

**KĀ PUANANĪ O TE REO AS AN EFFECTIVE
MEANS OF TE REO ME ŌNA TIKANGA
ENRICHMENT FROM THE PERSPECTIVE OF
TAMARIKI AND WHĀNAU.**

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Abstract

Whānau and schools in Dunedin developed an innovative solution to the issue of finding quality te reo Māori teaching for fluent tamariki. Kā Puananī o te Reo, a one day a week te reo immersion class for Years 1 – 6, was launched on the 4th of February 2010 at Dunedin North Intermediate School.

This research explored the Kā Puananī o te Reo programme as a potential model of success for learning te reo Māori. The study used 'interviews as chats' with 6 tamariki, 3 rangatahi and 11 whānau members. The whānau and tamariki perspective was necessary to develop an understanding of what participants thought was a successful model for the delivery of quality te reo me ōna tikanga Māori. The goals of Kā Puananī o te Reo were: greatly increased skills in te reo Māori me ōna tikanga; greater links between the tamariki and whānau across the city resulting in a new community of te reo Māori speakers; and an emerging cohort of tamariki and rangatahi as the next generation of te reo Māori speakers.

The three major themes, which emerged from the interviews, were engagement, whanaungatanga and cultural identity. The majority of the participants said they were happy with the programme, with tamariki learning and using more te reo Māori, as well as increasing their level of te reo reading and writing skills. Many found the high fluency levels of te reo a challenge, prompting whānau to continue developing their own levels of te reo within their home. The theme of 'whanaungatanga', the "principle of inter-relations" McNatty (2001) was identified as an important concept. Whānau described the process of 'whanaungatanga' as 'growing little pockets of tamariki speaking te reo' as a step towards expanding the community of te reo Māori speakers.

Numerous cultural benefits were identified, such as increases in emotional wellbeing, self-esteem, and the sense of pride to 'be Māori', and the development of wider cultural affiliations through the strengthening of links with Kura Kaupapa Māori ki Ōtepoti, whānau, hapū, and iwi members. Although it is difficult to attribute such outreach to the te reo Māori community to Kā Puananī, whānau feedback indicated that there was an increase in the uptake of te reo Māori, including the wider exploration and consideration of te reo Māori immersion options.

The structure of this paper is based on the marae ātea process, the process of clearing the pathway forward. Karakia (prayer) is used at the start and end of this paper in accordance

with Māori tikanga (custom) and whakataukāki (proverb) are used at the closure of each chapter.

Preface

The principal driver underpinning this research was the researcher's desire to support the participants of Kā Puananī and the Māori community, by building evidence based research to support this kaupapa Māori education initiative. The over-arching research methods used were developed and maintained under a kaupapa Māori framework, using the informal "interviews as chats" method (Bishop et al. 2006). This method was chosen because it was a natural fit within the evolving process of this project, and because it provided a 'cultural fit' for undertaking Māori research. Bishop (1995) identified that this mutual evolution process ensures that there is total involvement by both the researcher and the participants, and the research culture is constituted by Māori cultural process. *"Thus the cultural aspirations, understandings and practices of Māori people implement and organise the research process"* (Bishop, 1999:3).

There was close collaboration between the steering committee for Kā Puananī and the researcher in regards to the data collection processes. This meant that there were discussions between the steering committee and the researcher, to identify potential questions and data sources for the Kā Puananī school community (students, whānau, kaiako, teachers, schools and members of the Māori community). Once there was agreement on the questions, they were sent out to the participants for their perusal prior to being invited to 'have a chat' about the programme. Participants were asked to share their views on why they chose to be involved with this programme and what they hoped to achieve from Kā Puananī.

During the 'interview chats' participants spoke about their initial motivation for getting involved in the programme and their views on progress to date. To facilitate this chat, questions were designed, that were altered slightly for each group of participants (whānau, tamariki and school groups). Data was gathered via qualitative methods including 'interviews as chats' Bishop, et. al. 2006; and informal observations both inside and outside the classroom over a one-year period. Quantitative data was gathered through classroom observations over a one-year period.

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1. Karanga (Ritual of Welcoming Call)

Tā te Huia ko te tangi ki te Ranigātea	The cry of the Huia is heard in the heavens
Tā te Tui ko te tangi tui tui tui tuia!	The cry of the tui even today
Tā te tangata ko te tangi ki te ao mārama	Is the cry of the joining Nations
Ki te ao pōuri, ki te ao whānui	Even into the world of the supernatural
Koruru, Tauru	Wherever this crying happens
Ka tipu tonu ake	It grows and in the growth
Te tāpapa ō Rongomaraeroa	Rongomaraeroa the God of peace
Ka hono ki te ao o Whiro	Theirs is a sureness
Ka pehia e te pōuri ka hono ki te ao ō	That peace will overcome any battles
Tūmatauenga	

Ko te reo mauri o te mana Māori – Language is the life force of Māori

2. Whaikōrero (Ritual of Formal Discussion)

2.1 *Mihimihi*

Ko te tuatahi he mihi ki kā Atua,

Ko te tuarua he mihi ki kā Papatūānuku rāua ko Rakinui,

Ko te tuatoru he mihi ki tōku tīpuna,

Ko te tuawhā he mihi ki kā whānau me tamariki nō Kā Puananī o te Reo Māori, he mihi nunui kī a koutou. Kia ora mō ōu manaaki, mahana i roto i ōu kāika,

Ko te tuarima he mihi ki kā rangatira ā Katharina Ruckstuhl rāua ko Greg Burnett, he mihi mahana ki a kōrua mō tō kōrua kupu awhina,

Mauri Tū, Mauri Mana, Mauri Ora koutou.

Ehara tāku toa i te toa takitahi engari he toa takitini.

2.2 *Ko wai au? (Who am I?)*

Kā taki te tītī, ka taki te kākā, ka taki hoki ahau

Tihei Mauri Ora!

Ko Aoraki te mauka

Ko Waitaki te awa

Ko Uruao te waka

Ko Waihao me Temuka kā marae

Ko Waitaha, Kāti Mamoe, Tainui, Scottish kā iwi

Ko Kāti Rākaihautū te hapū

Ko Te Maihāroa tōku tīpuna

Ko Eruera Te Maihāroa tōku pōua

Ko Dorothy Benny tōku tāua

Ko Gaynor Te Maihāroa tōku māmā

Ko Alistair Howison tōku pāpā tuarua

Ko Jay rātou ko Ben, ko Josh, ko Isaak, ko Jake taku tamariki

Ko Kelli Te Maihāroa tāku ikoa

He Pou Arahi a Takiwā o He Tāhuhu ō Te Mātauraka tāku mahi

Ko tōku nui, tōku wehi, tōku whakatiketike, tōku reo, (My language is my greatness, my inspiration, that which I hold precious).

3. Wero (Ritual of Challenge)

3.1 Introduction

This chapter discusses the researcher's exploration of Māori heritage, the journey to access, learn and develop te reo Māori and tikanga skills, and how it is incorporated within the home. In particular it sets in context the reasons why the researcher chose this topic to research, and examines the dual roles held by the researcher.

3.2 Background information

The researcher is a descendant of the one of First Nations people, the Waitaha Nation, being the first tribal people to explore, name and settle Aotearoa (New Zealand). The researcher is also a mokopuna (grandchild) of Te Maihāroa, the last tohuka (spiritual doctor) and raketira (chief) of Te Waipounamu (South Island) in the late 1900s (Mikaere, 1988). The researcher was born to a young unmarried mother, Gaynor Te Maihāroa, who later married Alistair Howison and subsequently had three more daughters, Sheryl, Michelle and Toni. Life was simple, being surrounded by the beautiful lake and mountains around Lake Wanaka, Central Otago, in the South Island of New Zealand. During those early years, there was little contact with the wider whānau (family) and the word 'Māori' was an unknown and unfamiliar distinction between Tau Iwi (non Māori) and the Māori people. There was no concept of 'them' and 'us'.

As an insular nuclear whānau growing up at Lake Wanaka, there was very little known whakapapa (genealogy), history, stories or te reo Māori used within this whānau. Te reo Māori and tikanga Māori were not used within the home, and one of the few connections was with the researcher's pōua (grandfather) white-baiting at Haast on the West Coast of Te Waipounamu. The Te Maihāroa whānau travelled annually to the West Coast to whitebait (catch small fish) and these annual relationships, were treasured. Te reo Māori had been a 'forbidden' language within the Te Maihāroa whānau homes for three generations, as parents made the choice

that English was the language of the future, necessary to succeed in the modern world.

When the researcher moved to the city of Dunedin to attend the University of Otago, this also provided an opportunity to re-connect with wider whānau. This coincided with becoming a first-time mother, and the opportunity presented itself to access and learn more about whānau, whakapapa, and te reo Māori. Whilst attending Dunedin Teachers College and the University of Otago, the researcher was provided with the opportunity to learn te reo Māori formally and to write a teaching practice dissertation on 'Teaching a Second Language'.

As a parent, and second language learner of te reo Māori, the researcher has struggled to develop and maintain an entry level of conversational te reo, and the level of te reo used within her home continues to be minimal. Three of her five tamariki (children) participate in kapa haka (Māori cultural group), while none, to date, have taken te reo Māori as a separate subject in their senior years at school. The researcher's youngest son recently represented his age group in the Rau Tau (100 years celebrations of Māori rugby) and part of these celebrations involved the ability to recite his mihimihi (traditional greetings). A by-product of this experience was that he was then able to identify his peers in the celebrations by looking at the brochure and identifying their iwi (tribe). "*They're my cousins*", he said. From there he also wanted the Māori All-Blacks poster to see if he had any 'more cousins'. The positive recognition and identification of 'being Māori', is a cultural trait valued highly by the researcher.

The dreams and desire that whānau have for their tamariki was the driving force behind the researcher's choice of thesis topic. The whānau in this study are committed to raising their tamariki within te reo speaking homes. Initial involvement within this project was through the researcher's formal work role as Māori District Adviser for Special Education, Ministry of Education. Through this work she identified that it could be helpful to the te reo Māori speaking community to have their aspirations and perspectives recorded for future reference. Managing the two roles, researcher and Māori District Adviser, was handled by separating the function of each. The role of 'Māori District Adviser', involved interacting with colleagues seeking advice and guidance in working for, and with, Māori whānau. In the role of

'researcher', the 'lead role' belonged to and with the whānau, tamariki and kaiako, the Kā Puananī o te Reo participants, who are committed to this programme on a daily basis. The role of the researcher was to record the participants' experiences within the programme and to provide a synopsis of this.

This thesis section is titled: 'Wero' (challenge), which is reflective of the process and 'journey' of writing a thesis. This wero was indeed a challenge for the researcher - working full time, raising five tamariki while completing this research project. Despite the challenges and set backs, the researcher was pleased to have taken up the 'wero' of recording the experiences of Kā Puananī whānau throughout the first year of this innovative and unique programme. It is important for not only Kā Puananī whānau, but also for te reo Māori teachers, planners, strategists, iwi and Government, that the thoughts of the participants of Kā Puananī o te Reo regarding the effectiveness of this programme are recorded, so that advice and guidance on te reo Māori interventions are more fully informed and evidence based. Therefore the research question proposed:

Is Kā Puananī o te Reo an effective means of te reo me ōna tikanga enrichment from the perspective of tamariki and whānau?

Ko te reo Māori te kākahu o te whakaaro, te huarahi i te ao tūroa, (The Māori language is the cloak of thought and the pathway to this natural world).

4. Koha – (Ritual of Gifting)

4.1 Introduction

This chapter provides a contextual overview of the historical and contemporary issues facing indigenous languages, both internationally and within Aotearoa. It is divided into five main themes: the context of indigenous languages internationally and nationally, a review of the term 'language loss', consideration of language function and language function shift, a review of the various language revitalization approaches adopted, and the motivation behind second language learners in a national and local context, resulting in the development and formation of Kā Puananī o te Reo Māori programme.

4.2 Languages

Language is a valued and important component in how human beings communicate with each other, integral to the processes of sharing and conveying thoughts and beliefs, and passing on knowledge and wisdom. Using language to communicate enables people to make connections with those they treasure and care about, and with whom they share their social and cultural practices. Historically, language was a tool to pass on knowledge, to ensure that offspring learned from mistakes made and consequently had an increased chance of survival. As humans traversed the world, languages adapted and changed to accommodate and reflect the people and landscape of that area. Therefore language became a mechanism to reflect the social and cultural context of communities of people.

“Languages are inseparably linked to the social and cultural context in which they are used. Language and culture play a key role in developing our personal, group, national and human identities. Every language has its own ways of expressing meanings, each has intrinsic value and special significance for its users” (New Zealand Curriculum, 2008:24).

The home is where one's language is first acquired. Language within the home has been defined by Fishman 1968; as one's 'mother tongue': "*(A) person's mother tongue is "the language which a person has acquired in early years and which normally has become his natural instrument of thought and communication"*" (Fishman, cited McCarty, 2008:202). 'Mother tongue', the language of the parents, is heard in utero and throughout infancy (McCarty, 2008). Language is first used to make connections with others, to build understanding of the world and, as such, it carries the spiritual and cultural essence of a person (McCarty, 2008). Littlebear 1987; describes this spiritual and cultural perspective:

"Mother tongue denotes a deep, abiding, even cord-like connection between language and identity. A person is known primarily by (the) use of language and song. Our ancient language is the foundation of our cultural and spiritual heritage without which we could not exist in the manner that our Creator intended" (cited McCarty, 2008:203).

Mother tongue begins, and is nurtured, within the home and shapes one's identity (Fishman 1968, 1991, 1994: cited Cantoni 2007; McCarty, 2008).

"Mother tongues are self-sustaining and a new generation does not wait until it goes to school to get its mother tongue. It usually gets its mother tongue at home in the community, in the neighborhood, among the loved one's ... shaping the identity of the child" (Cantoni, 2007:78).

Language is shaped, supported and reinforced by the home and community. It is not static. It is fluid, dynamic and evolving. (Reyhner, 2007, cited Cantoni 2007). Fishman 1994 adds that languages are "*joint creative productions that each generation adds to. For it is within the family home, mother tongue starts, lives and breathes: children live; they play; they laugh; they fall; they argue; they jump; they want; they scream*" (cited Cantoni, 2007:79).

Language has been embedded in cultural and spiritual practices since the evolution of the human species, and is as diverse as the indigenous peoples of the world (Littlebear, 1987, cited McCarty, 2007). Indigenous languages have been described as "*those that can trace a long existence in the locale in which they are used today*" (Hinton, 2001:3). As the world searches for the answer to a multitude of challenging issues, it is believed that the answers to the world's

future, is contained within the languages of the past (Aguilera and LeCompte, 2007). Linguists Aguilera and LeCompte (2007) and Cantoni (2007) believe that indigenous languages contain many cultural elements, which may hold the key to the future. Reyhner (2007) states that:

“...many of the keys to psychological, social, and physical survival of humankind may well be held by the smaller speech communities of the world. These keys will be lost as languages and cultures die...when a language is lost, much of the knowledge that language represents is also gone” (Reyhner 2007; cited Cantoni 2007:4).

These cultural elements and practices are also embedded in ancient spiritual practices, and therefore coded within indigenous languages (Aguilera and LeCompte, 2007). Indigenous languages can be symbolic, life giving and often connected with a higher being or God like figure: *“languages are inseparable from cultural identity and spirituality...(and)... the concepts of language, identity, culture and spirituality are highly complex”* (Cantoni, 2007:58). It has been argued (Aguilera and LeCompte, 2007; Cantoni, 2007; Fishman, 1994;) that the concepts of culture, identity, spirituality and language are so interwoven, that they are unable to be separated or unbundled. Fishman (1994) asserts that:

“The most important relationship between language and culture that gets to the heart of what is lost when you lose a language is that most of the culture is in the language and is expressed in the language. Take it away from the culture, and you take away its greetings, its curses, its praises, its laws, its literature, its songs, its riddles, its proverbs, its cues, its wisdom, its prayers. When you are talking about the language, most of what you are talking about is the culture” (cited Cantoni 2007:72).

In Aotearoa the ancient language of the indigenous people is te reo Māori. The tīpuna (ancestors) of the Māori people arrived in New Zealand approximately 1,000 years ago and are part of the Polynesian indigenization of the Pacific for over three millennia (Durie, 2005). The Rarotongan and Tahitian languages are most closely related to te reo Māori and first contact with Māori was made in 1642 by Abel Tasman, who was followed in the late 1700s by James Cook (King 2001, cited in Hinton and Hale, 2001). The Māori population at that time was estimated to be around 100,000 and from the 1800s onwards, whalers, sealers and

missionaries began to arrive and trade with the Māori people (King 2001, cited Hinton and Hale, 2001).

During the period of colonization, te reo Māori was the language of trade and exchange, used daily by the missionaries to transmit the messages of the bible (Hinton, 2011). During this period, there was also a wealth of documentation including orthography, grammars and dictionaries (King, 2001, cited Hinton and Hale, 2001). King, 2001 claims that the manuscripts, government, church, newspapers, and periodicals of the day were recorded in te reo Māori and during these times of immense change the number of missionary schools peaked around 1830 (cited Hinton and Hale, 2001). At this time there were 73 schools all using te reo Māori as the medium to teach reading and writing (King 2001, cited Hinton and Hale, 2001).

Te reo Māori was, and is, a tāonga (treasure), and as such was recognized in the Treaty of Waitangi 1840, the founding document between the Māori and English people. Biggs (1968) argued that at that time there were proportionately more Māori literate in te reo Māori than there were English people literate in the English language (cited Hinton and Hale; 2001). Less than 170 years ago, te reo Māori was the main language of communication between the colonists and Māori and it remained the mother tongue for many Māori whānau until the 1930s (Hinton and Hale, 2001).

In contemporary times, in Ōtepoti (Dunedin) there are fewer te reo Māori speakers than in any other region in Aotearoa (Ministry of Education, 2010). The te reo Māori immersion language provision for early childhood and primary students is currently served via five educational sites. At early childhood level te reo Māori immersion provision is met by two Te Kōhanga Reo, Te Kohanga Manaaki and Te Kōhanga Whakaari (Māori language nests – the National historical establishment of Te Kōhanga Reo is further explored in the later half of this section). Within the primary school sector, whānau have the choice of attending Te Kura Kaupapa Māori ki Ōtepoti (100% te reo Māori immersion) or either of the two bilingual sites: Brockville Bilingual Unit and the recently established (2010) North East Valley Bilingual class. For a variety of reasons,

whānau in Ōtepoti, over the last few years, have been reluctant to enrol their tamariki in Te Kura Kaupapa Māori ki Ōtepoti.

In order to understand why whānau and schools in Dunedin, and throughout New Zealand, are trying to revitalize te reo Māori today, it is imperative to review the history of language loss and revitalization over the past 100 years.

4.3 *Language loss*

It has been estimated that between 60 – 90% of the world's 6,800 languages may be at risk of extinction over the next 100 years, (Romaine, 2006). Language loss has been rampant. Nettle and Romaine, 2000; estimated that half of the known languages in the world have disappeared over the past 500 years. These languages have come to be known as “endangered languages” because they are endangered as they have been deemed to have no relevance or future in the next century (Cantoni, 2007; Hinton, 2010; Romaine, 1999, 2006).

Aguilera and LeCompte (2007) claim that once a language has gone, one will always be disconnected from one's ancestors. She further adds that this may result in “a loss of connection to the land that you live on, the things that you hold dear to your heart and even the gods that you pay homage to” (Aguilera and LeCompte, 2007:1). Whilst this view may be perceived as one perspective, it does not take into account the many indigenous people who do not speak their indigenous language, but still feel a strong connection to things that they treasure, the land that they live on and the gods that they now choose to honour.

Linguists (Cantoni, 2007; Hinton and Hale, 2001) concur that language retention is about the survival of indigenous languages and is bound within the rights of indigenous people to determine their own future; therefore it is a human rights issue. The potential loss of these languages from the face of the Earth has been explored by Reyhner (2007) who suggests that such indigenous languages hold: “*the keys to psychological, social and physical survival of humankind*” and that if these languages and cultures die, so too may the key to our survival as a

species which depends on these ancient knowledge systems (Reyhner, 2007, cited Cantoni, 2007:4).

“The loss of language is part of the loss of whole cultures and knowledge systems, including philosophical systems, oral literary and musical traditions, environmental knowledge systems, medical knowledge, and important cultural practices and artistic skills” (Hinton, 2007:5).

The threatened loss of indigenous languages is a passionate issue, especially for tribal people who fear the imminent loss and possible extinction of their language. As the world becomes a smaller global economy, and unique languages become less desired, there is increasingly more pressure on the generation of today to try and fight for the right to retain their indigenous language. As Littlebear (1987) states:

“The responsibility for saving our languages is ours and ours alone; we are the pivotal generation because we are probably the last generation of speakers who can joke, converse about highly technical topics, articulate deep, psychic pain, and also discuss appropriate healing strategies without once resorting to the English language” (cited Cantoni, 2007, xiii).

Alongside the potential cultural, intellectual and spiritual knowledge held within these languages, it has been argued that indigenous language loss is also linked to the dominating political repressive measures exerted over indigenous languages and people (Hinton and Hale, 2001; McCarty, 2008). When British or American imperialism, in the past, has taken over an indigenous culture, each of these indigenous languages has become endangered by the ensuing dominance of the English language. The reference to such political undertones highlights that: *“indigenous efforts toward language maintenance or revitalization are generally part of a larger effort to retain or regain their political autonomy, their land base, or at least their own sense of identity”* (Hinton, 2007:5).

For Māori in Aotearoa, the dominance of the English language happened when contact with the Pakeha population out-numbered Māori and Māori, as a minority population, were no longer able to control the contact between the two languages (Te Puni Kokiri, 2006). There were two significant factors in relation to the demographic and linguistic shift:

a) Māori became the minority language when the non- Māori population outnumbered the Māori population.

b) Pakeha no longer needed to learn te reo Māori because there were fewer interactions with Māori.

In Te Waipounamu (the South Island), during the 1840s and 1850s large blocks of land were sold and the Māori population were forced to temporarily relocate onto reserved lands (Te Puni Kokiri, 2006). The short-term effect was that there was an initial increase in te reo Māori. This soon subsided as whānau moved away from traditional rural areas to seek job opportunities in a world dominated by English language. The net effect was that Māori whānau stopped speaking, and passing on, te reo Māori to their tamariki. By 1930 te reo Māori was used less and less until it practically ceased, resulting in large-scale language loss in Te Waipounamu (Te Puni Kokiri, 2006).

The 1858 census reported the total Māori population as 56,000, but by the turn of the 20th century the Māori population, decimated by diseases and warfare, had decreased to 42,000 (King, cited Hinton and Hale, 2001). Not only was the Māori population decreasing and seemingly doomed, so was the use of te reo Māori. In 1858 the government legislated that colonial government grants to mission schools were only made on condition that English was also to be used as a language of instruction. The inspectors of schools identified, in 1862, that te reo Māori was another obstacle in the way of civilization. The effects of this were further compounded by the 1871 Native Schools Amendment Act, which made the instruction to be in the English language only (Te Taura Whiri website, 2011). This had a profound effect on the literacy landscape, resulting in te reo Māori being virtually outlawed in schools. Despite te reo Māori being banned at schools, for many whānau, te reo remained the language used within Māori homes and communities well in to the 20th Century, albeit used more commonly in the North Island (King, 2001, cited Hinton and Hale, 2001).

How for Māori people, English replaced Māori as the language of officialdom and Government –the language of power.

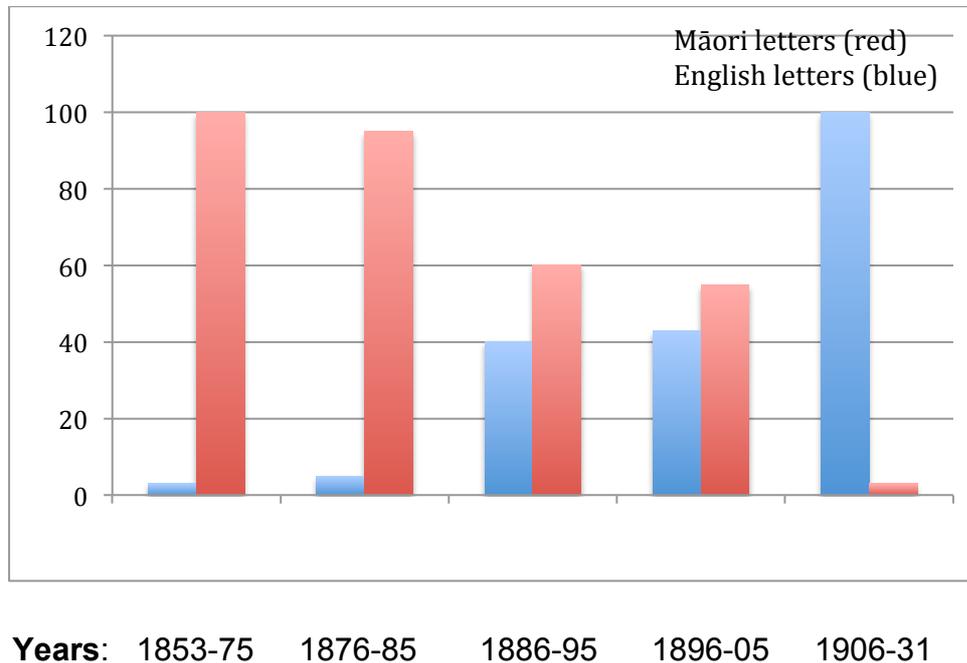


Figure 1: Percentage of letters written in Māori and English in selected time bands in Tairaroa Collection (King, 2001, cited Hinton and Hale, 2001:120).

By the turn of the 20th Century Māori faced many impending challenges. Hale (2001) claims that te reo Māori, in the written form, declined in the early 1900s due to a loss of literacy use within local communities (cited Hinton and Hale, 2001). By 1905 there was acceleration in the decreased use of te reo Māori as more letters were written in English than te reo. This is represented in Figure, 1. For Māori people, English replaced Māori as the language of officialdom and Government – the language of power (King, 2001, cited Hinton and Hale, 2001), which shows the trend led by government officials and Ministers to use the English language as the language of communication.

By the 1920s for every one Māori person, there were 21 non-Māori New Zealanders (Te Taura Whiri website, 2011). In the decades from 1930 through to the 1960s the number of Māori who could speak te reo Māori dropped from 96.6% to only 26% (May, Hill and Tiakiwai, 2004). Several contributing factors have been suggested, such as the Great Depression, the two World Wars, the urban drift of the 1960's and the introduction of television. (May et al., 2006).

Māori remained the predominant language in most homes in the North Island until World War II, with small rural localities housing most of the fluent speakers over the age of 50 (May et al., 2006).

The loss of te reo Māori in the 1960's was also intertwined with Māori whānau leaving traditional whānau land to seek jobs in the cities, a phenomena commonly known as the 'urban drift' (May et. al., 2006). As whānau moved from rural to urban areas, the connections between whānau, the whenūa (land), culture and te reo Māori were disrupted, if not abandoned. This meant a transition away from traditional subsistence living, to a cash economy. The resulting increased contact with English speakers meant the opportunity to participate in waged labour, often equated to participation in English - only speaking domains. This is not to say that Māori were passive agents in these changes. Many whānau identified advantages in urban migration and leaving te reo behind them. The language choices that each whānau made then, and continue to make today, are highly complex decisions:

"This is not to say that such decisions are made in a vacuum, or that they are entirely deliberate. Language choices are influenced, consciously and unconsciously, by social changes that disrupt the community in numerous ways" (Crawford, 1995, cited Cantoni, 2007:51).

Language choice also raises issues around the role of indigenous agency. Hinton (2001) claims that language choice is the right of indigenous people, as well as the cultural and economic rights to self-determination. This is clearly outlined in the United Nations Draft Declaration of Rights of Indigenous Peoples, 1993 which states that:

"Article 13 - 1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons" (United Nations Declaration on the Rights of Indigenous Peoples, 2007:4).

Despite the fact many indigenous communities have won the legal right to maintain their language and culture, Aguilera and LeCompte (2007) believes that these communities are now facing an enormous battle to try and revitalize their

ancestral tongue because of the consequences of colonization. Aguilera and LeCompte (2007) and Reyhner et. al., (2000) agree that what is often lacking is access to resources to revitalize these languages, which can be reflected in growing social problems, fatalistic attitudes and the cultural, social and spiritual damage inflicted on indigenous communities (cited Cantoni, 2007).

The legal right to speak te reo Māori was won in 1987 when te reo Māori was recognised as an official language of New Zealand. Despite this official status there continues to be a challenge for te reo Māori speakers, when the majority of the government's business and commercial operations continue to be conducted in English only (Hinton and Hale, 2001). If indigenous people identify economic and social opportunities with speaking English, they may perceive their native language as having an inferior status. If *"a group that does not speak the language of government and commerce it is then disenfranchised, marginalized with respect to the economic and political mainstream."* (Hinton, 2007:3).

Many communities currently face imminent extinction of their ancestral tongue as the native speakers grow older and the children are socialized in English speaking environments (McCarty, 2008). When a society loses individuals who are comfortable with themselves, it is also vulnerable to losing the wisdom and authenticity of their culture, and people can lose their purpose and direction in life (Fishman (1994) cited Cantoni, 2007). Fishman (1994) further claims that when indigenous groups stop speaking their language, it dies and disappears from the face of the earth (cited Cantoni, 2007).

4.4 Language function and shift

It is claimed (Hinton and Hale, 2001) that English is the language of power in the economic, education and political arenas and that the functions and status of indigenous languages are vulnerable to being discarded and lost forever. This 'language death' has increased over the last one hundred years as a consequence of urban migration, the introduction of television, early childhood education in non-indigenous languages, and the increase in dominant cultural group practices, which decrease the opportunities for indigenous communities to use their native tongue.

Fishman (1994) describes these times of rapid language change as 'language shift' (Cantoni, 2007:74).

Fishman (1991) coined the term "reversing language shift" which in its simplest term can be described as:

"A loss of speakers and domains of use, both of which are critical to the survival of a spoken language. The possibility of impending shift appears when a language once used throughout a community for everything becomes restricted in use as another language intrudes on its territory" (Romaine, 2006:443).

For many language learners, even if the indigenous language is spoken within the home, the outside environment is stacked in the majority language's favour to the extent that the child unconsciously shifts to the dominant language, sometimes to the point of refusing to speak the indigenous language at all (Hinton and Hale, 2001). If bilingual families choose to speak only the dominant language within the home, this limits the opportunity for maintaining, let alone growing, the indigenous language (Hinton and Hale, 2001).

This is not to dismiss the role that indigenous people themselves played in identifying certain benefits attached to speaking the English language because it held social status and economic opportunities. Many indigenous families chose to abandon their indigenous language for English, believing that they were doing the best thing for their children by equipping them with a language thought to be most useful for them to get ahead in their lives. But once an indigenous language ceases to be used on a daily basis, it breaks the natural lines of transmission used throughout the lifespan of the language (Aguilera and LeCompte, 2007). This obviously results in children not hearing their parents using their native tongue. Parents either choose to speak their native language to their children or not, elders choose to speak it at important occasions or rituals or not (Aguilera and LeCompte, 2007).

Romaine (2006) points out that there is more information about language 'shifts' rather than how language is maintained. She also highlights that, often results from active interventions to reverse language shift can result in a reversal of domains where the targeted language is aimed at, such as the increase in the language being

spoken in public formal forums (government and education), but a decrease in the use of the language within homes and in private domains. The need to get the theory correct behind the indigenous language revitalization efforts is reinforced by Fishman (1991) and Romaine (2006). Fishman (1991:113) states that:

“Stressing the wrong priorities is a very costly example of lacking a proper social theory or model of what RLS (Reverse Language Shift) entails.... without real awareness of what they were doing or of the problems that faced them” (cited Romaine, 2006:442).

In order to reverse language loss, communities have to be able to identify the health status of their indigenous language and have a goal as to where they want the language to be in the future. There have been several measurement scales developed to measure the health or vitality of indigenous languages. These include Bauman (1980), who developed the ‘Scales of Aboriginal Language Vitality’ to measure the health of indigenous languages (cited Cantoni, 2007), Krass 1988; used a five-scale description in charting Native American Languages (cited Cantoni, 2007), and Hinton and Hale (2001) who extended Krass’s (1988) last category, Class E, ‘languages that are extinct’ to include ‘no remaining speakers, those silent or sleeping’. Romaine (2006) refers to this as ‘(languages that are) endangered, sleeping or dead languages’.

Romaine (2006) highlights that if there are not enough people speaking a language, it can become ‘extinct or dead’. Language preservation boils down to the maintenance group who speaks it, preserving and sustaining it within a viable community (Romaine, 2006).

“What is appropriate in one community, with a certain degree of language loss and certain level of consciousness about the problem, is unlikely to be appropriate in another community where these conditions differ. Timely solutions are crucial” (Crawford, 1995, cited Cantoni, 2007:58).

4.5 *Language revitalisation approaches*

There are numerous approaches taken towards language revitalisation, including school based, out of school, adult learning, documentation and home based programmes. Language revitalisation is a complex task and within the models used,

there are many and varied obstacles to overcome (Hinton and Hale, 2001). In an effort to share methods and ideas about the revitalisation of indigenous languages, Fishman (1991) produced an 8 Step Program Towards Reversing Language Shift (RLS) based on the Hebrew RLS model.

Although the resurrection of the Hebrew language has often been used as the model to resurrect a 'dead language' it was only dead as a spoken vernacular because it remained active as a literary and religious language, used by those dedicated to such cultural norms (Romaine, 2006). The resurrection of languages such as Hebrew, gains momentum through a 'bottom up' model, which grows the community that wishes to revitalize the language (Fishman, 1991, cited Romaine, 2006). It is from the community at the 'grass roots' level, that the language motivation and dedication shown, comes from within (Romaine, 2006). Worldwide there continues to be a ground swell at the grass roots level and unprecedented efforts by teachers, linguists, politicians and tribal people, trying to keep their languages alive and expand usage (Hinton and Hale, 2001). This does not detract from the previously discussed linguistic catastrophe worldwide

Reverse Language Shift requires a transformation in attitude and values. Fishman (1991) identified that "Successful RLS is invariably part of a larger ethno-cultural goal" (Cantoni, 2007:55) It is one thing to brainstorm and come up with ideas about language preservation; but it is quite another thing to organise people to adopt and practice ideas consistently. Language and cultural preservation reflects a broader social change goal. For RLS to occur within indigenous domains that have been disrupted by the introduction of another language, the indigenous language needs to be re-institutionalised and re-legitimised (Romaine, 2006).

Romaine (2006) cautions readers about Fishman's RLS paradigm, by questioning the assumptions and theoretical underpinnings of the terms of reference for 'RLS' and 'language revitalisation'. She adds that because an increasing number of communities continue to face the impending loss of their languages, there is the need to clarify the issues at hand, so that sound advice can be offered (Crawford, 1995, cited Cantoni, 2007; Romaine, 2006). She claims that "the term 'RLS' is misleading as it seems to suggest that we are undoing or reversing the past when it is obvious that we cannot go back in time" (Romaine, 2006:444). Garcia (2005) also

raises questions around the future of linguistic diversity and the need for so many diverse languages in an ever-changing world. Further to this, Romaine, (2006) claims that history is not circular, but linear and progressive and it does not entail returning to mono-lingualism.

Crawford (1995) asserts that although 'outsiders' can play a role, as helpful allies or advocates by providing technical assistance, resourcing, training and encouraging indigenous language activists, shaping policy which expands safe domains for the languages to flourish, language shift cannot be reversed by 'outsiders' alone stating:

"If language preservation efforts are to succeed, they must be led by indigenous institutions, organisations and activists. Schools, by contrast, are usually regarded as an outside institution in Indian communities, unless they are under effective local control" (Crawford, 1995, cited Cantoni, 2007:56).

Hinton (2001) identifies five main approaches to language revitalisation. She states that most approaches would fit in to either one of the five categories: (1) school-based programs; (2) children's programmes outside the school (after-school programmes, summer programmes) (3) adult language programmes; (4) documentation and materials development; and (5) home-based programmes. Regardless of the approach taken, "language shift and language death frame and influence all programs designed around the expectation of language maintenance" (Lo Bianco, 2000:12).

School based approaches, usually operate out of school hours and are controlled and managed by an ethnic community (Lo Bianco, 2000). Many of these programmes have different goals, benefits, limitations and results, with a focus on teaching children towards fluency. Such programmes can also help develop a sense of appreciation for the language and help erase the shame that generations of people have felt about their language (Hinton and Hale, 2001). In this sense, it prepares the young people to create a sense of readiness and eagerness to learn and develop their language. It is accepted that early bi-literacy is associated with intellectual improvement and enhancement (Lo Bianco, 2000). Within all these approaches the most common method employed is teaching the endangered language as a separate subject, given a limited time slot per day/week.

There are three main designs of school-based programmes for endangered languages: those that teach the language as a separate subject within a timetabled class bilingual education and full-scale immersion programmes (Hinton and Hale, 2001). There are three primary linguistic benefits gained from language programmes: linguistic, emotional and familial benefits and lastly the benefit of cultural insight and competence:

1. Linguistic

- proficient literate bilingualism
- enhanced acquisition of English
- enhanced capability to acquire third and subsequent language

2. Cultural insight and competence

- awareness and appreciation of cultural diversity as a positive feature of society
- skill and competence in negotiating and understanding cultural and linguistic differences

3. Emotional and familial

- amelioration of cultural, emotional and familial conflict and distance
- more integrated personal identity developed (Lo Bianco, 2000:165)

The three main linguistic benefits are delivered in a school setting via three main school-based programmes: separate subject in school, bilingual education and full-scale immersion programmes are the (Hinton and Hale, 2001). But teaching an endangered language as a subject, has two disadvantages: usually there is not enough exposure time to bring student to fluency, and the programme does not create a real life context in which to use it. Secondly, they are taught with the expectation that the language will be put to practical use through interactions with other speakers (Hinton and Hale, 2001). Sometimes there may be no such place and the program must concern itself with creating situations where the language can be used. She further adds that if the outcome is that the children become proud of their heritage language and have a positive attitude towards language revitalisation,

they have a firm foundation to be the future leaders of tomorrow. No matter which approach is taken to revitalising a language, each approach contains:

“...complex patterns of interactions of variables take place. Culture, national histories and attitudes, gender relations, inter-ethnic relations, religion, educational aspirations, departmental guidelines and expectations, as well as language teaching and learning practices mix in unique combinations” (Lo Bianco, 2000:7).

Such complex patterns of cultural interactions were collated and reported by Fillerup (2000) in *Racing against time: A report on the Leupp Navajo immersion project* (cited Reyhner, Martin, Lockard, Gilbert, 2000). This report identified one of the communities cultural enrichment, such as the desire for students to gain a holistic in-depth understanding of Navajo culture, which includes a knowledge of Navajo philosophical, historical, social, intellectual and spiritual relationships. The participants further identified that the Navajo language is the lifeblood of the culture and the ability to speak Navajo language is essential to self-identity of a Navajo child and understanding the Navajo way of life. In the same article, it was also identified that such immersion programmes help preserve the Navajo language and culture, but this cannot be preserved solely through the school, with the home and wider community also having a role in the revitalization effort.

Building upon these conclusions, Lo Bianco (2000) found that students actually enjoyed learning in these environments and they are aware and equate language learning quite closely with their sense of belonging and identity. He also found that although parents appreciate the usefulness of having a second language, there was a stronger focus on the students' ability to converse and participate within their wider parental heritage. Further to these complex patterns of interactions, Lo Bianco (2000) examined the reasons that young people opt in or out of language-based programmes in Australia. He found that the attrition rate for boys fell after age of 13, suggesting that after the age of 13, boys think of themselves as men and prefer not to study with smaller boys or worry younger boys are going to perform better than them.

Such complexities are also a challenge to bilingual education programs, first established in the 1970/80s. Bilingual programmes have often been plagued by a host of issues such as: uncertain funding, inadequate opportunities for teacher

training, negative pressure by politicians, and results that would not be as good if the program had been fully supported (Hinton and Hale, 2001). She defines bilingual education as being where a portion of the classroom instruction is done in the minority language, which then enables it to become a language of instruction. This means that the domains for which the language is used is widened to include reading, writing, the development of teaching resources, but also that the children are taught to talk and think about academic, community and global topics in their indigenous language. For endangered languages, this can mean the development of new vocabulary for new topics.

Over half the world population is bilingual, as a result of being raised in a home where one language is being used and being exposed to another language at school or the wider community (Hinton and Hale, 2001). Languages are endangered when it is not spoken as the main language of the community any more and she warns that even if the family uses the endangered language within the home, the child will naturally gravitate to the dominant language (often English) because it is in the playground, friends, family and shops etc.

Hinton and Hale (2001) further add that a true balanced bilingual education program enables people seeking to revitalize an ancestral language within a dominant culture that speaks another language. She adds that another disadvantage can be when there is little reinforcement from the family and community, used for real communication purposes within the classroom, but little motivation to use endangered language on the playground or at home. But if most of the children already know and use the minority language, a bilingual program can reinforce language learning to support the language of the home.

Several authors have highlighted that some families feel full immersion is a disadvantage and that their children will not reach a level of skill in English to carry them through in to tertiary education (Hinton and Hale, 2001; McCarty, 2010). Hinton and Hale (2001) adds that another disadvantage may be that there are those who may wish to revitalise their language because of the desire to return to traditional culture and values, but this does not necessarily mean that they will want to bring back the traditional modes of thought. A return to traditional culture and values has been given the term 'rear-viewing' because it sits within the view that indigenous

languages also tend to have a low status, almost rural backwardness, old-fashioned, inferring that the speakers are people who are not able to thrive in a modern society (McCarty, 2008).

This raises the issue of contemporary context and whether the resurrection of native languages is just nostalgia (Cantoni, 2007). For similar reasons Malik, 2000; also criticizes campaigns supporting linguistic diversity because these are “reactionary, backward-looking and tries to hold on to visions that seek to preserve the un-preserve-able” (Romaine, 2006:445). The issues of developing pathways and concepts of primitive/ civilised, rural/ urban, and backward/modern have been explored by Romaine (1999) but she maintains that whichever view is adopted, once English is introduced it is difficult to return to monolingualism (Romaine, 2006).

This contrasts to Aguilera and LeCompte (2007) whose research indicates that fluency in native language leads to language skills that transfer to proficiency in the English language. Met & Lorenz (1997) agree with Aguilera and LeCompte (2007) that total immersion produces better academic achievement and that:

“Total immersion is a more effective approach than partial immersion for developing fluent speakers in the target language, because intensive usage of and exposure to the native language in a total immersion approach enables students to learn effectively in the higher grades” (Aguilera and LeCompte, 2007:31).

Immersion has been found to be the best way to ignite a new generation of fluent speakers of an endangered language; “where all instruction in the classroom is carried out in the endangered language” (Hinton and Hale, 2001:8). Obviously it is optimal also if the mother tongue within the home, where the children learn to communicate in the endangered language. Hawaiian and te reo Māori are two languages that have developed a whole generation of new speakers through immersion schools (King, 2001, cited Hinton and Hale, 2001). This provides exposure to language, with the end result to produce fluent speakers. It is also a venue for using the language in an everyday context, using ‘real’ communication, and the presence of target language is often so strong that they often use it with each other outside the classroom (Hinton and Hale, 2001).

4.6 *Language revitalisation in Aotearoa*

There has been a new generation of te reo Māori speakers as a result of language revitalisation efforts within New Zealand over the last 30 – 40 years. Communities in New Zealand began to work around, and beyond, historical and institutional constraints in the early 1970s, to reclaim and maintain te reo Māori, through the rise of a global language rights movement (Bishop, 1998; Hinton and Hale, 2001; McCarty, 2008; Smith, 2003; Tuhiwai Smith, 1999). This global indigenous movement of the 1960s and 1970s developed from the grassroots survival and cultural strategies from First Nations Peoples who have nurtured indigenous peoples identities, cultures, languages, values and land for hundreds of years and “is often referred to as cultural revitalisation but that term tends to imply that cultures needed rescuing” (Tuhiwai Smith, 1999:108). The shared worldwide experiences of ‘being colonized,’ now had an international platform for their voices collectively and past grievances to be heard, creating spaces for and the development of strategic indigenous alliances (Tuhiwai Smith, 1999).

The worldwide trend of indigenous language loss is also reflected in New Zealand, and te reo Māori faces possible extinction as native speakers of te reo grow older and tamariki are increasingly raised speaking English. This realisation also highlighted opportunities to identify areas of weaknesses and to target language interventions to increase the use of te reo Māori, to once again become a functional language of daily communication. During the 1960s and 70s, the indigenous rights movement, at a global level, gave a platform for Māori and Polynesian broader civil rights, particularly in regards to the loss of the te reo Māori, rapid urbanisation and the dispersion of Māori after the Second World War. In 1960 the Hunn Report identified that only 14% of Māori school students spoke the language fluently (Te Taura Whiri website, 2011).

With the decline in use of te reo and the ageing fluent population, there were fears that unless serious efforts were made to revive and speak te reo Māori again, it would become extinct. By the 1970s, the main domains of functional use for the te reo Māori were restricted to only two places: the marae and the church (King, cited Hinton and Hale, 2001). King (2001) notes that at the same time, young Māori such as Ngā Tamatoa (1969) petitioned parliament to campaign successfully for te reo

Māori to be taught in primary schools and in 1971 te reo Māori was taught in 52 state secondary schools (Hinton and Hale, 2001). This was a pivotal time for, not only the revival of the Māori culture, but also for te reo Māori.

The mobilisation of local Māori communities saw the political and cultural landscape changing, resulting in what Tuhiwai Smith (1999) identifies as a number of significant signposts: Land protests - Land March 1974, Bastion Point 1978, Raglan Golf Course 1978, and Educational movements – Te Kōhanga Reo 1982 (Māori language preschool), Kura Kaupapa Māori 1986 (Māori language primary school) (Smith, 1999). The revitalisation of Māori cultural aspirations as valid and legitimate causes realised its own platform, and so did the Māori voice, as Māori communities intensified in political-consciousness and rejected neo-colonial paradigms (Bishop, 1999).

Several grassroots initiatives occurred because communities rejected the systems offered to them and alternatively chose to explore the possibilities of establishing an alternative system of education based on Māori ideologies (Penetito, 2010).

“Over the last 20-30 years, the most vibrant, exciting and successful initiatives in Māori education have been those that have arisen from Māori acting outside the system, Te Kōhanga Reo, Kura Kaupapa Māori, Whare Kura (Māori language secondary school), Wānanga (tertiary institution) and Tū Tangata (alternative education), for example, would most likely never have eventuated if left to the mechanisms and wishes of the state” (Penetito, 2010:90).

The te reo Māori renaissance started at a grassroots level in 1981, where it was highlighted that most of the competent te reo speakers were aged over 40 years, the realization that few tamariki were being raised as speakers of te reo Māori, and it was accepted that language proficiency is most easily acquired by tamariki (Penetito, 2010). The concept and name of Te Kōhanga Reo was given, which has subsequently grown into a movement in its own right. King (2001) adds that the idea of language nests was a grassroots initiative where te reo Māori could be transmitted from the older generation to children and grandchildren (Hinton and Hale, 2001). The focus was on te reo Māori and customs, and it recognized that the survival of te reo Māori

depended upon the intergenerational transmission of knowledge (Tangaere, 2006).

The aim of Te Kōhanga Reo is to provide an environment where the tamariki will hear only te reo Māori and therefore grow up speaking te reo Māori. The first Te Kōhanga Reo opened in Wellington in 1982 and the Te Kōhanga Reo movement underwent rapid expansion from 1982 to 1985 (McCarty, 2010; Tangaere, 2006). King (2001) further adds that Te Kōhanga Reo was started by a small group of language activists and whānau, is whānau based and cultivates both the fluency of te reo Māori and the Māori culture, which is then reinforced at home (Hinton and Hale, 2001).

The Te Kōhanga Reo movement has been spurred on by whānau, based on strong kinship ties and traditional whānau values. King (2001) adds that Te Kōhanga Reo added a further domain to speaking Māori other than the marae and church – the third domain being the educational setting, with nearly half of the centres being located on a marae (indigenous house) (Hinton and Hale, 2001). This new ‘space’ or ‘setting’ also provided space for whānau to connect with other whānau who were on the same kaupapa (topic), which often led to the development of new friendships, skills and experiences (Tangaere, 2006).

The commitment to the whānau and kaupapa of te reo Māori revitalization is very important and whānau are expected to provide a te reo Māori speaking environment within the home, participate at regular whānau hui, contribute to decision making, and act as a collective for the administration and running of Te Kōhanga Reo (Hinton and Hale, 2001; Tangaere, 2006). Whānau are included as part of the programme so that te reo Māori is reflected, reinforced and used within the home, developing a sustainable model of te reo Māori and cultural revitalization. Whānau who are not fluent in te reo Māori are supported to learn alongside their tamariki, either within the kohanga or other programmes to improve the quality of te reo Māori within the home (Tangaere, 2006). Tangaere (2006) adds that Te Kōhanga Reo whānau identify natural links to Kura Kaupapa, as the next essential step in the development of te reo

me ōna tikanga, through collaborative events such as celebrations and pōwhiri (formal welcome).

Hinton and Hale (2001) claim that because Te Kōhanga Reo is an initiative started from scratch, the development of infrastructure, resources and staffing has been a phenomenal organizational effort and that the Māori language is now becoming the language of some pre-schools and schools, with whānau beginning to use an endangered language as the first language of the home is a huge commitment. The rapid expansion of Te Kōhanga Reo over the last twenty years is quite remarkable because as Hinton and Hale (2001) point out, Māori were a small and scattered community with few speakers, no trained personal and limited resources. Despite many barriers, Te Kōhanga Reo has proven that a level of revitalization is possible (Hinton and Hale, 2001).

Although immersion is the best intervention to 'save a language', the point of difference between a Kura Kaupapa school and the ever increasing number of bilingual units, is that the base language for all instruction at Kura Kaupapa is te reo Māori only (May and Hill, 2005). The emphasis is on te reo Māori immersion because outside of school, often the English language dominates. Kura Kaupapa is based on "the aim of immersion education is to ensure that these languages continue to be spoken in the wider society" (May, Hill and Tiakiwai, 2006:4). May and Hill (2005) add that bilingual units are a subtractive model and a juxtaposition with immersion education because it operates outside of the mainstream education system.

The first bilingual school was situated at Ruātoki in 1977, where once again te reo Māori became a language of literacy for Māori tamariki and by 1990 the number of bilingual schools had increased to 17 (King, cited Hinton and Hale, 2001). In 1987, just one year after the Kura Kaupapa started, King (2001) notes that there was increased pressure on the Government of the day because of the rise in the number of mainstream schools offering bilingual class or units to 38, which rose to 441 in 1998 in little over a decade (King, cited Hinton and Hale, 2001).

May and Hill (2005) add that within Māori medium education in the year 2000, 11 000 Māori students were involved in Level 1 Māori immersion (Level 1 Māori immersion means that 81-100% of the instruction is in the target language) compared to 11, 818 Māori students in Level 1 in 2011 (Education Counts website). Although this is an increase in the number of Māori students engaging in Level 1 Māori immersion, it shows a growth rate of less than 10% over the last decade. Less than half this number of Māori students were, involved in Level 2: 3 548, (Level 2: 51 – 80%) and 4,729 Māori students in Level 2 in 2011 (Education Counts website, June, 2012). The issue for Māori medium education is that the lower level of fluency in te reo Māori is growing at a faster rate than the higher levels of immersion. This can have an effect on the quality of future te reo Māori speakers.

It has recently been shown (May, et. al., 2006) that students who are bi-literate are more likely to succeed academically and also often outperform students in English medium schools. They claim that the success of bi-literate students is internationally accepted, in terms of achieving bilingualism and academic success, as well as the benefit of knowing two languages rather than just one. They further add that this is most effective when parents, whānau, families, schools and communities see it good for students to learn a second language and become fluent in two languages. This ‘additive’ approach, prioritises adding a second language rather than replacing one language with another: “Research shows that additive approaches are very effective educationally and result in students becoming bilingual as well as bi-literate – being able to read and write in two languages” (May, et al., 2006:4).

May, et al., 2006 claim that 17% of Māori school-aged students have been enrolled in some form of Māori medium education, either Te Kōhanga Reo, bilingual units, Kura Kaupapa Māori or Whare Kura (May, et al., 2006). Within these environments there is an explicit understanding that te reo Māori takes priority over English, and the emphasis is on te reo me ōna tikanga over academic achievement, via total immersion in te reo Māori, with a Māori philosophy, orientation and curricular framework (Penetito, 2010). Penetito (2010) adds that these environments support the growth of one’s identity: “language is critical as it is also a site for the confirmation of one’s individual

and social identity, emphasizing attachment to one's tribal ancestors" (Penetito, 2010:42).

The aim of Māori medium education movement is revitalising te reo Māori in order to achieve what Fishman (1976) called language reversal: the process where the language of the state begins to move back to more prominent use in order to achieve wider language revitalization (Hornberger, 2008; May and Hill, 2005).

"Māori-medium education is regularly cited in the international literature, for example, as an exemplary school intervention that has successfully addressed, and redressed, the language shift and loss of an Indigenous language." (Hornberger, 2008:67).

Māori-medium schools have resulted in two by-products, increased demand and interconnecting young whānau (McCarty, 2008). Firstly, there has been an increase in the demand and need to foster second language learners in high school and community classes, Polytechnics and Universities (King 2001, cited in Hinton and Hale, 2001; McCarty, 2008). Secondly, such programmes can serve as an interconnected group of young whānau who are increasing their own proficiency and the creation of a new social climate (McCarty, 2008). Hinton and Hale (2001) add that the lead groups in some communities are whānau that have come through Te Kōhanga Reo and are now entering into parenting and/or the workforce. The fact that Te Kōhanga Reo graduates are now emerging as local leaders within their communities, reinforces that the future of te reo Māori communities are well established and future focused (King, 2001, cited Hinton and Hale, 2001). Cantoni (2007) points out that the creation of such a new community is critical as: "creating community is the hardest part of stabilizing a language (Cantoni, 2007:80).

As with the revitalization of many minority indigenous languages, Māori medium education also faces challenges. King (2001) documented the difficulties in transitioning from Te Kōhanga Reo to mainstream schools, as whānau were reporting they felt that mainstream schools were failing to validate the experience these students were bringing with them (King 2001, cited Hinton and Hale, 2001). Several authors (Hornberger, 2008; May and

Hill, 2005) have also written on the same topic as King (2001), also claiming that these students are viewed from a deficit perspective. This is an area which requires on going monitoring and research, such as Cath Rau 2003; who highlights the lack of information on educational effectiveness of Māori-medium programs for younger tamariki: “to date there is little comprehensive information available to describe the achievement of students being instructed in the Māori language, especially in their formative years” (Cath Rau, 2003; cited Hornberger, 2008:68).

The educational effectiveness of six South Island bilingual classroom based programs, was reviewed by Jacques (1991) focusing on what the strengths and weakness of each programme are (May and Hill, 2005). He found that the programs were very successful in terms of promotion of students’ self esteem, self-confidence and cultural identity, culturally sensitive and safe environments and that there were a number of factors, which mitigate against promotion of te reo Māori and cultural maintenance. Some of these factors include a lack of clear program rationales, lack of clearly defined client group, differing levels of fluency and the absence of provision for continuance of bilingual program beyond primary, (May and Hill, 2005). May and Hill (2005) levelled some criticism of Jacques (1991) research in that te reo Māori proficiency was not measured in the study because there were no valid measurements at the time to assess te reo Māori (Hornberger, 2008; May and Hill, 2005). Another criticism was that the researcher himself was not a fluent speaker of te reo Māori and therefore only an impressionistic assessment could be made.

A further area of on going monitoring and research was highlighted in a review of educational policies for linguistic and cultural minorities in 25 countries by Churchill, 1986, who found that ‘Indigenous people’ (including Māori and Pacific Islanders in New Zealand), come out very low as compared to established minorities such as Acadian French or Welsh (Cantoni, 2007). This has further implications for Māori policy writers and access to and resourcing of te reo Māori.

4.7 *Health status of te reo Māori*

Language planning for te reo Māori in New Zealand is undertaken by two government departments, Te Puni Kokiri (Ministry of Māori Affairs, June, 2012) and Te Taura Whiri i te Reo Māori (Māori Language Commission, June, 2012). These organizations are well versed in the international literature on language planning, but King (2009) believes that they seem to be unaware of the internalized worldview of second language learners in New Zealand, which she points out, lacks a wider sense of responsibility. Te Puni Kokiri undertook the first comprehensive overview of the health status of te reo Māori within Te Waipounamu in 2003 (Te Puni Kokiri, 2008). The aim was to provide an overview of the health status of te reo Māori, so that language planners were better informed and also to communicate more clearly the issues around the use and revitalization of te reo Māori.

This survey found that 14% of the Māori population is able to speak te reo Māori well or very well, although the best speakers of te reo Māori are still drawn from the oldest generation (Te Puni Kokiri, 2008). However, King (2009) notes that there are ever increasing numbers of proficient speakers amongst younger generation, which reflects the positive impact of Māori immersion schools are having on the te reo Māori community (cited Reyhner and Lockard, 2009). King (2009) further points out that although the larger proportions of te reo speakers are the eldest and youngest generations, second language learners make up a bulk of the proficient te reo Māori speakers in the 25 – 55 age group (cited Reyhner and Lockard, 2009). This cohort is the necessary intermediate step, needed to make the links to produce a new generation of first language speakers of te reo Māori. King (2009) says that:

“The engagement these adults have with the Māori language is motivated by a strongly held worldview centered on personal transformation which enables them to engage with and maintain a relationship with the Māori language” (cited Reyhner and Lockard, 2009:1).

In New Zealand the largest ethnic group belong to Europeans 2.609 million or 67% (NZ Census, 2006), but between 1991 and 2006 the number of Māori

who identified as Māori increased by 30%, from 434,847 in 1991 to 563,329 in 2006. The increase in Māori identification could be for two main reasons: either Māori were feeling more comfortable in identifying as Māori or Government agencies and the NZ Census were better equipped to capture ethnicity data, including multiple ethnic identification. By 2026, according to Statistics New Zealand, the New Zealand population projected to grow from 4.18 million to 4.94 million and the 2026 ethnic composition of 2026 will look like: European 3.43 million, Māori 820,000, Asian 790,000 and Pacific 480,000 (NZ Census, 2006).

The New Zealand Census (2006) further identified that 62,277 people in Te Waipounamu identified as Māori and 9,945 self-identified that they were able to converse 'about a lot of everyday things' in te reo Māori, which shows te reo Māori rate has actually fallen since 2001, with a low proficiency among adults (9%), which may impinge on intergenerational transmission within the homes (Te Puni Kokiri, 2008). There have been two possible demographic trends have been identified: the passing of the older generation and the explosion of a youthful Māori population, although only approximately 7% of the Māori student population (950) learnt te reo Māori to some degree. One protective factor for te reo Māori is the desire among adults to improve their level of te reo Māori proficiency and 11% of Māori adults are learning te reo Māori to some degree (Te Puni Kokiri, 2008).

TABLE 1: Māori with Māori language competencies by age

Age grouping	No. of people with Māori language competencies	Total population size	Māori language rate	Proportion of all Māori with Māori language competence
0-14	4,700	22,200	21%	28%
15-34	4,800	18,200	26%	29%
35-54	4,100	15,000	27%	25%
55+	3,000	6,900	43%	18%

(Census 2006, cited in Te Puni Kokiri, 2008)

The assessment of the health of te reo Māori in Te Waipounamu for Māori adults fell within a range of 4% through to 19%, probably at the lower end of the range being a more accurate indicator of proficiency (Te Puni Kokiri, 2008). This report showed that today there are very small numbers of Kāi Tahu with high levels of te reo Māori proficiency acquired through intergenerational transmission and that not surprisingly the highest proportion of proficient speakers lies within the older generation, this cohort of only 5,460 are elders.

Within the Māori adult population, around 7,500 have an overall proficiency in the Māori language from medium to very high. On average younger adults are not as proficient as older adults in te reo Māori, which is an issue if language skills are to be developed to maintain the quality of the language (Te Puni Kokiri, 2008). It also highlights the large differences in the age ranges, with only 15% of the population under 55 years of age speaking te reo Māori, whereas for those over the age of 55 years, the percentage grows to 55% and they are more proficient.

Since 2001 there have been some improvements in te reo Māori proficiency levels, where passive skills such as listening and reading are stronger, than when compared to speaking skills (Te Puni Kokiri, 2008). This means that there is a large pool of potential speakers of te reo who can comprehend te reo Māori to varying levels, but are at present unable to converse in te reo. The Te Puni Kokiri Report (2008) uncovered a 'latent' pool of potential te reo Māori speakers who have comprehension skills but these passive skills need to be ignited.

4.8 *Motivation of second language learners of te reo Māori*

Although older native speakers of te reo Māori play and have played a vital part in the revitalisation efforts, King (2009) believes that the bulk of the proficient speakers of the language now are made up of second language adult speakers of te reo Māori (cited Reyhner and Lockard, 2009). Broader questions have been recently raised such as what is motivating the second language speakers to become fluent in a second language, is it the idea of

saving their language or are there more personal reasons (King, 2009, cited Reyhner and Lockard, 2009).

In moving towards exploring a new motivational theory for second language learners, King (2009) has established six possible reasons why people are motivated to learn a second language: Quasi-religious worldview, New Age Humanism, Association with Ancestors and Culture, Adherence to kaupapa Māori philosophy and individual focus (cited Reyhner and Lockard, 2009:99). King (2009) further claims that adult language learners do not necessarily feel directly responsible for saving te reo Māori, (although in context te reo Māori is spoken by 65 000), but wondered if speakers of te reo Māori feel that te reo they feel is their personal salvation (cited Reyhner and Lockard, 2009:104).

King (2009) highlights that newly fluent te reo Māori speaking adults also have a key role in the inter-generational transmission as whānau and their tamariki being educated in the Māori immersion education system (Reyhner and Lockard, 2009). In the same article King suggests that one strategy to support the te reo Māori speaking whānau, may be to highlight the benefits from their experience of being empowered and transformed both emotionally and spiritually through te reo Māori. This in turn would focus more on what the benefits are for the language learners and speakers rather than a more moral imperative of what that individual can do for the language.

King (2009) has proposed a new theory which seems to contradict what has been reported to be the motivation of second language learners in North America; which is that second language learners there seem compelled to learn their indigenous language because of their ancestors (cited Reyhner and Lockard, 2009). The difference in motivation, King (2009) claims, may be linked to the size of the language speaking population, where the fewer people that know and speak the language, the higher the motivation. The larger the speaking population, the more the learner is motivated by individual beneficial effects. This could be because the learner feels that there is a large enough population speaking the language and that there is less responsibility

to learn and transmit the language because 'others' are already 'doing it' for them (King, 2009, cited Reyhner and Lockard, 2009).

King (2009) believes that Māori hold powerful worldviews and that te reo Māori has the ability to transform lives from a state of being without te reo Māori to being a very important focus point in their lives (cited Reyhner and Lockard, 2009). She further categorized these experiences with regard to the theory of second language motivation in to 3 main themes:

1. Language fanatics: are important, they play a pivotal role in language motivation, the label fanatic stems from their strong world view
2. Cultural identity: is an important motivating factor because it is linked with the intrinsic motivated by aspects around identity, often expressed through reference to ancestors and/or spiritual aspect.
3. Motivation is either internally or externally: in addition to identity, individuals will be motivated by A): strong sense of responsibility towards the language (small number of speakers) or B): strong internal focus worldview (large number of speakers) (cited Reyhner and Lockard, 2009).

A further point around the motivation of learning a second language is explored by Lo Bianco (2000) who claims that for parents it is extremely important for them that their child is able to access knowledge that connects them with their heritage roots. And he adds that the notion of cultural identity and appreciation comes through much more strongly than academic considerations.

4.9 Provision of te reo Māori services in Dunedin and the South Island

In the Te Waipounamu there are fewer people who identify as Māori: Māori 6.6% (57 500), Pacific 1.7%, and Asian 4.1% (NZ Census 2006). In the Otago Region, the numbers of those who spoke te reo Māori were 3,258 in total of whom 1,899 were of Māori descent, and 423 identified as Ngāi Tahu/ Kāi Tahu (NZ Census 2006). The provision for te reo Māori immersion within Te Waipounamu is currently catered for via 6 immersion and 22 bilingual classes

to cater for te reo Māori immersion, compared with 633 kura auraki (mainstream schools), (Ngāi Tahū Education Strategy, 2006). In Dunedin there are two Te Kōhanga Reo (Te Whakaāri Te Kōhanga Reo and Te Manaāki Te Kōhanga Reo) meeting the provision of the te reo Māori in early childhood and one Kura Kaupapa Māori ki Ōtepoti (Māori Language Immersion Primary School) meeting te reo Māori needs of tamariki.

In Dunedin a group of likeminded people who were interested in looking at developing and building a te reo Māori strategy came together and called itself the 'Ōtepoti Te Reo Strategy'. This group identified a vision of 'More People Speaking More Te Reo in More Places (Ōtepoti Te Reo strategy Meeting Minutes, 2009). In order to achieve what this looked like on a day-to-day basis, the group further identified that there was a need to gather some baseline data off which to work from. The first formal discussion of the One Day Te reo Excellence School idea was sent in August 2009 in a global email to members of the Māori community, schools and whānau.

The Ōtepoti Te Reo Strategy group further identified in October 2009 some short, medium and long-term goals. One of the short to medium term goals over the next 3 coming years was to develop a One Day Te Reo School of Excellence. The One Day model was used because it was a model that schools were already familiar with and it was based on the concept of the 'Gifted and Talented' Schools. From the first whānau meeting to discuss this option in August 2009, there were further monthly meetings until the end of 2009, when it was then extended to termly meetings in 2010, with frequent emails and informal weekly catch-ups at the school.

The programme's name, Kā Puananī o te Reo Māori was suggested by a local iwi member, and can be translated as meaning the 'wind blown seeds of te reo Māori', which when ready, are able to be dispersed out to the wider world, to share their te reo skills. The Kā Puananī o te reo Māori programme is a hybrid Māori immersion programme, because it takes the best from both worlds – students have access to a quality te reo Māori immersion option, whilst also being able to attend their local mainstream school. Kā Puananī operates as a 'excellence' or 'extension' programme, and it is a Level 1

immersion programme (80–100% te reo Māori), based on the principle 'Kōrero i te reo māori' ('speak te reo Māori only').

The Kā Puananī o te Reo programme was developed because whānau and seven schools were interested in a local solution to support tamariki who had already gained a high level of fluency in te reo Māori and is based on the One Day School Model as a model for te reo Māori immersion. For one day a week, the students are totally immersed within a high level of te reo me ōna tikanga (Māori language and customs). The One Day School model is an accepted international and national model for delivering Gifted and Talented programmes. It has been a model used by schools in New Zealand since 1995 (McAlpine, D. and Moltzen, R., 2004).

The whānau of Kā Puananī o te Reo had identified that for their tamariki, who were developing a high level of fluency in te reo Māori, that the level of te reo instruction within their local mainstream school did not have the capacity or skill level to build upon and/or maintain the te reo levels. This is because of te reo Māori teacher shortage, skill level of mainstream teachers and the dominant language of instruction for tamariki within mainstream is predominately English. Whānau had (for various reasons) chosen their local mainstream school as their school of choice, but also wanted their tamariki to receive quality education in te reo Māori. Students' were identified for the One Day programme by their whānau, teachers and Principals.

The advantages of an immersion setting such as Kā Puananī o te Reo, is that it is a highly specialized setting, where the students not only develop and extend their vocabulary in academic subjects, but they also develop and extend their thought patterns in the target language (Hinton and Hale, 2001). Kā Puananī o te Reo is able to take the best from both setting, with the students able to attend their local school four days per week and have access to quality teaching in te reo Māori in a culturally authentic setting one-day per week.

“The most successful school-based language revitalization program often create separate schools, by-passing the mainstream public school system altogether in order to have sufficient power to do culturally appropriate language teaching” (McCarty, 2010:10).

The names of the potential students were sourced through the local te reo speaking community after the initial meeting in August 2009. One criterion was to maintain the level of excellence, and whānau were asked to rank the level of te reo Māori spoken within the home. The tamariki who had a high level of fluency in te reo Māori were accepted to start the programme in February 2010. The programme consisted of students from 5 – 12 years of age and operated one day a week during normal school hours of 9 – 3pm, based within a Dunedin Intermediate School and following the regular school calendar. The programme was funded via two sources: the local schools and through the Ministry of Education and Ngāi Tahu Iwi Partnership. Each participating school provided two teacher relief days to add towards the costs of staff wages. Whānau are committed to the school by taking their tamariki there (which can be a considerable distance from their local school), and by committing to speak te reo Māori within their home. Whānau are offered opportunities to be supported in learning and/or consolidating the use of te reo Māori within their homes.

The Kā Puananī whānau and contributing schools are the driving force behind this innovative programme. Prior to the Kā Puananī o te Reo programme, the te reo speaking community was scattered throughout the Dunedin city. The Kā Puananī whānau have varied levels of te reo Māori, from adults who are at a developing level of fluency, to some whānau being te reo language leaders in their workplace, community and Kāi Tahu. All of the whānau are second language learners and are committed to using te reo Māori as the language of communication within their home. The whānau are also involved in various Māori community events, which provides opportunities for whānau and tamariki to use and extend their te reo skills and knowledge.

Several of the Kā Puananī whānau were also part of the 'Kāinga Kōrerorero' rōpū, a group of te reo Māori speaking whānau committed to using te reo within their kāinga, so some whānau were already in regular contact. The Kā Puananī whānau are well educated, with several whānau holding potentially 'politically powerful' professional roles in either education and/or language revitalization positions, which can be helpful for decision-making, gathering resources and support. Three well-known and respected people from the local Māori community volunteered their expertise to be part of the teaching team. This consisted of a qualified local Māori lecturer, a Resource Teacher of Māori and an experienced kapa haka and te reo Māori kaiako (teacher) and leader from the community.

Because te reo Māori is a recognized and valued indigenous language of Aotearoa, it is also of importance to the wider community and is increasingly being used more widely (Hinton and Hale, 2001). It could be said therefore that the Kā Puananī whānau may have more support than other minority languages, with increased access to quality resources, knowledge, history and people. This programme also had the support of whānau from the Otago University and leading iwi language strategists. But despite these advantages, there is still a shortage of skilled te reo kaiako that have the expertise and level of te reo to teach at this level, and there are only a small number of native speakers and advocates for te reo Māori revitalization (Hinton and Hale, 2001).

Once it was established that there was the need and desire to support such an initiative, people who had attended the August 2009 meeting were asked if they would like to be part of the various committees that were needed in order to set the systems in place to run the one day school. A curriculum committee was established in November 2009 and there was an informal agreement that everyone involved would meet regularly to discuss issues that arose. Kā Puananī o te Reo is an exemplar of a local whānau-driven initiative in partnership with the community: whānau, Kāi Tahū, schools, and the Ministry of Education. The goals and focus areas of a number of government, iwi and agency strategies for improving te reo Māori outcomes, specifically the

Ministry of Education strategy; Ka Hikitia – Managing for Success: The Māori Education Strategy (2008).

The researcher had a personal interest in the Kā Puananī programme, both as a local solution to a local need, but also around the ‘One Day School’ model, which is a widely accepted educational programme in Aotearoa, but in particular, would this model meet the needs of the tamariki and their whānau and why participants’ would choose this model rather than immersion? The researcher also questioned why participants were drawn to be part of this programme, what the whānau were wanting for their tamariki, and what the tamariki wanted for themselves, whilst leaving their known friends behind one day a week to be part of a new programme? The researcher was further interested in considering if there were any perceived gaps for the provision of te reo Māori within the city of Dunedin, as identified by the participants of Kā Puananī? These questions then in turn lead to the research question:

Is Kā Puananī o te Reo is an effective means of te reo me ōna tikanga enrichment from the perspective of tamariki and whānau?

Ko te manu e kai ana i te miro, nōna te ngahere. Ko te manu e kai ana te mātauranga, nōna te ao - The bird that partakes of the miro berry reigns in the forest. The bird that partakes of the power of knowledge has access to the world.

5. Hongi – Harirū – Kai – (A Ritual of Sharing Breath, Friendship and Nourishment)

5.1 *Introduction.*

This chapter is presented in two sections, setting in context the methodology used within this research. It will first outline and discuss the rationale for the selection of Kaupapa Māori approach used to establish an understanding of the methodology employed in this research and challenges to this approach. It then provides a synopsis of how the Kaupapa Māori approach was undertaken in relation to the following: a description of the participants, the use of ‘chats as an interview’ technique which was the main data collection tool, transcription of data, the analytical process involved in analyzing the data, the limitations and strengths of the study and ethical considerations.

5.2 *Kaupapa Māori Research (Māori Potential Approach)*

The overarching framework for this research is Kaupapa Māori Research. This method was chosen because it reflects the evolving process from which this research has been instigated and because it provides a ‘cultural fit’ for Māori research. This approach has also been chosen because of its underlying notions of integrity and respect for the research participants. The respect is gained in a reciprocal symbiotic relationship where the decision-making is a shared and on-going process and there is a shared collective vision. This approach locates the participants at the centre of the research.

This approach is also culturally appropriate, sensitive, and responsive to Māori worldviews, ensuring that the participants are respected culturally and that the process maintains its integrity. It is imperative that the interviewee’s experience of being part of the

research process is a positive one. It is important to acknowledge and respect that a person's journey within language, especially if it is a language indigenous to the participant, is treated with respect and dignity.

Kaupapa Māori is a term that Tuhiwai Smith (1999) identified can be somewhat problematic, in that it lumps many distinct populations whose experiences under imperialism have been vastly different, into one category. She classifies "*Indigenous Peoples' as a more recent term, emerging in the 1960s and 70's primarily out of the struggles of the American Indian Movement and the Canadian Indian Brotherhood*" (Tuhiwai Smith, 1999:7). Several authors (Bishop, 1995; Bishop, 1998; Smith, 2003; Tuhiwai Smith, 1999) concur that the global indigenous revolution and resistance rose from the grassroots level in order to 'decolonize the mind' (Tuhiwai Smith, 1999:108). She expands the concept to 'decolonize the mind':

"Decolonization, however, does not mean and has not meant a total rejection of all theory or research or western knowledge. Rather, it is about centering our concerns and world views and then coming to know and understand theory and research from our own perspective and for our own purposes" (Tuhiwai Smith, 1999:108).

As part of the rejection of neo-colonial paradigms, Bishop (1999) states that research emerged as a topic, as part of the wider ethnic revitalisation. Tuhiwai Smith (1999) reminds us that research had become a 'dirty word' within indigenous communities who felt that often the process was culturally insensitive, disrespectful, that they had been the 'object' of research, and with little or no gains for the indigenous community. As part of the 'decolonizing process', the framework of research was deconstructed, so that spaces were created for indigenous academics and researcher's to address social issues, social justice and tino rangatiratanga (self-determination), (Tuhiwai Smith, 1999:5).

Within New Zealand, out of the grassroots rise of political consciousness, grew a new way of thinking, theorising and validating: 'Kaupapa Māori'. Smith 1992; describes Kaupapa Māori simply as the philosophy and practice of being Māori. Although Smith (1990) had identified Kaupapa Māori Theory as stemming from Critical Theory, which is grounded within European philosophies and concerns of privilege and class, Pihama (2001) claims that neither of these theories are dependant on each other, and that Kaupapa Māori Theory is firmly founded in Aotearoa.

Smith (1990) outlined six founding principles of a Kaupapa Māori approach:

1. Tino Rangatiratanga: Principle of self-determination
2. Taonga Tuku Iho: Principle of cultural aspirations
3. Ako Māori: Principle of culturally preferred pedagogies
4. Kia Piki āke I ngā Raruraru o te Kāinga: Principle of socio-economic mediation
5. Whānau: Principle of extended family structure
6. Kaupapa: Principle of collective philosophy

In Aotearoa the advantage of using this approach is that it offers a Māori world-view, which is based within Māori philosophies and Māori cultural principles (Smith, 2003). Smith (1992) believes that the kaupapa Māori approach works because: "It assumes taken for granted social, political, historical, intellectual and cultural legitimacy of Māori people, in that it is a position where Māori language, culture, knowledge and values are accepted in their own right" (cited Bishop, 1999:63).

In academic circles, kaupapa Māori has been described as "a field of practice or theory that focuses on challenging well-established Western ideas about knowledge" (Eketone, 2008:1). Smith (2003) expands on three key elements of a kaupapa Māori Approach as self-determination, validity and legitimisation and a shared collective vision.

The principle of self-determination fits with the desire for Māori to have control over their belief systems, lives and cultural wellbeing (Bishop, 1999; Bishop, et al., 2006; Eketone, 2008; Smith, 2003; Tuhiwai Smith, 1999). In order to achieve this, Māori must be freed from perpetuated colonial values, and able to have and exercise freedom of choice (Bishop, 1999)

The notion of tino rangatiratanga has been widely examined by several authors (Bishop, 1995; Smith, 1997; Tuhiwai Smith, 1999). Through promoting self-determination, research participants are subsequently given agency, and/or a voice, therefore restructuring the interaction patterns within the research relationship (Bishop, 1995). He believes that the power within the relationship is shared, relocating any issues of power and control within an equal domain between participants and the researcher. The principle of tino rangatiratanga was evident in this research project because it was a natural cultural fit with the desire for Māori to have control over their lives and cultural wellbeing. The researcher identified the imperative to provide opportunities for the participant's voice to be presented in a way that was able to add whakamana (esteem) to their kōrero (spoken word).

5.3 *Integration of kaupapa Māori research approach*

The kaupapa Māori research approach was chosen because it addresses Smith's (2003) principle of tino rangatiratanga. In relation to this research project, Māori have been instrumental in the development the programme, in terms of the design of the curriculum and pedagogy, the articulation of their cultural aspirations and in the sourcing of funding. A kaupapa Māori approach promotes self-determination, giving agency and voice to both individuals and groups. This programme started because a small handful of committed whānau and schools identified a gap in the provision of te reo Māori taught in mainstream schools. The sheer energy and goodwill to

discuss such an idea, let alone turn it into a reality, reflects tino rangatiratanga in action.

The Kā Puananī o te Reo Māori programme was instigated by Māori, and is predominately for Māori (but not exclusively). It is a Māori specific response within a Te Waipounamu context. It is therefore positioned comfortably within Durie's (2001) philosophy of 'for Māori by Māori'. In regards to initiation, the need to document the process of establishing and implementing Kā Puananī was initially raised within the group, and the researcher, a member of the group, subsequently offered to fulfill this role. The group had identified the need to 'capture and measure success' for their own purposes, as well as for on-going sustainability issues in relation to funding and credibility. As such, the opportunity arose for a researcher, to offer such services for the community and document the process. This fitted a kaupapa Māori approach where research is initiated and carried out by local people working within local settings, generating local solutions to local problems (Tuhiwai Smith, 1999).

The kaupapa Māori research places Māori as key in making choices and decisions that reflect their cultural and educational preferences. As this research project is driven by the whānau, and has the support of both iwi and participating schools, it clearly sits within the kaupapa Māori framework. The whānau are able to make decisions and choices about how and where their tamariki receive their te reo Māori education. When Māori are both responsible and accountable for the decisions made for them and by them, the 'buy in' and commitment is assured (Bishop, 1995; Smith, 2003).

Kaupapa Māori methodology provides participants the space and opportunity to have their voices heard and to share their 'truths' through the "chats as interview" method (Bishop and Berryman, 2006). Within the kaupapa Māori approach, Māori and the researcher, sit equally together, enabling the initiation, the research process and decision-making to be a collaborative process (Bishop, 1996; Smith,

2003; Tuhiwai Smith, 1999). Within this collaborative process, a partnership of knowledge, respect and mana is shared between the researcher and the participants', thus creating an interconnected and symbiotic relationship. Traditionally research has served to advance the interests and concerns of the researcher tended to only and claimed that Māori were 'objects' of research (Bishop, 1995; Smith, 2003; Tuhiwai Smith, 1999).

When research has emerged out of the context of issues, this in turn advances the agenda, interests and concerns from within the group / community and the research process in itself becomes part of the shared experience, which help build and maintain relationships (Bishop, 1999). The role of a researcher working within an indigenous paradigm should be to aim to benefit all involved in the research process. (Bishop, 1999) This process, in many ways, forms a 'cultural contract', which binds the community together with a shared vision (Smith, 2003).

A 'cultural contract' is especially important when researching with/within indigenous communities so that the intricacies of the community are shared, understood and respected (Bishop, 1995). This means that the researcher understands the principle of validation of Māori culture and legitimization of cultural aspirations (Smith, 2003). Bishop (1995) adds that if there is a strong emotional and spiritual component set within the process, this in turn 'locks in' the commitment of Māori. In this way the emotional and cultural pull of the shared kaupapa Māori approach and vision facilitates a committed relationship between the researcher and the researched community. This research project has been developed and undertaken with the core underpinning aim to validate and legitimise Māori cultural aspirations.

5.4. *Challenges to kaupapa Māori Theory*

Recently, there are a small number of Māori academics have raised some challenges to the kaupapa Māori approach (Eketone, 2008; Rata, 2006). In relation to tino-rangatiratanga, Eketone (2008) argues that a kaupapa Māori approach rejects the epistemological framework of the colonizer, yet draws on the same theoretical foundations. He adds that indigenous and minority scholars may be using this approach to seek ways and means of articulating their own 'truths' and 'realities' within the western dominant structures, such as Universities. Rata (2004) further adds that this approach can lend itself to set up a 'tribal elitism', where the oppressed become guilty of creating oppressive structures similar to those that criticize. When considering the researcher's motivation to undertake this study, the researcher desired to undertake this project to provide support for this local initiative and to build upon the evidence base of Māori for Māori interventions. A strong evidence base is required to sustain and increase support and resources for Māori programmes and interventions that work for and with Māori.

The criticism of researcher's' being part of the elite western education system, has been raised by Tuhiwai Smith (1999). She counter argues that education is a human right and that individuals are mandated to be part of the education 'system'. She believes that by exercising the right of access to an education, this should not preclude individuals from writing or speaking from a 'real or authentic position'. She also points out that individuals can be criticized for being 'too educated' in the Western system, and yet on the other hand, if they do not have a formal education, there is also criticism levelled at individual for being 'not valid', holding 'naïve beliefs', or simply being 'uneducated'.

5.5. *Methods and procedures:*

5.5.1. *Position of the Researcher*

Whilst undertaking this study, the researcher was positioned as an 'insider / outsider' researcher (Tuhiwai Smith, 1999). The 'insider', perspective came from being part of the local Māori community, sharing similar interests and views on things Māori. This research topic validates te reo Māori as the indigenous language of Aotearoa. The number of participants who partook in this research indicated that there was a high level of 'buy-in', with almost all of Kā Puananī participants volunteering to undertake chats as interviews.

An insider research approach may be complex, due to the interwoven relationships that endure long after the completion of the research and the implicit set of roles and responsibilities for both researcher and participants (Tuhiwai Smith, 1999). During this research project there were times when the researcher felt challenged having identified an issue between the tamariki, whānau and kaiako, all of who had different perspectives on the issue at hand. The researcher was able to talk with each party and discuss these issues confidentially and anonymously within a supervision structure. It may have been helpful to have an in-built support structure from the start of the research. The inclusion of a whānau support or a kaumatua / kuia (elders) as kaitiaki (guardian), would help ensure that the research practices and frameworks were carried out in a manner that supports all parties to share their stories in an empowering way (Tuhiwai Smith, 1999).

One of the primary advantages of an insider research approach is that it is an inclusive process, which aims to benefit Māori people. The collective vision or philosophy shared by researcher and participants expedites a high level of rapport and trust between the researcher and the researched community (Smith, 2003). The stronger the relationship between the researcher and the participant, the richer the

quality of the information offered and gathered (Bishop, 2006). This has been described as the 'emotional lock' because it binds the two parties into a symbiotic process (Bishop, 1995). "Emotional lock" was apparent in this study, as the researcher was well known to the Steering Committee and the majority of the participants. Having previously worked together on several other community projects relationships based on mutual trust and respect were already established and transferred to this research project. A shared understanding of issues facing the Māori community had been developed prior to the commencement of this research project.

In relation to being an 'outsider', this position was assumed because the researcher lacked adequate te reo Māori skills to participate, either individually or as a whānau, within the Kā Puananī programme. Although the researcher spent several years learning te reo Māori as a second language, it was often easier to revert to English to express thoughts adequately. The level of te reo Māori within the Kā Puananī classroom is aimed at first and second year University level.

The mismatch between the researcher's te reo Māori skills, and the high level of te reo used within the Kā Puananī classroom and the whānau homes hindered researcher engagement in te reo conversations in te reo and classroom observations. The researcher's developing level of te reo was an identified weakness within the research. An example of this was, during the chat as interview process, several whānau and tamariki 'kōrero Māori anāke' (speak Māori only), which was an obstacle for the researcher in contributing to these conversations within these participants' homes. The lack of researcher's te reo Māori skills has been an identified weakness of previous studies (Jacques, 1991).

The level of 'buy-in' or 'emotional lock' can also cause difficulties when contentious issues arise out the research process, and/or confronting the challenge of knowing all of the participants involved, as well as balancing and protecting confidentiality and anonymity (Bishop,

1995). In this research project the latter was managed by separating out the different perspectives and presenting them in a manner that would not identify the participants, whilst still raising the issues at hand. A major aspect that distinguishes insider research from other research is that the insiders have to live with the consequences of their processes and quality of work on a daily basis (Tuhiwai Smith, 1999).

5.5.2. *Method of recruitment*

The researcher made initial contact with the Kā Puananī participants via an introductory letter to all tamariki, rangatahi and their whānau, who had enrolled in the programme in February 2009 (see Appendix 1: Information sheet for tamariki, and Appendix 2: Information sheet for whānau/ teachers', Principals', and Members of the Māori community). The questions for the tamariki were written in English and te reo Māori. Unfortunately, due to time constraints, the whānau questions were only written in English (see Appendix 3: He Pānui whakamōhiotanga mā ngā tamariki).

Initial and phase 2 'interviews as chats' were conducted either at the participants' houses, place of work or at the Kā Puananī o te Reo school. The introductory letter was followed up by a phone call to ascertain their willingness to be part of this research and availability to meet kanohi-ki te-kanohi (face to face) for "interviews as chats" meetings. The researcher undertook initial interviews with 6 tamariki, 3 rangatahi and 11 whānau members.

5.5.3. *Project Design*

This research project used the 'kanohi-ki-te-kanohi' approach with the participants, through semi-structured, informal 'interviews as chats' method to elicit information (Bishop and Berryman, 2006). The kanohi-ki-te-kanohi approach is the foundation of human relationships,

acknowledged as the preferred method of meeting with participants and collecting data (Bishop and Berryman, 2006; Smith, 2003; Tuhiwai Smith, 1999). Participants chose the time and place to meet for the interview. There was a longitudinal element to the research design, with interviews undertaken within the initial phase of the programme and phase 2 interviews at the end of the year. There was particular focus on why the participants had chosen this programme to access te reo Māori, what they hoped to achieve, and if the programme met their expectations.

5.5.4. Interviews

Bishop et. al., (1996) identified that the informal process of conducting interviews 'as chats' was a more culturally appropriate way of recording the research to produce 'narrative stories'. This research project used narrative inquiry as an underlying research model because it relies on the natural enquiry of people into observed similarities and differences. The 'chats' were arranged at a time and location to suit the participants and either kanohi-ki-te-kanohi (face to face) or via the phone, in a group or individually.

The Steering Committee (made up of volunteers from whānau and the schools) and the researcher identified possible questions to ask participants, which were then sent out to the whānau for their input. Once the questions had been agreed upon, they were sent out to the tamariki and whānau so that they could familiarize themselves with the content of the "chat as interview" meetings.

Over half of the whānau chose to have their tamariki and/or rangatahi with them at home to meet with the researcher for the "chat as interview". This provided the tamariki and/or rangatahi with a relaxed, informal setting to share their perspectives on being involved in the programme. These hui usually started with a cup of tea or coffee and kai, which is an important aspect of Māori culture because

it brings people together and nurtures hospitality and respect. Sometimes half an hour to an hour could pass before turning to the interview questions, and most interviews lasted 2 – 3 hours.

There were two points of data collection, with the initial interviews held within the first two months of the programmes operation. A further interview, phase 2, was held around the time of participants being involved within Kā Puananī programme for one year. Data was collected via in-depth semi-structured interviews, either by dicta-phone interviews or by hand written notes (Bernard and Ryan, 2003). Six tamariki (aged 5 -10), three rangatahi (aged 11-12) and eleven whānau members participated in the initial 'chats as interviews' and four tamariki, one rangatahi and eleven whānau members, took part in the phase 2 interviews, at the end of the year.

Following the initial interviews, participants were sent a copy of their responses to the questions asked, and provided with the opportunity to add to, change or delete any information. Whānau were then provided with a written summary of the initial findings and the researcher presented a power-point presentation on the information, to Kā Puananī community. At this presentation tamariki, whānau, kaiako and participating schools were provided the opportunity to ask further questions of the researcher.

The majority of the initial interviews were recorded on a dicta-phone and transcribed verbatim. This method of collecting data was replaced, by researcher recorded handwritten notes, for the five of the initial interviews, and all of the phase 2 interviews. This reduced the time required to transcribe verbatim the recorded tapes, allowing the researcher to simply photocopy the notes and provide the participants with a copy. All participants were sent a copy of the notes and provided with the opportunity to make corrections or add to them.

In order to provide participant feedback and an overview of the research to date, the researcher focused on five primary questions, which were asked during both initial and phase 2 interviews. These

questions helped to provide an outline and organize the data so that the researcher could provide structured feedback, on the information gathered to date, to the participants. The researcher was invited to provide this feedback on what the research was saying to date at two Kā Puananī whānau hui throughout the year. The information was organized into five primary questions that encapsulated the majority of the kōrero that had been shared during the “chat as interviews” (see Appendix 4: Five primary questions).

At the first whānau hui, one of the participants raised a valid issue concerning what happens with the ‘data’, where does it go and who has access to it? The researcher assured the whānau that nothing would happen with the data other than what was either specified on the ethics consent and/or with whānau approval. This issue was addressed and discussed as a collective, and the researcher reassured the whānau that it was agreed that the raw data would not be shared with anyone outside of the whānau unless permission was granted by each of the participants, as outlined within the ethics approval (See Appendix 5: University of Otago Ethics Consent).

Midway through writing the research data and analysis the researcher received a request from the kaiako for a copy of the research data, to use for a milestone report to provide feedback to the programme fundholders: Ngāi Tahu and the Ministry of Education. In order to protect confidentiality and gain consent, the kaiako gained permission from the Kā Puananī whānau, before being provided with the information to complete the funding report. The researcher identified that the information belonged to the Kā Puananī whānau as a collective and any requests for information needed to go back to the whānau for support (Tuhiwai Smith, 1999).

5.5.6 Data Analysis

The raw data was in audio and textual form and the researcher created text in the form of interview transcripts. The analysis of the raw

data utilised a thematic analysis approach (Mutch, 2005). The researcher used this qualitative strategy by looking for categories from the data, and noted the emergence of themes. As the themes emerged, these were subsequently sorted, along with quotes and expressions, into piles that go together (Weller and Romney, 1988, cited Bernard and Ryan, 2003). A coding system was developed that allowed the quotes from the participants to remain unaltered and anonymous. Each tamaiti was allocated a number, 1-9, and under each heading, the researcher identified matching quotes or transcriptions of their responses for each of the five questions. The same method was applied for whānau, but they were ascribed a letter from A – I.

At the end of the year, participants were asked the same initial phase questions, whilst also including several wider questions around specific benefits for the participants, learning pedagogies and reasons as to why they wanted to learn te reo Māori (see Appendix 6: Kā Puananī o te Reo – end of year questions). The expanded questions also reflected the impact of researcher's almost complete literature review and her increased understanding of the intricacies involved in maintaining and enriching one's second language. The five primary questions from the initial phase were used to analyze the second round of interviews, phase 2. Despite the increased complexity of questions in phase 2 interviews, the researcher was able to look for the synergies and discrepancies between the two interviews. The researcher then perused the five categories, and looked for emergent themes.

Three major themes emerged from the data: engagement, whanaungatanga and cultural identity. The engagement theme encompassed ideas around entry into and engagement within the Kā Puananī programme, the level of te reo Māori, possible challenges engaging within the programme, and the support and role of the kaiako. The whanaungatanga theme covered the process of coming together as the Kā Puananī whānau, building a community of te reo Māori speakers, and working collaboratively with the Kura Kaupapa

Māori ki Ōtepoti. The theme of cultural identity encompassed how cultural identity was nurtured within te reo Māori speaking homes, the responsibility whānau took for this, the cultural component of the Kā Puananī programme and how whānau have increased their interactions with te reo Māori speaking communities and iwi activities.

5.5.7 Summary.

In summary this chapter was presented in two sections, setting in context the methodology used within this research. It outlined and discussed the rationale for the selection of kaupapa Māori approach used to establish an understanding of the methodology employed in this research and challenges to this approach. This chapter provided a synopsis of how a kaupapa Māori approach was undertaken in relation to the following: a description of the participants, the use of 'chats as an interview' technique which was the main data collection tool, transcription of data, the analytical process involved in analyzing the data, the limitations and strengths of the study and ethical considerations. The following chapter will outline the three major themes emerging from the interviews with whānau and tamariki: engagement, whanaungatanga, and cultural identity.

Ko te reo te waka e kaue ana i ngā tikanga Māori (The Māori language is the vehicle of Māori culture).

6. Hui (Ritual of Discussion)

6.1 Introduction

This chapter will explore three major themes emerging from the interviews with whānau and tamariki: engagement, whanaungatanga, and cultural identity. The theme of engagement will be discussed, the advantages and challenges of engaging with the programme, how the level of te reo Māori impacts on the programme and the role of kaiako. The second theme explored is 'whanaungatanga'; a sense of belonging and the process of growing the connections between te reo Māori speaking community, including links to Kura Kaupapa. The emergence of cultural identity as a theme is raised last, the role of and motivation within the home, the cultural benefits and wider cultural affiliations gained by participants'.

6.2 *Engagement*

Several layers of the engagement theme emerged as critical components of the Kā Puananī programme, with a wide variety of sub-issues such as enjoyment, interest, commitment, motivation and self-esteem. This theme will be divided into three parts. The first section will review how the participants became involved in the programme and their levels of enjoyment and engagement with Kā Puananī programme. The second section will explore the challenge of engaging with a one day a week programme, especially for rangatahi. The third section will look at the continuum of te reo Māori levels, and how it correlates to student levels of engagement and the consequences for the Kā Puananī whānau. And lastly, the role of the kaiako in creating an environment conducive to an immersion environment and the ensuing challenges within these dynamics.

There were two reasons why all of the tamariki and rangatahi were involved in Kā Puananī: the desire of their whānau and the opportunity for enrichment of te reo me ona tikanga Māori. Commonalities reported by all of the interviewed tamariki (6) and rangatahi (3) were that they were involved in

the programme because their whānau enrolled them and because of te reo Māori. The students also expressed what they hoped to achieve from being part of the programme. Seven of the students knew what they expected from the programme, for example one tamaiti said that Kā Puananī: *'... helps me learn Māori and more words than the start of the year when I didn't know lots more kupu'* (5), and one rangatahi was able to articulate how much s/he valued the language, the *'use of te reo is important to me'* (6). The tamariki were able to articulate how they would know if they had met their expectations. Their suggested 'measurements of success' ranged from an increase in the amount of words known, to being happy with the programme, to *'he pai te mahi / the work would be good'* (7). These responses show that the tamariki were aware that learning te reo Māori was a part of being on the programme, they were able to share what they expected from engaging with the programme and what successful outcomes would look like to them.

During the initial interviews, with two of the five rangatahi, both identified that they wanted te reo Māori skills as a result of being part of Kā Puananī. One rangatahi wanted: *'the language, to learn Māori and looking after the younger kids'* (3), whilst another rangatahi had a future perspective: *'to learn Māori, to do it at high school, to talk Māori again'* (4). They also thought that the programme would meet their initial expectations when they *'try to use the language as much as I could'* (3) or *'I would speak more Māori in Kā Puananī'* (4). These rangatahi were able to identify that te reo Māori was important to them, and they were able to express their desire to increase their te reo skills. These comments suggest that for these two rangatahi, they are appreciative of the language, whilst being eager, ready to learn and wanting to develop their language skills (Hinton and Hale, 2001).

For all of the whānau, the importance of te reo Māori was the overarching theme for enrolling their tamariki and rangatahi in the Kā Puananī programme, specifically to extend the knowledge and skills of their tamariki and rangatahi in te reo Māori. One whānau said that: *'all of us as parents want our children to have the te reo opportunities because it is important for them and in securing their mindset more important than anything else (e)'*. For another whānau, they hoped for a quality te reo Māori enrichment programme: *'good*

quality reo, creativity with language, using te reo actively, love of the reo, reo in action, different style of learning, out and about with the reo' (f). At the end of the year, several whānau emphasized that the programme was still meeting their expectations, one whānau shared that for them: *"the programme continues to deliver to our original expectations that our children experience the validation of te reo Māori in a school setting"* (b). Whānau had high expectations of wanting quality te reo Māori within a quality te reo Māori learning environment, which validated te reo Māori as a language of instruction. One whānau member reflected:

"When we talk about the validation of te reo Māori we talk more of learning with te reo Māori as the medium of teaching rather than learning to speak Māori, although there are elements of that also. For us the validation of te reo Māori are still the greatest benefits. Although alongside this are the friendships that our children have with all the other Kā Puananī children" (i).

Two whānau wanted to enroll their tamariki to support either the new te reo immersion programme or the rangatahi themselves. One whānau *'wanted to support the kaupapa'* (h) and another added: *'we thought that it would be good for him to participate and be immersed'* (c). For another whānau, being part of the programme offered an opportunity to regain some te reo that had been lost since s/he had been in: *'mainstream for two years and was losing the reo'* (d). The opportunity to support and be part of a new te reo Māori initiative, and the potential to regain te reo Māori skills were the three main reasons for whānau enrolling their rangatahi in Kā Puananī.

Whānau had similar expectations to their tamariki with regards to increasing and lifting the level of te reo Māori skills as a result of being part of Kā Puananī. None of the whānau in the initial interviews referred to a language *'test'* as evidence of increased te reo Māori levels. The whānau had a wider vision of what success would look like, identifying that they expected their tamariki to love the reo, to see it as a taonga, or to choose to use te reo Māori as the language of communication, especially with their siblings.

The Kā Puananī whānau have a high level of education, with many of the whānau holding a tertiary qualification and experience in the field of

education. The whānau are informed consumers of education and in many respects are considered within the Dunedin community as whānau leaders in te reo Māori. This is exemplified by one whānau identifying that: *'there are experienced eyes on the programme, both the kaiako and the parents are experienced educationalists (e)*.

The level of enjoyment is a correlating factor to how engaged students are in Kā Puananī. There was a high level of engagement with the programme at the start of the programme, with the majority of the six tamariki and three rangatahi sharing that they were happy with the programme. At the end of the year interview with four tamariki and one rangatahi, two tamariki said that they were happy to come to the programme, with another two saying that it was O.K.: *'kind of half and half' (2)* and *'it's alright' (1)*. The rangatahi reported that initially that s/he was happy, but then added *'not really (now) because I don't have a best friend' (6)*, (the best friend left at the end of the year to go to High School). The later response from this rangatahi, suggests that there seems to be a slightly lower level of enjoyment reported by the students.

The responses from the tamariki and rangatahi initially showed that the majority of them were initially enjoying being part of the programme, and three tamariki were less enthusiastic. Despite this, the majority of the tamariki continued to remain engaged with the Kā Puananī programme, with all of the tamariki continuing to participate in the programme each week for the academic year. This would suggest that there was a high level of commitment by tamariki and whānau to remain engaged within the programme.

At the end of the year, six out of seven whānau members reported that their tamariki continued to enjoy the programme. But unlike the first round of chats, when their answers were tagged with *"yes they are happy, but..."*, the whānau did not go on to raise any further issues. One whānau said *"our children still enjoy the programme and are happy to attend each week" (i)*. There could be several explanations for a decrease in resistance as reported by tamariki to their whānau. One possibility could be that the tamariki were more settled and enjoying the programme, or they had become more familiar

with the programme, going once a week had become a normal part of their routine (as suggested by the above whānau). Another explanation could be that the tamariki may have given up on resisting, knowing that their whānau are committed to this programme. It may also reflect that all of the whānau and tamariki involved in the later interviews at the end of the year had remained in the programme, while some of those who expressed a level of dissatisfaction during earlier interviews, had subsequently withdrawn from the programme.

The challenge of engaging with a one day a week programme was an issue for some tamariki and rangatahi. When the tamariki were asked during the initial interview if there was anything that was 'not so good' about the programme, half of them said everything is fine. At the end of the year interview, two tamariki said that there were 'no' challenges and two identified some challenges. One tamaiti said '*I have to catch up, it can be a problem*' (2). For this tamaiti, it was a problem catching up on the loss of one-days' work each week. The issue of 'catching up' was also initially identified by another whānau and their New Entrant tamaiti.

The same whānau reported that their tamaiti had only just started school, and was showing some anxiety about missing out. The whānau and homeroom teacher also had different views on second language acquisition. The whānau subsequently identified a strategy that would support a smooth transition for their tamaiti between the two new learning environments. The whānau took the tamaiti back to the mainstream class at two-thirty, finishing half an hour early at Kā Puananī, to go over any new learning with the mainstream teacher. The whānau reflected that this strategy seemed to help their New Entrant re-orientate back into the mainstream environment and diminish any potential anxiety.

When the tamariki were asked to share their views on any challenges, two tamariki referred to the programmes activities and games that could be perceived as a girls or boys thing to do and one rangatahi had an issue with literacy, in that s/he didn't want to do so much writing. An example of the issue about games was shared by one tamaiti who said that: '*we have to play*

games – boys one's!' (2). When asked 'what would make it better' s/he suggested: *'tell them that I don't want to play! (boys games) (2)*. Adding to the issue of games, another tamaiti admitted: *'the games are hard for young people because we hardly pass (to them), we hardly give them a go with the ball, the boys stick together and sometimes we talk too much on the mat (1)*. For two tamariki the range of ages, mixed gender and choice of games was an issue important enough for them to comment on.

Three of the rangatahi initially shared their mixed responses about engaging within the Kā Puananī programme. One rangatahi said that: *'it was fun. I found it hard sometimes (the level of te reo Māori) but I liked being part of the whānau' (3)*. Another stated that: *'I didn't want to go but it's been O.K.'* (4), and s/he subsequently remained engaged with the programme. The comments from the rangatahi show that although there was some initial resistance by one rangatahi, s/he remained engaged with the programme; and that high language levels can be a challenge, but being part of the whānau was a positive benefit.

One whānau of a rangatahi reported a level of unhappiness: *'my child wasn't happy, she was (showing) non-compliant behaviour' (h)*. This rangatahi was not asked if s/he wanted to join the programme, and subsequently another rangatahi soon followed because once the *'best friend didn't have to go (to Kā Puananī), she didn't want to go either (e)*. As three rangatahi withdrew from the programme in the first term, some whānau identified that the rangatahi should be able to have a choice to choose whether or not they wanted to be in the programme, prior to enrolling them. The tamariki and rangatahi may have been aware of the importance and high status that the whānau place on the te reo, and to have or voice a different opinion to their whānau at this time would may have been difficult for some young people.

Rangatahi may, as in this case, 'vote with their feet' as a way of expressing where they want to be. It seems that for rangatahi, there may be an issue around the difficulties of the withdrawal model (taking them away from their peers for one day a week) during the transition to intermediate school. For this cohort, the start of the Kā Puananī programme coincided for several of

them, with the excitement of starting a new school, making new friends. A time when for many of them, their peers become one of the most powerful influences in their decision making skills.

There was initially a varied response in talking with whānau about how happy their tamariki were, with the majority of whānau reporting that their tamariki were happy, (with some noting initial resistance and the withdrawal of three of the rangatahi from the programme). Eight out of the 11 whānau members said that their tamariki seemed happy with the programme, with some of the whānau also adding comments that indicated that there were some challenges in keeping their tamariki happy and engaged with Kā Puananī. Five whānau made comments about their tamariki being happy, despite some initial resistance:

'We are happy with Kā Puananī, the kids (still) moan and groan (when they know what they're missing, like swimming (at their home school), it makes it harder, but they do lots of sports at Kā Puananī, and the kids come away enjoying it' (a).

Although five of the whānau reported some initial levels of resistance from their tamariki and rangatahi to engaging with the programme, only 1 tamaiti and 1 rangatahi shared these hesitations. The fact that only 2 students “complained” about attending in the interview could mean several things. It could show that the majority of the students were happy to go, with only two students ‘unhappy’, or that the students complained just to their whānau about being made to do something new. Similarly, the resistance to engage with the programme by two rangatahi may be related to the fact that they were not given a choice about joining the programme. Adults making decisions about the activities of their tamariki is not a phenomenon unique to Kā Puananī, as whānau make decisions daily on what they feel will be beneficial for their tamariki and rangatahi.

One whānau said that the reasons that they enrolled their rangatahi were because they wanted to ‘*support the kaupapa, felt a sense of obligation to help nurture the kaupapa*’ (h). But because their rangatahi wasn’t asked if s/he wanted to participate in (and subsequently withdrew from) the

programme, there was a flow on effect for another rangatahi. One whānau reflected: *'(she) didn't want to go, it was a matter of timing, it coincided with an exciting new intermediate and her inability to see the importance of reo'* (e). This suggests that it may be difficult for rangatahi to leave their peers behind for one day a week, especially as their individual interests and peer relationships become increasingly important at this age.

The level of te reo Māori excellence, is an integral component to the success of Kā Puananī as an enrichment programme. With regard to the ability to engage and participate in te reo Māori and the Kā Puananī programme, over half of the tamariki reported that they did not find the te reo Māori learning difficult. For the other half of the tamariki, they identified that maintaining a te reo Māori only environment could be a challenge for them, with a further two tamariki identifying that there are times when they find it difficult to understand because of the high levels of te reo being used.

An alternative view was offered by one rangatahi who said in the initial interview that s/he *'didn't find it difficult (te reo Māori) because I've spent years in kōhanga and kura and I could be extended'* (6). By the end of the year there was an admission that s/he was now finding the level of te reo more challenging: *'some tasks are hard, some things I don't like doing'* (6). This rangatahi initially thought that s/he could be extended, and in reflection at the end of the year, that the programme offered a higher level of challenge than initially expected.

Whilst only two of the tamariki identified certain times when they experienced were having difficulty comprehending the level of te reo Māori being used in the classroom, three of the whānau thought that the te reo levels were challenging. Although it is important for the tamariki and whānau to have a high level of fluency for Kā Puananī, because it is a 'School of Excellence', it is also critical for the programme. The issue of some initial resistance, raises the question of student agency, voice and advocacy.

Three of the four rangatahi expressed some level of defiance or non-compliant behaviour, reporting: *'I don't want to speak Māori, I didn't want to come'* (4). This rangatahi said that s/he didn't like speaking te reo all the time

and at Kura Kaupapa, they could use English at break times. This comment reflects the commitment of the Kā Puananī kaiako in keeping to the kaupapa of *'Kōrero Māori anāke'* / speak Māori only. The fact that this rangatahi chose to use English as the *'language of play'* (Cantoni, 2007) at Kura Kaupapa may contradict the underlying philosophy of Kura Kaupapa, where there is usually an explicit understanding that te reo Māori takes priority over English (Penetito, 2010).

The level of te reo Māori within the Kā Puananī programme also had consequences for whānau. Whānau were able to identify benefits for their tamariki and whānau; challenges because of their levels of te reo; as well as opportunities to grow their te reo Māori. One whānau hoped that their rangatahi would *'start sitting credits for the Māori language early and have them in his back pocket to make the senior programme and high school lighter (as had their older son)'* (f). This whānau identified the potential personal benefits for their tamariki in *'gaining Māori language credits early'*, therefore creating a lighter workload in the senior years and of individual benefit at the senior level. Such *'personal benefits'*, King (2001) claims may be a reason to learn a second language, that being *'instrumentive motivation'*, where the person is motivated by academic, social or economic benefit (cited Hinton and Hale, 2001). King (2009) states that because the te reo Māori speaking population is larger than many indigenous speaking populations, that second language te reo Māori learners can be motivated by the beneficial effects for the individual rather than collective gains (cited Reyhner and Lockard, 2009).

Three whānau identified that the te reo levels were challenging. One whānau commented that *'the reo levels are hard and they are missing out on fun things at school'* (a). Another whānau added that when the levels were too hard the tamariki *'start to drop off'* (b). The point about missing out on activities at their home school, may suggest that the subtractive model of taking tamariki out of their classroom can be a disruption to their daily routine, especially when there are planned special events or activities at the home school. The whānau also claimed that if the level of the teaching is aimed too high, then the students are not able to engage in the learning and *'drop off'*, or worse, completely withdraw from the programme all together.

Several whānau also identified that their own levels of te reo Māori could sometimes pose a challenge. One whānau identified that as a parent: *'I need to do some more learning myself so that I can carry on at home'* (d). Further to this, several whānau also reported that maintaining a te reo Māori environment at home can be challenging because: *'we are second language learners too'* (a). This is also an issue for another whānau:

'My reo is not as good as his, it's holding him back, we are disappointed because of my commitment to the reo at home, we didn't support as much as we could have, should have been doing more to strengthen our te reo' (c).

This whānau expressed that they were disappointed because they didn't support their rangatahi as much as they could have, especially as they identified that *'he did have a rich te reo environment when he was younger'* (c). The whānau said that their rangatahi felt whakamā because he was an older member of Kā Puananī and his levels of fluency were not as high as some of the tamariki, and consequently the tamariki would speak English to awahi and tautoko him. This delicate issue was expressed when they made a collective whānau decision to withdraw their rangatahi from the programme:

'We chose not to participate and be immersed because he was not keen because his/her level of reo was not as high as the other children ... it was a challenge and being on the cusp of being a teenager, it knocked his/her self esteem, the younger one's would want to talk in English trying to help him understand' (c).

This whānau has identified that entrance to the teenage years is a delicate time for rangatahi, and it can be difficult for teenagers who feel out of their depth. And without the foundation literacy skills in te reo Māori, this may pose a real challenge to access the curriculum. The issue raised by Lo Bianco (2000) of boys feeling challenged by being in a full immersion setting if they are not confident in their language skills and subsequently have concerns about not understanding what is being said or about keeping face with younger boys is an interesting point and one that invites further research.

Whānau (c) raises two important points; namely, the importance to continue to support and use their identified mother tongue as the dominant

language used in the early years within their home (Fishman, 1968, 1994: McCarty, 2008). For this rangatahi, te reo Māori was the mother tongue used within the home, as his/her Nan was a native speaker. But when s/he moved to Te Waipounamu, to be raised by whānau, the language of communication changed from te reo Māori to English. And the second point is the need to offer support and avenues for whānau to raise their levels of te reo Māori within the homes. At kohanga and kura, parents who are not fluent in te reo are supported to learn alongside their tamariki to improve the quality of the language within the home (Tangaere, 2006). Perhaps the needs and supports of the Kā Puananī tamariki and whānau need to be clearly defined and te reo development pathway put in place when the tamariki enter the programme.

An alternative perspective to the level of te reo Māori skill, was offered by two whānau who commented that they expected a higher level of fluency. The challenge for immersion programmes, can be the lower level of fluency in the target language and/or the lack of whānau support and subsequent difficulties of maintaining a te reo environment (King, 2001, cited Hinton and Hale, 2001). One whānau shared that they *'underestimated the language levels of other children because you only know your own children and they can carry a conversation in te reo with ease'* (b). Te reo levels were initially self-assessed by whānau, and future entry criteria processes may need to be reconsidered, to ensure that the participants have already acquired the skill level to engage in the programme.

Another whānau member also thought that the levels of te reo had been overestimated and should have been higher:

'In reality I thought that there would be a higher level of reo and a higher level of understanding, the reo isn't as strong and the difficulty is when the children only have 20 – 40% understanding and it makes it easy to fall out of the programme' (i).

The lower than expected levels of fluency could be an important component to the on-going success of the programme. As Kā Puananī is a 'School of Excellence', the criteria for entry must continue to be of the highest

standard, or else the programme is at risk of becoming an ‘add-on’ alternative for tamariki and whānau who do not want to commit to Māori Immersion Education five days a week at Kura Kaupapa.

This highlights several questions; whether Kā Puananī should continue to be aimed at the highest level of ‘excellence’, potentially risking the issue of being labelled a ‘privileged programme’, where those that already have ‘te reo rich get richer’? Fishman 1994 claims that the enrichment model is often undertaken by the privileged (cited May and Hill, 2005). As there are only a handful of tamariki with fluency levels high enough to engage in the programme, is it a programme which widens the gap between those that have te reo Māori skills and those that do not? Is this an equity issue that needs to be addressed?

Or does Kā Puananī consider how it can support all tamariki who want to learn te reo Māori? Two whānau commented on the fact that it is a ‘*School of Excellence in te reo Māori*’, and another whānau added ‘*I can see the need for staunchness (to maintain a level of excellence)*’ (d). To counteract the high level of te reo, two whānau thought that an emergent stream was a relevant up-coming issue. One whānau said that it would be good if there were ‘*more children, an emergent programme, because there are children who want to learn but don’t get the opportunity within mainstream*’ (f). This issues was also raised by another whānau member who asked:

‘How do new one’s come in, lots can’t fit in now, how can we grow them in to the programme? Do we have another session for children with less language, what’s the feasibility to grow those that can’t maintain full immersion for a day? How sustainable is it? How can we fill up the spaces?’ (h).

These questions were raised at the whānau hui mid-way through the year, alongside the challenge of providing te reo Māori excellence provision within the Dunedin Secondary Schools. Although these issues were discussed and widely debated, a collective whānau decision was made to defer these questions for further future consideration, but for the moment, to concentrate on ensuring the first two years of Kā Puananī was successful. The issue of

not overloading the kaiako at this point was also raised, as te reo Māori kaiako are a valued, scarce and precious resource.

The role of the kaiako is integral to creating and providing a second language environment. Several tamariki and whānau noted that their kaiako helped them to overcome any language difficulties and therefore supported them to engage in their learning. Two tamariki pointed out that they found it helpful when their kaiako helped discreetly. They were able to describe these methods, such as; *the 'teachers help us to learn, they say it slowly or spell it, if I don't know what they are meaning, they say sound out the start of it or end of it'* (2). One tamaiti identified a discreet way of receiving help: *'sometimes I don't know what they're saying, someone puts up their hand and says 'kāore ahau' and then the kaiako says 'I'll come and whisper it in your ear', they give hints in your ear'* (1). These examples show the pedagogical methods used by the kaiako to keep the tamariki engaged in their learning programme. Raising their hand to ask for support, may indicate that they feel confident to ask for support, in what for many of them is a second language learning environment.

The majority of whānau also said that the kaiako were a great source of strength for the programme and that they valued their skills, professionalism and communication skills. Overall the comments reflect that whānau feel that the two kaiako are a good combination, work well together and offer a well-developed programme. One whānau felt that the *'feedback from the kaiako is a strength, as well as the teaching skills and level of planning'* (c). Another whānau saw added value in the skills and commitment of the kaiako:

'The strength of the people that initiate it, make it happen fast, effective communication skills, support of the community and they (the kaiako) know activities for children of all ages and have effective communication skills' (a).

Whānau said that they appreciated the welcoming environment that the kaiako provided, even as they faced challenges with the reducing numbers of tamariki. One whānau said that they appreciated the: *'consistent routine, with strong role models and that it is warm and welcoming – which are really important aspects, especially as others dropped off'* (f). Another whānau

highlighted the faith they had in the kaiako as role models: *'it's emotionally safe for your child, I have no concerns that it is going to be modelled in the wrong way, it's emotionally safe for your child (e)'*. This whānau emphasized the emotional safety, trust and respect that they have for the kaiako.

Whānau also commented on what they liked about their kaiako, such as *'the male / female balance'* (f) or how their tamaiti *'adore their kaiako'* (a). Another whānau valued: *'the relationship between the whānau and the schools, the schools willingness to support and how much the children had accomplished, they've done a lot of mahi'* (i). The variety of these comments reflect the many skills that the kaiako possess, to cover the wide range of ages and te reo Māori ability, as well as the ability to manage on-going relationships with whānau and the schools.

The roles within indigenous communities and indigenous professional roles can be a challenge, because often these communities can be small in population numbers and geographically isolated, resulting in situations where friends and whānau have mixed roles and responsibilities. This was an issue for one whānau and their tamaiti:

'Having our friend of the family (as the kaiako) is sometimes difficult, our child sometimes cries and feels embarrassed and frustrated and then ends up feeling shamed and angry, perhaps there could be more professional development for the teachers' (a).

At the time it was unclear whether the whānau wanted professional development for the kaiako on the complex process of teaching a second language to tamariki, teaching pedagogies and/or support on behaviour management strategies. This whānau and the kaiako worked hard throughout the year to continue to support the tamaiti to remain engaged within the programme. But the tamaiti was resistant to the programme from the start, initially stating: *'nothing makes me want to have to talk Māori'* (1). The tamaiti, whānau and kaiako all reported that there were on-going challenges for this tamaiti to remain engaged within the programme. There was some behavioural resistance shown by this tamaiti, where s/he would choose to withdraw from the class once there. In speaking with the other kaiako about

this situation, two possible scenarios were offered: that the tamaiti had a lower level of te reo Māori, (and therefore found it more difficult to engage within the programme), and that the friends that s/he wanted to be with were older of the same sex, who both had more developed te reo Māori skills. Therefore there were a number of possible hypotheses that could have contributed to the tamaiti being less enthusiastic.

Soon after this tamaiti made the first remark about not wanting to *'speak Māori'*, the researcher attended a shared meal at a local marae where te reo Māori speaking whānau get together to kōrero and share kai. The focus of the time spent together is *'He Kōrero Māori'*. When the younger sibling of this tamaiti was heard speaking English, s/he turned to the younger sibling and prompted a reminder to *"Kōrero Māori"*. Through Kā Puananī, these siblings have been part of several community demonstrations, performing in Kapa Haka, at the local Māori and Pacific Festival, and to welcome and farewell nationally acclaimed manuhiri at the National Manu Kōrero competition. They appeared to participate with great pride and energy.

This tamaiti continued to be a weekly participant, and by the end of the year s/he was able to identify several benefits, such as the opportunity to: *'learn te reo and felt less whakaāma ... I learnt more about my iwi and where they've lived'* (1). Despite ongoing challenges, this tamaiti was still able to see the benefit of being part of the programme such as: *'speaking more Māori and learning different words that you never knew, my whānau, they really want me to speak Māori because I am Māori myself'* (1). This last comment shows how much the attitude of this tamaiti had developed from not wanting to speak Māori, to realising that s/he belongs and maintains connections with the whānau and 'being Māori'. The relationship difficulties continued to be a challenge for this tamaiti, whānau and kaiako throughout the year, despite a concerted effort by all parties to try and address the issues at hand. The whānau shared their perspective once the year had concluded:

'We're not sure why (there are on-going difficulties), it comes to a head and then it's O.K., our tamaiti is sometimes tired, the lesson is explained in te reo and he didn't understand and felt more isolated and couldn't communicate

how he felt and then ran away to hide, ...we want them to be confident and competent in a safe and happy environment' (a).

One may assume that such issues may challenge the 'safe and happy environment' that whānau were seeking, but this whānau reflected that this experience had added to the character of their tamaiti: "*although not currently still on the programme, he continues to carry the time spent in the programme, it sits in his heart, and continues to be very much a part of him today*" (a), (whānau hui, July 2011).

In summary, the main reason whānau enrolled their tamariki and rangatahi in Kā Puananī, was the opportunity to be part of a te reo Māori immersion programme. Despite some initial resistance reported by whānau, the majority of the tamariki and rangatahi were happy to come to the programme. The tamariki, rangatahi and whānau shared similar expectations of the programme, such as being happy in the programme, learning and using more te reo, and being better at reading and writing in te reo Māori. A few tamariki found it a challenge to be withdrawn from their mainstream class one day a week, with one tamaiti experiencing on-going difficulty engaging in the programme.

Three rangatahi chose not to participate in the programme past the first term, with two rangatahi completing the year. Half of the tamariki found the level of te reo Māori a challenge and one third of the whānau also discussed this issue. For several whānau it was a prompt to continue to develop their levels of te reo Māori within the home. Finally, the kaiako were acknowledged for their skills, effort and expertise in engaging the students, whilst also acknowledging that the kaiako-student relationship can be a challenge when roles change.

6.3 Whanaungatanga: the importance of relationships

A dominant theme that emerged from the interviews was the concept of 'whanaungatanga': a sense of belonging (McNatty, 2001). This theme is represented by three connected sections: 'whanaungatanga',

‘whakawhanaungatanga’ and Kura Kaupapa Māori. The concept of ‘whanaungatanga’ will be defined and discussed, reflecting the perspectives of whānau. Their responses describe what whanaungatanga looks and feels like to the tamariki and whānau. The concept of ‘whakawhanaungatanga’ will be explored, and the role that this plays in expanding the numbers of te reo Māori speaking communities. This section will conclude by exploring the links that whānau identified with Kura Kaupapa Māori o Ōtepoti, how it relates to the growth of Kā Puananī programme and te reo Māori speaking community.

The concept of ‘whakawhanaungatanga’ will be explored, and the role that it plays in expanding the numbers of te reo Māori speaking communities. The concept of ‘whanaungatanga’ has been defined by Ritchie (1992) who sourced the word from whānau, ‘family ... or body of close kin, whether linked by blood, adoption or fostering; nga as a generalized extension of whānau; and tanga as an indication of a ‘process concept concerned with everything about relationships between kin’ (cited McNatty, 2001:5). This term could be described as the ‘principle of inter-relations’ (McNatty, 2001:3) or the way people pull together and support each other like family.

‘Whanaungatanga’ was specifically mentioned by all of the whānau and four of the tamariki. Four of the tamariki referred to their friendships and peers at Kā Puananī. One tamaiti said that what was good about being part of the programme was *‘being with my mate’* (7), (who was a friend from the other side of town). One rangatahi said that *‘I like being part of the whānau and looking after the younger kids’* (3). The skill of being able to take care of those younger, is reflected in the concept of tuakana / teina.

A different perspective was offered by one tamaiti who planned on keeping Kā Puananī a secret: *‘I don’t talk to my friends about it (Kā Puananī) because if I tell them how cool it is, they will want to go, but they can’t because they’re not Māori!’* (5). This tamaiti thought that his/her friends at mainstream school would want to come, but they can’t because they are not Māori. Having a high level of te reo Māori fluency is the criteria for Kā Puananī, not ethnicity. The views of these tamariki are interesting, because one group of tamariki

wants to have more people and the other tamariki wants to keep Kā Puananī a best secret.

Whanaungatanga plays an essential role in the aim of connecting together te reo Māori speakers. The building of a caring whānau-like environment is the optimal ingredient in any learning environment (Bishop and Berryman, 2006). This view was reinforced by one whānau who added that that Kā Puananī offered a '*sense of belonging as mainstream just doesn't have whānau (f)*'. But for minority indigenous cultures, it may be the special ingredient, the 'glue' that supports inter-dependence and the drive towards a 'collective vision'. The idea of coming together and sharing experiences was shared by another whānau who added: '*we see each other outside of kura, the parents know the other parents, the parents all know the tamariki, it is a Matua (and) Whaea situation*' (e).

This reinforces that the whānau and tamariki of Kā Puananī know each other outside of the programme and that they already have an established level of kinship. The views of this whānau are similar to Lo Bianco's view (2000), where he claims that such bonds are more than just parents of children who go to school together. Lo Bianco (2000) states that for some parents: "*...ethnic school is an extension of the family where they can find models of good behavior and experience mutual respect and love. The teachers are often called 'Uncle' and 'Auntie'*" (2000:25).

As previously discussed, whānau did use the extension of the whānau model to express the deeper relationships between the tamariki and the kaiako. The 'extension of family' would also support King's (2001) views of the kohanga movement, which provide an environment where traditional whānau values are renewed and strong kinships ties are maintained (Hinton and Hale, 2001). Although McCarty (2008) suggested that Māori-medium education provides opportunities for such interconnected groups to increase their own proficiency and add to the creation of a new social climate, this was not the case for the Kā Puananī rōpū. For many of the whānau, the strong kinship ties were already there prior to Kā Puananī, with tamariki being able to meet up again with friends on the other side of town and whānau able to meet

more regularly with other whānau who are also committed to raising their tamariki in te reo Māori. Whānau also reported a strengthening of traditional whānau values and kinship ties.

Two whānau expressed the process of learning and sharing te reo Māori as a 'journey', both personal and alongside their tamariki. One whānau talked about the activities that the tamariki enjoyed such as the *'fantastic opportunity to learn, on the reo journey, tamariki like the activities, physical education and art' (a)*. Another whānau shared their perspective that their tamariki had been given the opportunities to engage with te reo Māori and now it was the parents' turn: *'Hopefully they (the tamariki) use it and I now need to take myself on my own journey' (f)*. Such comments indicate that for this whānau, the journey to date has been about supporting their tamariki to be immersed in te reo Māori, and now it was their time to do the same.

The concept of 'whakawhanaungatanga' was also a common theme. Whakawhanaungatanga has been described as the art of establishing connections between friends and whānau or the activity of building or growing whanaungatanga or kin relations (Bishop & Berryman, 2006). For example, one whānau identified that Kā Puananī offered a much wider circle of friends and community for their tamaiti to be a part of:

'At mainstream she has one friend but at Kā Puananī she thinks all of them as friends, it's a joy to go...she loves coming, loves the kaiako and Kā Puananī tamariki, we are also friends with the Kā Puananī community, its about whakawhanaungatanga' (e).

There could be several reasons for the Kā Puananī environment being more suited to the needs of this tamaiti. As previously discussed, the whānau based setting, can offer a deeper sense of cultural and emotional security. Another reason could also be that the tamaiti already had whānau friends there from the Māori community. Or it could be because the programme gathers together participants based on a commitment to te reo Māori and tikanga Māori, and 'being Māori'. All of the above reasons represent a learner's desire to 'belong' or 'connect' with their peers, kaiako, and schooling philosophies. An attachment to such cultural practices and native speaking

teachers are invoked in indigenous language programmes through the indigenous context and identity of kaiako, parents and other cultural experts, which the students' can see a connection to and with (Lo Bianco, 2000).

'Whakawhanaungatanga' plays an integral role in growing and expanding the numbers of te reo Māori speaking communities. The idea of growing a community of te reo speakers was also a key theme for two tamariki. When asked what would make Kā Puananī better, they said '*more people*' (8 & 9). These tamariki had expectations that they '*experience speaking Māori at school*', and when asked what this would look like, they added that we would see '*a group of children that speak Māori and everyday their level of Māori goes up*' (8 & 9). These tamariki have a clear expectation of the rationale and goals of Kā Puananī and what they expect from the programme. The process of building and growing a group of te reo Māori speaking tamariki, may represent more than 'whakawhanaungatanga', more than getting to know each other. The Kā Puananī whānau have mobilised as one rōpū, based on shared aspirations, understandings, dreams and experiences.

Such comments may reflect that these tamariki are knowledgeable and experienced about the concept of 'growing' a community of tamariki who are te reo Māori speakers. The whānau of the above tamariki, shared that they were also part of another research project called 'He Mokopiki'. The tamariki were asked if Kā Puananī was '*working*' and they both said '*No, It's not working!*' (8 & 9). When the researcher inquired: '*why wasn't it working?*' the tamariki stated '*because the kids still speak English!*' (8 & 9). At this stage Kā Puananī had only been operating for a few days, and these answers suggest that the tamariki had taken on an adult perspective of the programme and that they expect their peers to be as committed to '*kōrero Māori anake*'.

Although the perspective of the two above tamariki may appear to reflect a 'grand adult vision', their whānau commented that these tamariki are (politically) aware and interested in such issues, which are just a natural part of their 'dinner table conversations'. Such mature responses provided by these tamariki, does reflect that they have access to such ideas through their whānau participation in te reo revitalization (Bishop & Berryman, 2006). This

whānau are fully cognizant that if te reo Māori is going to survive as an indigenous language, then there is a need to build a community of te reo Māori speakers, adults and tamariki. The congruent views of building friends that speak Māori are reflected below: *'We have reo in our home but that's te reo between the parent and child, not language amongst children themselves. It builds a group of friends that they can speak Māori with'* (i).

Whānau (i) highlights the importance and critical awareness of growing te reo Māori so that it is a daily communicative language, used widely within the community, versus being just a language within the home between whānau and tamariki. If te reo is going to be kept alive and used as a meaningful daily language, then their tamariki have to have a group of friends that they can speak Māori with. Similarly whānau (g), also wanting their tamariki to use te reo as a language of communication between their friends by: *'growing a community of te reo speakers, little pockets of tamariki, good to join up and use speaking te reo in a whole range of context'* (g). This whānau member was able to identify the need and desire to grow the tamariki te reo Māori speaking community, so that te reo Māori is used as a living, useful and meaningfully language in different context and domains. One whānau had a clear vision of what the programme offered their tamaiti and their whānau, and was able to refer to one of the goals of Kā Puananī: *'a place where other tamariki who could interact in te reo, one of the purposes was to create a community of te reo speakers'* (b).

For several of the whānau, the level of 'whakawhanaungatanga' had grown beyond the walls of the Kā Puananī classroom and led some whānau to be more involved with the local Māori community. Such environments grow social and self-identity and emphasis one's attachment to their tribal ancestry (Penetito, 2010). One whānau talked about their growing involvement:

'Kōhanga, Kura Kaupapa, mainstream (and now Kā Puananī), we are growing his involvement of Te Ao Māori, on Tuesdays we go to mau rākau together, and for holidays we participated in the tamariki programme at

Puketeraki mārae. We are growing our participation in the Māori community and his sense of being part of it' (f).

Several other Kā Puananī whānau have also committed to further learning so that they can extend their te reo to support their tamariki and build their own te reo skills. One of the whānau that withdrew their rangatahi because they felt they needed to undertake more learning of te reo Māori as a whānau, has enrolled in the Te Ara Reo course at Te Wānanga o Aotearoa. One of these parents from this whānau is also putting these skills in to practice as a bilingual teacher the new bilingual unit of one of the Kā Puananī contributing schools. Two further whānau from Kā Puananī have also enrolled in Te Ara Reo at Te Wānanga o Aotearoa and they are also hoping to enroll at Kura Reo, in iwi immersion week. The two latter whānau have also started mau rākau and they both spend time as volunteers to support not only the Kā Puananī programme, but also to support and strengthen their own te reo Māori skills.

One whānau added that being part of Kā Puananī helped her to improve her te reo Māori skills by being immersed within the language, where her listening and reading skills are reinforced. The commitment that whānau have made to increasing their te reo Māori reflects their passion and involvement to the Kā Puananī programme. The feedback from whānau that they need to up-skill themselves so that they can support and reinforce the te reo levels at home, shows how vital it is to have a whānau component or te reo pathway for whānau. This can be done by either volunteering within the immersion class as several whānau did, reinforcing the classroom learning within the home or via adult night classes. If whānau are unable or unwilling to reinforce the language at home, then this is reflected in the students' skill levels in the target language (Hinton and Hale, 2001).

The above examples of whānau actively seeking and participating within the te reo Māori speaking community, supports recent findings that whānau have previously been exposed to te reo Māori, but their skills to 'kōrero Māori' are dependent on being immersed within a supportive te reo Māori community, potentially resulting in a much larger cohort of te reo Māori

speakers (Te Puni Kokiri, 2008). These findings uncovered that there is a large pool of such potential speakers who have the comprehension skills but these are passive skills, and need to be ignited so that there is a sustainable regenerative model for te reo Māori (Te Puni Kokiri, 2008). Although it is difficult to prove that there has been a resurgence of interest in learning te reo by being a whānau of a tamariki in Kā Puananī, the responses from the whānau do suggest that they are committed to extending their own levels of fluency of the te reo Māori.

One of the broader aims of Kā Puananī o te Reo (as expressed at the initial whānau hui and minuted), was to ‘create a community of younger generation of te reo speakers who would then in turn become the next generation of te reo Māori speakers’. The younger generation of te reo Māori speakers are attending Kā Puananī, so therefore by simply attending the programme, the creation of the younger te reo speaking community has been achieved. This aim is supported by Cantoni (2007) who claims that the creation of a new community is critical as: “*creating community is the hardest part of stabilizing a language*” (Cantoni, 2007:80).

Another whānau shared that at a recent tangi their rangatahi identified several Kā Puananī tamariki and that they were happy to go off and play together. The mother of the rangatahi pointed out that s/he had the choice of playing with several peers of the same age, but actively chose to spend time with the younger Kā Puananī tamariki. One whānau shared at the end of the year whānau hui, that ‘whanaungatanga’ had been realized when ‘*Māori speaking kids want to play with each other*’ (i). (It was not elaborated as to whether or not the tamariki were speaking te reo Māori as they played together, but it was evident to these two whānau that the relationship between Kā Puananī students was strong.

For one whānau, the desire to build relationships over time remained a key connection for them over the year. ‘*It’s whakawhanaungatanga, connections over this time, the things that we desire out of the programme hasn’t gone away*’ (a). From the classroom and community observations that the researcher has undertaken, as well as attending regular whānau hui, Kā

Puananī tamariki and whānau, do use te reo Māori as a language of communication, both inside and outside of the classroom. The researcher has heard using te reo naturally within three different settings; the playground, swimming pool, and at mārae, including the encouragement of their younger siblings to “*kōrero Māori*”, which reflects a living language, when tamariki choose to play (and role model to siblings) using te reo Māori (Fishman, 1994; cited Cantoni, 2007).

Critics may say that the concept of ‘whakawhanaungatanga’ existed between these whānau before Kā Puananī was formed, and that being part of this programme simply strengthened the bonds that were already there. Kā Puananī shares a similar bonding pattern in relation to the socialization of other families that belong to ethnic schools (Lo Bianco, 2000). The desire to be with others on the same ‘kaupapa’ or ‘wave length’ can also lead to the creation of a ‘new space’ where new friendships, experiences and ideologies can be nurtured (Hornberger 2005 and 2008; McCarty, 2008; Tangaere 2006). For this reason, whānau may also be drawn to being part of the programme, especially if they are seeking not only linguistic but also cultural acquisition and support for their tamariki and whānau.

The concluding section to the theme of whanaungatanga, is the link that whānau identified with Kura Kaupapa Māori ki Ōtepoti, the relationship between the Kura Kaupapa and the Kā Puananī programme, and the aim of growing reo Māori speaking community. The underlying commonality between Kā Puananī programme, Te Kōhanga Reo and Kura Kaupapa Māori, is the commitment to immerse tamariki within a te reo Māori environment and the expectation that their whānau will also provide a te reo Māori speaking environment (Hornberger 2008; May and Hill, 2005; Tangaere, 2006). Such programmes are an alternative to ‘mainstream’ education, and could therefore be viewed as being separatist or even elitist for tamariki and whānau who have already been fortunate to have already gained access to a te reo Māori world. Or is it simply the case of investing resources and models of education, which is whānau led, kaupapa Māori driven, and supports whānau to use te reo Māori as the language of communication within their home?

Such expectation of te reo being used daily within the home, relies on te reo Māori skills already acquired by whānau within the home, on-going commitment, and for whānau to upskill their te reo skills if required. A majority of Kā Puananī whānau are also second language learners, they reported that it was sometimes a challenge for them to maintain and reinforce a te reo Māori environment within the home and the community, so that the tamariki can experience te reo Māori in a real life context (Hinton and Hale, 2001). This raises the challenging issue of how whānau who are second language learners themselves, can be expected to support, maintain and reinforce a level of te reo Māori 'excellence'. Is it about sowing the seeds for later generations to reap, knowing that as a parent you played a part in the process of regenerating te reo?

Six out of the 11 Kā Puananī whānau shared that they had already been engaged in a Māori medium education setting; either attending Te Kōhanga Reo or Kura Kaupapa Māori. Several whānau expressed that prior to Kā Puananī, they had experienced and missed some aspects of what such a Māori medium immersion environment offers their whānau and tamariki. One whānau reflected: *'my child has spent two years in mainstream and they are losing their reo, it has changed a lot of things for them'* (d). This whānau subsequently shared that their tamariki now felt 'whakamā' about things Māori since being in a mainstream school. They also shared that they had since lost a lot of their te reo and now their tamariki are shy of being involved in things Taha Māori (on their Māori side). This has implications for the tamariki of Kā Puananī, in that it is important to understand the effect that changing between Māori and English immersion environment can be detrimental to the cultural identity of tamariki and rangatahi.

The experience of this rangatahi and whānau is not isolated and it has been reported by King 2001; that Māori students feel insecure about 'being Māori', when transitioning from Māori medium to a mainstream environment, because mainstream classrooms do not validate the experience these tamariki and rangatahi bring with them (cited Hinton and Hale, 2001). From personal experience in talking with tamariki and rangatahi who have made this transition, they say that once they switch to a mainstream environment

they don't want to stand out as different and therefore they do everything that they can to blend in with everyone else. Unfortunately this often means assimilating in with everyone else and rejecting anything Māori such as Kapa Haka, te reo Māori or even choosing not to identify as Māori anymore.

Out of the 11 whānau participating in the programme, three had previously been part of the local Kura Kaupapa. Previously some whānau had been involved in Māori medium education, and may have been cautious about getting involved in a new immersion initiative. One whānau expressed this when they: *'sat back to see who was going to be involved because we wanted to make sure that it was going to work'* (f). The "perceived" recent instability of the Kura Kaupapa was an issue for another two whānau in choosing not to send their tamariki there. One whānau said:

"We were unsure of the future of Kura, we thought what's happening for rest of Dunedin, and had discussion with our whānau, what could we do? (h). A similar view was held by another whānau; 'as a whānau we are hungry to grow the reo, but weren't happy with options, we didn't want Kura Kaupapa because it's been unstable, and the local school is a good choice of school, but no te reo' (a).

These responses show two things. One, that whānau are cautious about being part of Kura Kaupapa because of 'perceived' instability, and secondly, that this whānau were looking for other options. Another whānau had chosen Kā Puananī because they didn't see Kura Kaupapa or mainstream schools fitting 'exactly' what they were wanting:

'Our older child, his experience was that he didn't go to kohanga reo but he went to Kura until he went to mainstream at Year 8. He's now 7th form and his vocabulary hasn't grown since the third form. So his experience, it motivated us to be more on to it' (f).

In 2006 the national statistics showed that 17 percent of Māori tamariki have been enrolled in some form of Māori medium education, either Te Kōhanga Reo, Primary immersion schools, bilingual units, Kura Kaupapa Māori and Whare Kura (May, et al., 2006). In 2011 the number of tamariki enrolled in Level 1 – 4 Māori medium education is 26,994 tamariki (Education

counts website, June, 2012). In many ways, Kā Puananī o te Reo programme fits as an enrichment programme, building on the te reo Māori skills that the tamariki have already accumulated, either from home or within Māori medium education.

Whānau may have seen Kā Pūanani as an interim option, whilst waiting to see if a new Principal will bring increased stability to the Kura Kaupapa. Two whānau made specific mention to developing and nurturing the links between Kā Puananī and Kura Kaupapa: with one whānau adding:

'There is still room to improve – widen the girth, whakawhanaungatanga, access to information, connection with Kura Kaupapa, it's a small collective and we need to keep it open, its good to see Kā Puananī of value to ex Kura Kaupapa kids in to mainstream' (a).

This whānau identified the opportunity to experience whakawhanaungatanga between the Kura Kaupapa, Kā Puananī and mainstream schools. Another whānau made a similar link by adding: *'(he)...likes going to the Kura, the connections with Kura Kaupapa (g).* Kā Puananī and Kura Kaupapa shared celebrations together such as Matariki, the Otago Māori and Pacific Cultural Festival and pōwhiri. This not only offered a wider pool of te reo speaking tamariki, but also bridged the two programmes and brought schools together, providing a wider experience of being in other Māori medium programmes.

The sharing of experiences, resources and people who have te reo Māori skills has been discussed by Tangaere (2006). She claims that when Māori language communities come together and provide spaces for whānau to connect with other whānau, it is often because they are on the same 'kaupapa', such as connecting with other te reo Māori speaking tamariki. The development of relationship links between Māori immersion programmes and Kura Kaupapa Māori o Ōtepoti has been replicated throughout Aotearoa, where Kura Kaupapa is identified as the next step for their tamariki, and an essential part of developing a community of speakers, as identified by the whānau of Te Kōhanga Reo (Tangaere, 2006).

Several Kā Puananī whānau also reported that they are now looking at wider opportunities to access te reo Māori. Three whānau were actively exploring Māori medium education options for their tamariki. One whānau were considering sending their younger tamariki to Kura Kaupapa Māori ki Ōtepoti once they turned five years of age and the possibility of sending their older tamariki (who also attend Kā Puananī) to an all boys / girls Māori boarding school. This whānau was also considering how they are able to operate more as a collective of Māori parents to support schools.

Although it is difficult to say that such outreach to their te reo Māori community by tamariki and whānau is because of Kā Puananī, the whānau have provided feedback that there has been an increase in the uptake of te reo, as well as wider exploration and consideration of te reo Māori immersion options. The fact that over half of the whānau attending Kā Puananī had been involved in Māori medium education, but were no longer attending these te reo immersion options, may be an issue of concern for Māori medium education in Dunedin, and local te reo Māori language planners and strategists given that international research shows that total immersion produces better academic achievement because of the intensive usage of and exposure to the target language (Aguilera & LeCompte 2007). For whānau seeking Māori-medium education options, it is important that the choices they make are long term and sustainable, so that the tamariki are provided with the best education opportunities.

In summary, the theme of whanaungatanga', the desire to come together to support each other and to grow te reo, as reported by whānau, as it is an integral ingredient in keeping people connected. It was an important concept to almost half of the tamariki and to all of the whānau. Both whānau and tamariki had a vision of uniting te reo Māori tamariki speakers from across the city and having the opportunity to speak Māori at school. Whānau also described the process of 'whakawhanaungatanga' and growing 'little pockets of tamariki speaking te reo' as one step towards expanding a community of te reo Māori speakers. Many whānau have expanded their involvement within te reo Māori speaking community, and are now considering enrolling their tamariki into Kura Kaupapa. Several whānau reflected on their prior

experience within Māori medium education previously, and identified a natural link to Kura Kaupapa, spending time together and sharing celebrations. Since being involved with Kā Puananī programme, several whānau have chosen to further explore other te reo learning opportunities and to be increasingly immersed within te reo Māori speaking environments.

6.4 Cultural Identity: sense of belonging

The third theme that emerged from the data is the concept of 'cultural identity'. As outlined in the preceding literature review, culture encompasses the language, customs, values and spiritual practices of a group of people and is the lifeblood of one's culture (Fillerup, 2008, cited Reynher and Lockard, 2009). Cultural identity is how people view themselves, compare them-selves, and relate to others. For several indigenous programmes, the notion of cultural identity and appreciation comes through more strongly than academic considerations (Lo Bianco, 2000). This section will firstly explore the role of mother tongue, the natural process of intergenerational transmission within the home and language as a taonga for wider cultural survival of te reo Māori. The holistic approaches of Kā Puananī for whānau and tamariki wellbeing and cultural security will be discussed. The concluding theme is the consideration of how Kā Puananī acts as a driver for cultural connectedness of whānau and wider cultural affiliation with other whānau, hapū and iwi.

Indigenous languages are inseparable from cultural identity (Cantoni, 2007), and this message is also consistent within Māori-medium education in Aotearoa (Ministry of Education, 2008). This is because language carries within it the unspoken cultural values, which are first experienced and taught within the home. The home holds the fundamental role in keeping language and culture alive (Cantoni, 2007). Therefore the home is the central source to language and cultural revitalization (Fishman, 1994, cited Cantoni, 2007).

Kā Puananī whānau are committed to raising their tamariki in a te reo Māori speaking environment and have varying levels of fluency. Although the majority of whānau are second language learners, most whānau are bilingual

to some degree, with some whānau being multi-lingual. These whānau may have taken their 'rightful position as first teachers of the (indigenous) language within their homes' (Cantoni, 2007:xii). One such whānau identified that they wanted their tamaiti involved with the programme to support the language within their home:

'(to) strengthen the reo, normalize it, to grow in confidence and competence, we wanted him to have several languages, Tongan, Māori and English, the kura (Kā Puananī) will support the home language (Māori), the (mainstream) school is not strong enough (g)'.

For this whānau, they identify te reo Māori as the language of the home, or what Fishman (1968) would describe as the 'mother tongue', the first language acquired (cited Cantoni, 2007). This whānau also use the indigenous language of the Father, who is of Tongan descent, as well as the English language within their home. The tamaiti of this whānau, when asked questions during the interview in English, answered in te reo Māori only. This shows that at an early age, it was no problem for this tamaiti to switch back and forward between two languages and perhaps between and within multiple cultural identities. The aspirations of this whānau were that Kā Puananī is able to normalize te reo, (so that their tamariki sees and hears te reo Māori being used as a language of communication outside of their home), and also to support the confidence and competence of their tamaiti in te reo Māori.

This whānau is committed to nurturing not one, but two mother tongues within their home and they have a strong sense of responsibility. They added: *'the reo is our responsibility as whānau, we can't expect others to do it for him, but we expect him to use the skills he has'* (g). This whānau had a clear understanding of the responsibility to use the language, at an individual and whānau level. Another whānau also talked about the responsibility for providing te reo within the home: *'we are responsible for the Māori language at home, (to give the language) more mana and value at schools other than one hour per week, (there's) not enough, not enough gains'* (b). As well as accepting responsibility for growing the reo within their home, this whānau wanted the status of te reo Māori, to be a valued language at school. This

whānau identified that one hour per week is not enough exposure for their tamariki to make any gains in te reo Māori at school.

Both of these whānau identified that the current te reo Māori language provision in their mainstream schools was not strong enough to meet and/or support their needs. The difficulty of teaching separate second languages within mainstream schools, (where the language is not integrated and threaded throughout the day), is that the limited time does not provide enough exposure time to bring students' to a high level of fluency, nor does it create a real life context in which to use it (Hinton and Hale, 2001). The challenge of having an indigenous language as 'added-on', as identified by these whānau, means that te reo Māori is less observable or less 'normalised'. Culture can be observed through identifiable aspects such as arts, crafts, dances and dress. What is more challenging is the non-observable culture such as perceptions, beliefs, values, norms, roles and learning styles. When whānau describe their desire to 'normalise te reo Māori', this can also be described as 'naturalising' (Lo Bianco, 2000). "Naturalising culture means that we consider cultural behaviour to be "just life", or the 'normal thing' or the 'natural way that things are" (Lo Bianco, 2000:192).

The natural process of intergenerational transmission within the home was identified by several whānau. One whānau identified a benefit within their home would be to *'to sit around the tea table and converse in te reo would be ideal, for him/her to recognize and value the reo as a taonga, to be passed down and we were part of that growth' (f)*. This whānau identify that the process of learning and passing on the language is not just an individual one, but also a treasure to be handed down to future generations. This whānau provide strong encouragement and support for their rangatahi to engage with te reo Māori, and they are able to articulate the individual and whānau benefits of being able to converse as a whānau in te reo Māori:

(It's) 'intergenerational transmission', doing it for us, but also the bigger picture for future generations. The journey is worthwhile and successful. When I hear our kids speak to their kids in te reo and our mokopuna speak te reo (g)'.

The above two whānau were able to identify and describe the process of 'intergenerational transmission', reflecting that whānau are aware and knowledgeable about the way language is used and transmitted, not only within their own immediate whānau but also for future generations. These comments reflect how important it is to this whānau, that their mokopuna is raised in a te reo Māori speaking home. They also identify their role in creating a supportive te reo Māori speaking environment and opportunities for their rangatahi to learn te reo now, for the future benefit of their mokopuna to come. The fact that whānau identified that they are responsible for passing te reo on to their tamariki, is a strong sign that whānau are indeed taking on responsibility for inter-generational transmission within their own home (Cantoni, 2007; Fishman, 1994; Hinton and Hale, 2001).

The second point within the theme of cultural identity is the holistic approach that Kā Puananī whānau hold towards the wellbeing and security of whānau and tamariki. As whānau described above, raising tamariki within a te reo speaking home is a sustainable model for intergenerational transmission. For one whānau, their focus was not only for their own whānau, but also the health and status of te reo Māori in general. They emphasized the responsibility and urgency of maintaining te reo Māori:

'We are in a crisis situation with language revitalisation, with the level of excellence and fluency of our native speakers (diminishing), its up to our generation to do something and for the next generation to carry it through' (b).

This whānau realises that the loss of te reo will continue unless whānau teach their tamariki how to speak te reo within the home, so that the next generation will pass it on. They also point out that there is a quality issue for te reo Māori, with the potential loss of knowledge through the attrition of native speakers (Cantoni, 2007). The urgency and crisis for this generation to make a difference is also raised by Littlebear 2007; who states that the *'responsibility for saving our language is ours and ours alone; we are the pivotal generation'* (Cantoni, 2007, xiii).

As previously indicated, Kā Puananī whānau are well educated and many are experienced educationalists. For some whānau, the mother tongue within

their home with their first tamariki was English, shifting increasingly towards a te reo Māori speaking home as the whānau became more proficient in developing their te reo Māori skills. This can raise challenges for tamariki who may not share the same level of motivation as their whānau to “Kōrero Māori”. For example, (it’s) ...*‘not easy around motivation, they (the tamariki) are hesitant the night before, and they moan all the way there, is it my needs over their needs, is it cruel, should I push or not?’* (a). This comment raises a poignant issue: the motivation behind second language learners. King (2009) has identified that for some whānau, they feel driven to be part of the ‘kaupapa’ (cited Reyhner and Lockard, 2009).

For some whānau, being part of the ‘kaupapa’ or a ‘movement’ can be the primary driver behind peoples’ choices to learn te reo Māori, almost like a religious movement. Or it could be a feature of life in Te Waipounamu, where the Māori community can be isolated and dispersed widely, and by being involved within the te reo Māori community offers an opportunity to be with other like-minded people.

King (2009) would suggest that when whānau, (such as the two previous examples), hold such strong worldviews and sense of responsibility towards saving the language, they could be classified as ‘language fanatics’. But without such dedicated whānau, who act as language advocates within our community, the future of te reo Māori would be diminished to say the least (cited Reyhner and Lockard, 2009). Fishman (1994) would also add that the sense of responsibility to save one’s language also stems from a moral commitment and imperative, because it is kinship related, and the loss of a language equates to loss of how your family lived (cited Cantoni, 2007).

The last concept within the cultural identity theme is how Kā Puananī became a driver for cultural connectedness of whānau and tamariki. One whānau thought that the programme would be effective if their tamariki: *‘loved the reo, they see it as a positive tāonga, that they are proud to be Māori’* (a). This whānau further identified that they would know the programme was working when they *‘hear them speak without prompts to their siblings, they ask me questions in Māori and are wanting to read in Māori’* (a). This whānau

wanted te reo Māori to be not only the language within the home and the communication between siblings, but also the language of literacy (Fishman, 1994). They expanded on why they were proud of Kā Puananī:

'Our wellbeing is met because they are learning te reo, we feel proud of Kā Puananī, as a pilot is has proved all it wanted to be and more, there is still room to improve, widening the girth, whanaungatanga, there has been increased comprehension' (a).

This whānau added that their tamariki are achieving success by reading and writing more in te reo Māori. For this whānau, the success experienced within the home is the measurement of increased comprehension, versus any formal testing undertaken at Kā Puananī.

Several whānau shared similar comments around *'being proud'*. One whānau wanted their rangatahi: *'to have the reo, to be exposed to the reo so she knows who he is and is proud of that (c)*. It was important for this whānau that their rangatahi knew who he was and was proud of his cultural background. Another whānau added that Kā Puananī gave the: *'desire and purpose to learn and use te reo, to increase her self confidence and emotional well being, to look at what makes up a whole child that's what is important to me' (e)*. This whānau took an holistic overview of how Kā Puananī meets the cognitive, emotional, cultural (and possibly spiritually) needs of their tamaiti. When people feel proud of their indigenous language, and have a positive attitude towards language revitalization, then they will have a solid foundation to be the future leaders of tomorrow (Hinton and Hale, 2001).

Several whānau identified that knowing te reo Māori strengthens the pride, cultural identity and emotional wellbeing of their tamariki and whānau. Whānau talked about wanting their tamariki;

"To feel confident and competent to go on to a marae and do a mihi, to be comfortable as a Māori, to help him/her to be strong, to know who he is' (g) or another point of view 'to be part of a unique rōpū, to have pride with te reo and pride in themselves, to be self confident and for their emotional wellbeing' (e).

These whānau were able to identify that their tamariki feel confident to participate proudly within their culture and te reo, which subsequently contributes to their pride, cultural identity and wellbeing. Language is a major indicator of cultural identity and critical to confirmation of one's self-identity (Penetito, 2010; Reyhner and Lockard, 2007). By being in an environment which supports the te reo Māori, the whānau have identified that not only does such an environment support the growth of te reo, but also cultural awareness of 'being Māori' and the ability to identify 'as Māori'. Such culturally sensitive and safe environment promotes student self confidence and self esteem and their culturally identity (May and Hill, 2005).

Several whānau expected that a holistic Māori world-view approach would be reflected in Kā Puananī programme. One whānau identified a list of cultural expectations: '*an extension of te reo, whakawhanaungatanga, tautoko the language, āhuatanga Māori, access to a Māori environment*' (e). The value and status of te reo Māori is a commonly shared component, along with access to a Māori setting where kinship is fostered. Another whānau added a spiritual component such as: '*...karakia, manāki, āhuatanga Māori, tuakana / teina, and whakawhanaungatanga, he raved about how good it was*' (c). This whānau also wanted a caring cultural environment, and they value prayer and collective responsibility.

These identified values are both cultural and spiritual in essence (McNatty, 2001), and without the language, these practices could not take place or exist (Hinton and Hale, 2001). These cultural concepts are not unique to Kā Puananī, as they also underpin the collective unity and support the success of Māori immersion programmes such as Te Kōhanga Reo and Kura Kaupapa (Tangaere, 2006). These cultural strengths such as the promotion of students' self esteem, self-confidence and cultural identity, culturally sensitive and safe environments were also identified as effective components in six South Island bilingual classroom programmes (Jaques, 1991; May and Hill, 2005).

One whānau identified that they wanted te reo Māori to be the language of choice, in which to think and scaffold ideas in Māori. This whānau didn't want

their tamaiti to 'simply translate', they wanted the tamaiti to be an independent learners and thinker from a Māori world view:

'Māori pedagogies, te reo Māori, confidence in speaking the language, using te reo outside of this environment, that te reo is a language of choice, that they come up to you and speak in te reo with, not simply translating English' (e).

For this whānau, te reo Māori therefore not only symbolises the ability to speak te reo for this whānau, but to also think, act and 'be Māori'. As shown, Kā Puananī whānau hold very high expectations of the programme. Research shows that it takes between six and seven years to master the complexity of a language, and Kā Puananī only operates for around 40 days a year (Cantoni, 2007, Hornberger, 2008; May and Hill, 2005). Whilst it is possible for Kā Puananī tamariki to have Māori perspectives or Māori world-views, the reality is that the students are only in this enrichment programme for a little more than one month per year. This raises the question of whether such expectations are aspirations, possibly even moemoeā (dream), that whānau hold for their tamariki throughout their educational experience, rather than expecting Kā Puananī to meet these expectations.

The experience of Kā Puananī opened the door for several whānau to wider cultural affiliations with other whānau, hapū and iwi. Whānau highlighted the links between language, culture and identity, and how this supports a sense of self-identity. One whānau said that the programme had been good for their rangatahi: *'it's good for his identity, continuation and level of reo and being more aware of being Māori'* (d). This whānau identified that te reo supported the cultural identification and affiliation of *'being Māori'*. This whānau identified that being part of the programme offered the opportunity of cultural affiliation and personal identity (Duff and Duanduan, 2009). Another whānau had a similar view about identity and belonging: *'it provides foundations for deeper understanding on what it's about, identity and belonging'* (g). King (2009) claims that cultural identity is an important motivating factor, linked with intrinsic motivation around identity, ancestors and/or a spiritual aspect (cited Reyhner and Lockard, 2009).

Another whānau affirmed that Māori cultural practices undertaken and taught within Kā Puananī programme, has helped build a sense of belonging, pride and cultural affiliation for their tamaiti:

'Kā Puananī is centred on Māori themes - specifically about meeting the needs of Māori. She now has peers that she knows as a community. She loves being Māori, and has a sense of pride. She is able to verbalise this more this year. At the Manu Kōrero poroporoaki, when the waiata started she jumped up and said "he mohio au" and ran off and joined them on stage (e)'.

The above kōrero is an example of te reo Māori and Māori tikanga being used in an authentic context, because it is part of Māori tikanga that a waiata is sung to finish or close off a certain event or passage of time. Kā Puananī provided the opportunity for this tamaiti to participate on his/her own terms. Because the tamaiti felt confident in the skills and experience of being able to participate in such a cultural event, s/he was able exercise agency by choosing to participate and join Kā Puananī rōpū on stage.

For several other whānau, participating in Kā Puananī was an opportunity to connect with other whānau of similar whakapapa, to extend and widen their local tribal links. One tamaiti said that s/he was *'kind of, less whakamā'* and added that learning te reo Māori was beneficial because of: *'the language living on and speaking more Māori... I've learnt more about my iwi and where they've lived (1)*. The opportunity to learn about one's ancestors is an important part of one's whakapapa and cultural identity, because it provides an overview on where the tamariki link in with their whakapapa chain. One whānau also saw the benefit for their rangatahi: *'it reinforced what he already knows, opened up more with his Kāi Tahu side' (d)*, therefore building the knowledge and tribal links for this rangatahi. Another whānau said that Kā Puananī offered: *"a chance to learn about themes not only from te ao Mārama, but a chance to extend their knowledge on Ngāi Tahu, to live it and share it with others' (b)*. The term 'Ngāi Tahu' refers to the cultural norms and history of the local iwi Ngāi Tahu or Kāi Tahu (southern dialect). Both tamariki and whānau appreciated access to learn more about their local tribe, Kāi Tahu. One Kāi Tahu whānau reflected that:

'They (tamariki and rangatahi) receive culture through Kā Puananī, through kapa haka and dance, the process, mihimihi, we took a hikoī in November, we are in regular contact with Huirapa, knowing whānau and there is a sense of belonging, we now have chunks of quality time instead of bits and pieces' (f).

Knowing that you are connected to a community of people who know and care about each other, other hāpu members, enhances a sense of belonging. Kāi Tahu whānau clearly identified Kā Puananī as an added enrichment opportunity to access their local history, stories and relationships. Through being part of Kā Puananī it reinforced their local connections and cultural identity through local hikoī, waiata, māramatanga, journeys (both personal and as a whānau), and by becoming more involved within their local marae. These cultural practices and concepts, can bind a community of people together, people who know each other and how they fit together: Fishman (1994) adds that sociologists term such practices as 'geminshaft' – knowing that 'we belong together' (cited Cantoni, 2007).

In summation of the cultural identity theme, several whānau articulated the responsibility of raising their tamariki within a te reo Māori speaking home, the natural process for transmitting te reo to the next generation and how te reo Māori is a taonga for wider cultural revitalization 'as Māori'. Several whānau further identified that mainstream schools were unable to provide quality te reo and the mechanism to pass on te reo Māori. The second point was the holistic approach towards whānau and tamariki wellbeing and/or cultural security as Māori; a point that was identified by exploring the motivation and commitment demonstrated by several whānau, whilst the thin line between committed and passionate whānau versus 'language fanatics' (King, 2009, cited Reyhner and Lockard, 2009) was debated.

The third cultural benefit as identified by both whānau and tamariki, was that Kā Puananī is a driver towards cultural connectedness. The identified benefits ranged from an increased sense of pride, self-confidence, ones emotional wellbeing of 'being Māori'. Lastly, the experience of wider cultural affiliation with other whānau, hapū and iwi was discussed, with both whānau and tamariki showing appreciation for the opportunity to learn more about the local history and knowledge of Kāi Tahu, the local iwi. This has resulted in strengthening the links of two Kāi Tahu whānau with their local hapū, marae

and whēnua. Kā Puananī o te reo has therefore provided a portal for tamariki, rangatahi and whānau to access and enrich their cultural and historical knowledge of their environment and become more involved within the local iwi and Māori community.

6.5 **Summary**

This chapter explored the three major themes emerging from the interviews with whānau and tamariki: engagement, whanaungatanga, and cultural identity. In regards to the theme of engagement, this chapter outlined the advantages and challenges of engaging with the programme, how the level of te reo Māori impacts on the programme and the role of kaiako. It secondly discussed the concept of ‘whanaungatanga’; a sense of belonging and the process of growing the connections between te reo Māori speaking community, including links to Kura Kaupapa. And lastly, this chapter explored cultural identity, the role of and motivation within the home, the cultural benefits and wider cultural affiliations gained by participants.

Kia mau koe ki ngā kupu o ou tīpuna (Hold fast to the words of your ancestors).

7. *Poroporoakī (Ritual of Farewell)*

7.1 *Introduction*

This final discussion chapter will synthesize the three major themes threaded throughout the previous chapter: engagement, whanaungatanga and cultural identity, and conclude with some questions arising from the data for future consideration. The summation of the theme of engagement, the advantages and challenges of engaging with the programme, how the level of te reo Māori impacts on the programme and the role of kaiako will be discussed in the first section. The concept of 'whanaungatanga'; the inter-relationships and the process of growing the connections between the te reo Māori speaking community, including links to Kura Kaupapa as the second theme. The theme of cultural identity is the last theme that will be summarised, the role of and motivation within the home, the cultural benefits and wider cultural affiliations gained by participants'. The final section will bring together all of the above three threads, raise questions about the present status of the programme and possible future considerations.

7.2 *Engagement*

Firstly, the theme of engagement, the advantages and challenges of engaging with the programme, how the level of te reo Māori impacts on the programme and the role of kaiako. All of the tamariki said that they enrolled Kā Puananī o te Reo Programme because of their whānau. There were four common responses from whānau as to why they enrolled their tamariki and/or rangatahi in the programme. One of the most common responses was to continue the work to strengthen and support te reo Māori within Dunedin and also because whānau had identified that mainstream schools were unable to meet te reo Māori needs and expectations. The remaining two common responses were around the aspirations of building a community of te reo Māori speakers and the perception held by whānau that the local Kura Kaupapa had recently undergone a period of instability.

The Kā Puananī whānau were committed to quality bilingual education, that is English through their mainstream school and te reo Māori through Kā Puananī, with several whānau reporting robust home-school partnerships in both settings. The overall feedback provided was the time spent within Kā Puananī programme it had been a positive experience for the majority of the tamariki and whānau, with reports to whānau that their tamariki are making good progress within their mainstream school. The kaiako were acknowledged by both the tamariki and whānau for their skills, effort and expertise in engaging the students, whilst one tamariki, whānau and kaiako also acknowledged that the kaiako-student relationship could be a challenge when roles change.

One whānau had initial expectations that they would: *'hear the tamariki speak in te reo Māori, without prompts with their siblings'* (a). At the whānau hui at the end of the year, this whānau said that they loved Kā Puananī and that their tamariki sing waiata Māori to fall asleep. Therefore, the original expectation that this whānau had of hearing their tamariki speaking te reo Māori within their home has met their expectations.

All of the eleven whānau expected, and subsequently reported an increase in the confidence and competence of their tamariki in their use of in te reo. Tamariki identified that they have learnt and using more te reo and that they increased their reading and writing skills in te reo Māori. For example one tamaiti initially stated that a goal would be, (an) *'increase in the amount of kupu'* (5). At the end of the year reported being happy with the programme and that the benefits were being: *'better at kōrero Māori, karakia, better at reading and writing, and learning at kura'* (5). This tamaiti was able to identify several te reo Māori benefits, such as te reo Māori oral skills and a literacy perspective.

Whānau talked about wanting their tamariki to love te reo, seeing it as a treasure, choosing to use te reo to communicate in and speak to their siblings with te reo. Whānau also wanted quality, diverse te reo opportunities, and the opportunity to regain some of the te reo lost since being in mainstream education. Feedback from whānau and tamariki suggest that there are gains

in these areas, with whānau repeating over the year and that these gains sufficient 'evidence' for them to remain committed to the programme. This finding is consistent with research that parents of children who undertake learning their indigenous language in such programmes, believe that their involvement has a positive effect on the participants and they speak proudly of wanting their child to learn the language of their family (Lo Bianco, 2000).

Several whānau reflected that Kā Puananī programme offered te reo Māori within an authentic cultural context (Hinton and Hale, 2001). The central principle of 'He kōrero Māori' is evident by the researcher's observation, with tamariki engaged in a full immersion programme. One rangatahi reported that they are expected to use te reo Māori as the language of communication in the playground. The principle of 'kōrero Māori anake', including at break times, is expected in immersion programmes such as Kura Kaupapa (Hornberger, 2008; May and Hill, 2005; Penetito, 2010). Whānau report that Kā Puananī provided a platform to normalize te reo Māori, increase self esteem and confidence, and lift the status of te reo. These findings support research undertaken by Lo Bianco (2000), who noted that 'naturalising', is part of the movement to 'naturalise' the culture so that we consider and alter cultural behaviour to be the natural way that things are carried out:

'It has advanced their learning and we've had amazing reports back. It has made them leaders in te reo and without Kā Puananī they would have been seen as different and not supported, I could see that they felt like they were being isolated out, they felt different and unusual and wanted to blend in. Since Kā Puananī, te reo is cool, it's a good thing, it's great that they now help out and teach it and are great role models' (a).

Some of Kā Puananī participants identified challenges. A few tamariki found it a challenge being withdrawn one day a week, with one tamaiti experiencing on-going difficulty engaging in the programme. Three rangatahi chose not to participate in the programme past the first term, whilst two rangatahi completed the full year. Half of the tamariki found the level of te reo Māori expected of a programme of excellence a challenge, with one third of the whānau identified the high level of te reo as aspirational, prompting the

continuation for whānau to develop whānau goals to develop the levels of te reo Māori within their homes.

As the year progressed, whānau reported less resistance from the tamariki to coming to the programme: *'it's just part of the normal weekly routine, (the tamariki are) not now kicking up a fuss for the last half of the year'* (a).

7.3 Whanaungatanga

The second most common theme was the concept of 'whanaungatanga'; the inter-relationships, the process of growing the connections between te reo Māori speaking community, including links to Kura Kaupapa. The theme of 'whanaungatanga'; the desire to come together as a rōpū to support each other and to grow te reo, was reported by whānau as an integral ingredient in keeping Kā Puananī whānau connected. All of the whānau and half of the tamariki held a wider view of developing a cross-city community of te reo language speakers. Several whānau and two tamariki had a vision of uniting te reo Māori speakers from across the Dunedin city with the opportunity to speak te reo Māori at school. Whānau described the process of 'whakawhanaungatanga' as 'growing little pockets of tamariki speaking te reo' as one step towards expanding a community of te reo Māori speakers. Whānau reflected that there were several opportunities when Kā Puananī tamariki actively sought out the company of each other.

The majority of Kā Puananī whānau have subsequently expanded their involvement within te reo Māori speaking community, and one whānau is now considering enrolling their tamariki into Kura Kaupapa, thus growing the inter-connections within te reo Māori community. Several whānau reflected on their prior experience within Māori medium education, and identified a natural link to Kura Kaupapa, spending time together and sharing celebrations. Since being involved with Kā Puananī programme, several whānau have chosen to further explore other te reo learning opportunities and to be increasingly immersed within te reo Māori speaking environments.

7.4 Cultural Identity

The third major theme was that of cultural identity. Several of the whānau discussed the responsibility of te reo Māori, their internal motivation and the role of intergenerational language transmission of te reo Māori within their home. Whānau also identified the cultural benefits generated from being part of Kā Puananī and the wider cultural affiliations gained by participants' and other whānau, hapū, and iwi. Several whānau talked about roles, commitment and responsibility of raising tamariki within a te reo speaking home and their desire to access quality te reo education within their local mainstream school. Whānau described the process of intergenerational language transmission as being for the benefit of future generations. One whānau highlighted te reo as being in crisis and the urgency of carrying te reo into the future for the survival of te reo Māori.

As Kā Puananī programme is whānau driven, the motivation behind what makes whānau so committed to te reo Māori and this programme was explored. Several whānau said that they wanted to 'support the kaupapa', with one whānau pondering whose needs were being met, the tamariki or the whānau. Such strong views can be considered alongside King (2009), who posed the question about what motivates language activists (cited Reyhner and Lockard, 2009). The whānau also identified both holistic and cultural benefits such as an increased sense of pride, self-confidence, knowledge of self and emotional wellbeing.

Several whānau listed various cultural benefits which supported and shaped a supportive Māori based environment, including Māori pedagogies and cultural concepts such as āhuatanga Māori, tuākana / tēina and whanaungatanga. Whānau also highlighted the links between culture, language and identity, and how Kā Puananī programme supported the growth and sense of cultural identity and affiliation of 'being Māori'. One tamaiti reported a wider appreciation for how their tīpuna lived and one whānau commented that the programme provided their tamaiti the skills to engage with te ao Māori. Several other whānau acknowledged that their cultural

knowledge and links with local hapū and Kāi Tahu iwi, were subsequently strengthened and extended, with on-going quality relationships formed.

7.5 Summary

Kā Puananī is largely driven by committed whānau who are also community leaders in te reo Māori, sharing a vision of creating a te reo speaking community for their tamariki and for the survival of te reo in Dunedin. As whānau reported, the key whānau leaders of Kā Puananī have the skills, drive, determination, expertise, commitment and experience to make a vision become a reality within a short space of time, and according to the majority of the tamariki and all of the whānau, Kā Puananī has had a successful first year.

This raises the question of where to next? There may be an argument towards maintaining the continuance of Kā Puananī programme, so that a six year education cycle can be accessed to derive maximum benefits for the current students (Lo Bianco, 2000; May and Hill, 2005). Will the programme continue to focus on a few te reo Māori speaking tamariki who already have a high level of te reo competence, or will the programme widen its scope to consider how it can support the tamariki and whānau who are developing their te reo competency skills?

There is also the question of continuous provision through all stages of schooling. Will Kā Puananī remain a programme with a Primary school focus only? And will the programme broaden to deliver quality te reo me ōna tikanga skills to and with Intermediate and Secondary school students? If so, what does the voice of the Intermediate students and their whānau tell us about how the current Kā Puananī programme may need to be adapted for the older students? Peer support and acceptance was one issue for the Intermediate students. Would a programme for older students be more successful if there was a cluster of students from each High School, with intensive support provided for these students', both when they are attending Kā Puananī and within their mainstream High School?

This raises a further question around the support within the home and between Kā Puananī, home and the mainstream school. If the programme is considering accepting more students on to the programme with a wider variety of te reo Māori skills, how will the students' whānau be supported to build and strengthen their te reo skills? Whānau have already identified that they are responsible for the level of te reo Māori used within their homes, and these whānau are well on their journey to taking responsibility for their own learning needs.

Whānau have voiced and shown by enrolling in Kā Puananī, that they trust te reo Māori leaders to provide a quality te reo programme. This is especially pertinent as many of the whānau had already been part of Māori Medium Education and found that it didn't meet their needs. But this trust in faith is also dependent on a handful of people who are fluent in te reo Māori me ōna tikanga and dedicated to support this kaupapa. How sustainable is the programme if one of the two kaiako changed employment, and was no longer available? What provision has been put in place to nurture and grow other te reo Māori speaking kaiako and what support, training, and professional development has been put in place to support the kaiako?

Whilst considering the future of the programme, one must also consider the stakeholders and fundholders. Firstly the schools that have been involved, have provided feedback at whānau hui that they are more than satisfied with how the programme is running and will continue to support Kā Puananī. But this also raises the issue of how new schools and students enter the programme and students and schools who wish to exit the programme. Does there need to be an agreed process or procedure around this? Kā Puananī has offered the participating schools the opportunity to be part of a unique programme to meet te reo Māori needs of their fluent students'. Feedback from the various schools at whānau hui, has been that the programme has been able to run relatively smoothly and with minimal fiscal outlay. Through such goodwill, Kā Puananī programme has been able to run because of the goodwill of the kaiako, whānau and schools.

In regard to the fundholders, as previously outlined, Kā Puananī was funded by way of a collaborative partnership between the Ngāi Tahu iwi and Ministry of Education, and Milestone Reports have been provided to both of these fundholders. A future question may be asked around the level of te reo Māori proficiency on entry and attained on exit and how effective Kā Puananī is as an educational setting on expanding, enhancing and enriching language base (Hinton and Hale, 2001; Hornberger, 2008; May and Hill, 2005). The question of measuring te reo Māori levels has been raised at several whānau hui, with the matter being postponed for further consideration, because whānau were happy with the level of the increased level of te reo which has been informally identified by the kaiako, whānau and tamariki themselves. However, Rau (2003) highlights the lack of measurement of te reo Māori proficiency in Māori-medium education programmes, has been an issue of criticism (cited Hornberger, 2008; May and Hill, 2005). But in order to counter the ‘piece-meal’ bi-yearly funding model, Kā Puananī programme will need to consider the place of formal assessment so that the programme is able to justify further investment.

Despite the issue of formal language measurement and assessment, the majority of tamariki and all of the whānau have identified that for them Kā Puananī is a successful model for te reo me ōna tikanga enrichment. The success of Kā Puananī has carved out a unique space within the te reo Māori landscape in Dunedin. It is an innovative solution for the Dunedin te reo Māori community, which provides an opportunity for tamariki to access quality te reo Māori education, whilst also being able to attend their local mainstream school. The kaiako, whānau and tamariki are clearly committed to the te reo Māori me ōna tikanga enrichment through Kā Puananī programme.

Kā Puananī has achieved the three goals initially set by Kā Puananī; an increase in te reo me ona tikanga skills, to increase greater links between the Dunedin te reo speaking community and lastly to establish and maintain a cohort of te reo speaking tamariki. The tamariki, whānau and kaiako agree that they have heard and seen an increase in te reo me ōna tikanga skills by the tamariki since being enrolled in Kā Puananī o te Reo. There has been greater links between the tamariki and whānau across the city of Dunedin,

resulting in a new community of te reo Māori speakers; Kā Puananī whānau. Relationships with the two other Māori-medium education facilities, the Brockville Bilingual Unit and Kura Kaupapa Māori ki Ōtepoti have been formed and strengthened, with a close collaborative relationship with the latter extending to sharing pōwhiri and special occasions such as Otago Māori and Pacific Festival, Matariki and the National Ngā Manu Kōrero competitions. Kā Puananī programme has achieved the aim of building an emergent cohort of te reo Māori speaking tamariki, who have already demonstrated that they are already stepping in to leadership roles in te reo me ōna tikanga, to be future te reo Māori leaders.

Lastly, the outcomes, as identified by Kā Puananī participants, are linked to positive outcomes for Māori and gives voice and power to the whānau to bring about positive educational changes (Sharples, 2009, cited Mane, 2009). Although this research project, which has been completed alongside the tamariki, whānau and kaiako, collating their perspectives of the programme, supports the positive outcomes for Kā Puananī participants, there remains a lack of explicit commitment to further funding, resulting in an uncertain future for the programme. Kā Puananī o te Reo is an effective means of te reo me ōna tikanga enrichment from the perspective of tamariki and whānau; Kā Puananī is tino-rangatiratanga in action, te reo Māori speaking communities committed to thinking and “working outside of the square” to meet the educational needs of their tamariki.

I te ohonga āke i āku moemoeā, ko te puāwaitanga, ko te whakaaro (When I awoke from my dream, my aspirations were realized).

9. Glossary

Ako Māori – study, instruct, Māori learning methods, ways.

Āhuatanga Māori – shape, appearance, character, likeness.

Aoraki – Mount Cook, tallest mountain, South Island, New Zealand.

Ao tūroa – light of day, world, earth

Aotearoa – North Island, now used as the Māori name for New Zealand.

Awa – river, stream, creek.

Haast – town on West Coast of South Island, New Zealand.

Hapū – kinship group, clan, sub-tribe, tribe.

Harirū – shake hands, handshake.

Hikoi – to walk, journey.

Hongi – press noses in greeting, sharing of breathe.

Huarahi – road, highway, track.

Hui – to gather, assemble, meet.

Iwi – extended kinship, group, tribe, nation.

Kai – to eat, consume, feed.

Kaiako – teacher, instructor.

Kaitiaki – trustee, minder, guardian.

Kākahu – clothes, garment, dress.

Kapa haka – Māori cultural group.

Karakia – recite ritual chant, prayer, grace.

Karanga – to call, call out, summon.

Kaupapa – topic, plan, agenda.

Kaupapa Māori -

Kāti Mamoe – tribal group largely replaced by Kāi Tahu through intermarriage and conquest in the South Island.

Kia piki āke I ngā raruraru ō te kāinga – Principle of socio-economic mediation.

Koha – gift, present, offering.

Kōrero – tell, say, speak, spoken word

Kura Aurakī – mainstream schools.

Kura Kaupapa Māori – Primary school operating under Māori custom and using Māori as the medium of instruction.

Māmā – Mother, Mum.

Māori – native, indigenous, belonging to New Zealand.

Marae – traditional meeting house, courtyard, open area.

Māramatanga – easy to understand, lucid, clear.

Maunga – mountain, mountain peak.

Mihimihi – to greet, pay tribute.

Moemoeā – dream.

Mokopuna – grandchild or younger relative

Ngā Tamatoa – Māori youth group set up in 1969.

Ōtepoti – name of Dunedin city, South Island, New Zealand.

Poroporoaki – farewell, traditional call.

Pōua – elder male, grandfather.

Pōwhiri – to welcome, invite, rituals of encounter.

Rangatira – chief, noble, esteemed.

Rau tau – one hundred years.

Ruātoki – place in Bay of Plenty, New Zealand.

Tainui – crew and people of the canoe from Hawaiki, claimed by ancestors by tribes of the Waikato, King Country and Tauranga area.

Taonga – property, treasure, effects.

Taonga tuku iho – cultural aspirations, treasured, handed down, heirloom.

Tamariki – children, normally used only in the plural.

Tāua – elder female, Grandmother.

Tau iwi – Pākeha, European descent

Te Kōhanga Reo – Māori language pre-school.

Te Puni Kōkiri – Ministry of Māori Affairs.

Te reo Māori – Māori language, indigenous to New Zealand.

Te reo me ōna tikanga – Māori language and customs.

Te Taura Whiri i te Reo Māori – Māori Language Commission, Māori Language Commission, Te Taura Whiri,
www.tetaurawhiri.govt.nz/english/issues_e/hist/index.shtml.

Te Waipounamu – South Island of New Zealand, greenstone valley.

Te Maihāroa – (unknown-1885/86), Waitaha leader, thounga and prophet, he and his followers established a new settlement called Te Ao Marama (Ōmarama) where he sought to protect his community from Pākeha influence. He fought a long campaign to regain lost Māori lands in Te Waipounamu.

Tihei Mauri Ora – sneeze of life.

Tikanga – correct procedures, custom, lore.

Tīpuna – ancestors, grandparents.

Tino rangatiratanga – selfdetermination, chieftainship.

Tuakana / teina – elder and younger brother, sister, cousin of junior line.

Tū Tangata – alternative education based on Māori principles.

Tohunga – expert, priest, skilled person.

Uruao – canoe from Hawaikii, the crew led by Rākaihautū, settled in the South Island and became the Waitaha and Te Rapuwai tribes.

Waiata – to sing, song, chant.

Waitaha – original tribe occupying much of the South Island, New Zealand.

Waitaki – largest river of the South Island, New Zealand.

Waka – canoe, vessel.

Wānaka – town in the mid-lower South Island of New Zealand.

Wānanga – seminar, conference, tertiary institution.

Wero – challenge.

Whaikōrero – to make a formal speech, oratory.

Whakapapa – geneology, lineage, descent.

Whakaaro – think, plan, consider.

Whakamana – to lift up, esteem, enable, authority

Whare Kura – Māori secondary school.

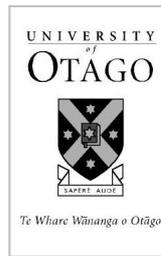
Whakatauākī – proverb, saying, urging a type of behaviour.

Whānau – family, family group.

Whānui – extended family group.

The karakia used within this paper were personally given to the researcher from Koro Peter Ruka. The pepeha used were sourced from Te Reo Māori – Curriculum Guidelines for Teaching and Learning Te Reo Māori in English-medium Schools, (2009:83).

9. APPENDIX 1: Letter to tamariki and rangatahi participants



10/027
19.02.2010

Looking at a One Day School as a model for Te Reo immersion

INFORMATION SHEET FOR TAMARIKI

(Whānau please read this with your tamariki and discuss with them)

Kia ora

My name is Kelli and I am a teacher. But I am also studying at the university to learn more about the students who will attend the One Day Te Reo School of Excellence.

I am going to invite you to be part of my study. But only if you are happy to do this. If you agree, and your whānau agree, I will come to the One Day School and ask you some questions about what you think about the One Day Te Reo School of Excellence.

I am going to write a story about what you and your whānau think about the One Day Te Reo School of Excellence. But you don't need to worry about being named in the story, as I am going to change your name in the story, so nobody will know it is you that I am writing about. I will only do all of this, if you are happy to be involved and at any time later you can say "kao, no, taiaho or stop" at any time. The information I collect will be about why you want to come to the One Day Te Reo School of Excellence and what you hope to get out of it. If you tell me things I will not share that with anyone else in the school or at home unless you say that it is okay. At the end of the study, information that is not written in the story will be looked after safely and then destroyed after five years.

If you are happy for me to write about your experiences at the One Day Te Reo School of Excellence, please write your name on the next page and

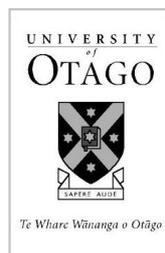
maybe you can draw me a picture about you, your hoa/ friends, whānau/ family or whatever you like.

Ka mihi nui ki a koe. Kia ora for helping me with my learning. If you have any questions talk with your whānau, kaiako or talk with me while I am at school.

Na Kelli Te Maihāroa

This project has been reviewed and approved by the University of
Otago Human Ethics Committee

9.1 APPENDIX 2: Letter to whānau/ teachers/Principals and members of the Māori community



10/027

19.02.2010

Looking at a One Day School as a model for Te Reo immersion

INFORMATION SHEET FOR WHĀNAU / TEACHERS/ PRINCIPALS AND MEMBERS OF THE MĀORI COMMUNITY

Tena koe

Kia mihi nui ki a koe, thank you for agreeing to take part in this study. Please read this information sheet carefully.

What is the Aim of the Project? The aim of the project is to record the process of establishing the One Day Te Reo School of Excellence in Dunedin. This research will contribute to the growing need to gather and document Māori driven interventions that enhance the potential of education to make a difference to Māori student achievement (Smith 2003)

What Type of Participants are being sought? Any adult or student member of the One Day Te Reo School of Excellence community may participate, such as students, whānau, teachers and principals from contributing schools.

What will Participants be asked to do? I will be at the whānau evening about the One Day Te Reo School of Excellence, where I will talk about this research project, and you can ask me questions. If you would like to be part of this study, you will be invited to have a chat about the reasons why you have chosen to participate in the ODTRSE and what you hope to achieve from being part of this programme. I will ask you a series of questions by phone, or kanohi-ki-te-kanohi, which ever you prefer. The questions will take approximately ten-twenty minutes of your time. The questions that I will ask you will be about how you came to be involved with the ODTRSE and what expectations you have. You may withdraw from participation in the project at any time and without any disadvantage to yourself of any kind.

What Data or Information will be Collected and What Use will be made of it? I will ask some questions which have been discussed and

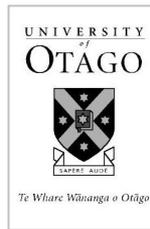
agreed upon between the researcher and the Steering Committee about your expectations of the One Day Te Reo School on your expectations. I will also ask to look at school assessment data that indicates what sort of progress the children are making in Te Reo. This study will be the basis for a thesis for a Masters of Arts.

What if Participants have any Questions? If you have any questions about this project, please feel free to contact either myself or my supervisor:

Kelli Te Maihāroa Māori District Advisor Ministry of Education Ph 471 5200 temaiharoa@clear.net.nz	Dr Greg Burnett College of Education University of Otago ph 479 5464 greg.burnett@otago.ac.nz
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This project has been reviewed and approved by the University of Otago
Human Ethics Committee

9.3 Appendix 3: He Pānui whakamōhiotanga mā ngā tamariki



10/027
19.02.2010

Rangahaua Kā Puananī o te reo hai tauira mō te ako reo rūmaki

Looking at a One Day School as a model for Te Reo immersion

He pānui whakamōhiotanga mā ngā tamariki

INFORMATION SHEET FOR TAMARIKI

(Whānau please read this with your tamariki and discuss with them)

(Tēnā koa mātua mā, pānuitia tēnei pānui me āu tamariki, hai mea matapakinga mā koutou)

Tēnā koutou kā puananī o tō tātou reo raketira. Koutou te pito mata e tipu ana i te māra o ō tātou tipuna, kai te mihi, kai te mihi, kai te mihi.

Ko Kelli tōku ingoa. He kaiwhakaako au, engari i ēnei rā he akonga ahau ki Te Whare Wānanga o Otago. Kei te rangahau au i te kaupapa Kā Puananī o te Reo me ōna tauira, arā ko koutou tērā.

My name is Kelli and I am a teacher. But I am also studying at the university to learn more about the students who will attend the One Day Te Reo School of Excellence.

Nei te reo pōwhiri ki a koutou, kia noho mai ai koutou ki taku mahi rangahau hai tauira mēnā ka whakaae koutou ko tō whānau. Ki te whakaae koutou, ka haere atu au ki tō kura, Kā Puananī o te Reo kia patapatai ai ki a koe e pā ana ki ōu nā whakaaro mō tō koutou kura reo Māori.

I am going to invite you to be part of my study. But only if you are happy to do this. If you agree, and your whānau agree, I will come to the One Day School and ask you some questions about what you think about the One Day Te Reo School of Excellence.

Ka tuhia tētahi kōrero e au mō ōu koutou whakaaro e pā ana ki taua kaupapa rā, engari kauraka e māharahara; kāore au e whākī atu ana ō koutou ingoa tuturu i taku kōrero. Engari kē ia, ka whakarerekē ō koutou ingoa kia kore ai ētahi atu e mōhio mōu anō ēnei kōrero kua tuhia.

I am going to write a story about what you and your whānau think about the One Day Te Reo School of Excellence. But you don't need to worry about being named in the story, as I am going to change your name in the story, so nobody will know it is you that I am writing about.

Kāore au i te mahi tēnei mahi ki te kore koe e whakaae, a, nawai rā ka toko te whakaaro ki roto i a koe, ka kore tonu koe e hiahia ana te noho ki te kaupapa rangahau nei, ka ahei i a koe te kī mai, “kao, taiaho, katia” rānei.

I will only do all of this, if you are happy to be involved and at any time later you can say “kao, no, taiaho or stop” at any time.

Ko ngā kōrero ka kohia e au ka hāngai atu ki ngā take e haere ana koe ki te kura, ki ōu hiahia, ki ōu tumanako e pā ana ki Kā Puananī o te Reo. Mēnā he kōrero muna tāu, ā, kāore koe i te hiahia ki te whākī atu ki ētahi atu ki te kura, ki tō kāinga rānei, kei te pai; kāore au e tāpiri atu ana aua kōrero ki te kore koe e whakaae.

The information I collect will be about why you want to come to the One Day Te Reo School of Excellence and what you hope to get out of it. If you tell me things I will not share that with anyone else in the school or at home unless you say that it is okay.

I te otinga o te mahi ko ngā kōrero kua kohia engari kāore i whai wāhi ki te rangahau ka noho tapu tonu mō ngā tau e rima, hei taua wā ka whakakorea.

At the end of the study, information that is not written in the story will be looked after safely and then destroyed after five years.

Ina pai katoa ki a koutou ka kohia e au ō koutou wheako o te kura Kā Puananī o te Reo, tēnā tuhia to ingoa ki te whārangi e whai ake nei. He pai hoki ki te hiahia koe ki te tā tētahi whakaahua mōu, mō o hoa, mō to whānau, mō tērā tāu e hiahia ai rānei.

If you are happy for me to write about your experiences at the One Day Te Reo School of Excellence, please write your name on the next page and

maybe you can draw me a picture about you, your hoa/ friends, whānau/ family or whatever you like.

Kāore i ārikarika aku mihi ki a koutou ko tō whānau. Mā koutou ahau e awhina. Mēnā he pātai anō āu, kōrero atu ki tō whānau, ōu kaiako, ki ahau rānei.

Kia ora for helping me with my learning. If you have any questions talk with your whānau, kaiako or talk with me while I am at school.

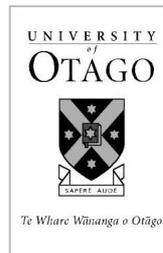
Na Kelli Te Maihāroa

This project has been reviewed and approved by the University of
Otago Human Ethics Committee

9.4 APPENDIX 4: Kā Puananī o te Reo – Initial Questions.

1. Can you tell me about your experience with the programme to date, how did you get to be involved with this programme? How has it been for you?
2. Are you happy with the programme?
3. What are the most important aspects of the kaupapa of the school for you?
4. What do you expect from the programme? In what ways do you think this programme will be good / effective for you / your children? How would we know this, what would show this?
5. What are the strengths / challenges of the programme?
6. Is there anything else that you would like to add?

9.5 APPENDIX 5: University of Otago Ethics Consent.



Application to the University of Otago HUMAN Ethics Committee for Ethical Approval of a Research or Teaching Proposal involving Human Participants

1. University of Otago staff member responsible for project:

Dr Greg Burnett

2. Department:

Education Studies and Professional Practice

3. Contact details of staff member responsible:

College of Education
University of Otago
Ph (03) 479 5464
email: greg.burnett@otago.ac.nz

4. Title of project

Looking at a *One Day School* as a model for te Reo immersion

5. Brief description in lay terms of the purpose of the project:

The purpose of this project is to record the process of establishing the One Day Te Reo School of Excellence (ODTRSE) in Dunedin, as a model to deliver Te Reo. The research will map the process of initiating the One Day Te Reo School of Excellence, and will 'chat' with the participants during the initial phases of this process. Using a mixture of participant observation, document review and informal and formal interviewing/questions, participants will be asked their views on why they have chosen to be involved with this model, what their views are on the ODTRSE philosophy and objectives, and whether they think it is working for them. The programme's Steering Committee and the researcher will co-construct these questions. This research proposal will contribute to the growing need to document Māori-driven interventions that enhance the potential of education to make a positive difference to Māori student achievement (Smith 2003).

6. Indicate type of project and names of other investigators and students:

Staff Research	<input type="checkbox"/>
Student Research	<input checked="" type="checkbox"/>
Multi-Centre trial	<input type="checkbox"/>

7 Is this a repeated class teaching activity?

Yes No **X**

8. Intended start date of project:

February 2010

Projected end date of project:

December 2011

8 Funding of project.

Is the project to be funded?

No

9 Aim and description of project:

The overall aim of this proposal is to record the process of instigating the One Day Te Reo School of Excellence in Dunedin as a potential model of success for Te Reo delivery for the students, whānau and the schools involved. The participating students have been drawn from a number of schools – both primary and intermediate – in the greater Dunedin area. The concept of the ODTRSE for Dunedin has been discussed amongst some schools and whānau groups since early 2009. Members of the whānau group and schools had identified that mainstream schools were unable to meet the needs of students who were developing or had fluency in Te Reo.

The one-day school concept is whānau-driven, and has the support of a handful of committed schools. Whānau clusters and several schools felt that they needed to think of alternatives that will meet the needs and aspirations of the students and whānau. The concept is based on the “Gifted and Talented” model of extension programs and is aimed at those children who are developing fluency or who are fluent and whose whānau are committed to Te reo excellence.

In the last six months there has been three Hui held with whānau, schools and members of the Māori community. To date, students have been identified, and there has been a meeting, which discussed the curriculum framework for Term One. The school will operate within a regular state school, which has opted to participate in this project. There is a planned whānau night, and

there are two registered teachers and two kaiako with limited authority to teach, who will work in the school.

10 Researcher or instructor experience and qualifications in this research area:

Greg Burnett is a Senior Lecturer and Associate Postgraduate Studies Coordinator in the College of Education. His research interests, where they intersect with this project, include: critical and postcolonial theory, critical discourse analysis methodologies. These frameworks/methodologies offer a range of insights into systems of schooling and in particular the teaching of language and literacy for Indigenous peoples in the wider Pacific region and around the Pacific rim. He has supervised a number of successful MA projects.

Katharina Ruckstuhl is a Senior Research Analyst in the Division of Research and Enterprise. She has a background in education as a secondary school teacher, an education manager for Ngāi Tahu and as a developer of Māori community education programmes. She has supervised or been involved as a researcher in several projects in relation to Māori student achievement, Māori language and Māori cultural identity, the most recent being a study of Māori student transition in Dunedin secondary schools. She has experience in designing research for and with Māori communities.

12 Participants:

12(a) Population from which participants are drawn:

Participants will include:

- the enrolled students in the One Day Te Reo School of Excellence (ODTRSE) in Dunedin
- whānau of the enrolled students
- Teachers of the ODTRSE
- the Teachers and the Principals of the contributing schools
- members of the Māori community who have instigated the programme

12(b) Specify inclusion and exclusion criteria:

Students as minors will be unable to participate unless there has been prior written consent from a parent or guardian.

12(c) Number of participants:

The number of students is estimated to be about 15 – 20. There will be approximately 6 – 8 whānau. There will be about three teachers who will be teaching in the ODTRSE. There will

be approximately six teachers and six principals from the contributing mainstream schools. There are about 10 members of the Māori community who have instigated the programme.

12(d) Age range of participants:

Student participants will range from five to twelve years of age. The rest of the participants will be adults.

12(e) Method of recruitment:

The researcher has discussed and received minuted approval (see attachment) from the Steering Committee which includes representatives from all schools involved and the Māori community members, to undertake the research proposal. Once the student and whānau participants in the ODTRSE have been finalised (January 2010), whānau and students will be approached to seek consent for their participation in the research.

12(f) Please specify any payment or reward to be offered:

There will be no payment or reward offered. A koha for each whānau will be offered at the end of the research process.

13. Methods and Procedures:

The assumption underpinning the ODTRSE is that within a fully immersed Te Reo and tikaka Māori Educational environment, students will greatly increase their skills in Te Reo and tikaka Māori. Additionally, that they will also form linkages with students and whānau from across the city, thereby creating a community of Te Reo speakers. This will then provide a cohort of young people who will be the next generation of Te Reo leaders and speakers. The aim of this project is to record the process of instigating the One Day Te Reo School of Excellence in Dunedin as a potential model of success for Te Reo delivery for the students, whānau and the schools involved. In this sense it is important to know to what extent people think it is successful.

Data collection process:

Data collection will be finalized through discussion between the Steering Committee and the researcher. This means that there will be a discussion between the Steering Committee and the researcher, to identify potential questions, and data sources for the ODTRSE school community (students, whānau, teachers, schools and members of the Māori community). They will be asked to share their views on why they have chosen to be involved with this programme and what they hope to achieve from the ODTRSE. In order to do this it is likely that the ODTRSE community will be asked to 'have a chat' about their views on progress to date and their initial motivation for getting involved. At this stage, it is intended to have a series of questions that can

be altered slightly for each group or participants, in order to make comparisons between groups.

This is likely to see the whānau participants being asked to share their views on why they selected this approach for their children and toward the end of the programme whether they think it has been successful. In order to do this the community will be asked to 'have a chat' either over the phone, or kanohi-ki-te-kanohi. Which ever they feel more comfortable with. With permission from the whānau and kaiako, the students will be asked to 'have a chat' some time during the One Day School. An example of the type of questions that may be asked early on are:

- Can you tell me about your experience with the ODTRSE to date, how did you get to be involved with this programme? How has it been for you?
- What do you see the main purpose of the school is?
- What are the most important aspects of the kaupapa of the school for you?
- What do you expect from the programme? In what ways do you think this program will be good/ effective for you/ your children/ the students? How would we know this, what would show this?
- Is there anything else that you would like to discuss?

Toward the end of the study the participants would be revisited to establish what progress they think has been made within the programme.

Data Collection Rationale:

Why you chose the particular research method? The research will be developed and maintained through **Kaupapa Māori** research concepts, alongside **Participant-driven** research and **Interviews 'as chats'** methods. The three methods have been chosen because they fit within the natural, evolving process that has instigated this project, and because they are both approaches that provide a cultural fit for Māori research.

Kaupapa Māori research emerged as part of the wider ethnic revitalisation movement in the 1970's and 1980's, as Māori communities intensified in political-consciousness and rejected neo-colonial paradigms (Bishop, 1999). This resulted in a revitalisation of Māori cultural aspirations and worldviews as valid and legitimate in their own right. Smith (1992) describes Kaupapa Māori as "the

philosophy and practice of being Māori”. This method fits with the ODTRSE because the Māori language, pedagogies, knowledge and values are the cornerstone of the project and thus are accepted and validated by the participants.

The Kaupapa Māori research paradigm sits within the ‘for Māori by Māori’ philosophy. For this research project, the proposal for the ODTRSE was instigated by Māori and predominately for Māori (but not exclusively). The group has identified the need to *capture and measure success*. In regards to initiation, the need to document the process was initially raised within the group, and the researcher (who is also part of the group) subsequently offered to fulfil this role. Thus, as defined by Smith (1999), this research approach is initiated and carried out by local people working within local settings, generating local solutions to local problems.

This research is undertaken to benefit the research participants and community firstly, and secondly, to form part of the student researcher’s postgraduate degree. Bishop (1995) identifies that this mutual evolution process ensures that there is total involvement by both the researcher and the participants, and the research culture is constituted by Māori cultural processes. “Thus the cultural aspirations, understandings and practices of Māori people implement and organise the research process” (Bishop, 1999, p.3).

Smith (2003) identified that the Kaupapa Māori approach umbrellas the principle of self-determination, which fits with the desire for Māori to have control over their own lives and cultural wellbeing. Bishop (1995) also adds that by promoting self-determination, the research participants are given agency, or a voice, which then restructures its interaction patterns and the relationship. In the research the power is shared more evenly between participants and the researcher.

The Participant-driven research approach is participant-driven. This research method comes from within, a person who is located within the researched community, versus the view from an outsider looking in. This approach also recognises the need for the participant-driven research process to be based within Kaupapa Māori concepts because they are central to the research (Hepi 2007). This approach is based on collaboration, power sharing and where knowledge is a two-way process. The researcher is not elevated as “the expert”, but sits within the process “exploring interconnectedness and synergies where all benefit” (Hepi 2007, p. 7).

Participatory-driven research advances the agenda, interests, concerns and methods from with-in the researched community, because the researcher has emerged out of the context of the issues. As the researcher is also a participant, there is an enhanced research relationship (Bishop, 1999). This is especially important when

researching Indigenous communities, as traditionally research has served to advance the interests and concerns of the researcher. As the researcher is also a part of the research community, there is already an established solid relationship. The intricacies of the community are shared and understood. Or there is a 'cultural contract' (Smith, 2003) that binds the community together to ensure that the outcomes meet the needs of the students and whānau.

Bishop (1995) adds that participant driven research involves participatory research practices and a committed researcher. This approach has been chosen because it involves total involvement because it is largely a process of mutual evolution alongside the 'researched community'. This approach sits comfortably with the research 'culture' being driven by Māori cultural processes and shared decision making and power sharing. For example, the questions will be co-constructed between the Steering Committee and the researcher and the information sheet and questions will be made available in Te Reo and English.

Bishop (1996) has identified that the process of having an **Informal interview 'as a chat'** is a culturally appropriate way of recording the research project as 'narrative stories'. This process allows the participants voice to be heard and that their 'story' is accepted as valid and true. Participants narrative stories will presented as they are, unaltered and not subject to Interpretation. This further allows the participants to maintain control of the meaning of what they have said, as well as maintaining the mana and 'truth' of their story.

14. Compliance with The Privacy Act 1993 and the Health Information Privacy Code 1994 imposes strict requirements concerning the collection, use and disclosure of personal information. These questions allow the Committee to assess compliance.

- 14(a) **Are you collecting personal information directly from the individual concerned?**
YES
- 14(b) **If you are collecting personal information directly from the individual concerned, specify the steps taken to make participants aware of the following points:**
See attached information sheets.
- 14(c) **If you are not making participants aware of any of the points in (b), please explain why:**
Not applicable

14(d) Does the research or teaching project involve any form of deception?

NO

14(e) Please outline your storage and security procedures to guard against unauthorised access, use or disclosure and how long you propose to keep personal information:

During the research process the researcher will be responsible for collecting and storing personal information in a locked cabinet. If notes are taken with students and/or whānau, or over the phone, participants will be given a carbon copy of the notes at the time. If the information needs to be transported then it will be transported via a locked briefcase, in the car boot. At the end of the project, the researcher will destroy any identifiable personal information in a professional document destructor. The data will be archived for five years in the College of Education.

14(f) Please explain how you will ensure that the personal information you collect is accurate, up to date, complete, relevant and not misleading:

The questions that will be asked will be co-jointly written between the Steering Committee and the researcher. These questions will be put directly to the participants who will provide information about themselves directly to the researcher.

14(g) Who do you propose will have access to personal information, under what conditions, and subject to what safeguards against unauthorised disclosure?

No person other than the researcher, a translator if required, and the two supervisors will have access to personal information in its raw form.

14(h) Do you intend to publish any personal information and in what form do you intend to do this?

No personal information that can identify an individual will be published in any way or form.

14(i) Do you propose to collect information on ethnicity?

While it is not the purpose of this project to draw comparisons between Māori and non-Māori groups the research, by its nature, involves Māori participants. A Ngāi Tahu Research Consultation has been commenced. The results of this consultation will be forwarded to the ethics c'tee as soon as they are available.

15. Potential problems:

There are no anticipated problems. The researcher will be available to participants during and after the research process.

16 Informed consent

See consent forms attached.

17 Fast-Track procedure

No.

18 Other committees

If any other ethics committee has considered or will consider the proposal which is the subject of this application, please give details:

NA

19 Applicant's Signature:

Date:

20 Departmental approval:

I have read this application and believe it to be scientifically and ethically sound. I approve the research design. The Research proposed in this application is compatible with the University of Otago policies and I give my consent for the application to be forwarded to the University of Otago Human Ethics Committee with my recommendation that it be approved.

Signature of *Head of Department:

Date:

**(In cases where the Head of Department is also the principal researcher then the appropriate Dean or Pro-Vice-Chancellor must sign)*

References:

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- Bishop, R., *Collaborative Research Stories, whakawhanaungatanga*. Palmerston North. The Dunmore Press Ltd.
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- Smith, L., (1999) *Decolonizing Methodologies: Research and Indigenous Peoples*, London: Zed books.

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19.02.2010

Looking at a One Day School as a model for Te Reo immersion

INFORMATION SHEET FOR TAMARIKI

(Whānau please read this with your tamariki and discuss with them)

Kia ora

My name is Kelli and I am a teacher. But I am also studying at the university to learn more about the students who will attend the One Day Te Reo School of Excellence.

I am going to invite you to be part of my study. But only if you are happy to do this. If you agree, and your whānau agree, I will come to the One Day School and ask you some questions about what you think about the One Day Te Reo School of Excellence.

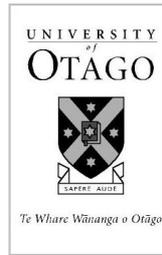
I am going to write a story about what you and your whānau think about the One Day Te Reo School of Excellence. But you don't need to worry about being named in the story, as I am going to change your name in the story, so nobody will know it is you that I am writing about. I will only do all of this, if you are happy to be involved and at any time later you can say "kao, no, tiaho or stop" at any time. The information I collect will be about why you want to come to the One Day Te Reo School of Excellence and what you hope to get out of it. If you tell me things I will not share that with anyone else in the school or at home unless you say that it is okay. At the end of the study, information that is not written in the story will be looked after safely and then destroyed after five years.

If you are happy for me to write about your experiences at the One Day Te Reo School of Excellence, please write your name on the next page and maybe you can draw me a picture about you, your hoa/ friends, whānau/ family or whatever you like.

Ka mihi nui ki a koe. Kia ora for helping me with my learning. If you have any questions talk with your whānau, kaiako or talk with me while I am at school.

Na Kelli Te Maihāroa

This project has been reviewed and approved by the University of
Otago Human Ethics Committee



10/027

19.02.2010

Looking at a One Day School as a model for Te Reo immersion

INFORMATION SHEET FOR WHĀNAU / TEACHERS/ PRINCIPALS AND MEMBERS OF THE MĀORI COMMUNITY

Tena koe

Kia mihi nui ki a koe, thank you for agreeing to take part in this study. Please read this information sheet carefully.

What is the Aim of the Project? The aim of the project is to record the process of establishing the One Day Te Reo School of Excellence in Dunedin. This research will contribute to the growing need to gather and document Māori driven interventions that enhance the potential of education to make a difference to Māori student achievement (Smith 2003)

What Type of Participants are being sought? Any adult or student member of the One Day Te Reo School of Excellence community may participate, such as students, whānau, teachers and principals from contributing schools.

What will Participants be asked to do? I will be at the whānau evening about the One Day Te Reo School of Excellence, where I will talk about this research project, and you can ask me questions. If you would like to be part of this study, you will be invited to have a chat about the reasons why you have chosen to participate in the ODTRSE and what you hope to achieve from being part of this programme. I will ask you a series of questions by phone, or kanohi-ki-te-kanohi, which ever you prefer. The questions will take approximately ten-twenty minutes of your time. The questions that I will ask you will be about how you came to be involved with the ODTRSE and what expectations you have. You may withdraw from participation in the project at any time and without any disadvantage to yourself of any kind.

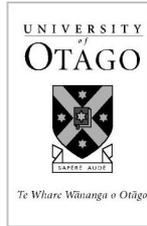
What Data or Information will be Collected and What Use will be made of it? I will ask some questions which have been discussed and agreed upon between the researcher and the Steering Committee about your expectations of the One Day Te Reo School on your

expectations. I will also ask to look at school assessment data that indicates what sort of progress the children are making in Te Reo. This study will be the basis for a thesis for a Masters of Arts.

What if Participants have any Questions? If you have any questions about this project, please feel free to contact the either myself or my supervisor:

Kelli Te Maihāroa Māori District Advisor Ministry of Education Ph 471 5200 temaiharoa@clear.net.nz	Dr Greg Burnett College of Education University of Otago ph 479 5464 greg.burnett@otago.ac.nz
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This project has been reviewed and approved by the University of Otago
Human Ethics Committee



10/027
19.02.2010

Looking at a One Day School as a model for Te Reo immersion.

CONSENT FORM FOR TAMARIKI

For completion by students. This must be accompanied by a Parental/ Guardian Consent Form before participation begins.

Project Supervisor:

Researcher: Kelli Te Maihāroa

I have read (or have had read to me) and understood the sheet telling me about what will happen in this study and why it is important

I have been able to ask questions and to have them answered.

I understand that I have been invited to fill in talk with Kelli.

I understand that I can stop being part of this study whenever I want and that it is perfectly O.K for me to do this.

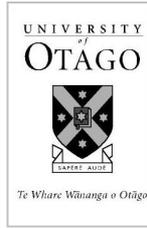
I understand that if I stop being part of the study, that all information about me, will be destroyed.

I agree to take part in this study.

.....
(Signature of student)

.....
(Date)

This project has been reviewed and approved by the University of Otago
Human Ethics Committee



10/027
19.02.2010

Looking at a One Day School as a model for Te Reo immersion.

CONSENT FORM FOR WHĀNAU/ TEACHERS/ PRINCIPALS AND MEMBERS OF THE MĀORI COMMUNITY

Project Supervisor: Greg Burnett and Dr Katharina Ruckstuhl

Researcher: Kelli Te Maihāroa

I have read and understood the information provided about this research project in the information sheet.

I understand that I have been invited to take part in a study about the One Day Te Reo School of Excellence. I understand that I may also be asked to have a 'chat' about my expectations of the School and I am happy for Kelli to discuss the progress of students.

I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.

If I withdraw, I understand that all relevant information about me will be destroyed.

I wish to receive a copy of the summary report from the research

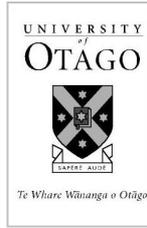
(Please circle): Yes No

.....

.....
(Signature of participant)

(Date)

This project has been reviewed and approved by the University of Otago
Human Ethics Committee



10/027
19.02.2010

Looking at a One Day School as a model for Te Reo Immersion

WHĀNAU/PARENT/ GUARDIAN CONSENT FORM

Parent/Guardian Consent Form: *For use when children as legal minors (people under the age of sixteen) are participants in research.*

Project Supervisor: Greg Burnett and Dr Katharina Ruckstuhl

Researcher: Kelli Te Maihāroa

- ◆ I have read and understood the information provided about this research project in the information sheet dated.
- ◆ I have had an opportunity to ask questions and to have them answered.
- ◆ I understand that my child/children has been invited to take part in a study that involves talking with a researcher and having them spend time with the students at school.
- ◆ I understand that I may withdraw my child/children or any information that they have provided for this project at any time prior to the completion of data collection, without being disadvantaged in any way.
- ◆ If my child/children and/or I withdraw, I understand that all relevant information in relation to my child/children and/or I will be destroyed.
- ◆ I wish to receive a copy of the summary report from the research (please circle): Yes No
- ◆ I agree to my child/children taking part in this project.

The name/s of my child/ children:

.....

.....
(Signature of Parent/ Guardian)

(Date).....

This project has been reviewed and approved by the University of
Otago Human Ethics Committee

9.6 APPENDIX 6: Kā Puananī o te Reo – end of year questions

1. How has it been to date, has anything changed for you / your tamariki since we first spoke?
2. Strengths of the programme - What do you think are the key benefits – from a learning perspective, have been: eg., better ability to speak and understand te reo; more exposure to written language; better grammar; can read Māori better?
3. Are you / or your tamariki happy with the programme? Are you happy with your tamaiti's progress at the home school? If yes, why? If not, why not?
4. Has there been support from the mainstream teacher, such as? Has there been issues, have these been resolved?
5. Has there been any challenges to the programme?
6. What has been the benefits for you / your tamariki / your whānau, from being part of the programme?
7. What effect has the tamaiti / tamariki participation had on the home? Has the whānau been more involved in the tamaiti's learning (either at Kā Puananī or mainstream school?). Have you been speaking more te reo at home? Have you been part of or done more Māori things like watch Māori T.V., go to more hui, read more Māori books etc. Has others been encouraged to increase / learn te reo? Has there been any problems eg: transport, having to juggle priorities, having to be more involved?
8. In your opinion, do you see your / your tamaiti / tamariki / whānau / students' participation in the programme as: learning te reo, being part of revitalizing te reo, strong sense of responsibility towards te reo, the benefits to tamariki / whānau, kura, maintaining a link with your ancestors and culture?

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11. Karakia (Ritual of Conclusion)

Ka hauhia te Rongo	When Rongo enters
Ki te ngākau	To the heart
Ki te hinengāro	To the mind
Ki te Ao poatu	To the world of war and deprivation
Ki te ao mārama mai	To the world of brightly lit places
Tihei Mauri Ora	The breath of life
Ki te whei Ao	To the spirit of life
Ki te Ao Mārama	To the world of light
Ka huri ahau	I turn in my circle
Ka huri te Ao	As the world turns in its own

12. Waiata (Ritual of Conclusion)

Mā wai rā

Mā wai rā e taurima Who would maintain the hospitality

Te marae I waho nei? Of the marae?

Mā te tika, mā te pono The righteous, the faithful

Me te aroha e And love

Tau tahi tau rua Though the years pass

E kore koe e wareware You'll not be forgotten

Tāpiri mai ko te aroha But held within my heart

Hei hoa haere Where ever I go

