

Te Ohonga Ake o Te Reo

The Re-awakening of Māori language

An investigation of kaupapa-based actions and change

Te Kōhanga Reo o Pūau Te Moananui a Kiwa

Ngā Mahi Auaha (Centre of Innovation) 2003-2006

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Introduction

Te Tamaiti o te Ao – Child of the Universe, there are no boundaries to your learning (Maxwell, p.26).

This report tells the story of the journey undertaken by the whanau of Te Kōhanga Reo o Pūau Te Moananui a Kiwa during the time when they were a designated Centre of Innovation, 2003 to 2006.

The introductory chapter follows a kauapapa Māori format, by providing the whakapapa to Te Kōhanga Reo o Pūau Te Moananui a Kiwa. It shares the aspirations of the founders of the Kōhanga reo movement, the context of the kōhanga reo movement yesterday and today, and the aspirations of whānau ā kaupapa at Te Kōhanga Reo o Pūau for their kōhanga reo and for their tamariki.

Te Kōhanga Reo o Pūau Te Moananui a Kiwa

Te Kōhanga Reo o Pūau Te Moananui a Kiwa derives its name from Pūau Te Moananui ā Kiwa Kopua, a person who worked tirelessly in the Pt England and Glen Innes areas as a Māori Health Officer and Life Member of Ruapōtaka Māori Women's Welfare League. It was her fervent desire to establish a kōhanga reo and kura kaupapa Māori for the people of the Eastern suburbs of Tamaki Makaurau. After a long-term illness Pūau passed away on the 15th March 1990.

The physical establishment of the kōhanga reo was brought about through the mahi and aroha of Kia Tutuki Trust administered by Maurice Taimana, past principal of Bairds Intermediate School, supported by Whaea Ma Taimana and his whānau. Sadly, Maurice passed away on 19 February 1992, leaving the kōhanga reo and kura kaupapa as a legacy from his whānau and as a memorial to Pūau Te Moananui a Kiwa Kopua.

Te Kōhanga Reo o Pūau Te Moananui a Kiwa started in 1991 at the old Tamaki Girls' College, and shifted to a permanent site at the Glen Innes Intermediate School in 1993. It operates within two buildings with three licences for a maximum of 100

mokopuna: 75 children over the age of 2 years, and 25 under 2 year olds. The rolls during the 2003 to 2006 period averaged 45 tamariki.

The mahi of Te Kōhanga Reo o Pūau—as for all kōhanga reo—is guided by *Te Korowai*, the charter developed by the Kōhanga Reo National Trust. A key goal is the retention of te reo Māori through restoration of its use in day-to-day interactions. The innovation of the kōhanga reo organisation comes from the foresight kaumatua had in initiating the movement to ensure the retention of te reo me ōna tikanga. Another kauapapa of the movement is whānau development. All tamariki, parents and kaimahi are considered whānau operating within a Māori paradigm. Thus, decisions are driven by the whānau ā kauapapa of O Pūau.

Te Kōhanga Reo o Pūau was nominated by the Te Kōhanga Reo National Trust as the only kōhanga reo to represent the movement in round one of the centres of innovation (COI) programme, a new initiative announced in *Ngā Huarahi Arataki* (Ministry of Education, 2002). At a Purapura hui, called at short notice by Iritana Tawhiwhirangi in December 2002, Te Kōhanga Reo o Pūau accepted the responsibility and the challenge. This nomination was considered to be recognition of the capacity and capability of Te Kōhanga Reo o Pūau. It also meant the kōhanga O Pūau was not only representing themselves but also all other kōhanga reo. The sense of obligation and commitment to the kōhanga reo kaupapa was integral to O Pūau whānau accepting the responsibility, regardless of their not fully understanding what COI was or what the full implications of their participation involved. This sense of obligation and responsibility has been fundamental in pushing kaimahi to continue and complete the COI journey regardless of the many challenges they faced.

Nan Peti Hynes later suggested that the whānau o Te Kōhanga Reo o Pūau call the COI project, *Ngā Mahi Auaha* (NMA), and this became the title for the work and the project team.

Te Ohonga Ake o Te Reo is the title of the final research report. It both captures the kauapapa of the kōhanga reo movement and what happened during the journey of discovery by the whānau of Te Kōhanga Reo o Pūau.

The Kaupapa of Te Kōhanga Reo

The Kōhanga Reo National Trust Website describes the philosophy as:

Pono ki te kaupapa; puna ko te reo.

The following policies laid the foundation of Kōhanga Reo in 1982:

- Total immersion in Te Reo Māori in Te Kōhanga Reo daily operations
- Whānau decision-making, management and responsibility
- Accountability
- No smoking in Te Kōhanga Reo. (This was later extended to become 'the health and well-being of the mokopuna and whānau'.)

The kaupapa of kōhanga reo is expanded thus:

Kōhanga Reo provides a location and a purpose for people of all ages to meet and work together. The Kōhanga Reo kaupapa is powerful in drawing people together to support each other and work towards the ultimate goal of a bilingual and bicultural nation.

Kōhanga Reo has been established in every district to ensure that every family has access. These centres will provide for the mokopuna and the whānau not only a place of learning te reo me ōna tikanga Māori, but an environment of whānaungatanga where the mokopuna will be nurtured within the bosom of the whānau, where te reo Māori will prevail and where love and care will spring from the whānau.

(www.kohanga.ac.nz: downloaded September 2006)

Historical context

In the 1960's rapid urbanisation occurred. Māori shifted from their tribal areas to the urban areas in search of work, life style and other goals. Between 1973 and 1978, the first Māori language survey undertaken highlighted that the Māori language was dying (Benton 1991). The survey findings noted that the majority of native Māori speakers were aged 45 years or older. The 1976 Census figures around that period also suggested 12 percent of the Māori population of 405,000 were native speakers of Māori, which equated to approximately 48,600 people. The decline of the Māori language sent alarm bells out to Māori. In 1977 the Department of Māori Affairs adopted the *Tū Tangāta* philosophy which aimed at re-establishing Māori cultural values, a cornerstone of that programme being *te reo me ōna tikanga*. In response to

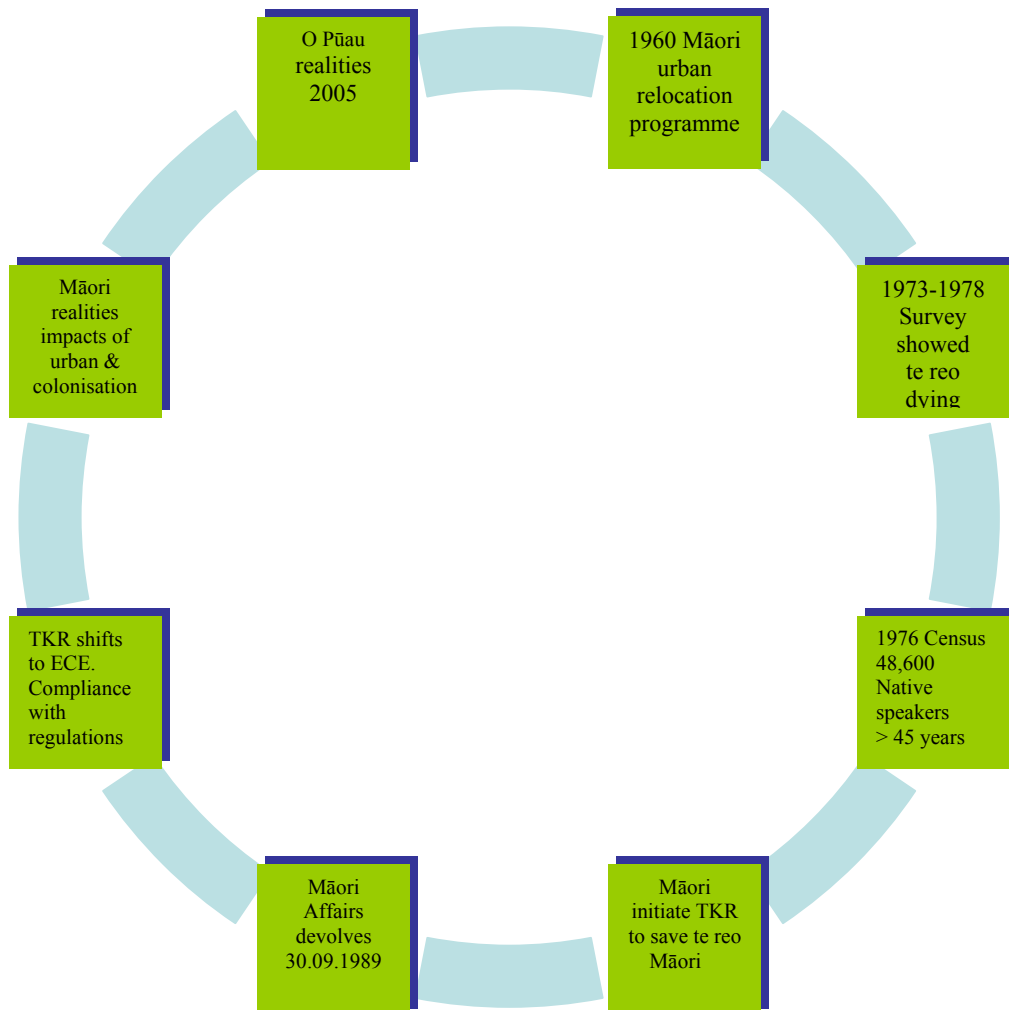
the concern about the decline of the Māori language, the first kōhanga reo opened in April 1982. It was supported by the Department of Māori Affairs.

In the decade after 1982, many Māori participated in kōhanga reo. At that time, the movement had the human resource of fluent speakers, and many kōhanga reo were located within marae settings.

The late 1980s was a period when the Fourth Labour government initiated radical state sector reforms, which were inclusive of decentralisation and devolution. Māori Affairs devolved, and the services it provided for Māori went to other mainstream government departments. In 1989, the government administration of the Kōhanga Reo National Trust transferred to the new Ministry of Education where kōhanga reo were classified as early childhood education centres. Kōhanga reo became bound by legal requirements to comply with the Education (Early Childhood Education) Regulations that took no account of the special characteristics of this innovative movement. Over the 15 years after the transfer, the most detrimental effects for the kōhanga reo movement came from the discourse that occurred because it was seen from the outside only as an early childhood education organisation focused on children. From the inside, Māori have seen teaching and learning in kōhanga reo as contributing to the Tino Rangatiratanga of all tamariki and whānau (Ngā Taumata Whakahirahira, cited in *Te Korowai* 1995:18).

Today, remembering the age of the native speakers in 1976 was mostly aged 45 years or older, the age of native speakers would sit at approximately 72 years and older. Moreover, 20 more years of urbanisation have had a big impact. The realities kōhanga reo face today is that they do not have the access to these speakers as they did then; some do not have regular contact with marae. Colonisation continues to affect Māori and life styles have changed. Whānau do not have the ability to attend and participate at a daily level within kōhanga reo, as many need to work and/or study.

A diagrammatic representation of this context was shared with the whānau at Te Kōhanga Reo o Pūau when they were grappling with the NMA data that painted a worrying picture of their realities in 2005. It is shown in Diagram 1 below.



Aspirations of kaiwhakahaere for Te Kōhanga Reo o Pūau

The philosophical underpinning of Te Kōhanga Reo o Pūau is *Te Korowai*, the charter for the kōhanga reo movement. It holds the principles that weave the korowai of the movement, which cloaks the dreams and aspirations of the Māori people for its mokopuna and future generations. These principles were accepted by both the kaimahi at Te Kōhanga Reo o Pūau and the research associates involved with NMA. The first research associate was Mere Skerritt-White from the University of Waikato and, when she moved, Nan Hariata Pohatu and Kanewa Stokes were appointed as kairangahau from 2004.

In addition, kaiwhakahaere at Te Kōhanga Reo o Pūau use several whakatauki to guide them. The booklet that introduces Te Kōhanga Reo o Pūau to their whānau ā kauapapa opens with the following whakatauki.

E kore koe e ngaro
He kaakano i ruia mai i a Rangiatea Kakaro
He taonga tuku iho
Na ngā tipuna
(You will never be lost
For you are the seed sown from Rangiatea
A cultural heritage
From our ancestors.)

Ehara taku toa i te toa taki tahi engari he toa takitini.
(I come not with my own strength but bring with me gifts, talents and strengths of my whānau, iwi and tipuna.)

Toi te kupu, toi te mana, toi te whenau.
(Without Māori language, prestige or mana Māoritanga will cease to exist.)

With these whakatauki as the back-drop to life in Te Kōhanga Reo o Pūau, it was no surprise to find, when the NMA rōpu surveyed whānau that the majority of families expected kaimahi to teach their tamariki te reo me ōna tikanga Māori.

To help introduce O Pūau, some profile information from the surveys follow. The May 2004 whānau survey questionnaires showed that over half of the respondents (25 of 41) had been involved in Te Kōhanga Reo o Pūau for less than 2 ½ years, and the majority of them (71 percent) had only one child attending although many had three or more children living at home. Only about one-quarter of the respondents had older children who attended kura kauapapa Māori or total immersion/ bilingual units. The proportion intending to use kura kauapapa Māori or total immersion/ bilingual units in the future was markedly different - 63 percent intended to send their pre-school aged children to a school where they would continue to be educated in te reo Māori.

Thirty-one had been brought up in urban cities. Tribal affiliations were diverse, with

the biggest number making whakapapa connections with Ngapuhi. Over 20 other whakapapa identifications were provided.

The September 2005 survey questionnaires showed that 22 of 39 respondents had been in O Pūau for less than 2 ½ years. A smaller proportion (18 percent) had older children in kura kauapapa Māori or total immersion/ bilingual units, and a similar proportion (60 percent) intended sending their kōhanga child/ren to a school where they would continue to be educated in te reo Māori. Twenty of these whānau had been brought up in urban locations.

Ngā Mahi Auaha research

The NMA research addresses the interests of the whānau at O Pūau and across Aotearoa. After a period of being in the ‘mists’ with regard to the research, and after much deliberation, the NMA rōpu formulated its research question:

Working with Mātauranga Māori, what changes and actions in Te Kōhanga Reo o Pūau Te Moananui a Kiwa will:

- 1. enhance Te Reo Māori learning?*
- 2. contribute to strengthening Māori identity, making mokopuna feel whole?*
- 3. prepare mokopuna for success in their life's journey in the world?*

It reflects the image of the tamariki/ mokopuna that opens this chapter: that mokopuna are children of the universe who have no boundaries to their learning.

A waiata that Nan Henrietta Maxwell chose to reflect this image of the child is *Tipu e Ngā Uri*.

Tipu e ngā uri i roto i tenei ao
He ao hurihuri kia tūpato rā
Kei te hotu te manawa
He roimata i maringi
Mōu te mokopuna
Kua pūāwai koe.

Kimihia he ora, he mana mohou e
Kia tūpato rā e
I ō haerenga

Kei te hotu te manawa
He roimata I maringi
Mōu te mokopuna
Kua pūāwai koe.

(Grow up oh precious one in this ever-challenging world
Being very careful for nothing.
My heart aches and tears fall
For you have now grown and blossomed.
Journey forth and pursue the highways and by-ways of life
To further your development.)

The elements of the NMA research question help shape the structure of this report. Chapter One gives an overview of the research methods used by Te Kōhanga Reo o Pūau in NMA. Chapters Two, Three, and Four address in turn Te Mana Reo (te reo), Te Mana o Ngā Tipuna (Māori identity) and Te Mana Atua (life's journey, Arikitanga). Chapter Five is entitled Te Mana o te Ao Tūroa and shares findings about three action research cycles focused on teaching and learning, and moving from a state of confusion to kauapapa-based research. NMA then moved to make the central focus *te reo me ōna tikanga Māori*. The final chapter, Te Mana Hā, describes the point where whānau came to accept each other and, at the same time, asked questions about the effectiveness of the kōhanga reo movement if it were to continue with idealistic expectations.

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Chapter One

Kaupapa Māori research in Te Kōhanga Reo o Pūau

... meinga at ki a ratou kia hoki mai ki runga i te kaupapa ake.

Action research context

The research approach of the Centre of Innovation (COI) project was set down in COI policy in *Ngā Huarahi Arataki* (Ministry of Education, 2002) as action research.

McNiff (1992) in discussing the principles and practice of action research, said: “The social basis of action research is involvement; the educational basis is improvement. Its operations demand changes. Action research means ACTION, both of the system under consideration and of the people in that system. ... The action of action research, whether on a small or a large scale, implies change in people’s lives, and therefore in the system we live in” (p3).

Action research is context specific; COI research is context specific. Given that Te Kōhanga Reo o Pūau is but one of many kōhanga reo, it has been important to ensure that its research findings are contextualised in place, time and Māori values. It is not appropriate to generalise from Te Kōhanga Reo o Pūau findings to all other kōhanga reo, particularly given the diversity of Māori.

Kaupapa Māori basis

In their initial research proposal, Te Kōhanga Reo o Pūau stated that they would use a kaupapa Māori approach. It was considered compatible with action research as both involve research with and by participants for the purpose of their own development. References to Bishop and Glynn (1999), and Linda Tuhiwai Smith (1999), were quoted in regards to whakawhānaungatanga and kaupapa Māori research processes in cultural terms. The processes are subject to culturally determined processes of validation, with rules concerning knowledge, its production and its representation. Validity locates the power within Māori cultural practices. A summary of Smith’s descriptors (1999) follows:

- Aroha ki te tangata (a respect for people)
- Kanohi kitea (the seen face, that is present yourself to people face to face)
- Titiro, whakarongo ... kōrero (look, listen ... speak)
- Manaaki ki te tangata (share and host people, be generous)
- Kia tūpato (be cautious)
- Kaua e tukahia te mana o te tangata (do not trample over the mana of people)
- Kaua e māhaki (don't flaunt your knowledge).

On their entry to the COI programme in 2004 (a year after the project began), the new research associates, Hariata Pohatu and Kanewa Stokes, affirmed that a kaupapa Māori approach must be integral to the Ngā Mahi Auaha (NMA) project. The rationale for a kaupapa Māori approach included ensuring the kaupapa of Te Kōhanga Reo was paramount, and minimising any colonising impact of the western research approach (action research). This approach grounds the research within a Māori paradigm. The kairangahau (research associates) also indicated that they were comfortable with the overarching research question.

Research question

Working with Mātauranga Māori, what changes and actions in Te Kōhanga Reo o Pūau Te Moananui a Kiwa will:

1. *enhance Te Reo Māori learning,*
2. *contribute to strengthening Māori identity, making mokopuna feel whole,*
3. *prepare mokopuna for success in their life's journey in the world?*

Whakawhānaungatanga

Whakawhānaungatanga establishes collaborative narratives. This report is a result of collaborative narratives and they have a whakapapa basis.

At the first meeting between the whānau o Te Kōhanga Reo o Pūau and the two kairangahau noted the whakapapa connection with the two kairangahau. Emotions were high. The Ngāti Porou and Te Whānau a Apanui whakapapa of Pūau Te Moananui a Kiwa Koopua and both kairangahau was the foundation for building whakawhānaungatanga within NMA. The relationships have been tested over the journey and have been sustained and maintained, continuing today and into the future.

After their engagement, the first priority was to ensure respectful relationships were developed. The initial hui with the whānau of Te Kōhanga Reo o Pūau was to meet, greet and put kairangahau faces to whānau, and vice versa. The Pōwhiri was led by tamariki and kaimahi. It was fundamental that these processes occurred prior to engaging with any research processes together.

Ethics

Two ethics processes were followed. The initial ethics approval came from the University of Waikato. However with the departure of the first research associate, who was from that university, and engagement of the two new kairangahau, ethics approval was sought again using Te Kōhanga Reo National Trust systems. The National Trust's Code of Ethics Guidelines (see Appendix A) align with a kaupapa Māori approach and reflect the kōhanga reo kaupapa; therefore, the research approach and ethics were in synchrony. Moreover, the National Trust discharges trusteeship obligation for the wellbeing of the philosophy, rationale and rigour of all kōhanga reo processes and activities.

The National Trust ethics committee required both kairangahau to sign an agreement to uphold the kaupapa of the movement and to ensure that the protection of the dignity of all participants was paramount. Kairangahau agreed to operate in accordance with the National Trust's Code of Ethics by signing the ethics form.

Mātauranga Māori research framework

The two kairangahau also entered into a relationship agreement with Te Kōhanga Reo o Pūau. Both parties agreed that the fundamental principle was *kanohi ki te kanohi* interactions. This way of communicating is integral to mātauranga Māori, and kaupapa Māori (and therefore kōhanga reo) methodologies. It was also an expectation that the two kairangahau brought to their role in NMA.

It quickly became apparent to the kairangahau that there was an urgent need to simplify the perceived complexities of research. They developed a research framework that provided an overview and included the key objectives of the COI strategy in *Ngā Huarahi Arataki* (Ministry of Education, 2002).

The purposes of the research framework were to ensure:

- Simplification of the COI research requirements for the kōhanga reo
- Whānau had a model that enabled them to further understand research processes and approaches, and that offered clear pathways to follow in developing best practice
- The long term focus would stay on the overarching research question
- The kaupapa of kōhanga reo was not compromised during research processes
- Mātauranga Māori would stem from *Te Korowai* (Te Kōhanga Reo National Trust, 1995), and *Te Whāriki* (Ministry of Education, 1996)
- The teaching and learning objectives of the COI programme would be addressed
- Kairangahau had a structure which demonstrated methodical systems and would be useful over the full term of the project.

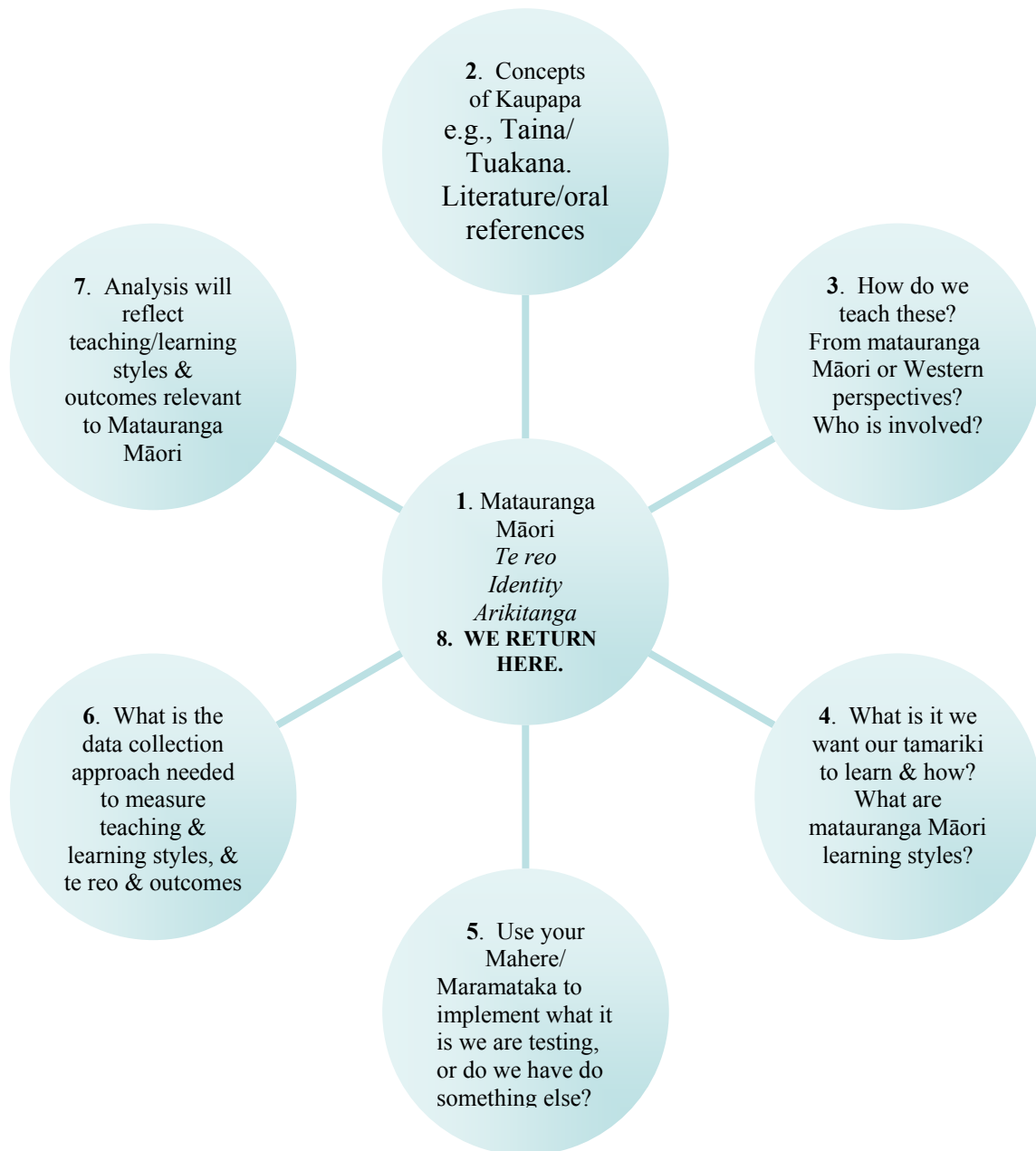
Having a research framework specifically constructed for their aspirations and requirements was an important liberating experience for whānau at Te Kōhanga Reo o Pūau, and these feelings are captured in their words:

It is the basis, it's the roots, [and] it's the seed. We are going to work from 1 – 8 always referring back to the question. When we want to do something we'll always refer to this. It is a reminder, something to pull us back.

(Whānau member, COI Hui at Te Kōhanga Reo o Pūau, 14 April 2004)

The COI programme task of building research capacity was a stimulus in the development of the research framework. The framework was deliberately fashioned with incremental, progressive steps (ngā tapuwae) to build whānau capacity. Its implementation allowed whānau to realise the potential that research had to offer in advancing the kaupapa of kōhanga reo. Excitement about what the early research findings had to offer gave them the courage to willingly participate in activities that constantly challenged them.

Diagram 2: A Research Framework for TKR o Pūau Te Moananui a Kiwa



The NMA research framework has eight steps, underpinned by Māori principles, knowledge and rationale. Operationally it constructs questions around the kaupapa, and opens pathways whereby the framework can be used to invite participation. It

allowed whānau to embark on continuous journeys of exploration as they searched for responses to their questions. Experiencing how they could take part in the COI project was all part of demystifying research for the whānau.

The research framework was presented to the NMA rōpu initially, and then to whānau and kaimahi of Te Kōhanga Reo o Pūau. As stated above, it refocused their intent and commitment. By making a conscious decision to work from the framework and its processes they experienced a moment of ‘conscientisation’. They became kaimahi (workers) of the framework and its processes as they used it to implement their research.

Research methods

Many different methods were used due to the length of the project and the need to provide evidence of change over time in order to respond to the overarching research question. Some methods produced background information about the kaimahi and/or whānau; some specifically focused on one part of the research question; and others provided information that helped address several parts of the question. A summary is given in the table below.

Table 1: Summary of research methods used	
Information about ...	Research method
Background	Hui Surveys - whānau and kaimahi Interviews with kaimahi
Learning and teaching strategies	Video taped records Hui Interviews with kaimahi
Te reo Māori	Whānau rangahau case studies Surveys - whānau and kaimahi Language assessment tools Hui Observations
Māori identity	Surveys - whānau and kaimahi Hui Observations Observations by external people
Arikitanga	Video taped records Hui Observations Observations by external people

Hui

A crucial development and challenge for the whānau of O Pūau was to consciously seek out, from within Māori worldviews and positions, choices that would empower and affirm that the kōhanga was valid and right (“Pono ki te kaupapa; Kei a tātau anō te ara tika”). After much dialogue, debate and discussion about the principles and application of hui in research, the NMA rōpu felt assured that Māori do have processes that can be accessed to enable proactive engagement with others. The maintenance and ongoing pursuit of Arikitanga and Tino Rangatiratanga were affirmed as the goals within which they would progress the NMA project.

Hui were the fundamental forum for this pursuit of goals to occur. Hui are forums that provide for, open, respectful and interactive kōrero. Hui have been fundamental to the success of COI within Te Kōhanga Reo o Pūau. They have been utilized as

forums for meeting, presenting information, gaining information, analysing information and further analysing information, sharing information and most importantly whakawhanaungatanga and manaakitanga.

Whānau Hui

Whānau hui were inclusive of all whānau, kaimahi, kairangahau and others if applicable. These hui were held on top of Te Kōhanga Reo o Pūau bi-monthly hui. The purpose was to ascertain whānau thoughts about various topics related to the research during the COI journey.

Kaimahi hui

Multiple hui were held with O Pūau staff during the COI journey. These kaimahi hui were above and beyond their standard planning hui. Kaimahi hui involved analysis, feedback, planning, sharing thoughts and seeking direction. The aim was for all kaimahi to understand the COI research and the findings but without the intense engagement experienced by the NMA rōpu. It was also important to develop ways to present findings from the research that did not cause harm or hurt.

Ngā Mahi Auaha and kairangahau hui

NMA and kairangahau hui were mostly inclusive of Te Kōhanga Reo o Pūau kaiako, kaiwhakahaere, Herewini Austin (Chair), and kairangahau. Thus, the rōpu had the expertise of a native speaker (Nan Hariata Pohatu) who continues to practise tikanga Māori, practitioners who breathed and worked with tamariki every day, management, and the researchers who could act as an interface between traditional Māori and western knowledge. These hui were held regularly for the duration of the journey. The tasks included planning and implementation of data collection, analysis, reporting, monitoring, and solutions to ensure the COI kaupapa remained on track for the Ministry of Education contract and from a Mātauranga Māori perspective. They also helped shape the action research teaching strategies.

Kōrero at these hui helped to unravel the meanings and implications of data that had been captured and literature being read, as well as the kōrero being shared. The NMA rōpu undertook further analyses of what had emerged from previous analysis workshops with whānau and kaimahi. They re-read *Te Whāriki* and read pieces of

research literature to assist in their more in-depth analysis of the teaching strategies, such as *I tipu ai Tātou i Ngā Turi o Tātou Mātua Tiipuna* (Pohatu, 1996), and *Māori Pedagogies* (Hemara, 2000).

Whānau and kaimahi surveys

To assess change during the term of the NMA project, baseline data about tamariki, whānau and kaimahi prior to their fully engaging in the COI journey was important. The research framework informed the choice of baseline measurement. Reflecting the *kōhanga reo kauapapa*, it was agreed by whānau that survey forms be developed to ascertain the cultural capital and te reo ability of whānau and kaimahi.

Whānau cultural capacity and capital were considered key variables influencing tamariki learning te reo and assisting their development of cultural identity. Research measurements of cultural components - working from *Mātauranga Māori* - were chosen rather than socio-economic indicators. The survey was designed to help answer the NMA research questions, and also inform the teaching and learning of tamariki. Forty-one of 45 whānau responded to the May 2003 survey. A second whānau survey was completed in September 2005. Only 15 whānau were involved in both surveys, which reflects the transient nature of many whānau in urban Glen Innes.

In May 2004, a kaimahi survey was undertaken. Its main focus was on te reo Māori. All sixteen kaimahi (100 percent) responded. A follow-up kaimahi survey was undertaken in late 2004 to track any changes.

Journals written by kaimahi in each whare were also planned. Volunteers were asked to record their thoughts during the week, but seldom did so. At a kaimahi hui, staff revealed that they were not comfortable writing down their thoughts in case they were misinterpreted or gave offence. Their preferred method for sharing thoughts on research matters was hui, and so hui became the main process of engagement for kaimahi.

Whānau rangahau case studies

A case study method was chosen because it provided an opportunity to explore the specific and unique characteristics of a group - some whānau and their tamariki - over the NMA time period. It was felt to be the best way to trace, monitor and track change over time. Case studies could acknowledge the uniqueness of the *Kōhanga Reo o Pūau* environment.

While many whānau were keen to have their tamariki chosen as case studies, it was decided to use random selection from stratified groups in order to achieve a cross-section of tamariki and their whānau. The criteria related to ages (to enable some at least to be followed into school), years of involvement in kōhanga reo, different school intentions, and levels of te reo at home. In June 2004, a hui was held with eight whānau (with 10 children at O Pūau) to inform them of their selection as whānau rangahau, gain consent and discuss the proposed processes. Whānau were asked to consent to some or all of the following:

- video filming of tamariki at home and in the kōhanga reo (to assist in te reo assessment)
- keeping diaries of their perceptions of progress and achievements of tamariki and parents' contributions,
- collecting *mahi toi* (art work) to help show children's progress
- participating in hui throughout the COI project.

Whānau rangahau attendance at hui quickly waned so, after discussion and consultation via phone calls, it was agreed that research-related contact with whānau rangahau would be maintained by the kaiwhakahaere and kaiako as part of their on-going kōrero with these whānau.

By late 2004, six whānau with seven mokopuna remained at Te Kōhanga Reo o Pūau. Whānau said diaries were still being maintained. By 2005, it was found that diary entries were minimal as whānau did not feel comfortable with this method; kōrero was preferred. The diaries were withdrawn. The case studies were drawn to a close May 2005, when it was decided to focus NMA efforts on kaimahi te reo development.

Language assessment tools

Three language assessment tools were developed and/or used – one within the kaimahi survey (Royal-Tangaere, 2004), a tamariki assessment tool, and a framework to track the mauri of te reo used in the whare at O Pūau

Kaimahi survey items

The majority of the items in the kaimahi survey focused on te reo Māori. NMA quickly realised a flaw emanating from the self-assessment nature of the instrument with no benchmarks. It was found that a number of kaimahi known to have less ability, for example to converse with fluent speakers, rated themselves higher than those with considerable demonstrated ability. Nevertheless, the answers in relation to particular scales were illuminating for the research question focused on te reo Māori.

Tamariki language assessment coding tool

A tamariki language assessment tool was developed for the purpose of measuring the reo of the ten tamariki involved in the case studies captured on video.

Initially NMA members worked together to gain a shared understanding of what they were looking for when viewing video data. The coding sheet for the te reo assessment tool follows.

Diagram 3: Te Reo Assessment Codes		
Coding No:		
1.	Vocabulary	[Individual kupu (words), mimic, self-talk]
2.	Sentences	[Note vocabulary, write all sentences]
3.	Concentration	[Note how many minutes]
4.	Whare B & A	[Concentration & reaction or response. (informal)]
5.	Understanding	Response to commands. Response to patai (question/s)
6.	Relationships	I = Issue, R = Resolution. I (e.g., didn't want to share space) R (e.g., He shared, Why? Who assisted?)
7.	Kaimahi (staff)	Reo (Language use)
8.	Ahuatanga	How they interact with tamaiti < >kaimahi, Tamaiti < > tamaiti.

As the research progressed and further reflection took place, NMA decided that the tool did not fit the mātauranga Māori underpinning that the whānau had made a commitment to; it was considered a Western methodological tool. After a NMA-kairangahau hui, it was decided that there was a need to build kaimahi te reo prior to measuring tamariki te reo. It was felt that continued use of the te reo assessment tool would produce deficit thinking and could trample on the mana of participants. The tool was withdrawn from further use in the project.

Te reo usage evaluation framework

A Te Reo Evaluation Framework was developed to interpret te reo usage and track the mauri of te reo in kaiako/kaimahi daily interactions with mokopuna. The framework was formed around four questions:

- How appropriate is Te Reo used by kaiako/kaimahi in fulfilling their obligations to socialise tamariki into Te Ao Māori
- How appropriate is Te Reo used by: kaiako/kaimahi in giving knowledge and information to mokopuna?
- How appropriate is Te Reo used by those participants who guide and manage the daily relationships within the kōhanga reo?
- How appropriate is Te Reo used by kaiako/kaimahi in guiding and encouraging mokopuna on their journeys of discovery and investigation?

It was intended that in working with these questions, kaimahi at Te Kōhanga Reo o Pūau would then become conscious of their becoming the creators, implementers and activators of all aspects of the quality processes crucial to the mauri-ora of te reo and āhua/āhuatanga Māori.

The framework had ongoing refinement through the life of the NMA project. The intention of the Kōhanga Reo kaupapa was that the kōhanga reo whānau would be actively involved in its refinement so that they would appreciate the significance of the potentially transformative actions of which they were an integral part. This intention was aligned to the notion of constant pursuit of quality and integrity that places Māori cultural wellbeing at its core.

Video and observational records of action research strategies

In 2003, two pilot action research cycles were undertaken. Observation notes were recorded by two kaiako using pen and paper.

In 2004, larger-scale action research teaching strategies were introduced. The cycles began at the action stage when a new teaching strategy was undertaken and researched. Video data was considered an appropriate means of capturing change

over time. Observations were video-tape recorded several times per week during each teaching strategy. The strategies were called:

- Tikanga Pōwhiri strategy,
- Te Wā Kai
- Āhua, shape or size.

Each of the three strategies served to feed into the next. There were cumulative effects on teaching and learning.

By the completion of these three action research cycles, the kōhanga reo was deemed to have a wealth of research data that could inform them for another three year journey! The video records were analysed by NMA rōpu, at kaimahi hui and at whānau hui. These analyses, especially those seen through the lens of the te reo usage framework, indicated that te reo development for kaimahi was a high priority area for action. Further action research cycles linked to teaching strategies weren't considered to be an effective means for strengthening te reo.

Video data also provided other unexpected information. For example, the initial video highlighted an immediate need to improve the acoustics within the building - the noise was so high that it was difficult to hear.

Observations using a rating scale

Two rounds of observations were undertaken by kairangahau as a component of the *Ngā Huarahi Arataki* Evaluation Project (Mitchell, Royal-Tangaere, Mara and Wylie, in press). Both kairangahau were engaged to observe in Te Kōhanga Reo o Pūau. As agreed with whānau, the observations were undertaken providing feedback was given to whānau. Data were collected on two separate days, one in the morning and the other in the afternoon, using a rating scale that focused on the following areas:

- Adult: Child interactions
- Adult: Adult interactions
- Child: Adult interactions
- Education programme

- Resources.

Kanohi ki te kanohi interviews

The one-on-one interview process was seldom used in the NMA project. They were used by kairangahau towards the end of research journey with members of NMA rōpu. Transcriptions assisted the kaiako and kaiwhakahaere in writing a contribution for *Riding the Waves* (Meade, 2006), and in writing this report.

Conclusions

The experiences of developing a research framework in 2004 and then using it to guide NMA research processes resulted not only in critiques of research methods, but also priorities for action. The cumulative picture that emerged from the research showed the need for te reo development for kaimahi. The NMA rōpu decided to seek a way to re-awaken kaimahi to the importance of their level of te reo, working with takepū as the chosen pathway (see Chapter Three.)

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Chapter Two

Te Mana o te Ao Tūroa

You are immersed in the ever-swirling bosom of Tangaroa, the healing winds of Tāwhirimātea, the life-giving breath of Tāne and all his creation to bathe in the galaxy of a myriad of stars.

(Maxwell, p.16)

He mokopuna, he tino taonga

Tuatahi, he mihi mahana ki a koutoungā atua o tenei Ao hurihuri. Ki a koutou i tiaki, i manākitia i a matou te hunga tangata i ngā wa katoa. Tuarua, ki oku tupuna, kua mene ki te po moe mai moe mai i o moenga roa. Tuatoru, kingā kahui Ariki o te motu.

Ko Whakarara te maunga, ko Waiwhou me Wairere ngā awa; ko Ngai Tupango te hapu; ko Ngapuhi te iwi; ko Mataatua te waka; ko Doris (Kingi) Searancke tāku ingoa.

Ko Rangitoto te maunga; ko Maunga-o-Kewa te awa; ko Tainui te waka; ko Maniapoto te hapu; ko Te Tōkānganui-a-noho te Marae; ko Hereraina Eketone tāku ingoa. No reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.

Action research cycles

The leaders of most of the action research cycles were the kaiako, Doris Searancke and Hereraina Eketone. For them, engaging with the action research approach was a struggle in the first year. Everyone lacked any experience and, therefore, understanding of action research. They had minimal “research language speak”. Yet, their pilot mini-cycles, focused on akoranga time, had created a sense of excitement about seeing changes in te reo as a result of changes in teaching approaches. The experiences had created interest in gathering observations to demonstrate improvement in te reo. However, they did not know how to take the big step of doing

kaupapa-based action research to address their research question. There seemed to be a myriad of points to attend to.

That year we struggled with our lack of action research understanding, associate researcher dilemmas, minimal research “speak”, logistics (time, travel, and funding), lack of professional development, and the daily demands of administering and operating our kōhanga reo. These left an underlying feeling of inadequacy and confusion.

We updated whānau at our Whānau Hui. However, I wasn’t too comfortable about [the wider] sharing of COI information. I couldn’t paint the picture so couldn’t share it. After the first year I felt like getting out. I didn’t know if I could do it—I felt very grateful to our Project Co-ordinator within our kōhanga reo. We had to dig in on each other’s support. I was able to summarise and report back to whānau and keep them up to date on how it all came together. There were immense struggles that others were having. They had the broad picture of what was occurring but would have had difficulty in explaining it in any detail.

Then we had a breakthrough, by researching a teaching strategy we call ‘Tikanga Pōwhiri’ (cultural welcome practices).

The kaiako were key people in implementing the Tikanga Pōwhiri strategy led by Nan Henrietta Maxwell. They led the other two teaching strategies that were researched:

- Te Wā Kai
- Āhuetanga (also known as ‘Āhua, shape or size?’)

Tikanga Pōwhiri

In late 2003, Nan Henrietta Maxwell, from the Te Kōhanga Reo National Trust, joined O Pūau for several weeks and initiated and led the ‘Tikanga Pōwhiri’ (cultural welcome practices) teaching strategy where tamariki were introduced to concepts and actions related to Pōwhiri. The objectives of the strategy, the actions taken, and what was learnt are described elsewhere (Kaimahi et al., 2005; Kaimahi et al., 2006).

Kaiako describe it as a “breakthrough”. Video recordings were made every week to study the learning and teaching.

Nan Henrietta had a no-nonsense approach and she had high expectations for the research and teaching in the reo. There were initial concerns about mokopuna performing ‘Tikanga Pōwhiri’—some kaimahi thought that it should only be performed on a marae by adults. Hui were called to sort out these concerns and Nan introduced tikanga noa to neutralise any concerns and make the teaching strategy safe for everyone. For example, she used waiata instead of the traditional call for the karanga, and had the boys do pekepeke haere (jumping about) as opposed to the more formal whaikorero (speech making). She explained the importance for the mokopuna of having fun in a learning environment.

Nan made the discipline of all adults speaking te reo Māori in the whare fun too. She had a tin and kaimahi had to pay a fine of a coin in the tin for speaking English. There was much joking and laughter about this. She also fostered independence amongst kaimahi, and tested this by coming late to gauge their ability to take control.

At the end of the kaupapa (teaching strategy), tamariki and kaimahi from Te Kōhanga Reo o Pūau mounted a pōwhiri for whānau and people from across the community. Many community members and whānau came to observe what the mokopuna had learnt. Because we are an urban kōhanga reo, and not tribally based, our whānau come from “ngā hau e whā” (the four winds). A number of them were clearly not familiar with the procedures and roles of pōwhiri. During kai (partaking of food) some whānau were heard saying:

I don’t understand things Māori, and it is my son coming to kōhanga reo who is teaching me.

My child makes me research more about tikanga Māori ... because she knows more than what I do.

What a wonderful sight to see mokopuna performing a pōwhiri.

When my child comes home she starts singing all the kōhanga reo songs and I don't know any of them. She forces me to learn from her.

'Tikanga Pōwhiri' helped mokopuna to learn the roles and responsibilities of tangata whenua and manuhiri, and challenged kaimahi to move out of their comfort zones. Kaimahi had to look into their own understanding and experiences of 'Tikanga Pōwhiri' and utilise, adapt, and incorporate them into their own learning experiences alongside that of mokopuna.

The research data included video footage of the processes. The video tapes were analysed at a kaimahi hui and, later, at a whānau hui. Kaimahi studied Nan Henrietta's kaupapa Māori teaching approaches, they compared what happened across the weeks, they discussed the changes she made to traditional approaches while maintaining key principles from Te Ao Māori, and they noted developments in understanding te reo me ōna tikanga Māori. Whānau, at their hui to watch the video, had perceptive comments to add about which situations engaged their tamariki (visible in their āhuatanga). Some comments opened up kōrero about the effects of group seating arrangements (long line versus circle arrangements when teaching something, such as a waiata or taking karakia). This discussion contributed to the choice of teaching strategy for the third action research cycle.

Te Wā Kai

The second teaching strategy to be researched was initiated by kaiako, and its development included all kaimahi. The main objectives were to try to increase te reo in the whare kai, and to socialise tamariki in relation to serving food.

Before the changes, the experiences of 'Te wā kai' was that it was a noisy occasion and mokopuna took a long time to settle. There was a lot of waiting and jostling in the bathrooms and dining area because all tamariki were expected to come at once. Tamariki were waited on; not learning how to set tables, serve food or help tidy the dining room.

After a wānanga, it was decided by kaimahi to change the way morning and afternoon tea was to be served. The main change was in offering mokopuna a choice as to whether they wanted kai during morning or afternoon tea. They were also asked to

help, which served the dual purpose of socialisation and developing motor skills, such as balance and coordination. This kaupapa initially caused concern amongst kaimahi because some felt it was tikanga for pakeke (adults) to serve and nurture the mokopuna. Māori tikanga also supports the notion that when food is served one feels obligated to participate in eating it. Nevertheless, the change was tried, in part to offer more real-life learning experiences for tamariki to participate in using te reo.

Observational data indicated that mokopuna took two weeks to become familiar with the concept of free choice. The numbers of mokopuna coming for kai began to decline. Observations also revealed that, during kai, a number of mokopuna were speaking in English as well as te reo Māori. Because the group was smaller it became easier to implement te reo Māori anake (Māori language only).

‘Te wā kai’ became more enjoyable for mokopuna as they were able to make choices about whether they wanted to participate, what they wanted to eat, how much they wanted to eat, and where they wanted to eat.

Reflecting on the changes for learning and teaching, one kaimahi noted a shift toward mokopuna being more involved in decision-making:

Tamariki hopefully become critical enquirers, they ask more questions. What we have done here, with NMA, has changed the way that we as kaimahi (teachers) teach. The different strategies that we have implemented have meant that mokopuna are more on an equal footing. Mokopuna respect and confidence has grown. ... [M]okopuna have brought into different things that we have implemented by feeling part of the decision making. This improves relationships between mokopuna and kaimahi. What has become evident to me is that before, behaviour was managed mainly by kaimahi now behaviour is agreed to between mokopuna and kaimahi.

‘Āhua, shape or size’

The research framework (see Diagram 2, p.16) was developed by the time the third teaching strategy began, and it was utilised for that strategy. The focus of the research was āhuatanga at karakia time. The strategy became known as ‘Āhua, shape or size.’ Kaimahi were by now very aware, from their analyses of earlier video

records, that āhuatanga was affected by teaching approaches. The following action research cycle question was developed

What impact does changing the size and shape of the rōpu during karakia time have on the learning of our mokopuna?

The kaimahi then used the points on the research framework to plan and discuss the action research cycle.

Kaimahi expressed their thoughts about how to get tamariki to feel the wairua of karakia. It was felt that āhuatanga during karakia, within kaupapa Māori, wasn't just about group size and shape. It incorporated the wholeness of the mokopuna: tinana (physical), hinengaro (mental), whatumanawa (emotional), and wairua (spiritual). It was not only about learning the words of karakia but also the wairua, the depth of the words and feelings associated with this practice. Some reflective comments connected to the points on the research framework follow:

Mātauranga Māori

- Porowhita; Circle represents wholeness, holistic, connecting all individuals to each other and to Te Ao Hurihuri / Tama nui te ra
- Tikanga - when growing up told never to turn your back on someone.
- Holistic approach - mai te kopu o te whaea
- All inclusive
- Tuakana /teina
- Equality between mokopuna and kaitaiki.

Concepts of Kaupapa

- Āhuatanga of everyone: mokopuna / kaiako / kaiāwhina / whānau
- How do you create a settled environment?
- Bringing a conscientisation (an awareness)
- What is karakia?
- By connecting mokopuna to Papatuanuku they experience inner silence, inner peace, a settling down.
- How is the uniqueness of the individual expressed?

- Support roles of kaimahi help to guide mokopuna in settling down and in understanding.
- Is our karakia from a hahi perspective or does it come from Te Ao Tawhito?

Teaching approach:

Do we teach this from mātauranga Māori or Western perspective, and who is involved?

- Everyone is informed of roles and responsibilities
- Kaimahi āhuatanga
- Need Kaimahi punctuality consistency.
- Tautoko ia kaimahi (support each staff member)
- Show confidence when delivering karakia
- Calm and clear kōrero mai ingā kaimahi (calm and clear words from staff)
- Adults are role models for what we want tamariki to do.

What do we want tamariki to learn, and how? And what are mātauranga Māori learning styles?

Whakataau:	Settled frame of mind. How?
Tikanga:	No interruption from whānau who arrive late. Punctuality and consistency are important. If late, tu tatari, if whānau arrive late they are to wait in the office.
Wairua:	Te āhuatanga
Mana Whenua:	Te Timatatanga tae atu ki te mutunga o ia ra. Karakia mo te kai. (From the beginning to the end of each day, including karakia for food.)
Mana Atua:	Atua Māori. Ranginui, Papatuanuku, Tāne, Tāwhirimātea. Tūmatauenga
Mana Reo:	Ia kupu / whakarongo, kia rongo ki te wairua o ngā kupu, kia mau rātou. (Each word/listening/listening to the spirituality of the words will be absorbed by the tamariki.
Mana tangata:	Interactions with kaimahi / tamaiti, tamaiti / tamaiti. Whakawhānaungatanga.

Mana Aotūroa: Te āhuatanga of te whare, te Aotūroa, ngā tangata, me ngā mokopuna hoki.

Mahere

Kaimahi agreed to use their mahere/maramataka (planning documents) to implement the strategy. But they needed to consider how the strategy fitted their Mahere.

Data Collection

Kaimahi considered what data they would collect and also how to evaluate the teaching and learning outcomes from the teaching strategy. The decisions relating to data collection were:

Time: 9.00 am - 9.15 am during karakia time

Diaries: Record all changes that are noticeable within kōhanga reo. Identify the positives, the challenges, the changes, the differences. Weekly checks on any changes recorded in the diary notebooks.

Video: A video recording of the Whānau Rangahau was made before, during and after the implementation of the changes in teaching approach.

Analysis

Analysis of the video-tapes was via discussion about indications of change. The diaries picked up on change across time as well. Those indications revealed that changed teaching styles—coming from a mental preparedness (planning to focus on āhuatanga), and different role-modelling amongst kaimahi after their in-depth discussion about karakia—were reflected in the attitudes of tamariki. The āhuatanga of tamariki had visibly altered. The strategy had fostered the spirituality of karakia. These outcomes are relevant to mātauranga Māori.

Observational data about effects

The video and other observational data provided evidence of changes from the teaching strategies. Changes in confidence and actions came as a result of the hui rather than the action research cycles per se.

All sorts of changes rippled out from the numerous hui related to the teaching strategies, surveys, and other aspects of NMA. The āhuatanga of both tamariki and kaimahi was a pleasure to behold.

It was noticeable that when the tamariki played on a Māori game together such as ‘*Kei a wāi?*’ they tended to speak te reo more, as opposed to when they worked doing individual jigsaws where they tended to speak more English perhaps because they were reliant on initiating their own kōrero. *Kei a wāi?* Requires use of te reo by all players, and tamariki developed knowledge of the kupu associated with the pictures from previous occasions when they had played the game. It was recommended to kaimahi that they encourage tamariki to make their own resources (e.g., additional cards to use in this game) and thereby build up their vocabulary.

A second round of observations was undertaken by kairangahau in September 2005, An observation framework was developed to reflect the objectives of the kōhanga reo and its research project. It focused on the following concepts:

- āhuatanga – their emotive, physical and verbal presentations and expressions
- whānaungatanga - relationships and interactions
- te reo – at the extension and use of te reo.

The observational data confirmed marked change and growth in the kōhanga reo. Tamariki seemed settled, content, happy and inquisitive. The ahuatanga of tamariki was different from 2004. By 2005, the babies weren’t shy to approach the researchers and the older tamariki had no qualms in asking “Who are you?”, “What’s your name?” albeit in English. However, if spoken to in Māori they could respond in te reo.

The data signalled the need for another new action step. It made the frequency of the command, “Kōrero Māori” noticeable. Tamariki were constantly being reminded to speak Māori throughout the observation period without being given an alternative Māori word or sentence. The action planned was to respond and extend the conversation in te reo Māori, rather than constantly just saying, “Kōrero Māori.”

Reflections

The data showing the frequency of the command, “Kōrero Māori” need to be set in the context of earlier generations. Māori parents in the middle of the last century were told not to speak Māori—te reo Māori was considered a language of no value

and many Māori didn't teach or speak to their children in te reo. Now, tamariki are asked to speak Māori, or not speak Pakeha. Kairangahau recommended that the kōhanga reo not repeat history with negative directions. As an alternative, kaimahi recommended that kaimahi and whānau provide the *kupu* for tamariki. This tactic aligns more to the concept of te reo me ōna tikanga, gives value to both languages, and acknowledges the realities of our tamariki.

The kaiako ended the action research cycles feeling that they were making sense of the processes.

Our third year of NMA has been a more settled period of time for us, as our research capacity has developed to a point of greater comfort. That isn't to say that we feel like experts; more that we feel a sense of adequacy. There was time to reflect on the research we had completed. We looked back and reflected on what we had achieved and how we could continue the momentum.

The COI project has challenged us in many different ways. It has exposed us to new learning experiences, thereby offering the opportunity for each one of us to grow in our understanding. NMA has focused our attention more intently upon making improvements within our kōhanga reo. The numerous COI hui have highlighted the intensity of attention required to maintain momentum and complete the project. Although the journey has been stressful, on both a personal and professional level, a number of positive results have come from it.

The following is a reflective kōrero in response to an interview about kaimahi learning and the impact or influence of this on teaching and tamariki learning.

My purpose is to re-generate our culture and language and thereby pass it on, by utilising our stories, waiata, and haka. These are tools to enable us to pass on our taonga tuku iho (knowledge passed down by our forebears) and thereby help to regenerate our culture.

The way that we looked at teaching pedagogies [changed] and we began to understand our individual knowledge base, and what our individual strengths and weaknesses were. ... We began to value each other's input and stories and understand that we have different beliefs and practices.

When asked: What did tamariki gain, and what was the impact on their learning?

kaiako answers included:

Tamariki hopefully become critical enquirers, they ask more questions. What we have done here, with NMA, has changed the way that we as kaimahi (teachers) teach. The different strategies that we have implemented have meant that mokopuna are more on an equal footing. Mokopuna respect and confidence has grown and, therefore, mokopuna have bought into [changes] we have implemented by them feeling part of the decision making. This improves relationships between mokopuna and kaimahi. What has become evident to me is that before behaviour was managed mainly by kaimahi; now behaviour is agreed to between mokopuna and kaimahi.

A selection of kaimahi reflections about positive results from NMA follows:

We learned that kaupapa Māori is constantly challenged in today's environment, and there are many different interpretations of any kaupapa, yet it is good to come to a common understanding.

We came to appreciate the value of a good understanding of each kaimahi, and that each one comes with their own cultural capital that underpins their understanding of tikanga. We worked to develop a consensus among ourselves about kaupapa [for teaching modules].

It is good to have an open mind and be prepared to question what which we do not understand, and be reflective in our work.

There is a difference between Western innovative teaching and Māori innovative teaching.

We appreciate the importance of appropriate training packages and the need for alternative methods of professional development.

We became clearer about what our objectives were, and we communicated them more clearly. We saw that preparation and planning are paramount for good teaching and learning.

We increased our practice of whakawhānaungatanga.

Conclusions

Completion of the action research cycles led into a more settled period of time for the NMA rōpu who had developed research capabilities to a point of comfort - they felt a sense of adequacy after journeying up a big learning curve. It was time to reflect on the action research they had completed.

This project has challenged us in many different ways exposing us to new learning experiences. NMA has focused our attention more intently upon making improvements within our Kōhanga reo.

I am grateful to be part of this project. Out of it will come some good things for mokopuna and whānau.

It has helped each of us to look at ourselves as teachers.

I'm not sure if I fully understand action research yet but I must say it has been a good experience, because it helped me to reflect on my own teaching methods and also how I might like to teach mokopuna.

However, the observational and video data gathered during these three cycles contained confirmations of low levels of te reo Māori ability and indications that understandings of tikanga Māori needed strengthening amongst the majority of whānau and kaimahi. It was decided to stop doing interventions and gathering data. It was time to move to action steps that would be of great significance to the kaupapa of Te Kōhanga Reo.

Chapter Three

Te Mana Reo

You are the child to whom the spirit of your language calls: “Come and be immersed.”

(Maxwell, p.6)

Te reo Māori was both the starting point for the COI journey and the final focus of the research and the actions that came from it. And the journey will go on.

Like all journeys, the end of this is the beginning of a new one. What we have learnt will be taken with us on our journey into the future. “Te Ohonga Ake o Te Reo” is the name we gave to this project. It means “the awakening of the language”. The reo is the very heart of our culture. We have been awakened to the beauty and depth of our language, to the wairua of our culture, and to the uniqueness of the kaupapa of kōhanga reo.

(Kaimahi of Te Kōhanga Reo o Pūau Te Moananui a Kiwa, 2006)

The whānau O Pūau recognise that they are endowed with a committed group of kaimahi who are learned and willing to extend their learning, not only for themselves and the tamariki, but also for the kaupapa of the movement. The kairangahau say it has been, and remains, a privilege to work with such a group of people.

Studying te reo

Various research methods were implemented to find out more about te reo Māori in the context of Te Kōhanga Re o Pūau:

- Observations during the action research cycles
- Surveys - whānau and kaimahi
- Video records analysed for the whānau rangahau case studies
- Language assessment tools – for tamariki and kaimahi

Observations during action research cycles

Pilot action research cycles

During the early months of the project in 2003, when the research associate was Mere Skerritt-White from the University of Waikato, two pilot action research cycles were undertaken. Their main purpose was to help kaimahi understand and experience action research. The other purpose was to introduce some changes to try to lift te reo

use. A question related to te reo Māori usage in akoranga time (a teacher-initiated group time) came from each kaiako:

1. What are the effects on te reo of teaching in smaller groups for a shorter time at akoranga time?
2. What are the effects on te reo of varying experiences during akoranga time?

Kaiako kept observational notes before and after making the changes.

When kaiako presented results from the pilot mini-cycles, Hereraina Eketone reported that “more tamariki were speaking more Māori [when] in smaller groups” Doris Searancke studied varying hands-on experiences after the kaiako introduced smaller groups for akoranga time. She reported that both she and the children found this time more exciting. “As long as they were actively participating in the akoranga time, this encouraged them to speak more te re Māori” (Kaiako o Te Kōhanga Reo o Pūau, 2003). Their presentation concluded, “Ko te reo te mauri of te tangata.”

Kaiako felt that this was a start and a positive introduction to action research: “I think that these two pilot projects clarified the basic concepts of action research: what to do, how to collect research data and what was involved.”

Action research cycles

Between kairangahau, Nan Henrietta Maxwell led an action research cycle on Tikanga Powhiri. After the two new kairangahau joined the NMA rōpu in 2004, two further action research cycles were undertaken. These are described in other chapters.

Survey findings

Whānau surveys

Whānau were surveyed twice, in May 2004 and September 2005. The following diagram provides an example of a whānau profile, in this case of a whānau rangahau.

WHĀNAU RANGAHAU TWO:	
Mother:	
Father:	
Whare: B	
Age	2 years 3 months
Gender	Kotiro
Years involved in TKR O Pūau	4 months

Other siblings	No only child
Iwi: Mum	Tainui
Iwi: Dad	Ngapuhi
Attendance at TKR hui & wananga	Not often
Level of Reo	Learned speaker (mum)
	Still learning (dad)
Understanding of <u>Te Korowai</u>	None (dad)
	Very little (mum)
Future schooling	TKKM O Pūau
Involved in kaupapa Māori	Very often
Watch TV	No
Listen to radio	No
Where were you brought up?	Country: South Hokianga (mum). <i>City: Glenfield (dad)</i>

Whānau were asked what they expected the kōhanga reo to provide. Most said that they wanted an environment that would continue the teaching of Māori tradition, history, values, te reo and culture. The range of responses related to te reo Māori included:

Tautoko my children's future with te reo Māori and our culture.

Teach te reo me ōna tikanga.

To give our child te reo, which is something we as parents never had.

To help nurture and guide our tamaiti immersed in te reo me ōna tikanga.

Happy, safe environment.

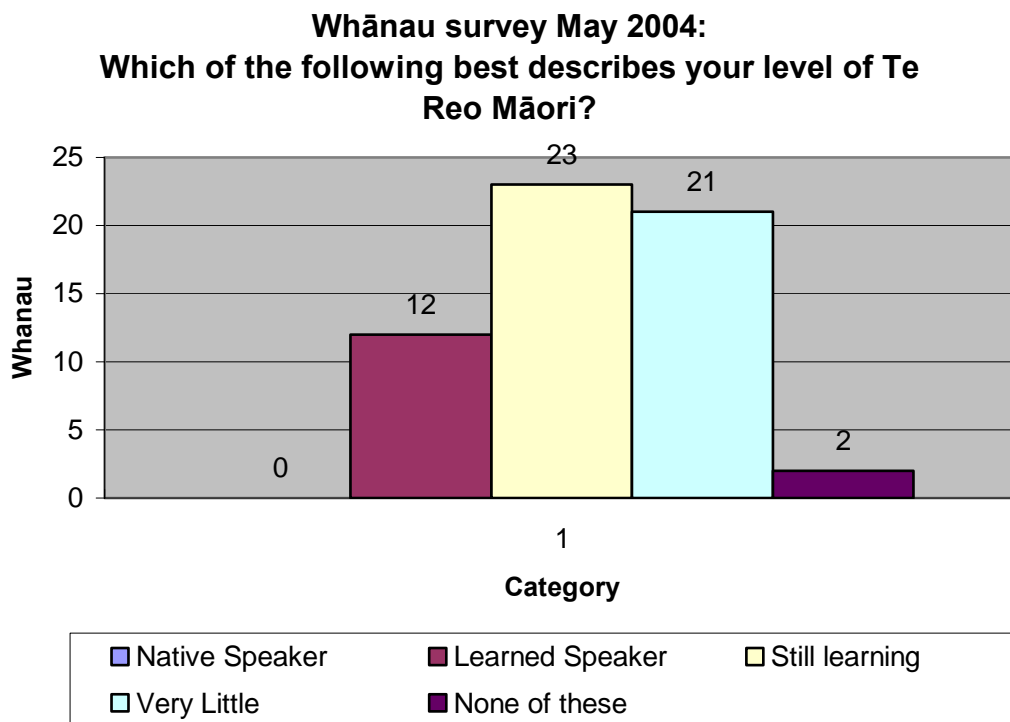
Whānau acknowledged the need for them to learn and/or speak te reo to support the learning of their tamariki.

We have a responsibility to motivate and encourage our daughter to kōrero as well as learn and study to become more confident in speaking the reo ourselves to make it easier for us to help her to be confident.

Have kaha in my son and learn te reo.

To teach tikanga, te reo and encourage me to participate and learn te reo also.
 To help me to reinforce and encourage M’s cultural identity.

NMA attempted to explore levels of te reo Māori. Below is the picture from a question in the May 2004 whānau survey. There are 58 responses (from 41 returns) because both parent answered in many cases.



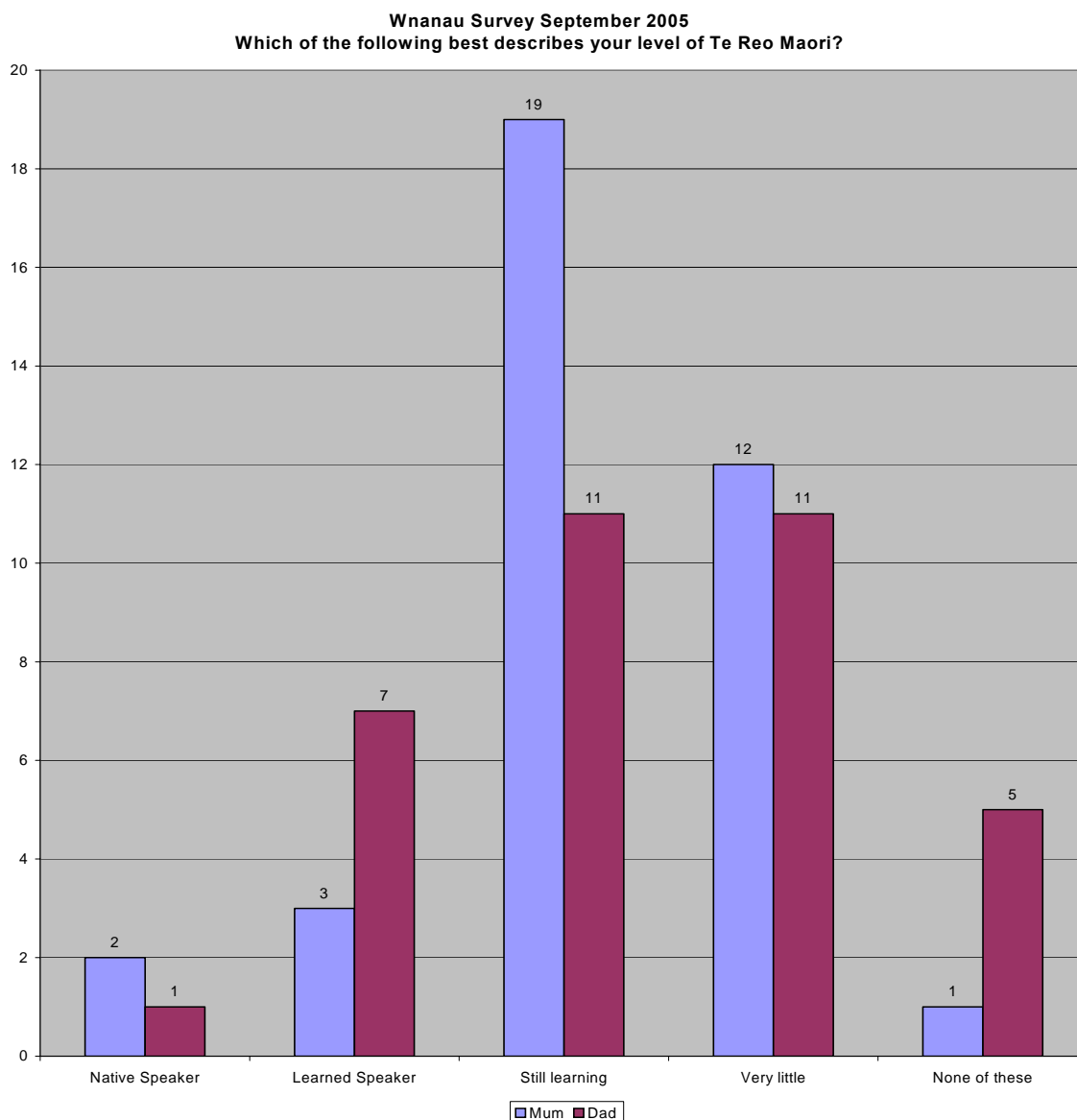
The question was repeated in the September 2005, with mother and father reporting separately. The total number of responses reflects both parents’ responses. In this survey, even with a big turnover of whānau, the graph maintained a roughly similar shape. A minority were “learned speakers”; most were “still learning”.

One of the findings from the surveys was the whānau turnover rate. Only 15 whānau completed both surveys –conducted 16 months apart. Some comparisons of data in from the two surveys were done in relation to these 15 whānau. It was found that five mothers adjusted their self-assessment of level of te reo from “Native speaker” to “learned speaker”, and three mothers rated their level of te reo Māori higher, in the

second survey, presumably as a consequence of te reo learning experiences (although they may have simply forgotten their earlier self-assessment as to their level of reo).

Comparing what the fathers said in the two surveys, it was found that one father revised his level downwards, and five gave a higher self-assessment (two to “learned speaker”), presumably because of te reo learning experiences.

The surveys also tapped into whānau and tamariki exposure to te reo via popular media. Questions were asked about whānau watching Māori television. Most whānau said they did. Thirteen whānau watched for less than five hours per week, 11 whānau watched for more than five hours and less than 10 hours, and five whānau



watched for more than 10 hours and another five for more than 15 hours per week.

In the May 2004, less than half the whānau (19) listened to Māori/ Iwi radio stations. Those who said they did were asked a follow-up question:

How often do your tamariki listen to Māori radio programmes that are in te reo Māori?

Ten responses said less than five hours per week; four listened for more than five hours and less than ten per week; three for more than ten hours; and two for more than 15 hours per week.

In September 2005, 87 percent of whānau watched Māori television. Two-thirds listened to Māori/ Iwi radio stations, although a big majority of them listened for less than 5 hours per week.

Kaimahi surveys

Two kaimahi surveys were conducted, in May 2004 and September 2004. All sixteen Kaimahi questionnaires were returned in May 2004, a 100 percent response rate. Thirteen kaimahi responded to the second survey (76.47 percent response rate).

The te reo items in the kaimahi surveys came from a Te Reo Māori Rating Scale developed by Arapera Royal-Tangaere (2004). It asks kaimahi to assess their:

- ability to speak Māori
- ability to understand Māori
- ability to write Māori
- types of conversation held in Māori with children
- types of conversation held in Māori with adults.

The Te Reo Rating Scales did not prove to have face validity in the eyes of the NMA rōpu: those with a greater te reo capacity—who bench-marked their reo against a native or fluent speaker—tended to scale their reo lower than some with less te reo. It would appear that some with less reo or understanding did not bench-mark their reo against others. NMA considered the tool to be flawed. A suggestion to provide

exemplars (assessment guides) within the scaling system was forwarded to the developer.

In rating their ability to speak Māori, kaiako/kaimahi said they possessed varying levels of ability. Four said they were fluent in te reo Māori and/or could speak Māori for long periods, and six kaimahi indicated that they could “speak Māori using different words and sentences”. The others had only a few words or sentences.

In relation to understanding te reo Māori, two said they could understand Māori in any situation, and eight rated themselves able to understand many different words and sentences in many situations. The other six understood greetings, and a few words and sentences.

Three kaimahi said they could write fluently in te reo Māori, six could write a few basic descriptions and the others had little or no writing abilities.

In describing the types of conversation in Māori they have with children, four were confident about holding sustained conversations with them introducing new ideas and thoughts, and seven kaiako/kaimahi said they “can hold a conversation with children using different words and sentences”. Only one kaimahi said she could hold a sustained conversation with adults that introduced new ideas and thoughts. Half of the kaimahi indicated that they could “hold a conversation using different words and sentences.”

By the time of the second kaimahi survey in September 2005 a fluent speaker had left the Kōhanga and another four had been employed. A total of 17 kaimahi completed the first component of the survey and 13 (from the first survey) completed the te reo assessment. Three kaimahi said they were fluent in te reo Māori and/or could speak Māori for long periods. Two kaimahi compared to six kaimahi in the previous survey maintained their position of being able to “speak Māori using different words and sentences and six kaimahi compared to two kaimahi in the previous survey said they could speak a few basic sentences in Māori using different words for short periods. Two kaimahi in both surveys said they could speak a few words or short greetings in

Māori. Only one said she could write fluently in Māori compared to three in the previous study.

In relation to understanding te reo Māori, one said she could understand Māori in any situation, and seven rated themselves able to understand many different words and sentences in many situations. Two kaimahi said they could hold a sustained conversation with adults that introduced new ideas and thoughts. Now, less than half of them indicated that they could hold conversations using different words and sentences.

The situation had deteriorated and/or kaimahi had more realistic assessments of their conversational te reo with children by the time the second survey was undertaken. Over half of the kaimahi said they gave instructions in Māori to children, a shift from saying they were holding conversations with children using different words and sentences. Four could hold sustained conversations.

These findings were of concern given the importance of sustained conversations for cognitive development of young children. Children simultaneously engage in “learning language” and “learning through language” (Halliday, 1993: 93). Tamariki in kōhanga reo spend as much time per year there as they do in school after age 5. If only a minority of kaimahi could hold sustained conversations with children, questions had to be raised about the efficacy of the kōhanga reo in preparing children for success in their life’s journey.

Tamariki assessment based on video records

Video records of whānau rangahau were analysed by kaimahi and the NMA rōpu using the tamariki language assessment tool. It was intended that analysis of te reo data would centre on vocabulary and sentences used, and on understanding. However, it was soon discovered that change in te reo usage and understanding was virtually impossible to assess because the video filming had not been consistent. For example, one day the camera may have been focused on one case study child, whereas the next time it may have been on the whole group. Moreover, it was often impossible to hear what a case study child said.

Nevertheless, the analysis of video clips of particular children indicated the nature of te reo usage. The following is an example. They are some notes from watching a 12 minute video clip filmed in the whare for tamariki under the age of 2 years.

Words and sentences

Tamaiti 1: Counted 1 – 10 (tahi, rua ... tekau): copying the kaimahi.

Kei konei ahau, Whaea (kaimahi lead)

Aroha te karaiti (waiata) (sang with hand actions)

Whaea, Whaea [kaiako name], yum, yummy, manu, whero (spontaneous words uttered)

Tamaiti 2: *Aroha te karaiti* (waiata) (sang with hand actions)

Tamaiti 3: *Huri Penei* (sang the waiata and actions, being guided through by reciting what the kaimahi was saying, i.e., being led).

Tamaiti 4: (Responding to questions put by kaimahi:

Kei hea te tama? "There."

Kei hea to kotiro? "There."

Kei hea te keke? Kei konei? "Ae."

Tamaiti 5: Joined in to end the waiata, *Huri Huritau*, saying: "Taiki, taiki, taike e."

Tamaiti 6: (Playing with a telephone, then responding to kaimahi prompts):

Waea atu ki tau Mama. (Tamaiti pretend rang her mother.)

Kia ora Mama. "Kia ora Mama."

Ko [name] tēnei. "Kei [name] tēnei."

Kei konei a[name]. "Ae."

Kei konei ahau. "Kei konei ahau."

Kei konei ahau, Whaea X "Kei konei ahau, Whaea [name]"

Pakipaki [name] "Ae."

(Child sees book: "Keke, keke." (spontaneous)

Tahi, rua, toru ... "Tahi, rua, toru (follows kaimahi in counting).

The analytic reflection at the bottom of this record was that there was little spontaneous speech; most were reciting what an adult was saying. For this age group, adult modelling language and supplying vocabulary are important. Nevertheless, the amount of leading by kaimahi was food for thought; as was the minimal amount of spontaneous speech by tamariki.

The discussions at kaimahi hui as they worked with the video data led to them posing questions about the purposes of using te reo Māori.

Evaluating the usage of te reo

When video data and kaimahi hui analyses were related back to the research questions at a NMA and kairangahau hui, they felt concerned. Were kaimahi primarily teaching te reo vocabulary (rather than te reo me ōna tikanga)? The answer was “Yes.” Would this develop mokopuna identity as Māori? “Not very well.” Would lots of kaimahi-led instruction – following a Western model - give mokopuna the grounding that would enhance them being successful in their life’s journey? The answer was “No.”

Those at that hui saw that a further layer of analysis was needed to evaluate what was happening with and for te reo Māori in Te Kōhanga Reo o Pūau. A Te Reo Evaluation Framework began to emerge. The first two questions of the four final questions in the (final) framework were posed:

- How appropriate is te reo used by kaiako/kaimahi in giving knowledge and information to mokopuna?
- How appropriate is te reo used by kaiako/kaimahi in guiding and encouraging mokopuna on their journeys of discovery and investigation?

An objective of this work was to stimulate kaupapa-based reflection on current practices. Nan Hariata Pohatu raised the idea that her husband Taina’s work using takepū could be the basis for further kaimahi professional development on te reo me ōna tikanga Māori. This was the action step described in Chapter Four,

Conclusions

The survey responses held vital information essential to through light on the te reo Māori aspect of the research question. Few whānau are learned speakers - therefore, kaimahi occupy key positions in helping mokopuna in their language development. Yet their te reo also needed strengthening. This was corroborated by the video records and by observations of the teaching strategies associated with the action research cycles. The findings reaffirmed that because kaiako/kaimahi have a very important role within Māoridom they need the very best support in extending their understanding of and ability in te reo Māori.

Toward the end of the COI project, kaiako reflected on what they had learned about te reo Māori from their involvement in NMA. They said they had learned that:

There is a lot of depth to te reo (and the current kōhanga reo language programmes do not go into this depth).

Te reo learning within the kōhanga reo environment needs more support, particularly through access to higher-level speakers of te reo.

A greater understanding of te reo was needed to inform planning and practice.

Experiential learning enhances te reo.

Te reo me ōna tikanga has be more than speaking Māori to tamariki; it is about practising tikanga, as kaimahi are the transmitters of culture.

The key findings from study of te reo Māori in Te Kōhanga Reo o Pūau were about the ongoing need for te reo me ōna tikanga training, and about kaimahi willingness to undertake further learning in relation to that kaupapa (as well as in relation to Western knowledge; for example, child development, and information technologies). Te reo had already been identified as a key priority area for training in the kōhanga reo. The research found that it cannot be assumed that all kaimahi are culturally and language adept to deliver all kaupapa Māori and mātauranga Māori within kōhanga reo. Yet its importance was endorsed—if te reo Māori were not retained, Māori identity would be severely weakened and so too would the chance of meeting the aspirations for tamariki to be “children of the universe that have no boundaries”.

Toi te kupu, toi te mana, toi te whenua.

(Without Māori language, mana Māoritanga will cease to exist.)

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Chapter Four

Te Mana o Ngā Tipuna

As you traverse life's pathways, the beating of our hearts are as one, embraced by the warmth and security of our Ao Māori.

(Maxwell, p.24)

Te Ao Māori

This chapter explores the sense of belonging to Ao Māori amongst whānau, kaimahi and tamariki, and focuses on the strengthening of Māori identity. The research data on the Māori identity focus of the research came from the surveys, video records, and hui.

Māori are culturally, socially and economically diverse and there is varying access and exposure to things Māori. The whānau unit today has been fashioned by an ongoing legacy of colonisation, decades of urbanisation, an evolving Māori culture, and the influences of other cultures that make up Aotearoa society. These influences have created a diverse Māori population, with diverse life-styles.

Although Te Kōhanga Reo o Pūau Te Moananui a Kiwa sits within a kaupapa Māori framework, promoting te reo me ōna tikanga, the realities of the lives of its whānau are diverse. As the whānau survey data on te reo in the previous chapter indicated, some whānau speak te reo with considerable fluency, others not at all and others' proficiency is at various points in between. Ability in te reo is a major influence on understanding tikanga Māori.

Whānau surveys

The whānau surveys provided information about whānau o Pūau kōhanga reo aspirations in relation to Te Ao Māori, and their current position.

Whānau stated their expectation that kōhanga reo would provide tamariki with a sense of identity, confidence in their identity, and a good preparation for kura kaupapa Māori; for example:

Identity, have a sense of place.

Prepare [tamaiti] for Kura Kaupapa [Māori], prepare them for secondary school.

Taught well and is taught te reo in all the right manners, so when the time comes to move she has the strength and confidence to do so.

Some whānau wrote about their willingness to continue kōhanga-related learning at home on their questionnaire. They talked about their responsibilities including:

To reinforce te reo me ōna tikanga outside TKR with my tamariki.

To encourage te reo Māori use and tikanga.

To try and extend on the learning at home by using as much te reo as possible when communicating with tamariki and by implementing and following as much tikanga Māori as possible at home.

To reinforce all that they have learnt at kōhanga when they come home. To also speak as much Māori (to my knowledge and understanding) to and around my children as often as possible”.

At the time of the first whānau survey (May 2004), the majority of the whānau were involved in kaupapa Māori: 29 of 41 respondents were involved very often or often in Māori Women’s Welfare League, te reo Māori classes, iwi runanga, and/or other specified kaupapa. A few had close links with a marae.

However, the majority of the whānau reported low attendance at kōhanga reo hui or wānanga, perhaps because most had been involved with O Pūau for less than two and half years. This pattern would have been an influence on the minimal understanding of *Te Korowai*; 65 percent said they had little or no understanding. Yet the philosophical underpinning of the kōhanga reo movement is *Te Korowai*. Did this indicate a gap between aspirations and reality in relation to Te Ao Māori?

At the time of the second whānau survey (September 2005), only 17 of the 39 respondents were involved in kaupapa Māori very often or often. This group of whānau still had low attendance at kōhanga reo hui and wānanga, with the biggest group seeing their role in kōhanga reo to be to ‘awhi’ or ‘tautoko’ it. Looking at the 15 whānau who responded to both surveys, it was heartening to note that five of them were attending kōhanga hui more often in 2005. Only one of these families had less involvement.

Kaimahi surveys

Kaimahi were also asked about their involvement in kaupapa Māori outside their kōhanga reo jobs. Two said they were very often involved and a big majority of the others were often involved. Seven were taking kōhanga te reo Māori courses, and two were doing Whakapakari training for their Tohu. Two were studying in kaupapa based courses for other qualifications (at Te Wānanga o Aotearoa in one instance, and Paerangatiratanga in another).

In the follow up kaimahi survey, the researchers wanted to gain an overview of kaimahi understanding of *Te Korowai* and *Te Whāriki*, and to ascertain their expectations of kōhanga reo. Some qualitative data follows.

Most were very clear about the kaupapa of Te Kōhanga Reo including te reo me ōna tikanga Māori. Another kaupapa—whānau support—was often included in the answers. Some examples were:

Ko te reo me ngā tikanga. Whānau tautoko. Kia tika, kia pono, hauora me te whakatupatotanga.

Whānau. Te reo Māori. Kaitiaki working together to awhi our tamariki.

Te reo Māori; I am but a seed.

Kōrero Māori anake; ko te whānau hei whakahaere ingā tikanga, kia tika, kia pono, kua e kai paipa.

In describing their understanding of *Te Whāriki*, the majority of the kaimahi (8) used mātauranga Māori concepts; such as:

Te taumata whakahirahira o te tamaiti—mana tangata, mana reo, mana aturoa, mana whenua, mana atua; the growth of the holistic side of the tamaiti.

Ka taea e au ki te tutuki ngā mahi whakahirahira. Penei ki ngā honotahitanga, te whānaungatanga ranei.

Some described it in Western terms, talking about curriculum and assessment. Only one kaimahi said she'd not been informed properly about *Te Whāriki*.

Statements of expectations of kōhanga reo often repeated the kaupapa of Te Kōhanga Reo, for example, “Learning te reo.” Some thought about standards and talked about, say, “a high quality of reo”, “a safe place”, and setting “a high standard for quality teaching and learning for mokopuna and whānau.” A large number expressed a commitment to meeting these expectations saying they were interested in professional development. The most common sort of further training was te reo (7), and early childhood education (4) courses.

Video

Video records of the action research teaching strategies or of whānau rangahau gave some indication of limited engagement in cultural practices within the curriculum. The kaimahi who had noticed a shift in engagement during the pilot action research cycles were now sensitive to indications of engagement and wanted engagement to be high when socialisation into tikanga Māori was an objective. Video records allowed them to critique practice. The following video record took place when tamariki were preparing for karakia o te ata, sitting in a circle.

Tamaiti 1 is sitting on the floor observing what is happening.

Tamaiti 2 is pointing to different parts of her body as these are talked about and shown by Kaimahi, i.e., karu /eyes, ihu/nose, taringa/ears, waha/ mouth, niho/ teeth. Waiata cleaning teeth ‘Huri penei’

Tamaiti 3 copies actions by kaimahi and sings the waiata.

Tamaiti 4 moves to another seat after being asked by kaimahi.

Tamaiti 5 just looks around as the karakia is said.

Tamaiti 3 “Thanks Whaea for preparing the kai.” She begins to recite karakia mutunga, *Kua tipu ra*, following the lead of the kaiarahi. She holds her hands in supplication whilst reciting karakia.

Tamaiti 1 and Tamaiti 2 are sitting quietly holding hands and observing the happenings.

Tamaiti 6 is helping to awhi the new baby.

Tamaiti 5 responds to a command by the kaiako to fetch a tissue and blow her nose.

Tamaiti 6 gets up to meet Whaea [kaiāwhina] who arrives late.

Tamaiti 7 is looking at pictures and pointing out ngā kararehe rereke/the different animals.

Reflections from a kaimahi hui that looked at this video included noting that the tamariki were mostly following the lead of kaimahi. The kaimahi wondered whether the child who was looking around rather than participating was ready to move to an older age group. Kaimahi commented on the fact that the children were unnaturally quiet for young tamariki. Engagement in tikanga Māori was not high. These reflections contributed to kaimahi initiating an action research cycle focused on āhuatanga, especially in connection with karakia.

Video was also filmed during the action research cycles. On the occasion of the Tikanga Pōwhiri for the community, at the completion of the first action research cycle, it became obvious that a number of whānau were not familiar with aspects of mātauranga Māori, such as the procedures and roles of pōwhiri.

Hui

The purpose and meaning of karakia was discussed at length at hui following this. As a consequence of ongoing colonisation, decades of urban living often with little contact with marae, and evolving Māori culture, kaimahi had different perspectives on karakia and it was at that point that kaimahi became aware of their own experiences and the influences they had on their teaching practice. That hui provided an opportunity for kaimahi to interact and kōrero about their feelings and thoughts on karakia. A key finding from that hui was not to assume that all kaimahi have the same understandings and practices of tikanga Māori.

Te reo Māori evaluation framework

Reflecting on the pictures that emerged from drawing together the threads of the research, those at a NMA and kairangahau hui proposed two action steps:

- further professional development for kaimahi within Te Kōhanga Reo o Pūau to ensure that te reo was well grounded within Māori concepts, values and principles;
- expansion of the Te Reo Māori Evaluation Framework.

The professional development was focused on takepū (see Chapter Five).

Two more questions were added to the Te Reo Evaluation Framework:

- How appropriate is Te Reo used by kaiako/kaimahi in fulfilling their obligations to socialise tamariki into Te Ao Māori. In other words, does it have an adequate mātauranga Māori basis?
- How appropriate is Te Reo used by those participants who guide and manage the daily relationships within the kōhanga reo? Put another way, is te reo usage relationship-based?

The preliminary responses to these evaluation questions suggested further professional development would be valuable, and a wānanga on the proposed focus—takepū (see Chapter Five)—was organised.

Chapter Five

Te Mana Atua

Clothe me with the values and principles of my elders so that my Godliness is portrayed.

(Maxwell, p.10)

Takepū

Takepū (applied principles) were a vital part of a mosaic of Māori cultural experiences and concepts that permitted whānau o Pūau to view and value - with new understanding - Māoritanga (Māori cultural capital) as necessary “hoa-haere” (critical companions) on their journey.

Takepū wānanga were a great help in reminding us about the wairua and āhuatanga of our language. Something we had lost.

(O Pūau whānau)

As a consequence of the takepū wānanga, there have been crucial changes for the Te Kōhanga Reo o Pūau. These include the fresh appreciation, recognition and affirmation that te reo is indeed both:

- A source and holder of Māori bodies of knowledge, and
- A unique pathway to approach and apply practice.

The takepū wananga, led by Taina and Hariata Pohatu, was a defining day for Te Kōhanga Reo o Pūau when kaimahi realised:

Ko te reo tonu hei kawē i ngā āhuatanga katoa o te ao Māori.

(It is indeed the language that is the vehicle which enables active participation in Te Ao Māori).

From that day on takepū were considered to be significant enabling companions, signposts, and ways forward. Some of the wisdom and scholarship that was shared at the wananga follows.

Examples of takepū (applied principles)

Te Ao Māori has many takepū which inform and guide Māori practices in the present and future, as they did in the past. The two selected examples are:

- Kaitiakitanga (responsible trusteeship); and
- Whakawhānaungatanga (applied relationships).

Kaitiakitanga (Responsible Trusteeship)

Kaitiakitanga can be interpreted simply as ‘taking care of’. The principle has a strong connection with the intentions of Te Kōhanga Reo founders. Kaitiakitanga is a takepū framed by key elements that can inform and guide praxis. The kaitiakitanga elements and their interpretation are shown in Figure 01 below.

Figure 01¹

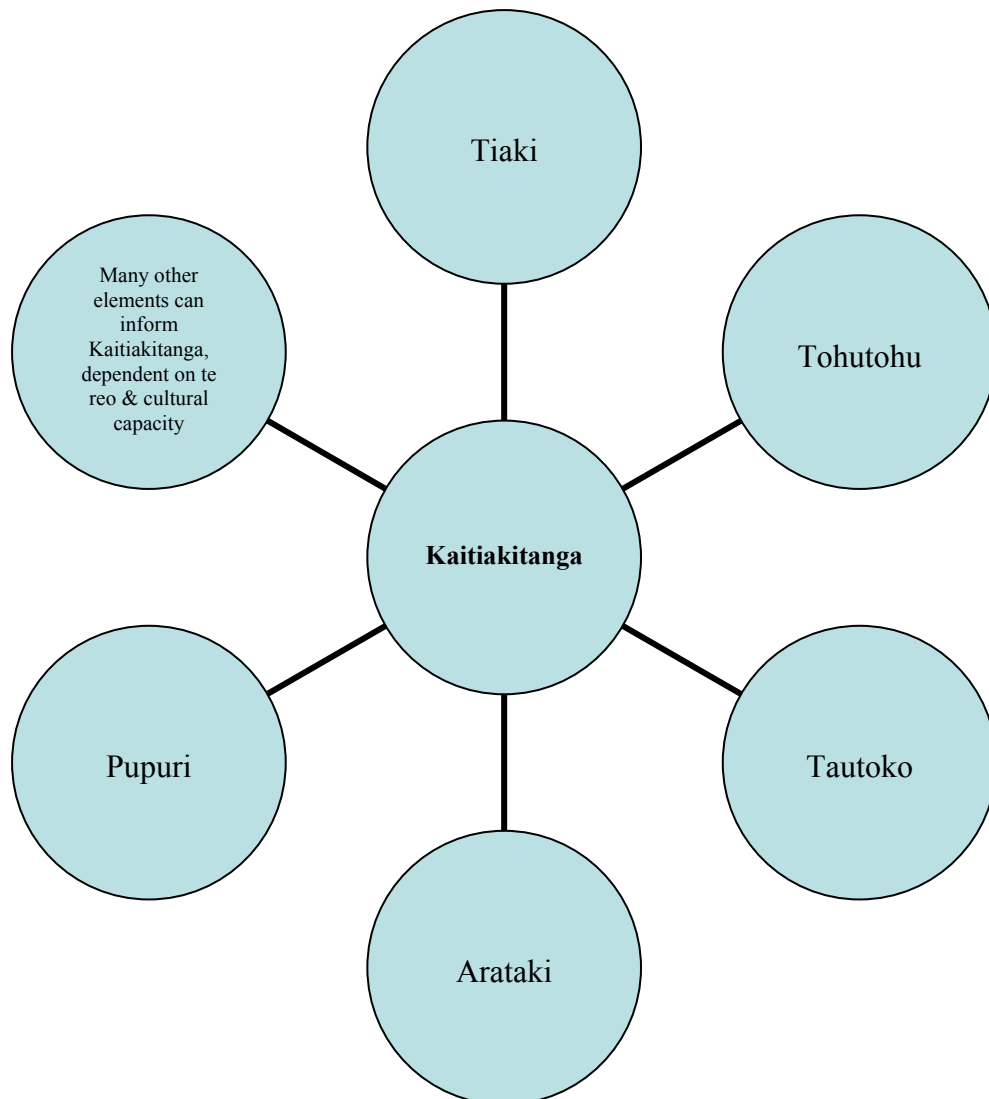
Takepū: Kaitiakitanga

Elements <i>Principles</i>	He Whakamāramatanga <i>Interpretations</i>
Te tiaki	The undertaking of responsibility for guaranteeing appropriate trusteeship in all of its constructions.
Te pupuri	The conscious and responsible ownership of knowledge, thinking and experiences for use as and when appropriate.
Te arataki	Valued and respectful guidance in all sets of relationships and kaupapa.
Te tautoko	Valued and respectful support in all sets of relationships and kaupapa.
Te tohutohu	To ensure the fulfilling of purpose and responsibilities in relationships and kaupapa.

The elements of takepū that are applied will be informed by a person’s knowledge of the Māori language, and their cultural experiences and values. There may be understanding and use of a few or many of the elements. From a Māori perspective, the nature and extent of the use of the elements are major contributors to the quality of

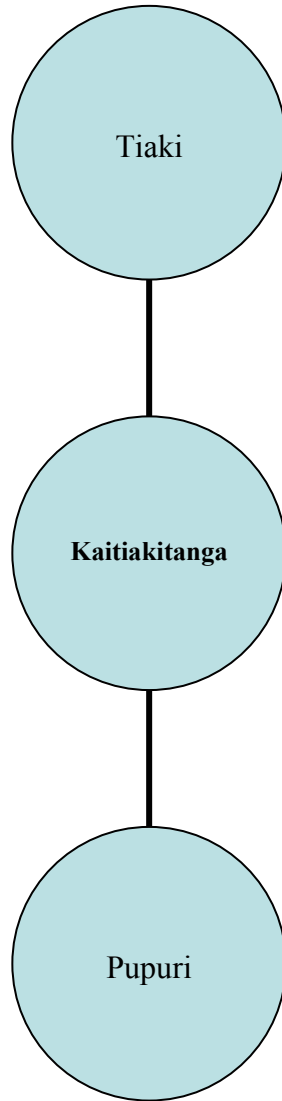
¹ Pohatu, T.W. (2003).

delivery and practice.



This diagram shows how the applied principle of Kaitiakitanga is informed by multiple elements. The new expectations were that practice would reflect the takepū elements. In turn, an outcome would be that all participants—adults and children—would be achieving a greater understanding of the interpretations of those elements.

The diagram below, in contrast, illustrates Kaitiakitanga when informed by minimal elements.



The hypothesis developed by NMA is that when any kōhanga reo practice is informed by more elements of takepū, mokopuna experience a better quality education. This quality would be less likely where kaimahi knowledge of takepū is limited to a few elements.

Whakawhānaungatanga (Applied Relationships)

The purpose of whakawhānaungatanga is to bring people and their issues together through relationships. Whakawhānaungatanga relationships draw on recall and reflections of past events to inform people as they work on current and new issues. Like kaitiakitanga, whakawhānaungatanga is a key principle in action in Te Kōhanga Reo o Pūau. This takepū also has key elements that can inform and guide praxis. The kaitiakitanga elements and their interpretation follows:

Figure 02**Takepū: Whakawhānaungatanga**

Elements <i>Principles</i>	He Whakamāramatanga <i>Interpretations</i>
Te whakatō	Instilling appropriate knowledge, rationale and applications to ensure mauri-ora of future generations.
Te poipoi	Nurturing appropriate knowledge, rationales and applications to ensure mauri-ora of future generations.
Te tautokōna	Sustaining valued relationships and kaupapa to ensure mauri-ora of future generations.
Te piritahi	Willing to actively work together to guarantee warmth and so mauri-ora of all concerned.
Te whakapūmau	Committing to perpetuate appropriate knowledge, rationale and applications to ensure mauri-ora of future generations.

These elements and their processes are highlighted in the quote:

Kia tau mā te katoa o te whānau e whakamahi.

(The whānau together will undertake any challenge)

(*Te Korowai*, 1995, p.11)

Hai Whakaarotanga (reflections)

Takepū are displayed as multi-layered, multi-dimensional and complex sets of cultural elements. Cultural and oral literacy in Te Ao Māori entails lived experiences in the elements of takepū. In the past, it was not necessary to define and articulate these because the principles were practised. Today, Māori now face the realities of difficulties in retention of te reo me ōna tikanga Māori. The research carried out at Te Kōhanga Reo o Pūau highlighted the importance of returning to those former practices to reclaim both the values in and essence of te reo.

When appropriately activated, takepū opens new layers of how to interpret and understand what people were saying and doing. Takepū can be used as an “intersection” where Māori can find cultural points and principles from which to analyse, reflect, and even critique any part of life. Takepū used in this way in practice help to satisfy kaupapa Māori objectives.

An illustration of takepū

Examples of kaitiakitanga and whakawhānaungatanga were seen in all O Pūau activities. Selected instances were found in the relationships between:

- O Pūau whānau/parents and kaiako/kaimahi;
- mokopuna and kaiako
- mokopuna and whānau
- mokopuna and mokopuna
- mokopuna and whānau rangahau.

The Kaitiakitanga framework in use can be illustrated by the practice the Tikanga Powhiri teaching strategy was implemented. Kaimahi, tamariki, Nanny Henrietta and whānau demonstrated the key elements of Kaitiakitanga.

Tiaki	The acknowledgement of the fundamental importance of Powhiri within Te Ao Māori, highlights the kōhanga reo role of trusteeship.
Pupuri	Responsible ownership and appropriate use of knowledge of powhiri was displayed by the way in which traditional protocols were adapted for mokopuna being taught powhiri, particularly with use of waiata and haka as opposed to utilising Kaikaranga and Kaikorero.
Tohutohu	Tamariki learnt the roles and responsibilities of the various positions involved in powhiri. They learnt the roles manuhiri, tangata whenua and kaikorero
Arataki	Nanny Henrietta was the Kaiarataki for kaiako and provided valued and respectful guidance to ensure they could fulfil their Kaiarataki roles with tamariki/mokopuna.
Tautoko	Whānau and community provided support to the kaupapa by participating in the powhiri performed by tamariki.

Taina Pohatu states that: “[takepū] re-establishes links with tīpuna, their thoughts, their wisdom, their applications. It shapes Māori identity and allows a view of the world through Māori eyes, mind, heart” (2005). The introduction of takepū to kaimahi at O Pūau was intended as part of the solution to extend and strengthen

current te reo learning programmes. Takepū (applied principles) reaffirmed for kaimahi that te reo Māori is the source and holder of Māori bodies of knowledge.

Mehemea e kaha ana te hinengaro Māori ki te mea kia mau ki tōna reo, ōna tikanga, ngā mahi a ōna tīpuna, te whakahī ki tōna Māoritanga, ka mau tonu’.

(A.T. Ngata, 1940)

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Chapter Six

Te Mana Hā

We join together physically and spiritually to remember what was, what is now and what is to be. We accept each other as we share the breath of life.

(Maxwell, p.14)

Several discussion topics will be raised within this chapter. The intention is to provoke discussion and raise awareness of what the NMA rōpu consider to be important and key issues facing Māoridom. These cover the following topics:

- Kaupapa Māori research
- The realities facing Te Kōhanga Reo o Pūau Te Moananui a Kiwa kaupapa
- Language development
- Whānau involvement
- Tamariki teaching and learning.

Kaupapa Māori Research

During the COI journey ngā Mahi Auaha have experienced many emotions and it is due to some of those experiences that we raise the concern about the practice or non-practice of ‘Kaupapa Māori’. In many instances the narrative stories of NMA highlighted their initial feelings of being lost and not understanding COI. Their introduction into COI was one of obligation and commitment to the Kōhanga Reo kaupapa, their knowledge of COI, action research and what it meant for them was virtually non-existent. For the first eighteen months of their COI journey NMA struggled, they expressed feelings of frustration, inadequacies and not fully understanding how COI was going to fit within their Kōhanga Reo. Although they have come through the COI journey more enlightened and engaged their experiences raised questions about how COI was introduced to the whānau of TKR O Pūau Te Moana Nui a Kiwa. The confidence shown in Te Kohange Reo o Pūau te Moananui a Kiwa by the Te Kōhanga Reo National Trust was the highest compliment. However, the process used to engage the kōhanga reo in the COI programme did not necessarily reflect the concepts of:

- Whakawhānaungatanga establishing collaborative narratives
- Aroha ki te tangata (a respect for people)
- Titiro, whakarongo ... kōrero (look, listen ... speak)
- Kia tūpato (be cautious).

The practice of hui did not occur at levels that provided sufficient kōrero to provide clarity and understanding for the kōhanga reo about the COI project and hence their feelings of burden as lone representative of the Te Kōhanga Reo kaupapa and of Māoridom.

Each kōhanga reo is unique within itself; that is, although they all share the kōhanga reo kaupapa, they have unique differences. The method of engagement of O Pūau into COI unintentionally did not provide other kōhanga reo an opportunity to engage in COI should they have chosen to. Moreover, the effect on the kōhanga reo could have been lessened or eliminated if done differently. The following questions have arisen out of NMA experiences. What was the selection process by the Te Kōhanga Reo National Trust in selecting their preferred kōhanga reo to participate in the COI programme? Would others be permitted to act in the same way?

As Māori researchers, the early experiences of NMA journey within the COI programme have highlighted a concern about kaupapa Māori becoming a theory and not being practiced. NMA members, sharing their initial experiences of COI, said:

We went into hui and it was obvious the other members of the COI involved in the first round had a good grasp of Western educational theory. The majority of us struggled with that concept. We felt the weight of Māoridom on our shoulders because we were the first off the blocks and felt a responsibility to Māoridom throughout Aotearoa...the whole western paradigm was overwhelming. Whānau didn't have the academic, educational and research theoretical background (Western). The concepts were new ... alien ...Didn't realize the magnitude of COI.

It became apparent that for a long time they struggled with coming to terms with the Western theoretical notions of research. As Māori researchers working under a kaupapa Māori approach, a fundamental practice is for Western theoretical research

paradigms to be simplified to ensure understanding and a sense of knowing. The power and control of research is not shared with those being researched (NMA in this instance) if they do not understand what is required and how it can be achieved. Again it raises the question for Māori researchers, is it a theory or a practice, and how do you know it is *tika* (right)?

Te Kōhanga Reo o Pūau realities

This section discusses the implications of the realities of TKR o Pūau on teaching and learning. Over the COI period data has been collected and multiple of hui have been held with all those involved in kōhanga reo. The hui have raised questions about kōhanga reo in today's current context.

The evolution and shifts of the kōhanga reo movement in 20 years are startling, remembering its initial beginnings with a marae, hapu and/or iwi base and looking at today's context. The support of fluent te reo Māori speakers and practitioners of tikanga has declined noticeably as the fluent speakers pass on. The kōhanga reo movement has shifted from being a Māori initiative to being under the Department of Māori Affairs, and then under early childhood education in the Ministry of Education. These shifts have been accompanied by different governmental influences on the movement, and different administrators seeing the movement through different lenses. These shifts have contributed to changes in societal perceptions of kōhanga reo.

In the same time period, whānau work and study commitments have increased in comparison to yester-years and whānau ability to participate with their tamariki in the kōhanga reo is not a reality for most. It is hard for them to know and understand the significance of the kaupapa of the movement. Freire (1978, cited in Kirkness, 2002, p.18) states,

Only through knowing can the oppressed recognize the ideological distortions that influence and shape their understanding of social and political reality. The impact of years of brainwashing must be revealed and understood.

Although the kōhanga reo kaupapa has remained constant over time the context in which they operate has continued to evolve. There needs to be the corresponding evolution of approach expected by kōhanga reo of whānau and by whānau. Whānau

contribution to expectations requires further exploration. The changes and reality suggest the need for alternative approaches and solutions.

The language development of tamaiti/tamariki/mokopuna within the kōhanga reo kaupapa in the current context also needs to be highlighted and discussed. Is there enough sustained conversation in te reo to ensure they reach their full potential?

Heightened importance of kaimahi

The lack of participation of whānau, coupled with their limited cultural capacity and capital, has heightened the importance of the role of kaimahi within Te Kōhanga Reo. An increased emphasis on kaimahi during the last year of the COI project, and in particular on their Māori language development, should not be seen as an alternative to whānau engaging in the teaching of and learning with their tamaiti/tamariki/mokopuna. Both are important.

Further development of kaimahi and their te reo me ōna tikanga Māori became a priority within the COI project based on the following arguments:

- whānau have enrolled their tamaiti/tamariki/mokopuna in kōhanga reo to learn te reo me ōna tikanga
- tamaiti/tamariki/mokopuna attend kōhanga reo 30 hours per week. 43 weeks per year
- most whānau have little or limited te reo Māori
- tamaiti/tamariki/mokopuna exposure to things Māori occurs mostly at kōhanga reo
- kaimahi are key influences in the transmission/ sharing of Māori culture
- however, if kaimahi te reo capacity is limited how effective are they in educating tamariki for te ao Māori and success in their life's journey?

Te Kōhanga Reo kaupapa has historically reinforced the importance of whānau. However, in this discussion we argue that we came to see kaimahi in Te Kōhanga Reo o Pūau as being key influences in the teaching and learning of tamaiti/ tamariki/ mokopuna. Yet, the language programmes available to them were not enough for carrying out these responsibilities. A key priority for kaimahi was extending their language. Observation data showed the limited language ability of kaimahi, and also

the need to provide a greater depth of understanding of the cultural knowledge embedded in te reo. Our findings corroborated the need for different methods for teaching and learning te reo. As Timoti Karetu states, in relation to training teachers to teach the language,

Current approaches are basically ineffective because they are based on the old grammar teaching methods used to teach English, which is the only model available to many of our fluent speakers. ...

I am certain that the very high proportion of second language learners who exist in all our cultures will have an impact on our languages, but their influence must not be permitted to dominate, particularly if their changed forms are incorrect or have no innate wairua or ethos that emanates from the language itself (Karetu, 2002, p.25).

Initial observations at O Pūau showed that instructional approaches were being practised, particularly in relation to numeracy and literacy topics—approaches assimilated from Western models of teaching that pertained when the adults were at school. There were lots of closed questions and counting, and not much beyond that. The question was raised during COI: If kaimahi language levels are low and limiting their teaching, how is tamaiti/tamariki/mokopuna te reo enhanced?

By focusing on kaimahi as key to improved teaching and learning, kairangahau involved in the COI project shaped the action steps. They created opportunities to engage with kaimahi through processes of hui. The hui allowed kaimahi to unravel and unpack why and how they got to be where they are. The hui contributed to kaimahi identifying key elements of positive teaching and learning required for mokopuna to achieve the outcomes everyone wanted. The processes contributed to them reawakening to and revalidating the kōhanga reo kaupapa. Once reaffirmation of the kōhanga reo kaupapa occurred for kaimahi (the transmission of a culture through te reo), awareness of the importance of te reo Māori and stories as a means of delivery was heightened.

Hui with Taina and Hariata Pohatu resulted in them legitimating the use of personal experiences and stories as a relevant and appropriate means of passing on cultural imprints to future generations. Another language development hui focused on ‘takepū’ added depth to their understanding of te reo and reaffirmed the importance of putting cultural principles into practice. These hui demonstrated that the practices of the past still remained relevant in today’s context.

The more you get into language, the more you get to the very heart of the culture and spirit. Learning how words and sentences are constructed gives us information about our culture, our way of thinking. Learning how our stories were told, how knowledge was imparted sheds light on who we are as a people.

(Hume, 1998, cited in Kirkness, 2002, p.21)

Whānau involvement in teaching and learning

Whānau involvement in kōhanga reo has evolved over the years as their everyday realities prevent their participation in kōhanga. From a sociological perspective, one would theorize that, as the social structures changed, some of the traditional culture has become less relevant in everyday life. Robert St. Clair and John Busch (2002, p.63) state:

The way that we make sense out of our world (i.e., our culture) tends to be consistent with what we do (i.e., our social structure) only in the long term.

In many instances, whānau have become divorced or removed from the more traditional ways of living. Most whānau are living in nuclear families, and Māori support systems are not as available as they used to be. Whānau know they want te reo me ona tikanga Māori for their tamariki, and nowadays they tend to seek this from an institution of learning (kōhanga reo). There are indications in the NMA data that whānau no longer realise that kōhanga reo is founded upon the concept of whānau, hapu and iwi. The question is: Are whānau connecting sufficiently for tamariki to be socialised culturally within the context of a Māori social organization?

Joshua Fishman argues that,

If a language is to survive, it must find its support outside of the formal academic settings of the school system; it must become the language of friendship, affection, religion, prayer, shopping, family discourse and other forms of daily life. It has to become part of what Goffman (1967) calls an ‘interaction ritual’ (Fishman, cited in St Clair and Busch, 2002, p.63).

Whānau are potentially unaware of their importance in the teaching and learning of tamariki/ mokopuna at home and in the community. Their involvement in kōhanga reo needs to encompass an in-depth understanding of their role, importance and influence in the language development of their tamariki if they are going to achieve success in their life’s journey. Parental influences are crucial in children’s language development. Important ways parents can influence young children’s vocabulary and semantic knowledge are:

- Providing speech content around children for them to hear it in everyday situations at home and in the community;
- Interacting with children to give rich language input in different ways (e.g., questioning, conversing, singing), and in different social contexts (e.g., book reading, games, phone calls): and
- Providing deliberate language input to help children understand what objects are called, word expansions, how words go together and/or how language functions.

From a sociological perspective, culture refers to the symbols and the interconnected sets of symbols such as stories, myths, creeds, and even scientific theories that humans create to explain the world around them. In essence, culture is a way of thinking and communicating (St Clair & Busch, 2002). Given this definition of culture, the question is: How do tamariki receive consistent messages to explain the world around them if whānau are not aware of cultural meanings or not able to provide similar thoughts to those communicated in kōhanga reo?

According to Kirkness, “the preservation and use of our languages depends on our communities: when the smallest of our communities hangs on to their language ... [it] allows that community to continue and to redevelop and recreate itself” (2002, p.17).

Given the context needed for a culture and language to be developed and maintained, how are whānau contributing to future generations hanging onto the Māori language?

Te reo me ōna tikanga inform Māori teaching pedagogy

A key finding of the COI journey has been the reaffirmation of the kōhanga reo kaupapa and enculturation through the language (te reo me ōna tikanga). This reaffirmation has contributed to kaimahi understanding the importance of their role and re-establishing Māori pedagogy. The introduction of ‘takepū’ into kaimahi te reo development at Te Kōhanga Reo o Pūau reignited their enthusiasm and desire for te reo. The enlightenment within takepū has contributed to deepening their cultural identity and provided new layers to their teaching pedagogy. That is, engaging in the unlocking, using and understanding of the knowledge held within the language contributed to enhancing kaimahi practice. This was evident in the data from the second round of observations undertaken by kairangahau within O Pūau.

By then, kaimahi were asking the evaluative questions about te reo of themselves:

- How appropriate is te reo used to socialise tamariki into Te Ao Māori
- How appropriate is te reo used for giving traditional knowledge to mokopuna?
- How appropriate is te reo used to guide daily relationships within the kōhanga?
- How appropriate is Te Reo used in guiding and encouraging mokopuna on their journeys of discovery and investigation?

As whānau circumstances have changed over time so have the teaching and learning methods of Māori. In the past, experiential learning—such as participating in pōwhiri, fishing, and tangihanga—was the typical medium for learning and teaching cultural norms and meanings. Tikanga (cultural) practices were traditionally practised and successive generations were enculturated accordingly. The research within Te Kōhanga Reo o Pūau highlighted the limited exposure of its whānau to such experiences in this century. As a result, O Pūau was faced with the need to teach tamariki the protocols of ‘Tikanga Pōwhiri’ in a more structured way. Today, there is a greater need to share conversations and unpack understanding of meanings of what tikanga may mean to each other. The NMA project, and in particular the ‘Āhua, shape or size’ action research processes, revealed that it cannot be assumed that every person practices the same protocols or believes in them. It has been identified that

assumptions cannot be made that all kaimahi have a common understanding of kaupapa Māori due to their diversity of cultural capital. It has also been identified that there is a need for learning to occur at kaimahi level prior to the delivery of the language and tikanga curriculum to tamariki. Prior shared learning by kaimahi ensures consolidation of kaupapa understanding, consensus of approach and shared desired learning outcomes for tamariki.

Writing to record

Most kaimahi/kaiako and whānau, including Whānau Rangahau, clearly expressed a reluctance to engage in the process of writing. Their preferred option was to express their views and thoughts in:

1. The more familiar and comfortable forum of hui:
2. Discussion forums amongst themselves in places where they felt at ease like kōhanga reo.

As a consequence, much of their writing tended to become the responsibility of only one or two of the whānau. Finding some alternative approaches to constant hui, for smarter and more efficient ways of doing things, has to be a priority for future professional development.

Importance of Writing

The reliance on oral hui has implications for teaching and learning within kōhanga reo. In today's context, Māori must not fall into the trap of believing, "We are only an oral culture." The written word is another valued source and approach, alongside the oral word, for language learning, development and acquisition. Māori, in this instance kōhanga reo, need to seek guidance from Te Ao Māori. In the notion and takepū hui there are signposts held in significant phrases such as:

1. Huia te whakaaro – gather the thoughts;
2. Huia te kōrero – gather the discussion, dialogue and debate.

Te Ao Māori today does not say that it must only be in the oral form. It is signalling to Māori to utilise *all* forms of literacy and let us do our very best.

Conclusions

The conclusions turn to the initial research questions, proposed at the beginning of the COI journey. These were:

In working with Mātauranga Māori, what changes and actions in Te Kōhanga Reo o Pūau Te Moananui a Kiwa will:

- *enhance Te Reo Māori learning?*
- *contribute to strengthening Māori identity, making mokopuna feel whole?*
- *prepare mokopuna for success in their life's journey in the world?*

Revisiting the kōhanga reo kaupapa, and te reo me ōna tikanga Māori, has reawakened Te Kōhanga Reo o Pūau Te Moananui a Kiwa as to the importance and the role of te reo as the transmitter of culture (Te Ohonga Ake). By utilizing a research framework which was underpinned by mātauranga Māori, the research has provided a key to unlocking many of the hidden barriers that have impacted and influenced the Māori teaching and learning pedagogy of kōhanga reo kaimahi.

Enhancing the cultural identity of kaimahi has been a contributing factor to enhancing te reo Māori learning. The COI journey has provided opportunities that have resulted in the developing and pinpointing options for change for kaimahi. Kaimahi have increased their knowledge base and have a greater confidence to question and seek answers. Acknowledging and understanding their cultural capacity has enhanced their enthusiasm for learning from mātauranga Māori positions. This learning has informed and developed their Māori pedagogy. As well as increasing their te reo capacity, kaimahi have accessed professional development in planning, programme logic, child development, and other areas of their personal and collective wellbeing (mauri-ora). Their cultural identity has been enhanced by their COI journey and the learning associated with being involved in the programme. All these experiences have enhanced their teaching pedagogy.

The changes that have occurred have cumulatively increased the self confidence of kaimahi. Consequently, their ability to interact with other kaimahi and tamariki has increased. Adult learning has occurred to ensure tamariki learning occurs within the sort of context intended by the founders of the kōhanga reo movement. Kaimahi delivery has shifted from a more formal Western school model to that of a less formal, yet culturally more informed and appropriate-to-Māori learning environment.

Key themes from this project have been kaimahi professional development and language development. The needs of O Pūau may not be the same as other kōhanga

reo; however, there are no doubt similarities within some. The current language programmes undertaken by kaimahi in the kōhanga reo movement do not provide depth of the language. In addition, due to the lack of fluent native speakers within the movement, the expectation that whānau will assist in enhancing each others te reo development is idealistic. In reality, the level of te reo amongst kaimahi and whānau is limited. Increased interactions with fluent speakers of te reo is required, and alternative methods of learning te reo. Bilingual development research can help.

If mokopuna are to achieve success in their life's journey in the world their language development must be considered within the contextual realities of kōhanga reo. What is the first language of tamariki? "English." If whānau have limited te reo at home, and kaimahi require further te reo development, how proficient is tamariki language learning in either English or Māori?

Whānau need to be made aware of the importance that they play in the development of tamariki/mokopuna language and cultural development. Raising their awareness may encourage them to participate in a more proactive manner, including learning more te reo and speaking it at home. Juliet Thondhlana notes:

Bilingualism can only be positive when children are trained to a level of stable bilingualism, where competence in the mother tongue is comparable to that in the second language, what Cummins (1979) calls the threshold level.

The concerns increase when taking note of the evidence that says,

Bilinguals with a high level of bilingual proficiency showed positive cognitive effects while limited bilinguals, weak in both mother tongue and second language, showed negative cognitive effects (Toukmaa & Skutnabb-Kangas, 1997, cited by Thondhlana, 2002).

As the COI journey comes to an end it has really only just begun for Te Kōhanga Reo o Pūau. At the last presentation of findings to whānau the question was asked, so what are we going to do about it, where to next? O Pūau will focus on developing a five year strategic plan in which they will prioritise their needs and identify from whom and where they can gain the best results. Further presentations of COI findings

will occur with local Purapura and it is envisaged that more local solutions will be developed. The need to advocate at the National Trust level has also been identified as a priority, particularly in gaining more grass roots representation at the governance level. Te Kōhanga Reo o Pūau is a lot more confident in who they are and where they are going in the context of teaching and learning, and now are more prepared and able to disseminate outside of the kōhanga reo whānau and Purapura. The kōhanga has more to contribute to understanding Māori immersion education.

Te Kōhanga Reo o Pūau is now well positioned to apply for another round of COI. From an equity perspective in relation to the COI policy, O Pūau is the only kōhanga reo represented in the COI programme. Given the number of kōhanga reo nationally, is it adequate representation? Kaimahi are also now better positioned and capable of offering support to other kōhanga reo and, importantly, early childhood education centres. Their willingness to do this is indicative of the level of confidence they have gained over the COI journey. They are also better equipped to engage in research that looks at language and cultural identity as key factors in teaching and learning within kaupapa Māori environments.

The purposes of this report include raising an awareness of the need for Māori to see the realities and challenges that are occurring on the ground within ngā kōhanga reo and, potentially, Māori immersion education. Māori cannot sit on the laurels of the ancestors. Māori must ensure that we continue to be self reflective and self critical of what we are doing and how we are doing and the way we do things. We hold the key to the future success of our mokopuna and we are responsible for ensuring that they reach their full potential. It is time for greater debate and discussion about how we have progressed over the past 25 years, and to ask ourselves: Are we achieving what was envisaged when the movement was first initiated?

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Appendix A

From Te Kōhanga Reo National Trust Code of Ethics

Aim

Increase the research capacity and capability of the national office, each rohe and purapura over the next ten years

- Successfully complete evaluation and research projects (internal and external).
- Promote the National Trust as a competent research organisation in both kaupapa Māori research and western research methodology.
- Identify at least 2 kairangahau in each rohe by 2006
- Identify at least 1 kairangahau in each purapura by 2012
- Provide ongoing training to kairangahau
- Provide ongoing training to whānau, purapura and rohe through sharing information and research methodology
- Develop research articles/ resources for the whānau
- Establish a well maintained library
- Work in partnership with other research teams.

Nga Pou e Wha

Pou 1: Total immersion in Te Reo Māori in Te Kōhanga Reo daily operations.

- Speaking te reo Māori only in Te Kōhanga Reo especially in front of the tamariki. Kōhanga whānau often designate a special area for speaking English.
- Tikanga of the Kōhanga reo is observed at all times.

Pou 2: Whānau decision making, management and responsibility

- Ensures **everyone** is involved in the decision of whether the research project is approved
- Everyone understands the purpose of the research
- Everyone supports the research
- Everyone understands their rights as Kōhanga whānau.

Pou 3: Accountability

- Accountability to our creator
- Accountability to our ancestors
- Accountability to our whānau, hapu, iwi
- Accountability to ourselves, each other

- Accountability to the mokopuna
- Accountability to the movement
- Accountability to Government.

Pou 4: Health and wellbeing of the mokopuna and the whānau

- Ensure that the wellbeing of the children and whānau are paramount.

Process

The Kōhanga Reo National Trust Board is the kaitiaki (guardian) of the kaupapa (philosophy) of the movement and is keen to ensure the rights of the mokopuna and their families are respected. The Kōhanga Reo Research Code of Ethics is a guideline for researchers to assist the Trust Board in this role.

Students or researchers interested in undertaking research in Te Kōhanga Reo should firstly contact the Policy Research and Development Team at Te Kōhanga Reo National Trust. Once a letter is received then the Trust will send a Code of Ethics booklet and form, which needs to be completed.

Researchers must:

- Complete a Code of Ethics approval form
- Have the approval from a whānau hui to carry out observations and interviews in the kōhanga
- Speak te reo Māori in the kōhanga reo and in front of the children at all times.
- Ensure that the whānau clearly understand the purpose of the research
- Be respectful of tikanga (protocols) and be accountable to the whānau
- Ensure that the wellbeing of the children and whānau are paramount.
- Enable the whānau to withdraw from the project at any time
- Provide the whānau with a copy of the research
- Provide the National Trust with two copies
- Acknowledge the contribution of the children by reciprocating with healthy food or te reo Māori resources
- Acknowledge the contribution of the whānau by having a wānanga and presenting the findings.
- Ensure confidentiality of all participants is paramount
- Return all data and information given to the researcher to the National Trust and/or Kōhanga reo.