well. Ākonga Māori *may* be linguistically and culturally empowered in English medium settings but this cannot be guaranteed. There is greater certainty of cultural empowerment and the flow-on benefits of cultural empowerment in kaupapa Māori contexts, including Puna Reo.

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#### **4.1.4 He kupu whakakapi / Summary**

The kaiako in this study promoted Māori language revitalization and a heart for te reo Māori. Feedback from individual kaiako after they had read their pūrākau affirmed that I had told their story correctly and with mana. Their pūrākau detail a range of characteristics that are unique to partial immersion, Puna Reo environments. New learnings also emerged about how Puna Reo teachers view their role to work towards Māori thriving as Māori.

Hautūtanga was demonstrated through advocacy and/or leadership of te reo Māori me ōna tikanga and support of Māori language revitalisation in Puna Reo environments and in the community of the local kaiako. Te hiringa was interwoven into pūrākau through kaiako sharing their reason for moving into Māori medium, Puna Reo teaching and their ‘becoming’ in this space. Ngā ahureitanga was present in the unique factors expressed in each kaiako story in terms of their own narrative of ‘becoming’ and their unique and distinct Puna Reo space.

The second part of Ngā Taonga | Findings elaborates on the collective messages, synergies and ideas – knowledge construction (Mahuika & Mahuika, 2020) – that were formed as a collaborative group in the wānanga.

## **4.2 Wānanga**

### **4.2.1 Te Tūāpapa / Setting the scene**

Nāu te rourou, nāku te rourou, ka ora ai te iwi.

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This whakataukī speaks to the notion of collaboration and a strengths-based approach. All kaiako participants were invited to come together and share their thoughts in a wānanga, think-tank space. The wānanga consisted of both Māori and non-Māori kaiako. It was exciting to see the whakawhanaungatanga that was established within the group. Their group analysis proved important in understanding the main characteristics of Puna Reo teaching and is

summarised in the whakataukī: Mā te mahi tahi tātou, ka ora te katoa. We should work together for the betterment of everyone.

This section uses Māori female deities to describe attributes of Puna Reo teaching identified by the kaiako that participated in the wānanga. The atua wāhine (female deities) are metaphors for the way the kaiako group described teaching in this type of Māori educational environment and how they viewed their role within the Puna Reo space. In this section, quotations are attributed to the collaborative wānanga (2020) and not individual kaiako.

Three atua wāhine are described and their pūrākau are intertwined to share new learnings. The new understandings teach us about what is prioritised in Puna Reo, factors that would support culturally empowering practices and how these spaces work towards self-determination aspirations for Māori.

There were common themes that emerged from the wānanga. The kaiako have a genuine heart for their tamariki, whānau and te ao Māori; some with whakapapa Māori and others with different ancestral links. Sergiovanni's (2007) work in educational leadership emphasises the importance of strengthening the heartbeat in schools; "change begins with us, with our heart, head, and hands" (p. 122). This notion has resonance with the kaiako; they critiqued and challenged societal norms and reconstructed them to be a culturally responsive way.

The kaiako participants in this study prioritised Indigenous knowledges and stories in their teaching. Before I share the collaborative pūrākau of the wānanga, including perspectives and experiences of kaiako working in Puna Reo, it is important to set the scene. A well-known whakataukī (proverb) within te ao Māori is *Kia whakatōmuri te haere whakamua. I will walk backwards into the future with my eyes fixed on the past*. As we learn from the kaiako in these spaces, we can't help but carry the past with us. The stories, strengths and characteristics of atua wāhine are used to bring our traditional knowledges into a contemporary educational

context. Each atua wāhine is described and the themes that emerged from the wānanga pertaining to bilingual education are expanded upon. Ngā taonga tuku iho are ancestral treasures, including pūrākau and historical understandings of the world passed down through the generations. The kaiako in this study are taonga as are the stories they share. Many of the kaiako are mothers; all are intelligent, creative, caring and hardworking. Here, I intertwine the pūrākau of our first mother and teacher Papatūānuku (the Earth mother).

### **Papatūānuku**

“Ki tā te Māori, he whanaunga ngā mea katoa o te ao, tētahi ki tētahi; te āhua o ngā rangi, ngā manu, ngā ika, ngā rākau, te rā, te marama, tae rawa ki te tangata. In the Māori world view, land gives birth to all things, including humankind, and provides the physical and spiritual basis for life. Papatūānuku, the land, is a powerful mother earth figure who gives many blessings to her tamariki” (Royal, 2007).

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After listening to the pūrākau of the wāhine involved in this study, it was evident that they offer a variety of blessings to the tamariki they teach and connect with. They enact a motherly role that aligns with the nurturing traits of Papatūānuku. Papatūānuku connects all things in the natural world, including people. A traditional Māori concept of whenua ki te whenua connects people to the land physically, emotionally and spiritually. Whenua is the word for land and also the word for the placenta or afterbirth. Whenua ki te whenua is the practice of returning the afterbirth of the pēpi to Papatūānuku when the baby is born. Concepts, such as whanaungatanga (relationships), manaakitanga (to care for, respect, nurture) and kaitiakitanga (guardianship) have clear resonance with the Earth mother, Papatūānuku. These concepts are also heavily present in partial immersion teaching as reflected in the pūrākau of the kaiako.

### **Kaitiakitanga | Guardianship**

*Whatungarongaro te tangata, toitū te whenua. As man disappears, land remains.*

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This whakataukī (proverb) teaches us concepts, such as guardianship, sustainability and caring for ngā taonga tuku iho (ancestral treasures). Through kaitiakitanga and tangata whenuatanga (place-based knowledges), we understand and appreciate the history and mana of the whenua. Papatūānuku protects us and the whakataukī above is a reminder to protect and look after her. Place-based stories, histories and cultural narratives were prevalent in the wānanga. Tangata whenuatanga ensures we transfer ancestral pūrākau about both the local tūpuna (ancestors) and traditional practices that were and are linked to land and water.

The best kaupapa reo rua [bilingual programmes] I've been in are not the ones that sit down with a [language learning] structure that they have to tick off. But it's one aligned to place-based learning that the children are engaged in, or is reflective of the natural experiences of the tamariki. Language isn't supposed to be separate from natural or cultural experiences; they should be integrated.

The kaiako group spoke about an innate responsibility to tangata whenua (Indigenous people) and mana whenua (local people with authority over the land).

Over the years I've been in kaupapa Māori. I know it's less about me, as it is about generations to come and my responsibility to the history of the area. It's my obligation to mana whenua and to our tamariki and mokopuna. They are our rangatira ō āpōpō (leaders of tomorrow).

### **Whanaungatanga, whānau.**

All kaiako strongly valued 'connections'; beyond how 'relationships' are often understood in English medium settings. *Me mōhio ngā whānau, ko wai? Nō hea? Know your families, who they are, and where they are from.* The wananga agreed that a connection cannot just be made with the tamariki and parents but should also extend to grandparents, other siblings and the wider whānau, in whatever form and size the 'whānau' comprises. They said, "In Māori medium it's different. We work with the whole whānau". In taking time to build close-knit connections with extended whānau, bonds are created and the role of the kaiako can

be likened to that of an aunty, mother or whānau member: “Ākongā are connecting with who they are, their tūpuna, te ao Māori”.

The connectedness to our families is a huge thing. And [there is] a huge amount of leverage in terms of learning, understanding and supporting whānau. This may not necessarily be a ‘way of being’ that happens on the other side.

The ‘other side’ refers to the English medium side of the school. “I’ve worked in mainstream classes where we’ve talked about being a family of sorts, but it’s only since being in an akomanga reo rua (bilingual class) that I really connected to that word ‘whānau’”. Several kaiako reiterated the strong bond and connection, similar to that of a whānau, that is created and normalised in kaupapa Māori settings that is not necessarily replicated in the same way in English medium settings. The comment below refers to the relationships that are formed in a bilingual whānau within a wider English medium school.

They [English medium] could learn an awful lot from the way we all connect and how our whānau are all connected to each other and what parts of the country they are connected to. It’s just this myriad of connection.

Papatūānuku personifies connection in her ability to link all things in our natural world. It is a connection that ties us as humans to the environment and all living things. The wānanga stated that “The kupu Pākehā, ‘relationships’, doesn’t really summarise it. We talk about relationships with people, places and things as important, but like Te Whāriki, it’s the link that you have and how those things link to each other that’s important”

It is the norm for kaiako in Māori medium programmes to teach ākongā for a number of years. In both whare kōhungahunga (early childhood) and primary settings, multi-level teaching is typical and teaching siblings from the same whānau is also normal. This encourages whanaungatanga through tuakana/teina (older learning from younger and younger learning from older) influences. This also allows kaiako to get to know ākongā and whānau aspirations well. Kaiako in these spaces work to progress the confidence and competence of their tamariki in te reo Māori and because they know them over an extended period of time, kaiako see areas

of successes as “a celebration of learning”. Knowing a child and their whānau well has a number of benefits for understanding the child’s strengths, areas to develop and their progress over time. For whānau that have had negative experiences in the Aotearoa New Zealand education system, this allows an open door to te ao Māori, without judgement or fear. “It’s a huge choice that they’ve made, [many] whānau have historical trauma. If they’re making this brave choice, they’re putting a lot of faith in us”.

### **Ahurea tuakiri | Cultural identity**

Papatūānuku provides both a means to unify and a sense of identity for Māori. The sense of empowerment, self-confidence and self-knowing through knowing who you are and where you come from was reiterated by kaiako participants. They put effort into building up the individual mana of the child by acknowledging their whānau, whakapapa, culture and background: “If tamariki grow up to have a strong sense of their cultural identity, we know that in the longer term, that means they will have more success”. The wānanga expressed the importance of embedding te reo Māori through cultural practices: “What I love about reo rua is that it’s not just about teaching the reo, it’s about using the culture to bring out the learning”. The wānanga affirmed that identity and culture is a great vehicle for all learning, regardless of curriculum area: “In Puna Reo, the ākonga are connecting with who they are, their tūpuna and te ao Māori”. One of the most important features of the kōrero pertaining to cultural identity was empowering ākonga to be proud of their iwi and pepeha (tribal affiliations), and to stand tall in their own mana: “Noho ki te kura, hei Māori” [Be Māori, all day every day].

### **Manaakitanga | Generosity, care, respect**

Manaakitanga has a variety of English connotations, even more than what are mentioned above. To show manaaki is to be welcoming, have an open-door policy and show respect and understanding of others’ viewpoints and worldviews. Papatūānuku offers manaakitanga to us by providing our home and sustenance. Similarly, kaiako in Puna Reo

provide a safe space to learn in a culturally sustaining manner. The wānanga spoke about the great trust whānau put in kaiako to deliver a culturally and linguistically enriched programme, so the manaakitanga shown must be authentic. They said that “whānau want to give their tamariki what they missed out on”. This illuminated that many families are learners of te reo Māori and want a different educational experience from what they had. Therefore, it is essential that kaiako and the wider Puna Reo show manaaki early, from the moment whānau enter the centre/school gates through to the first enrolment hui. The manaakitanga and whanaungatanga that are created in a Puna Reo classroom or centre creates the culture of the space and the wairua.

For the kaiako in bilingual classrooms within English medium schools had a specific reflection. The manaakitanga they offered their tamariki and whānau was something they valued strongly. However, their school leadership and the wider school did not necessarily replicate manaaki to them as kaiako in the same way: “The management and leadership play a big role in the success (or not) of the bilingual or dual language programme. What is their contribution and involvement?” How well leaders in Puna Reo centres and schools understand bilingual outcomes, teacher workload and the needs of ākonga Māori and kaiako Māori was varied. Puna Reo teachers said that “bilingual [classrooms] are often fighting for equality and their worth” and “There is a sense of ‘other-ness’; bilingual education is the add-on and this can be an inherited view”.

In the wānanga, the kaiako spoke repeatedly about the immense workload and their cultural obligations to their own whānau, the wider community and the wider school. Manaakitanga means to show care and respect for others, and many partial immersion kaiako do this very well. The kaiako spoke of their desire for centre and school leadership and management and kaiako that work outside of bilingual education to better understand and actively support Puna Reo programmes and the kaiako within them. *Mā te manaaki i te tangata*

*e tū ai te mana ki a koe. By providing care to the people, mana is acquired.* Kaiako in the wānanga thought that if leadership, management and teachers that sit outside of Puna Reo showed a deeper appreciation for Puna Reo programmes and kaiako, kaiako burnout would not occur as frequently and the programme's stability would be assured. There are often "institutional structures that work against the survival of the programme"; part of the manaakitanga of management is ensuring bilingual programmes are given the resourcing, respect and mana they deserve. Similarly the kaiako in the English medium part of a school must also give Puna Reo the respect it deserves: "Kaiako in the staffroom can have a very negative kōrero about what is happening in the bilingual space". This notion of othering expressed in the wānanga goes against the underlying concepts of manaakitanga; respect, care and support.

The wānanga group felt that those not in the Puna Reo space daily do not understand it thoroughly. Puna Reo teachers have different responsibilities, and for outsiders to demonstrate manaaki and support the programme fully, their unique factors need to be better understood: "You need to live and breathe in an akomanga reo rua for it to take hold". As one of the primary Puna Reo kaiako said, "you might have responsibility for tamariki for the whole of their primary [years]". There are both benefits and challenges in teaching a tamaiti throughout their primary schooling from year 1 to year 6 or 8, but this extent of multi-level teaching is not normalised in the English medium settings.

In traditional Māori society, there exists an innate and explicitly taught connection with the environment and the guardians within it. Atua (gods) and their strengths and weaknesses in connection to their domain was understood through storying (Lee-Morgan, 2009). In contemporary society, many narratives pertaining to atua wāhine have been lost due to colonial erasure. However, stories of Papatūānuku detailing her nurturing traits remain throughout the Pacific.

Another atua wahine introduced to illuminate the shared kaiako pūrākau is Hine Teiwaiwa. Hine Teiwaiwa is not as commonly known today but holds mana and a range of strengths.

### **Hine Teiwaiwa**

Hine Teiwaiwa was the spiritual guardian of childbirth, weaving and cycles of the moon. Some describe her as the exemplary figure of a wife, mother and a pinnacle of matriarchy. The connection of Hine Teiwaiwa to the concept of nurture and nature fits well with the metaphor of heart, head and hand mentioned by Sergiovanni (2005). Hine Teiwaiwa possesses knowledge of karakia (incantations) and is a talented performer (Murphy, 2011).

In our colonial history, assimilationist acts worked to rid Māori of ancestral knowledge. In doing so, traditional understandings became warped and one-sided. In my childhood, I heard of Māori gods, their strengths, their cunning, their smarts; yet nearly all were male. As we reclaim our Indigenous foundations, we learn to stand again in our mana wāhine (female strength/pride) status; rectifying the prestige and authority of women. Hine Teiwaiwa has a strong association to femininity, creativity, birthing practices and nurturing the next generation. These attributes have a close link with the qualities of the kaiako group.

### **Tamariki - Mokopuna**

Tamariki were undoubtedly at the heart of the individual kaiako pūrākau. This sentiment was shared in the wānanga: “we must follow the lead of our tamariki”. This aspect links closely to the nurturing nature of Hine Teiwaiwa and the connection to fostering the next generation. The group shared that in terms of the tamariki, the goal is “puāwaitanga’ (flourishing/growth)”. The kaiako spoke of the tamariki with admiration and aroha, using words, such as ‘our babies’ as a term of endearment which demonstrated the bond to their ākongā.

I call them my babies all the time. I tell them I love them all the time. From professional ethics; colleagues I talk to at other schools would think it’s completely inappropriate

telling my babies that I love them. I've told them [my colleagues] that I love them [the kids] and that won't stop. I'd rather get booted out of registration if it's made a difference.

The wānanga group spoke of their diverse tamariki with pride, as highly capable learners and that they were honoured to be involved, as kaiako in their learning journey: “It is a privilege and taoka [treasure] to see our tamariki click on to a concept” and “it is a privilege to teach our mokopuna te reo Māori. We are in service to the people”.

Many whānau who enrol their tamariki or mokopuna in Puna Reo settings have limited te reo Māori proficiency; “Tokoitī ngā whānau i tae ki te kura, e kōrero Māori ana. (Only a very small number start school speaking Māori)”. The primary immersion teachers in the group explained that only a small number of tamariki start school speaking te reo Māori and only a limited number have attended Kōhanga Reo or Puna Reo Māori beforehand.

### **Tikanga**

Hine Teiwaiwa is known for her knowledge of karakia and being a skilled performer. Karakia, waiata, child-birthing practices and other protocols all invoke traditional cultural practices; tikanga. The Puna Reo group of teachers spoke strongly about the importance of te reo Māori me ōna tikanga being foundational to the kaupapa.

They [Puna Reo programmes] are often a great opportunity for kaiako new to Māori medium to cut their teeth. To gain some confidence and growth in their own reo, in working with whānau, and in operating within a tikanga Māori framework.

Another said, “don't teach me about my culture, use my culture to teach me”.

Te reo Māori and tikanga Māori are inextricably bound and one cannot go without the other. This comment expresses this connection: “Reo helps to explain, helps make sense and gives guidance in terms of ways of ‘living’ kaupapa Māori”. The message shared here supports the notion that te reo Māori provides a door to the Māori world, including Māori protocols and ways of being and knowing.

## **Te reo Māori**

Hine Teiwaiwa is atua of creativity. Te reo Māori is poetic, metaphoric and symbolic through whakataukī (proverbs), pūrākau (stories), waiata, mōteatea (chants) and karakia (incantations). Therefore, connecting Hine Teiwaiwa and her creative characteristics to the beauty and expressiveness of the Māori language is appropriate. The importance of te reo Māori in Puna Reo was talked about strongly in both the individual kōrero and wānanga. Kaiako participants were quick to point out that partial immersion programmes at early childhood and primary level are not just based on reo acquisition but on the plethora of cultural and traditional elements that give depth and richness to the language: “The reo helps explain some things that we might not understand otherwise. It’s actually a way of life. It’s a way of living kaupapa Māori”.

A valuable kōrero that emerged from the wānanga was that Puna Reo programmes promote te reo Māori and can “connect language to passion”. Ākonga can grow their love for te reo Māori in Puna Reo daily through the use of te reo Māori and/or formal language opportunities, such as manu kōrero (Māori speech competitions) and kapa haka (Māori performing arts).

Kaiako responsibility and privilege to teach in a bilingual space was reiterated repeatedly during the wānanga. Some tamariki in Puna Reo do not necessarily understand intergenerational Māori language loss or revitalisation efforts. Pēpi in Puna Reo who experience te reo Māori normalised in their centres won’t know until they’re older the effort it takes to raise a bilingual child. The kaiako in the group spoke of their understanding of the need to revitalise te reo Māori:

We understand this experience of having loss or not growing up [with the language]. So, the appreciation of what we’re able to offer our tamariki, they don’t know. It’s cool that they don’t know, it’s actually special. But for the adults, what we are putting in – the kaiako, the whānau, tumuaki (principals), kaiwhakahaere (leaders) – everybody involved understands how extremely precious it is and what we missed growing up.

The honour to teach in te reo Māori and help revitalise our native language was highlighted repeatedly. The kaiako group viewed te reo Māori me ōna tikanga as a taonga and they did not take being a kaiako of te reo Māori for granted: “Bilingual and Puna Reo are a walking treaty opportunity”. As much as it is an honour to teach in and through te reo Māori, it is challenging, and most kaiako in bilingual programmes are second language learners like the tamariki and whānau they support. Within the wānanga, the kaiako spoke about the realities of teaching in a bilingual space and the responsibility of continually uplifting personal reo fluency and teaching every learning area in te reo Māori. They shared challenges and frustrations:

Te reo Māori teaching is damned hard and the expectation is huge. Being asked to deliver content in two languages in the same amount of time, and your outcomes are judged alongside kaiako who are only delivering in one language ... we're busting our backsides.

In Puna Reo Level two immersion primary school settings, Te Marautanga o Aotearoa New Zealand (2008) is used to plan the learning programme. Te reo Māori instruction occurs more than 50 percent of the time. Despite this, the wānanga kōrero indicated that many bilingual and dual language programmes also still teach literacy and/or numeracy through English medium. As mentioned in the quote above, the expectations of school management in English medium schools that comprise a bilingual unit or classroom are often the same, which kaiako find inequitable. The group said that, in Puna Reo primary education, kaiako develop knowledge and expertise in two curricula, while maintaining (or working towards) high fluency in Māori and English languages. Therefore, dual responsibilities arise with the added expectation of cultural proficiency and obligations. The kaiako group added that, despite the many expectations, the majority of kaiako in these spaces are “second language learners”.

Whānau often enrol their tamariki in Puna Reo or bilingual education so that their tamaiti (child) can grow competence and confidence to speak te reo Māori. However, it was argued that “Kaiako and schools must communicate with whānau about the benefits of

bilingualism, as well as the realities in regards to the commitment to the kaupapa”. Many whānau do not have a thorough understanding of how to achieve bilingualism and, therefore, place expectations on kaiako that are sometimes unrealistic in terms of time and steps of progression. For example, some whānau want their child to read te reo Māori and English at the same level not long after their tamaiti has started school: “If two cousins are in the education system at age 6, one in bilingual education and the other in mainstream, you cannot expect the same reading in English. Both programmes, curricula and assessments are different”.

The wānanga was a chance for the group to learn from one another and acknowledge each other’s efforts and the many benefits of being a bilingual kaiako:

We, as teachers and our whānau, we need to believe in ourselves. Bilingualism and biliteracy is a long-term thing. The goals in terms of achievement are sometimes ambiguous and whānau get scared by comparisons between mainstream and bilingual.

Learning a language to fluency is enduring and often life-long: “They [whānau] need to be in it for the long haul, otherwise it’s a self-fulfilling prophecy. They believe the kaupapa is not working, therefore they remove the children from the kaupapa”. One of the kaiako from Puna Reo started explaining the conversations she has had with whānau when they are deciding on whether Māori medium or English medium school is right for their child after early childhood education.

If you’re going to make a choice, whatever choice, you’ve got to stick with it for six to eight years. When they’re [whānau] weighing it up and say, ‘we’ll do it for a few years and see what happens’, I say, ‘No, you need to make the decision about it now and be committed for that length [of time] ... It’s research backed.

### **Toi | Art**

Hine Teiwaiwa is the guardian of weaving. Three of the kaiako participants in the group were avid kairaranga (weavers), thus connecting them to Te Aotūroa (the natural world) and traditional tikanga (customary cultural practices) associated with weaving. One of the Kāi Tahu kaiako brought a large kete (intricate woven basket) as a talking piece at the wānanga. She had

woven it when her first child was a small pēpi. She explained that the kete had gone with her many places and she used it to connect with people and whakapapa: “It’s given me the opportunity to explore harakeke and te reo Māori”. The kete had its own story and mauri (essence). The importance of connection was reiterated through the woven talking piece and this was visually represented in the intricate woven threads. The kaiako participant spoke of bonds being created through ancestry with other ringa toi (artists) Māori through the mahi raranga (weaving).

Although other atua wāhine and atua tāne (male deities) better align to the characteristics of kapa haka, including Hine Raukatauri (goddess of flute music), I have added the importance of kapa haka (Māori performing arts) in Puna Reo under the influence of Hine Teiwaiwa. Kapa haka provides a culturally empowering learning experience where te reo Māori me ōna tikanga is expressed and performed, intertwining ancestral stories and contemporary messages (Whitinui, 2008). Therefore, the creativity demonstrated through te reo Māori expression also aligns to the attributes of Hine Teiwaiwa. The Māori performing arts was talked about in the wānanga kōrero; “kapa haka, they love that”. A kōrero during the wānanga did express some challenges in empowering cultural identity through kapa haka and other toi Māori (Māori art forms), such as taiaha and weaving; it was difficult “Accessing experts in te ao Māori and the money to pay for this”.

The third Indigenous female atua wāhine or deity that is used to consider the kōrero during the wānanga is Hine Moana.

### **Hine Moana**

Hine Moana reflects our connections to Te Moana Nui a Kiwa, the Pacific Ocean, including our Pasifika connections and migration stories. As mentioned previously, two of the ten kaiako participants have Pasifika ancestry and most of the kaiako have Polynesian whakapapa. Hine Moana literally translates to ocean woman. In some ancestral pūrākau, she is

the wife of Kiwa, a guardian of the ocean; in other renditions, she was the sister of Kiwa (Best, 1924). Hine Moana is vast; she has immense power and influence. She can help navigate and seek new pathways as we reconnect and reclaim Indigenous knowledges and values that once guided our ways of being and knowing.

### **Hautūtanga**

A wānanga (discussion) occurred in the kaiako group pertaining to what is prioritised in bilingual or dual language programmes. The group agreed that we should not merely base kaupapa Māori programmes on the current English medium system by adding te reo Māori. The collaborative group in the wānanga expressed that Puna Reo have the opportunity to be different and to found their programmes on mātauranga Māori, including local and historical knowledges. The kaiako group wanted to influence systemic change: “Are we still stuck on reading, writing and arithmetic in te reo Māori, or are we looking at what, how and when our babies are learning? Are we making the most of ‘self-determination’?” The kaiako group wanted to challenge the status quo and inspire their ākonga to do so as well: “We need critical thinkers. We need our babies to question what they’re learning. It should be a positive thing”. The kaiako encouraged their ākonga to challenge, think deeply, voice their concerns and be socially just.

The collaborative group were confident about the positive influence Puna Reo bilingual education has on te reo Māori revitalisation goals: “I’d love people to understand that none of us are a washed-down version and the tamariki are coming out with the same benefits”. Kaiako in Puna Reo in early childhood education and primary school agreed that a lengthy period of time in a high quality Māori language immersion programme was beneficial for language proficiency. This affirmed that bilingual spaces working at 51–80 percent te reo Māori delivery are worthwhile: “Our tamariki can come out being as fluent, as bilingual and achieving in many areas as tamariki from full immersion or from mainstream or greater than”.

The tumuaki (leader) of a Puna Reo expressed that her role in leadership was not merely about tamariki succeeding; it was about her staff also meeting their aspirations:

It's important for me to help support people to develop what they know – tamariki and adults. And to help develop the dispositions of everyone. That's my role as a tumuaki; to support, to help them shine in areas they have great skill in. And for our kaiako Māori to be able to achieve as Māori in this sector with our tamariki.

### **Angitu | Success and Opportunities**

Angitu translates to opportunity, or success. The female deity Hine Moana helps navigators to seek new horizons, and new opportunities. In this way, Hine Moana relates to the traits of the kaiako cohort through providing new possibilities and opportunities towards new understandings, growth and success. Opportunities towards success can be read in the teacher pūrākau in regards to the learning experiences and connections that are created in Puna Reo through ākongā and whānau cultural empowerment. Wider opportunities were also referred to in the wānanga kōrero. The kaiako cohort expressed that Puna Reo are an opportunity for many including principals and other centre/ school management to learn.

On an institutional structural level I had an experience recently where I went to meet a tumuaki who's new to our kura that's got a bilingual programme. And she had no idea of 'what this is all about'. (I) explained to her (that) your school has a huge privilege ... Not many mainstream schools get this amazing opportunity. You (have) got the privilege to be actually walking a treaty opportunity for your whānau and your children. As soon as she saw that, her chest puffed out.

The literature in Chapter 2 and the kaiako pūrākau have illuminated the importance of using one's cultural identity and linguistic identity to develop self- confidence towards success. The breadth of opportunities for ākongā Māori and others through naturalising te reo Māori me ōna tikanga daily in Puna Reo teaching and learning environments is undeniable. The opportunity, or rather privilege English medium schools have, that house a Puna Reo programme, to learn and progress is yet to be fully recognised and/ or understood by some principals and teachers. The kaiako participants explained that they would like to see bilingualism and biculturalism in education, and embedding culturally empowering pedagogies the norm "but our reality is we're

not there”. Many principals and kaiako see Puna Reo; a space with strengthened te reo Māori me ōna tikanga exposure and teaching “as an add on” or “something that they’ve inherited”. Yet if they changed their mindset and ngākau, they would “recognise the treasure and the privilege of being in the position they’re providing, and being in the service to the people”.

#### **4.2.2 He kupu whakakapi / Summary**

The individual kaiako pūrākau brought forth a range of new learnings about Puna Reo contexts and how kaiako view their role in working towards Māori thriving as Māori. Three main themes emerged: te hiringa, hautūtanga and ngā ahureitanga.

The wānanga was an honour to be a part of in terms of listening to new, co-constructed understandings that emerged from the kaiako group and seeing how the group came together; the whanaungatanga was evident. The qualities of three atua wāhine helped to frame the collaborative pūrākau that emerged from the wānanga: Kaitiakitanga, whanaungatanga, whānau, ahurea tuakiri, manaakitanga; te reo Māori me ngā tikanga and toi and hautūtanga. It was interesting that hautūtanga (leadership) came through in both the individual pūrākau and the collaborative wānanga pūrākau. These qualities are examined further in Te Matapaki | Discussion.

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*E kore e mutu ngā reo o mihi ki ngā manawa tītī kei roto i ngā Puna Reo rua, ngā akomanga reo rua, e whakapau kaha ki te whakapakari ngā pūmanawa o ō tātou nei mokopuna.*

*Ko te pae tawhiti, whāia kia tata Ko te pae tata, whakamaua kia tina*

*Seek out distant horizons and challenges, cherish and hold firm to those you have attained*



## Ūpoko | Chapter 5

### Te Matapaki | Discussion

Kia whakatōmuri te haere whakamua

*I walk backwards into the future with my eyes fixed on my past*

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I begin with this whakataukī shared in the previous chapter to represent that we take lessons from the past and present to bring new understandings into the future. Te Matapaki reinforces the overriding metaphor of the marae. Marae hold traditional knowledge from the past and are a place of wānanga where we create new understandings in the present. They are a space in which Indigenous ways of being and knowing can be brought forward into the future. Marae are spaces of connection, spiritual renewal, happiness and sadness; they connect generations of past and present. The marae is the beating heart of the hapū and iwi. The encapsulating metaphor of the marae and the notion of its pūmanawa (beating heart) are interwoven into this chapter through the presentation of Ngākau qualities that encapsulate the themes that emerged from the pūrākau shared by the kaiako in this study. Pūmanawa can be both understood as ‘beating heart’ and a skill, talent or personal gift. Therefore, this double entendre (meaning) is appropriate; their qualities may be compared to heart beats. The purpose of this study was twofold: to listen to the pūrākau of kaiako with Puna Reo teaching experiences to identify key features, supports and barriers in these Māori educational settings; and to understand how kaiako in these settings see their role as working towards Māori thriving as Māori. The symbolism of the heart is present throughout the discussion of the new learnings from these kaiako.

This chapter has three sections, which offer new learnings related to the research questions: Te Onamata – the past; Onāianeī – the present and Te Anamata – the future. **Te Onamata** reviews traditional Māori pedagogies (Hemara, 2000) as previously considered in

Chapter 2: Literature Landscape in relation to new learnings from Puna Reo kaiako pūrākau related to their pedagogical practices. I use ‘traditional’ to reference pre-European arrival to Aotearoa New Zealand. **i** represents themes in the kaiako stories that highlight how Puna Reo teachers perceive their role as working towards Māori thriving as Māori. These new learnings and further characteristics of Puna Reo programmes are theorised alongside Kaupapa Māori principles (G. Smith, 1990) and Māori leadership is theorised in reference to elements of kaiako pūrākau that affirm the notion of teachers as leaders. Leadership here does not refer to title or position, but rather qualities of leadership from a Māori worldview. **Te Anamata** presents new understandings and insights to take into the future regarding the kaiako journeys and the qualities they embody as teachers in Puna Reo.

In sharing their pūrākau, the kaiako shared how they perceived their role as working towards ākongā Māori thriving as Māori and how they grew and developed within kaupapa Māori contexts and through being immersed in te ao Māori. In this way, their pūrākau were their own journeys of becoming and articulated a key finding from the research; the unearthing of Ngākau qualities. These qualities may be likened to attributes or dispositions, or within te ao Māori, they may be described as pūmanawa. These qualities form the basis of Ngā pūmanawa o te ngākau | a culturally empowering approach to teaching and learning. This approach encapsulates the findings from this study that reflect the qualities necessary to teach in Puna Reo Māori teaching and learning programmes. This approach may also be useful to kaiako who aim to embed or strengthen culturally empowering practices and qualities into classrooms and contexts beyond Puna Reo.

## 5.1 Te Onamata

### 5.1.1 He tīmatatanga | *Beginning*

This section considers ngā taonga (findings) from the pūrākau of Puna Reo Māori kaiako in relation to traditional Māori pedagogies. Through their pūrākau, the kaiako described a range of normalised practices that align closely with traditional Māori ways of teaching and learning. This section examines those practices in light of Hemara's (2000) description of early Māori pedagogies and considers their relationship to other traditional Māori pedagogies.

“Māori have a tradition of education, which is historically deep and intellectually challenging” (Hemara, 2000, p.2). Hemara's (2000) research into traditional Māori pedagogies demonstrated that Māori used a range of teaching and learning practices from their first arrival in Aotearoa New Zealand. As previously canvassed in the literature review of this thesis, traditional Māori learning was closely connected to social, physical, cognitive and spiritual wellbeing. Hemara also noted the salience and continuation of these teaching and learning practices into contemporary society. Similarly, Durie's (1984) Te Whare Tapa Whā framework of health and wellbeing aligns with these pre-colonial notions of holistic wellbeing and is a well-known framework in our education system today. However, addressing these dimensions of wellbeing in education from a Māori cultural standpoint and incorporating whakapapa knowledge to support ākonga Māori flourishing as Māori has not adequately transpired. Penetito (2002) noted nearly twenty years ago how Western social views of education posed difficulty for Māori, arguing that “The values that underlie virtually everything in the current New Zealand education system are those which owe their allegiance to Western capitalist, secular, conflict-oriented history and philosophy” (p. 90). Scholarship in the field demonstrates this continuing domination of Western ideals within the English medium education sector (S. Macfarlane, 2009; Welch et al., 2021). Negative outcomes remain for Māori children and youth in English medium contexts; their culture, ancestral language and identity are often not

acknowledged or empowered. Ka Hikitia, Ka Hāpaitia, the Māori Education Strategy (Ministry of Education, 2020d) and the promotion of culturally empowering pedagogies through the Hīkairo Schema (Macfarlane et al., 2019) and other approaches work towards re-indigenisation in education. The data provided in the kaiako pūrākau shed light on how Puna Reo programmes empower ākonga through their cultural identity and ancestral language towards better outcomes for Māori and realising Māori potential.

### ***5.1.2 Traditional Māori pedagogies and Puna Reo***

Puna Reo are divergent; they sit outside of English medium education in their focus, yet are sometimes physically located within a wider English medium setting. They come under the umbrella of Māori medium, yet do not have te reo Māori immersion at the same level as Kōhanga Reo and Kura Kaupapa Māori. The kaiako pūrākau have been enlightening. Drawn from both Māori partial immersion early childhood education (ECE) centres and primary Puna Reo settings, these kaiako shared elements of their programmes that resonant with traditional Māori pedagogies. In making this connection of past to present, I consider the practices described by the kaiako in light of the traditional Māori pedagogies as described by Wharehuia Hemara (2000) and others. These comparisons are broadly reviewed in Table 14 using representative examples of, or summative analysis from, the kaiako pūrākau. This is followed by further discussion of kaiako pedagogy that reflects these traditional views. Pedagogies include practices, aspects or elements present in Puna Reo.

**Table 14** *A comparison of Puna Reo programme characteristics with traditional Māori pedagogies*

Traditional Māori Pedagogy (Hemara, 2000)	Element of Puna Reo teacher pūrākau
Tamariki are supported to build on their <b>natural talents</b>	Reo Māori ki te Manawa explained that one of the tamariki in an English medium class had previously been at a Kura Kaupapa Māori. She spoke of the great skills he had that were not recognised by the English medium teachers, but she saw his <b>talent</b> and <b>potential</b> .
Ākonga and kaiako are at the centre of the teaching/learning process and <b>learn from one another</b>	“It is exciting to see young people embracing te ao Māori and having that opportunity. When you hear waiata, and the tamariki [are] running around and kōrero (Māori), they just accept it, it’s just normal for them. It’s so cool. In our generation it is hard and frustrating and then you look at what’s coming up”.
As ākonga advanced, <b>tasks become more challenging and complex</b>	For kaiako in Māori medium programmes, teaching ākonga for a number of years is the norm. This allows kaiako to get to know ākonga and whānau well. Kaiako in these spaces work to progress the confidence and competence of ākonga in te reo Māori and as they know them for a period of time, they will see a range of areas of success. <b>There are benefits from knowing a child and their whānau well, knowing their strengths and areas to develop and progress over time.</b>
<b>Formal</b> (whare wānanga) and <b>informal</b> learning occur	Ākonga can grow their love for te reo Māori in Puna Reo daily through the <b>informal use of te reo Māori and formal language opportunities</b> , such as Manu Kōrero and kapa haka.
Learning has a <b>direct impact on community wellbeing</b> ; ākonga contribute to the economic wellbeing of the people	The stimulus for Manakura Puna Manawa to take on a leadership role in her Puna Reo Māori programme emerged from community need. The impetus to support community aspirations transpired from a long and vast teaching background. The passion Manakura Puna Manawa had for her bilingual unit, kura and hāpori was evident; <b>she spoke with aroha and pride about her school community.</b>

Traditional Māori Pedagogy (Hemara, 2000)	Element of Puna Reo teacher pūrākau
Teaching and learning are <b>holistic</b> , connected to <b>physical, spiritual, social</b> and <b>cognitive wellbeing</b>	Te Mana o te Aotūroa: “There is so much in teaching te reo, it is teaching te ao Māori, kaupapa Māori in an authentic, <b>holistic way</b> ”. Kaihautū Aagalofa: [Whānau] wanted high functioning ECE <b>that normalised te reo Māori me ōna tikanga and prioritised holistic childhood development and wellbeing.</b> Kei raro i Maukatere: Made a conscious decision to work in a Kura Kaupapa Māori setting. She observed that <b>many ākonga Māori in mainstream classrooms were not empowered to be their true and holistic selves.</b>
<b>Creativity</b> is encouraged; <b>imaginative ideas</b> are held in the same regard as correct answers	The kaiako wanted to challenge the status quo and inspired their ākonga to do so also. “ <b>We need critical thinkers. We need our babies to question what they’re learning,</b> it should be a positive thing”. The kaiako participants in the wānanga encouraged their ākonga to challenge, think deeply, voice their concerns and be socially just.
<b>Older family members help to raise mokopuna.</b> It is commonplace for grandparents to look after mokopuna	The taonga of having kuia or koroua strongly connected to the Puna Reo space was talked about in different pūrākau. Reo Māori ki te Manawa: Recalled how kuia from the local community often came into her classroom and question why things were being done in a certain way. They were “ <b>just keeping an eye on what was going on</b> ”.

*Note.* Adapted from Hemara, W. (2000, 30 November–3 December). *Māori pedagogies: A view from the literature*. [Paper presentation]. New Zealand Association for Research in Education Conference, University of Waikato, Hamilton (pp. 8–11).

Table 14 outlines eight aspects of traditional Māori pedagogy and corresponding findings from the kaiako pūrākau that exemplify these pedagogies in Puna Reo programmes. The first traditional pedagogy focused on building natural talents, which appeared consistently in kaiako pūrākau. Puna Reo teachers made clear their prioritisation of getting to know ākonga, their talents and aspirations, and working towards providing opportunities that aligned with their natural abilities and talents. The second traditional pedagogy focused on Kaiako and ākonga learning from each other: kaiako learning from ākonga, ākonga learning from kaiako, and ākonga learning from one another may be described as the concept tuakana/teina. We see this exemplified in the statement from Te Mana o te Aotūroa. Te Mana o te Aotūroa was learning te reo Māori as an adult and learning more about her own whakapapa as a Ngāi Tahu wahine. In the quote, she spoke of her admiration for her ākonga and referred to herself as a learner too; learning from and with her ākonga, who have great skill and passion for te reo Māori me ōna tikanga. This was prevalent in many kaiako pūrākau.

The third traditional pedagogy evident in the pūrākau was kaiako attention to the gradual advancement of tasks. This was described in a variety of ways, though the most prevalent was through the normalisation of multi-level teaching. Multi-level teaching in Puna Reo (early childhood and primary sectors) appeared to be common practice. This supports a sense of ākonga belonging and connection. Furthermore, kaiako were sufficiently able to support ākonga development and progression over time with intricate understandings of how to challenge ākonga towards achieving high expectations alongside whānau.

The fourth traditional Māori pedagogy referred to the institution of both informal and formal learning experiences. Both formal and informal learning opportunities occurred in Puna Reo, particularly through te reo Māori me ōna tikanga. Benefits for the collective good, including community wellbeing and economic wellbeing were explained as a traditional Māori

pedagogy and these were present in kaiako pūrākau. As an example, Manakura Puna Manawa talked about the importance of creating and maintaining strong relationships in and with her community, including kaumātua. She also spoke about how she ensured her ākongā had a strong connection to, and understanding of, their community, their whenua and the stories of mana whenua. All of these factors of community engagement and supporting community needs, aided community wellbeing and development. This is linked to another traditional practice that viewed teaching and learning as holistic, connected to physical, spiritual, social and cognitive wellbeing. This, too, was referred to in a variety of ways in kaiako pūrākau, as was the encouragement of creativity and imaginative ideas. In traditional times, older whānau members helped to raise mokopuna; it was commonplace for grandparents to look after mokopuna, and to nurture and teach them. The importance of our kaumātua generation in the decision-making and daily running of the Puna Reo was mentioned often. Manakura Puna Manawa asserted that the local and historical knowledge kaumātua and kuia held was a very important part of the curriculum in Māori immersion spaces, yet even more important is the relationship and connection we have with our elders and community leaders. Reo Māori ki te Manawa recalled how kuia (women elders/grandmothers) from the local community often came into her classroom and questioned why things were being done in a certain way. They were “just keeping an eye on what was going on in the kura”. Their nurture and teachings supported not only ākongā development but also kaiako development and ‘kaiako becoming’, which is discussed in more detail in a subsequent section.

Wairua, referred to widely in Chapter 2 as a necessary component of holistic wellbeing and development, is fundamental to traditional and contemporary Māori teaching and learning. Wairuatanga is conceptualised as an innate connection to the natural world and an interconnectedness to each; the esoteric realm and all things (Valentine et al., 2017). As canvassed in the literature landscape, this concept also captures the unique and special tapu a

child possesses. Pedagogies that reflect a focus on the wairua of the child were reflected to various degrees in kaiako pūrākau. We saw this clearly when Te Mana o te Aotūroa described seeing first-hand how being in a space that is inherently Māori was uplifting to one's wairua, for both tamariki and kaiako. She reflected that “When you are in a bilingual, dual language or Kura Kaupapa Māori, [ākonga Māori] just fit and they feel comfortable”. Faiākoga Alofa also shared that the wairua in her bilingual classroom was different from that of the wider mainstream school: “It’s a sense of belonging, a whānau ... The manaakitanga and the aroha. It’s a feeling that isn’t the same in a mainstream class”.

Pūrākau expressed the significance of whakapapa expressed through the attributes of Papatūānuku and individual kōrero. Different kaiako participants talked about the importance of a physical and spiritual connection to te aotūroa – the natural world. One kaiako participant was given the pseudonym, Te Mana o te Aotūroa, to express her innate connection to the natural environment and all within it. She said, “I feel extremely fortunate and privileged for the opportunities I have had to connect to te ao Māori within my mahi”. Her experiences within Puna Reo encouraged her to delve deeper into her own whakapapa knowledge and understandings of the Māori world. Te Mana o te Aotūroa is a weaver and she brought a large kete she had woven as a talking piece to the collaborative wānanga. She explained that the kete had gone with her many places and she used it to connect to people and their whakapapa. Kaiako participants connected to the Māori world by opening themselves to learnings from the natural world. Over time, Kei raro i Maukatere immersed herself further in te ao Māori and her love for mātauranga Māori grew. This included her understandings of, and uses for, native plants and trees as rongoā [natural remedies]. Embedding Māori pedagogies and ways of knowing based on the natural world appeared to be a normal practice for Puna Reo kaiako. Place-based and experiential learning experiences are foundational to Hawaiian, culture-based education, with positive impacts on holistic student wellbeing (Alencastre, 2015). Connections

to whakapapa and whenua, and a focus on holistic learning that attends to uplifting one's wairua is a key feature of Tātaiako: cultural competencies for teachers of Māori learners (Te Tāhuhu o Te Mātauranga–Ministry of Education & New Zealand Teachers Council–Te Pouherenga Kaiako o Aotearoa, 2011). Through the competency, Tangata Whenuatanga; kaiako are encouraged to provide learning experiences where the language, identity and culture of Māori learners are affirmed, including place-based knowledges and socio-cultural awareness (Education Council, 2011). A statement that exemplified the importance of knowing the genealogical and geographical associations of the ākongā was presented in the collaborative wānanga: “Me mōhio ngā whānau, ko wai? Nō hea?” [Know your families, who they are and where they are from].

Ataria et al. (2016) assert that tapu and noa are cultural concepts that should not be considered in isolation: “Tapu and noa are key cultural constructs that were central to traditional Māori society, and continue to inform thinking and practice in Māori society today” (p. 1). Māori values and principles intertwine, interconnect and rely on one and other. The tapu status of a child was understood and reinforced through various uplifting practices before European arrival in Aotearoa New Zealand. In contemporary society, tapu continues to be understood and considered. Although the kaiako did not speak explicitly of the tapu of a child, it was expressed in other ways as being an integral factor present in Puna Reo. It was captured in the way kaiako spoke with admiration for their ākongā. Notions of **love**, **innate greatness** and **uniqueness** were present throughout their pūrākau and the shared kōrero. These ideas may not traditionally have been how this Māori concept was understood, yet they capture the underlying notion of uplifting mana and understanding children as treasures – taonga. The kaiako described their ākongā and whānau as “pretty special” and “rangatira o āpōpō” (leaders of tomorrow). Their aroha for their ākongā and whānau was evident and this reflected in their loving wairua and their comments. This was well captured by Māreikura nō Tarahāoa; “I love,

love, loved the five years I spent in the classroom. I don't think I've ever got as much fulfilment as I got from being with those babies". Some may disapprove of the use of 'babies' to refer to school children or even consider it to be demeaning. However, in a kaupapa Māori sense, it is a term of endearment as it infers that the tamariki in a kaiako Puna Reo are as loved and connected as biological children. The innate uniqueness and specialness of tamariki was best captured in this quote: "If they're not being seen in their schooling life, that's not setting them up well to be the amazing people that they can be". Throughout the pūrākau, a wairua of aroha towards tamariki and whānau in Puna Reo was evident; these quotes are only a sample of this admiration. Kaiako expressed their ngākau nui (passion/big heart) for their tamariki and whānau. In relation to Hemara's (2000) traditional Māori pedagogies, these notions can be likened to childhood creativity and a wider, intergenerational focus on whānau care.

### ***5.1.3 He Whakakapi / Summary***

The kaiako stories demonstrated that many of the practices and values present in their Puna Reo settings aligned with traditional Māori pedagogies as described by Hemara (2000). This was an interesting new learning, particularly as some of the kaiako were not of Māori descent, many had not trained in Māori initial teacher education (ITE) programmes and some were still extending their te reo Māori me ōna tikanga fluency and understandings. Nevertheless, they seemed to know the importance of drawing on and embedding Māori ways of teaching and learning in their programmes and prioritised these for the benefit of their ākonga Māori and whānau thriving as Māori. The kaiako had been inspired in their te reo Māori me ōna tikanga journey by people in their lives, and were focused on creating that same inspiration for their tamariki and their whānau.

## 5.2 Onaiānei

### 5.2.1 *He tīmatatanga | Beginning*

Having explored the findings from the lens of the past, we now come into the present time. Indigenous teaching and learning practices in contemporary society draw on pedagogies and traditions from the past. Alencastre (2015) affirms that “Valuing ancestral, traditional ways of knowing and being is foundational to revitalizing Hawaiian language and culture through education” (p. 19). This is true of international Indigenous contexts and for our local context of te reo Māori me ōna tikanga revitalisation and rejuvenation of cultural practices. In this section, Onaiānei – the present, the kaiako pūrākau are discussed with reference to G. Smith’s (1990) Kaupapa Māori Principles, which resonate with Hemara’s (2000) traditional Māori pedagogies. An example of the close synergy is present in the Kaupapa Māori principle Ako Māori: The principle of incorporating culturally preferred pedagogy (G. Smith, 1990), which reflects Hemara’s (2000) traditional Māori pedagogy of ākongā and kaiako at the centre of the teaching/learning process. Indigenous teaching and learning draws on knowledges of the past; taonga tuku iho (treasures sent down through the generations). These knowledges are central in Kōhanga Reo and Kura Kaupapa Māori, embracing te reo Māori, traditions and te ao Māori values (Tocker, 2012). Traditional pedagogies can be brought forward into the present time as is demonstrated in G. Smith’s (1990) Kaupapa Māori principles as stated below.

### 5.2.2 *Kaupapa Māori principles enacted in Puna Reo programmes*

Kaiako pūrākau have synergies with G. Smith’s (1990) Kaupapa Māori principles. In this section, I have provided kōrero from the pūrākau in italics to highlight how particular Kaupapa Māori principles were embodied or explicitly taught in Puna Reo settings. I have also theorised how some Kaupapa Māori principles cannot be realised due to tensions, constraints and challenges that Puna Reo kaiako faced. Kōhanga Reo and Kura Kaupapa Māori support Māori aspirations and Kaupapa Māori principles are central to these educational settings, as

highlighted in Chapter 2. This section demonstrates how Kaupapa Māori principles are also evident in Puna Reo environments.

**Ako Māori: The principle of incorporating culturally preferred pedagogy**

Puna Reo teachers engaged in a range of culturally grounded pedagogies. They spoke strongly about Māori pedagogies being at the forefront of teaching and learning programmes in both ECE and primary settings. These included tuakana/teina and explicitly teaching in and through a te ao Māori lens. In a Puna Reo programme, the teaching and learning in and through te reo Māori is central, yet *“it’s not just about teaching the reo, it’s about using the culture to bring out that learning and through that you integrate reo”*. The importance of cultural practices as also central to teaching in Puna Reo was prevalent in various pūrākau. Kaiako believed that we should not merely teach about culture but rather we should teach in and through culture, and use the culture of the child to teach. This highlights a culturally preferred pedagogy. Manu kōrero, kapa haka, karakia, raranga (weaving) and other Māori forms of expression and tradition are present in Puna Reo settings.

Included in this principle also are teaching and learning practices that promote the wellbeing of the local hapori, particularly Māori communities. Kaiako expressed a strong sense of service, supporting the collective good and putting the wellbeing of others at the forefront.

The kaiako pūrākau showed that they empowered tamariki through cultural identity, relatable experiences and *“all of those things that are the real essence of te ao Māori”*. The kaiako themselves also felt empowered and inspired through their own immersion in te ao Māori and te reo Māori, and exploring more about their personal identity. They spoke about becoming more confident and competent in their Māori language journey over time, some through their own whānau experiences and others as adults. This was slightly different from the experiences of many of the tamariki they taught in Puna Reo programmes. Their ākongā operated comfortably within te ao Māori contexts due to Māori ways of being and knowing

being normalised daily in their Puna Reo programmes, and their cultural identity being strengthened. While some kaiako were still developing their te reo Māori fluency, their tamariki experienced a Māori-orientated learning environment where being Māori was celebrated daily. Kaiako wanted to empower their ākonga through Māori language and culture, regardless of their own level of proficiency. Those with less proficiency wanted to grow their knowledge alongside and for their tamariki; this is a key aspect of ako. Te Mana o te Aotūroa was developing her reo and learning more about her Ngāi Tahu whakapapa. The data illuminated that kaiako could increase their knowledge of te ao Māori through being immersed in Puna Reo programmes. Daily interactions with whānau Māori, Māori communities, Māori colleagues and ākonga were all valuable supports in nurturing their bicultural journey. Te Mana o te Aotūroa shared; *“There’s so many people there that are amazing, their reo, their waiata, kapa haka ... all of those things that are the real essence of te ao Māori”*. In this sense, ako is enacted in Puna Reo through ākonga thriving and kaiako blossoming as Māori in their Māori educational context.

The kaiako in Puna Reo led through humility and by supporting the advancement of others. Fai’akoga Alofa explained; *“my role is to ignite a passion for all things Māori and to ground them [the ākonga] with confidence and pride in themselves as tamariki Māori”*. This comment is humble and unassuming. It was about how her ākonga viewed themselves and reached their true potential, not about her own aspirations or position. Fai’akoga Alofa and the wider group of kaiako worked hard to create a space for their ākonga and whānau to thrive as Māori; proud of who they are and where they come from.

### **Taonga Tuku Iho: The principle of validating and legitimating cultural aspirations and identity**

The Puna Reo pūrākau highlighted the central importance of cultural identity and ancestral language in their programmes. The kaiako maintained that it was through cultural

identity that learning occurs; “*the ākonga are connecting with who they are, their tūpuna and te ao Māori*”.

Puna Reo kaiako encouraged their ākonga to stand confidently as Māori, to acknowledge and be proud of their iwi, pepeha and reo rangatira (ancestral language): “*Noho ki te kura, hei Māori*” [*Be Māori all day every day*].

Smith (2003) explains that it is a give-in that Māori culture, language and knowledge is validated and legitimised in the Taonga Tuku Iho principle. Herein lies a contention. In Kōhanga Reo, and Kura Kaupapa Māori, te reo Māori me ōna tikanga is normalised. For both Kōhanga Reo and Kura Kaupapa Māori, te reo Māori is promoted outside of the classroom, throughout every part of the schooling/ Kōhanga Reo environment including the papa tākaro (playground) and outside spaces. Te reo Māori is the main medium of communication and teacher instruction in these settings. However, in Puna Reo spaces, there are varying levels of te reo Māori teacher fluency and te reo Māori usage. Kaiako deliver their programmes at 51% + te reo Māori instruction, and mātauranga Māori is embedded in programme design, although the option to revert to English for some facets of the teaching curriculum remains (Hill, 2022a). The potential to fully actualise this principle does come with constraints due to lower level te reo Māori transmission. And for Puna Reo programmes inside of English medium schools, te reo Māori in the playground, in the office area or anywhere outside of the Puna Reo bilingual Māori classroom, cannot be guaranteed.

There are a variety of challenges for Puna Reo programmes that are situated within English medium schools. Kaiako in Puna Reo work hard to legitimize cultural identity and sustain language objectives. Ākonga are encouraged to kōrero Māori in their Puna Reo setting and may have the competence and confidence to do so. However ākonga may not be empowered to use te reo Māori and enact tikanga Māori outside of their puna reo space, in the wider English Medium school environment. This is not because English medium teachers

dismiss te reo Māori me ōna tikanga. It may be because these teachers sit in this zero or passive zone as discussed earlier in this thesis; receptive to te reo Māori and willing to support Māori language efforts *of others*, but do not actively engage themselves (Rewi & Rewi, 2015). As a learner of te reo Māori myself, I know the benefits of being around others that kōrero Māori enthusiastically. Hearing te reo Māori normalised, gives value to the language and validates our culture. Although English medium teachers and other staff outside of Puna Reo programmes may wholeheartedly want Puna Reo ākonga and their whānau to thrive as Māori including ancestral language, they may be inadvertently working against this by not putting in adequate effort to develop their own Māori language proficiency. English medium teachers and others can support ākonga Māori by stepping out of their comfort zone to use te reo Māori daily in all areas and keep developing their competence. This effort and recognition can go a long way towards building stronger relationships with Puna Reo students and their whānau and supporting cultural aspirations so that ākonga Māori can be Māori all day, every day. *“When you are in a bilingual, dual language or Kura Kaupapa Māori, (ākonga Māori) just fit and they feel comfortable. Sometimes you see Māori kids in the mainstream and there’s not a lot in there for them.”*

**Kia piki ake i ngā raruraru o te kāinga: The principle of mediating socioeconomic and home difficulties**

Whānau who enrol their tamariki/mokopuna in Puna Reo and other Māori medium settings are going against the societal norm; they can see the beauty and many benefits of Māori education. Many whānau come from socioeconomic settings that work against Māori flourishing and/or have had negative intergenerational educational experiences. For whānau Māori who have experienced an underperforming education system, Puna Reo provides a culturally sustaining option; an open door to te ao Māori without judgement or fear. *“It’s a*

*huge choice that they've made, [many] whānau have historical trauma. If they're making this brave choice, they're putting a lot of faith in us".*

According to kaiako pūrākau, Puna Reo programmes were a way to support Māori wellbeing, and promote cultural identity and Māori economic advancement. This was evident in ākonga Māori flourishing, whānau holistic wellbeing and kaiako wellbeing. The notion of 'whakapuāwaitanga' [flourishing] encompassed the whole community. Kaihautū Aagalofa, ECE Puna Reo centre manager, spoke about her desire to support the advancement of her kaimahi (workers), as well as her ākonga and whānau. She recognised that many of her ECE Puna Reo kaiako were also mothers who carried many roles and responsibilities. Many kaiako were also studying on-the-job to gain their teaching qualification. Kaihautū Aagalofa supported kaiako in her centre by providing study days and relief teacher costs. The holistic nature of care was provided for tamariki in Māori immersion centres and staff, many of whom were Māori; *"You don't want them to burn out"*. Puna Reo programmes were able to promote ākonga, kaiako and whānau wellbeing. Kaihautū Aagalofa demonstrated a desire to support the wellbeing and advancement of her whole community.

Another aspect of this principle is to support and mediate unequal power relations, promoting mana ōrite (equity). Puna Reo kaiako viewed te reo Māori me ōna tikanga as a taonga and did not take being a kaiako of te reo Māori for granted. *"Bilingual and Puna Reo are a 'walking treaty opportunity'"*. They supported mana ōrite. Nevertheless, for Puna Reo that were situated in a mainstream school, mana ōrite was promoted in the Puna Reo programme itself, but not necessarily outside of the Puna Reo programme. Kaiako pūrākau identified that the English medium part of the school did not necessarily support Puna Reo Māori contexts and at times, it culturally taxed Puna Reo ākonga and whānau; *"sometimes you get the dial-a-Māori stuff, or let's have haka done"*. For Puna Reo housed inside English medium contexts, unequal power relations between the English medium and the bilingual unit

or classroom were evident in different pūrākau. Kei raro i Maukatere explained that she wasn't only challenging the extra cultural demands put on her tamariki in her Puna Reo, but also how her ākonga were viewed as the ones with 'behavioural issues'.

Puna Reo environments have the potential to mediate socioeconomic and home difficulties, and there are various examples in the kaiako narratives. Puna Reo programmes that are not autonomous have different complexities, which make enacting this principle more challenging. However, the complexities could be managed appropriately if all stakeholders connected to Puna Reo bilingual units or classrooms understand and advocate for mana ōrite, and honour a true Te Tiriti o Waitangi partnership.

**Whānau: The principle of incorporating cultural structures which emphasise the collective rather than the individual**

In the wānanga, kaiako listened to each other's experiences and stories of working in Puna Reo settings. They talked about the importance of whānau involvement at every level of the programme and the significance of creating a whānau culture within Puna Reo. The multi-level nature of bilingual teaching, and the embedded values and mātāpono exert a strong sense of family connection; "*whānau are all connected to each other*". "*It's just this myriad of connection*".

This principle includes collectivism as opposed to individualism and was very evident in Puna Reo teacher pūrākau. Te Mana o te Aotūroa talked about working alongside colleagues "*who were really interested and invested*" and shared her passion for te reo Māori me ōna tikanga, supported her own personal growth and the development of others connected to the Puna Reo. She also illustrated that the collective kaiako passion for te reo Māori me ōna tikanga had a flow-on effect; ākonga and whānau became more invested in their own use of te reo Māori. She urged that advancing kotahitanga (unity) with a schoolwide commitment to te reo Māori me ōna tikanga was necessary; "*you have to keep revisiting it all the time. [It needs to*

*be] always on top*". The pūrākau provided evidence of the importance of a whānau-style support structure that was founded on collective responsibility and reciprocal obligations. She added that whānau felt this was cultivated in Puna Reo Māori spaces and could not be compared with English medium spaces; *"you can't get it until you're in it"*. Faiākoga Alofa highlighted the significance of relationships in Puna Reo programmes, describing them as *"stronger ... we're more like a family"*. The notion of whānau was not only seen, heard and created; it was felt: *"I've worked in mainstream classes where we've talked about being a family of sorts, but it's only since being in an akomanga reo rua that I really connected to that word 'whānau'"*. This comment and kaiako pūrākau reinforce the notions of collectivism, reciprocal support, shared responsibility and aroha ki te tangata.

#### **Kaupapa: The principle of a shared and collective vision or philosophy**

The pūrākau reflected a collective vision – working towards a common goal of te reo Māori me ōna tikanga revitalisation, being proud to be Māori and Māori thriving as Māori. Puna Reo kaiako and many stakeholders connected to Puna Reo programmes, including whānau, hapū and the wider community, have a vested interest in the success of the programme for the advancement of tamariki, whānau and intergenerational success. The kaiako saw their role as an honour and privilege, encompassing significant responsibility; *"My responsibility to the history of the area. It's my obligation to mana whenua and to our tamariki and our mokopuna"*. As kaiako immersed themselves in kaupapa Māori contexts, including Puna Reo, they have become humble leaders, quick to support the kaupapa, but reluctant to assert their leadership status. *"I can now see where and how I can support the kaupapa"*. Kaiako in Puna Reo were champions of te reo Māori; they inspired their ākongā and whānau to progress their competence in, and use of, te reo Māori and embed tikanga Māori daily in their lives.

Te Mana o te Aotūroa and others reflected upon the importance of coming together for a collective 'kaupapa' and the empowerment that can occur by working alongside like-minded

people. Kaiako said it was inspiring being around expert speakers of te reo Māori and elders with strong mātauranga Māori knowledge; it was also motivating being around te reo Māori me ōna tikanga advocates who have been doing the mahi and have experienced the same wero (challenges), struggles and successes; *“listening and valuing the voices of those who have lived the experiences can make a difference”*.

Māori values were explicitly enacted and taught in Puna Reo spaces as part of the daily programme. Faiākoga Alofa described the importance of establishing and maintaining strong connections and a sense of belonging. Compared with the wider English medium school, the relationships in her Puna Reo were *“more whanaungatanga. Learning still happens. It happens organically alongside the whanaungatanga. It’s a connection, a feeling of being home”*. Prioritising kaupapa Māori in an educational setting needs to be based on values that are lived, felt and referred to constantly. Therefore, the establishment of uara (values), such as manaakitanga, whanaungatanga and other Māori concepts is a great start. What set Puna Reo apart from English medium was the daily enactment and explicit teaching of these uara from a Māori paradigm through culturally appropriate and empowering pedagogies that support the ‘kaupapa’. Reo Māori ki te Manawa found her transition back into kaupapa Māori education from English medium as challenging. She commented on some of the differences and commonalities of kura Māori and English medium. *“Māori values are really strong in bilingual settings; manaakitanga and whanaungatanga and just the caring that is around is really strong, and the pride. The pride is different, I’m Māori, I know I’m Māori. And it’s cool”*.

The principle of a shared and collective philosophy was articulated in G. Smith’s (2003) example of Te Aho Matua mātāpono (principles); binding Kura Kaupapa Māori together in their desire to meet Māori political, social, economic and cultural aspirations. Puna Reo programmes do not have the same set of mātāpono; each Puna Reo partial immersion programme is stand-alone and some do not have autonomy – they are an ‘island’ within an

English medium primary school setting. According to kaiako pūrākau, Puna Reo Māori were about the ‘kaupapa’ of supporting ākonga Māori, whānau Māori and others to thrive as Māori within kaupapa Māori. This included prioritising te reo Māori me ōna tikanga in the teaching and learning programme. Te Aho Matua – a common set of philosophical principles – ensures that Māori political, social, economic and cultural aspirations are at the forefront of all teaching, learning and interactions. Herein lies a tension. Each individual Puna Reo may have its separate, collective vision within a centre or school, but Puna Reo – ‘islands’ – within an English medium setting found it more difficult because they worked within a set of constraints that does not necessarily fit Māori philosophical underpinnings. Te Aho Matua legitimises distinctly Māori ways of conceptualising the world (Nepe, 1991) and Puna Reo that have their own autonomy can achieve this. Puna Reo Māori that work within English medium settings or are run by a school management that does not legitimise or prioritise Māori ways of being and living are challenged to meet Māori aspirations. Puna Reo Māori ECE programmes receive less financial support than Puna Reo Māori in primary schools. Puna Reo Māori make a significant contribution to developing te reo Māori and supporting Māori achievement (Hill, 2022a). Puna Reo would benefit from being better understood and able to stand in their own mana to run the programme from a culturally empowering standpoint that prioritises Māori aspirations. They would also benefit from greater financial and other support.

**Tino Rangatiratanga: The principle of self-determination (relative autonomy)**

This principle relates to relative autonomy and Māori aspirations for self-determination and actualising those moemoeā (dreams). This principle aligns with all outcome domains of Ka Hikitia, Ka Hāpaitia | The Māori Education Strategy (Ministry of Education, 2020d), particularly Rangatiratanga, which states that Māori exercise authority in education. The principle ensures Māori have control over their own lives and wellbeing, and whānau Māori are in control of decision making and are invested in educational outcomes for their

tamariki/mokopuna. In this sense, Ka Hikitia, Ka Hāpaitia outcome domains, Te Kanorautanga: Māori, need to be understood in the context of their diverse aspirations and lived experiences. Te Whānau: Education provision responding to learners within the context of their whānau are also strongly associated with the Kaupapa Māori principle, Tino Rangatiratanga (G. Smith, 1990).

It was evident in kaiako pūrākau that many of the elements that sit under each Kaupapa Māori principles are present and practised daily in Puna Reo programmes. Tino Rangatiratanga is potentially the most challenging principle to actualise in some Puna Reo contexts; a key element of this principle is that Māori are in charge. This is the case for some Puna Reo programmes; Māori are members of boards of trustees, are on school or ECE leadership and/or management teams and whānau Māori have the presiding voice in decision making and planning. However, for a number of Puna Reo programmes, particularly those that sit within an English medium context, Tino Rangatiratanga is less likely to be realised.

The demands of heavy workloads, specifically for Puna Reo kaiako located in ‘mainstream’ contexts work against Tino Rangatiratanga being practised; the dual expectations of Puna Reo and a mainstream context can lead to overload. These pressures and whānau expectations are not well understood outside of the bilingual Māori space. As Faiākoga Alofa strongly expressed, *“fitting everything in is really tough.... There is so much more because there's a whole other language.”* Kaiako described that, although their mainstream colleagues tried to appreciate these dual expectations, they found it difficult to understand. This resonates with Mitchell and Mitchell (1993) and Torepe (2011), who maintain that heavy workload pressures and cultural obligations affect *all* Māori teachers and teachers working in Māori education. Issues of cultural taxation were evident in Puna Reo and institutions did not necessarily acknowledge or respect the work that occurs in these spaces for Māori to thrive as Māori. The context is different in Kura Kaupapa Māori and Māori principles and values the

underpin every part of the environment and programme are widely accepted; everyone understands the philosophy and is engaged. This is not the case in all Puna Reo settings. Puna Reo located in an English mainstream school may act like the 'cultural representative' and these conditions become tiresome and taxing. Puna Reo that stand alone in their own mana, and are run and heavily influenced by whānau Māori, the local community and iwi find it easier to institute Tino Rangatiratanga. Puna Reo within an English medium setting may find the enactment and fruition of Tino Rangatiratanga challenging due to the demands Puna Reo kaiako, ākonga and whānau experience: “*Bilingual [classrooms] are often fighting for equality and their worth.... There is a sense of ‘other-ness’*”. The notion of ‘othering’ was prominent in the wānanga discussions; it goes against manaakitanga and opposes Tino Rangatiratanga.

This study was undertaken in Te Waipounamu (the South Island) where there are significantly fewer tāngata Māori (Māori people) than in the North Island, which is also reflected in the profile of teachers. Therefore, in the South Island, Puna Reo teaching and learning environments located in English medium schools are very likely to have non-Māori teachers in most or all classrooms outside of the Puna Reo unit/classroom. This means that prioritising Māori knowledges and immersion in te reo Māori me ōna tikanga may be confined to the Puna Reo unit/classroom if non-Māori teachers do not have the understandings, ability or heart to privilege kaupapa Māori initiatives.

Tino Rangatiratanga will materialise if “Māori people are in charge of the key decision-making, they are able to make choices and decisions that reflect their cultural, political, economic and social preferences” (G. Smith, 2003, p. 8). The two ECE kaiako who participated in this study had previously been kaiako in Kōhanga Reo. When they shared their pūrākau, they were both leading their respective Puna Reo Māori ECE spaces as tumuaki or kaihautū (leaders). They were informed that whānau Māori established their Puna Reo to meet and exceed Māori aspirations. These Puna Reo programmes had autonomy and were able to stand

in their own mana; plausibly Tino Rangatiratanga had transpired. In contexts where te reo Māori is normalised within the whole learning environment, being Māori is celebrated daily and Māori sit at the table at all levels of decision making, Tino Rangatiratanga can and does transpire, leading towards Māori thriving as Māori.

There are challenges, complexities and constraints for Puna Reo programmes in English medium settings. The pūrākau revealed that kaiako in these settings have to work against a system that does not necessarily prioritise Māori ways of thinking and doing. It is difficult to know how to nurture Tino Rangatiratanga in these settings or whether Tino Rangatiratanga can manifest with authenticity at all. A study of school principals in Aotearoa New Zealand – He Whakaaro – (Ministry of Education, 2020b) noted that nationally 18 percent of principals were Māori and more than 80 percent were Pākehā. Therefore, Puna Reo programmes situated in English medium schools are likely to be led by a non-Māori principal surrounded by a largely non-Māori teaching staff. This was the case in my teaching experience in Puna Reo Māori programmes; there were very few or no Māori staff outside of the Puna Reo classroom. It would be significantly more difficult for a Puna Reo programme, including ākonga, whānau, kaiako and others, to command Tino Rangatiratanga when they are probably surrounded by a principal and teachers who do not know how to adequately and actively support Māori thriving as Māori.

The findings show that Puna Reo programmes in a mainstream school are contextually very different from those that stand alone and deliver their programme predominantly in te reo Māori, founded on Māori values and principles throughout the *whole* centre/school. It is much more difficult to actualise Tino Rangatiratanga when worldviews differ. When the Māori worldview is dominated or controlled by a Western paradigm, battles for equity ensue and Tino Rangatiratanga cannot occur.

Māreikura nō Tarahaoa of Ngāi Tahu descent explained that she grew to adapt to the Pākehā schooling system. She also knew how to operate and be Māori in Māori spaces. She explained that she didn't think acculturating was a good thing but it was "a survival skill". Māreikura nō Tarahaoa was educated in both kaupapa Māori and English medium contexts, and taught in Puna Reo Māori programmes. Her kōrero asserts that Māori often have to 'fit in' in the English medium system to survive but do not necessarily thrive in these spaces.

School leaders and teachers in mainstream schools with a partial immersion Māori unit/classroom like Puna Reo must build a greater understanding and appreciation of these settings and everyone connected to them. It is highly likely that kaiako, ākonga and whānau in Puna Reo programmes work extremely hard towards Tino Rangatiratanga but encounter factors outside of the programme that deny self-determination aspirations. Kaiako pūrākau expressed that Māori *are* thriving as Māori inside Puna Reo contexts. Principals, boards of trustees and teachers in the English medium who do not understand the heart of Puna Reo or have the ngākau (heart) to support Māori flourishing as Māori must question whether they themselves are making a positive contribution or how they might do so.

I have used the words 'leader' and 'school leader' to refer to the position that principals and other management staff hold in schools and centres. However, I believe that all teachers are leaders; all kaiako are entrusted with guiding, supporting and advancing others, and maintaining a position of responsibility. The Education Council of New Zealand, Leadership Strategy for the teaching profession of Aotearoa New Zealand (2018) states that leadership is wide-ranging and not restricted by title or position. It is with this view that I discuss the findings from this study in light of the concept of teacher leadership.

### **5.2.3 Hautūtanga | Leadership: Teachers as leaders**

Prior to the arrival of Europeans to Aotearoa shores, traditional Māori leadership consisted of different forms and levels: ariki (paramount chief); rangatira (chief) and tohunga

(expert, healer, highly skilled leader) (Katene, 2010). Other traditional leadership was bestowed in the captains of waka (canoe) during the period of migration to Aotearoa (Katene, 2010). As discussed in Chapter 2, Māori leadership values include whakaiti – humility, manaakitanga – altruism and whanaungatanga – others or collectivism (Roche (2019). These qualities of leadership align with G. Smith’s (1990) Kaupapa Māori principles and parallel the qualities demonstrated by Puna Reo teachers in their narratives.

Characteristics of Māori leadership entail a sense of manaaki to ensure that all whānau members have the necessary resources to enable growth and development. They also include an intertwined visionary attitude and capability, the necessary skills to lead bravely and a courageous mentality (Mead et al., 2006, as cited in Hohepa & Robson, 2008). Puna Reo kaiako of Māori and non-Māori ancestry in this study demonstrated these qualities. They revealed a genuine heart for their ākonga, whānau and communities towards Māori advancement. Tocker (2012) examined the concept of ‘living as Māori’ through the stories of Kura Kaupapa Māori graduates and found that Māori language, culture and identity supported their confidence and competence in wider society in their adult years. She explained that after leaving kura, the graduates made positive contributions to society through their chosen occupations, attributing their proficiency in te reo Māori as the reason they found employment. She found the graduates were supported by Māori ways of being and conducting themselves when they navigated the Western-dominated society. If te reo Māori me ōna tikanga, mātauranga Māori and Māori pedagogies and values supported Kura Kaupapa Māori graduates to navigate and negotiate society as adults, it is highly likely that the same can/does occur for ākonga in Puna Reo, including the kaiako in these spaces.

The stories told by the group of kaiako reflected: *Hautūtanga* – advocacy and leadership within te ao Māori and particularly within te reo Māori me ōna tikanga; *Te Hiringa* – the person or people of major influence who inspired the kaiako to step into kaupapa Māori

teaching; and *Ngā Ahureitanga* – the unique nuances of each individual kaiako pūrākau and the distinctiveness of each Puna Reo bilingual programme. Their decision to be a teacher in Puna Reo was relatively organic as was their transformation as leaders in this space. The kaiako were influenced by people within the Māori world with a heart for te reo Māori me ōna tikanga and the kaiako have also moved into that space as committed champions of te reo Māori me ōna tikanga, with a love for te ao Māori and heartening that same love in their ākongā and communities. A ripple effect occurred with the initial person/people being the impetus for the kaiako to ‘become’ a teacher and leader in Māori education. The ripple of passion continued to ākongā, hoamahi (colleagues) and the wider ECE centre/kura whānau. The kaiako in this study became transformative leaders who inspired a heart for te reo Māori me ōna tikanga among many others but their pūrākau revealed a humble, unassuming disposition. They did the mahi they loved for tamariki, whānau and others they loved for a kaupapa they loved.

Whilst kaiako communicated their pūrākau, including their whakapapa, teaching background and teaching experiences, they expressed their personal and professional journeys of ‘becoming’. For some, their identity shifted; their worldview and understandings broadened as they transformed over time. A shift in identity is widely acknowledged in ‘becoming’ a teacher (Beauchamp & Thomas, 2009) but a shift in mind and heart when moving into te ao Māori (the Māori world) through teaching in Māori settings is not widely documented.

#### ***5.2.4 He Whakakapi | Summary***

The findings suggest that Puna Reo programmes reflect key Kaupapa Māori principles and Tino Rangatiratanga is the most difficult principle to occur, particularly for Puna Reo classrooms in English medium schools. This is not always the case if the programme is founded on Māori values and all staff possess and demonstrate a genuine heart to advance kaupapa Māori initiatives and work to actively promote this in a personal and professional manner.

Puna Reo teachers demonstrated leadership through exhibiting genuine ‘ngākau – heart’ for Māori people and Māori kaupapa. Kaiako in Puna Reo worked hard to provide holistic support for the wellbeing and development of their ākonga and whānau. They approached their work from a mana ōrite ideology and promoted equitable outcomes for all, specifically ākonga and whānau Māori.

### **5.3 Te Anamata**

#### ***5.3.1 He tīmatatanga | Beginning***

Moving from the past to present to future, this section unearths new learnings from the kaiako pūrākau to strengthen our understanding of Puna Reo programmes. The culturally empowering pedagogies that occur daily in these settings are promoted by culturally empowering kaiako; kaiako that have evolved and developed their own practices and broadened their own perspectives over time.

Te Anamata are new insights to take into the coming years. The pūrākau provided an unexpected finding related to teacher ‘becoming’. As kaiako shared their pūrākau, not only did they gift us knowledge about how they perceived their role of working towards Māori thriving as Māori, but they also shared how they themselves grew and developed within te ao Māori. In this way, the individual kaiako pūrākau were their journey of ‘becoming’ and through this emerged the ngākau qualities that these kaiako embodied and nurtured in others.

Manawa and ngākau are similar concepts. To some, manawa means the seat of all knowledge and affections and can also be translated as breath (Best, 1901). Ngākau also means the seat of all affections and heart, and in old times was also referred to as the mind (Best, 1901). The traditional view of these terms assists our understanding of the kaiako pūrākau. I have selected the concept of heart as the way to detail the kaiako journey of becoming. The kaiako narratives detailed culturally empowering approaches to teaching through ngākau

qualities. The common thread woven through each kaiako kōrero was their heart – ngākau and love for their tamariki, whānau and te ao Māori; some with whakapapa Māori and some not.

The Puna Reo kaiako in the study volunteered their time and whakaaro; half of the group did not have Māori ancestry, yet all had a ‘ngākau’ to support ākonga Māori and wider Māori aspirations. Here, I contemplate the colloquial term, ‘Ngākau Māori’. It is not a formal title and it is definitely not a term non-Māori would or should bestow upon themselves. It is often used in informal conversation to refer to a person, not of whakapapa Māori, who dedicates their time and service to support or advance kaupapa Māori initiatives or communities. All kaiako in the study, regardless of their whakapapa, did just that: they involved themselves in, and committed themselves to, the advancement of te reo Māori me ōna tikanga. The outcomes in terms of te reo Māori revitalisation and cultural knowledge acquisition occurred for ākonga, whānau and local hāpori towards Māori thriving as Māori. Macfarlane and Derby (2018) preferred a ngākau approach to leadership, curriculum and pedagogy than a rākau approach; a ngākau approach ensures ākonga are aware of Māori cultural content throughout the curriculum including te reo Māori, whereas a rākau approach teaches *about* Māori culture but not *through* Māori culture, and leaves te reo Māori me ōna tikanga as isolated parts of the curriculum (Macfarlane & Derby, 2018).

According to the individual pūrākau and wānanga, all kaiako truly and deeply resonated with kaupapa Māori values, aims and pedagogies. They viewed teaching and learning in Puna Reo an honour, and teaching in and through te reo Māori an honour.

Kaiako of whakapapa Māori in the study had a different commitment to kaupapa Māori as their stories involved reconnection, reclamation and revitalisation. For some kaiako, they were the generation of transformation in their whānau by being the first generation to regain their reo after generations of Māori language loss. Other kaiako Māori could empathise with the struggles their whānau Māori in ECE centres and schools were experiencing to learn te reo

Māori. When Māori are learning their ancestral language, there are layers of difficulty and often *mamae* (sadness and pain) that non-Māori cannot understand or feel in the same way. There are layers of intergenerational and historical trauma. Martin (2016) argues that the intergenerational transfer of *te reo Māori* is not just about language transmission but it is about healing historical trauma and negative stereotypes.

The non-Māori *kaiako* interacted with ‘*tūpato*’ (caution); they conducted themselves in a careful and respectful manner in Māori spaces. L. Smith (1999) lists *kia tūpato* (to be cautious) as a *Kaupapa Māori* principle of practice in Māori research. Arguably, the *kaiako* also applied this principle daily in their interactions and teaching. This is important to the concept of humility and the invisible weight many *kaiako* of *whakapapa Māori* carry working in *kaupapa Māori* settings. All *kaiako* in this study expressed their fight for social justice and equity, and promoted this with their *ākonga*. The non-Māori *kaiako* in this group engaged in and promoted *kaupapa Māori* initiatives, they moved humbly and progressively more confidently in the Māori world, careful not to claim it as their own.

What shines through in the *kaiako pūrākau* is their passion and a sense of privilege to teach in and through *te reo Māori*, and their intense pride when they see and hear our *tamariki/mokopuna* immersed in their *reo rangatira* and culture. This steadfast, unwavering commitment can be referred to as *Ngākau Titikaha*; a sense of giving back. O’Connor (as cited in Shaskey, 2020), a teacher of *whakapapa Māori*, described her early career experience of feeling shame and disconnection from her ancestral language and culture. This prompted her to delve into learning *te reo Māori* to ‘pay it forward’ for the benefit of her *ākonga*, especially her *ākonga Māori*.

*Ngākau* emerged as a theme through ‘*ngākau māhaki*’, otherwise known as ‘*ngākau whakaiti*’; an innate sense of humility and humbleness. All *kaiako* had been advocates for *te reo Māori me ōna tikanga* in their *Puna Reo* and were leaders for their *ākonga*, *whānau* and

hapori in a variety of ways. Yet, the group of kaiako were very reluctant to talk about their own expertise, skill or leadership. This sense of modesty, humility and service is prevalent within Māori culture and possibly more so in wāhine Māori and other females of Indigenous backgrounds. A sense of service and humility in Māori leadership is very normal.

### ***5.3.2 Ngā pūmanawa o te ngākau: A culturally empowering approach to teaching and learning***

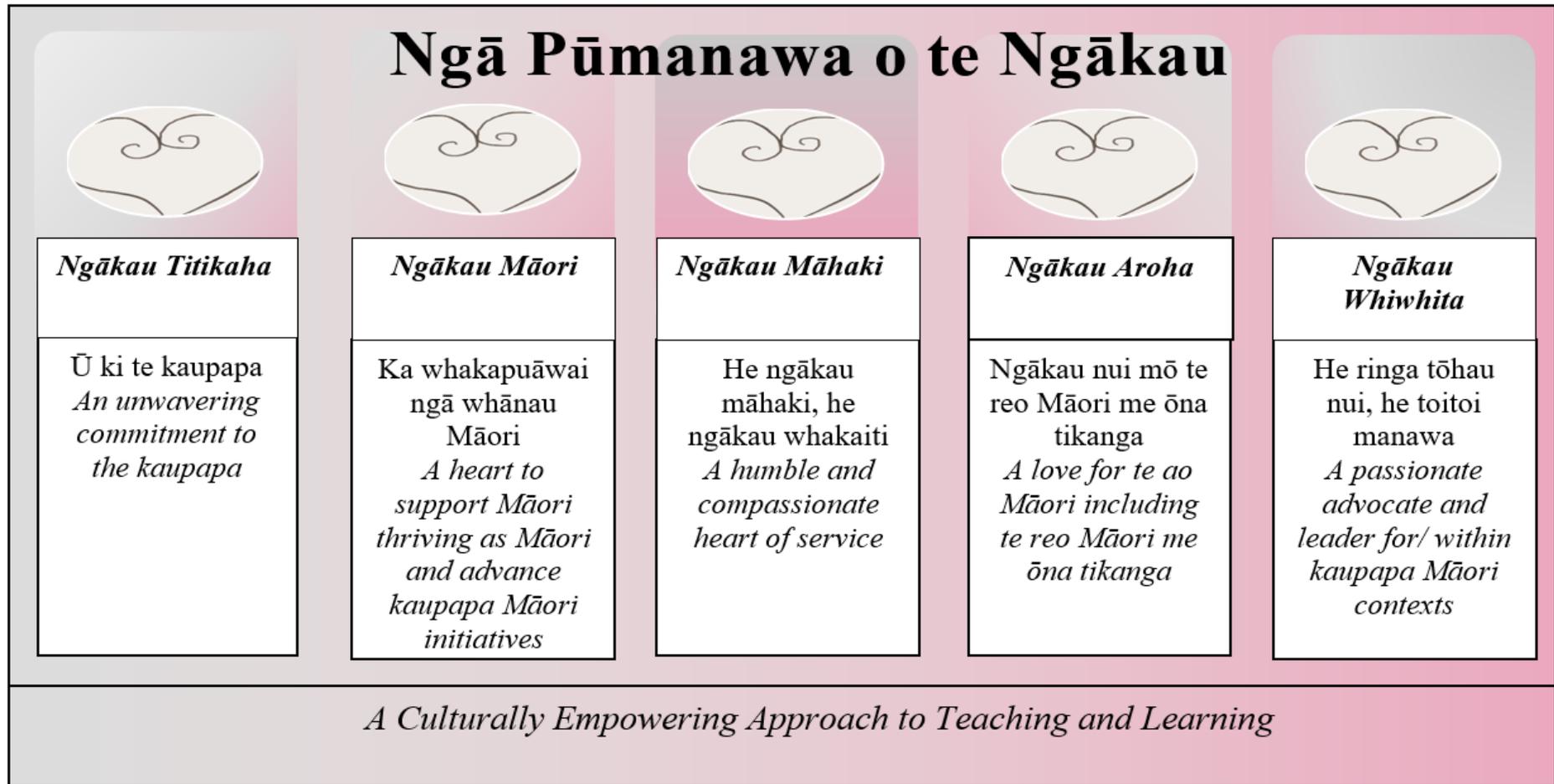
I use the term, ‘culturally empowering practices or pedagogies’ rather than ‘culturally responsive practice’. When a teacher responds to a learner, they do not necessarily align with who the learner is; the teacher’s response is from their standpoint and perspective, and may not do anything to empower the learner’s culture, ancestry and identity. This notion is reiterated by Berryman et al., (2018), who state that kaiako must shift the “focus from being responsive to the culture of others to developing and being part of cultural relationships with others” (p. 6). Other academics use the term ‘culturally empowering’, including Almaguer (2019), who describes this approach as culturally relevant with strong social justice underpinnings.

In this section, I describe a ngākau approach to understanding the context of Puna Reo partial immersion teaching and learning – Ngā pūmanawa o te ngākau | a culturally empowering approach to teaching and learning (see Figure 4). This approach encompasses ngākau qualities and aligns with Sergiovanni’s (2005) work in educational leadership where he emphasises the importance of strengthening the heartbeat in schools. He writes, “change begins with us, with our heart, head, and hands” (p. 122). As mentioned earlier, pūmanawa can be translated as a skill, talent or gift; it is also the ‘beating heart’. Kaiako in Puna Reo may be likened to the ‘beating heart’; they kept their Puna Reo programme alive, they sustained a love and passion for te reo Māori me ōna tikanga and they had a pulse. This pulse reverberated from ākongā to whānau to wider community members and could promote Māori success. Ngākau titikaha is an unwavering commitment to the kaupapa. Ngākau Māori is genuine heart to advance kaupapa Māori initiatives. Ngākau māhaki is a sense of humility and service. Ngākau

aroha is a love for te reo Māori me ōna tikanga. Ngākau whiwhita is passion and advocacy within and for te reo Māori contexts.

**Figure 4**

*Ngā pūmanawa o te ngākau | A culturally empowering approach to teaching and learning*



A ngākau approach is inclusive; it opens minds and hearts to te ao Māori in an authentic and respectful way. It supports whanaungatanga; a sense of belonging and family connection, particularly for those on the periphery. It is a heartfelt connection to the Māori world without necessarily having grown up on the marae, steeped in knowledge of tikanga Māori (protocols) and matatau i te reo (high reo Māori fluency). Kaiako in this study transformed over time to become leaders, more confident and comfortable in kaupapa Māori spaces, and ready to advocate and support ākonga Māori and their whānau towards Māori success. Robinson et al. (2009) argue that educational leaders produce powerful connections when they create explicit links between ākonga identities and school practices and programmes. Kaiako in this study blossomed personally and professionally as they stepped into their role as a leader within te ao Māori and enacted the ngākau qualities. Their leadership status was recognised by their tamariki and whānau but was not claimed by themselves due to their ngākau māhaki. They led in their Puna Reo space, and their guidance and service reverberated wider to the local hapū and hapori. According to Kitchen et al. (2012), Indigenous teachers are negotiators. They make decisions and negotiate between the content they teach, the way they teach it and the linguistic and cultural reclamation goals and economic advancement for the benefit of the people.

### **A Ngākau Approach**

Table 15 summarises the qualities, dispositions and tasks one may undertake to embed culturally empowering practices and pedagogies in Puna Reo and other Māori teaching/learning spaces.

The following descriptors are ways that kaiako or those looking to work in Puna Reo settings may embody the attributes and enact the supports and tasks necessary to contribute positively in a partial immersion Māori setting. These descriptors may also support teachers

outside of Puna Reo to embed culturally empowering practices and ways of being in their setting.

**Table 15** *Ngā pūmanawa o te ngākau | Qualities of ngākau*

<b>Ngā Pūmanawa o te Ngākau</b>					
<b>Qualities</b>	<b>Ngākau Titikaha</b>	<b>Ngākau Māori</b>	<b>Ngākau Māhaki</b>	<b>Ngākau Aroha</b>	<b>Ngākau Whiwhita</b>
<b>Āhuatanga (attributes)</b>	<p>He kanohi kitea (a seen face). Has a strong relationship with local iwi and regularly engages with/is a part of/ mana whenua and the local people.</p> <p>Is a hard worker and resilient; able to deflect and/or change negative attitudes towards Māori.</p> <p>Understands and embodies an equitable treaty partnership and understands his/her role/s in the kura/ECE centre and in te ao Māori.</p>	<p>Believes community/whānau-led kaupapa Māori initiatives can and do thrive, and is an advocate for these kaupapa.</p> <p>Serves the people and authentically gains the trust of mana whenua/tangata whenua. Is very respectful and highly respected within Māori communities.</p> <p>Has a genuine love for te reo Māori me ōna tikanga and is inspired/influenced by Māori leaders. If not tangata whenua or mana whenua, enacts a high level of tūpato (caution) and āta (care and respect). If tangata tiriti, honours indigenous knowledge/s – careful not to claim them/ portray them as their own.</p>	<p>Humble – demonstrates humility and is generous of time, kai and has an open-door policy. Has a sense of ‘giving back’.</p> <p>Demonstrates the true art of manaakitanga and understands this from a Māori worldview. Has/ exhibits genuine aroha for ākongā and their whānau.</p> <p>If non-Māori, conducts him/herself in an honouring manner in kaupapa Māori spaces and knows when to lead and when to step aside for Māori to lead.</p> <p>Admits to mistakes, admits to level of te reo Māori proficiency (especially if still learning/ progressing).</p>	<p>Recognises te reo Māori me ōna tikanga as a taonga and promotes equitable (or higher) outcomes for Māori by working with whānau, hapū and iwi.</p> <p>Demonstrates tika, pono and aroha, including a sense of integrity, loyalty and dependability to the centre/ kura and wider kaupapa Māori initiatives.</p> <p>Knows their own whakapapa/pepeha (or is researching this) and promotes that learning of ancestral language and culture can occur at any age and stage.</p>	<p>Is passionate about Māori language revitalisation and involved in mātauranga Māori-based activities (te mahi o Tāne Rore rāua ko Hine Rēhia, arts, raranga).</p> <p>If tangata tiriti (non-Māori), understands their own privilege and ‘white space’ and is comfortable (becomes increasingly comfortable) outside of their ‘white space’.</p> <p>Is inspired by Māori language champions and becomes a Māori language champion him/herself.</p>

<b>Tautoko (supports)</b>	<p>Supports whānau on their journey to develop knowledge of pepeha/whakapapa/a sense of place and belonging. Creates a safe space for whānau Māori.</p> <p>Encourages critical thinking and a social justice mindset.</p> <p>Supports the hauora of the whole whānau.</p>	<p>Forms and maintains a good relationship with local kaumātua/kuia/ community, and welcomes them into the learning environment. Is a part of the extended whānau.</p> <p>Supports/contributes to/is involved in local Māori events (manu kōrero, kapa haka, sports).</p>	<p>Creates opportunities for kaumātua/kuia to impart their knowledge for the benefit of tamariki/mokopuna and whānau.</p> <p>Supports whānau needs and puts the needs of ākongā/whānau/hapū first.</p> <p>Is a humble leader/ advocate for issues that support Māori advancement (as approp).</p>	<p>Has a strong commitment to local hapū, iwi, marae. Helps regularly in variety of ways (as appropriate/ wanted/needed).</p> <p>Engages with local hapū/ rūnanga regularly and authentically (on educational and other issues) to support ākongā or kura/early learning development.</p>	<p>Knows the whole whānau (grandparents, siblings, aunts, uncles etc) and supports intergenerational success and advancement. Works collaboratively and eagerly alongside whānau.</p> <p>Is involved in community, regional/national events that promote Māori and supports these behind the scenes or at the front.</p>
<b>Mahi (tasks/ opportunities)</b>	<p>Takes action to support own Te Whare Tapawhā (health and wellbeing) needs and that of their ākongā, whānau and kaimahi.</p> <p>Creates and maintains clear systems and practices to support the sustainability of the programme.</p> <p>Te Tiriti o Waitangi is central to all teaching and learning experiences and interactions. Is equity focussed.</p>	<p>Has a strong proficiency and knowledge of te reo Māori me ōna tikanga. Undertakes own PLD to strengthen competence. Learns (knows of) the local dialect or uses his/her own tribal dialectal nuances.</p> <p>Strengthens mātauranga Māori knowledge to embed authentically in teaching/ learning. Listens, learns and integrates place-based pūrākau authentically.</p>	<p>Regardless of title, does the mahi. Is willing to learn, change and adapt. Is a reflective practitioner.</p> <p>Uses uara Māori daily and explicitly teaches Māori values: aroha ki te tangata, whanaungatanga, kotahitanga and manaakitanga. Embeds Māori pedagogies in teaching.</p> <p>Knows whakapapa of each child, empowers ākongā through ancestral language, culture and identity.</p>	<p>Cultivates strength in language through accurate pronunciation and is aware of his/her own inaccuracies to correct them. Strongly encourages ākongā, whānau and colleagues to use correct Māori pronunciation.</p> <p>Promotes te reo Māori me ōna tikanga as a taonga within a whānau-style atmosphere.</p> <p>Regularly contributes to cultural responsibilities.</p>	<p>Informs whānau of holistic ākongā progress regularly and in an empowering way from a te ao Māori perspective.</p> <p>Actively creates/ seeks a group of passionate people to regularly converse in te reo Māori with and/ or partake in Māori cultural activities.</p> <p>Empowers staff and creates opportunities for ongoing development in areas of interest/ passion.</p>

**Ngākau Titikaha: An unwavering commitment to the kaupapa.**

He pukumahi ēnei kaiako. Teachers that possess a Ngākau Titikaha have a strong work ethic, are dedicated and resilient. This Ngākau quality involves supporting the local hapū, iwi and hāpori to engage in educational co-design and co-production processes that support Māori aspirations.

**Ngākau Māori: A heart to support Māori thriving as Māori and kaupapa Māori initiatives.**

Kaiako in Puna Reo settings can support Ngākau Māori by teaching about the local histories of the place and tūpuna in a way that is tika and upholds the mana of the hau kāinga. They have a genuine heart to advance Māori priorities. A kaiako with a Ngākau Māori will understand and teach tikanga Māori and mātauranga Māori, enact local kawa (localised protocols of the people) and cultivate te reo Māori revitalisation opportunities.

**Ngākau Māhaki: A humble and compassionate heart of service.**

Those with a Ngākau Māhaki or Ngākau Whakaiti are humble and have a heart of service. They do the mahi because it needs to be done not for accolades. Kaiako in Puna Reo settings embed Ngākau Māhaki by going above and beyond. The art of manaakitanga is embodied when they quickly grab a tea towel and help in the kitchen or make cups of tea. Kaiako with a Ngākau Māhaki show their emotion, they share their story and vulnerabilities. S/he will conduct her/himself in a respectful manner that honours others.

**Ngākau Aroha: A love for te ao Māori including te reo Māori me ōna tikanga.**

Kaiako in Puna Reo settings employ Ngākau Aroha by privileging te reo Māori me ōna tikanga as a taonga tuku iho and recognising it as a highly valued skill; this may be reflected in hiring new staff and remunerating them appropriately. Kaiako with a Ngākau Aroha come from a strengths-based perspective and have a sense of loyalty and dependability. Kaiako that

possess a Ngākau Aroha create a whānau-style learning environment. These kaiako are there when it matters for ākongā, their whānau and the hapori, e.g., tangihanga.

**Ngākau Whiwhita: A passionate advocate and leader for/within kaupapa Māori contexts.**

Kaiako in Puna Reo settings who have a Ngākau Whiwhita are passionate about doing what it takes for Māori to thrive as Māori and empowering ākongā through their identity. They are leaders and advocates for Māori advancement in all domains. They are passionate about Māori language revitalisation, reclamation and reconnection. These kaiako create pathways and remove limitations. Kaiako with a Ngākau Whiwhita are knowledgeable and/or involved in kaupapa Māori events/projects, and/or kaupapa-ā-iwi (iwi-based projects), e.g., tribal hui-ā-tau (annual iwi celebrations, kura reo etc).

The kaiako in this study transformed over time. As early career teachers, they were inspired by leaders within te ao Māori and then developed their own leadership capability within Māori education or wider kaupapa Māori settings. As kaiako in Puna Reo, they have inspired tamariki/mokopuna, whānau, colleagues and others to grow in confidence and competence within te ao Māori. Their ‘becoming’ has involved all five components of *Ngā Pūmanawa o te Ngākau – qualities of the ngākau*. A Eurocentric style of teaching and learning based upon Eurocentric measures of success is not effective for Indigenous ākongā (Kitchen, et al., 2012); our group of kaiako understood this concept and used it as part of their ‘becoming’. What and how they taught was Indigenously inspired. The rationale for why they do what they do comes down to who they are doing it for.

### **5.3.3 *Wai not why***

A kōrero that resonated with me and engaged my thinking with one of my thesis supervisors, Associate Professor Sonja Macfarlane, pertained to the notion of ‘Why versus Wai’. When I described the rationale for *why* kaiako in the study decided to become teachers

in Puna Reo settings, her automatic thought was that I meant *wai* (who). It left me pondering. We were entering the discussion from different worldviews. We are both of whakapapa Māori and resonate strongly with Māori ways of thinking, yet our heads were coming to the conversation differently. This may cause confusion to those not conversant in te reo Māori; *wai* has various meanings and the one referred to here is ‘who’.

When the kaiako described the reason for becoming a teacher in Puna Reo, they reflected upon who had been influential in their growth within te ao Māori, including te reo Māori me ōna tikanga. Therefore, their ‘why’ was not actually a why at all, it was a ‘**who**’. The kaiako were inspired by leaders and advocates of te reo Māori me ōna tikanga and mātauranga Māori; therefore, they were part of the ‘who’ or ‘wai’. The kaiako also had a strong commitment and responsibility to their tamariki and whānau; they were also their ‘wai’. Within the Māori world, you sometimes hear the term ‘kaupapa driven’, which refers to a strong desire to serve because the kaupapa (programme/matter) holds great importance. The notion of ‘wai’, goes further than just the kaupapa of teaching in a Puna Reo setting; ‘wai’ prioritises the people who are connected to the Puna Reo programme and all stakeholders that benefit from te reo Māori me ōna tikanga. It is about serving people towards the actualisation and advancement of the kaupapa.

#### **5.4 He Whakakapi | Summary**

The metaphor of the marae was mentioned at the beginning of this chapter. I refer to it again here to remind the reader of its link to ‘pūmanawa’. The pūmanawa of a marae may be associated with the poutokomanawa that supports the marae to stand strong. The pūmanawa or beating heart may also refer to the people of the marae. Without the people or the pulse, the heartbeat of the marae cannot be felt. In this sense, the pūmanawa reflects the importance of people and in the pūrākau, the importance of people and place is affirmed over and over again. Excellent Puna Reo kaiako have a special way about them; they are unique and dedicated to

supporting Māori educational success. Puna Reo kaiako may be likened to the ‘pūmanawa’. Their aroha for their tamariki, whānau and wider hapori may be likened to a beating heart. Puna Reo kaiako, kaiako Māori and excellent te reo Māori speaking kaiako are in very short supply and are critically needed throughout Aotearoa New Zealand. The Puna Reo kaiako in this research have taken time to understand the unique cultural identities of their ākonga towards their own development and ‘becoming’.

One prevailing message from these kaiako was that their role was a privilege and honour, and one they did not take lightly in terms of responsibility and service. Their heart for their tamariki and whānau was another prevailing message. However, the extremely heavy workloads of kaiako in these spaces and new learning of Puna Reo contexts from this study deserve further consideration.

Teacher identities form through different professional experiences and interactions, these can be moments of critical transformation (Beauchamp & Thomas [2009](#)). The kaiako in this study were all positively impacted and inspired by certain people and contexts; kuia and kaumātua (Māori elders), Māori communities, mātanga o te reo (speakers of te reo Māori), ākonga Māori and whānau have all been instrumental in their decision to move into Puna Reo teaching. Kaupapa Māori, including Puna Reo Māori, support language revitalisation goals and impact on larger societal change (Amunsden, 2019). Puna Reo teachers can create societal change by positively engaging in and highlighting Māori ways of thinking, being and doing. Leading with the ngākau endorses authentic contributions within te ao Māori towards Māori thriving as Māori; that is, ‘becoming’.

## Ūpoko | Chapter 6.

### Ngā Māramatanga Hou | Conclusions

#### 6.1 He kupu whakataki | Introduction

The kaiako in this study spoke with pride and aroha for their Puna Reo settings. The strong bonds and genuine love for the people and the kaupapa were evident. The kaiako were enthusiastic to share the beneficial aspects of Puna Reo and whakamana them as a valid Māori educational option.

Pūrākau was a culturally empowering method to engage in whakawhanaungatanga (building relationships) and to understand teachers' journeys in Puna Reo settings. Pūrākau were also a culturally appropriate way to present the data and reveal ngā māramatanga hou (new understandings) that provide insights of Puna Reo contexts and the lived experience of Puna Reo Kaiako and their pūmanawa (qualities). These kaiako blossomed as capable, culturally empowering practitioners; they were leaders in their own right but would quickly identify others as more capable or other te reo Māori speakers as their inspirational leaders. They themselves have inspired ākonga, whānau and others in the Puna Reo contexts; they have been the pūmanawa or heartbeat that has kept the pulse of the Puna Reo pumping.

In this chapter, I identify the benefits and challenges of Puna Reo programmes in these spaces. The limitations and opportunities for further study are detailed and the key contributions of this study are described. Finally, I present a framework to address the emerging observations that a holistic approach must be taken to enable Puna Reo to flourish; this is entitled *He oranga ngākau, he pikinga waiora* framework. This is a transformative leadership framework that reflects the leadership that may be realised by kaiako and enveloped by other leaders in ECE centres or schools and others.

### ***6.1.1 Ngā hua kua puta | Contributions to the field***

I found it informative, interesting and a privilege to listen to the pūrākau of individual kaiako in the study and engage in the collaborative wānanga. There were clear messages that the kaiako group wanted policy makers and those that sit outside of Puna Reo Māori immersion or bilingual teaching to understand. Puna Reo programmes are influential and promote Indigenous language and culture.

The key contributions that this study make include:

1. Puna Reo programmes are essential Māori educational environments and make a significant contribution to Māori language revitalisation. In an education system that is fighting for equitable outcomes for Māori, Puna Reo partial immersion settings in ECE and primary schools hold valuable answers for employing culturally empowering pedagogies that the English medium can learn from.
2. Ngā pūmanawa o te ngākau | a culturally empowering approach to teaching and learning emerged. This approach reflects contemporary engagement with culturally grounded principles and practices that support kaiako moving into Puna Reo teaching/ leadership or other Māori education settings.
3. Working in Puna Reo contexts and being immersed in te ao Māori supports teachers' own journeys of becoming and identity development.
4. Cultural taxation, lack of understanding and lack of adequate resourcing, care and support by some, e.g., school management, works against Puna Reo being able to stand in their own mana and realise Tino Rangatiratanga. This lack of understanding and support fails to honour Te Tiriti obligations that are founded on mana ōrite. I suggest further investigation of this line of inquiry.

5. This study validated the need to engage in further research to explicitly listen to, and learn from, the experiences of Indigenous teachers and non-Indigenous teachers working in indigenous educational contexts to ensure their insights and perspectives inform the wider field of education and Indigenous educational practices more specifically.

Each Puna Reo Māori context needs to be better understood and supported. Te Rūnanga Nui o Ngā Kura Kaupapa Māori is the collective entity that supports all Kura Kaupapa Māori nationally. Te Rūnanga Nui o Ngā Kura Kaupapa Māori received funding from the New Zealand Government's Child and Youth Wellbeing Strategy outcome that children and young people are accepted, respected and connected (New Zealand Government, 2022) to better undertake much needed and overdue kaitiaki (guardianship) and kaitautoko (advocacy) functions. Puna Reo programmes also need support; they lack adequate resourcing, including kaiako with high proficiency in te reo Māori and knowledge of bilingual teaching and learning methods and outcomes (Hill, 2022b). Hill (2022b) found that Puna Reo in the schooling sector have developed a variety of contextual bilingual approaches but assimilationist policies in the wider English medium school detract from achieving high bilingual outcomes. Hill (2017) found that kaiako and principals in level 2 (> 50%) te reo Māori instruction immersion settings made many positive contributions to students' lives and the relationship between kaiako and tamariki was more like a whānau. These attributes can be attributed to Puna Reo programmes in ECE and primary settings. These characteristics bring forth affirmative experiences for tamariki in terms of identity, language and culture. Durie (2003) states:

Māori live at the interface between te ao Māori and wider global society (te ao whānui) ... It does imply that of the many determinants of educational success, the factor that is uniquely relevant to Māori is the way in which Māori world views and world views of wider society impact on each other. (pp. 5–6)

High quality Māori language in education supports the development of identity, language and culture which are critical for the success of all learners (Ministry of Education, 2013a). As evidenced, Puna Reo environments are culturally empowering spaces that support ākonga to know and celebrate their whakapapa (ancestry), who they are and where they come from daily.

### ***6.1.2 Ngā kōpiritanga me ngā āheitanga | Limitations and opportunities***

This was a small scale study situated in the South Island of Aotearoa New Zealand, where there were a limited number of kaiako voices to listen to. Using pūrākau as a method to collect and report the data meant that the small number of voices within a te ao Māori context brought depth and richness to this study. However, additional studies that listen to, and learn from, the pūrākau of teachers working in Puna Reo are needed to further our understandings of these particular Kaupapa Māori educational contexts.

All kaiako who volunteered to participate in this research from Te Waipounamu were wāhine. It would be valuable to build on this study to explore whether the experiences and perspectives of tāne working in Puna Reo have similar experiences, pūrākau and encounters. As noted, Te Waipounamu has a small population of Māori and it would be valuable to widen the research to listen to the pūrākau of Puna Reo kaiako in the North Island of Aotearoa New Zealand where there is a larger population of tāngata Māori. It is likely that kaiako Māori, ākonga Māori and whānau Māori would add different insights into the experiences of kaiako, how Puna Reo settings are enacted and what opportunities and challenges they experience.

The stories of kaiako from Puna Reo ECE settings had similarities with and differences from those in primary school settings, just as there were differences between the stories of kaiako who taught in a Puna Reo unit or classroom within an English medium school context.

It would be important to listen to the pūrākau of kaiako teaching in Level 2 (>50%) te reo Māori Puna Reo ECE spaces and hear their experiences, aspirations, successes and challenges.

This study included kaiako of whakapapa Māori and kaiako of other ancestral backgrounds. They all had a passion and heart for te ao Māori and for teaching in and through te reo Māori. They also all experienced a journey of personal and professional ‘becoming’ as their bicultural confidence and competence grew. This was a valuable aspect of this particular study. Given the current demographics of teachers in Aotearoa New Zealand, an exploration of non-Māori teachers’ experiences teaching in kaupapa Māori contexts would also likely yield valuable insights. Finally, a further research opportunity would be to listen to more stories of kaiako with Māori ancestry who have developed their sense of cultural identity and te reo Māori fluency through teaching and widen this to Kōhanga Reo, Kura Kaupapa Māori and teaching te reo Māori in English medium in addition to Puna Reo.

The pūrākau in this study focused on kaiako. It would complete and add depth and richness to our understanding of the Puna Reo context to listen to students and whānau who have experienced the learning, relationships and wairua of Puna Reo programmes.

This study provided strong evidence that it was much more difficult to achieve Tino Rangatiratanga in Puna Reo bilingual units or classrooms in English medium settings due to the notion of othering and schoolwide decision-making residing with the management of the English medium setting. Therefore, it would be valuable to conduct research with non-Māori management and leaders working in schools (or ECE centres if applicable) that house a Puna Reo about their specific role in working towards Māori thriving as Māori.

Finally, Kōhanga Reo and Kura Kaupapa Māori have been the epitome of Māori self-determination in education since their inception. In these environments, Māori thrive as Māori, and ākongā and whānau build confidence through cultural identity empowerment, Māori values, principles and te reo Māori. Tocker (2012) argues that these attributes build confidence

in education through to adulthood and enables Māori to navigate the trials and tribulations of the world from a te ao Māori context using Māori values and philosophies to ground and guide them. It would be interesting to wānanga with kaiako from Kōhanga Reo, Kura Kaupapa Māori and Puna Reo contexts to hear their successes, challenges, the synergies in these contexts and specific unique distinctions between them and listen to how te ao Māori supports everyday life experiences.

## **6.2 Ngā hua pai tā te Puna Reo | Benefits of Puna Reo programmes**

A significant finding that emerged from the study was the ‘becoming’ of the kaiako group. Their whakapuāwaitanga (development) occurred through interactions and immersion in kaupapa Māori education and within te ao Māori. They were inspired by Māori elders, whānau Māori, champions of te reo Māori and others. They developed their own passion, comfort, confidence and competence of te reo Māori me ōna tikanga, although many of the kaiako group recognised that this was an ongoing, forever journey. Many kaiako in English medium settings across all sectors want to be culturally responsive practitioners but do not necessarily know how to. The kaiako in this study became competent, culturally empowering kaiako through their own journey of ‘becoming’, and teaching and learning in Puna Reo. The kaiako blossomed and supported the whakapuāwaitanga of ākonga, whānau and the wider hāpori. Reaching back in the literature, Tocker (2012) explains that, as adults, former Kura Kaupapa Māori students communicate in te reo Māori and enact Māori values, traditional Māori concepts and ways of being in contemporary society. They had a strong sense of identity and confidence through Māori ways of being and behaving. There are similarities in the way the kaiako in this study blossomed over time in and through te ao Māori and the way the Kura Kaupapa Māori graduates flourished through being immersed in a Kaupapa Māori environment.

**Tuakiritanga** (identity) is a core component of learning in Puna Reo programmes by acknowledging one's pepeha and genealogy as well as that of the mana whenua. “Under Te Tiriti o Waitangi, the education system must create and hold safe spaces for this knowledge [te ao Māori] to thrive, supporting Māori to live and learn as Māori” (Ministry of Education, 2018c, p. 7). Mātauranga Māori and place-based knowledges are the essence of the Puna Reo curriculum and are embedded authentically in their programmes. These settings privilege tangata whenuatanga (Indigenous cultural locatedness) and acknowledge the whakapapa of each taura (student) and stakeholder connected to the learning environment and uses it as a point of learning and growth. The kaiako in this study stressed that Puna Reo is more than affirming Māori as Māori; empowering Māori through identity is about knowing the whole person and the whole whānau, whakapapa and tribal histories, dialect and stories. In this way, Puna Reo can prove a good blueprint for English medium teachers to understand how to teach and empower through cultural identity.

**Te reo Māori me ōna tikanga** is the tūāpapa (foundation) of Puna Reo at ECE and primary levels and these programmes support language revitalisation efforts in Aotearoa New Zealand. It was evident that the group of kaiako represented a range of fluency in te reo Māori and different ways of gaining their knowledge of te reo Māori me ōna tikanga, yet they all wanted to keep advancing their language proficiency. Despite varying levels of confidence and competence, they were all passionate advocates for te reo Māori me ōna tikanga, inspired by champions of te reo Māori and became passionate champions and leaders themselves. Kaiako in the study held te reo Māori me ōna tikanga in high regard and wanted others that sit outside of Puna Reo in the English mainstream or in other positions and settings to also recognise that te reo Māori me ōna tikanga is a highly valued taonga, and expertise.

Puna Reo teachers, like many other kaiako working in kaupapa Māori spaces, have a heart for their people and the kaupapa. They work hard and often exceed their educational

commitments and responsibilities; their work extends to the local rūnanga, hapū and iwi. Cultural obligations are part of a Puna Reo teacher's workload that is mainly unrecognised financially or otherwise. Those in management roles, particularly in English medium schools/ECE centres, often do not know the amount of extra work Puna Reo kaiako undertake or the nature of their auxiliary commitments outside the classroom/ECE centre to support Māori initiatives. Puna Reo kaiako are humble leaders; they are a *kanohi kitea* (seen face) in their communities, which holds mana. Although the mana they hold in cultural capability works in favour for their centre/school, this does not necessarily translate into additional financial reward from the centre/school. Not one kaiako spoke with discontent about their remuneration in their pūrākau; this is my assertion on their behalf and is further explored in the next section. These kaiako displayed an unwavering *ngākau* for the people and the kaupapa, revealing their strong sense of service for uplifting *others* not what they got from their teaching position. They were the **pūmanawa** (beating heart) who supported cultural sustenance and te reo Māori rejuvenation within their communities. Puna Reo teachers showed manaakitanga and generosity to their ākonga and whānau by providing a learning environment that catered to a range of learning needs and whānau aspirations. Kaiako in Puna Reo had heart and their manaaki and aroha for their ākonga, whānau and communities was at the forefront of their role.

Puna Reo provides a culturally affirming learning environment within the Māori educational landscape of Aotearoa New Zealand and their contribution to Māori thriving as Māori deserves further exploration and support. We need to listen to our kaiako; listen to their experiences and their pūrākau.

*Mā te whakarongo, mā te mahitahi, mā te aroha, ka taea e tātou.*

By listening, by working collaboratively, by showing compassion, we will succeed.

### 6.3 Ngā Wero | Challenges

Puna Reo programmes face challenges to be effective, sustainable and accessible. In 2016, O'Regan of Ngāi Tahu whakapapa reported on effective language revitalisation interventions and identified a number of wero (challenges) and issues to consider:

- How to empower communities and individuals committed to language revitalization who are not connected geographically.
- A limited number of people have the opportunity to engage in language revitalization initiatives.
- At times language revitalization opportunities may be lost, due to assumptions pertaining to accessibility and capability.
- How to provide different models of language revitalization in an accessible and achievable way. (p. 364)

Several of these factors resonate with challenges for Puna Reo identified by this study. This study has identified a need to prepare and retain quality Māori speaking teachers to ensure the sustainability and further accessibility of te reo Māori. Kaiako in this study spoke about workload pressures, cultural obligations and the unknown or unspecified breadth of their roles. It was evident that they loved the children they taught, they loved the whānau and the kaupapa but the mahi was overwhelming.

The kaiako often felt 'othered'; this was particularly so for teachers working in bilingual units or single Puna Reo classrooms within English medium schools. They mentioned a sense of isolation and an 'us and them' attitude. The notion of 'othering' was also echoed by Puna Reo kaiako teaching in bilingual ECE settings who felt that they were the 'other' in terms of a perceived 'lesser' te reo Māori me ōna tikanga knowledge capability compared with Kōhanga Reo teachers. The group of kaiako in this study were eager for outside English mainstream

stakeholders and teachers to understand their unique context and some of the pressures and beautiful experiences they were a part of.

As above, kaiako did not mention in the individual kōrero or wānanga that they wanted additional pay for themselves in their teaching role, although they did advocate for greater resources for their tamariki, including funding per child in partial immersion settings and greater funding towards resources. ECE settings that work at > 50% te reo Māori delivery daily receive no additional funding for the kaiako. Teachers in the compulsory sector receive a Māori immersion teacher allowance (MITA) (Table 16).

**Table 16** *Teacher allowances for different levels Māori immersion*

<b>Levels 1–3 Immersion</b>	<b>Level 1 Immersion &gt; 3 years’ service</b>	<b>Level 1 Immersion &gt; 6 years’ service</b>
A minimum of six timetabled hours of te reo Māori instruction per week at Level 1, 2 or 3 immersion.	A minimum of six timetabled hours of te reo Māori instruction per week at Level 1 only with > 3 years continuous service teaching at L1.	A minimum of six timetabled hours of te reo Māori instruction per week at Level 1 only with > 6 years continuous service teaching in L1.
\$4000 p.a.	An additional \$2000 p.a.	An additional \$4000 p.a.

*Note.* From PPTA. (2021). Area School Teachers' Collective Agreement (ASTCA). Part Three: Remuneration (Your Pay ASTCA). 3.14 *Māori Immersion Teaching Allowance.*

Table 16 shows that kaiako working in the compulsory sector with > 80% te reo Māori delivery receive a MITA allowance of \$4000, and as they dedicate more time to their service (3–5 years, then 6+ years) they progressively increase their salary. Teachers in Level 2 immersion settings teaching > 50% in te reo Māori attract the initial \$4000 MITA allowance but no more, regardless of years of service. Kaiako in English and Māori medium settings quite quickly say that they are not teachers for the money. The kaiako pūrākau told us that their day-to-day-workload is higher than that for other teachers. What they often do not talk about is the

emotional and spiritual toll of continually fighting for equity for their tamariki, whānau and particular context. For all these extra pressures, kaiako teaching in Puna Reo programmes are awarded \$4000 a year. The group of kaiako in this study explained that the mahi of a Puna Reo teacher is double the workload, yet they only make an additional \$76 a week. Furthermore, kaiako in > 50% te reo Māori ECE settings do not attract this funding at all. This is not equitable.

### ***6.3.1 Mauri mahi, mauri ora / Do the mahi, get the treats (or not)***

Mauri mahi, mauri ora means, through hard work we prosper. Or in contemporary, colloquial language, do the mahi, get the treats. ECE Puna Reo kaiako do not attract a MITA allowance and do not get equitable financial provision to match the amount of work they do. The extent of their work and cultural commitments are often unseen but in Māori communities, these kaiako become kanohi kitea – a seen and trusted face and are often the ones that have built strong, enduring relationships with their communities. Financial rewards are not what drives these kaiako. Their sense of service is associated with ākongā and whānau success and wellbeing, and the concept of success and wellbeing are viewed holistically. The kaiako in this study have te reo Māori output and language revitalisation aspirations for the whānau attached to their educational context and also for many, their own personal whānau. The hopes and dreams of the kaiako pertain to collective Māori advancement and are whānau-based.

Sadly, many kaiako in Puna Reo and other Māori teaching jobs leave the profession (Mitchell & Mitchell, 1993). Only two out of the 11 kaiako are currently still teaching in Puna Reo; this is not unusual. Some remain in Puna Reo programmes but have moved to a management position or another auxiliary role outside of day-to-day teaching. The role of a Māori teacher either teaching in and through te reo Māori, of whakapapa Māori or with knowledge of mātauranga Māori is immense. They have resourcing needs that are often not met or even heard. Kaiako leave teaching Puna Reo for a range of reasons; some for other

educational opportunities, some to teaching positions in Kura Kaupapa Māori, transitioning to a higher level of te reo Māori language output in their teaching, and some leave the field of education entirely. Puna Reo teachers have vast and varied tasks, responsibilities and workload. They show manaaki to their ākonga and whānau. Yet, educational leaders, including some principals, outside teaching staff, policy makers and others do not necessarily demonstrate the same manaaki to Puna Reo teachers to uplift their mana and cater for their needs

In addition, the wairua of a Puna Reo kaiako is not necessarily uplifted by those outside of the Puna Reo, particularly teachers and staff in English medium schools. Puna Reo teachers say that their wairua and heart is full from the experiences and aroha within the whānau unit of the Puna Reo space, but the comments, interactions and lack of support from outside are adverse at times. Māori educational settings prioritise the way we uplift one's 'wairua', through enacted Māori principles, values and curricula and this needs to be better understood by teachers and staff that sit outside of a Puna Reo.

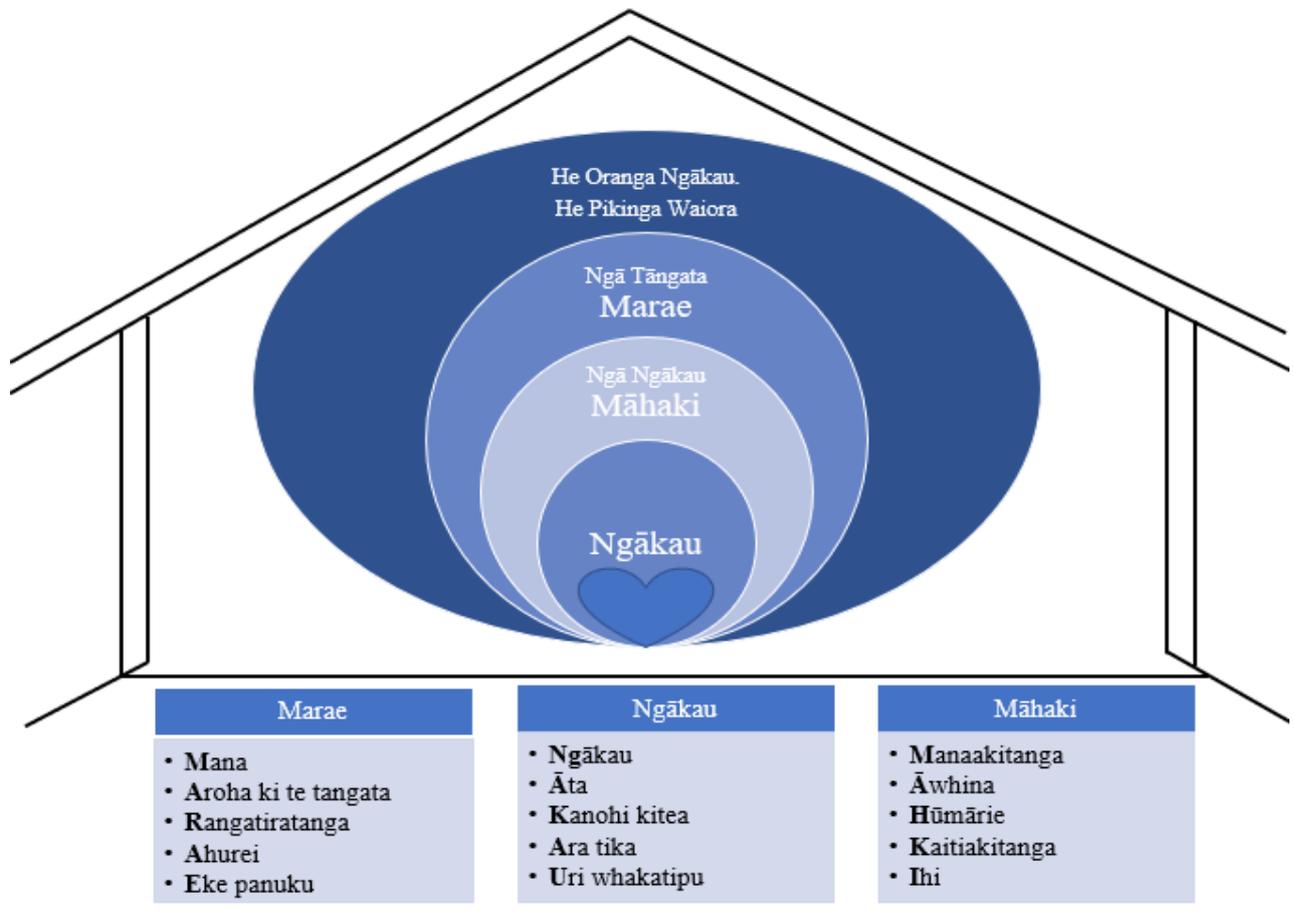
Through listening to the pūrākau of these teachers, I learnt that they have become leaders; they have supported many to shape their identity and feel proud to be Māori. The next section considers a 'Ngākau Māhaki' form of transformative leadership and how one may become a leader if they are given the resources and adequate support.

#### **6.4 He Oranga Ngākau, He Pikinga Waiora**

The title of this thesis is *He oranga ngākau, he pikinga waiora. Positive feelings in your heart will raise your sense of self-worth. Ngā Tāngata Marae, Ngā Ngākau Māhaki*. The kaiako in this study have helped tamariki of Māori and non-Māori descent to be strong in their identity and have strengthened the connection their tamariki and whānau have to the Indigenous knowledges and the reo rangatira (ancestral language) of this land. 'Ngā Tāngata Marae' refers to people who prioritise the care and manaaki of others, in the same way a marae shelters and cares for those within it. Kaiako stories undoubtedly demonstrated this. A quite literal

translation of Ngā Ngākau Māhaki is 'humble hearts' and can also be used to describe people that demonstrate humility. As the kaiako in this study humbly progressed in their Puna Reo roles, they became leaders with a Ngākau Māhaki (humble heart). Figure 5 presents a transformative leadership framework that emerged from the data of this study. It aims to represent the idea that for Puna Reo to flourish, there must be a more holistic leadership approach; one that reflects both the leadership shown by kaiako in Puna Reo and encompassed by other leaders in schools/ECE centres. It enables teachers, other educationalists and/or perhaps those from wider reaches of society to employ a Ngākau Māhaki form of culturally empowering leadership. The transformative leadership capabilities listed in the framework are underpinned by Māori values and ways of being. Undoubtedly, many Puna reo teachers demonstrate these leadership traits or are working towards mastering these qualities. Principals and other management in ECE and primary school settings that lack adequate cultural responsiveness or are not currently supporting Puna Reo programmes and the ākonga within them to thrive well, would benefit from this transformative leadership approach.

**Figure 5** *He Oranga Ngākau He Pikinga Waiora Framework*



*Note.* Based on the notions of He Tangata Marae, He Ngākau Māhaki. Copyright 2022 by Kay-Lee Jones.

Each section is housed within, and protected by, the marae and demonstrates how to enact a Ngākau Māhaki form of culturally empowering leadership. These qualities can be learnt and embodied by educators and others.

#### **6.4.1 Marae**

1. **Mana:** To become a leader with a Ngākau Māhaki, one must aim to empower others by uplifting their mana. *Mana Tangata*; they see the unique attributes and specialness in each individual within the context of their unique whānau setting. *Mana Whenua*; leaders with a Ngākau Māhaki ensure they create authentic

relationships with mana whenua (Indigenous –home people); they listen, learn, humbly tautoko (support) and do the necessary mahi. *Mana Ōrite*; those that lead with heart fight for equity and social justice, specifically equitable (or beyond) outcomes for ākongā Māori, whānau Māori and Māori communities. All mahi and interactions are founded on honouring Te Tiriti o Waitangi.

2. **Aroha ki te tangata:** Leaders have a love and respect for the people. They are compassionate and know the needs and aspirations of Māori communities.
3. **Rangatiratanga:** Leadership capabilities include a sense of service and the ability to weave a group together as a collective.
4. **Ahurei:** Those with a Ngākau Māhaki are unique; they have distinct passions and gifts to share and they look to find unique skills and talents in others to support individual and collective development.
5. **Eke Panuku:** Means to successfully overcome or reach a goal through struggle and persistence. Commitment, dedication and going above and beyond are attributes of a leader that possess a Ngākau Māhaki.

#### **6.4.2 Ngākau**

1. **Ngākau:** A genuine heart and passion for the kaupapa and the people.
2. **Āta:** Ngākau Māhaki leaders demonstrate care, consideration and are unassuming. They move carefully and with a sense of ‘tūpato’; caution.
3. **Kanohi kitea:** Ngākau Māhaki leaders are a visible and trusted face of the (Māori) community; they do the mahi and establish strong, genuine relationships. They are immersed within te ao Māori contexts.
4. **Ara tika:** Ara tika means to follow the right path. These leaders guide others towards their ‘right path’. They show integrity and are role models.

5. **Uri whakatipu:** Those with a Ngākau Māhaki support future generations to stand strong in their ancestral language, culture and identity. They look for opportunities for cultural growth and sustainability. Ngākau Māhaki leaders support intergenerational success and development from pēpi (babies) to kaumātua generations.

#### ***6.4.3 Māhaki***

1. **Manaakitanga, Āwhina:** Ngākau Māhaki leaders are generous of time and assist others in whatever way is needed.
2. **Hūmārie:** Humility and a humble nature are characteristics of a Ngākau Māhaki leader. They are selfless and not self-promoting. They stay humble and do background mahi even after their title or qualification increases or, they take on ‘out-the-front’ roles as appropriate/necessary.
3. **Kaitiakitanga:** They are guardians of knowledge that has been passed down through the generations. These leaders impart knowledge to others (as appropriate). There is a sense of responsibility and stewardship.
4. **Ihi:** Ngākau Māhaki leaders have the X-factor; a unique essence and mana. They have been previously inspired by others who have a passion for te reo Māori me ōna tikanga and now look to positively influence younger generations, their communities and wider.

#### ***6.4.4 Ngākau Māhaki Leadership***

A Ngākau Māhaki form of leadership removes some of the stereotypical ideas around leadership. The theme of becoming has been referred to in past chapters. For the kaiako in this study, ‘becoming’ encompassed growing personally and professionally, and evolving into leadership within kaupapa Māori education. The kaiako did not claim they were ‘leaders in the

field’; I asserted this after listening to their pūrākau which involved advocacy, guidance and transformative practice.

What is Ngākau Māhaki Leadership? The term Ngākau Māhaki involves humility, heart and transformation. In terms of leadership, someone who leads with a Ngākau Māhaki has a service-informed style of leadership and supports collective efforts rather than having an individualistic or egocentric mindset; they would likely use whakataukī, such as ‘Ehara taku toa i te toa takitahi, he toa takitini’ to emphasise that their achievements are not theirs alone, they are a part of a collective group or whānau. They recognise all contributors to objectives and hold others in esteem when an accomplishment comes to fruition.

Ngākau Māhaki leadership involves analytical processing, familiarity with the context, connection to the people, a get-in-there-and-do-the-mahi attitude, a strong ‘service’ orientation and heart. Heart, in this sense, involves dedication, commitment and doing what is right when it is needed with aroha and purpose, often because no one else is doing it.

## **6.5 He Whakakapi | Summary**

Puna Reo support te reo Māori revitalisation and uplift Indigenous cultural competence and confidence, and greater societal normalcy of biculturalism and bilingualism for all, including kaiako.

The marae has been the overriding metaphor that pulls every part of this thesis together, and in the physical world, has the ability to bring people together from all walks of life. The marae is the full complex, including the marae ātea, meeting house, dining hall and other facilities. The significance of the marae and the concept of the ‘whare’ were evident in the literature on the Te Whare Tapawhā framework. The marae is the space in which pōwhiri or rituals of encounter take place; in this research, the pōwhiri symbolises the methodology. Female deities and the essence of te orokohanga (our Indigenous origins) are interwoven into the thesis; they too are spiritually and physically interwoven into marae. To many, the marae

is the heart of Māori culture. Jenny Lee-Morgan's (2012) research on Marae-ā-kura (school-based marae) explains that "at the heart of Māori education is Māori language, culture and knowledge" (p. 6). This is a significant statement because Māori language, culture and knowledge are also at the heart of the marae, and Puna Reo teachers also have a heart for Māori language, culture and knowledge. They have shared their pūrākau individually and some shared them collectively alongside their peers and like-minded people. They were inspired by Māori leaders and have gone on to inspire and be advocates for ākongā Māori, whānau and their communities. The pūrākau highlighted that Puna Reo teaching is hard and it requires dedication and authenticity to support and a want to see Māori thriving as Māori; including the tamariki they teach, their families and others.

The kaiako in this research have demonstrated Ngākau Māhaki leadership, part of which is to *not* (necessarily) to label themselves as leaders, but rather doing what is needed to be done for the betterment of others, with a genuine heart for the kaupapa and people. *He oranga ngākau, he pikinga waiora. Positive feelings in your heart will raise your sense of self-worth.* Puna Reo teachers raise the self-worth of ākongā Māori and others daily by promoting equitable (and beyond) outcomes for Māori, supporting identity development and empowering ancestral language and culture. They are leaders helping to grow future leaders with heart and humility, strong in who they are and where they come from.

*Me mihi ka tika ki ngā kaiako Māori, ngā kaiako i te reo Māori katoa.*

A gracious mihi to the Puna Reo teachers who contributed to this study and acknowledgements more widely to all kaiako of Māori ancestry and/or kaiako who support Māori language revitalisation and wider kaupapa Māori initiatives. You are supporting our tamariki/mokopuna to thrive as Māori in our education system and more importantly to stand strong as Māori in society. *Tū ki te ao, tau ana.*

## **6.6 Pūrākau whakamutunga | Concluding narrative**

A few weeks prior to completing this rangahau (research), I stood under Aoraki maunga (mountain) and recited a karakia, in awe of his tapu, and mauri (vital essence). This was symbolic due to the majestic nature and mana Aoraki holds for Ngāi Tahu, Te Waipounamu and all of Aotearoa. Also, due to the research being held in the Ngāi Tahu takiwā (area), under the korowai (cloak) of Aoraki maunga.

Days prior to completing this rangahau, I returned to my tūrangawaewae on the East Coast of the North Island of Aotearoa New Zealand alongside my whānau. We visited our papa kāinga (homestead), our different marae and the whenua that sustained my tūpuna. These two haerenga (journeys) were representative of my research journey. I have taught in Te Waipounamu for a number of years, under Aoraki maunga, and have listened to and learnt from the pūrākau of kaiako that have also taught under the mana of Aoraki maunga. I then returned to my maunga, Maungahaumi, Ōkahuatiu and Hikurangi to nourish my wairua. We sung waiata, we learnt ancestral pūrākau and we came together as a whānau. These haerenga physically and spiritually reinforced the superseding notion that who you are and where you come from; ancestral language, culture and identity are paramount. And having respect and knowledge of the whenua you stand on and its people is also paramount. It has been a privilege and pleasure to teach and learn under Aoraki maunga, and it is a privilege and pleasure to honour my tūpuna and the pepeha of my ancestors.

## **6.7 Karakia whakamutunga | Closing karakia**

Te whakaeatanga e, te whakaeatanga e

Tēnei te kaupapa ka ea, tēnei te kaupapa ka ea

Te mauri o te kaupapa ka whakamoea

Te mauri o te rangahau ka whakaamoea

Haumi e, hui e, taiki e (Adapted from Morrison and Morrison, 2020).

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## Ngā Āpitianga | Appendices

### Āpitianga A: Definitions of Level of immersion

(Ministry of Education, 2013b)

#### ***Level 1: Maintenance Programmes (81% to 100% Immersion)***

Te reo Māori is the principal language of communication and instruction.

The principal curriculum is taught entirely in Māori.

Curriculum is taught in Māori for between 20 and up to 25 hours a week

(It is expected that all students in the programme will interact freely in Māori).

#### ***Level 2: Development Programmes (51% to 80% Immersion)***

Te reo Māori is, for most of the time, the language of communication and instruction.

English is accepted as a temporary language of instruction and communication.

There is an agreement between the school and parents that the programme will achieve a particular level of immersion over a specified period of time.

The level of fluency of the teacher will vary considerably, from not very fluent to native-like fluency.

There is a reliance on Kaiārahi i te Reo to increase the amount of spoken Māori

Curriculum is taught in Māori for between 12.5 and up to 20 hours a week.

(It is expected that not all students in the programme will interact freely in Māori).

#### ***Level 3: Emerging Programmes (31% to 50% Immersion)***

English is the main language of communication and instruction.

The teacher can communicate at a basic level of Māori, but has difficulty instructing

Māori is used as the classroom management language.

An increase in the level of immersion is restricted by the level of fluency of the teacher.

A Kaiārahi i te Reo is usually the only fluent speaker in the programme.

Curriculum is taught in Māori for between 7.5 and up to 12.5 hours a week.

## Āpitianga B: Taku Pūrākau | My story of Puna Reo teaching

I tipu ake au i raro i te maunga tapu o Aoraki, engari ko Maungahaumi rāua ko Hikurangi ōku maunga whakaruruhau. Nō Te Tihi o Maru tōku māmā. Nō Tūranga Nui a Kiwa tōku pāpā. I tūtaki ōku mātua ki Ōtautahi nei, ka puta ko au, ko au, ā, ka whānau mai tōku tungāne. Mai taku tamarikitanga, i mōhio, he Māori tōku matua. Nō Te Tairāwhiti tōna whakapapa, nō te iwi o Ngāti Porou tētahi o tana tātai whakapapa. Ā te wā pakeke, kua mōhio ake ngā tātai whakapapa o tōku māmā, me ngā toto Māori, kua pūrangiaho. He Māori ahau ki ia taha o tōku whakapapa. I tīmata au ki te rangahau taku whakapapa Māori ki tōku māmā taha. Nō Rakiura tōna tipuna whaea, ko Sarah Timu tōna ingoa. Nō te iwi o Ngāti Kahungunu te kī o ētahi, nō Ngāi Tahu te kōrero o ētahi atu. Mai taku pēpitanga, he ngākau tōku mō te reo Māori me ōna tikanga, engari, kāore i rongu tōku reo i tōku kāinga. Kāore ōku mātou e taea te kōrero Māori.

I kuraina e au ki ngā kura aunoa, ngā kura Pākehā ki Ōtautahi nei, mai te kura tuatahi ki te kura tuarua. I maumahara au i ōku kaiako i te reo Māori ki tōku kura tuarua, he mīharo rāua. I āta poipoi rāua i ahau, i whakatō rāua i te kākano i ahau ki te whai te ara mātauranga Māori. Ko tētahi he kaiako tonu o taua kura tuarua, he tangata marae ia. I maumahara au i ōna pūkenga manaaki ki a mātou ko tōku whānau. Ko tētahi atu kaiako, ko ia te tumuaki o te kura o āku tamariki o naianei. E matatau ana i te reo Māori, he mātanga o te ao kapa haka hoki. I aua wā, ki te kura tuarua i maumahara aui ngā haerenga ki ētahi wāhi motuhake o tōku takiwā ki te ako i ngā pūrākau o te whenua. He kaimanaaki hoki.

I tīmata te Whare Whai Mātauraka, neke atu i taku tau rua tekau. He rangatahi tonu au, kāore au i te mōhio au i ngā āhuetanga whakahirahira o te ao. I taku tau tuarua kit e kāreti, i te wā o tētahi ritenga kura whakangungu, i whakaaro au ‘ā te wā whānau mai ai i āku pēpi, kāore rātou e ako ki ngā kura Pākehā, ka haere ki ngā kura Māori’. Nāku i whakaaro pērā nā ngā wairua kaikiri i tukuna mai ki ahau i aua wā. I taku tau mutunga o te tohu, i tīmata au ki tētahi

hōtaka Māori, mō te pouaka whakaata Māori. Ko te ingoa ko Te Waka Reo. Nāku i noho ki tētahi whare mō ngā wiki ki te taha o tētahi hunga e whakaako ana i te reo Māori. Ia te rā, i ako mātou i te reo Māori me ōna tikanga. I tuku atu rātou i ētahi wero i te reo. He kēmu āhua whakakorenga tāngata. Ko au te tangata mutunga, arā, i whakaihu waka au i Te Waka Reo. He papai rawa atu tērā wheako ki te ako, ki te whakapuāwai tōku reo. Ki ahau nei, he wheako huri oranga tērā. I tino mōhio ahau, e pīrangi ana au ki te whai te ara mātauranga Māori.

Nāwai rā, nāwai rā, i puta atu i te Whare Whai Mātauraka, i tīmata au ki tētahi kura tuarua, hei kaiako ahau i te reo Māori mai te tau iwa, ki te tau tekau mā toru. He kaiako NCEA Māori hoki. I ako ahau i te kura whakangungu kaiako, i te ara kura tuatahi, engari he kaiako Māori ahau ki tētahi kura tuarua. ‘Auē, nōku te heahea’. I kaha au ki te whakaako tika i ngā taiohi kei roto i ngā akoranga reo Māori. I aua wā, i tuku atu te kura tuarua rā 12.5 hāora ia wiki. Tino koi rātou, nā te iti o āku hāora ki te kura, kīhai rātou i tukuna mai tētahi kaiārahi mōku. Ia rā, i noho ki te kura, mai te ata, ki te ahiahi. I aua wā, ko au te kaihautū o te ‘form class’ mō ngā ākonga Māori, arā ko te whānau class tērā. I tīmata au ki te whakaako i te kapa haka, nā reira ētahi wīkini ētahi whakaaturanga, nāku i whakarite. Mēnā ētahi raru mō ngā ākonga Māori, i karanga mai te kura ki ahau, ahakoa he kaiako hou ahau, ahakoa 12.5hāora noa iho taku tūranga. He pukumahi ahau, i whiwhi pūtea mō te 12.5hāora ia wiki, engari, nui rawa atu taku mahi. Ahakoa te nui o taku mahi, ahakoa kua whakamahia e rātou i ahau, he maha ngā akoranga kei roto i tērā tūranga tuatahi ki te ao mātauranga. He uaua, engari i ako.

Whai muri i tērā, he kairīwhi au ki ētahi Kura Kaupapa Māori me ētahi akomanga reo rua. Nōku te whiwhi. I ako anōi te reo Māori. He mahi whēuaua ki ahau ki te whakaako ki tētahi Kura Kaupapa Māori, pai ake te reo o ngā taiohi rā ki tōku. Engari, i ako ahau, mai ngā tamariki, mai ngā kaiako, mai ngā whānau o te kura rā. Āe, he uaua rawa atu, engari nōku te hōnore ki te whakapakari ōku mōhioanga ki tērā wāhi ātaahua.

Nā wai rā, nā wai rā, i tīmata taku tūranga ki tētahi kura aunoa, ko taku tūranga, he kaiako reo rua i roto i te akomanga reo rua hou mō ngā teinga. Mai ngā tau kore, ki ngā tau toru, ngā pīpī paopao o te taha Māori. Auē, nōku te Waimarie. I ako i ngā āhuatanga o te kaiako i raro i ngā parirau o ētahi kaiako kaha mōhio me tētahi kaimanaaki, arā ko tētahi Resource Teacher of Māori. Mīharo ia. Kātahi te ātaahua o tērā tūranga. I taku tau tuarua i reira, i whānau mai ai taku pēpi tuatahi, ko Wi tōna ingoa. I tīmata au ki te mahi hangere whai muri i taku wā wātea. I tīmata mai tētahi atu kaiako, kua hawhe, hawhe o māua mahi. He rerekē tana āhua. He tāne Pākehā, ehara tana whakapapa i te raru. Ko te take, i kaha ia ki kōhete ki āku tamariki i roto i te whānau reo rua, ehara ōna uara he ōrite ki tōku. He wero rawa atu ki ahau, kua tini ōku whakaaro. Ko te whakaaro o te tumuaki o te kura o taua wā, he tino pai ōna āhuatanga kaiako, he pai tana mahi whanonga tamariki, engari ki ahau nei, kāore i tētahi tangata pai mō ngā ākongā Māori. Kāore ia i whakahua tika ngā ingoa Māori, kāore ia i ngana ki te ako i te reo Māori mō te painga o ngā ākongā reo rua. Ki ahau nei, kua heke te taumata o te reo, ahakoa he pōuri rawa atu mō ngā tamariki me ō rātou whānau e pīrangī ana i tētahi kuaha ki te ao Māori. I taua wā tīmata au i tētahi tohu paerunga ki Te Whare Wānanga o Waitaha. Heoi, ko taku whakatau, ka wehe atu tērā tūranga i te kura tuatahi, i tīmata ahau ki te whakaako i te reo Māori ki Te Whare Wānanga o Waitaha, i mahi tonu au i taku tohu paerunga. He uaua ki ahau te whakatau ki te wehe, engari, kua tae te wā. E toru tau i reira. I kaha aroha ahau ki ngā tamariki me ō rātou whānau, engari, mōku ake, he ara pai ake ki wehe, ahakoa te pōuri.

Kua whakawhanake ōku māramatanga mai taku tohu paerunga, kua kī taku kete. Kua haere te wā, tino tata ki te wā tīmata kura mō taku mātaamua o Wi. Nā reira i tono atu mō tētahi tūranga ki tētahi kura reo rua tata ki te marae. He rerekē te taumata, tauono ki tauwaru. Engari, kua rū te whenua ki Ōtautahi, i pīrangī au i tētahi wāhi haumarū mō āku tamariki. I tīmata ki te whakaako ki te kura reo rua. I kuraina e taku tama ki tērā kura. I kuraina e taku tamāhine ki te whare kōhungahunga i mua i te kura. Kei whea mai ngā kaiako o taua kura. Te ātaahua hoki

ngā ākonga, nōku te whiwhi anō. Tino tata te hononga o te kura ki te mana whenua, ētahi wā i haere ki te marae ki te tautoko i ngā pōwhiri me ngā tangihanga. Ētahi wā, mēnā i pīrangi āku ākonga ki te tūtaki o rātou tūpuna, i hīkoi mātou ki te urupā. Waimarie tērā wheako whakaako. Tau kē te tumuaki hoki, he Pākehā engari he ngākau nui mō ngā āhuatanga Māori. Ko tōna aroha mō ngā tamariki me ngā whānau hei ranga wairua mō te iwi. I kaha whakapono ia i ahau. I taku tau tuarua i reira, kua whiwhi au i tētahi tūranga hou, ko au tētahi tumuaki tuarua o te kura. I a ahau te mahi kaiaārahi i ngā akomanga rumaki taumata teitei ake. Nōku te hōnore. He mahi nui, he haepapa matua. Te nuinga o ngā ākonga o taua kura, ko Ngāi Māori, ko te nuinga hoki nō te mana whenua. He ātaahua ki te whakaako i raro i o rātou maunga tapu, i runga i te tūrangawaewae o te tokomaha, nōku te māringanui. Ahakoa te hōnore, i āhua mokemoke mō taku mahi rangahau. I pīrangi ahau ki tutuki pai taku tuhinga roa, taku tohu paeroa. I kite ahau i tētahi tūranga i roto i te Kura Whakangungu Kaiako ki Te Whare Wānanga o Waitaha. Ahakoa i aroha nui ahau ki āku tamariki ki te kura me ngā whānau, nōku i whakaaro, ka kaha ake ahau ki te hora i te aroha mō te reo Māori me ōna tikanga ki roto i te Kura Whakangungu Kaiako. Ko taku kōwhiringa, ka wehe te kura rā, ka whai tētahi atu ara whakaako. Ko taku mahi ki Te Whare Wānanga, ki te whāngai te aroha mō te reo Māori me ōna tikanga i roto i te ngākau o ngā kaiako whakangungu. He rawe te mahi. Ko tētahi atu mahi, he mahi rangahau. I tīmata taku tohu kairangi. Auē, te mīharo hoki. I tutaki ahau i ētahi ākonga, whānau, kaiārahi, kaiako, tumuaki inati anō hoki. Me mihi ka tika ki a rātou i whakamanawa i ahau.

## Āpitianga C: Information Sheet

Department: School of Teacher Education

Telephone: +6433695840

Email: Kay-Lee.jones@canterbury.ac.nz

1.5.2020

ERHEC Ref:



He Oranga Ngākau, he Pikinga Waiora:

Ngā tāngata marae, ngā ngākau māhaki

Stories of Puna Reo Māori teachers

### **Information Sheet for Level 2 Māori Immersion Teachers**

*Te Mimi o Pāoa, rere atu, rere mai*

*Te waka o Horouta, hoea rā, hoea rā,*

*Te Aitanga-a-Māhaki, whakapuāwai tonu,*

*Taupara, Te Whānau-a-Kai, kia kaha rā, kia kaha rā,*

*Takipū, Takitimu, tū pākari hei whakaruruhau mā tātou ngā uri whakaheke,*

*Ko Kay-Lee Jones ahau.*

Tēnā koe. Ko Kay-Lee Jones tōku ingoa, he ākonga ahau o Te Whare Wānanga o Waitaha, kei te whai te ara mātauranga- kairangi. I am a doctoral student at the University of Canterbury conducting a Doctorate in Education. My research interests are kaupapa Māori education including immersion and bilingual education as well as the synergies between mātauranga and hauora. I am a former Māori medium primary school teacher and former deputy principal in a kaupapa Māori setting.

I am conducting research into level 2 immersion (bilingual 51-80% te reo Māori immersion teaching) environments in the Te Waipounamu (South Island). The purpose of the research is to listen to pūrākau (stories) of previous and current level 2 immersion teaching staff to gain perspectives of this unique environment and teacher experiences in these settings. The aim of the research is to give mana to bilingual- level 2 immersion settings and give mana to the individual pūrākau of the teacher participants involved.

You have been approached to take part in this study because of your role (or former role) teaching in a level 2 immersion classroom within Te Waipounamu. I would like to listen to your story including experiences, perceptions and understandings of teaching in bilingual education.

If you choose to take part in this study, your involvement in this project will be to participate in three opportunities to share your kōrero. The first opportunity will be a kanohi ki te kanohi (one on one individual kōrero) in which a sense of whanaungatanga (relationships) will be established. This will be an opportunity to share your pūrākau of level 2 immersion teaching. The second opportunity will be a collaborative, group hui. Other teacher participants (in this study called kaihautū) will come together and wānanga (discuss and analyse) ideas and perceptions about level 2 immersion in a group setting. A third opportunity will be offered to kaihautū to join me in a final kanohi ki te kanohi kōrero. This final individual meeting will be for any concluding thoughts to be shared or any comments that have been percolating since the hui to be talked through.

***The timings for each meeting are as follows:***

- Kanohi ki te kanohi kōrero1- 60mins
- Hui- 90mins
- Kanohi ki te kanohi kōrero2- 60mins

As a follow-up to this research, you will be offered a transcribed copy of the kōrero you shared. You will be offered two weeks to review and make changes to the transcript. This will be a culmination of the kōrero you shared in all three opportunities (above). I want to ensure that what is written is accurate, correct and that your authentic voice and views are presented.

In participating in the three opportunities to kōrero, some potential risks are foreseen, although this plan to be mitigated through enactment of tikanga Māori and acknowledging cultural safety as such:

You may feel emotional if specific memories or situations emerge in the kōrero. Or you may feel a sense of mamae (pain) if there are challenging memories or experiences in terms of classroom practice or relationships in the level 2 immersion setting that come forth. These feelings will hopefully be alleviated by creating a sense of whanaungatanga between myself and other research participants in the hui situation. Although the wānanga may prove a safe space for some kaiako to share with like-minded people who have been through similar experiences and situations connected to level 2 immersion, some may feel that they would like to share more (and different information) individually. The tikanga of the wānanga, including confidentiality to keep the kōrero confined to the hui (and not shared wider) will be decided upon and co-constructed following karakia at the beginning of the collaborative discussion.

The wānanga will take place on a marae as will the kanohi ki te kanohi kōrero (x2). All participants will sign a log- in at the marae for Health and Safety. A kaitiaki tamariki will be

available for kaiako involved in the wānanga that want to concentrate fully on participating in the discussion. The kaitiaki tamariki will interact quietly with tamariki at one end of the wharenuī/ marae (in the same building and in clear sight of parents), and their main role will be to occupy tamariki (colouring in etc) whilst the parents focus on the discussion. Any tamariki that attend with their parents will not be taken out of the area their parent is conducting the hui in, therefore no VCA check is necessary. The kaitiaki tamariki will sign a confidentiality form.

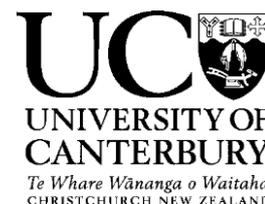
The venue in which individual kanohi ki te kanohi hui take place will not be the kura that the kaiako currently works in, this is to maintain the tino rangatiratanga (autonomy) of the kaiako, and so that a full and honest pūrākau may be shared. A final foreseen risk may include a sense of whakamā (embarrassment/ anxiety) if kaiako do not have ample knowledge of their cultural identity including whakapapa links and fluency in te reo Māori. Tikanga Māori (protocols and procedures) to ensure the process is culturally safe will occur throughout the study. Manaakitanga, whanaungatanga and kotahitanga (unity) will be established within the group which will hopefully alleviate any feelings of whakamā.

Participation is voluntary and you have the right to withdraw from the research at any stage without penalty. You may ask for your raw data to be returned to you or destroyed at any point. If you withdraw, I will remove information relating to you. However, once analysis of raw data starts in September 2020, it will become increasingly difficult to remove the influence of your data on the results.

The results of the project may be published, but you can be assured of the complete confidentiality of data gathered in this investigation. Only I and my two Thesis Supervisors; Professor Letitia Fickel and Sonja Macfarlane will have access to the data. Research participants will have access to their own transcriptions. Data will be stored at the University of Canterbury under password protection. Data will be backed up on the UC Server. The data will be destroyed after ten years.

## Āpitianga D: Consent Form

1.5.2020



He Oranga Ngākau, he Pikinga Waiora:

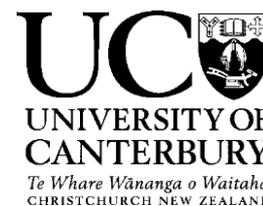
Ngā tāngata marae, ngā ngākau māhaki

Stories of Puna Reo Māori teachers

### **Consent form for Level 2 Māori Immersion Teachers**

- I have been given a full explanation of this project and have had the opportunity to ask questions.
- I understand what is required of me if I agree to take part in the research.
- I understand that participation is voluntary and I may withdraw at any time without penalty. Withdrawal of participation will also include the withdrawal of any information I have provided should this remain practically achievable. Once analysis of raw data starts on September 2020, it will become increasingly difficult to remove the influence of your data on the results.
- I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify the participants or their place of work (school/ previous school).. I understand that a thesis is a public document and will be available through the UC Library.
- I understand that all data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form and will be destroyed after ten years.
- I understand the risks associated with taking part and how they will be managed.
- I understand that I can contact the researcher Kay-Lee Jones, [Kay-Lee.jones@canterbury.ac.nz](mailto:Kay-Lee.jones@canterbury.ac.nz) or supervisors Professor Letitia Fickel and Associate Professor Sonja Macfarlane for further information. If I have any complaints, I can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee, Private Bag 4800, Christchurch ([human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz))
- I would like a summary of the results of the project.
- By signing below, I agree to participate in this research project.

## Āpitianga E: Letter to Rūnanga



He Oranga Ngākau, he Pikinga Waiora:

Ngā tāngata marae, ngā ngākau māhaki

Stories of Puna Reo Māori teachers

### Letter to Rūnanga

Tēnā koutou katoa, nei te reo o mihi ki a koutou.

*Te Mimi o Pāoa, rere atu, rere mai*

*Te waka o Horouta, hoea rā, hoea rā,*

*Te Aitanga-a-Māhaki, whakapuāwai tonu,*

*Taupara, Te Whānau-a-Kai, kia kaha rā, kia kaha rā,*

*Ko Kay-Lee Jones ahau.*

Ko Kay-Lee Jones ahau. I am a student at the University of Canterbury studying towards attaining a Doctorate of Education. My research interests are kaupapa Māori education including bilingual education. I am a former Māori Medium primary school teacher and currently working in Initial Teacher Education.

I am conducting research into level 2 immersion (bilingual 51-80% te reo Māori immersion teaching) environments in the Waitaha (Canterbury) region. The purpose of the research is to listen to pūrākau (stories) of previous and current level 2 immersion teaching staff to gain perspectives of this unique environment and teacher experiences in these settings. The aim of the research is to explore the unique characteristics of level 2 immersion, give mana to bilingual- level 2 immersion settings and whakamana the individual pūrākau of the teacher participants involved.

Kaiako teaching in your rūnanga may be invited to participate in the study. To be eligible to participate, kaiako will be currently teaching or will have previously taught in a level 2 (bilingual) immersion classroom in the Waitaha region, will whakapapa to iwi Māori and will be female.

Kaiako involved in the study will offer their own pūrākau (story) including personal background, experiences and stories in relation to level 2 immersion teaching. There will be three opportunities to gather information. The first will be a one to one (kanohi ki te kanohi kōrero), this will be to establish a sense of whanaungatanga between myself as the researcher and the participant. A second opportunity to share and engage in a wānanga style kōrero will be in a hui situation. All 6-8 kaiako involved in the study will be invited to a hui to co-construct

ideas, to collaborate and share in a discussion about bilingual teaching. The final opportunity is a kanohi ki te kanohi kōrero for participants to offer any concluding thoughts or ideas that may have been percolating since the hui that individuals may feel more comfortable to share in a one to one situation. In participating in the three opportunities to kōrero, no risks are foreseen, however we realise that this time will take kaiako away from whānau. A kaitiaki tamariki (child carer) will join us for the wānanga so that participants (should they want to) are able to bring their tamariki and know they are cared for in that time. Kaiako participation is voluntary and kaiako will have the right to withdraw from the research at any stage without penalty.

*The timings for each meeting are as follows:*

- Kanohi ki te kanohi kōrero 1- 60mins
- Hui- 90mins
- Kanohi ki te kanohi kōrero2- 60mins

Participants will be involved in a discussion as to whether they want complete anonymity or whether they would like to use their name in the study, participants can make a change to this decision at any time up until the final submission of the thesis. Confidentiality will be maintained throughout the process and tikanga Māori will underpin all undertakings. Confidentiality of the hui will be discussed and kawa of the hui will be co-constructed so that information in the wānanga isn't shared outside of the group context.

As a follow-up to this research, the rūnanga will be offered a report from the thesis.

The project is being carried out under the supervision of Professor Letitia Fickel and Associate Professor Sonja Lee Macfarlane, who can be contacted at these email addresses.

Kay-Lee.Jones@canterbury.ac.nz

letitia.fickel@canterbury.ac.nz

sonja.macfarlane@canterbury.ac.nz

If you would like to meet to kōrero further about the research, I am happy to arrange a time to hui with your education committee. At this stage of the research, kaiako have not been approached to participate in the study, this letter is merely to advise that there may be kaiako invited to volunteer from your rūnanga. I look forward to hearing from you and discussing how you would like to continue to be informed throughout the research process.

If you are interested in kaiako at your prospective kura being involved in the research, please feel free to pass on my contact details below.

Attached is an abstract that gives further information about the research.

Ngā manaakitanga

Kay-Lee Jones

Kay-Lee.jones@canterbury.ac.nz

0273713546

<b>Date:</b> 2.8.2019	<b>College/Department</b> School of Teacher Education.
<b>Principal Investigator:</b> Kay-Lee Jones <b>Associate Investigators:</b> <b>Cultural Advisors, if any:</b> <b>Please note if you have sought advice from NTRC, or other mana whenua representatives:</b>	
<b>Project Title:</b> He Oranga Ngākau, he Pikinga Waiora: Ngā tāngata marae, ngā ngākau māhaki Stories of Puna Reo Māori teachers	
<b>Concise description in lay terms of the proposed project, including brief methodology (up to 1 page):</b> <p>Māori medium education is where students are taught all or some curriculum areas in and through the Māori language for more than 50% of the teaching instruction, (Ministry of Education, 2019). These programmes help to support wider language revitalisation objectives. Morgan and Muller (2017) reinforce the idea that education plays a pivotal role in language re-vernacularization. Māori medium education includes level 1 immersion (81-100% te reo Māori delivery), level 2 immersion (51- 80% te reo Māori delivery) and Kura ā-iwi.</p> <p>Many level 2 programmes are situated within wider English medium settings and are often referred to as bilingual units.</p> <p>This investigative study will examine the experiences and perceptions of level 2 teachers connected to level 2 immersion teaching and learning contexts within Waitaha (Canterbury). Conducting the study within the South Island region brings a further element of distinctiveness to the investigation. The objective of the study will be twofold: first, to gain a deeper understanding of these spaces in order to identify their key features and contributions to the Māori medium sector and wider Māori community; and secondly to given mana to the teachers’ pūrākau with the aim of learning more about their experiences in these contexts, and the supports and barriers they face working in level 2 programmes.</p> <p>Currently there is little research relating to level 2 immersion Māori environments in Aotearoa, yet there is growing interest and increased enrolments in Māori medium education including level 2 immersion, which likely creates increased pressures for level 2 immersion teaching staff. Finally, these types of programmes may be deemed ambiguous in comparison to level 1 immersion (Kura Kaupapa Māori) or English medium settings.</p>	

Insights from this study may help to inform policy and practice regarding teacher provision and retention in this space and may help to validate the status of level 2 programmes within the Māori medium education sector.

The study design is built upon a foundation of kaupapa Māori principles incorporating kaupapa Māori methodologies. The two kaupapa Māori methodological approaches employed to examine the research are both Whakapapa theory and Pūrākau theory.

The participants (known in this study as kaihautū) will have whakapapa Māori. They will share their ancestral links through sharing their mihimihi and pepeha at the beginning of our introductions.

6-8 kaihautū will be asked to participate in the study- they will be from different bilingual settings from within the Waitaha region. If some of the 6-8 kaihautū asked to take part in the study do not want to participate, I will use a snowballing method of participant selection to find the remainder. I will ask the kaihautū that want to participate in the study if they know others that may want to be approached to participate. Participants will be involved in a discussion as to whether they would like to remain anonymous throughout the study or whether they would like to share their name. If anonymity is requested, pseudonyms will be employed. Schools/ kura that kaihautū are connected to will not be named in the study. Engagement may occur with Education committees of rūnanga that different kaihautū whakapapa to or schools that fall under different rūnanga. If a kaihautū requests full anonymity, this may be reviewed. A basic overview of the research may be offered without informing of who the individual teachers are that are involved (this will be negotiated with each participant as this option still runs a risk of revealing who the kaihautū is and breaking confidentiality).

Three different opportunities to gather information will be offered. The first will be a kanohi ki te kanohi kōrero between myself and the kaihautū. This will follow with a collaborative group hui where all 6-8 kaihautū will be encouraged to come along and participate in a hui where themes drawn from the kanohi ki te kanohi kōrero will be discussed through a wānanga style environment. New themes or ideas will be co-constructed as a group. A third kanohi ki te kanohi opportunity will be offered to consolidate ideas or reveal any final comments the kaihautū want to share.

All kaihautū pūrākau will be transcribed and handed back to the kaihautū to check over and agree upon. At the completion of the research, a copy of the thesis will be offered to the kaihautū. A report from the thesis will be offered to rūnanga of which the kaiako derive. If kaiako would like full anonymity in the study, this may be reviewed.

**Does the proposed research involve any of the following? Please underline.**

- Significant Māori content
- Access to Māori sites
- Sampling of native flora/fauna
- Culturally sensitive material/knowledge
- Māori involvement as participants or subjects
- Research where Māori data is sought and analysed
- Research that will impact on Māori

The participants (known in this study as kaihautū) will have whakapapa Māori. They will share their ancestral links through sharing their mihimihi and pepeha at the beginning of our introductions.

6-8 kaihautū will be asked to participate in the study- they will be from different bilingual settings from within the Waitaha region. If some of the 6-8 kaihautū asked to take part in the study do not want to participate, I will use a snowballing method of participant selection to find the remainder. I will ask the kaihautū that want to participate in the study if they know others that may want to be approached to participate. Participants will be involved in a discussion as to whether they would like to remain anonymous throughout the study or whether they would like to share their name. If anonymity is requested, pseudonyms will be employed. Schools/ kura that kaihautū are connected to will not be named in the study. Engagement may occur with Education committees of rūnanga that different kaihautū whakapapa to or schools that fall under different rūnanga. If a kaihautū requests full anonymity, this may be reviewed. A basic overview of the research may be offered without informing of who the individual teachers are that are involved (this will be negotiated with each participant as this option still runs a risk of revealing who the kaihautū is and breaking confidentiality).

Three different opportunities to gather information will be offered. The first will be a kanohi ki te kanohi kōrero between myself and the kaihautū. This will follow with a collaborative group hui where all 6-8 kaihautū will be encouraged to come along and participate in a hui where themes drawn from the kanohi ki te kanohi kōrero will be discussed through a wānanga style environment. New themes or ideas will be co-constructed as a group. A third kanohi ki te kanohi opportunity will be offered to consolidate ideas or reveal any final comments the kaihautū want to share.

All kaihautū pūrākau will be transcribed and handed back to the kaihautū to check over and agree upon. At the completion of the research, a copy of the thesis will be offered to the kaihautū. A report from the thesis will be offered to rūnanga of which the kaiako derive. If kaiako would like full anonymity in the study, this may be reviewed.

## Āpitianga F: Translations of Māori version of Te Tiriti o Waitangi

*Translation by Professor Sir Hugh Kawharu published in the text Waitangi Revisited: Perspectives on the Treaty of Waitangi, edited by Michael Belgrave, Merata Kawharu and David Williams (Oxford University Press, 1989).*

Victoria, the Queen of England, in her concern to protect the chiefs and the subtribes of New Zealand and in her desire to preserve their chieftainship<sup>1</sup> and their lands to them and to maintain peace<sup>2</sup> and good order considers it just to appoint an administrator<sup>3</sup> one who will negotiate with the people of New Zealand to the end that their chiefs will agree to the Queen's Government being established over all parts of this land and (adjoining) islands<sup>4</sup> and also because there are many of her subjects already living on this land and others yet to come. So the Queen desires to establish a government so that no evil will come to Māori and European living in a state of lawlessness. So the Queen has appointed 'me, William Hobson a Captain' in the Royal Navy to be Governor for all parts of New Zealand (both those) shortly to be received by the Queen and (those) to be received hereafter and presents<sup>5</sup> to the chiefs of the Confederation chiefs of the subtribes of New Zealand and other chiefs these laws set out here.

**The first:** The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land.

**The second:** The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise<sup>2</sup> of their chieftainship over their lands, villages and all their treasures. But on the other hand the Chiefs of the Confederation and all the Chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

**The third:** For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England.

[signed] William Hobson Consul & Lieut Governor

So we, the Chiefs of the Confederation of the subtribes of New Zealand meeting here at Waitangi having seen the shape of these words which we accept and agree to record our names and our marks thus.

Was done at Waitangi on the sixth of February in the year of our Lord 1840.