**Te Whare Wānanga
o Awanuiārangi**

WHAT IS LIFE AFTER WHAREKURA?

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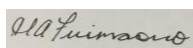
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Heather Ann Fuimaono

Signature:

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NGĀ MIHI (ACKNOWLEDGEMENTS)

Ehara taku toa i te toa takitahi, engari, he toa takitini.

My successes are not mine alone, but it is the strength of many.

This whakatauki discusses how success is achieved not only through the individuals' mahi, but also through the support and guidance of those who have influential roles in their lives.

Being of Māori/Samoan descent and growing up in the 1960s where Māori (Indigenous people of Aotearoa New Zealand) were still reeling from the effects of being downtrodden as a people, and, where Samoans (people from Samoa) were brought over as migrant workers, has been a challenge. Despite this, a whānau (family) like our experiences in terms of the two cultures we whakapapa to. I will be forever grateful. I was fortunate enough to grow up with seven tungāne (brothers) and two tuāhine (sisters) from whom I have learnt a lot and will always treasure my whakaotinga hāmua (siblings) for that.

My involvement with tamariki (children) learning through the medium of te reo Māori (Māori language) has spanned over 30 years. Before the Kōhanga Reo (language nest) movement began, I attended hui (meetings) with my whaea (mother) who was an active member of the Māori Women's Welfare League (MWWL). Many issues affecting Māori were discussed at several hui. At the time there was concern for the survival of te reo Māori, tikanga (practices) and mātauranga Māori (Māori knowledge). I was in the presence of great strong Māori women such as

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WHAKARĀPOTOHANGA (ABSTRACT)

Mā te whakapono, mā te tūmanako, mā te titiro, mā te whakarongo, mā te mahi tahi, mā te manawanui, mā te aroha, ka taea e au

By believing and trusting, by having faith and hope, by listening and hearing, by working and striving together, by patience and perseverance, by doing this with love and compassion I can succeed.

Success does not just happen; it involves several things like views, abilities, beliefs, support and guidance that lead to success.

Māori whānau (family) have exercised tino rangatiratanga (self-determination) to reclaim, and revitalise te reo Māori (Māori language), tikanga (practices and customs), mātauranga (knowledge), wāriu (values) and ngā whakairatanga (concepts), since it started in 1990s. This thesis examines the journey made by whānau within the Ngāti Toa Rangatira tribal region of Aotearoa (New Zealand), which is in Porirua.

The aim of this study is to explain and celebrate the positive engagement of Māori tamariki within whānau-oriented learning environments, which focuses on equipping them to contribute to and to engage effectively in the world in which they live. Gaining an insight into the position of each of the primary participants was conducted in a way in which the mana (status) of each participant and their whānau was kept safe through open dialogue and confidentiality. The importance

of this is to share knowledge and information for past, present and future mātua, kaiako and whānau, in a safe way particularly for all who have a vested interest in the study.

The way that Māori view the world and how this affects the way in which they work and operate within the education system in Aotearoa was investigated. Key initiatives such as te Kōhanga Reo (Māori medium early childhood education) kura tuatahi/ kaupapa Māori (Māori medium primary schooling) and wharekura (Māori medium secondary schooling) were integral to this study. The importance of these initiatives not only allowed Māori to exercise their tino rangatiratanga (self-determination); it also provides a unique approach to teaching and learning through the medium of the Māori language as well as its practices and knowledge. Another focus of the study was to look at the experiences the participants have had once they exited wharekura, along with how the things they learnt influenced their lives as adults.

Ideally tamariki began in Kōhanga Reo, then entered and exited kura tuatahi/kaupapa, or transitioned into wharekura. The value of learning through te reo Māori, tikanga (practices), mātauranga Māori for the participants shone through, as did the impacts of this learning on their lives, on their views of themselves, including the right to be themselves and to operate effectively as Māori.

Additionally, the challenges faced by whānau whose tamariki began in Kōhanga Reo and moved on to kura tuatahi/kaupapa, are discussed. Included in

this section are discussions about whānau choice in relation to their tamariki moving from Māori medium to English medium educational environments and reasons behind these choices.

A theoretical model was developed within this study, with the specific purpose of gaining further insight from a 'primary participants' view of success and how it can lead to positive outcomes for Māori. This study provides proof that Māori medium education environments that align with mātauranga (knowledge) Māori and whakaaro (ideas, thoughts) Māori are effective for tamariki at Kōhanga Reo, kura, wharekura and beyond.

Central to this idea is the embedding of content that is integral to Māori medium education, including whakapapa (genealogy), mātauranga Māori and tikanga as well as being Māori (Tocker, 2014). These things underpin a pathway for the future of the participants that is valid and uniquely Māori. Understanding and recognising the value of graduates' learning within Māori medium education and its continued influence on their adult lives is documented.

WĀHANGA TUATAHI (CHAPTER ONE) 'WHAKATAKINGA (INTRODUCTION)

Ki te kāhore he whakakitenga, ka ngaro te iwi.

Without foresight or vision, the people will be lost.

Māori wanted more for their future and the future of their tamariki and whānau, and for this to happen they needed to know and understand what is important and then how these things could be reclaimed.

Tīmatanga Kōrero (Introduction)

This research focuses on tamariki (children) who entered, journeyed through, and graduated from Kōhanga Reo, kura kaupapa/tuatahi and wharekura. The study captures the voices, reflections, and aspirations of mātua (parents), whānau (family) and tauira (students) in relation to life after wharekura. The study sits within Māori medium education (MME) in Aotearoa New Zealand and the kaupapa (topic) Māori research field. MME came into existence and is driven, delivered, implemented, interacted with, and engaged in by Māori, who are the major recipients of its outcomes. MME began an uprising through which Māori began to initiate learning environments that used te reo Māori as the language of interaction and the medium of instruction (Berryman, 2012).

Since my son had gone through Kōhanga Reo, then kura kaupapa and finally ending his Māori medium journey prior to entering mainstream secondary school. I wanted to know that the choices my parents and I made for him was useful, relevant

and appropriate for him. At the time I also had many conversations with my sister and friends whose tamariki were in Māori medium education, they along with me wanted to know whether their choices were the right ones for their tamariki. Therefore, this was the beginning of this study. I wanted validation for my choices, and validation for choices whānau and friends made. The significance of this study is for whānau and friends who were and are courageous enough to join this movement in education.

My Story

The past, the present and future are encompassed in each person and this in turn makes each person unique. Whānau is a crucial part of life, and you strive to do the best job you possibly can in bringing up and taking care of a healthy, happy family. Spending time with your loved ones is the most precious thing in life to you and because of this your whānau is your heart. My beginnings are found in my history where I experienced growth, and development and have built on these foundations to become the person I am today.

Kei te taha o tōku whaea (on my mother's side)

Ko Tokerau tū tūtei ki te taha hauraro o te puaha

Ko Rākaumangamanga ki te Rāwhiti

E rere atu nei te Kerei Mangonui, te awa o ngā rangatira

Titiro whakararo ki Orongo, ki Tākou awa

Te wāhi i mataaraartia ai e Puhi

Te waka tupuna o Mataatua e moe mai rā

Whiti whaka-te-uru ki te ngāherehere nui o te Puketi

Pōhutu noa atu ki te moana o Omapere

Āwhiowhio ki te rangi ki runga Whakataha Maunga

Kei raro te awa o Waitangi

Ka hīrere ki Pokākā

Tōtika ki te whatumanawa o Īpipiri

Ko Mataatua te waka

Ko Tokoterangi te maunga

Ko Te Tii Mangonui te rohe

Ko Whitiora te marae

Ko Ngāti Rēhia, ko Mawhatu ngā hapū

Ko Ngāpuhi te iwi.

My mother was the third child of Kataraina Apiata and Pita Eruera Karena (Garland). Through her mother's connections she is linked to Oromahoe and Waitangi, and through her father she is connected to Te Tii, Kaihiki and Wainui. My grandmother was a hardworking woman who came from the hunter-gatherer generation, she would gather kai moana for the village and she was also infamous for weaving skills and work on the marae. My grandfather also worked very hard to provide for the family, through bringing in money from a variety of paid work.

 My mother grew up in a village called Te Tii, she also spent time growing up in Kaihiki. Though there was not a lot of money, their life was like everyone else's in the village, they had food on the table, clothes to wear and roof over their heads. My mother said that they had a lot of fun growing up in Te Tii. She along with her siblings attended Te Tii Native School. During this time te reo

(language) Māori was strongly discouraged. There were several reasons for this, however there was one, and that was a greater emphasis on the English language being the only language of instruction and spoken within schools. This resulted in te reo Māori being forbidden within schools, and at the time this was supported by some Māori. This was evident in the applications that Takamoana presented in the 1870s and the application presented by Wi te Hakiro in 1877. These had been submitted to the government at the time both of whom supported the promotion of the English being the only language used in schools (Simon, 2001). An interpretation of this was executed in Te Tii Native School where my mother and her sisters attended.

My mother recalled how one day the teacher beat her older sister for speaking Māori at school and at the time her sister was not a healthy person. After that incident her older brother (who was a young man at the time) went to the school and beat the teacher up and he did jail time for that.

Unfortunately, her sister who was a teenager at the time got increasingly sick and eventually passed away. The whānau thought that the beating contributed to her death. My mother believed that my grandmother did not cope well with the death of her daughter and not long after that she too passed away.

My grandfather brought up my mother, her younger sister and older brother. This was a very tough time for my grandfather and he had to leave Te Tii to get work.

My mother moved to Tāmaki Makaurau (Auckland) when she was a young woman, there she found work as a tram conductor. What I did admire about my mother was that she never lost the ability or passion to converse in and through the Māori language with her friends and whānau.

Kei te taha o tōku matua/on my father's side

Vailutai, Salani ngā pā Afamasaga,

Fuimaono ngā hapū,

Fuimaono Ta'ala te iwi,

Samoa te motu

My dad was the eldest son of Taivanu Afamasaga and Ta'imua Fuimaono from the Fuimaono Ta'ala branch. There are six aiga (families) that carry the Fuimaono name however I believe that the Ta'ala Fuimaono name is the original name. Both my grandparents were matai (chiefs), which meant that it was their responsibility to support and look after the villages. My grandfather provided for the village, he had a plantation, which grew breadfruit and he used the money and food from it to support the village of Vailutai.

My father's responsibility to the 'aiga (family) was to come to Aotearoa New Zealand to pave the way for other members of his 'aiga to follow; he also sent money to Samoa to support his 'aiga. My father's mother came from a village called Vailutai and his father came from a village called Salani. When he was 18, he came to Aotearoa New Zealand to begin his life here. Unfortunately, when my father left Samoa, his mother passed away, which left my grandfather to

take care of my father's siblings. My dad worked hard to bring his siblings to Aotearoa New Zealand and he succeeded in bringing most of them here.

My mātua met in Tāmaki Makaurau and though my father spoke very little English he managed to woo my mother. They moved to Te Tii where my mother grew up and this is where they got married. One of the stories that my mother shared was that my dad did not have any shoes so he borrowed the shoes of my mother's sister for the wedding, she thought it was funny because he could fit them. While they lived there, my father learnt how to converse in te reo Māori, he also learnt how to work on the marae and help with the work around the village. This made him extremely popular with my mother's whānau.

My mother is of Māori-Scottish descent and my father is of Samoan-Asian descent. My siblings and I are therefore a mix of these ethnicities through the coming together of our mātua, however Māori and Samoan are my dominant cultures.

My mātua had ten tamariki and I am the fifth tamaiti. While growing up everything I did was with my siblings, we played, swam, went exploring, ate together and did household chores together. It was not unusual for us to always be together, so I was never lonely. As far as I can remember we only ever spoke English at home, however every so often our mother would speak Māori, especially when she was with her siblings, her Māori speaking friends, or when she was frustrated with us. My dad would speak Samoan when he was with other Samoan people or when he was with his 'aiga. Our access to the Samoan and Māori languages was limited, and so was our access to cultural practices and once these events were over; we went back to our

English-speaking world where we followed practices of the Pākehā (non-Māori/English).

Both my mātua could speak their native language; and they were knowledgeable and capable within their cultural practices. However, my father felt that learning the Māori language and the Samoan language would not help us in our futures, so he strongly discouraged us from learning either language.

The Māori language was not offered at any of the schools that I attended. It was rarely used, however when we had culture group, we learnt Māori songs along with a range of activities from the different ethnicities at the school. This was the extent of our connection with te reo Māori and gagana Samoa (Samoan language).

Unfortunately, my father's belief about what would best support our futures further perpetuated the devaluation of Māori and Samoan languages and the promotion of English within everyday life.

I did not attend any form of early learning as a preschooler. I spent those years at home with my mother and my siblings who were not old enough to go to school. During primary school I attended a school that celebrated and promoted different ethnicities and cultures. Once a year we would have an international day. This was an opportunity for everyone to dress up, bring food from their culture and present dances and songs.

While at school we all learnt to read, write, speak and do arithmetic, now known as mathematics. Developing a sense of identity was also part of the school programme. This was done through having an international day where all tamariki and their families were given the opportunity to share their language, food and clothes. However, when it came to sharing parts of my culture, I felt inadequate because I did not know enough of either. I do remember feeling ashamed that I could not speak or understand Māori or Samoan. This shame caused me to avoid eye contact with teachers, this resulted in not being asked to answer questions or share my thoughts and opinions.

However, there was this one teacher that I did not like. He openly criticised me in front of the class and at the time I wished that I could disappear. This added to the discomfort I felt at primary school. I did however wonder later in life if I was criticised because I am of Māori Samoan descent. On reflection I do remember enjoying playing and swimming at school.

Once I went to college, I found it difficult to be part of this system. The subjects were chosen for me; this annoyed me because I don't remember being asked and they were not ones I would have chosen for myself. I was streamed into the home economics class and typing. Consequently, these subjects were of little interest to me and I did not engage with the classes or material. I had a sense of not being accepted as either Māori or Samoan and I eventually lost motivation to learn. When I left secondary school, it was with no qualifications.

While growing up in Wellington there were a lot of things going on. I, along with my siblings, felt the impacts of racism, a sense of not belonging, inequality and a loss of control over our lives and situations. On reflection there was a definite sense of not being recognised or valued for who we were. One of the childhood stories that I do remember was my mother being turned down from renting a property because she was Māori. I also remember when I was about 15, walking with my two sisters on our way home, down the streets of Wellington and being stopped by the police. They questioned us without cause; we were frightened, but they eventually let us go. I later found out that we had rights and that we didn't have to answer their questions, particularly when they had no reason to question us. I believe this is now known as racial profiling. As time passed, I grew up with an inferiority complex, where I felt I was not good enough at anything. Unfortunately, this feeling is something that I have dealt with throughout my life and continue to deal with even today.

During wider whānau gatherings I felt that I had little to contribute, so remained quiet and observant. However, when there was a tangi (funeral) on either side of the whānau we were exposed to those processes. We were observers with little understanding of the meaning behind the processes; unfortunately, I didn't have the language to support the extension of my knowledge. There were, however, things that I liked about being Māori, and Samoan, such as getting to know my cousins, aunties and uncles as well hearing about my grandparents.

However, I felt powerless through not feeling confident in either of my cultures. Being grounded in your culture is an advantage because it helps in knowing who you are and where you belong in this world.

As an adult I got married and began a family. Admittedly I did not contemplate extending my knowledge of either culture, however once I had children of my own, my thoughts changed. I wanted to know more about my cultural practices and why things were done the way they were. For instance, I wanted to know more about the pōhiri (welcome) process on the marae, the purpose of karanga (calling people on to the marae) and whaikōrero (speeches) and waiata tautoko (supporting song). I also wanted to know the purpose of things that happened during fa'a Samoa (Samoan cultural context for activities and functions) as well. I also realised that learning about my Samoan and Māori cultures would have to be a personal journey that I would have to walk.

Time passed, things changed in my life and my marriage broke down. I had two tamariki at the time; my daughter was the eldest and my son the youngest. However, when I returned home to live with my mātua (parents), my daughter remained with her father and my young son stayed with me.

While at home with my mātua, I became involved with the groups and activities that my mātua were involved in. My mother at the time was involved with Te Rōpū Wāhine Māori Toko i te Ora (the Māori Women's Welfare League (MWWL) whose humble beginnings were initiated with the support of the Māori Affairs Department during the 1930s-1940s. The primary role of the league was

to assist Māori in dealing with issues related to health, housing, education, social issues and discrimination. Setting up the MWWL was a proactive response to a marked increase in Māori urbanisation (Māori Women's Welfare League, 2018). Through my mother's involvement I became privy to discussions regarding concerns and issues that Māori faced personally, at a whānau level, but also at national level. Statistically, Māori were presenting with high levels of sickness, poverty, incarceration, mental health issues, loss of land, loss of language, loss of tikanga and knowledge, a disconnection from whānau, hapū and iwi, and, basically, a loss of being (Māori Women's Welfare League, 2018). The Māori renaissance began in the 1960s, and my mother along with whānau and friends in the MWWL discussed ways of dealing with these surfacing issues.

During annual conferences, provided the opportunities for women to catch up with friends and whānau. At one of these conferences, my mother and her friend Mere Palmer talked about setting up their homes where ngā pēpi (infants) of the whānau could go and play while hearing te reo Māori, learning waiata (songs), karakia (prayers), pūrākau (stories) and basic instructions in te reo Māori. It was a grass-roots initiative that the kuia (nannies) took back to their regions and this became part of the inception of Te Kōhanga Reo movement.

My mother and her friend Tangi Haere as well as some mātua, including me, decided to set up our own Kōhanga Reo and we named it Te Kahui Kōhanga Reo. My son was one of its first tamariki to attend this Kōhanga Reo. He attended Monday to Friday, from 9:00am – 3:00pm. My mother spent time supporting the kaiako (teacher) in maintaining and using te reo Māori. Within

this environment tikanga (Māori customs traditions and practices), mātauranga, (knowledge) Māori concepts and Māori ways of teaching were used throughout the day. When this Kōhanga Reo began, it operated on a koha (gifts freely given) from whānau. This koha covered food, the venue and the mahi of our kaiako.

The operations of the Kōhanga Reo were whānau initiated, guided and driven. All whānau members who could speak te reo Māori tended to take a leading role in what and how tamariki learnt. Once kōhanga had begun for the day, the environment became a total immersion zone, however, whānau who could not speak Māori often participated by making meals, cleaning the kōhanga or doing the pick-up and drop off run for tamariki. Parents paid a koha to the kōhanga and this covered the work of the main kaiako and the venue (hired hall).

I returned to live with my mātua (parents) as a young single mother who faced challenges of feeling disempowered, inadequate and as if I didn't belong. Through this journey I developed a need to find out more about being Māori, and so I embarked on a journey of discovery not only for me but also for my tamariki, although at the time I had my son living with me. I began being actively involved in Māori medium education in 1984 when my seven-month-old son entered Kōhanga Reo.

After Kōhanga Reo he continued in Māori medium education (MME) until completing tau 8. At this time there was no wharekura attached to Te Kura Kaupapa o ngā Mokopuna. Therefore, he transferred into an English medium secondary school. He attended Rongotai College in Kilbirnie Wellington. He

went through to year 13, and then from there he attended Victoria University, where he gained a Diploma of Mātauranga Māori.

He is now in his thirties and each step of the way has had its challenges, and his journey has been filled with excitement, accomplishment along with a journey of self-discovery and aspirations of his future. He now has a family of his own and fortunately he and his partner's first language is te reo Māori. They have three tamariki, and it is great to see that te reo Māori is also their first language and the dominant language in their home.

Throughout this time, I trained and received a certificate to be a qualified early childhood teacher, and then eventually trained to be a primary teacher. During my time as an ECE and primary teacher, I also studied and completed my Bachelor of Education, Master of Education, and my Tohu Mātauranga Māori (a diploma that focuses on Māori knowledge; te reo Māori, tikanga, history and concepts of Māori). In 2011 I was voted on to the Board of Trustees of Te Kura Māori o Porirua. In discussion with friends and whānau I became interested on the impact that MME has had on the graduates' lives during and after they leave wharekura (secondary schooling).

Throughout my journey my experiences have led me to be part of MME. At the early stages of my journey, I realised that the maintenance, revitalisation, and resurgence of te reo Māori, and the reclamation of Māori practices, perspectives, beliefs and way of life occurred at a political level. This process is

being recognised and accepted as a movement that is supported at a political level (Graham, 2018).

Political Environment

The following section provides a brief overview of the political environment in Aotearoa New Zealand prior to the movement of Māori medium education. This environment is a place that focuses on public affairs and how these are managed. Included in this environment are organisations, legislations, guidelines and regulations that help in supporting and ensuring that things are (Codd, 1998) managed effectively. Under this system stakeholders have the capacity to influence policy change. The events that impacted on Māori in the education system will be discussed to provide a sense of the political environment at the time when they sought a proactive progressive way in navigating this environment (Codd, 1998).

First Mission School

The first mission school was opened on August 12, 1816, by Thomas Kendall, which was established in Rangihoua in the Bay of Islands. The subjects taught was arithmetic, writing, reading as well as religious studies, with English settlers and missionaries. Having interpreted the desire by Māori for schooling, as Māori desiring to be 'civilised' (Walker, 2016).

Te Tiriti o Waitangi

Te Tiriti o Waitangi (The Treaty of Waitangi) (TOW) was signed in 1840, it was a partnership agreement between Māori and the English Crown and is recognised as the founding document of Aotearoa New Zealand (Te Tiriti o Waitangi, 2018). However, seven years after the signing of the TOW, the English administration began the process of educating Māori through English-dominant pedagogies, which were deficient in Māori culture. This process started with the Education Ordinance Act (1847) which was written and introduced by Governor George Grey and was intended as an assimilation policy. The principles of the ordinance were religious instruction, industrial training and instruction in the English language and government inspections (Berryman, 2012). In 1858 the Native Schools Act (1867) was passed which was based on the principles of the Education Ordinance. Up until 1969, under the Native Schools Act, there was an expectation that Māori donate land for the schools, contribute to the costs of the buildings and the teachers' salary. However, in 1871 these expectations were removed. These native schools were then transferred to the Department of Education, which was set up in 1877 (Calman, 2018). Through the Native Schools Act, learning was restrictive and directive, with transmission and learning models of teaching, like rote learning and a curriculum that focused on manual training for Māori tauira. Instruction was predominately in Māori during this time, however by 1903, education authorities officially discouraged the use of te reo Māori as the medium of communication and instruction. Low teacher expectations accompanied the prohibition of te reo Māori and this has had long-term negative influences on Māori education (Ka'ai-Mahuta, 2011).

Following the signing of Te Tiriti o Waitangi Māori diligently sought tino rangatiratanga (a form of self-determination), which was their right as treaty partners. The enactment of this tino rangatiratanga right involved Māori realising and utilising their social, political and cultural systems. Furthermore, if this were not achieved, Māori would have no alternative but to seek ways to gain that recognition (Toki, 2017).

Māori awareness at a political level

The significant decline in speakers of te reo Māori was due to events that occurred during the colonial period which took place during the 19th and 20th centuries. Unfortunately, by 1970 te reo Māori was found to be on the verge of extinction (Benton, 1984). Due to the concern that Māori had in terms of what was happening to them they developed an awareness and of the political, economic, social, cultural and historical contexts as to the position they have in terms of power oppression and privilege. This process is identified as political conscientisation (Smith, 2003).

In 1972 a petition was presented to the government with over 30,000 signatures, by the Te Reo Māori Society, calling for the inclusion of teaching of Māori language in schools. This petition marked the beginning of the revival of the Māori language (Hardman, 2015). This process advocated for and promoted the use of te reo Māori, Māori cultural aspirations, practices, knowledge and perspectives. The Mana Motuhake movement began with a focus on the creation of an educational stance that resisted the domination of mainstream culture, with a focus on the Māori right to tino rangatiratanga (Hill, 2009). This process paved

the way for the birth of Kōhanga Reo, kura kaupapa/tuatahi and wharekura

(Bishop, 2009). Māori medium education (MME) began with the 'te Kōhanga

Reo' movement, through to te kura kaupapa Māori (KKM), wharekura and finally

Wānanga (Indigenous equivalent to university).

Mātua and whānau (family) made conscious decisions to enrol their

tamariki into MME/KKM learning environments. Some of the reasons included

having their tamariki learn through the medium of te reo Māori, while also

learning about using tikanga (cultural practices). Some whānau also wanted their

tamariki to continue their learning from Kōhanga Reo through to kura.

Sometimes tamariki would have other whānau at the kura such as tuakana-teina

(older and or younger siblings), kaihanga (cousins), kaimahi (allied staff) and

even kaiako at the kura (McKinley, 2005). Within the KKM movement

aspirations of mātua, whānau, hapori o te kura (school communities), hapū (sub-

tribe) and iwi (tribe) include a desire to know that they have made the right

decision to put their tamariki into Māori medium education. The focus of this

study: 'What is life after wharekura, which supported whānau to consider how

kaupapa Māori learning environments (Kōhanga Reo, kura kaupapa/tuatahi and

wharekura) have influenced their cultural ways of being and their ability to

navigate the world they live. Therefore, gaining an understanding of how

learning and teaching occurs for Māori tamariki within Māori medium education

was critical.

Māori Medium Education (MME)

Within MME, opportunities are provided for tauira to learn how to enter discussions about nature and the universe from a Māori perspective, which adds to their knowledge. Tauira also gained knowledge and awareness that all things in the world have a genealogy and chronology. Through these interactions tauira began to realise that there are natural connections between themselves and their future place in the world (Tocker, 2014). They developed an awareness of their world; at the same time, they expressed what they understood of the world. At the same time tauira were supported by whānau who fostered the awareness and understanding of their environment through practical learning experiences (Muller, 2016. Ministry of Education, 2013).

Whānau also took every opportunity to show their tamariki, that incorporating traditional and contemporary views of Māori beliefs and practices into their daily lives can develop curiosity which was ignited within every teachable moment. Through the incorporation of Māori perspectives in te ao tūroa (the natural world) and te ao tukupū (the universe). Whānau support and teach their tamariki the whakapapa of the world, particularly when they have confidence in the context of te ao tūroa. Marsden (2003) mentions that the Māori worldview is the core of Māori culture and it is naturally linked through active participation with all parts of culture. This provides a holistic perspective of the world of the Māori. This process strives to create a world where being Māori is normal, where Māori identities and culture are authentic, legal, appreciated and where Māori tamariki can be who they are Māori' (Bishop and Glynn, 1999).

Tamariki who speaks te reo Māori find it easy to relate to te wāhi ngaro (the spiritual world), ngā tangata (people), whenua (land), argues Tangaere in Webber (1996). Ancestral place names signify authority and identity of Māori to the land and it determines the relationship between tangata and the whenua. In a publication from the Ministry of Justice (2001), it was claimed that tangata whenua (people) and rangatira (high rank, chief) have a relationship with the land that is based ultimately on spiritual power. This is evident in Māori ancestral lands, in which the names show the significance, identity, authority and ancient stories of origins.

Durie a strong advocate for Māori retention of their cultural identity as well as the maintenance of their ideals and way of life which is connected to their environment (Durie, 1998). Kaitiakitanga (guardianship) is a concept that is actively promoted in education, particularly in preparing tamariki to be active participants in Māori society. This participation helps in ensuring that generations of the future can co-exist in the world, by making sense of it and engaging in protecting its' well-being and natural resources. The Ministry for the Environment here in Aotearoa New Zealand discovered that people involved in environmental programmes based in their communities know and understand what is needed and how to address them, whereas outsiders have no idea. The learning that occurs are characterised as relevant knowledge, attitudes, skills and behaviours in terms of Te Ao (Paul-Burke, & Rameka, 2015).

Many Māori tamariki are taught through engaging and interacting in te reo Māori, and tikanga which helps them to fully engage with, the whenua and

environment (Te Whaiti, McCarthy & Durie, 1997). Language is also critical in developing relationships between people and their worldviews (McKinley, 2005). This enables them to be problem solvers and to enhance their environmental understanding and knowledge. Therefore, providing fundamental strategies for strengthening cultural practices that align with traditional Māori knowledge is appropriate (Harmsworth, 2002).

Tauira who engage in this type of approach 'notion of problem posing education', allows the process of knowledge gained in a two-way relationship between kaiako and tauira (Freire, 2000). This method empowers tauira to take control of their learning, rather than being receptacles of knowledge only. MME is a pathway for many Māori whānau and their tamariki to gain success within the education system and beyond.

Learning approaches that support Māori learners

Many Māori traditionally used cooperative learning, which is guided by rituals and strategies such as tuakana/teina, ako (teaching and learning) and pūrākau (stories). Learning focused on things important to Māori, such as traditional knowledge systems, the transfer of traditional knowledge and acquisition skills that were developed over time. Within the Māori worldview, learning begins while the tamaiti is still in the womb of their mother (Jenkins, 2011). In some cases, whakapapa (genealogy) connections direct or guide the learning of the tamaiti. In some cases when that tamaiti enters a whare wānanga (house of learning) that are set up for specific kaupapa (Calman, 2018). The survival and success of hapū and iwi are essential, with tamariki learning positive

attitudes when working, how to gather and harvest food, how to prepare food and apply tikanga around these learning areas. Tamariki who are naturally gifted in carving and weaving learnt to develop these skills. Imitating the way that pākeke (adults) did activities was also an important way of learning for tamariki (Calman, 2018). Having awareness and understanding of the ways Māori learn assists in providing effective learning approaches that can be used. Therefore, having an understanding and awareness of the MME is critical in providing appropriate teaching and learning experiences for tamariki. As part of MME several Kōhanga Reo, kura kaupapa and wharekura around Aotearoa New Zealand increased gradually.

Place of the study

Porirua is found in the Te Whanganui-a-Tara (Wellington) rohe (district) and Te Kura Māori o Porirua is the kura in which this study is based. It is the only Māori immersion kura in Porirua and has tauira from Tau 1 to Tau 13. The context of this environment of learning is discussed further in this thesis.

The reason for the study was simple: It was to inform whānau about the benefits and challenges faced once they place their tamariki into Māori medium education. On a broader note, the study is significant in supporting an Indigenous drive for tino rangatiratanga (sovereignty) over their own educational aspirations, while providing specific information to the kura whānau of the validity of their choices.

Research Question

'What is life after wharekura?' – 'What does this mean?' This research focuses on graduates' experiences and learning through kaupapa Māori learning environments (Kōhanga Reo, kura kaupapa/tuatahi and wharekura). To fully answer the research questions the following helped to identify and clarify the contexts.

- o What are the personal learning experiences of graduates of Māori medium education?
- o How have their experience of MME influenced graduates' cultural ways of being and their abilities to navigate the worlds in which they live?'

The opportunity to gain a sense of how learning through the MME has guided, and possibly directed the tauira through their journey to adulthood and whether it has assisted them in navigating the world in which they are living. Furthermore, do they feel that learning through the MME has helped them to develop into a proactive, progressive, confident person within the world they live.

There is limited information on how learning through the medium of te reo Māori, and the utilisation of tikanga, mātauranga, and ariā (concepts) influence and impact on graduates' lives once they leave wharekura and become pakeke (adults). This study endeavours to explore and provide responses to this question from four whānau and their rangatahi. The overall aim of the study is as follows.

Aims and foci of the study.

The overall aim of this study is to understand 'what is life after wharekura?' and how learning through MME has influenced graduates' cultural ways of being and their ability to navigate the world of pākeke within Aotearoa New Zealand. The foci of the study include acknowledgement of successes they experienced as tauira when they exited wharekura, and the development of a Kōhanga Reo, kura tuatahi/kaupapa, and wharekura as a model of learning that can also be replicated in other schools and with other Indigenous groups.

Brief outline of chapters

A broad introduction to the study has been provided in this chapter and sets the scene for the rest of the thesis.

Chapter Two provides relevant information for an in-depth overview of the horopaki (context) and hoaketanga (purpose) and of the study.

Chapter Three discusses literature pertaining to the history of Māori in state education, which includes the influences, implications, impacts and these results on the Māori learner. Retention, achievement and participation in Māori medium education will be discussed as well as Māori initiated learning environments.

Chapter Four discusses the underpinning methodology and methods utilised in the study. Included in this chapter is an overview of 'Kaupapa Māori Research' (KMR) as an Indigenous approach that uses mātauranga Māori, ngā ariā, ngā whanonga (behaviour) pono

(right) and wāriu (values), to guide the process of gathering information and data providing answers to the questions on which the study is based.

Chapter Five presents the results of the research. Explanations, or discussions and provided for each of the questions.

Chapter Six discusses the findings from the research. It identifies, shares and discusses common experiences and trends between whānau and kura.

Chapter Seven presents and highlights, the value of learning through the medium of te reo Māori, and engaging with a Māori world view, while at the same time being guided through tikanga. There is also a focus on a framework to which learning at TKMoP aligns to.

Chapter Eight provides a summary of the overall framework, with recommendations for future research topics identified and discussed.

Whakarāpopoto (Summary)

Whānau who are connected to MME have a vested interest in the progress of not only MME but also the benefits for their tamariki. The majority of these tamariki would have begun in Kōhanga Reo, kura kaupapa/tuatahi and wharekura.

Providing a chance for mātua (parents), whānau (family) and tauira (students, kaiako (teachers) and the Board of Trustees to openly talk about their experiences throughout their journey in MME. It was appropriate to provide an overview of what

was happening for Māori at the time MME began, at a personal level as well at a level

was relevant because it set the scene for the study. Knowing and understanding the

context of the study assists in providing an informative overview of operations and

events at TKMoP.

WĀHANGA TUARUA (CHAPTER TWO)

'HOROPAKI (CONTEXT) & HOAKETANGA (PURPOSE)'

Whāia e koe te iti Kahurangi ki te tuohu koe, me maunga teitei

Cling to the main vine, not to the one loose one.

The process within the whakatauki can be likened to the journey that Māori have come through in the development of their wellbeing through MME.

Tīmatanga Kōrero (Introduction)

Te Kura Māori o Porirua (TKMoP) engaged in negotiations with the Ministry of Education and mana whenua Ngāti Toa Rangatira to start a Māori immersion kura in the local area. The context of this study will give insight into how Māori medium education (MME) learning environment is established and operates within Porirua. A brief discussion of the history of Ngāti Toa Rangatira, and the history of Te Kura Māori o Porirua is provided. The relationship between these two entities will be analysed, explored, and discussed. An overview of the composition of the kura will be provided, along with a range of groups who support and influence operations of the kura. An overview of the purpose of this study will also be covered which will provide a base in which the readers can discuss its viability.

Ngāti Toa Rangatira

Ngāti Toa Rangatira is mana whenua here in Porirua and they originated from Kawhia. They have been through and survived a range of events that have impacted on and changed the course of their journey. Their warrior chief, Te Rauparaha, led Ngāti Toa Rangatira to a more progressive, safer life. They became a powerful and rich tribe on both sides of Te Moana-a-Raukawa (Cook Strait). Within the context of this tauparapara (incantation), is a description of the group that travelled to Porirua.

Mōkau ki runga, Tāmaki ki raro

Mangatoatoa ki waenganui

Ko Pare Waikato, ko Pare Haura

Ko Te Kaokaoroa-o-Pātetere.

Mōkau above, Tāmaki below

Mangatoatoa in the centre

protected by Pare Waikato (Pomare, 2005).

Te Rauparaha is a direct descendant of Hoturoa who the commander for the waka Tainui was, Tūpāhau was one of his descendants. Tūpāhau resided in Kawhia where the Tainui waka finally came to rest. Tūpāhau did a karakia, however Tāmure was highly offended over the wording of the incantation. Tūpāhau tried to settle disagreements peacefully but despite these efforts, war broke out. Even though the force of Tūpāhau was significantly outnumbered they fought bravely and won, he then pursued Tāmure. When Tūpāhau caught him, he

allowed him to live, he said, "Now you have seen the bravery of a chieftain's son". Peace was made, and from that point on the iwi of Tūpāhau was known as Ngāti Toa Rangatira, which means the iwi of chivalrous and chiefly warriors. Ngāti Toa Rangatira remained in Kāwhia till the early 1820s. There was ongoing conflict in this region so Ngāti Toa Rangatira along with Ngāti Rārua, Ngāti Koata, and Ngāti Te Akamapuhia moved to Te Moana-a-Raukawa (Cook Strait) and settled mainly in the Harbour of Porirua. During their journey to Porirua, they faced many obstacles and barriers. This migration was known as 'Te Heke Mai-i-raro which is the migration from the north (Pomare, 2005).

According to Pomare (2005) in relation to their place of settlement in Porirua, Toa Rangatira is the whare tapu of Ngāti Toa Rangatira and it stands at Takapūwāhia marae in Porirua. By the time the Tiriti o Waitangi was signed in 1840 Ngāti Toa Rangatira controlled extensive lands on both sides of Te Moana-a-Raukawa. This was due to the skilful leadership of Te Rauparaha during battles. He was open minded and adapted to ideas that were innovative and progressive for his iwi. He preferred to negotiate rather than use force, and through this process he fostered alliances with other iwi, and he also instigated trade with Pākehā. This led to Te Moana-a-Raukawa being a productive, profitable maritime trading empire controlled by Ngāti Toa Rangatira.

Ngāti Toa Rangatira like all other iwi in Aotearoa New Zealand, found themselves at the mercy of a government that undermined their political and economic power, and this was just after the signing of the Tiriti o Waitangi. Ngāti Toa Rangatira did their best to protect their land, however by 1846 their leading

chiefs had been removed by the government in a treacherous way. Both Te Rauparaha and Te Rangihaeata were kidnapped and exiled by the government. While Te Rauparaha was held in captivity, his iwi Ngāti Toa Rangatira were held to ransom by the government, and this resulted in the forced selling of most of their land (Pomare, 2005). Historically, Ngāti Toa Rangatira reached a breaking point in terms of what was happening to them from the then government.

To assist the iwi in preventing further loss of the land and its resources Ngāti Toa Rangatira established 'Te Rūnanga o Toa Rangatira (tribal authority) in 1989. This group consisted of 13 elected members whose primary role was to protect, develop, and advance the mana of Ngāti Toa Rangatira. It is evident in their operations that they are progressive, innovative, and sustainable iwi who are mindful of the climate in which society here in Aotearoa New Zealand operates (Pomare, 2005). The Rūnanga employs over 70 people to engage and run iwi-based initiatives, which have the specific goal of promoting the socio-economic and cultural development of the iwi now and into the future. The areas in which they are employed are Treaty of Waitangi claims, environmental management, tourism, local government, fisheries, health, research, sports & recreation, and education (Pomare, 2005).

Ngāti Toa Rangatira have been instrumental in having Te Kura Māori o Kura in Porirua, to not only serve the needs of the Māori communities who wished to have their tamariki learn through te reo Māori, it also aligns with the strategic plan that they have for their whānau and hapū. Therefore, providing a

brief of the history of Te Kura Māori o Porirua in which the relationship they forged with the local iwi is discussed (Pomare, 2005).

Hītori o Te Kura Māori o Porirua (History of Te Kura Māori o Porirua)

Ngāti Toa Rangatira, put in place initiatives for the development of their iwi within this rohe (district). When it was decided to have a kura TKMoP Ngāti Toa Rangatira provided input, guidance, and support in its design, the kura motto and mātāpono (principal) as well.

Pepeha (tribal saying) of TKMoP

Ka oho te wairua,

ka mataara te tinana,

he aroha ki te aroha,

ka kā te rama.

When the spirit is awakened

It stirs the body.

And fires a desire for self-improvement.

This pepeha depicts the beginning of the journey of a kaiwhakaako (learner). It aligns with the vision of TKMoP.

Ko te kūrae o Whititreia,

te rehu paripari o Porirua,

ko Te Waewae-Kāpiti-o-Tara-rāua-ko-Rangitāne,

ko te Mana o Kupe,

mai Miri te Kakara ki Whitireia

whakawhiti I te Moana o Raukawa ki Whakatū,

ki Wairau te kurupe o Ngāti Toa Rangatira.

Nei mātou te itinga o TKMoP e hāpai nei I te whakairo

(Te Kura Māori o Porirua, 2017).

TKMoP is a full immersion kura which opened in 2001 under Section 156 of the Education Act 1989. The kura is designated as a 'Special Character Composite School' and it is affiliated to Ngā Kura ā-Iwi, even though it is pan tribal. The establishment of TKMoP happened with the blessing of the local iwi Ngāti Toa Rangatira, which helped to consolidate its affiliation with Ngā Kura ā-Iwi.

The location of TKMoP determined its affiliation to Te Toa Rangatira. Leading up to the establishment of TKMoP there were a range of discussions, negotiations, and research into the necessity of having an immersion kura in the district. A key partnership was formed between Ngāti Toa Rangatira and the whānau whānui of TKMoP with the specific role of meeting the educational and cultural needs of tamariki who live predominately in the Porirua region.

Kura whakapepeha (motto)

During this establishment process of TKMoP, the kura received a whakatauki 'He kura, te tangata'. This whakataukī became the whakapepeha of the kura, it is based on the region's tribal history. In the 19th century, a kaumātua from Ngāti Raukawa discussed the mahi (work) of Whareaia who the son of Kiripuai who a kuia from Ngāti

Koata of Ngāti Toa Rangatira. In a letter from Tāmati Ranapiri to Elsdon Best was an

explanation of the whakatauki. I te oranga o te tama a Kiripuai, he kura te tangata… te

ritenga o tēnei whakataukī, mō te rangatira pai, atawhai i te iwi, whakahaere pai i te

iwi, e kitea ana te ora o te iwi, me te pai i runga i te whakahaere a taua rangatira… e ora

ana tōna iwi i ana whakahaere. In other words, the whakatauki is about the type of

person Whareaia was. Due to the existence and life work of Kiripuai's son, the people

are alive and prospering. He was seen as being an excellent leader, who cared for

people; one who administered their affairs with skill regarding the future of his iwi (Te

Kura Māori o Porirua, 2017).

Figure 1 TKMP whakapepeha (motto)

The founding mātāpono (principles) of the TKMoP are kaitiakitanga

(guardianship), whanaungatanga (relationships), whai wāhitanga (inclusiveness) and

rangatiratanga (self-determination). 'He Kura te tangata' a whakatauki (proverb) that

encompasses these mātāpono (Te Kura Māori o Porirua, 2017). The implications of

the whakatauki also support the graduate profile that was developed by the kura, whānau whānui, Ngāti Toa Rangatira iwi, and whānau of tamariki at the kura. The following ideas emerged from consultation with stakeholders and the above groups.

The graduate profile (See Appendix A)

The Kura Marau (the curriculum (See Appendix B)

The strategic plan of the kura (See Appendix C)

Strategic plan template (See Appendix D)

Within the parameters of these documents are essential parts of the kura framework for teaching & learning, assessments, reporting, and strategies that provide effective learning experiences for all tamariki within the kura. The context and guidelines within the graduate profile, the marau (curriculum), and the strategic and annual plans are further supported by the rōpū 'Ngā Kura a Iwi o Aotearoa'. Under the umbrella of this group are iwi-based kura who are driven and cantered on iwi language and knowledge. TKMoP is fundamentally a pan-tribal kura, however they are closely affiliated to Ngāti Toa Rangatira, and this relationship ensured that the iwi is involved with them, therefore the kura is part of Ngā Kura a Iwi o Aotearoa.

He ritenga whakapōtae (Graduate profile)

Kaimahi of the kura and whānau of tamariki of the kura were instrumental in creating the graduate profile. This consultation process included mana whenua Ngāti Toa Rangatira. Through discussions key features focused on tauira once they exit wharekura. These goals are; that tauira aspire to be articulate while being socially aware of their community; tauira have the potential to reach their career aspirations;

tauira are aware of, and have a sense of responsibility to be future leaders for their

whānau, hapū and iwi; that tauira be lifelong learners; that they be role models who

have an excellent holistic approach to being Māori, and that tauira become citizens that

maintain a local and global view of the world. The graduate profile gets regularly

looked at to ensure that it is current.

Therefore, modifications and reframing of the graduate profile of the kura

occurred after much deliberation, consultation, and discussion with whānau, whānau-

whānui, kaiako, kaimahi, Board of Trustees, Ngāti Toa Rangatira and the rōpū

whakaruruhau.   The graduate profile provided expectations when each tauira from the

kura exits at tau 13, they are confident, they are articulate speakers and writers of te

Reo Māori and English. They will be leaders – confident in Māori and non-Māori

settings both nationally and internationally. They are motivated learners with the skills

and abilities to pursue their own pathways towards successfully following their

passions (Te Kura Māori o Porirua, 2017).

Several things had to occur for the graduate profile to be an active, participatory,

living document. These are environments where tamariki learn, it also provides and

facilitates effective learning experiences in which they engage and interact. Therefore,

discussions with kaimahi, whānau, mātua of tamariki, and mana whenua (Ngāti Toa

Rangatira) have a shared vision of the TKMoP. The kura actively works to ensure that

the learning environment for tamariki provides the following; where te reo Māori,

tikanga Māori and mātauranga Māori is evident every day, where everyone is welcome

and can contribute to the kura as well as being placed where all tamariki are safe.

The relationship that TKMoP has with Ngāti Toa Rangatira allowed te kura Māori o Porirua to be part of the rōpū Ngā Kura a Iwi o Aotearoa. Ngā kura an iwi is a rōpū that has been set up for all kura kaupapa Māori. The role of this rōpū is to support, guide, network, provide professional development and advocates for kura should any issues arise.

Horopaki o te Rangahau (Place of the Research)

The research took place within TKMoP, which is designated as a 'Special Character Composite School'. This is a full kura from Year 1 through to Year 13. The medium of learning and teaching is te reo Māori. Entry into the kura required that tamariki have come through Kōhanga Reo, or they have been part of an environment where they have had access to reo Māori learning in some way. All the Kōhanga Reo based in Porirua area feed into the kura. Many of the tamariki who start in the new entrant class carry on to tau 6. However, for some whānau tau 6 is an exit from Māori medium teaching and learning, while some whānau opt to exit their tamariki at tau 8. There are also whānau who choose wharekura for their tamariki, they then exit MME at tau 13, while some whānau send their tamariki to the state education system of secondary school (Campbell & Stewart, 2009). Though all these sectors are part of the research, the Year 13 tauira of 2012 are the primary participants of this study. This group of tauira began at the TKMoP as 5-year-olds.

Kura (School)

Within the kura system the teaching and learning environments fosters a holistic approach for all learners. Tamariki has a range of goals, and aspirations that are

supported within the settings, guidelines, and parameters of the graduate profile and they are in relation to the future learning of tauira.

Changes in thinking, information availability, philosophies, and practices are evident and are linked to future learning in all age groups and pedagogies. Changes are occurring very quickly in education, and schools in Aotearoa New Zealand are experiencing a range of emerging concepts, and principles that are forging future learning dynamics in the 21st century. Proactive schools have responded by creating focused visions that assist in the process of redefining learning for both tauira and the kaiako (Ministry of Education, 2009).

The formation and composition of the graduate profile is the way of sharing and communicating what the future could look like for tauira. The graduate profile includes a clear outline and overview of knowledge, skills, and attitudes needed by the graduate to develop, and participate in a range of activities and settings both inside and outside of the kura. The physical learning environment is part of creating positive learning and teaching experiences for tamariki. This includes authentic artifacts and art forms that are part of their surroundings.

TKMoP signage, buildings and art forms

The art forms around the kura show the unique character of the kura. The whakapepeha of the kura is on the kura signage, the kura mauri, along with significant images that tell their own story of the kura and its existence.

Figure 2 Signage of the kura

Figure 3 Office and mauri of the kura

Figure 4 Hall and attached buildings of the kura.

The kura has artwork that has been there since the research participants started at the kura.

Figure 5 Tohu of the kura
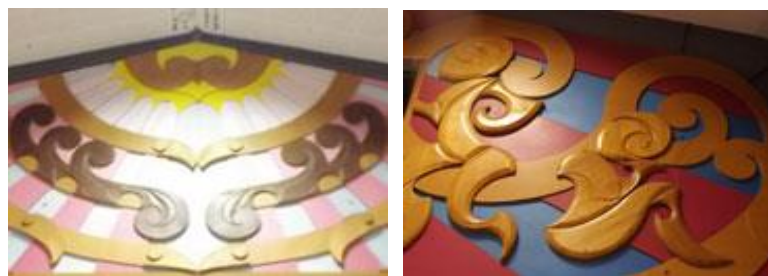
The sun element – represents the focal point to establish clear direction. The rays – create a feeling of warmth, protection and purpose. The sky element – represents space, the infinite and the limitless potential we can all aspire to. Dancing tamariki – represents the dancing joy and innocence of tamariki, reflecting the true nature of our spirit. A reminder to us all that life is full of wonder, magic and miracles.

The artwork is in the kura hall, which is the central meeting place for all tauira, it also represents the kura and the community. The art also serves as symbols of achievement of past, present and future tauira of TKMoP. Within te Ao Māori tangata (people) are seen holistically, as collaborative beings. Each year the group who exit the kura at tau 13, work together to create an art piece to which everyone contributes.

Torowhānui o te tauira (Holistic perspective of tauira)

TKMoP has a holistic perspective of tauira and this view ensures that when providing effective learning experiences everything about tauira is considered. This view ensures that taha hinengaro (mental and emotional wellbeing), taha wairua (spiritual wellbeing), taha whānau (social wellbeing) and taha tinana (physical wellbeing), therefore providing opportunities to experience success while engaging in effective learning opportunities (Te Kura Māori o Porirua, 2017). These are dimensions that are found in the Whare Tapa Whā model, in relation to the whole person (Durie, 1998).

Decisions are made based on the needs of all tauira by kaiako who are flexible and responsive to the needs of tamariki. Therefore, it is up to kaiako to take full advantage of both formal and informal learning opportunities. The use of the tuakana-teina strategy is encouraged, as well as kaiako inspiring tamariki to take risks, to be creative, as well as innovative thinkers. Kaiako who are aware of their own skills, attributes, knowledge, values and perspectives are equipped to recognise the learning needs of tamariki. There they can provide effective learning experiences for them through an integrated approach.

All who participated in this process as well as future participation of the kura, are committed to lifelong learning. The kura assumes the responsibility with guidelines to provide an environment that is integral for positive learning and encourages tauira to aspire toward a future, of their choice (Te Kura Māori o Porirua, 2017).

The kura is committed to using marae context within its learning environment. The marae has a specific way of operation and these things include te reo Māori, tikanga Māori, and mātauranga Māori all of which are integral to how the kura uses these aspects within its contexts. An environment that welcomes everyone to be part of and contribute is also an important part of marae processes. The following values are also key features of the marae; manaakitanga, aroha, mahi tahi and whanaungatanga.

Manaakitanga is showing and engaging in activities of respect, generosity and caring for others. From the time visitors arrive at the marae and through to the end of their stay they are treated with generosity, kindness, warmth and respect befitting all visitors at the marae (Moorfield, 2016).

Aroha encompasses a range of values such as concern, compassion, understanding, sympathy, empathy and unconditional love. Aroha is also about responsibility and actions particularly in terms of helping others. Pere (1994) explained that aroha becomes meaningful only when it is put into action. It is more than just saying you love someone; it is about showing it whatever form may take. Within the context of the marae, aroha is like the fibre that keeps things running smoothly and it provides a reason for marae operations. Aroha is a principle that underpins everything that happens on the marae. For the mahi (work) of the marae to proceed there is also the aspect of mahi-tahi or working together, which is further supported by the concept of having a shared vision.

Whanaungatanga is imperative to the principles of marae-life, and they are inclusive of relationships, kinship and a sense of family connection. These

relationships are based on shared experiences and working together, which provides a sense of belonging for them. Whanaungatanga develops because of kinship rights and obligations, which also serves to strengthen each member of the kin group. It also extends to others to with whom one develops a close familial, friendship, or reciprocal relationship. All these values are utilised and nurtured in the kura (Moorfield, 2006).

Work to ensure the responsibilities and guidance of the kura for tamariki were upheld. Kaimahi (the staff), whānau whānui (kura community), te rōpū kaitiaki (Board of Trustees) and te whakaruruhau (the kaumātua council). Each group has a specific role in supporting tauira of the kura. The role of kaimahi ensures that the day-to-day running of the kura alongside the kaiako work successfully towards providing effective experiences for tamariki, which are based on their learning, needs. The whānau whānui is inclusive of the mātua, kaitiaki (guardians) and whānau. All these groups ensure that the governance of the kura has everything they need to provide positive and innovative learning environments for tamariki. Having the rōpū whakaruruhau as part of the kura is essential in ensuring that te reo Māori, tikanga Māori, concepts, values and perspectives of Māori integrity is supported and maintained (Te Kura Māori o Porirua, 2017).

Within the kura tamariki come first. This means that it is a place where tamariki feel safe and where positive decisions are made to benefit all tamariki on the roll. Programmes and planning for learning are flexible and responsive to the learning needs of tamariki. Their needs could be any one or all the following social, mental, emotional, spiritual and physical. Within the kura there is a drive to make sure that tamariki of the kura are surrounded with opportunities to see, engage in and interact

with great role models. Part of this kaupapa is to ensure that enriching and purposeful learning opportunities in both formal and informal situations are faciliated for tamariki. Teaching and learning strategies which embrace Māori are encouraged and some of these strategies are tuakana/teina, ako, mahi toi, haka, waiata to name a few.

Being an active learner shows that there is value in taking risks and this is encouraged and being a reflective person helps in aquiring new knowledge. This process enriches learning environments that are faciltiated for tamariki.

Ngā uara o te kura (Values of the kura)

The Education Review Office (2010) stated that 'kura values' play an important role in providing an inclusive culture for learning and in developing positive and affirming relationships with all personnel. A settled and harmonious environment supports tauira learning.

Mātāpono (Principles) of the kura

In consultation with our whānau whānui, kai-mahi and tauira, the kura developed four founding mātāpono which are kaitiakitanga, whanaungatanga, whai wāhitanga and rangatiratanga (Te Kura Māori o Porirua 2017). Activities that promote the kura mātāpono and uara are; pōwhiri (welcome), kura wide activities, art classes, participation in language marches, televised inter-school show, winning video awards, kauhau (speech), use of chrome books, kura tuatahi participating in regional kapa haka and national kapa haka competitions, these are just a few of the activities they get involved in.

Titonga o te kura (composition of the kura)

Since the opening of the kura the number of tamariki has changed. The kura began as a kura tuatahi and as time passed the wharekura part of the kura was developed. During the time of this study the wharekura part of the kura was relatively new.

The kura has been operating under whānau groupings, which is like the construction of country schools where they have a small number of tamariki attending. Whānau groupings within which the vertical structure operates, allow the teachers in each whānau to work collaboratively in terms of providing appropriate activities for tauira to engage in. This is also an ideal way to develop whānau participation, with opportunities to work with other tamariki in the class. When there are kura wide activities this provides a chance for tamariki from different whānau to work together. During these activities they receive guidance, support and assistance for the education of tauira at the kura as well as its operations are provided by a range of people at the kura.

Ngā tauira of the kura are from Tau1 through to Tau 13. The kura tuatahi part of the kura is grouped vertically for the beginning and end of the day. This process aligns with and supports the strategy of tuakana-teina.

Table 1 Composition of the kura

Composition of the kura		47
242 ngā-ākonga ki tō mātou kura.	There were 242 tauira on the roll.	
192 he ākonga ki te kura tuatahi.	192 primary school tauira	
50 he ākonga ki te kura tuarua.	50 secondary school tauira	
E toru ngā whānau ki te kura tuatahi, e whā ngā akomanga ki ngā whānau		
Te Whānau Te Pihinga	Te Whānau Te Māhuri	
Tau 1: Māhoe	Tau 1: Hīnau	
Tau 1-2: Nīkau	Tau 1-2: Kāpuka	
Tau 3-5: Kahikatea	Tau 3-5: Pūriri	
Tau 6-8: Pōhutukawa	Tau 6-8: Kōwhai	
	E rua ngā pae ki te Wharekura	
Te Whānau Te Pakiaka	Puāwaitanga	
Tau 1: Patatē	Pae teina	
Tau 1-2: Tītoki	Tau 9-10: Karamu	
Tau 3-5: Karaka	Tau 9-10: Kauri	
Tau 6-8: Putaputawētā	Tau 9-10: Akerautangi	
	Pae tuakana	
	Tau 11: Maire	
	Tau 12: Tawa	
	Tau 13: Mānuka	

Providing positive learning experiences for tamariki to engage in, firstly takes place when kaiako engage in professional conversations that are centred on the learning needs of tamariki and kura wide planning. Kaiako and kaiāwhina meet regularly to discuss how to assist tamariki in meeting new heights and experience success with their

learning. Kaiako provide opportunities, which helps in making a difference to the future of all tauira through the following:

- o Increasing the involvement of whānau, hapū and iwi and community in education
- o Raising the expectations leading to higher educational achievement for Māori
- o Showing and modelling to our tauira that educational success is real and achievable.

These assist in developing the capacity of the whānau whānui who identify with the local iwi Ngāti Toa Rangatira to create and develop their own educational pathways.

Te Tumuaki (principal)

The tumuaki ensures that the day-to-day operations of the kura runs efficiently and effectively, which allows for teaching and learning of tamariki to run smoothly. The tumuaki also works with kaiako to make sure that they are doing due diligence in terms of their practice as qualified teachers. This includes providing professional development to up skill kaiako on relevant and current knowledge. Developing and promoting positive relationships within the hapori (community), the ministry of education, teachers 'council, local schools and kura ā-iwi are also a very important role of the tumuaki.

Te rōpū kaitiaki (Board of Trustees BOT)

This group plays a significant role in the guidance and support for tamariki including their whānau, kaiako, kaimahi, within the hapori in which they operate. Every three years the mātua of the kura elect the Board of Trustees whose role is to

provide governance for the kura. Kaimahi, whānau whānui, tauira and Ngāti Toa

Rangatira each have representation on the board along with the tumuaki. The rōpū

meets two times per term to make decisions for the kura. All whānau whānui are

invited to attend hui and they are notified of the dates of these hui via kura pānui, phone

calls, website and email.   The BOT, like all boards, has an obligation as employers to

ensure that the kura aligns with the Board Assurance Statement and Self-Audit

Checklist, in which the kura attested to taking reasonable steps to meet legislative

obligations. These obligations are administration, delivery of the marau (curriculum),

management of health & safety and welfare of everyone at the kura. The BOT is

informed and may be called in to assist when tauira are involved in stand-downs,

suspension, expulsions, or exclusions. Other areas are effective management of

kaimahi, financial management of the kura and asset management. In a report done and

presented by the Education Review Office in 2011, there were no issues ore areas of

concern found at the kura (Smith, 2011).

Te whakaruruhau (kaumātua council)

Te whakaruruhau kaumātua council comprises of kaumātua from Ngāti Toa

Rangatira as well as from other iwi who reside in the Porirua area. This group provides

advice to the tumuaki and the rōpū whakahaere on te reo Māori, tikanga (practices),

mātauranga Māori (Māori knowledge), plus guidance and operational expertise and wise

counsel in Te Ao Māori (the Māori world).

Like-minded pākeke (LMP)

Over the years, mātua have worked together in supporting their tamariki in kura-

wide events that promote positive and effective learning experiences for their tamariki.

LMP continue to meet to discuss ways of interacting and engaging with the kura. Many tamariki attended Kōhanga Reo prior to beginning at the kura. Mātua of these tamariki were encouraged to be involved in the education of their tamariki, this made transition was easy for tamariki. Some of these mātua were interested in being active participants in extra-curricular activities such as sports, trips, fundraising. The group has ultimately become a major support group for tamariki, whānau and teachers of the kura. They call themselves LMP an acronym for Like Minded Parents. They assist whānau in all kura programmes, organising sports events, providing support to mātua, tauira and kaiako, running fundraisers, and provide morning tea once a term to thank kaiako and kaimahi (support staff) of the kura.

Ngā mahi a te rēhia o te kura (activities)

Throughout the year tamariki at the kura are involved in a range of activities such as waka ama, kapa haka, manu korero, pūkōrero, Te Wānanga o Raukawa, haerenga, graduation, kai at the kura, rino Māori and rangatahi film. These activities support the learning experiences of all tamariki involved.

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Waka ama

This is an integral part of Pacific people's culture. Waka ama goes back to the period of early Polynesians' journeys throughout the Polynesian islands' triangle. These islands consist of Hawaii, Rapanui and Aotearoa New Zealand. During the time of early missionaries, waka ama was banned in Hawaii, but it was revived in the early 20th century. After the Second World War the strong resurgence of waka ama, led to new technologies contributing to new methods for construction of waka. Waka ama

became recognised as an international sport during the 1950s. A renowned waka carver from Gisborne played a significant role in the development of the sport here in Aotearoa New Zealand; he also developed a model canoe in 1990 (Maitahi-outrigging, 2016).

Māori first journeyed to Aotearoa they travelled by waka and they can trace their beginnings back to Hawaiiki. They brought with them their history, knowledge of atua (gods), tikanga (practices) and wāriu (values) and their Māoritanga. With such historical connections, waka ama and clubs recognise and use tikanga or customs, particularly in terms of how to use waka and behaviour in and around the waka. Māoritanga and tikanga guide behaviour around the use of waka, particularly the use of karakia at the beginning and end of each hoe on the water. Each hoe (paddle) is representative of an ancestor; the hoe is an instrument and therefore treated respectfully (not stepped over, or thrown around, used to poke into the ground). Through waka ama the participants learn how to respect the sea, they also learn to read the sea and the environmental changes that may impact on how it behaves. This helps to keep them safe on the water. Basic te reo Māori is used while on a hoe. Swearing and eating are not permitted around the waka. The concepts of kotahitanga (unity) and manaakitanga (hospitality) become part of the life of all participants (Maitahi-outrigging, 2016). This is an opportunity for tauira to get involved in a range of activities both during and after school hours. These activities include recreational, entertainment, support for learning, as well as a source of doing things that they enjoy. Many of these activities discussed align with whakaaro (thinking) Māori.

Tamariki in kura tuatahi can learn and train for waka ama. They also participate in national kura competitions once they win regional competitions. At the beginning of each year all wharekura tauira are encouraged to enter the trials for the Waka Ama Nationals Secondary School Competition, the usual venue being Tikitapu in Rotorua. The kura brings in coaches from outside the kura to train the tauira. Waka ama training starts as soon as kura begins in February of each year. However, the kura began training the year before each competition.

Kapa haka

The composition of this word is Kapa, which means to stand in a row. These rows are ranked (front row for those who have earned the right to be there). Haka is to dance – hence the work 'kapa haka'. Kapa haka: this is the term for Māori performing arts, put simply kapa (line) and dance (haka). Māori engaged in kapa haka before the arrival of European to Aotearoa. Kapa haka is performed in unison, with the wāhine (women) in front and the tāne (men) behind them.

Kapa haka is an important part of life at the kura, and regional competitions happen every two years at both the kura tuatahi and wharekura levels. It is not compulsory for tamariki to participate in kapa haka at a performance or competition level. However, tamariki are encouraged to join kapa haka to assist in strengthening bonds among the tauira as well as increasing their knowledge about being Māori. In 2009, young Māori in Porirua faced a challenge when they performed in the Regional Secondary Schools Kapa Haka competition held at the Te Rauparaha Arena. Their challenge was to stand proud as Māori. This event is biennial, held in August and coordinated by Māori Teachers Association. Along with the idea of 'stand proud' is the

aim to foster, nurture, and encourage the participants to develop their skills and confidence in Māori performing arts.

This year the kura placed third overall in this event. Lauaki (2009) discussed, that according to tumuaki of the kura, Sophie Tukukino, the competition was much more than a competition for the kura because it is very important for tauira to express their mana in this way. It was also the hope of Sophie that tamariki present them well, that they stand proud and that they stand together. She said that Māori performing arts is a crucial part of the curriculum at the kura and it is a learning experience, which provides tauira with opportunities to develop teamwork and leadership skills. The kura encourages tamariki to strive for what they want which implies they need to work hard to reach their aspirations (Lauaki, 2009). Both tauira and kaiako of the kura view kapa haka as a very important part of Te Ao Māori and their own lives as individuals. The kaea (leader) of the kapa haka team said tauira were amped to perform and deliver. Tauira also believed that through kapa haka they learnt about who they are and where they come from. The kura promotes the importance of being proud of whom you are and kapa haka does this. It was also evident in their performance that they have a passion for doing kapa haka and that for many of them they have been doing it since they were tamariki nohinohi (small) (Lauaki, 2009).

Figure 6 Te Kura Māori o Porirua kapa haka team

Manu Kōrero

Manu Kōrero is a regional and national prestigious event, all tauira are given the opportunity to participate in this activity in the classroom setting. During this time, tauira undertake activities that focus on constructing, researching and writing materials for their kauhau (speeches). Practice in front of their peers helps them to develop their confidence in public speaking, as well as learning to articulate what they want to say, how to engage the audience and how to project their voices. During practice session's tauira are selected to represent the kura. At wharekura level all tauira participate in kauhau during class and tauira that do well are then eligible to compete in the regionals. If they receive great grades here, they then go to the national manu kōrero competition. An important feature of manu kōrero is that it provides opportunities for tauira in wharekura to gain credits toward their NCEA levels. Through this experience tauira build on their confidence and competence in a formal space to use te reo Māori. It is a great practice space for them, prior to operating on the marae within their individual iwi.

Pūkōrero

Tauira at the kura engage in a range of competitions that allow them to participate in kauhau. Pūkōrero is another event run at a regional and national level that promotes and allows tauira to compete. This competition is organised by Te Rōpū Wāhine Māori Toko I Te Ora (the Māori Women's Welfare League Inc). Many of the tauira at the kura participate in this pūkōrero, it acts as a prerequisite for manu kōrero and is a perfect training grounds for those who aspire to enter regional and national wide kauhau.

Te Wānanga o Raukawa (A Māori tertiary institution)

This is an option for higher learning that tauira in wharekura have during their senior years. They could gain a degree in Mātauranga Māori. Should they choose this option, the degree begins in Year 11 and goes through to Year 13 (it is a 3-year programme). Tauira that participate in and complete this programme leave kura with a degree. A positive spin off from the relationship between Te Wānanga o Raukawa and TKMoP is a collaboration that provided an opportunity for mātua and whānau whānui to assist during this programme. Tauira receive resources and guidance that goes toward their wharekura achievements.

Haerenga (trips)

Tauira in wharekura go on an overseas haerenga, at least once while they are in wharekura. The learning is specific and aligns with the overall learning outcomes of the kura. Prior to each haerenga, tauira are involved in detailed planning under the guidance of kaiako. Part of the preparation is to research the country they are going to. They find links between that country and Aotearoa New Zealand; decide places they

would like to go and see and activities they would like to do while there. As the haerenga is done on a bi-annual basis it is included in the long-term planning of the kura. This provides ample time for the tauira, their whānau, kaiako in wharekura and allied staff to prepare for the haerenga. Whānau and tauira use a range of activities to raise money for tamariki haerenga. Some fundraising ideas were hangi, concerts, tournaments, dinners, personal savings from tauira and subsidies from the rōpū whakahaere (Board of Trustees). The participants of this research went on a haerenga to Tahiti, where they engaged with and interacted with historical links that Māori have with Tahitian people (Mako-Andersen, 2012).

Figure 7 Haerenga to Tahiti

Graduation

Once tamariki join the kura, mātua make choices when their tamariki exit the kura. The usual options for exiting kura are after completion of tau 8, or after tau 13. The kura engages in graduations at both levels. All tau 8 tauira are involved in graduation whether they continue onto wharekura. This is a wonderful time for tau 13's, a chance for all who attended to enjoy the completion of the tauira of tau 13.

Kai at the kura

This is an opportunity for all members of the kura and their whānau to get together with other whānau, kaumātua, kaimahi and tauira to meet all kaiako. TKMoP held a kai at the kura gala which was used to unite them with their community. Mātua, tamariki, and kai mahi organised a range of kai stalls, activities, arts and crafts and entertainment for the whole community. A highlight of the event was a combined kapa haka performance by all the tauira of the kura.

Hākinakina

Whānau and kura sports days occur throughout the year allowing tauira to compete against each other in various competitions. The kura operates under a whānau system where all tamariki belong to a designated rōpū during their entire time at the kura. Each whānau rōpū competes against each other in events, such as swimming, athletics and Māori games such as kī-o-rahi. Extended whānau are encouraged to attend these competitions to support their tamariki. Kaukau (swimming) programme is facilitated by the kura, and tamariki develop skills, confidence and how to survive in the water under the watchful eyes of kaiako.

Rino Māori (Iron Māori)

Tauira and staff from the kura participate in this national event. The event normally takes place during the month of November each year. Whānau are encouraged to enter as whānau groups, and it is a wonderful way for them to work on their health and fitness as well as see the country.

Hākinakina-ā-kura (Interschool Sports)

The number of tauira has limited kura participation to enter independently into some team competitions. Due to this challenge, the kura has a memorandum of understanding with Aotea College and Mana College. This allows tauira to trial for the College sports teams. Tamariki at the kura also engage in a range of sports run by clubs such as unihoc, hōkī and poitūkohu. These sports take place at the community arena, which has a swimming pool attached.

Rangatahi Film (Youth films)

Rangatahi film had a competition called 'The Māori land E Tū Whānau film competition' in 2015. The film 'Ki te Whaiao', was produced by tauira from the TKMoP. The judges were impressed at the vision of these young filmmakers. They picked up skills and knowledge while learning under the guidance of mentors. They learnt about patience, how to modify what they had already done, developed the capacity to take on board feedback and feed forward and developed perseverance. Acquiring these skills and attributes created well rounded, focused individuals with the drive to forge their own pathway.

During the production of their films the competitors showed energy, honesty as well as their ability to tell traditional stories. Contestants were encouraged to utilise any equipment they could lay their hands on to make their short films. The topics they could choose from were 'the world and all things in it are treasures but the most treasured of all is your mother', 'becoming a father is easy, being a dad isn't', 'leave big footprints for your tamariki to follow', 'your ancestors sit on your shoulders to keep your feet on the ground'. These titles focused on whānau. James Rolleston and

Lawrence Makoare well known for their acting in the world of film here in Aotearoa New Zealand. They advocate and support this festival. It was therefore fitting that they presented awards to the young filmmakers who won the competition. TKMoP tauira won two awards for their film 'Ki te Whaiao', for its category and their acting.

The principles promoted by Rangatahi Films align with concepts through which TKMoP tauira operates. Those principles being aroha – giving with no expectation of return, 'whanaungatanga' – being connected, 'whakapapa' – knowing who you are and where you belong, 'mana/manaaki' – building the mana of others through nurturing, growing and challenging, 'kōrero awhi' – positive communication and actions, 'tikanga' – doing things the right way, according to their values.

The kura has been involved in many different activities, each contributing to the progress of the kura and its students. Therefore, looking at how the kura continues to move forward and progress is ideal.

Procedures at kura

Ngāti Toa Rangatira is the iwi in Porirua. There is a high percentage of tauira at the kura who descendants of Ngāti Toa Rangatira are, however, there are tamariki from outside the rohe (district) who come from different iwi. Identifying the progress of the kura in terms of its operations and programmes is done regularly by the Education Review Office (ERO). They are a government body that does in-depth investigations on all Kōhanga Reo, kura kaupapa, kura tuatahi and wharekura, and TKMoP is no exception. ERO has robust systems for determining the effectiveness of TKMoP. ERO

do an in-depth look at the day-to-day operations of these environments along with positive management of as well as effective governance of these learning environments. TKMoP go through several internal and external assessments and evaluations, which ensure that they are providing appropriate learning programmes for tauira. The Ministry of Education and ERO are the groups that manage these systems. This is done through data collection and careful analysis, the kura established systems that provide the information to assist in delivering relevant programmes for tamariki across the kura from tau 1 – tau 13.

Through this investigation the kura environment was found that support is a key factor that allows for extension, and enrichment of programmes that are innovative and well planned and managed. The environment also provided positivity and affirmation for all tauira to be achievers. (Smith, 2011)'

There is a range of support systems that the kura provides for all tauira. These are based on relationships between the kura, whānau-whānui and iwi which have been established and nurtured. Another significant relationship that the kura has is with Te Rōpū Whakaruruhau who are the kaitiaki and Puna Mātauranga Māori for the kura. This group continues to embrace, shelter and guide the kura in things Māori. Major contributors of the development and review processes are the rōpū whānau-whānui (Smith, 2011). Throughout their life at the kura tamariki develop the skills and abilities to choose their own pathways, they develop the confidence in being who they are and knowledge of where they come from (Smith, 2011). It was found that the learning environment at the kura purposefully engaged tauira and kept them on task. High

qualities programmes both inside and outside the classroom promote the interests of the tauira, which in turn motivates them in their learning journey.

The kura is not just about learning te reo Māori it is also about using it within their cultural contexts. Learning subject knowledge through te reo Māori such as history, Māori migration from Hawaiki and iwi pūrākau (stories) which enhances meaning for tamariki (O Neil, 2013).

Kura tuatahi focused on building up the knowledge of tamariki in te reo Māori. Tamariki gains an insight into the Māori world through language. It is encouraging for the kura to be recognised as having tamariki immersed in te reo Māori while at the same time embracing Māori thinking, concepts and beliefs.

The importance for tamariki to maintain te reo Māori contributes to their self-worth as well and value their cultural heritage. Environments that use te reo Māori results in reaching intellectual maturity. It also assists in maintaining links to whānau, as well as enabling them to interact with others in the community who speak Māori. The academic achievements of tamariki who learn through immersion gain higher marks. Through time, patience, guidance, perseverance, reflection, modification, feedback, and feed forward, these tauira also gain full confidence in being Māori. When tauira leave kura they know who they are, where they are going in life (Tākao, 2010). Reviewing what has been happening in the kura so far allowed for reflection, analysing what is happening opens it up for discussions on future development.

Areas for review and development at the kura

Smith (2011) recognised that the features of TKMoP affect and influence the learning of all tauira. One of these features being the kura mātāpono, these are infused throughout all kura operations, the structure and organisation of the kura. They are fundamental to the composition and design of the kura. There is provision and guidance for whānau aspirations for their tamariki, as well as ways of supporting tauira relationships within the kura. The culture of the kura promotes positivity, confidence, and willingness, which is accentuated by the belief that each tamaiti has the potential to experience success. According to the Education Review Office (2011) TKMoP is doing well across all areas and levels.

However, during this report there were areas of further development recommended by ERO.

o   That kaiako engage in professional development that enhances their knowledge, understanding, capacity and ability to reflect on their teaching practice,

o   That kaiako know how to utilise learnt knowledge when providing for the learning experiences for tamariki.

o   That kaiako use a range of communicative and interactive strategies in their lessons, to enhance and motivate tamariki to interact and stay on task.

o   It was also found that the kura needed to provide specialist kaiako who were equipped with comprehensive knowledge of subjects that get delivered in wharekura.

These recommendations were identified to help the kura improve its practice, to engage tamariki in quality learning. The kura marau (curriculum) plays a key role in programme planning.

Curriculum

The effectiveness of the kura marau is in the collective knowledge and ability of kaiako to develop a document that is manageable and practical. Importantly this document aligns to the graduate profile of the kura as well as 'Marautanga Aotearoa New Zealand Curriculum'. The document is clear and expresses the aspirations of the community, policies, procedures and guidelines that provide ways and direction for kaiako. Tikanga of the document promotes and supports participation and effective learning experiences for all tauira. Active engagement of tauira in several extra-curricular activities complements their academic programmes. These activities provide opportunities for tamariki to practice and reinforce their skills, therefore, increasing their expertise and knowledge. Continual encouragement is given to tamariki to experiment; and undertake personal research, which encourages them in achieving their goals.

A sustainable education and performance at the kura

The kura provides a supportive environment that is sustainable and manageable. Within the environment there are continued monitoring and evaluation of their teaching practices which in turn ensures consistency in terms of tauira achievement. Regular self-review explores and evaluates the professionalism of kaiako which is part of this process. The strategic plan of the kura, set by staff and whānau alongside the Board of

Trustees, is clear in providing guidance and objectives of the kura. Effective leadership is critical to providing an environment that is sustainable and which utilises practices that support achievement for tauira.

Leadership in the kura demonstrates that the leader or the tumuaki works hard and loves working with tamariki to meet their full potential. They are creative in practice and ensure that everyone is included in all aspects of the kura. Leadership can inspire and motivate high levels of educational achievement. They are responsive to tauira, kaiako, the whānau-whānui and incorporate or infuse into the culture of the kura culture and the aspirations of the community. Critical to the success of the kura is the leadership's ability to build on the pedagogical knowledge of kaiako, and culturing of artistic and administrative environments necessary to successful learning and teaching (Hohepa, 2004).

The kura also has opportunities for kaiako to develop leadership capacity through providing staff with the opportunities to move into roles of responsibility and leadership. The kura provides a system where they can have new kaiako work with experience to guide them in their journey and as kaiako. Providing an induction programme for kaiako is also an example of an effective initiative. Having kaiako who are reflective and committed to the kaupapa of the kura as well as the expectation that all tauira will reach their full potential, which is an important part of the kura. Performance appraisals within the kura are tools through which the kaiako set personal goals and request professional development to meet these goals. Kaiako also use a range of strategies that enable tauira to self-manage, be motivated learners and to take responsibility for their own learning. Other positive aspects of the kura are the methods

in place which enables transparent consultation and communication and engagement with whānau, whānau -whānui, iwi, hapū and the community. The boards of trustees are also responsive to the views and opinions of the kura community. This results in the pride that tauira, kaiako, whānau, the Board of Trustees and te rōpū whakaruruhau have in the kura (Eames, 2010).

Ngā Whanaketanga Rumaki Māori

This programme was designed to raise achievement of Māori tauira in MME, which focuses on literacy and mathematics. The rationale of the programme was to raise achievement levels through the validation of Māori knowledge through literacy and mathematics. This process is part of an assessment that is culturally responsive, and the principles on which it is based is 'he mana tō te tamaiti (your child has rights), kaua e takahe ki tōna mana (do not violate his freedom)'. 'Kaua e whakaiti tangata (do not belittle others)'., 'ā tōna wā (at an appropriate time in the future'., In the simplicity of these principles are depth and guidance when working with tamariki Māori. It was implemented in 2010 (Hohepa, 2011)

E whā ngā mātāpono e ārahi ana i te kura mā te reo me ōna tikanga ēnei mātāpono e ora ai (The mātāpono of the kura sets its pathway through te reo Māori and tikanga).

Following the capacity and strength of Te Mātauranga o Aotearoa and Ngā Whanaketanga Rumaki Māori in being part of a drive to have Māori tauira achieve while in MME. Throughout the review process, of the achievements of tauira in MME,

priorities focused on included leadership and kaiako competence. There was also an area identified for ongoing development and that was changing and strengthening assessment practices. The change in assessment practices assists kaiako in improving learning experiences for tamariki, and being able to reflect on and modify what they do to ensure they align with the kura model of good practice. This happens when kaiako make sure they understand and implement Te Marautanga o Aotearoa, as well as making links to the expectations of the kura charter. The kura therefore worked toward ensuring that their assessments and reporting systems of tamariki showed their achievements, and progress levels and that they aligned with all benchmarks of the developmental areas of tamariki. Through collaboration, inclusive leadership, and guidance, these practices have been strengthened. Leadership, mentoring, and the induction process within the kura demonstrated the capacity of the kura to have a sustaining effect on curriculum management and development.

Ako Panuku

This is a professional learning programme that was created and designed to support Māori teachers working with tamariki between the ages of 7 - 17 in 2009. Ako Panuku is a system that builds on the capacity, capability and professionalism of Māori teachers, while at the same time acknowledging them for their contributions in ensuring that outcomes for the tauira they work with are improved (Education Review Office, 2012). The main goal of this programme is to use the professionalism of kaiako as the basis for enhancing their practice as well as ensuring that the achievement level of tauira is improved and enhanced.

Through this programme several different professional development workshops were established, the primary goal of assisting Māori professionals such as tumuaki, kaiako, head teachers and those that work with tamariki. Professional development sessions were focused on.

- o   Manu Kura – First time Tumuaki

- o   Aratiatai - Planning a Pathway for Aspiring Leaders

- o   Wānanga Reo

- o   Provisionally Certified Teachers

- o   Te Reo Māori – Regional Hui

These kaupapa ensured that kaiako and needs of the kura are met and through kura subjects' kaiako become effective in providing for the learning needs of tauira within the kura. Pāngarau and Pūtaiao featured highly, however all subjects within the curriculum are guided by the essentials of assessment and essentials of planning (Inspiring Learning, 2018).

TKMoP was one of the case studies of this programme and its research. Ako Panuku demonstrated a direct impact on the policies and practices of all kura involved. Key to success is to have Māori kaiako who are enthusiastic, and capable, and had participated in the programme, and who shared experiences with their colleagues as well as advocated for their colleagues to participate in 'Ako Panuku'. Throughout this programme, Māori teachers were empowered by the kura leadership to contribute to positive changes for their tauira within the kura. Māori kaiako therefore became immersed in formal leadership roles. Within these roles, they influenced decisions for

the kura. In some cases, Māori kaimahi were given the responsibility of raising the quality of teaching and learning in the kura for tauira (Education Review Office, 2011).

In comparison within mainstream schools Māori kaiako who were involved in this programme were able to stimulate school-wide change (Education Review Office, 2011). There had been positive changes for some of these schools such as changing their logos from Latin to te reo Māori, professional development training held locally for all staff and having school-wide waiata practice (with staff participation). It was evident that the aspects of the Māori culture became part of daily routines at the school. This takes commitment and belief in te reo Māori and tikanga.

Ako Panuku provided professional development training, through which participants learnt strategies that focused on ways of engaging Māori tauira in learning. Positive outcomes were staff attending Māori language courses, as well as a school-wide change in their systems what they believed in. Positive things which happened for tauira; was an increase in their confidence, they became more visible and tauira achievement increased significantly in the school. This was reflected in the National Certificate of Educational Achievement (NCEA) results for tauira, which had increased from 19 to 40 percent across levels 1 – 3 over a 5-year period. The celebration of successes experienced by Māori tauira was evident with the high turnout of whānau who supported their tamariki during celebrations. Another positive outcome for Māori tauira was that they felt proud to be Māori and could hold their heads high (Inspired Learning, 2018).

The Education Review Office (2011), affirmed that Te Kura Māori o Porirua operates as a designated special character Kura, providing education in Māori

immersion education for tauira in Years 1 to 13. It is decile 3 and located in the Ngāti Toa Rangatira region, Porirua. Most of the 242 tauira at the kura identify as Māori, with Samoan, Cook Island and other ethnicities in the mix as members of the kura whānau.

TKMoP kaiako have been active participants in the Ako Panuku programme, particularly in Pūtaiao, Pāngarau and Rumaki Māori. Participants included six middle managers (pouako) that worked within this programme with facilitators from Ako Panuku in the management and leadership section of the programme. The design of this programme was to meet the needs of this group of pouako. Working on the leadership and management capability of the middle managers ability to support effective planning which occurred during these sessions.

When kaiako worked with the facilitators, they expressed an excitement in working with highly professional Māori facilitators, as well as professional development that is aligned with and consistent to kaupapa Māori theory and practice.

A range of strategies that focused on pāngarau (mathematics), pūtaiao (science) and rumaki Māori, led to ways of supporting the kura in designing and developing a kura-wide pūtaiao programme.

Another spin off from this was the development of an appraisal system where kaiako and pouako developed relationships of respect, cooperation and trust. Through the appraisals, they each developed a sense of being part of a whole, as well as being able to explore and learn about their individual and collective strengths.

Ako Panuku was instrumental in supporting and guiding strong trusting relationships, which assisted in the appraisal process. The benefits expected for the kura are innumerable especially in terms of the future leadership and management of the kura, particularly when assessing and responding to the learning needs of tamariki (Education Review Office, 2011).

O'Neil (2013) suggests that kura who follow the Māori version of the New Zealand curriculum, have found that these tamariki do very well in their subjects. Numeracy and literacy achievement levels of tamariki who learn through the medium of Māori have shown that they operate at the same level or above the national norms. Within TKMoP the attendance rate is high. The kura also has English language and literature is compulsory subjects, it is taught once tauira reach wharekura. Subjects like science were taught through correspondence due to the difficulty in securing fluent kaiako who teach science. Te reo Māori and learning about things Māori is a focus of mātua putting their tamariki into TKMoP.

TKMoP affiliated with Ngā Kura a Iwi

TKMoP and Ngā Kura ā iwi are affiliated, through the commitment that they have in recognising and valuing Ngāti Toa Rangatira as mana whenua of this region, along with the iwi identities of all tauira that attend the kura. This whakatauki 'E kore au e ngaro, he kākano i ruia mai i Rangiātea' means 'my iwi Māori identity will not fade', and it is derived from valued ancestors of Māori genealogy, passed down from generation to generation and lives on through me and my descendants (Education, 2016). It confirms the importance of tamariki drawing from their own iwi through which information is passed down.

Ngā Kura ā-Iwi o Aotearoa is an organised constituted rōpū that represents and supports kura that are iwi based. Kura affiliated to this rōpū identify as iwi. Each tamaiti in the kura is a descendant of a common tupuna (ancestor) from that rohe (area). Kura in Ngā Kura a-Iwi o Aotearoa use te reo Māori as the medium of instruction, tikanga, and concepts are an integral part of teaching and learning for all tamariki who attend these kura (Bird & Stirling, 2017). Kura ā-Iwi comprise of several state funded Māori medium kura who are tribal language tribal kura. The kura comprises of Primary schools Tau 1 – 8, and composite schools have Tau 1 – 13.

The kura is a complex environment with a range of aspects to it that mainstream schools don't have to deal with. The kura operates as a special character kura where they use the medium of te reo Māori as the language of instruction. Tikanga Māori, and mātauranga Māori are also part of their daily programme. Discussing the affiliations of that the kura has within its community is also important. The kura beginning has not been without its challenges.

The behaviour of humans is motivated depending on the context in which they are operating. Within the context of the kura the behaviour of the participants constantly changed and modified, as they encountered varying situations. Through constant change within the kura tamariki can adapt to each situation, which in turns allows for change to occur that sustains and guides them throughout their lives. Within the context of TKMoP, te reo Māori, tikanga Māori and mātauranga Māori is integral to learning and operations throughout the kura. Whānau along with Ngāti Toa Rangatira, Te rōpū whakaruruhau, and the BOT, play a significant role in supporting, guiding and sustaining the learning of teaching of all tauira at the kura.

All players provide a view of the environment and what it does to support its tamariki, whānau, whānau whānui, hapū and iwi are provided by TKMoP. An added perspective is how tauira fit into the hapori (community). Knowing the context of the environment in which the participants learn is crucial to understanding the impact of this environment in the future that they pave for themselves. Each tamaiti has a specific and unique way in interacting with the world in which they live. The things that these tamariki gets and receives from other people, as well as from their environment helps in shaping their behaviour and the way they think (Griffiths, 2017)

We humans are social beings, the company, presence, and interactions of others assist in creating, developing, and changing the things we do, providing support, guidance and strength to each other (Newby-Clarke, 2010). Oftentimes these relationships show a connection in some way through which each participant benefits. Those who contribute with purpose are likely to have a healthy look on life and be resilient when things are not going as planned. For example, an extended benefit of these relationships is that through helping each other, we become strong. (Griffiths, 2017).

The journey that Māori are on is ongoing, and it is about receiving confirmation that the choices they have made for their tamariki to learn through the medium of te reo Māori is a good one. This form of learning is enhanced by learning through Māori perspectives, understanding Māori values and engaging in practices that are specific to being Māori. Purposeful learning and teaching with a focus to stimulate and encourage the sharing of experiences, practices, ideas, and suggestions are part and parcel of this

process. Kaupapa Māori provides a firm foundation on which to build and develop values, practices and philosophies of Māori.

Moving forward

'Ka mua, ka muri' looking back to move forward. Māori needed and wanted to move forward; a time of reflection was called for. To truly understand this, process the following topics are covered. The areas of focus are Mātauranga Māori (Māori knowledge), Ariā-rapunga whakairo (theories and philosophies), Ngā mahi Katoitoi ngā Māori (Māori response), Ngā Kōkirikiri o ngā Māori (Challenges for Māori) and ngā Whakaahu Whakamua (Moving forward). This is also about being part of an environment that has a focus on lifelong learning. TKMoP ensure that tauira engage in.

Mātauranga Māori (Māori Knowledge)

Mātauranga Māori comprises of elements that are unique. They also provide an insight into Māori perspectives of the world. By providing this information, greater understanding will occur in terms of how they can live their lives as Māori today. These aspects are 'Te Ao', 'Te Ao Tūroa, Te Ao Hurihuri, Āhuatanga Ako, and Ngā iwi. Each of these aspects contribute and advocate for Mātauranga Māori.

Te Ao

Te Ao Māori (the Māori world) is the physical, natural and the wider world. Through engaging in learning about Te Ao tauira acknowledge their place in the Māori world and in the wider world. They develop their knowledge and understanding of the complexity of both the physical and natural world. Te Ao also refers to characteristics

and features of the world that affect the learning of tamariki. Included in this is their acquisition of language influences and their ability to socialise. Tauira develop confidence to actively explore and investigate the world in which they live and are part of (Education Review Office, 2011). The fascination that tamariki have with aspects of the natural world allows them to expand and build on learning experiences naturally. Part of the role of the kura whānau is to maintain and foster the interest and fascination tamariki have in experiences, which add to their understanding, appreciation of their environment and how everything in it is connected. Making specific reference to areas of the world that tamariki engage in, which also influences their learning.

An aspect that tamariki need to know and understand is that some activities that people engage in can have a damaging effect on the environment and its resources. Therefore, through learning, tamariki begin to understand that Māori are kaitiaki (caretakers of the environment), and that the knowledge handed down by their tūpuna (ancestors) as well as tikanga (practices) guide the true laws of conservation.

The kura also have the responsibility to inspire tamariki to investigate and explore both the natural and cosmic laws of the universe through science and any other means that increases their knowledge. The kura also provides opportunities for tauira to investigate the local area, and then take a comparative look at other places and areas, where they may discover connections to their whenua. Tauira then discuss, develop, and understand the relationship between Papatuanuku (earth mother) and Ranginui (sky father). A discussion of contemporary and traditional perspectives in terms of the environment which includes tikanga, values, beliefs, respect for Māori knowledge, are supported, and provides guidance from kuia (old lady) and koroua (old man).

Whānau at TKMoP also take every opportunity to show tauira that incorporating traditional and contemporary views, beliefs and practices. These opportunities became teachable moments, through which the potential for curiosity is ignited when they discuss ao tūroa (nature), and ao tukupū (universe) through the Māori perspective. Some whānau can support and teach their tamariki the whakapapa of the world, particularly when they have confidence in the context of te ao tūroa (wider world). These understandings are further supported by research and according to Marsden (2003) the Māori worldview is the core of Māori culture, it is naturally linked therefore, touching, interacting with while at the same time influencing, all parts of the culture. This in turn adds to the holistic view many Māori have of the world. The creation of an educational context where being Māori is normal, where Māori identities and culture are authentic, legal, and appreciated, in other words where tamariki Māori can be who they are 'Māori' (Bishop and Glynn, 1999). Tamariki who speaks te reo Māori find it easy to relate to te wāhi ngaro (the spiritual world), ngā tangata whenua (people of the land), argues Tangaere (Webber, 1996). Ancestral place names signify authority and identity of Māori to the land, and this also determined the relationship between people and the rangatira. The Ministry of Justice (2001) claimed that people and rangatira have a relationship with land that is based ultimately on spiritual power. This is evident in Māori ancestral lands in which the names show the significance, identity and authority attached to that name.

Māori tamariki are taught to engage through te reo Māori and tikanga Māori while with other Māori people, the whenua and their learning environment (Te Whaiti, McCarthy and Durie, 1997). Language is a critical part of the relationships they have with others (McKinley, 2005), These relationships enable them to solve difficult

problems, to enhance knowledge and to understand their environment. This in turn provides the fundamentals for strengthening their cultural practices which are accomplished through interacting through traditional Māori knowledge (Harmsworth, 2002). Tauira who engage in research through posing problems in education finds an emergence of invention through enquiry and which leads to ongoing research.

Te Ao Tūroa

This is the natural environment includes rivers, lakes, mountains, the sea, plants, animals and the whenua (the land). Tangata whenua means people of the land and Māori consider themselves people of the land. They have an affinity to the land. Keane (2011) claims that it is critical for Māori to have links to the whenua. These links are embedded in whakapapa (genealogy), tikanga (practices), wairuatanga (spirituality) and tuakiri (identity). Whakapapa is a significant part of being Māori because it is based on where a person comes from, as well as their connections to the whenua. There are also responsibilities that come with those links, with the primary role being to protect the environment for future generations. Tikanga plays an important role in being Māori. When harvesting Rongoa Māori (Māori traditional medicine), or kai from the ngahere (forest) a karakia is offered to Tane Mahuta (God of the forest) seeking permission and thanking him for his gifts. The environment or Te Ao Tūroa, has everything in it to sustain mankind. Another important aspect of being Māori is wairuatanga (spirituality) and it is the responsibility and role of being kaitiaki (guardians) of the environment. Tuakiri is about knowing and stating your connections to the land and this is found in a person's pepeha or introduction (Keane, 2011).

Te Ao Hurihuri

The Māori approach and perspective of 'Te Ao Hurihuri' refers to – the present and the global world in which we are part. It is prepared through remembering and learning from the past or 'Te Ao Tawhito' – this being the world which their tūpuna lived in. This influences how planning for the future can emerge, as well as the ability to deal with barriers that challenge this planning. The potential for the future can occur systemically in 'Te Ao Hou' – the world to which we strive toward, the future. Oftentimes Māori are expected to move through different contexts and situations in which there may be different cultural expectations, such as at the marae (through pōwhiri), in different teams (whanaungatanga), ngā kura, at home and in a variety of other contexts (Keane, 2011 & Toki, 2017).

As holistic beings many Māori believe in an intrinsic dimension which is spiritual. An interrelated aspect of this is the ability and capacity to engage in a relationship with ngā atua (gods). This relationship requires a lot of thought and direction and is guided and supported through karakia (chants) to soothe the gods by tohunga (experts in specific fields such as kai whakairo-expert carvers, kaiwhatu (weaver), kōrero paki (storyteller), kaiwaiata (singer), priest (piriti) and kaingaki māra (gardener). The role of the tohunga is to make sure that people follow the correct processes and ceremonies when they gather food or went to war in past times (Keane, 2011). Many tohunga were matakite (seers of the future as well as knowing and seeing events that happen in other places). Tohunga are also able to communicate with the gods through karakia (prayer) which were used for a range of things such as for food, travel, daily living and other events (Keane, 2011).

According to Keane (2011), Māori traditions are based on atua; the first one being Te Kore (the nothingness), followed by Te Po (the night) and then Te Ao Mārama (the world of the light). Atua are also around tamariki of Papatuanuku (mother earth), Ranginui (sky father) and their tamariki who are Tāne (god of the forest), Tangaroa (god of the sea), Rongo (god of the cultivated food) and Tūmatauenga (god of war). Humans were created from the union of Hineahuone and Tāne.

Being spiritual means that there are spiritual concepts which are characteristics of being Māori. These concepts are, mana (authority, power, and prestige-it comes from atua (gods), this is also closely linked with tapu (sacred), which were inherited from mātua, ancestors and ultimately the gods. Objects of the material world are affected by tapu and often it restricts and modifies the behaviour of people, noa (free from being sacred) being the opposite therefore it has the capacity to remove restrictions.

Mauri is the principle of life, and it protects the hau (vital essence or power) of a person. Wairua is part of a person, it is the spirit, and it can leave the body and wander, however when a person dies Māori believe that the wairua lives on and after death it goes to rarohenga (the underworld). Northern Māori believe it goes to te rerenga wairua (the leaping place of the spirits) where it then descends to the sea (Grey, 1854 as cited in Keane, 2011).

Karakia is used to align with Māori spirituality, which is a form of communication that humans have with the gods. Specific words are used to avert challenges or trouble and to gain benefit from the gods, as suggested by Te Rangi Hīroa (Peter Buck). Though tohunga are the best people to use karakia, karakia is also used by tamariki as well as

pākeke . There are a range of karakia such as kī tao which was used to give power to a weapon in warfare, ta kopito was used for sickness, tūā moe is a selection of words which makes the tui sleep, tūā pana used to assist in childbirth, and hoa tapuae used to help warriors increase their speed during warfare (Keane, 2011). These karakia promote its uses throughout everyday life.

Ngā Iwi

The principles of ngā iwi are important in the socialisation of tamariki. A fundamental part of being who they are is found in their whānau ties, particularly where tamariki are raised in an environment that is caring, and supportive with aroha being experienced throughout their engagement with each other. A major reason for this learning is that it is caught rather than taught, the concepts of aroha are a normal part of kura life and are expressed when tamariki play, share in a range of different activities (Education Review Office, 2011).

Through this aspect of learning tauira develop a sense of security in the knowledge of their ancestral links, the hopes, and aspirations of their whānau, hapū and iwi. When tauira engage in specific knowledge about themselves they show personal pride in their whānau, hapū and iwi. They learn about the importance of the roles and responsibilities held within the context and world of Māori. Tauira also begin to demonstrate an effective relationship with others (Education Review Office, 2011).

Research confirms that whānau is essential to the construct of the Māori social structure, which is also a potential device for far reaching support for mainstream education (Cunningham, 2005). The relationships between mātua, tamariki, tupuna,

tuakana/teina, matua kēkē, kōkā and kaihanga are very important determinants of learning, they also lay the foundations for relationships that are positive throughout the lives of all tamariki (Durie, 2006). It is also evident that when tamariki Māori are surrounded by their culture and language, there is a sense of positive reinforcement in terms of their identity and knowledge of themselves as Māori (Aspin, in Webber, 1996). Pepeha and karakia are also an effective part of their ongoing learning process (Cooper, Arago-Kemp, Wylie & Hodgen, 2004).

Tauira show that they acknowledge their whakapapa and acknowledge whakapapa of others. This is seen when tauira explain their whakapapa connections, as well as align themselves with the whakapapa of others. Through this process tauira develop knowledge, understanding, and can explore and demonstrate pride in their identity within the contexts of whānau, hapū and iwi. Tauira show that they understand specific differences and similarities between tikanga practices and the differences between iwi.

Opportunities for tauira to attend, participate in, and promote their aspirations at whānau, hapū and iwi events are provided. This is a great space to discuss links between Māori heritage, historical perspectives, cultural, religious, economic and social contexts. Tauira also have a chance to explore and discuss a range of societies which at times natural occurrences of comparison to their personal societal views happens. This process allows for tauira to understand and discuss the deeper meaning of tino rangatiratanga and its implications within a kura setting and within their lives (Education Review Office, 2011).

An integral part for the socialisation of tamariki in Māori society is whānau. However, the migration of Māori to an urban setting has been instrumental in the breakdown of this fundamental social structure. A loss of land, a loss of language and culture have also occurred due to moving away from their tribal communities, which has contributed to the 'lost generations' of Māori society (Education Review Office, 2011).

Whānau within the kura context have found that one of their major roles is to establish themselves as an entity that functions fully, with their ability to socialise as an effective whānau member who contributes to the education for all tamariki. Within this context the idea of community responsibility is recognised as being powerful because it allows tamariki who come from a range of whānau structures a place where they belong. In some cases, tamariki find they have extended whānau at the kura. The structures of Māori must therefore be visible within the kura setting, while at the same providing opportunities for tamariki to reaffirm their place amongst their own hapū and iwi. The kura becomes a safe place in which tamariki can start to expand their awareness as well as being open to learning about other people and how they live (Education Review Office, 2011).

Traditional Māori society and culture are valuable factors that contribute to the special nature of kura. Māori society is the most distinct consideration relevant to the curriculum and boards of trustees for the interaction and engagement of the kura with its whānau (Te Tāhuhu o te Mātauranga, 2008). It is highly recommended that kaiako trainee programmes take these into consideration for kura. An additional consideration is the size of the kura where smaller kura allows for greater whānau participation,

whereas in a larger kura it is much more difficult to have the same community participation. It therefore makes sense that due to the nature and concepts of kura, each kura should be able to set their own guidelines around their ideal population. This would ensure that success is experienced by all tamariki in a kura kaupapa setting (Education Review Office, 2011).

Leadership is crucial when there are groups of people together; within the kura setting tauira are given opportunities to take leadership roles particularly those that have an aptitude for it and have demonstrated an ability to rise to the challenges they face during this process. Tauira are also encouraged to accept and take responsibility for other roles they are delegated. The kura and whānau acknowledge the tauira/tamariki for all the work and effort that they put into the roles and responsibilities of leadership.

Within the kura setting it is important for thoughtful understanding as well as the demonstration of positive attitudes, which show respect for the position and role that Māori mātua have as people of the land, as ways to enhance the self-esteem of tamariki Māori and to provide the basis for future learning. According to Durie (2006), a critical function of whanaungatanga (building relationships) is that it in turn contributes to the potential and successful engagement of tamariki outside the whānau construct. It is a positive reinforcement that focuses on building self-esteem, cooperating, and developing the social skills of tamariki which includes interacting and cooperating positively with others (Bevan-Brown, 2003).

Āhuatanga Ako

The principles of teaching practice are vitally important in the education of tamariki, and this importance is evident in the ideals of āhuatanga ako. These principles encourage tauira within a learning environment that is conducive to and stimulates learning. Tauira become active learners and their specific and individual needs being addressed and catered for. Through this engagement in learning tauira become confident learners (Education Review Office, 2011).

The confirmation that Āhuatanga Ako is that active engagement results in success and achievement of tauira. Kaiako are aware of and catering to the different learning needs of each tauira. Active participation of tauira helps them develop confidence, they also accept educational challenges and they become risk takers on their way forward. The Education Review Office (2011) says that tauira show they do well through their actions. This is seen through being involved, happy, settled, calm, quiet, attentive and they show a keenness to learn. A key part of learning is the ability to actively listen, which results in understanding the kaupapa. Tauira began to hear and enjoy different learning experiences. They also used all their senses during their learning process. As tauira get older they can use critical thinking and questioning to enhance their learning. This also aligned with their ability to plan, create, explore and put these into action. Tauira, through their own interests are motivated and willing to learn things that are new.

Through active engagement tauira developed a passion for learning, they focused and were aware of those around them. They also learnt to cooperate in groups and were keen to attend school. They discuss the successes that they have experienced; they also

understood and realised their talents, potential, learning needs, differences, learning interests, objectives and goals. Tauira become more aware of their timetables and how to work independently. At some stage during their journey, they have defined a learning path where they are aware of their roles within the learning environment and were able to do what is required to learn (Education Review Office, 2011).

Whānau are important contributors through their involvement in the learning programme. They provided opportunities for their tamariki to be empowered through decision-making, learning, and igniting creativity which supported their learning. Tauira also showed an ability and love of learning, while at the same time using their insight in their learning. The role of whānau of tauira was to promote calmness and happiness, and to also to encourage interactions with their environment that are positive. Whānau provide guidance for tauira as well as support in critical thinking which enhances their learning through which their curiosity is broadened. Within the constructs of the whānau tauira were also exposed to positive role modelling and encouraged to be active participants in whānau activities. Whānau have a special role in terms of their support for the teaching and learning of their tamariki, to investigate areas of interest of their tamariki, to encourage and celebrate their differences, and to design and provide appropriate access to relevant programme content. Whānau also assists in establishing and supporting appropriate classroom management routines. Whānau practices and beliefs are intertwined throughout all aspects of Āhuatanga Ako (Education Review Office, 2011).

According to Bishop. Berryman, Richardson (2001) teachers who use a range of teaching techniques that fosters oral language, and the use of these techniques

normalises the use of te reo Māori in a non-threatening and fun way. These techniques include singing, hearing, listening, and music and movement. Cooper et al (2004) noted that most tamariki attending Kōhanga Reo and kura kaupapa experienced positive learning through te reo Māori. Recognising an individual's special abilities as well as placing the learners at the centre of learning is supported and advocated by Hemara (Alton-Lee, 2003) it is evident that the attitude and confidence of the tauira especially in the context of the classroom activities influenced their learning in a positive way (Cooper et al, 2004).

According to Gorinski & Abernethy (2003) kaiako who took the time to treat tauira as individuals found that the tauira responded favourably to them, because they felt valued by their kaiako particularly in terms of their lives and well-being. Bishop et al (2001), claimed that kaiako are particularly effective if they keep tauira interested, and focused during the implementation of programmes which required tauira to use their cognitive skill in both theoretical and practical situations.

Positive feedback and praise were also used to reinforce what tamariki were doing or had done; this resulted in tamariki being on task within a learning environment that is effective (Bishop et al 2001). Utilising traditional approaches in contemporary settings like kura should be inclusive of cultural pedagogies such as tuakana/teina, whakatauki, waiata, tauparapara, waiata a ringa, karakia and whakapapa. A group setting can be used to assist in the learning instructions, which are used by effective teachers (Bishop et al 2001).

Many Māori continue to face challenges in terms of their ideas and understanding of being (existence), around their knowledge. The uniqueness that the Indigenous people of Aotearoa the Māori have is their knowledge and perspective of being, of creation, their practices and the way they make sense of the world in which they live. These things present challenges in terms of theories (Smith, 1990).

Ariā Rapunga Whakaaro/Theories, Philosophies and Models

Within the scope of learning and teaching, having an awareness and understanding of perspectives/theories and philosophies that explains and supports interactions and engagement with learners' is desirable in improving the learning experiences that tauira have. A philosophy are statements that identifies and clarifies the beliefs, values and understandings of an individual group/s with respect to education. The use of a metaphor is appropriate.

Te Whare Tapa Whā

Using concepts which focus on a holistic approach to health and education is applicable in te ao Māori. Te Whare Tapa Whā uses the whare/marae structure as a symbol for a holistic approach to the health and wellbeing of each person. The four cornerstones or sides of the whare/marae represent these. Each part represents a different part of a person and these are: Taha hinengaro – mental and emotional well-being, Taha tinana – physical wellbeing, Taha wairua – spiritual wellbeing and Taha whānau – social wellbeing. The walls of the whare add strength to its structure and the ceiling, which further demonstrates the metaphoric use of it. Though each part has its own function its components are connected, and one cannot fully function without each

other (Rangihau, 1975). The whenua on which this whare sits is also the place where one stands. It is also a direct connection to the place where one stands, through which our lives are nourished and sustained (Te Whare Tapa Wha Model Information, n.d.). Within TKMoP this theory further supports a holistic perspective of each tamaiti.

Te Wheke

Te Wheke model shows how aspects of the life of Māori are interconnected and each are an important part of learning and development. Understanding interconnectedness enhances learning for Māori. Rose Pere used this metaphor to show the importance of whānau within the development and of individuals. Te Wheke has eight tentacles, a head and a body. The head of the te wheke symbolises the whānau, and the eyes are representative of the total wellbeing for the individual and their family. Each of the tentacles represents different components of the health and wellbeing of the individual.

- o   Wairuatanga – spirituality,
- o   Hinengaro – the mind,
- o   Taha tinana – physical wellbeing,
- o   Whanaungatanga – extended family,
- o   Mauri – life force in people and objects,
- o   Mana ake – unique identity of individuals and family,
- o   Hā a koro mā, a kui mā – breath of life from forebears, and
- o   Whatumanawa – open and healthy expression of emotion.

Each of these aspects is embedded and operational within te Ao Māori Within the TKMoP setting this model reaffirms the holistic perspective of each tamaiti is relevant and this also ensures that a holistic approach is part of the teaching practices of kaiako (Pere, 1994).

Māori also engaged in activities that demonstrated their capacity and abilities to fight for and hold on to being Māori. Overtime initiatives that have been devised and implemented and they continue to be maintained. These things have impacted on Māori today, which affirms the notion that initiatives that Māori begin are good for Māori (Thompson, 2008). This was done in several ways, in different places and in different contexts.

Each of the aspects have a role in the learning and teaching of the tamariki and their whānau at TKMoP. MME is the only place within the education system in Aotearoa New Zealand that promotes, utilises, teaches, and implements mātauranga Māori through strategies and methods that are unique to Māori.

Ngā mahi Katoitoi o ngā Māori (Māori response)

The Māori renaissance encompasses many things, such as revitalising te reo Māori, culture and knowledge. Māori perspectives, theories and philosophies were being acknowledged and used to further support learning and teaching experiences for tauira within the education system. Māori have also responded in a few ways to reclaim what they had lost.

The Kingitanga

The Tiriti o Waitangi was proclaimed to be a partnership between Māori and the crown of England of which the white settlers were part. However, one million acres of land was confiscated from Māori by force by troops of the governor of the time. This had a devastating effect on Māori especially in terms of alienation and disempowerment. Confrontation between Māori and white settlers was known as the 'Māori land wars', which lasted for 20 years. In response Māori attempted to create a way forward, they entered a dual government system in 1854 with the election of Potatau (the first Māori King). However, the Kingitanga became a direct threat to the white imperialist system (NZ History, 2020). This was part of the Māori attempt to retain their 'tino rangatiratanga' or holding on to being Māori.

Parihaka

Māori who lived in Parihaka wanted to show their displeasure and opposition to the sale of their land through a pacifist movement. This took place in Parihaka which is in Taranaki, it is also where the great Taranaki chief Te Whiti o Rongomai was from. The government at the time responded by arresting the leaders of Parihaka. This left their village without the great Taranaki chief Te Whiti o Rongomai. which led to the destruction of their economic base. Despite this ongoing assault Māori had their cultural beliefs and practices to hold onto. (NZ History, 2020) To this day cultural beliefs and practices play a significant role in the learning and teaching of Māori whānau, hapū, iwi and their tamariki. One of the unique things about Māori is the way that they view the world, especially in terms of a natural kotahitanga (holistic) approach. This further demonstrated their drive to retain who they are.

Ratana movement

Wiremu Tahupotiki Rātana founded this movement early in the 1900s. It is both religious and political and is noted as one of the strongest most influential movements for Māori. Spirituality for Māori is about being and it is demonstrated through connections with the Ratana (movement) and Ringatu (Ratana, 2018). Through this movement Māori from a range of iwi were bought together. Through this movement Māori further demonstrated their desire to be recognised as Māori.

Ngā Tamatoa (the young warriors)

This group existed in the 1970s before activist and resistance groups of Māori today, with many members coming from a group of educated young Māori. The creation of this group expressed the dissatisfaction that they felt in the 1800s to the early 1900's. Members of the group were at the forefront of protests regarding the Treaty of Waitangi, racism in government departments (social work, court work…) and te reo Māori in schools. At the time their actions were deemed radical, however due to their actions of marches and protests a platform for a proactive approach to change followed (Keane, 2011). Māori as a people have faced a few issues and they are due to two things: cultural values being different between Māori and white New Zealanders (racism), and the legacy of a system of colonial domination especially in terms of the alienation and isolation of Māori land. Keane (2011) discussed racism which comprises of power as well as prejudice which has been found in many institutions such as education, churches, government, housing, legal system, health, social-services and others (NZ History, 2020). These things had a negative impact on Māori.

Māori responses shown here demonstrated the capacity and drive that Māori must maintain and reclaim their tino rangatiratanga or take charge of their own destinies, this also shows their resilience.

Ngā Kōkirikiri o ngā Māori (Challenges for Māori)

Historically Māori have fought for their right to be Māori and these events have highlighted the things that they value. Each of the initiatives and movements are focused on retaining, maintaining, and regaining the right to be, it is about tino rangatiratanga.

Māori loss

In the 1700's according to European history Abel Tasman from Holland discovered and named Aotearoa Niew Neeland (now known as New Zealand). Captain James Cook then rediscovered Aotearoa in 1769 and he played a role in charting it. The coming of the European in increasing numbers, along with their need for land and resources was inevitable. Among these increasing numbers were traders and missionaries who needed land and resources for the migrants. The missionaries came with a 'moral and civilising influence'. Through pressures from the church there was a concerted effort to seize newfound lands and begin the process of colonisation. The British sought to avoid a savage takeover of New Zealand, and their colonial office wanted to establish and promote a peaceful settlement, in the name of God and Queen. This resulted in a treaty between Māori and the Crown (te Tiriti o Waitangi). The British used the Tiriti o Waitangi to establish dominance, as well as enforce their system of values and concepts. These were not part of the Māori worldview and

perspective. The result of this process has been devastating to Māori. By the turn of the century Māori was close to extinction through murder, disease and cultural annihilation (NZ History, 2020)

Several things took place for Māori to regain what they had lost. The focus of this was for Māori to have the power and authority to decide and control their own affairs and destinies. After the signing of te Tiriti o Waitangi there was an influx of white settlers who required more land here in Aotearoa New Zealand to settle. Māori tried to slow down the arrival of European settlers. The settler government responded through firepower to continue to take land. They also used the law that was based on the western cultural value system to confiscate land.

Since then, Māori have actively resisted the rule of the white imperialist. This was achieved through Māori continuing to engage in activities that not only dealt with their spiritual needs but also with their needs of being Māori. Māori used activities, pedagogies and ideals to deal with their survival of being Māori. Over time theories, philosophies, methods and movements emerged. There was the emergence of these things Te Whare Tapawhā, Te Wheke, Kōhanga Reo, Kura Tuatahi, Wharekura, Ngā Tama Toa to name but a few (Ratana, 2018).

Racism

There is no agreed definition in Aotearoa New Zealand. However, racism is described by the Human-Rights Commission as 'any individual action, or institutional practice backed by institutional power, which subordinates or negatively affects people because of their ethnicity. Racism is the belief that a group of people think and believe

that they are superior to other groups, or any system or behaviour they have that

overpowers or has a negative impact on people because of the colour of their skin or

their ethnicity (Ministry of Justice, 2019). Racism is not only about colour it is also

about prejudice and power. People who witness or are targeted by racism experience

discomfort, rage and even denial. Unfortunately, it has become a normal part of New

Zealand, and it is evident in the disparities in the economic and social wellbeing

between non-Māori and Māori. Racism is also found in all institutions in New Zealand.

The white majority has ensured that its values, social norms were deep-rooted legally in

the laws of New Zealand (Came, 2015).

An area of continued contention for Māori is land, and with the different

perspectives of land, while at the same time the laws of New Zealand continued to

uphold the white economic perspective. Māori have been forced to find a range of

ways of asserting land claims. They have used actions like land occupations, visits, and

petitions to local and national ministers of parliament on issues such as the water rights

– at Motunui, land marches and other ways. Through these protests support began to

grow not only between Māori and non-Māori New Zealanders who are politically

aware. Another major response was also the process New Zealand follows when

dealing with being a developing bi-cultural country. Racism became a focus in the

strategy for change with the notion of allowing Māori to be able to share power in the

government (Came, 2015).

Being indigenous

Understanding and recognising that one is Indigenous can affect the views that

one has about themselves. Providing a blanket explanation of Indigenous people is not

possible. One characteristic being that Indigenous peoples are descended from inhabitants of a region who have had their lands invaded, and then colonised by another race of people (like what the European had done to Māori in Aotearoa New Zealand). Another characteristic being that Indigenous people have close links to the land, and these are maintained through their cultural and economic practices (Walker, 2016). Durie has noted that this characteristic involves the relationship that Māori have with the land and its natural resources. Therefore, it is natural for Indigenous groups to see the land as valuable in terms of a spiritual and a maternal perspective (Kingi, 2005). Another characteristic is the suffering Indigenous people go through from the effects of political and economic challenges as a marginalised minority people with the resultant negative impact on how Māori function today.

People who classify themselves as Indigenous have a unique way of seeing and explaining the world, which is often viewed through their traditional stories, the way they transmit knowledge, their way of protecting and promoting their health, the way they interact and engage with others. Many Indigenous peoples have distinctive languages, and they often focus on the uniqueness of their culture (Kingi, 2005).

Indigenous people are one of a kind; they have languages that are as diverse as their traditions and cultural practices. These characteristics and principles are foundational to all Indigenous practices, which also lead to societies that are economically equitable, sustainable and balanced (Walker, 2016).

Rationalising why you do something in many cases is driven by a sense of purpose. In this study it is clear to see that life after wharekura was driven by the purpose of realising the importance of being Māori.

Te Reo Māori Principles

The principles of te reo Māori align with the graduate profile of the kura where tauira are competent thinkers, speakers, readers and writers in both Māori and English. Through these principles bicultural competence will be achieved. Though the principles seem simple they entail a lot of work, especially in terms of accomplishment, and they are.

o Tauira that are immersed in te reo Māori me ngā tikanga Māori.

o Tauira acquire skills and knowledge to communicate effectively in te reo Māori.

o That tauira engage with and utilise te reo Māori throughout their programme of learning.

o That tauira use te reo Māori, they speak Māori with fluency and can confidently explore the language.

o Learning through te reo Māori and tikanga also enables the tauira to acquire effective communication skills in the English language as well as other languages (Education Review Office, 2011).

Achievement for Māori tauira and tamariki within kaupapa Māori contexts naturally spills over into their home lives. They are guided by the principles of the reo Māori. These principles operate within the parameters of bicultural competence. A report by the Education Review Office (2011) revealed when tauira acquired effective

communication skills in te reo Māori, their fluency is evident. They can engage

confidently in learning programmes throughout the learning process. An added

extension is when tauira can confidently explore and use te reo Māori appropriately

despite the kaupapa. The skills of language acquisition developed are then used to gain

effective communication in English and a range of other languages.

There is a need for Māori to be confident as being Māori in the wider world. It is

also very important that learning institutions that focus on using te reo Māori as the

medium of teaching and learning assist them in building and reinforcing the skills of

language acquisition. Within language rich learning environments, the abilities of

tauira to learn language are heightened. They then begin to take risks and experiment

with language, and they engage, discuss, and seek clarity around language use as well

as its importance. To be active learners of language, tauira needed to become active

listeners, so that they could begin to recognise a range of phrases and sounds. Part of

the learning process also included being able to use basic words and structures to

communicate. Through their engagement with te reo Māori tauira at TKMoP worked

on giving clear messages, and this meant that they listened, respond, explored, and

discussed language (Education Review Office, 2011).

Communication

Through communication individual's needs are considered and they learn to

respond to different situations appropriately. Learning environments that are language

rich encourage tauira to use and speak te reo Māori and, through use their language

progresses through natural change (McCaul, 2016). Through continued use, tauira

engaged in conversational, formal, and informal methods as well as learning how to

speak to listeners. Language helps in one's ability to think critically, to discuss them in depth, to read and interpret situations and to develop the skills of asking questions that draws out meaningful conversations (Ministry of Education, 1996). Through discussions, and conversations in te reo Māori what they say is convincing and influential. Each iwi has its own mita (dialect), which quickly identifies which iwi the speaker is from. Environments enhance the skills of language acquisition (McCaul, 2016).

The more tauira use te reo Māori the more they begin to define the rules around language forms and structures, and this is further encouraged through feedback and feedforward which supports and guides how language is used. Whānau gatherings are an ideal place where tamariki can be engaged in both informal and formal uses of te reo Māori. These could be events like tangihanga, unveilings, land hui, birthdays and weddings. Through these events tamariki see how formalities on the marae operates, how each event has its own sets of rules and how whānau operate in these situations as well as engaging in iwi based tikanga. These are also ideal opportunities for tamariki to ask questions and to engage in different situations and aspects of these events, where they see and hear language that is appropriate to the situations of the events (Education Review Office, 2011).

Language acquisition shows that providing a programme which involves songs, stories (fiction and non-fiction), games, and varied approach using listening, writing, reading, and speaking in immersion as outlined in international research (Cooper et al, 2004). According to Fryer (2007) to heighten the language acquisition in literacy in te reo Māori there needs to be well-designed instructional activities such as mihimihi,

waiata, karakia, himene, poi, haka, and games that are culture specific. Through these activities tauira engage in knowledge and te reo Māori which helps them to consolidate and internalise mātauranga (Arapera-Royal, 1996).

Effective strategies used to support students in finding kupu and kiwaha to suit the kaupapa that they are working on, are provided by teachers that support and guide their tauira toward independence in their personal development as effective communicators through using te reo Māori (Bishop et al 2001). It is great to have kaiako support and guide tauira in fostering independence and personal development.

Research-based evidence, approaches and methodologies on dual languages and dual culture learners, assists learners in improving their language use and the depth of their understanding (Haddock, 2008). According to Smith (1999) the desire of many mātua who chose to put their tamariki into MME is to develop proficiency and confidence in both the Māori and English languages and cultures. This ability helped them to develop and feel confident in the world in which they live in.

Berryman and Glynn (2003) found that specific support for Māori tamariki who were making the transition from Māori to English was provided by communities and TKMoP. May, Hill and Tiakiwai (2006), believe that kaiako in Māori medium need to be fluent writers, readers and speakers of both te reo Māori and English. This enables kaiako to teach and support the tauira academic proficiency toward long-term academic success. When tauira are respected, recognised, and appreciated for learning English as a second language they are more likely to take risks and ask questions when they are given the opportunity to use their English skills.

Corson (1995) found that tauira who have a sound foundation in their first language are more likely to successfully learn a second language. However, if tauira are not given this foundation they are severely disadvantaged in acquiring a second language.

Te Uaratanga (hope & desire)

Several characteristics are seen when tamariki engage in purposeful learning and teaching, particularly the ones that are taught in, and learn through te reo Māori and tikanga. Within a nurturing learning environment, which is based on Māori values, beliefs, and concepts, tauira are enabled to develop an enthusiasm for learning. Tauira value their identity, they are confident and show positive self-esteem. These tauira are assured physically, emotionally and spiritually. In terms of gender, they accept and respect these differences. They are also cooperative, caring and considerate. Tauira are also focused and accepting their responsibility to learn (Education Review Office, 2011). Indicators of these characteristics are that tauira are enthusiastic learners especially when the environment nurtures Māori traditional values, beliefs and concepts. Tauira showed that their identity is very important to them, and they displayed positive self-esteem and confidence. Their confidence, spirituality, emotions and physical being were also being developed. Tauira began to realise, accept and respect gender differences. They also realise that their responsibility is to focus on their learning. Tauira are considerate, cooperative and caring. The reason being that tauira have an attitude which influences positive behaviour that contributes to interactions that support learning (Education Review Office, 2011).

The foundations of te Tino Uaratanga are based on traditional Māori values, beliefs and concepts. Tauira develop an understanding and knowledge of their place in the constructs of their whānau, their local and wider communities and they learn. Tauira respect themselves and others. The physical, spiritual and emotional wellbeing of tauira support and compliment their intellectual development and self-esteem. Consideration is also given to gender when considering the needs, aspirations and development of all learners (Education Review Office, 2011). Within the context of a TKMoP teaching and learning environment includes pōwhiri (process of welcome) where specific roles are played, such as wāhine (women) doing the karanga (calling) and tāne (men) doing the whaikōrero (speeches) These tikanga are important parts of being Māori.

When tamariki are in Māori-medium learning institutions there are behaviours that are expected. It is expected that tauira begin to discuss their learning environment and that they contribute creatively to the design of their environment. Tauira participate in and share their knowledge of concepts of wairua, mauri, tapu and mana, which are reflected in everyday occurrences within the learning environment. It is also expected that each tauira engages with, interacts with, and contributes to the learning of a range of karakia, whakatauki, pūrākau and waiata. They also participate in wānanga that supports their learning, discuss the kaupapa of the kura and the value of the whānau involvement. Tauira are taught about health and wellbeing, to develop healthy habits and awareness of the importance of personal health, which includes fostering their physical development. Tauira engage and participate in physical activity at both individual and group level.

Tauira show an awareness of the roles and the differences between men and women within Māori contexts, the acceptance and significance of gender within their environment and of these roles in the wider world too (Education Review Office, 2014). Tauira also begin to realise that men and women have distinct skills and strengths and that some of these are reciprocal relationships. The kura provides opportunities for students to participate in activities (that complement the roles of men and women in the Māori world, in both contemporary and traditional ways. Tauira begin to recognise and understand the influences of gender on their learning and development of skills. Part of the learning that tauira see is that they accept and acknowledge the roles that their ancestors held in terms of gender and how they can aspire to fulfil these roles (Education Review Office, 2014).

Whānau practices and input are critical for the success of tauira (Education Review Office, 2011). The input that whānau provides ensures that tikanga practices and values are seen throughout the curriculum as well as their planning and learning programmes. Whānau can use the skills and knowledge that they gained to enhance the learning programmes. One role of whānau in immersion teaching and learning is to get involved and promote the concepts of Te Aho Matua which are based on traditional Māori concepts. Contributions that tamariki make are valued, and with the focus that tauira are at the centre of learning, their individual needs and collective needs of tamariki is relevant to this kaupapa.

Within the whānau, tamariki learn about the practices and tikanga of their own hapū and iwi and iwi affiliations. Their iwi knowledge assists in informing the content of their own learning programme. Whānau also have their knowledge of iwi, hapū and

whānau such as iwi language structures, karakia, mōteatea\ and waiata in the context of the programme. Tamariki also learns through their whānau about tangata rongonui from their iwi. Within tikanga whānau, students are afforded opportunities and encouraged to foster their natural and creative talents (Education Review Office, 2011).

High expectations are set for tamariki within their whānau contexts, with whānau contributing to their initial goal setting when tamariki first enter the kura setting. As time progresses, tauira are encouraged with whānau support to discuss their personal goals and aspirations for the future as well as whānau goals. Tamariki is further encouraged to discuss and understand their strengths and weaknesses as well as making informed choices. Conversations about academic, physical, emotional, and spiritual options take place within whānau, and encourage and praise tauira for their growth at both educational and personal levels in kura. Tamariki is motivated to learn a range of strategies that support diverse thinking and encouraged to be open-minded with others (Education Review Office, 2011).

Unfortunately, not all whānau have access to their whānau, hapū and iwi knowledge. Therefore, MME play a critical role in supporting whānau in this situation. Tauira and their whānau develop a thirst for knowledge of themselves.

The quality of educational relationships has proven to be influential in educational achievement of tauira within kura kaupapa (Bishop & Berryman, 2006). The effectiveness of teachers is gaged by their ability to create culturally responsive learning environments, by creating, facilitating, and developing relationships that are caring for their tauira and their whānau through encouraging them to respect and care

for each other. Kaiako can guide these practices (Bishop et al, 2001). Brimi (2005) believes that educational success is achieved when the system of learning reflects the cultural value of the learners within their philosophy, systems and structures. TKMoP have created such environments for tamariki to learn.

Fulcher (2001) discusses the importance of acknowledging that wairua ensures cultural safety of Māori tamariki, because without wairua there is no affirmation of identity. This is further supported by Hirsch in Bishop and Glynn (1999), who claims that taha Māori can potentially help Māori tauira feel good about themselves being Māori. Therefore, their educational achievements are enhanced. It is also about being aware that through a holistic approach tauira do well and their educational achievements are enhanced. Harrison and Papa (2005) supported the idea that teachers who focused on their tauira being confident in their history and practices as well as local knowledge, were doing their job well. A positive role discussed by Durie (1999), was one of Māori kaumātua who participated in a reciprocal arrangement, where tauira could use the knowledge and skills of their older whānau members in exchange for support and care. TKMoP seeks and receives guidance from the local rōpū whakaruruhau when needed.

Tauira involvement in activities like kapa haka instils in them an awareness of their whakapapa and it builds their confidence in who they are as Māori (Harrison & Papa, 2005). Another programme that has been found to increase the sense of self-worth and confidence of tauira is their knowledge of te reo Māori and tikanga. The Education Review Office (2011) identified key features the Māori liked kapa haka, knowledge of tikanga and te reo Māori.

Whakarāpopoto (Summary)

Due to constant change TKMoP adjusted to their environment according to each situation, therefore allowing these changes to sustain and guide them throughout their lives.

Within the context of Te Kura Māori o Porirua, te reo Māori, tikanga Māori and mātauranga is crucial. Whānau along with Ngāti Toa Rangatira, Te rōpū whakaruruhau and the BOT, play a significant role in supporting, guiding, and sustaining the learning and teaching of all tauira at the kura. Knowing and understanding the context of the environment was crucial to understanding the impact of this learning environment in the future that tauira pave for themselves.

The perspectives, teachings, knowledge and concepts that are part of being Māori have been discussed here. For many whānau these teachings have been limited or non-existent in their lives, partially due to their access to the marae and a loss of language. Through learning environments like TKMoP, whānau can have their tamariki engage in concepts of Te Ao Māori within a kura setting.

The rationale for doing something that we feel passionate about, at times, is driven by a need to know. Discovering historical inequities and re categorising valuable responses provided a purpose for the research and produced findings that are informative and relevant in terms of the reasons why mātua have put their tamariki into TKMoP. Past events have impacted on Māori in terms of educational viability and access to the mainstream education of the dominant culture as a right. Situations arose

and tauira responses to them determined whether the situation needed more thought, or immediate action. There were a range of issues explored to discover not only the purpose but also the rationale for the study. Looking back to the past assists in moving forward into the future. The purpose of being that education is about learning from experiences rather than avoiding the learning.

Developing an understanding of the context in which this study took place provides a base on which to look at a literary overview of what happened in Aotearoa New Zealand prior to Māori taking care of their own education journey.

WĀHANGA TUATORU (CHAPTER THREE)

'HE AROTAKE O NGĀ MOMO TUHINGA (LITERATURE REVIEW)'

Kia whakatōmuri te haere whakamua

I walk backwards into the future with my eyes fixed on my past.

Reflecting on what has happened in the past, both great and not so great events help us to make informed decisions about how we would move forward in our lives. Looking at the past in terms of education here in Aotearoa New Zealand and its effects on Māori is enlightening. It provides a rationale for Māori to take control of their own destiny or tino rangatiratanga.

Tīmatanga Kōrero (Introduction)

Gaining an understanding of societies and people is enabled through learning about history. Titiro whakamuri hei ārahi i ngā uaratanga kei te kimihia. Looking back to the past to live in the future is in its implications complex but simple. Māori as a people are resilient, resistant and likely to survive even till the end of time. The value of looking at the past aligns with the whakatauki 'Kia whakatōmuri te haere whakamua' 'I walk backwards into the future with my eyes fixed on the past. According to Rameka (2016) identity of the present and future are both shaped and centralised by the past and these three things are intertwined. The ways of Māori are highlighted in terms of how they view the world and how they fit within this world.

Several things have occurred in the history of education here in Aotearoa New Zealand. Gaining an understanding of why Māori have found themselves in a situation of fighting to be Māori as a people is evident in history. Thus, being Māori is entrenched in the way they view the world, their perspectives, and the way they do things.

The following areas will be covered in this narrative; a historical summary of Māori in the state education system; the influences, implications and results of this process on the Māori learner. There will also be discussion of the models of retention, achievement, and participation within Māori medium learning environments; and Māori initiated learning environments such as Kōhanga Reo, kura tuatahi/kaupapa and wharekura learning environments. Through these topics of discussion, it is hoped that there would be acceptance and exploration into the setting up of Māori medium learning environments.

Looking at the past

History relies on two things, understanding people and the societies that they are part of. Historical records contain information on the behaviour of societies and people, and through this information we gain insight into the complexities of people and their societies. Exploring history also provides information on what was happening in society at any given time. Therefore, providing an understanding of what transpired within societies and its impact on the behaviour of people (Stearns, 2017). A benefit of exploring history is that it provides insight and an awareness of the moral fibre of a society. Through learning about past heroes and heroines, adversities that they faced

and how and why they stood up for what they believed in. Studying history also

provides information that highlights national identity, which leads to loyalty to the

country in which they are born. Stories provide lessons in the success and morality of

individuals, which are foundational to authentic citizens. Through learning about

history learners begin to assess evidence, they learn how to interpret conflicting ideas

as well as identifying and assessing examples of change. Exploring the history of

individuals also helps one to understand their past, their whakapapa, their place in

society in which their cultural practices operated and were carried out. The past

provides a way for one to engage in learning about their identity, it plays an important

role in sharing how whānau, hapū and iwi were formed, how they were in the past, the

changes and how these have shaped people into whom they are today. When looking

back at history it is vital that it is included in the school curriculum (Stearns, 2017).

Historical overview of Māori in education

There are several reasons in terms of how the education system operates in

Aotearoa New Zealand (Walker, 2016). For example, 'New Right' ideology was

introduced into government by the then Labour Party during their second term in1987.

A broad overview of the government's objectives was that everyone regardless of their

academic level and ability, their financial circumstances, where they live (town or

rural), that they have the right as citizens to a free education. (Grace, 2007). Education

did not appear to have a political agenda (Manning, 2000).

However, prior to the signing of the TOW in 1840 Christianity was introduced by

the missionaries, however at the same time Māori learnt to read and write. The aim of

the missionaries was to convert Māori to Christianity with the underlying goal of civilising them (Smith, 1999).

Education has a range of concepts and practices such as thinking about thinking, writing, reading, visualising, all of which are required in today's world. According to the Oxford English Dictionary (2020) the root word of education comes from educe, which means to; develop from, bring out, elicit, evoke and to infer. Education is about systematic instruction, which focuses on the development of the character, mental, social, physical and spiritual capacity of the learner. Education has been seen as a way of improving the learner in some way, and it is about providing equal opportunities when accessible, and having the potential to improve or guide the natural potential of the learner with the fundamental assumption that it is there to serve and contribute to society in an effective way (Tearney, 2016).

Since the signing of te Tiriti o Waitangi Māori have gone through a range of changes, these being in response to events that have occurred since the ratification of this treaty. The principles of te Tiriti o Waitangi are partnership, protection, and participation which focused on sustainability for the Crown and Māori. However, due to the lack of adherence by the Crown to the Treaty of Waitangi articles, Māori experienced challenges that have had an adverse effect on them. These challenges have affected their whānau, hapū, iwi, cultural practices, cultural knowledge and language.

The challenges were early contact economy, land loss, urbanisation, reforms, and development from the 1980s and Māori economic recovery 2000 (Consedine, 2007). Looking at historical influences and the economic impacts on Māori and the economic

system in New Zealand, it is possible to identify four key economic drivers for Māori These economic drivers were 'Early Contact (economy)', 'Land Loss', 'Reforms and Developments from 1980', and 'Māori Economic Recovery 2000' (Consedine, 2007).

Early contact (economy)

Trade, new associations, and new ventures were the characteristics of the economy of Aotearoa New Zealand during the 1820's, and at the time European contact was mainly focused on the North Island. During this period there was the introduction of the potato, as well as metal tools which added to the d industrial growth of the economy. Through the signing of te Tiriti o Waitangi the British Government found a way to control the economy of Aotearoa New Zealand. Changes occurred in the trading system that affected Māori capacity to trade, as well as target acquisition of land through confiscations (Williams, 1999). Despite this after the signing of te Tiriti o Waitangi Māori continued to fully participate in improving economic production and opportunities, due to the growing number of settlers (Consedine, 2007). However, by the 1850s there was a significant decline for the Māori economy, through the demise of flour milling which affected the shipping industry. At the time Māori did not diversify so this did not help them financially (Sinclair, 1991b).

Loss of land

Policies and laws from the British government were used to develop the economy of Aotearoa New Zealand. However, during this time there was a notable increase in the settler population who wanted land. The British government used a range of strategies to gain possession of land (Williams, 1999). More than eighteen million acres of land had been measured, and by the 1900's this amount of land was under

individual ownership which did not include Māori. Unfortunately, Māori stayed on a

very small portion of this land. This is an example of how the te Tiriti o Waitangi

partnership was not adhered to. This loss of land that Māori experienced after the

signing of the TOW was a prime example of the lack of honour of the partnership

Māori entered. Attempts to settle land disputes included the New Zealand wars, and in

1863 the crown invaded Waikato, then confiscated 3million acres of Māori land to pay

for the war. Land confiscation continued for the next 150 years (Williams, 1999).

Another law was introduced in 1953, which stopped Māori from building on their land,

which caused the urban drift. Unused Māori land was declared waste land and taken by

the Government. At the signing of the Tiriti o Waitangi, Māori owned 66 million acres

of land, however by 1975 97% of that land had been taken or sold. (Consedine, 2007).

These events created alienation and displacement of Māori from their base (the land).

This process resulted in urbanisation, which affected 84% of Māori, in which a loss of

autonomy as well, their ability and capacity to develop their economic potential. Today

Māori continue to fight to have the land confiscated from them returned to them.

Reforms and developments from the 1980s in Aotearoa New Zealand

Several developments and reforms took place in the 80's that affected Māori.

Through the process of restructuring was found that Māori became disproportionately

represented in unskilled, semi-skilled, and in rural positions in industries that were

controlled by the government such as forestry, railways, road works, post offices and

power companies. Unfortunately restructuring resulted in widespread redundancies of

which 25% of the Māori population were affected. In 1984 there was a hui called 'Hui

Taumata' which was organised and run by Māori.

This hui resulted in the establishment of the Māori Economic Development Commission whose primary goal was to improve Māori prosperity through fast-tracking an economic development system led by Māori.   Through the reorganisation of the workforce in 1986, 39% of Māori were unemployed. At the time Māori were working in construction, power, gas and water companies. By 2003 Māori unemployment had dropped to 25%. A group called the Waitangi Tribunal was set up to look at breaches committed by the Crown in terms of their relationship with Māori regarding the Tiriti o Waitangi. The tribunal has been instrumental in settling some of these breaches with iwi, this in turn has allowed iwi to re-enter the economy. Through court cases and the Waitangi Tribunal reports an interim settlement was made where Māori gained a portion of the fishing quota in New Zealand whereas they had previously been shut out. Māori received shares and cash, which allowed them to be a major player in the fishing industry through being owners of Sealord and a guarantee that they would have a share of the quota. By 2000 Māori fishery assets valued $700 million. The government had planned to transfer its assets in the 80's, included in this process was their forestry assets to state owned companies. However, several of the Crown lands and forests were part of Tiriti o Waitangi claims, the government agreed to hold on to the rental money in trust. The Crown Forestry Rental Trust was set up in 1990. Once land issues where forests stood were resolved, assets would be returned to iwi (Keane, 2010).

Māori economic recovery 2000

Significant changes have impacted on the economic development of Māori, which has contributed to understanding Māori abilities and strength to hold on to their cultural values with an impact on Aotearoa New Zealand (Consedine, 2007). The

Māori economy includes transactions and businesses, which are Māori centred and driven. Included in these businesses are iwi and hapū who have investment portfolios, manage farms and lands, geothermal power, tourism, share markets and a range of other ventures. Māori are also involved in transactions that are based on their culture like Tāmaki tours and services that are there specifically for Māori health and wellbeing (Keane, 2010). The effects of these events on Māori continue to challenge their perspectives and lifestyles. However, an even more insidious agenda was part of these processes.

Civilising agenda of Māori

Europeans who settled in Aotearoa/New Zealand from the 1800s were predominantly Christian, with their arrival beginning in the 1814. Their views were fundamentally based on teachings of the Bible (Belich, 2011). At the time the Europeans believed that they were civilised and Māori were not. They believed it would be progressive for them to civilise those who were classified as higher savages. The Governor to Aotearoa New Zealand, George Grey was mentored by Archbishop Richard Whately, who argued that Māori were savages and that they would only progress with the help of the British. This therefore led to a surge of missionary activity from as early as the 1790's (Belich, 2011).

According to Belich (2011) Māori showed an interest in European ideas and objects showed, because they saw opportunities and advantages in using the skills, tools and knowledge of agriculture of the Europeans. This also showed that Māori were agriculturalists as well as hunter-gatherers. Māori engaged in Christianity from the

1830s, this change was swift and would prove to be lasting and it bought about the idea of whitening Māori.

Aotearoa New Zealand became a colony of the British Crown once the Tiriti o Waitangi had been signed. The state at the time began to devise a plan to civilise Māori by encouraging them to leave their cultural practices and language in favour of the ways of the European. Schooling was perceived as the most effective way to execute the ideas of civilising and assimilating Māori (Simon, 2001). Therefore, even today Māori continue to experience effects from these processes.

Challenges Māori faced in the education system.

Māori were failing in the education system so there was a concerted effort to determine why. Research found challenges that contribute to failure in the education system for Māori tamariki (Caccioppoli & Cullen, 2006., McKinley, 2000., Else, 1997., Chapple, 1997). A challenge identified was the reporting system. However, the reporting system done at schools continued' and whānau received information on how tamariki were doing. However, Māori mātua were not told of the challenges that their child may have been facing, which meant support needed at home was limited. It was therefore argued that this process was needed for change (Chapple, 1997).

In the 60's Māori whānau began to move away from their tribal areas into towns and cities. This led to a disconnection from their culture, cultural practices, knowledge, values and in many cases interaction and engagement in te reo Māori. The shift away from their tribal areas into towns and cities disconnected Māori from their culture, cultural practices, values, knowledge and te reo Māori (McKinley, 2005). According to

Benton (1991), during the first language drive in 1973 – 1978, it was found that the Māori language was dying and most of its native speakers were mature. This created its own set of problems especially in terms of the authenticity or the appropriateness of the use of te reo Māori. There are Māori words that have more than one meaning, that's when the context determines its meaning.

These challenges have been discussed as identifying challenges faced by Māori tauira that are believed to contribute to their capacity to do well at school (Caccioppoli & Cullen, 2006). In response to the decline of and concern for the Māori language the then Māori Affairs department had sponsored the writing of the philosophy of 'Tū Tangata', which was adopted with the prime purpose of assisting Māori in establishing cultural values with the foundational kaupapa of the programme being te reo Māori and tikanga (Pohatu, Stokes & Austin, 2006). Consedine (2007) claims that even though Māori moved to urban living where they had better housing, education and jobs, there were still lower numbers of Māori in higher education. The consequences were that Māori were mostly engaged in manual labour employment such as factories, meat works and forestry.

Anaru (2011) claimed that te reo Māori was in crisis as documented by the Waitangi Tribunal in their 2011 report. This report raised some critical issues such as a lack of partnership between Māori and the Crown, as well as the failure to implement recommendations made by the Waitangi Tribunal. The report also identified that there were not enough kaiako who were capable and competent to teach within Māori medium education. This had a significant impact on meeting the learning and developmental needs of tamariki in MME. Unfortunately, research identified forms of

racism experienced by Māori participants, in a project called 'Māori experiences and response to racism in Aotearoa New Zealand'. The types of racism have been documented and they are identified as internalised racism, interpersonal racism, institutional racism and societal racism. (Barnes, Taiapa, Borell & McCreanor, 2013).

Place of Māori in the New Zealand Education system

According to the Education Review Office (2005) the assessment of learning for Māori tauira in MME was challenging, which resulted in inadequate information of achievements in kura due to low enrolments within early learning environments. This meant that many Māori tamariki started their school life without emergent numeracy or literacy skills, which made life at school a challenge for them.

Education is about improving learning outcomes for all tamariki; however, success was decided by kaiako who used information they had. Success is key to determining progress of Māori tamariki and it is usually reached after suitable support is provided, such as culturally appropriate and enriching learning environments and resources. As well as this it provides relevant information for mātua on the progress of their tamariki. Kaiako who use effective assessments when working with tamariki generally operate quality practices and classroom programmes. Through this kaiako facilitate quality learning for tamariki, they tend to use assessment as a tool in providing effective learning for tamariki.

Change and progress has occurred in the education sector in mainstream, who believe that extra support for Māori tauira is seen as unfair and not necessary. The idea that resources should be shared equally by everyone regardless of cultural background,

which further perpetuated the pattern of dominance by Pākehā and subordination of Māori (Education Review Office, 2005).

Assessments that are culturally responsive for learners provide learning that is sensitive to the needs of its learners and these types of assessments need to be included in teaching and learning programmes of Māori tauira. This can happen through considering the cultural values and learning needs of tauira (Macfarlane., Cavangh., Glynn., Bateman., 2007). Assessment is a powerful tool and can be used for encouraging or discouraging learning for tauira. Kaiako who are skilled in scaffolding tamariki in learning and providing effective constructive formative assessments, are kaiako who facilitate quality learning for all their tauira. These are key components in the capacity and capability of kaiako to provide quality teaching and learning for their learners (Alton-Lee, 2003).

The nature of immersion schools implies different pedagogy, context, expectations and values from mainstream (English medium) education. Assessment standards for Māori must, therefore, be different from those used in mainstream education. Mahuika & Bishop (2007) argue that a curriculum for tauira in Māori immersion schools should ensure that the uniqueness of iwi, the learning, and assessment styles of tauira and cultural contexts embedded in the Māori language, knowledge and tikanga. Assessment standards must, therefore, be relevant to the curriculum, appropriate to tauira and consistent with cultural values. While the statement is true in its application for Māori immersion schooling. There is the potential and opportunity that some of these assessment processes be used in English medium schooling. Therefore, Māori tauira who receive their education in mainstream

may benefit. Surely if these factors are considered in Māori medium schooling, then English medium schools need to consider the iwi background and learning and assessment styles of their Māori tauira. Although considerable changes remain to be implemented before this becomes a reality across all New Zealand schools, such a goal is necessary if we are to achieve a system of assessment that is truly inclusive of culture. (Mahuika & Bishop, 2007). Supporting a socio-cultural perspective is part of this process.

There are several forms of assessments with effective protocols for Māori tauira. These include formative assessments incorporating feedback that is detailed and positive which includes scaffolding on how to implement this form of assessment effectively. Formative assessment is an influential element and aspect of quality teaching, especially for tauira from backgrounds that are inherently culturally diverse. Maintaining portfolios is a way tauira can document and reflect on their own progress, and a way of showing mātua the progress of their tamaiti. Using familiar settings for tauira is an appropriate way to assess knowledge in a range of different ways. The advantage of assessment that is culturally relevant is that it supports achievement while ensuring that kaiako and deliver an appropriate programme (Mahuika & Bishop, 2007).

Socio-economic groupings

Socio-economic factors are another key issue regarding Māori education. It was found that many Māori tauira from low socio-economic areas were in schools that were already overwhelmed from day-to-day operations of the school with an overarching picture of providing an environment of effective teaching and learning. Many of these schools also had boards of trustees, kaiako and principals who operated on limited

funding, which then unfortunately reflected on the calibre of staff employed, with the

outcome being perceived as second-rate education (Caccioppoli & Cullen, 2006).

According to Bishop, Berryman, Cavanagh & Teddy (2009), a significant

challenge facing the education system in New Zealand are the continued political,

social, and economic disparities between Māori and the European. However, Māori

disparity is under the burden of these challenges, Māori continue to be unfairly dubbed

as failures within society.

The views of the dominate culture perceived perpetuates the idea of Māori as

underclass citizens who sit below the lowliest of white men. This perception had been

further supported by the deliberate exclusion of the Māori language and culture from

the school curriculum. The schooling system then became an area of resistance and

conflict which saw many Māori leave without qualifications and entering positions of

manual and domestic workers. During the Hunn Report in 1960, it was noticed that

there were very few Māori in higher education (Walker, 2016). Māori to date have

fought for systemic change where they are seen as and treated as equal.

Māori and Pākehā

Treating Māori like brown Pākehā, and then expecting that they learn like Pākehā

under the notion one size fits all has not worked for Māori. The education system did

not consider the way Māori learnt or their cultural practices and language, which in turn

added to negative outcomes for them. To add further to this culmination of reasons for

failure was that schools operated under a deficit model and integration, and this meant

that control stayed with the school. If a tamaiti was not doing well, there was a lack of

consultation with family, however, families were invariably consulted when the child's behaviour was not manageable. This showed a reluctance of schools to share power with Māori communities (Caccioppoli & Cullen, 2006). According to Walker (1996), who worked very hard at being successful through working and applying herself to the Pākehā system, this way of learning and teaching was how she accomplished successes in education. She stated '…to wipe the brown traces from my skin, to be Pākehā in order to succeed…' (p 88), she was then awarded a university entrance certificate being the first Māori to receive one. Instead of being grateful she felt patronised and offended because she was called a Māori. She also felt that she grew up in a world where the colour of your skin was a barrier, and experience after experience within the school system implied that Māori were not as smart as Pākehā (Walker, 1996).

Lack of Māori support for the education system

Unfortunately to further perpetuate this on-going failure in Māori. Caccioppoli & Cullen (2006) acknowledged that some mātua and grandparents of Māori tauira displayed attitudes that were negative and non-appreciative of the schooling system. In many cases their experiences at school were negative. This did not help with the attitudes of their tamariki toward education. Māori tauira and their families interpreted processes in the school system differently and this has taken the tamaiti out of the education system longer than necessary or desirable. For example, when a Māori tamaiti gets stood down, they are taken out of the education system till their mātua can meet with the school. They are allowed back if they are prepared to behave themselves. However, some schools do not put strategies in place to adapt the system to support and assist tamariki through the challenges they face.

The mainstream education system was set up to ensure that Māori society be destroyed, therefore Māori did not trust this system. Processes within the system made sure that this was carried out. The thinking behind this process is reflected in what McKinley (2000) found especially in terms of experiences by some Māori. Their dislike of the schooling system was verbalised through discussions. For example, Māori felt isolated and undervalued. They were not able to concentrate on schoolwork, they were streamed (put into specific classes like home economics), and unsupportive attitudes from some kaiako toward Māori tauira and their whānau.   Generally, Māori did not fit into the western education system (McKinley, 2000). Unfortunately, this feeling went beyond the schooling system; there was also open racism shown throughout the communities in which Māori whānau lived. Māori felt that kaiako (Pākehā) did not like them, they felt patronised and found that the school environment was not comfortable for them. This did not help in achievement for Māori tauira (McKinley, 2005).

Evidence for Māori learning not used.

Caccioppoli & Cullen (2006) also found that even though there is evidence of how Māori learn, this evidence was not used to inform learning for Māori. In other words, all the information collected and identified to improve the low achievement, participation rates, engagement, and progress of Māori tauira, was not utilised in providing strategies or formulating a development plan.

Within a report by the Controller and Auditor-General (2016), it was found that government expectations for Māori were not high, and that the House of Representatives thought that a refined education or high mental culture would not be

appropriate for Māori. They decided that Māori was better suited for manual rather than academic positions, such as scientists and commercial businesses. This conversation took place in 1862 and there was no research that supported this idea. This thinking did not change because in 1915 the Department of Education had written and adopted assimilation policy, which implied that expectations of Māori had not changed. Therefore, higher education for Māori was not encouraged; however, the aim was to pay attention of Māori to certain parts of industry, which supposedly best suited them (Controller & Auditor General, 2016). It was clear to see that these negative views and their impacts have influenced the perspectives of Māori on the education system.

Limited access to success for Māori

With the low success rates of Māori in education, they needed to find a way to increase tauira achievement and participation. Māori felt an urgency to revitalise and strengthen being Māori and strengthen te reo Māori. This in turn would enable more Māori to develop a sense of 'being Māori'. Māori responded by establishing the pathways of Kōhanga Reo, kura tuatahi/kaupapa and wharekura and whare wānanga. The establishment of these pathways began in the 1980s (Ministry of Education, 2012). These initiatives were key in providing access for Māori to be successful.

A place for Māori in this space (the education system)

The word Māori means usual, natural, ordinary, common, or normal. However, in te ao Māori, iwi or tribal groups distinguishes them for example some northland Māori are Ngāpuhi, some east coast Māori are Ngāti Porou. Within the world of the

Pākehā, there was the need to collectively recognise all iwi hence the word used is Māori (Moorfield, 2016). According to Pool (1963) defining Māori was discussed throughout the Hunn report that concluded that it depended on the amount of Māori blood that you must be counted as one belonging to the main groups in Aotearoa New Zealand.

The challenges that arose with this perspective was Māori were being defined by how much blood they have. The purpose of this distinction was purely for statutory purposes. In discussion with friends and whānau being defined as Māori, by Pākehā was a challenge, however having to decide which iwi you come, therefore defining who one is by blood percentage, which is difficult and when is a Māori a Māori? (Pool, 1963).

Teaching and learning are a natural process of human existence, and it occurs as part of survival, being who you are, who you want to be, your beliefs and values. One area of interest was whether traditional Māori education is relevant in contemporary society today. The histories and stories of Māori were found in their oral and art in which were the cornerstone of their education and institutions of learning (Pool, 1963). Māori believe in a supreme being known as Io and this is whom humans came from. An early account of formal education of Māori was regarding the navigation of their ancestors. Learning at this level was complex and indicated that those who were part of this learning were intelligent people with skills to receive and create knowledge. Māori also had their own learning institutions that focused on aspects of Mātauranga (knowledge) Māori. The role of day-to-day living was to educate, the learning that

took place varied, through educational arenas and purposeful teaching and learning structures (Pool, 1963).

At the heart of the hapū was education, and the transference of traditional knowledge occurred in the natural process of day-to-day living and was through both formal and informal engagement in Māori activities. Providing equal opportunity for education in New Zealand for every tauira has been a primary goal of the Education system. The Education Act of 1877 made provision for education to be free and compulsory for all tamariki. This was an attempt by the government at the time to make sure that all tamariki in New Zealand had the same opportunities to a basic primary education. During the 1960s Māori experienced substantial disadvantages in education which was identified in a statistical report (Hunn, 1960). This was affirmed a report of the commission on education here in Aotearoa New Zealand (Currie, 1962). These disadvantages resulted in many Māori tauira leaving Education without any formal qualifications. The challenges faced by Māori fit under a deficit cultural model, where contributing factors that perceived failure were blamed on home environments, the language at home and the practices tamariki were brought up in (Irwin, 1988). Between the 60s and 70s polices of integration were written and implemented with the prime role of recognizing and using parts of the Māori culture in the education system (Irwin, 1988).

Knowing and understanding that there is a role for Māori in education is crucial, especially in relation to the direction in which this study is going. Prior to looking at the role that Māori have in the education system as we know it, the following topics will be discussed, a lack of interest from Māori in Māori education, the significance of

spirituality within teaching and learning programmes (a Māori perspective), the condition or state of the Māori language, Māori medium information, the purpose and outcomes of 'Hui taumata' and a Māori awakening of the alignment of Māori thinking and perspectives.

Little public interest shown in Māori education.

Prior to 1980 very little public interest was shown in Māori Education, so it was no great surprise that hardly anyone from outside this system knew about the Native School system, which had initially been set up in Māori villages. The historical aspects of education such as Māori concepts of teaching and learning, or the Māori perspective that tangata (people) are holistic beings, have had a marginal role in the education of kaiako trainees. This in turn has caused a lack of knowledge and empathy for the educational plight Māori face (Tearney, 2016).

The impacts of history are evident particularly in terms of the acceptance of Māori education. It is notable that Māori have not been a visible part of education here in Aotearoa New Zealand. In 1939 the then Minister of Education made an announcement that every person whatever their level of academic ability, whether they be rich or poor, whether they live in the town or rurally, they still had the right as citizens to a free education (Tearney, 2016).

During the 1960s to 1980s issues in Māori education were being addressed, there were protests from several groups and universities were included in these discussions. The protests included the lack of te reo Māori being used in schools and they also advocated for a 'Māori Language Week'.

As a result of these protests for change, there were some major developments. One of the developments was a Māori play centre, and this was thought to be the first Kōhanga Reo, and its growth was rapid. From its inception in 1982, after 10 years the number grew from 50 to 819 (Royal-Tangere 2012). Another development was kura kaupapa Māori, which is the Māori version of the primary sector in education. Clearly Māori embraced the idea of Māori education, and specific processes, which are effective and empowering for Māori in this journey. Māori have positioned themselves to operate within the education system with te reo Māori being fundamental in MME. (Jenkins & Harte, 2011., Royal, 2016).

Jenkin & Harte (2011) provided a summary of traditional Māori parenting practices. Several considerations were given to the ideas and processes that Māori applied when engaging with their tamariki. Through examination of these practices Māori knowledge was found in whakapapa (ancestral link), pūrākau (oral histories), oriori (lullabies), whakatauki (proverbs), waiata, waiata a ringa and haka (action songs and war dance), ngā kōrero an iwi, whakairo (carvings) and Māori art forms. These things provided a possible justification for these guidelines in kura tuatahi and Kōhanga Reo. Traditionally Māori whānau, hapū and iwi raised tamariki, and this included their mātua (parents), tūpuna (grandparents), and whānau whānui (uncles, aunties, cousins, and siblings). Tamariki observed and participated in a range of activities through which they learnt (Jenkins & Harte, 2011).

Spiritual significance

Māori believe in the significance of a person's spirit as being a gift from Io (God). Aspects of knowledge belonged to specific people; therefore, they received specialised

teaching (Calman, 2012). Māori also believe that there is specific knowledge that belongs to specific people, for example whakairo (carver) and karanga (caller on the marae). People who become either of these show an aptitude for them, and are chosen, they also receive specialised teaching Calman, 2012).

Craccum (2012) suggests that spirituality is an integral part of Māori identity and life. Taha wairua (spiritual health), taha whānau (family health), taha tinana (physical health) and taha hinengaro (mental health) are part of the Māori perspective promoted by Mason Durie which is a holistic approach (Ministry of Health, 2009). Along with tikanga and whakaaro, the implementation of these components of the whole being is important in providing a well-balanced life. Wairua is about far more than recited karakia. It is also suggested by Craccum (2012) that when Māori connect with wairuatanga through their traditional practices, they are cautious and vigilant and this ensures their spiritual safety.

Conscious wairuatanga is about realising, understanding and it is a deliberate cultivation of spirituality for Māori within all aspects of their lives. Therefore, creating a strong foundation to face challenging situations and at the same time to have the sensitivity to recognise and appreciate the wonders that surround them every day. This spirituality provides Māori with the capacity to respond to all situations which may confront them.

Māori have a responsibility and obligation to ensure the survival of te reo Māori alongside their taha wairua, which is reiterated in the words from 'Sir Apirana

Ngata: 'E tipu e rea, mō ngā rā o to ao. Ko to ringa ki ngā rākau a te Pākehā, hei ora mō to tinana. Ko te ngākau ki ngā taonga a o tūpuna, hei tikitiki mō to māhunga. Ko to wairua ki te Atua, nana nei ngā mea katoa'. (Grow up and thrive for the days destined for you. Your hands to the tools of the Pakeha to provide physical sustenance, your heart to the treasures of your Māori ancestors as a diadem for your brow, your soul to your God, to whom all things belong.). The infamous words of Apirana Ngata have provided guidance and encouragement for Māori to use the tools of the Pākehā and the knowledge received from their ancestors.

Best (1934), referred to the Māori belief that inanimate objects possess their own wairua, this further affirms and consolidates the relationship that Māori have with nature. Part of this belief is that all things that come from a supreme being have their own wairua.

The state and health of the Māori language in 1973-1978

A survey done on the state or health of Māori language was taken in 1973 and 1978, which claimed that the Māori language was dying (Benton, 1991). Māori responded to this dire situation was done in two ways. One of these ways was a programme called 'Tū Tangata'. Its philosophy was based on the cultural values of Māori being the cornerstone of the programme. Te reo Māori me ōna tikanga was also an integral part of the programme. This programme was ratified by the Department of Māori Affairs. The second response was the beginning of the first Kōhanga Reo, which was opened in April 1982 (Pohatu et al, 2006).

According to the Human Rights Commission (2016), it was estimated that 50,000 of the Māori population who live in Aotearoa New Zealand, are descended from Māori and they are fluent speakers of te reo Māori. A further 100,000 Māori do not speak te reo Māori but understand it. Though these figures seemed admirable it is a concern that about 40 percent of these speakers are over the age of 55, another 40 percent are aged between 35 and 54 years, which further showed the aging population of speakers of the Māori language. To add to this alarming picture was that there were probably 10,000 fewer fluent speakers of Māori than there were 10 years before. Statistically it was still very concerning, especially in terms of the health of te reo Māori. Geographically Auckland had more Māori speakers, which adds up to about a third of the overall number of speakers. Other noted areas of fluent speakers included urban and rural settings of the East Coast, Bay of Plenty, Northland and Waikato (Human Rights Commission, 2016).

The Humans Rights Commission (2016) also suggested that te reo Māori has linguistic links to some of the Pacific languages such as the Cook Island Māori, Tahiti, and Hawaii, however these links are not so evident in languages such as Samoan, and Tongan. There is a belief that te reo Māori could be linked through forensic research to the following: Melanesia, Taiwan, Indonesia, Philippines, and Madagascar. It is clear to see that te reo Māori is already linked to a rich culture which demonstrates its uniqueness, with more evidence to be uncovered.

The health of te reo Māori has been under question for some time. Anaru (2017), indicated that there continues to be an increase in the revitalisation of te reo Māori since the 1960s. Teaching and learning te reo Māori programmes were offered at institutions

such as polytechnics, universities and other adult learning environments. This meant

that there were more avenues available for people wanting to learn te reo Māori.

Unfortunately, data on adult learners of te reo Māori is insufficient and unreliable, it is

therefore unknown how many graduates from these programmes continue to speak te

reo Māori and in what contexts they use te reo Māori. (Hardman, 2015).

Information on Māori medium education

There is limited information provided by Māori researchers on the growth of

'Māori medium' education. Benton is renowned for his role in the movement of

kaupapa Māori and the emergence of Māori medium education. Drastic measures

needed to be taken to ensure that the Māori language does not disappear like the moa

(Penetito, 2010). There was not a lot of information about Māori medium education

(MME), however according to Hohepa (2016), it needed to be included at a national or

Ministry of Education level and implemented within schools. MME has key

components, which assist in its implementation and guidance toward success. These

components are philosophy, aspirations and high expectations for all tauira. Other

areas that are seen as important components of MME are being present in leadership

roles, being included in formal agendas, understanding theory that promotes and utilises

effective approaches for learning and achievement in Māori settings. MME identifies a

range of strategies, activities, resources and engagement practices that use te reo Māori

as the medium of instruction. These provisions operated within cultural and

philosophical guidelines of the Māori (Hohepa, 2016).

Ngā Hui Taumata

Māori have always sought ways to empower them-selves, and several hui (meetings) had been held around the country to get an indication of what strategies and ideas they could use to support the process of empowerment. Therefore, sets of 'Hui Taumata Mātauranga' were arranged with, Māori academics, kaiako, iwi representatives and community leaders who were invited to participate.

Since the beginning of hui taumata mātauranga specific topics were covered at each series. The focus of the hui was increasing success for rangatahi Māori in education, insight, reflection and learning. Past hui agendas were driven by educationalists and education providers education. This in turn highlighted the thoughts and views of a range of people with a vested interest in Māori education. However, hui focused on the views and thoughts of rangatahi. Prior to the establishment of hui taumata mātauranga consultation hui was held where the opinions and thoughts of young people at secondary school were sought, a panel of young adults and a panel of kaumātua and kuia were also contributed.

The first hui taumata was held in 2001 in the month of February, and at this hui a framework was developed which considered aspirations of Māori in education. Discussions were based on te reo Māori and tikanga, the strengths and weaknesses of education, the level of participation of Māori in education and the purpose of education for Māori. Themes for success emerged such as relationships for learning, enthusiasm for learning, balanced outcomes for learning, preparing for the future and being Māori. The contributors were thoughtful, clear, and concerned with the process of learning, as

well as being mindful of the importance of education for Māori futures. These groups also believed that they, along with others deserve the best (Durie, 2005).

The second hui taumata was held in November 2001 where the focus of discussion was leadership in education, and wide range of possible models for Māori authority within education. The hui resolved that other sectors needed to be involved to ensure positive education success for tauira. The hui decided that there are five platforms on which education advancement could succeed. These platforms were state educational policies, the effects of social and economic policies on education, Māori and Crown relationships, Māori collaboration and leadership (Durie, 2005).

The third hui taumata held in March 2003 as discussed by Durie (2005), focused on kaiako quality and education in the tertiary sector. Discussions were also about the interface between the global world and the Māori world. This interaction included the curriculum, the workforce and the quality of relationships. The formation of these relationships included control, the sharing of worldviews, the process of decision-making and participation.

The fourth hui taumata was held on September 2004 and was led by planners and providers of education. Some results from that hui were finding out how education stakeholders promoted protocols on the themes of success. Included in these discussions were relationships for learning, tauira enthusiasm for learning, having appropriate outcomes for learning and preparation for the future (Durie, 2004 & Durie, 2006). The hui taumata assisted Māori awareness in what they could do to empower themselves, this being part of an awakening period.

Māori awareness awakened.

Māori awakening – through kaupapa Māori theory Māori thinking has been transformed from being victimised by education to being empowered to make choices for themselves (Rico, 2013. MME is a new learning context of which Māori are the authors. Within this context Māori tauira are in a space where they are respected, appreciated and where they are not measured by the standards of another culture.

Learning within these contexts does not occur on its own or without interpersonal relationships between kaiako, peers and whānau it happens when there are positive relationships between the learner and the kaiako (Durie, 2006). The learning environment also plays a role in learning especially when it is an environment that is exciting, non-threatening, supportive and where tauira are valued.

Māori views and perspectives not included in the education system.

Māori developed an awareness that the state education system did not align with things that were important to them, like being Māori. Discussions were held nationwide and there was unanimous agreement that there needed to be a drive for change. This movement began with initiatives that were driven by Māori and for the benefit of Māori.

Bishop & Glynn (1999) outlined the continued power and control by the colonising culture of Aotearoa New Zealand and the policies created by a government that did not provide an education system that focused on addressing the needs of all learners but just enhanced the needs of the dominant group. Issues of power and control impacted on Māori in a negative way. In response to this, Māori mātua,

whānau, kaimahi, hapū and kaiako established Māori-medium education and learning environments which shifted the focus from the dominant group to that of the Māori. Through this journey, Durie (1998) suggests that for Māori to engage in positive Māori developments, several things needed to happen. Māori needed to have self-determination, they needed to consolidate their identity as Māori have the right and ability to express cultural freedom and advancement of Māori as a people, there needed to be a strong economic base (Bishop & Glynn, 1999).

Findsen (in Merriam et al, 2007) claimed that when discussing Māori concepts, traditional tribal structures needed to be analysed to provide the basis for the social construction of knowledge. Although iwi was originally concentrated geographical areas, the reality now, after massive urbanisation, is that Māori people are scattered throughout the country. This occurred due to Māori urbanisation however, this move has many Māori being loosely anchored to their tribal identity. Findsen noted moves in Māori education toward increased autonomy through establishing their own sites of learning. He said that a fundamental part of Kōhanga Reo, kura kaupapa and wharekura, is that Māori families work alongside their tamariki in education and this enhances their lifelong learning aspirations. Despite a considerable focus on Māori establishing their own sites of learning, such as Kōhanga Reo, not all researchers supported this approach. For example, Rata (2012) discussed that there was an unwillingness to contribute to, and to benefit from New Zealand's open, liberal-democratic society. Her analysis acknowledged the work of Roy Nash who criticised the ideological nature of biculturalism in the 1990s in ignoring sociological theories about class and the historical location of particular social groups. However,

achievement, participation, and retention models are still being used in Māori medium

teaching and learning environments.

Māori medium education exemplar

As a pathway forward for Māori, education contributed to the journey of survival

as a people, more importantly they also ensured their language and tikanga remained

ingrained in their future. To ensure that immersion and bilingual programmes

experience success several factors had to be considered. These included kaiako

expectations, and what success looked like for the tauira. Understanding the

relationship between language acquisition and cognitive development is critical when

working with tamariki while they learn language (Foster-Cohen, 2009). Literature that

supports teaching and learning practices and, contributes to improved learning

outcomes for tauira in kura kaupapa Māori environments is scare now.

Retention is about maintenance and preservation of knowledge which is gained

through participation and interaction with positive learning experiences that operates in

learning environments using te reo Māori as the medium of instruction. Further support

provided through ideas on relationships, such as relationships with the learning

environment, and relationships between the kaiako and tauira.

Relationships and learning environments.

According to Tiakiwai & Tiakiwai (2010), Māori have the capacity to be part of

ground-breaking processes in MME such as, their resourcefulness, innovation and

creativity. Māori are also leaders in engagement with how they learn, and how to appropriately resource people to support and implement effective learning practices and programmes. Therefore, appropriate knowledge for MME is retrieved through cooperation, input, and engagement with those who already have the knowledge. The learning environment should be one that does not put the learner down, but rather promotes a climate where active and critical thinking, and thinking outside the box is encouraged (Durie, 2006).

Ideally environments created for learning are helpful and supportive regardless of the learning contexts. This environment should acknowledge and incorporate cultural knowledge of Māori, that provides opportunities to communicate in te reo Māori in a range of contexts with suitable, accessible resources (Tiakiwai & Tiakiwai, 2010).

Relationships between kaiako, tauira and whānau

It is thought that learning will occur when the relationship between the kaiako and learner is positive and when connections are made. At some point in the relationship the learner needs to be able to make choices and decisions in terms of their learning. The relationships that young learners have is very important, and they learn best with peers who have a positive attitude toward learning, and these learners are more likely to be focused on high achievement, which in turn grows their enthusiasm about school. It is believed that tauira who learn enthusiastically become contributors to learning success (Bergmark, 2008).

Whānau concerns of their tamariki in immersion.

There were widespread concerns among Māori parents whose tamariki had begun in immersion education since the beginning of their journey in MME. A concern was that educational programmes, which were set up at wharekura level, lacked specialist subject kaiako particularly in mathematics and science. There were also tamariki who exited MME at the end of tau 8. They entered mainstream education, rather than wharekura. (Campbell & Stewart, 2009). However, despite the things that were lacking in wharekura the advantages experienced by the tauira related to cultural, social health and safety of each of the tauira. Mātua also became confident that their tamariki would be nurtured in the wharekura environment (Campbell & Stewart, 2009).

Advantages of cultural social and safety of tamariki

Cultural understanding is important in developing quality relationships and is an important factor for tauira who are of Māori descent. Incorporating te reo Māori into their daily routine is important in engaging Māori tauira in learning. An effective method of engaging learners has gone beyond face to face, it also includes online and distance learning where opportunities to connect assists in being fully engaged with their learning environments (Waiti, 2005). The maintenance of cultural and local knowledge can be accomplished so long as there is clarity in how technology can assist learning (Tiakiwai, 2010). As discussed by May (2001), language is intricately linked to culture and ethnicity. It is crucial to identify legislations for Māori, the Indigenous people of Aotearoa New Zealand. Crystal (2003) claims that language death can be equal to cultural death. Therefore, language expresses the worldview of Indigenous people because their views are often at odds with how the Western culture views the world. The difference being that Western culture has a technical understanding and

their view is dominated by a scientific view of humanity and the natural world. However particular worldview is seen through traditional knowledge or 'Mātauranga Māori' which is learnt through the Māori language it is classified as Indigenous knowledge (Semali & Kinchloe, 1999).

Due to philosophical differences between Indigenous knowledge and western knowledge, challenges have arisen in developing a curriculum that focuses on Māori medium education. An expectation of a curricular review of Māori medium education is that traditional language and knowledge sit alongside academic success. Māori are renowned for underachievement in English medium school settings. However, it is reversible when tauira are seen as successful within Māori medium school setting.

Mātauranga Māori inclusion

The development of Te Mātauranga o Aotearoa resulted in several Māori educationalists come together to look specifically at coordinating groups of writers whose focus was on the seven learning areas in the New Zealand Curriculum (NZC). These areas are Te Reo Māori, Pāngarau (Mathematics), Hauora (Health), Tikanga ā-Iwi (Social Studies), Ngā Toi (The Arts), Pūtaiao (Science) and Hangarau (Technology). These curriculum areas reflect the importance of these subjects within the Māori world. One of the major questions that arose in terms of Pūtaiao was whether it would be based on traditional or on contemporary Māori knowledge of the world. There was a call for an authentic Māori science syllabus to ensure that Māori participation and knowledge was seen as equivalent to knowledge within the world of science.

Throughout the process of re-development of NZC, was released in 2010. Kura have been charged with preparing for the full implementation of the document. A major concern was the influence of neo-liberal politics (Neoliberalism is a policy model of social studies and economics that transfers control of economic factors from the public to the private sector and promotes the user pay system). Neo-liberal polices limit the space of engagement from Māori in the western language, their knowledge and values (Campbell & Stewart, 2009). However, Māori continue to understand themselves, and they fight to hold on to the space of learning which is beneficial in the Māori world and to the western world. It has also been found that language, knowledge, identity, and the curriculum are linked to socio-political histories and destinies. These are complexities that are faced by Māori within the range and level of Māori medium education in which they operate. There are issues with the level of learning which tamariki receive, as well as content that is by parental choice (Campbell & Stewart, 2009). Putting tamariki into MME is an informed choice by mātua, it is an environment that they want their tamariki to be part of, te reo Māori being a major reason, along with tikanga Māori.

Tauira engagement and interaction in learning

Learning that happens throughout the lives of tamariki is developmental, and if whānau choose to have their tamariki/tamaiti begin at Kōhanga Reo then on to wharekura they will have utilised specific information that enables them to make informed decisions. There are aspects within kura which are unique, such as the nurturing of both the physical and spiritual well-being of tamariki, the continual development of te reo Māori skills, celebrating Māori uniqueness and even legitimising Māori knowledge (Education Review Office, 2014). Investigating and analysing all

features of tauira interactions and engagements during their learning journey will assist in looking at models of achievement and success. Durie (2003) stated that to ensure advancement for Māori, education is critical for ensuring this happens. He also identified that the future of Māori education should be the responsibility of Māori.

Subtle changes have occurred within pedagogies, and these were dependent on the capabilities of kaiako to participate in, gaining, professional development that focuses on understanding the differences between teaching in the traditional sense and teaching within the contexts of learning in an environment that uses technology (e-learning). Waiti (2005), claims that the use of technology such as power-points, and digital whiteboards are an increasing part of the teaching space and their practice.   The implication of this is that kaiako needed to modify their practice to ensure the inclusion of technology, taking into consideration the physical layout of the environment they teach in. The Ministry of Education (2006) suggests that through effective teaching and use of technology, tauira become confident and capable users of technology (Tiakiwai & Tiakiwai, 2010).

Success for Māori tauira is accomplished through positive relationships with Māori mātua, whānau, kura Board of Trustees, kaiako, communities and the education system. The strength of the relationships creates environments for positive learning for tamariki. The inclusion of te reo Māori and cultural practices are an integral part of this process within MME. According to Ballard (1996) discussions have occurred between several mainstream schools about the need to provide a balance between non-Māori and Māori cultures within the schools with the aim of providing quality education for all learners. The promotion of te reo Māori and culture in schools is an ideal way to

encourage Māori mātua into active participation in schools despite the high percentage of Māori tamariki attending. Contributions to the guidelines were given by the schools who participated in initial discussions. Challenges that arose were retaining and recruiting suitable kaiako, and appropriate ways to address aspirations of mātua who want their tamariki to learn the Māori language and culture. Positive relationships can be built up through these things with mātua and whānau (Ballard, 1996).

To further build relationships involvement of Māori whānau and ātua is more likely to occur, especially if the school has a specific vision for Māori in education. However, many schools in the primary sector continue to experience little involvement. by Māori mātua and whānau their schools. A collaborative community approach was used to develop school identities, visions, and a strategic plan for the teaching of the Māori language, and this included immersion, bilingual and kapa haka (Ministry of Education, 2011). Creating a sustainable programme can be assisted by visions that are clear and achievable. Some schools have principles and policies to ensure that te reo Māori is included in their documents for mātua. Some schools have included policies specifically for te reo Māori and tikanga Māori, which fosters cultural understanding. Cultural understanding and acceptance of te reo Māori and practices occurs when tamariki are given the opportunity to engage in activities that promote and advocate for Māori. This process also needed to include Māori in all curriculum areas. Māori mātua are part of the decision-making process in Māori education and they provide networks for liaison relationships between the schools and local marae.

Fostering things Māori in schools is accomplished through ensuring that the guidelines set out by the contributing schools have become an essential part of their

programme such as te reo Māori, their values and tikanga. It is also important that these things become part of everyday life (this normalises aspects of Māori). The visibility of things Māori within the school system is a powerful way of motivating and encouraging Māori whānau to enrol their tamariki into the school. With the added involvement in the school, mātua develop positive relationships with kaiako, other whānau and the learning environment. Mātua develop a familiarity with the school, and they increase their involvement with the motivation of wanting more for their tamariki. Another aspect that will foster things Māori is the inclusion of the physical appearance of the environment as well as practices such as a pōwhiri for new entrants, having the school charter include aspects Māori, and signage around the school in te reo Māori. A conscious decision to foster te reo Māori and Māori values can be promoted and supported by kaiako who are equipped to teach in and have a sound knowledge of te reo Māori (Ministry of Education, 2011).

Along with kaiako being responsive to the needs of Māori tauira, positive attitudes of kaiako are critical in ensuring that kaiako have regular contact with the mātua of tamariki. Staff and kaiako need to be equipped to deal with the increasing number of schools that are implementing te reo Māori and their values into their teaching and learning practices and environments. Empowering kaiako to be ready, motivated, and knowledgeable to implement and use te reo Māori and Māori values is very important. Providing opportunities for support, professional development, and development of kaiako' knowledge in the fundamental aspects of Māori culture is a must for all kaiako. The Tiriti o Waitangi is a document that kaiako need to know about and how its principles of participation, partnership and protection supports policies and procedures that promote te reo Māori and Māori values.

Kaiako who are armed with this knowledge will not fear challenges and changes or feel a loss of direction over their teaching context especially if Māori mātua have an input into what is being taught. An appropriate place to include a school's responsibility to fulfilling the intents of te Tiriti o Waitangi is in the code of conduct for kaiako, principals and allied staff of the schools. This also demonstrates responsiveness to the needs of Māori tamariki as well as reflecting the cultural heritage of Aotearoa New Zealand (Ministry of Education, 2011).

Many Māori kaiako in mainstream schools are often the only Māori kaiako there, and their role becomes more than just teaching, they become like the go to person for things Māori as well as when Māori tamariki need extra support. This can be very taxing on Māori kaiako; this is taken from a Māori kaiako perspective when she was teaching in an immersion unit within a mainstream school. This was further supported by Ballard (1996), by saying that the stress levels of Māori kaiako were due to high workloads especially when there were few Māori kaiako, and they were expected to cover everything related to Māori tauira. These kaiako were also expected to promote and implement kaupapa Māori events such as kapa haka, pōwhiri, teaching te reo Māori to colleagues, counselling Māori tauira and providing advice for the implementation of te Tiriti o Waitangi. A challenge that Māori kaiako faced was being consulted for Māori views rather than engaging in school wide consultation with Māori mātua. Māori kaiako felt that they did not have the right to speak on behalf of the Māori mātua or those in the community of the school. It was evident that more support is needed for Māori kaiako who are teaching in a context of isolation such as one Māori kaiako in a mainstream school.

The kura context is markedly different because most of the kaiako are Māori, who can all speak Māori. They receive professional development to increase their knowledge of things Māori, and in many cases are highly skilled in many aspects of Māori (Te Kura Māori o Porirua, 2017).

Māori role models have been identified as being very important thereby allowing Māori tamariki to see that Māori are high achievers and they can see that anything is possible. Developing an ongoing relationship with local marae, businesses in the community, recruitment of Māori staff in schools and to senior positions, are great examples. These changes provide a high chance of creating opportunities for young Māori, who can speak te reo Māori and businesspeople who are Māori to share their experiences with tauira. This in turn can make positive impressions on tamariki.

The significance of kapa haka adds value in the promotion of schools and establishing pride for their schools. Kapa haka provides opportunities for mātua to share their skills and knowledge, it is an appropriate way to develop successful relationships between mātua and the school. This process assists in embracing and fostering relationships through practices during and after school hours along with support from whānau. According to Lee (2008), an effective response to supporting the needs of tamariki can be setting up a marae within the grounds of the kura. The marae could become a place where tamariki can engage with Māori values, kaupapa Māori, activities, teaching, counselling, marae noho and hui which are very important for Māori tamariki.

A learning environment that acknowledges and includes culture and quality relationships is key to contributing to learning and teaching approaches which enhances

outcomes for tauira within kaupapa Māori settings (Tiakiwai & Tiakiwai, 2010).

Successful interactions with tauira ensured that their journey in learning within the kura

context, and indeed in any learning context, are not confined to these ideas. Kaiako

need to be consistent, flexible (time and content), respect the significance of learning,

develop learning opportunities based on what tauira can already do, prepare for

unexpected directions, follow tauira interests, give clear and to the point instructions,

set expectations of behaviour and achievements, as well as collaborate and motivate

(competitions) the learners (Tiakiwai & Tiakiwai, 2010).

Māori initiated learning environments.

This whakatauki aligns to the resilience of Māori and their capacity to never

disappear. 'E kore au e ngaro – he kākano i ruia mai i Rangiātea' I will not be lost a seed

spread from Rangiātea. Taking control of learning environments has been instrumental

in ensuring that things Māori are at the forefront of what tamariki are learning in their

journey of being Māori.

Māori was declared an official language of New Zealand through the Māori

Language Act in 1987. The Act provided an overview of language use, its history and

future use of it. This act also meant that te reo Māori could be used in court

proceedings and other official contexts.   Te reo Māori is the foundation language of

Aotearoa New Zealand; it is also a taonga/treasure and is protected under the protection

principle of te Tiriti o Waitangi. Te reo Māori provides Aotearoa New Zealand with its

unique language identity, and it has been identified as a powerful instrument to rebuild

the damaged self-image that young Māori were experiencing. Te reo Māori is also a

way of contributing to society and regaining Māori dignity (Human Rights Commission, 2016). Throughout New Zealand's history there have been several events that have contributed to the way the education system has worked for Māori.

Māori response to dissatisfaction and concern about their people prompted action to address issues of not only their language and their cultural practices but also their sense of being Māori. These initiatives were Kōhanga Reo (Early Childhood Education), kura tuatahi/kaupapa (primary school), wharekura (secondary school) and whare wānanga (university). Areas of discussion are kura tuatahi Te Whāriki, Te Aho Matua, te Marau – Kōhanga Reo, kura tuatahi and wharekura. The challenges, the processes of thinking, ways of learning, whānau views and successes experienced by these tauira were discussed. Māori initiated learning environments utilised teaching and learning concepts and strategies that work well within this context.

The ako concept promotes and recognises the importance of the relationship of teaching and learning through a Māori perspective. Ako works on the premise that the relationship between the kaiako and tauira is reciprocal and responsive, they learn from each other (Pere, 1994). During this process the educator's practices are deliberate and reflective. This concept also recognises and acknowledges that the whānau and learner are interconnected and cannot be viewed in isolation. This strategy also ensures that the whānau become part of a living experience and vice versa. Ako promotes a holistic approach, which means that every aspect of the learner is taken into consideration, such as academic outcomes, the development of social skills, physical, competitive and the spiritual dimension (Lee, 2005). Features of ako are entrenched in the work that Māori kaiako do. These features include organising whānau gatherings, teaching kapa haka

and attending hui at their local marae during which time they interact and establish positive relationships with their tauira and whānau like a family. While learning through these systems the tauira who have exited the kura have left with a range of skills, and through further investigation and interactions the aim is to find out whether learning through kaupapa Māori these environments has assisted them in reaching their goals.

Since the 1970s the revitalisation efforts of te reo Māori were initiated and driven by Māori. During this process, research on the contexts of Māori investigated the origins of te reo Māori. One of the crucial areas of this research was based on the ideology that looking back to the past will assist in guiding the future (Titiro ki ngā rā kua pahure ake nei, hei ārahi i a tātou mō ngā rā kei te haere mai). This aligned with a venture that Māori were on; the revitalising and maintaining te reo Māori and tikanga (Anaru, 2011).

The characteristics and focus of Kōhanga Reo and kura kaupapa Māori are Māori culture and te reo Māori. These being an integral part of the education of its participants which would lead to overall societal success (Controller and Auditor-General, 2016). Kōhanga Reo, kura kaupapa/kura tuatahi, wharekura and wānanga providers have the option to operate through the medium of te reo Māori (Durie, 2005). From the Kōhanga Reo, whānau of tamariki who attended have choice of putting their tamariki into one of the following: bilingual, immersion in mainstream, kura tuatahi, kura kaupapa and mainstream learning environments.

When kura kaupapa began, Māori devised and implemented a document called the 'Te Aho Matua o ngā Kura Kaupapa Māori'. This document is also the foundation for Kura Kaupapa Māori and it was ratified in 1999. An important factor was that it was written in te reo Māori. Within this document are guidelines for whānau, kaiako, and Board of Trustees within each of their roles, and a philosophical base of teaching and learning. It is also a foundation of which curriculum planning, programme design (that evolves), diversity embedded throughout, and at the same time ensuring that the core concepts of the 'Te Aho Matua' is maintained.

Māori were highly motivated in revitalising te reo Māori, this journey linked back to the historical process of colonisation, which caused Māori to struggle to survive, and which led to developing a renaissance strategy. This move resulted in the deliverance of the Māori language petition of 1972, a march for te reo Māori in 1980, as well as a te reo Māori claim in 1985. Another result was the development of language entities of the Māori language. Kōhanga Reo, kura kaupapa, wharekura and whare wānanga were a visible part of this process (Te Puni Kōkiri, 2014).

Kōhanga Reo

Kōhanga Reo is an active part of the renaissance of Māori and te reo Māori. Its primary role is to pass on the Māori language and cultural values to infants, toddlers, and young children through immersion. They operate within the constructs of iwi, hapū and whānau development. A point of difference from other early learning services is that whānau are the ones who design, manage, and administer its operations. The early childhood education curriculum 'Te Whāriki' is the foundation document of the Kōhanga Reo and its principles and strands are based on Māori concepts.

Te Whāriki

Within the context of Kōhanga Reo is the early childhood curriculum is called the 'Te Whāriki'. This document has in its philosophies, vision, and strategies that are based on Māori concepts, and it is shaped by a sociocultural approach to learning and teaching. Through consultation with Māori (whānau, hapū, iwi), academics, key ECE people, stakeholders and the wider education sectors was devised. This document is not intended to be prescriptive; it does however allow a range of different provisions in early childhood (Alvestad, Duncan & Berge 2009). Education and care for infants, toddlers, and young children are also covered, and it promotes the idea that learning is lifelong, and it begins in their early years (Ministry of Education, n.d.). The composition of the Te Whāriki enables kaiako to create, plan and implement programmes that suit the needs of all tamariki. The principles of Te Whāriki' allow kaiako to focus on the interests of tamariki and to provide a range of activities to support their learning. It is also believed that the longer tamariki spend in an effective, good-quality learning environment in their early years, the more opportunities there are to nurture development areas such as motivation, enthusiasm, incentive and achievement. Oftentimes these last well into their learning in kura tuatahi, wharekura and even into adulthood.

Te Whāriki document has principles and strands that assist in the delivery of collaborative approaches in assessment. These are Whakamana (empowerment), Kotahitanga (holistic development), Whānau tangata (family and community), Ngā hononga (relationships). These principles ensure that tamariki engage in effective learning experiences in ECE (Carr, 1991). Early Childhood Education in Aotearoa New Zealand strives toward having a child-centred approach where the ideology of

following the interests of tamariki is important, despite the challenges that some kaiako had with the idea. (Alvestad, Duncan & Berge, 2009). The strands are Mana Whenua (belonging), Mana Atua (well-being), Mana Aotūroa (exploration), Mana Reo (communication), Mana Tangata (contribution). These strands are in support of the principles of the Te Whāriki. It is a fundamental belief that if tamariki engage in activities that develop their cognitive skills and abilities those, which are supported and embraced by the child, they will experience success.

Since 2008 the Te Whāriki curriculum was regulated, and it became the responsibility of early childhood education services to utilise and implement its concepts (Education Review Office, 2016). Within the ECE sector, specific goals have been identified.

o   A focus on quality and effective use of funds for governance (ECE services)

o   A funding system that would drive quality.

o   Support of mātua that produces productivity.

o   Using a range of activities that ensures accountability.

o   Working toward ECE being recognised as an innovative, well supported profession.

o   Identifying new roles, relationships and responsibilities

o   Developing a viable reputable foundation for research which is funded appropriately.

o   Have systems of regular reporting as well as appropriate timeframes on progress and outcomes of the sector

This document provides guidance, support, and strategies that help in providing effective learning experiences, responsive reciprocal relationships and learning environments that foster learning.

Kura kaupapa Māori/Kura tuatahi and Wharekura

TKMoP operates under concepts that are based on Te Ao Māori. The 'Te Aho Matua' was legislated in 1999; it was written in Māori; its contents and structure ensure that mātauranga Māori is at the centre of the learning environments that utilise it. It offers guidance through its principles, and these align with the kura Mātāpono (Tino-Rangatiratanga, Whai wāhitanga, whakawhanaungatanga and Kaitiakitanga), which are foundational in TKMoP. The philosophical base for teaching and learning is based on Māori concepts, values, views and ways of doing things. This document ensured that mātauranga Māori is integrated throughout the learning and teaching of each tamaiti that enters this form of education. One of the notable things about this initiative is Māori have chosen what they deem as important for their tamariki to learn. According to the Controller and Auditor-General (2016) the areas that Māori chose were.

o   Te Ira Tangata (the human essence)

o   Te Reo (the language),

o   Ngā Iwi (the people),

o   Te Ao (the world),

o   Āhuatanga Ako (circumstance of learning), and

o   Ngā Uaratanga (essential values).

o   Aho Matua, Te marau, Kura tuatahi, Kura kaupapa.

Tamariki who attends TKMoP have normally spent their early years in a Kōhanga Reo. Kōhanga Reo, kura tuatahi and wharekura are reliant on whānau being involved in all aspects, such as kaiako and learners of te reo Māori and tikanga, the day-to-day operations and ensuring that there are enough funds to assist in providing positive learning experiences (Controller and Auditor-General, 2016)

The forward thinking and drive of Māori to take control of the own learning resulted in Kōhanga Reo, kura kaupapa and wharekura to be initiated and delivered. It is therefore appropriate to look at the challenges of implementation to support all learners.

Implementation of these initiatives

The point of difference in learning in Māori initiated environments is that the medium of instruction is te reo Māori. Mātauranga Māori and tikanga are also integral components. The implementation of these initiatives is discussed, as well as how these areas can support tauira in their learning journey.

Processes of thinking

Learning occurs when there are opportunities that challenges subjects discussed, and that there is an openness to the development of learning and new knowledge. Strategies used to support this process are reflective questioning which provokes higher order thinking, as well as the process of evaluation. Through evaluation consideration of other learners and their questions draws out ideas and thoughts that foster further

learning (Elsworth, 2009). Creating these opportunities within an MME context is ideal, tauira engage in areas that are about them as Māori.

Several approaches that can be used in different learning areas are facilitating learning areas. One such approach is the concept and implementation of a marae-a-kura approach that allowed tauira to be who they are as Māori, and this space is a culturally safe where effective learning and teaching happens (Lee, 2008).

Pūrākau (stories) is used, and in these stories is information of how the world was created, it is about people, historical events, as well as the natural environment from a Māori perspective. Stories are also used to preserve knowledge, provide reflections of Māori worldviews, and give an insight into the lives of our tūpuna (ancestors). These stories are not restricted to traditional stories but also include contemporary contexts. Within the framework of research, pūrākau is about being a valid method of research within the bigger picture of the advancement of Māori. The pūrākau approach is also about utilising narratives as a conceptual framework and has the potential of being a valid method of supporting research.

Kaiako input into learning is relevant, appropriate, and important, and it was found that kaiako needed to be comfortable in terms of the resources that they used to plan their programmes for tamariki. Kaiako within the Māori medium setting worked from the 'Te Marautanga of Aotearoa' document or the 'Ngā Whanaketanga Rumaki Māori'. Another aspect that kaiako considered was determining what whānau reports on tamariki progress and achievement look like, as well as deciding on the assessment tools used (Tākao, 2010., Ministry of Education, 2013). The relationship that kaiako have with the whānau of tamariki is critical to success.

Enthusiasm for learning

Learning should be fun with opportunities to explore the learning environment, those people around them and getting to know themselves. In terms of getting to know themselves according to Turner & Tajfel (2004), identity is about knowing oneself through the groups one belongs to. A person is not a single part, not an island, not an isolated entity, but part of a larger socio-cultural context they are a complex being and a product of their socio-cultural environment. Behaviours vary depending on who one is with, and these groupings could range from whānau, hapū, iwi, to neighbourhoods and social groups. Peoples' behaviours and way of life are also shaped by their social relationships.

There are three phases in the process of getting to know ones-self; they are social categorisation, social identification and social comparison (Turner & Tajfel, 1986). These are important in terms of getting to know yourself, as part of the process of Māori reclaiming who they are as Māori. The identity of the tauira, their language and culture needed to be recognised and acknowledge as an important part of their self-awareness (Wall, 2017). It is also important that the relationships between kaiako-tauira, tauira-tauira are positive and their approaches of teaching and learning are positive (Cloud, Genesee, Hamayan, 2000; Lindholm-Leary, 2001). Through these social interactions tauira are likely to have an enthusiasm for learning.

Effective Kaiako

Effective kaiako in MME need to be fluent speakers of te reo Māori, and to know and understand the rationale which is fundamental to the use of te reo Māori and

English is important. Knowing how to implement the processes of second language acquisition is an advantage and knowing the differences between conversational literacy and academic literacy.   Having a range of appropriate strategies of instruction for tauira is useful so they can be used whenever needed. Kaiako also need to engage in professional development, which supports language acquisition, as this will enhance their practice. Having assessments that are consistent is needed, as well as regular training to ensure that everyone is up to date on all the changes. Kaiako also need to continue to develop awareness of educational equality and engage in professional development of cooperative teaching and learning approaches (Cloud, 2000).

Instruction design for Māori medium education

Designing a plan for learning experiences within MME allows for innovation, creativity, and flexibility in topics of interest that tamariki have. The focus of these plans is to provide learning experiences that would lead to success.

o   tauira spending a minimum of six years in kura tuatahi level which allows them to develop cognitively and educationally,

o   that there is a drive toward instruction in te reo Māori being 100%,

o   that the expectation of the level of te reo Māori used be high,

o   that there is literature that supports the language of instruction.

o   that the introduction of language is embedded in the teaching and learning.

o   that the language input be specifically designed to develop academic proficiency.

o   that there is a separation of language instruction for learning episodes (Lee, 2008., Mahuika, 2007).

Planning done in consideration with the above allows shows the capabilities of the kaiako as well as ways to improve their practice.

Relationships between home and kura

Working with whānau is critical to the success of tamariki during their learning journey from their early years in Kōhanga Reo through to their journey in wharekura. Characteristics for developing and strengthening these relationships are dependent on a few things. These things include the type of learning environment that is provided for learning, as well as having the support from a strong community, including whānau that are actively involved in the learning environments through fundraising kura concerts and outings. All of which support and assists tauira MME to be successful learners.

Despite the things that were lacking the advantages experienced by the learners were those of cultural, social health and tauira safety. Mātua were satisfied that their tamariki would be nurtured in the wharekura environment (Campbell & Stewart, 2009)

Māori have continued in their approach to accomplishment, due mainly to their tūpuna (ancestors), rangatira (leaders) and tohunga (experts) who have been instrumental in leading the way of moving forward progressively. The values and standards of Māori ancestors described by (Henare, 1988), are imbedded in a range of aspects that are unique to Māori and are derived from Ngā Paiaka o te Māoritanga (The roots of Māoritanga).

To date, research on Māori-medium education and programmes nationally and internationally has focused on its success and this being representation of the change

that is occurring during the revitalisation process of te reo Māori. Māori-medium education is recognised as a model school of intervention in addressing historical losses of te reo Māori and tikanga. Other Indigenous people who are seeking to promote and strengthen their languages and practices have often looked at Māori-medium as a model for education of good practice as a guide to their own causes (May 1999).

These successes continue to be acknowledged and celebrated; much has been accomplished since the advent of Kōhanga Reo and subsequent (re)development of Māori-medium education in Aotearoa New Zealand, indeed, more so than many might have hoped. However, Māori-medium education now faces new challenges. It needs to combine its longstanding focus on the wider language revitalisation of te reo Māori, which also focuses on speaking te reo Māori, with the goal of achieving high-levels of te reo Māori bilingual tauira in Māori-medium programmes.

Literature from around the world consistently highlights educational systems that experience the most successful programmes. These are those that assist learners in achieving competence with bi-literacy and bilingualism. This is achieved by kaiako who are highly skilled and competent in both Māori and English languages.

The characteristics of good practice should be visible to enable significantly more funding to further enrich programmes. Some success has already been accomplished through Māori-medium programmes and for the rate to accelerate more funding is crucial. There is a need for pre-service and in-service programmes, further resources to support all sectors, as well as professional development for all who have a desire to work in the Māori-medium sector. Despite the odds, and lack of quality resources in

comparison with English-medium contexts, Māori-medium has experienced great success (Ministry of Education, 2003).

Māori-medium education assists in the process of rectifying the damage Māori faced particularly in terms of the loss of language. The success that Māori have experienced and continue to experience during this process has made their approach a sought-after solution at an international level (Baker & Pry-Jones, 1998). However, there is still much work to be done in terms of validating the effectiveness of the strategies and processes used to ensure success of tamariki within these settings (Ministry of Education, 2013).

Hollings, Jeffries & McArdell (1992) examined 47 Māori-medium programmes to explore Māori language assessments. They gathered information through questionnaires and group interviews of seventy-three kaiako who worked in these programmes. The focus was on Māori language assessments, the range of influences which affected Māori language, the level of kaiako knowledge, their assessment knowledge and the way assessment procedures were implemented in full immersion programmes. It was found that kaiako used several ways to determine the language development of tamariki; these were common methods also used in mainstream like the six-year net and running record and observations done at any random times. Unfortunately, these methods did not include appropriate benchmarks for te reo Māori assessment. Most of the kaiako felt that the assessment processes available were not adequate. Lack of coordination between each kaiako and inconsistent record keeping along with insufficient information was endemic; therefore, many decisions were made

based on the feelings the kaiako had on the progress of the tauira rather than evidence (Education Review Office, 2014).

Most of the assessments were instinctive and anecdotal because there were no appropriate language resources or training in implementing relevant assessments. Given these challenges in mind it was recommended that more resources for assessment be created and made available, and that there be a coordinated approach to sharing findings and methods of language assessment in a range of contexts (Ministry of Education, 2013).

Strategies of teaching and learning along with materials and resources that aligned with all levels of te reo Māori were identified (Bishop, Richardson, Tiakiwai and Berryman, 2003). Strategies discovered included collecting information about the teaching environment because this assisted kaiako in successful delivery of their programmes. It was also important the resources support the programme were appropriate, and that kaiako planning was implemented and were given appropriate technological support. It was also important that kaiako understood their personal philosophies and purposefully reflected upon their own practice.

A research project called Te Toi Huarewa, identified teaching and learning strategies that were effective in MME. Kaiako within these settings was relevant through creating a learning environment that has a routine, class interactions and engagement that are positive, and that challenging behaviour is non-confrontational and there are relationships of care. Effective kaiako acknowledge the wealth of knowledge tamariki come to kura with and they also support and encourage their tauira. Within

their teaching environments these kaiako promote tino rangatiratanga by encouraging tauira to take control of their learning, this allowed for the alignment of learning strategies and material to assist their continued learning and development.

Feedback is a valuable part of effective teaching as it assists positive reinforcement and academic achievement for tauira, it encourages them to reflect and evaluate their learning. Tangible evidence for feedback is through learning stories which are a form of assessment. This can assist in ensuring that whānau and the kura support each other, in future learning of the tamaiti who is at the centre of discussions (Bishop et al, 2001).

According to Bishop et al, (2001), Māori-medium education is still in its early stages and effective resources, knowledge and strategies of teaching and learning continue to be developed. Effective Māori-medium kaiako demonstrate how to improve reading and writing strategies through the abilities of their tauira. The practice of kaiako is to make use of available resources, up skill and increase their knowledge while at the same time developing their own understanding and expertise in this field of teaching and learning (Bishop et al, 2001). Successful learning experiences for all tamariki are dependent on a range of factors such as the effective and skilful practice of the Kaiako (Cummins, 2000b). Māori medium education is a positive way for Māori to gain and retain their tino rangatiratanga. Its implications for Aotearoa New Zealand are discussed further.

Implications for Aotearoa New Zealand

Some Māori mātua have a misplaced assumption that two to three years in Kōhanga Reo where conversational Māori is learnt is adequate and that the need for the tamaiti to learn English is best served by transferring to English-medium contexts. There are also several mātua who have their tamariki in Kura who take them out after one or two years for the same reason. It is fundamentally because they are concerned that too much Māori may weaken their grasp of English proficiently.

The impact of these decisions by mātua is not only a waste of over stretched resources at both Kōhanga Reo and kura level but it negatively impacts upon the aim for their tamaiti to become fully proficient in te reo Māori. The time these tamariki spend learning te reo Māori is not sufficient for them to acquire literacy in te reo Māori to an age-appropriate level (Education Review Office, 2014).

It is thought that these tauira will possibly have conversational competence in te reo Māori, however proficiency in academic language will probably be limited and their ability to engage in the transference of literacy skills will also be impacted. However, according to Baker (2001), the transference of skills from one language to another is relatively easy when the languages te reo Māori and English are adequately developed and when tauira have mastered concepts, content, and material from the curriculum.

Unfortunately, tamariki who attend an English-medium school who have insufficient literacy skills in te reo Māori are in danger of struggling with academic

English and learning. They need to start from scratch and will more than likely be behind their peers in aged peers in age-related activities in English. Within these English-medium schools these tamariki are often viewed as coming from a deficit perspective (Māori-medium learning). This pattern of thinking had been identified within a United States of America context, which supports what happens when decisions like this are made for tamariki (Flores, Cousin, and Diaz, 1991). As a result of this it is believed that exiting Māori-medium education too soon contributes to the possibility of educational failure for these tamariki rather than making it better for them (Cummins, 2000a).

Berryman & Glynn (2003) suggest] that tauira who move from Māori-medium kura contexts then into an English-medium context without receiving any formal instruction in English, may experience issues of transitioning into a different language context. Their needs in an English-medium context could be deemed negatively, or that the Māori-medium kura may be perceived to be incompetent by their new schools. Some whānau felt that there is a need for tamariki in MME to up skill in reading and writing in English, which would enable them to navigate the world in which they live, where both te reo Māori and the English language are official. However, according to Cummins (2000) there is some kura who are reluctant to have English as part of their programmes. The rationale for reluctance is that the minority language (in this case te reo Māori) requires maximum reinforcement and that there should be automatic transference of academic skill into the English. However, this is not always the case, to enable this transfer successfully, tauira need to be given opportunities to transfer their reo Māori skills into English, so that they engage extensively with English as an additive language to their primary language of learning, te reo Māori (Cummins,

2000b). It was, however, identified that tauira who remained in Māori-medium contexts have been able to transfer the skills they have learnt in te reo Māori to task of learning English and that this is a relatively straightforward process for them (Berryman & Glynn, 2003).

Wider language education policy

In support of effective language development, education policies are needed to ensure that relevant research provided appropriate information for the approaches used. These approaches are also consistent throughout Kōhanga Reo, kura tuatahi/kura kaupapa, wharekura and wānanga. The extra supports needed to ensure this policy is administered appropriately are.

o That there are quality language resources available for teaching and learning

o That there is sufficient funding for Māori resources

o That there is professional development available to support kaiako in immersion particularly in terms of language extensions

o That there are specialised preservice programmes of second language

o Learning and Teaching methods of second language acquisition

o Appropriate assessments for immersion contexts at all levels

These systems have been put in place to support Māori medium education contexts. Exploring kura engagement strategies with whānau, iwi and kura   Success for tamariki in the kura system is when their families support and participate in the schooling of their tamariki. Through this support effective relationships are developed between whānau, hapū and iwi. Strategies that can strengthen these relationships are

having face to face interactions, allowing whānau to visit the akomanga (classroom) of their tamaiti when needed and having a graduate profile available that shows kura outcomes for tauira. Using connections to te ao Māori to establish and maintain whakapapa is also an effective strategy to enhance these relationships.

Effective relationships with mātua, whānau, iwi, and the hapori promotes and supports participation in the kura, achievement of tauira and the development of a Kura marau advocates and supports a successful kura (Ministry of Education, 2003).

Whakarāpopoto (Summary)

History has shown how disadvantaged Māori have been treated in terms of the dominant culture's perspective of education. The Māori way of learning and teaching was not acknowledged by the dominant culture. However, literature has provided an overview of approaches that were taken on board in terms of education Bishop et al, (2001) & Ambrose, 2010) as well as the challenges that Māori encountered in the education sector. A platform of different approaches for education for Māori was initiated, and through the innovation, drive, and motivation of Māori an education system based on Mātauranga Māori was delivered. Within this education system te reo Māori and tikanga are the vehicle for empowering ngā iwi of Aotearoa New Zealand and their journey into the future.

It is evident through the literature that the awakening of Māori determined that tino rangatiratanga was the only way for Māori to lessen the impact of losing whenua, te reo Māori, tikanga, mātauranga, and themselves. The exemplars that have been shared highlights how Māori have empowered whānau, hapu and iwi in reclaiming, maintaining and

progressing toward a brighter future. Te Kura Māori o Porirua adopted many of these things as seen in this study.

Based on this study of how one such environment which has supported and guided tamariki through Kōhanga Reo, into kura to then engage in wharekura and life beyond. Forward and upward for ngā iwi katoa. A study was done on how the kura managed this process, the options for gathering the necessary data are highlighted in the chosen methods.

WĀHANGA TUAWHĀ (CHAPTER FOUR)

'TIKANGA RANGAHAU (RESEARCH METHODOLOGY)'

Hāpaitia te ara tika pūmau ai te rangatiratanga mō ngā uri whakatipu

Foster the pathway of knowledge to strengthen, independence and growth for future generations.

Acquiring knowledge through methods that align with Māori strategies philosophies, theories and strategies assist in providing opportunities to gain independence or take control of their own destinies.

Tīmatanga Kōrero (Introduction)

The importance of educational research in the development of knowledge to inform policy and practice is indisputable. Research findings are used by educators to not only improve their teaching and learning practices but also their competencies as educators (Rahmawati & Kour, 2008). This chapter outlines the overarching Kaupapa Māori methodological lens applied to this study followed by a review of relevant epistemological and methodological knowledge bases, including kaupapa Māori research, Māori centred research. Pertinent qualitative methods such as qualitative, grounded theory and narrative are included. Data collection and analysis, as well as ethical considerations which underpin the study are discussed, alongside issues related to legitimacy, authority, access and recruitment.

The primary focus of the study was to look at the aspirations and prospects of tauira/students who exited their compulsory education at year 13 from Te Kura Māori o Porirua (TKMoP). There were six of them from this cohort, however two of these participants were not able to fully participate in the study. The four participants used in this study will be identified by pseudonyms. This study could be of interest to several groups, these include but are not restricted to mātua (parents), kaiako (teachers), ngā whānau (families), ngā kura (schools), whare-wānanga (universities), ngā momo umanga (careers-businesses-professions), Te Tāhuhu o te Mātauranga (Ministry of Education) and ngā kairangahau (researchers). The interest generated from this study will be based on its findings. Looking at the effectiveness of learning in MME environments and whether it had prepared the participants to navigate the world in which they live ((Tocker, 2014).

The study begins by providing an overview, which discusses research methods, and to provide a clear explanation of the methods, used to gain appropriate data to answer questions from the primary participants for the duration of the study.

The research sought to answer initial research questions, as well as questions that arose during and near the end of the study, the relationship between researcher and participants was central to enacting ethical research under kaupapa Māori. The process of how these relationships assisted in the gathering, recording and analysing of this information is also discussed.

Kaupapa Māori (Māori approaches)

Kaupapa Māori is about being Māori and being connected to Māori philosophy and principles. There are also a range of approaches used by Māori when research is based on a kaupapa Māori foundation, the validity and legitimacy of Māori knowledge is normalised (Smith 1997). Māori research is part of a wider struggle towards decolonisation, which includes challenging Pākehā hegemony and reclaiming Māori realities. All these aspects are crucial in facilitating Māori development of being recognised as Māori. This includes being comfortable with speaking te reo Māori and being able to operate comfortably in te ao Māori (Pihama, Cram & Walker, 2002).

Māori theories inform practice and kaupapa Māori theory is the process used to describe the conceptualisation of Māori knowledge, which is derived from te ao Māori (Nepe, 1991). Within Māori communities, concepts, cultural values and te reo Māori are key to kaupapa Māori. Within the academic world of Māori, kaupapa Māori is an approach that challenges entrenched ideas and knowledge of the western world.

These elements are used when entering research with Māori. Utilising 'KMR' as a way of engaging in authentic research for Māori. KMR research principles underpin the way this research was framed and used. The researcher considered it essential that the study and knowledge from it be used to advance Māori. Dissatisfaction with research practices of the mainstream culture led to Māori developing a uniquely Māori approach to research 'Kaupapa Māori'. Smith (2003) summarises 'Kaupapa Māori' as about Māori being comfortable in being Māori who relish in the right to speak Māori. and to have the opportunities to engage in Māori activities and celebrations. Kaupapa

Māori is also about utilising Māori principles and philosophies within research. It ensures that te reo Māori and tikanga are valid and legitimate within this process (Tocker, 2014). Kaupapa Māori embraces the struggles Māori have had and continue to have, in gaining autonomy over the wellbeing of themselves and their culture.

In te ao Māori being Māori is normal, therefore 'kaupapa Māori is referred to as the philosophy and practice of being Māori' (Smith, 2003, p. 12). Confirmation and legitimisation of the following aspects te reo Māori (language), mātauranga Māori (knowledge), āhuatanga Māori (characteristics) and tikanga Māori (practices) are part of kaupapa Māori. Within kaupapa Māori, Māori are a nation going through processes of resistance, intervention, reclamations, and empowerment which are made up of elements that promote and utilises transformation that is culturally unique for Māori. These elements are 'self-determination or relative autonomy', 'validating and legitimating cultural aspirations and identity', 'incorporating culturally preferred pedagogy', 'mediating socio-economic and home difficulties', 'incorporating cultural structures which emphasise the 'collective' rather than the 'individual' such as the notion of the extended family' and 'a shared and collective vision/philosophy' (Smith, 2003). With the implementation and use of these elements, transformation for Māori occurs.

To add to the transformation of education for Māori and to allow their voice to be heard, this study contributes to the growing body of research focused on system transformation. This enables Māori to succeed as Māori, to have their voices heard and to participate in education. This transformation is an opportunity for both kaiako and tauira to experience rangatiratanga (sovereignty) over their own lives and education.

This study used the dimensions of KMR approaches and these provided an opportunity to analyse the world from a uniquely Māori perspective. This approach allows the researcher the freedom to utilise beliefs, values, abilities and experiences, which are inherent to the researcher. These things also assist the researcher in writing the thesis in a way that is culturally appropriate.

Tino Rangatiratanga

This is about having control over one's life and well-being. It is rooted in Te Tiriti o Waitangi, the sovereign chiefs of Aotearoa sought to protect their (natural) sovereign rights into the future. Within the scope and approach of Kaupapa Māori Research (KMR), tino rangatiratanga (self-determination) is acknowledged and practiced. Tino rangatiratanga in research ensures that participants are free to decide whether they want to be part of the study or not.

It is a process of participation, as well as being participant-driven where the preferences, concerns and interests of the whānau guide and drive the research process. Through KMR, it is important to have the support of whānau and kaumātua before commencing with the study. This empowers the participants as well as the researcher, which is part of the process of rangatiratanga (Cram, 2000).

Traditional approaches refer to the positioning, behaviour and role of the researcher and participants in which the researcher holds the power (Noddings, 1986., Davies & Harre, 1990). With regards to this study, an empowering relationship was attained through developing what is noted as an 'enhanced research relationship'. This

is when a long-term relationship of shared purpose and commitment between the

researched and researcher is developed. This reflects openness and personal investment

(Bishop, Glynn, 1999).

Taonga tuku iho

This is the principle of validating and legitimising cultural aspirations and

identity. Taonga tuku iho within kaupapa Māori claims that being Māori is natural.

Acknowledgement and recognition of strong emotional and spiritual factors are part of

kaupapa Māori. Kaupapa Māori knowledge began in a place that is unique to Māori,

this base being influential to how Māori interact, interpret, understand and think about

the world. Fundamental aspects of kaupapa Māori are te reo Māori (Māori language),

mātauranga Māori (Māori knowledge), tikanga Māori (Māori customs and practices)

and āhuatanga Māori (Māori characteristics) and these all validate and legitimise Māori

being (Cram, 2003).

Ako Māori

Ako Māori is the principle of incorporating culture. Ako is about practices and

strategies of teaching and learning that are fundamental and unique to Māori. These

teaching concepts are from a traditional perspective however it is the culturally

preferred way of learning for Māori.

Kia piki ake i ngā raruraru o te kāinga

Kia piki ake i ngā raruraru is the principle of mediating between socio economic

situations and difficulties of the home. As a result of colonisation and historic land

disenfranchisement, Māori whānau and their tamariki have experienced socio-economic

disadvantage. Many whānau have limited access to their whenua, te reo Māori and tikanga. Kaupapa Māori practices and values have provided a means of intervention and an opportunity for whānau to engage in activities that support the success and well-being of their whānau. The responsibility of Māori communities and whānau is a very important factor in this process (Cram, 2003).

Whānau

The principle of whānau is about incorporating cultural structures which emphasises the collective, such as the ideas of extended family, rather than focusing solely on individual. Whānau is at the centre of kaupapa Māori, an integral component of this principle being the relationships that Māori have with each other. The principle whānau sits at the core of kaupapa Māori. It acknowledges relationships with each other and to the world around them. Whānau and the process of whakawhanaungatanga are key elements of Māori society and culture. With regards to this research this principle acknowledges the responsibility and obligations of the researcher to nurture and care for these relationships and intrinsic connection between the researcher, the researched and the research. Whānau and whanaungatanga are a fundamental part of identity within te ao Māori (Rangihau, 1975).

Kaupapa

This principle is about having a shared, collective and committed vision which supports kaupapa Māori initiatives. Education is one such initiative which supports kaupapa Māori. This initiative is politically, culturally, economically and socially strong under kaupapa Māori. The programmes and methods used in these areas are revolutionary. It is seen in education and these two documents stand out, 'Te Aho

Matua (the document on which kura kaupapa Māori is founded, its principles identify Māori as a unified group committed to unique teaching and learning vital to the education of their tamariki)' and 'Te Whāriki' (Early Childhood Education curriculum under which Kōhanga Reo operates) are significant parts of kaupapa Māori (Pihama, Cram, Walker, 2002).

Āta

This principle āta is identified as a transformational approach which focuses on understanding the importance of relationships and building relationships that nurture the wellbeing of people. A gentle reminder of behaviour is provided, especially when engaging with people, their environment and the kaupapa of the study. Āta enhances, develops, and strengthens insight into quality wā (time), and wāhi (space) through which the ideas of the participants contribute to the study. Āta also demonstrates respect, reciprocity, reflection and discipline. Transformation occurs when the process of ata is actioned. Other factors that assist this process are planning and working out appropriate strategies that support the study (Pohatu et al, 2006).

Through this study the researcher has considered Māori approaches, as well as identified principles within this research. Each of the following principles are defined and described for clarity. However, throughout the research the principles were implemented interchangeably (Smith, 2003., Smith, 1997., Smith, 1996.).

The Principle of Whakapapa

Genealogy is a term that is a way of providing a definition of whakapapa. Whakapapa is essential in expressing a Māori view of the world and where they fit.

Within the context of kaupapa Māori research whakapapa provides a space for one to position and contextualise appropriate relationships they have.

The Principle of Te Reo

Te reo Māori is fundamental in kaupapa Māori, and it is ideal in promoting and projecting a Māori perspective. The Māori language provides a view and understanding of the way Māori engage and interact with the world. It also provides an avenue for building relationships that are maintained through a shared vision in maintaining the Māori language.

The Principle of Tikanga Māori

Tikanga Māori is about practices of what Māori view as being right within Māori customs, cultural behaviours, obligations, responsibilities and considerations. Through the process of tikanga Māori, the ability to make appropriate decisions based on information provided, supports one's capacity to navigate and guide behaviour and practices within the context and space of kaupapa Māori research (Smith, 1996).

The Principle of Rangatiratanga

Rangatiratanga is about being freed from the influence or control of others (autonomy). Within the context of kaupapa Māori research this empowers Māori to be in control of their processes of research. Smith (1997) suggested questions to be considered by Māori communities and researchers, that allow greater control and autonomy over the process and accessibility for Māori over the study.

Māori centred research

Māori involvement in every area of research is fundamental to Māori centred research. It is research for Māori and by Māori, with the primary outcomes adding to and enhances Māori knowledge. Unfortunately, a lot of Māori knowledge has been held and owned by non-Māori. Evidence of this is Māori research being mandated by academic institutions that are not Māori. Addressing these systemic inequities is critical to Māori continuing to increase control over their lives and situations. Research methods that involve the presentation of Māori stories show their realities and their experiences (Moyle, 2014).

A crucial characteristic of the Māori researcher is knowledge of their past which enables them to understand the influences that shape their lives and how these influences affect them. The journey of the researcher became an active participant and overseer of the study. Along the way the researcher learnt about herself, the topic and those involved directly and indirectly within the study. During this process the researcher was mindful of her approach and interactions while working on positive engagement with the participants (Moyle, 2014). Through the researcher's personal journey, she became equipped to actively be part of the study and had a vested interest in its outcomes and the possible way forward in creating new knowledge. Through consolidating and affirming existing practice, strategies used are supported (Jackson, 1998). Māori Ethical Framework for research

The principles of this framework provide a solid foundation that acknowledges Māori perceptions and concepts; they provide guidance for effective ways of working

within the context of rangahau (research). Included in this framework is the process of ensuring that the integrity and authenticity of the rangahau is kept intact. This framework consists of 'whanaungatanga (connections/relationship through shared experiences)', 'manaakitanga (process of showing respect)', 'aroha (to love, feel concern, compassion and empathy)', 'māhaki (calm, humble)', 'mana (legal, valid)', 'titiro', whakarongo, kōrero (to observe, to listen, to speak)','kia tūpato (to be careful)'and 'kanohi ki te kanohi (face to face communication)'.

Whanaungatanga

Whanaungatanga along with Māori identity and culture is foundational to kaupapa Māori research. Within research there are collective responsibilities for sustaining cultural values, customs and practices. These things are integral to Māori achievement and survival as Māori (Cram, 2003., Cram, 2001). This concept is related to other Māori concepts such as whakapapa, whānau, hapū, kotahitanga, rangatiratanga, and manaakitanga; it also has the capacity to bring these values and concepts together. Identities, as well as developing connections with others are important features of kaupapa Māori research. Relationships that foster connectedness work effectively when, they are positive. Interactions allow for the processes of identifying, developing, analysing, evaluating and maintaining engagement with participants successfully. According to McNatty (2001), whanaungatanga is about inter-relationships and this perspective has been influenced by whānau, hapū/subtribe and iwi, which have attached responsibilities. Māori academics believe that whanaungatanga is relevant in the developmental processes of development (Durie, 1998).

Manaakitanga

Manaakitanga is about sharing, hosting and showing generosity. Within the context of research this value reinforces a collaborative approach. The relationship is a two-way flow of knowledge and information between the interviewer and interviewee. Manaakitanga creates space for participants to share their stories honestly and freely with the added knowledge that their contributions would be making a difference (Pipi, Cram, Hawke, Hawke, Huriwai, Mataki, Milne, Morgan, Tuhaka & Tuuta, 2004). Manaakitanga ensures that the process of giving back and sharing research findings of the thesis occurs. It is about sharing knowledge of research findings with the community and its participants. The process also allows the relationship to flourish beyond the research (Cram, 2001).

Aroha

Aroha is a concept that includes a range of facets like responsibility, care and consideration, which are important to research. Aroha also acts as protection against ill treatment of participants, their whānau and their communities (Barlow, 1991). Aroha is about allowing the participants in the study to have a say in the project, to define their own space and to have the right to assist in setting the parameters of their input (Cram, 2001). Aroha ki te tangata is the idea of allowing people to outline, explain and define their own space within their terms which captures respect (Pipi, et al, 2004).

Māhaki

Māhaki could be loosely translated as 'humility'. In the research context it is about working out how to share knowledge, which is also about being generous with knowledge in a respectful way. The recipients of the knowledge are also empowered,

along with an assurance that the project is beneficial for the community in which it is carried out (Pipi, et al, 2004). Through the sharing of knowledge, the participants are empowered by knowing that they contributed to the research.

Mana

Within kaupapa Māori research, mana is about making sure that the researcher interacts with participants and they are treated with the respect they deserve (Cram, 2001. & Cram, 2009).

Titiro, whakarongo, kōrero

The use of titiro (looking), whakarongo (listening), and korero (speaking) in research assists in the development and understanding of shared thoughts and ideas. This in turn creates a way of expressing the information of the thesis (Cram, 2001). Titiro, whakarongo, and korero have a very important role in rangahau, particularly kaupapa Māori research.

Kia tūpato

It is of utmost importance that the research be culturally safe, reflective, and considerate of the position of being part of the research. Being aware of all aspects of the research is essential, this knowledge mitigates potential things not going to be planned (Cram, 2001). Being fully aware of the process and procedures of research helped in terms of making sure that all involved were fully informed. Opportunities were provided for clarification regarding any concerns or issues. Tikanga and kawa were practiced during the research due to the involvement of whānau Māori and iwi of

the participants and there was also a willingness to engage in the study (Pipi, et al, 2004).

Kanohi ki te kanohi

This is about meeting 'face to face' is a form of communication that is not new to Māori, particularly when there is information, thoughts and views to be shared. Kanohi ki te kanohi within Māori society assists in full engagement of all those involved in the process of consultation. This form of communication provides an opportunity for information to be shared that cannot be elicited via the Internet or in writing. Issues that may be sensitive tend to be discussed more freely with this approach and the relationship between the researcher and participants are essential for this to happen. The capacity to use all senses to complement the information that is being sought happens during this process of kanohi ki te kanohi (Cram, 2001). Building and maintaining relationships occurs through this process of Māori guidance in rangahau (Pipi, et al 2004) .

Methods and data gathering

Kaupapa Māori research is part of a much broader movement where Māori can question the ideas of western culture and perspectives in relation to knowledge, culture and research. This has provided an avenue for Māori to conduct research that not only promotes resistance to the dominant culture's methods of research, but more significantly it has provided active ways of engaging in research through conceiving, developing and carrying out studies with outcomes that benefit Māori.

Once the proposal and ethics application were accepted this allowed for the process of data gathering to proceed (Nash, Munford, and O'Donoghue, 2005). Engaging participants in interviews allows the process of whakawhiti kōrero to take place, which can assist in digging deeper into the reasons for their responses. Through these discussions the voices of the participants were heard, which enabled them to share their ideas. These discussions were semi-structured, one-on-one ways of drawing out information. The flexibility of this approach allows for themes and issues to come through. Through this process knowledge is co-constructed and explored further. The beauty of this process is that the participants have autonomy, which enables them to provide clarification and explanations of their views and where they decide how much they want to share (Hollis-English, 2012 & Walsh-Tapiata, 2003). These processes fit well into the space of kaupapa Māori theory, due to this process of liberation and movement towards freedom. This also aligns with the recovery of the Māori space through research (Cunningham, 1998; Smith, 1999).

Data analysis

Grounded theory in qualitative research is about using people's experiences to gain an understanding of a process of gathering responses to set questions. This in turn leads to generating a theory of how that process works. The theory is grounded in the data, but it can also have its limitations such as time frame, challenge to recruit participants, in this case a longitudinal study (Flipp, 2014, Pousti, Urquhart, Burstein, Linger, 2013).

Within the context of kaupapa Māori research, pūrākau is a narrative method that comes from Māori oral literature traditions of Māori (Lee, 2005). This theory was used

in this study due to its capacity to layer stories one on top of the other. This process was also used to distribute knowledge, information, processes and views. Through discussions with the primary participants, their whānau and their kaiako. Interactions with literature as an interlinking of pūrākau was identified. During the process of reviewing and analysing data, several topics and themes arose. These approaches helped in the collation and summaries of participants' answers and responses.

Access and recruitment

The research proposal and ethics forms were sent to Te Whare Wānanga o Awanuiārangi for approval, and once accepted, were presented to the Board of Trustees (BOT) of the kura and whānau of the participants in several different ways. Through these discussions there was a lot of interest from whānau and friends of the researcher in its findings, particularly for whānau who had tamariki in the kura setting, and to the choice that they had made for their tamariki to learn through the medium of te reo Māori. It was clear that once the hui with participants had been arranged, it became a way forward which was at a time set by them, and at a venue decided by both the researcher and the participants (O'Leary, 2011).

I requested an opportunity to present my research to tauira, this was during one of their art classes. There were ten tauira in the class and eventually four students decided to be part of the study. Other things that were considered and enacted were: Getting consent, accessing participants and working with whānau and the kura.

Primary participants

The primary participants were tauira from TKMoP who were entering their last year of this journey, which was tau 13. While at kura they engaged in a range of different activities. They began their journey in MME in Kōhanga Reo, and when they turned 5 years, they started at the kura, moved to wharekura then ended at tau 13. The final research group was made up of three tama (boys) and one kōtiro (girl).

While at kura tuatahi they were in different whānau rōpū (groups), which were organised vertically. This meant that when tauira began kura tuatahi they were assigned to one of four whānau rōpū. Each rōpū had tauira from tau 1 to tau 8. They learnt core subjects in their age groups, then at certain times of the day they would meet as whole rōpū such as karakia, wā tina (lunch), waiata sessions, as well as times decided by kaiako of the rōpū.

The initial conversations and focus group questions were semi-structured and informal with several open-ended questions utilised as prompts. The questions were recorded and collated in written form. The catch-up questions were done via email and message, these posed their own set of challenges, particularly in terms of the when the responses were received. A critical part of this process is that approval is sought and gained from the participants prior to the completion of the research.

Mātua and whānau

All mātua and whānau of participants were invited to contribute to the study. Four out of six mātua opted to participate in the study. The interviews were semi-structured and conversational, and understanding was fostered gained and reached

through cooperation and collaboration. There was one parent that responded to the questions through email communications.

Kaiako and Board of Trustees

Kaiako that were interviewed had been at TKMoP since this cohort of tauira, the participants began when they were 5. When they started kura, wharekura had not been started, however by the time they reached tau 1 and wharekura had been going for about four years. The contributions from these kaiako and BOT were invaluable because they were privy to the participants' early development through to the end of their time in wharekura. The BOT was part of the kaiako group and vice versa.

Using a range of methods to gather data had developed reciprocal responsive relationships between the researcher and participants (primary participants, mātua & whānau and kaiako of the kura).

An invitation to have lunch together was extended to tauira who decided to take part in the study. Throughout the kai the researcher and participants spent time getting comfortable with each other in this informal setting. Once the kai was finished, we had a low-key interview situation, which was semi-structured conversations. The responses during this time prompted specific questions. The focus group session was run during a mealtime. As recognised by Munford, Sander, Andrew, Butler and Ruwhiu (2003) flexibility happens during the process of gathering information and data, when both researcher and participants construct this process. Participants were no longer at kura which allowed for the negotiation for appropriate times for the interviews and focus groups.

Planning appropriate times on transcribing the notes, and then allowing the

participants to check to make sure the answers were accurate and then returned, was a

process that took place quite quickly after the initial and follow up conversations.

Through this process participants were able to adjust and make suggestions, which

further confirmed that they consented to the use of their answers and information

(Chilisa, 2011).

Table 2 Chart of participation, engagement and interactions of participants
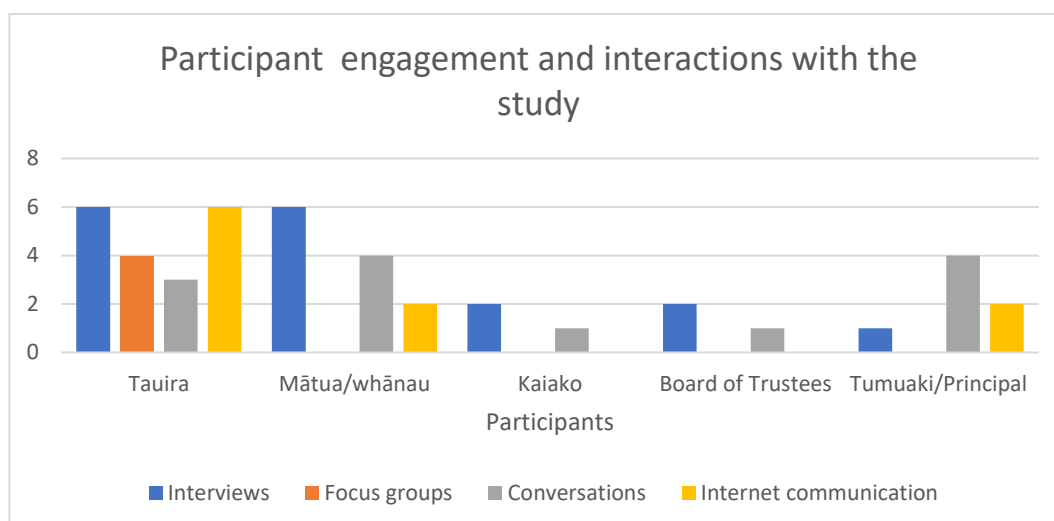
Interactions during the research project

For appropriate, authentic information to be gathered from the participants there

needed to be an open relationship with the researcher who facilitated this process

(Jones, Grengle & McCreanor, 2006). Allowing the participants to discuss what their

own space looked like and to negotiate where and when they could meet with the

researcher assisted in promoting a collaborative, co-constructed relationship.

Research projects that use KMR also promote mutual respect which comes from the 'aroha ki te tangata' concept, utilised here. It was about being aware of others and by ensuring that their wellbeing was kept intact through maintaining open communication and transparency. Part of the process of aroha within this context was allowing participants to collaborate with each other when meetings could take place, as well as letting them define their own space.

This project has been undertaken under the guidance of Te Whare Wānanga o Awanuiārangi, with the kaupapa that is Māori centred and driven and the approach to research being Kaupapa Māori. This methodology underpinned the process of research in its entirety.

Focus of this study

Within the scope of this study a range of hui were used to develop reciprocal, responsive relationships with the participants, their whānau, kaiako and Board of Trustees. Consideration was also given to how to keep the primary participants in this study. Other areas of consideration were given to the aspirations that they each had, their cognitive, social and physical development. Their achievements and accomplishments at kura, as well as outside kura were also discussed. These things provided an insight into how they viewed their world.

Part of the process of engaging with the primary participants included finding commonalities, ensuring that Indigenous principles were utilised and that communication was open. These relationships were based on trust, honesty, respect,

and engagement in authentic collection of experiences and thoughts of all who participated in the study (Wilson, 2016). Although the researcher knew the participants through Kōhanga Reo or kura tuatahi, she also spent time getting to know them through a range of hui, with one participant being known to the researcher because he is a whānau member.

Throughout the process it became evident that the initial topic of 'What is life after wharekura?' was inadequate in driving the study, because it was too broad, and guidance and direction was needed in terms of the scope of the research. Therefore, modifications were required and the researcher looked at the topic of the study 'What is life after wharekura?' as an opening to consider the following; how has learning through kaupapa Māori learning environments (Kōhanga Reo, kura kaupapa/tuatahi and wharekura) influenced your cultural way of being, and ability to navigate the world that you live in?'

Themes that emerged.

After much thought and discussion, there was a review of the questions used for participants and discussions with friends, whānau and kura principal. The process of organising for analysis the data was done through categorising, using subcategories, looking at commonalities and differences in their responses. Through the work done on the context, purpose, history of education, literature review and questions for participants, themes began to emerge.

- o The ways in which kaupapa Māori learning environments develop and maintain effective learning experiences for tamariki and their whānau.

- o The advantages of kura Kaupapa Māori education (KME) for the participants and their whānau

- o The challenges of KME for participants and their whānau

- o The reasons why mātua and whānau choose KME memorable experiences at the kura.

- o The aspects of KKM and wharekura that enabled participants to successfully traverse life after wharekura.

The themes were not unexpected however they did provide relevant information for and around the focus and purpose of the study.

Whakarāpopoto (Summary)

Through looking at this question 'What is life after wharekura? 'Looks at the experiences of tauira and whānau in a MME learning environment. It tells the story four graduates and their whānau during their time at TKMoP. It also provides responses to the questions about experiences from kura and wharekura have had impact on graduates in adult life.

This chapter has provided an insight into the study and how KMR was used to answer the research question, 'What is lifelike after wharekura?' as well analyse experiences from Kōhanga Reo kura, wharekura have had impact on graduates in adult life?

There was an expectation that research questions would stimulate further questions. Through each section that has been covered, a holistic approach provided relevant and appropriate answers to assist past, present and future whānau information of the effects of Māori medium education for tamariki in MME. According to Bishop (1997) and Cram (2001) being a Māori researcher who utilises the methodology of KMR carries the responsibility of ensuring that the mana of Māori is upheld. Within kaupapa Māori practices, there are guidelines and a code of conduct that frames the research. This ensures that the study stays on track and that it meets the responsibilities of its structure (Smith, 1999). Research projects undertaken by Māori, for Māori and with Māori assist in the process of regaining control over our knowledge and resources. This is part of validating the ideology of 'tino rangatiratanga' over the research project. One of the features of being a Māori researcher is that this journey is about walking alongside the community which is being researched (Pipi et al, 2004).

Therefore this process of data collection and analysing it, with the intention of answering the question 'What is life after school?'.

WĀHANGA TUARIMA (CHAPTER FIVE)

'NGĀ RARAUNGA (DATA) AND NGĀ HUA KITENGA (FINDINGS & ANALYSIS)'

Mā te rongo ka mōhio, mā te mōhio ka mārama, mā te mārama ka mātau, mā te mātau ka ora

Through perception comes awareness, through awareness comes understanding, through understanding comes knowledge.

Gaining knowledge happens through a process and this whakatauki provides clarity on this. This is applicable in a range of situations and areas in one's life.

Tīmatanga Kōrero (Introduction)

'What is life after wharekura?' – how has learning through kaupapa Māori learning environments (Kōhanga Reo, kura kaupapa/tuatahi and wharekura) influenced your cultural way of being and ability to navigate the world that you live in?'. This study led to aspirational thoughts of the future.

As the researcher I decided to provide an overview of the connections that I made with each of the participants. The data and information were collected through interviews, informal conversations, group discussions and communication via email. Literature was also considered and used throughout the study. As part of data collection

approach, I attempted to unravel the interactions and experiences of participants and how these impacted their lives through their interpretations and explanations, identifying the   I analysed the findings and considered the information, along with the responses from the primary participants, their whānau, the kura and kaiako. I also decided to add the story of my son.

Areas of discussion were how their learning environments in Kōhanga Reo, kura tuatahi/kaupapa and wharekura influenced their lives as adults. A discussion of the kura mātāpono will follow along with the voices of the tauira.

The rationale for the use of questionnaires for this study was to gauge what tauira thought about interactions and engagements in learning they had experienced through Kōhanga Reo, kura tuatahi/kaupapa and wharekura. It was therefore critical that under the guidelines of kaupapa Māori research the relationships, between me, the primary participants, whānau and the kura/kaiako be one of trust, openness, care and transparency.

I have a vested interest in the study, and this was due to my own experiences as a matua within Kōhanga Reo and then kura kaupapa, however unfortunately the kura kaupapa he attended did not have a wharekura attached, so wharekura was not an option. However, I felt his personal contributions to the study would be enlightening.

Even before asking the questions, I needed to get to know the primary participants. Initially I wanted to begin the study while they were still in wharekura,

however the study began after the primary participants had left kura. This was due to the completion of the proposal and ethics form, which was accepted after they had finished wharekura.

My connections with the participants

Developing a rapport with the primary participants was crucial, because I felt the closer, I got to each one of the participants the richer and more authentic the insight into the journey that they each travelled in (Wa-Mbaleka, Zubkov, Saban, & Rosio, 16th – 18th October 2019). The relationships fostered during this process is a fundamental commitment of respect, and dialogue being open and respectful of participant contributions (Ritchie & Rau, 2006).

M: During my involvement with the kura, I met M initially through her mother because we were on the BOT together. When she was in Tau 12, I had met her at a BOT hui, because she was the selected student representative. I attended the kura kapa haka and kai at the kura events. However, our initial conversations occurred when discussing the purpose of the study with her class. M was keen to participate in it, however by the time my proposal and ethics had been accepted she had gone to Hawaii to study. Her responses were then mainly done through email and phone calls.

H: I used to visit the kura from time to time and would run into H, he was with my nephew and they played indoor netball together. He was a very friendly person, who enjoyed the company of others. I found him to be open and he came across as confident, innovative, creative and sure of who he is. H shared his ability to be innovative and while

he was at kura he would set up, find and sell businesses. He was then able to purchase himself a bicycle. At the time of the study, H was sure of what he wanted out of life.

K: The extent of our relationship is that I have known him since he was born and have had the pleasure to watch him develop from an infant to a young adult and into a man. I have found him to be independent, a person who is happy with his own company. K is my nephew, and he loves playing netball, singing and cooking.

TW: I had the pleasure of meeting his mother, aunty and grandparents. When the kura had kura performances he would perform with passion and he clearly loved to sing. As he got older it was clear to see that he had leadership qualities. The younger tamariki respected him and were happy to be with him. He occasionally hung out with K.

Connections with primary participants have provided an indication of our relationship, which has allowed for the authenticity of responses they each have provided. We were able to not only discuss the study, we were able to also talk about events that happened at the kura such as fundraising, sports days, haerenga and kura wide celebrations.

Initial questions for primary participants

The rationale for devising this questionnaire was to create a platform to engage in meaningful conversations. The research questions were to encourage each of the primary participants to share their experiences, thoughts, and memories about their journey in Māori medium education and its value to them. The questions are numbered

followed by comments which are my responses to the information shared by the primary participants during their initial questions. I have chosen to put the data into graphs which can be seen in **Appendix E(a) along with the distribution of responses.**

1. *What are some of the things you do well?'*

    ### *Explanation*

    This question was to gain a general perception of how they viewed themselves. Generally, they felt they did things well in things Māori such as te reo rangatira, kapa haka, teaching Māori things and role modelling behaviours and leadership.

    One of the things that was impressive was that these rangatahi (young people) generally viewed themselves in a positive way. Their responses about their ability to engage in sporting activities featured high on their lists. There were also comments on skills that they developed such as leadership, understanding success and happiness. According to Selig (2016) knowing this is where wisdom begins and the benefits of self-knowledge are having a sense of happiness and having less conflict. Other benefits of self-knowledge include the ability to make informed decisions, to self-regulate, to resist social pressures, ability to understand and show tolerance of others as well as experiencing vitality and pleasure in being you. These attributes contribute to a quality of life for each one of tauira.

2. *'What challenges you?*

Explanation

This question allowed the participants to discuss and look more deeply into who they are and what their capabilities are. It helps in knowing themselves at any point in time. They were quite young and exited within the kura system. Knowing what they found challenging at a personal level was informative. This question enabled them to see what had affected them directly.

Despite their age they were beginning to recognise and understand that challenges are part of everyday life. The value of challenges is that they make one stronger, and can add meaning to life, they become something to compare to and challenges can also happen when one does well in either kura or mahi.

3. '*What do you do for fun?*

Explanation

Gaining a picture of how they have fun provides a sense of how they spend their free time. Fun is determined by one's ability, skills, environment, interests and relationships as well as what one thinks (Rucker, 2008). What should therefore be the point of thought is how do you define fun and what is it to you? (Zwilling, 2010). The tauira all indicated that they enjoyed spending time with whānau and friends. There are two reasons why people should have fun; it is part of reinforcing habits and people like to be around someone who is fun. This leads to everyone enjoying his or her life (Zwilling, 2010).

4. '*Who do you look up to?*'

Explanation

A role model has the capability to influence others through examples. These role models have a range of skills and attributes, which has assisted them in being someone who can potentially be a role model for them in some way. For rangatahi, the people that they look up to are normally people who are close to them, often family members. Within the kura and wharekura system are role models who are tuakana who help to shape behaviour at kura. They also develop relationships with teina and provide advice when they find it difficult to make good decisions.

Having someone to look up to is important. They usually show confidence and leadership, they communicate and interact easily with others. They also tend to be well rounded, knowledgeable, humble and willing to admit to their mistakes. The role models demonstrated traits that the primary participants valued (Zwilling, 2010).

5. '*What is something you have always wanted to try?*'

Explanation

Doing things out of the ordinary can be both frightening and exciting. There is a saying that goes 'without a dream the people perish', therefore it is interesting to see some of the things that the primary participants wanted to be part of. A sense of adventure and adrenaline activities emerged. There were also ideas that showed a sense of being part of their future.

The relevance of trying new things is that it helps to keep one thinking about the world and how one fits into it. It provides a different perspective, as well as the motivation to keep their lives interesting. It is also exciting, reminds one to keep striving and moving ahead.

6. *What are some of the things you do well?*

Explanation

The primary participants had shown pride in what they had accomplished prior to leaving wharekura. Each of them recalled the final part of their journey, they were able to discuss their achievements in detail.

There have been interesting ideas around accomplishments and successes, however they also promoted the ideas of redefining success from career achievement to being a wise and good person who is generous (Smith, 2019). The spin off being that with the cultivation of these qualities there is a sense of fulfilment, which helps them to bounce back from bad times to build their resilience.

7. *'What was your favourite class?'*

Explanation

Finding out the favourite subjects of the primary participants while they were at kura provided an indication of what their interests were.

According to Locke (2017), curriculum subjects show the type of traits and personalities they have. For example, M – These tamariki are intelligent, hardworking, diligent and are problem solvers. whose friends turn to them for advice as well as being a mediator. Language – If they have an interest in language this allows their imagination to run wild, they are usually shy, they may have many friends, they love to read adventure novels and love to write. Art – These tamariki are creative, sensitive, shy and have fun with close friends. Physical education – These tamariki are likely to enjoy athletics, they keep active, they like to volunteer, they hang out with friends, they get ahead on homework, they are positive, have a warm personality, are inspiring and very competitive. History – These tamariki want to make the world a better place, they examine the past to set a path for a positive future, at times they are sad due to dwelling on the past, they want to know why people act the way they do, they are empathetic, level-headed and able to hold themselves in a disagreement. Music – These tamariki who like music are real, passionate, they know themselves, they are not afraid to express themselves, they are opinionated, staunch in what they believe, they are smart, think outside the box, unique and not everyone understands their intelligence.

The primary participants had worked out their favourite subjects, through which they learnt relevant skills and knowledge associated with their interests and dispositions.

8. *'What do you read in your own time?'*

Explanation

Getting a sense of what tauira read in their spare time showed what they were interested in at that point in time. The material they read were topics such as Manga, Japanese comics, animation, instructional manuals for gaming, fashion magazines about celebrities, whakapapa books, marae-based books and books about performing arts. While it is clear to see that their interests varied, it also showed that sometimes these interests were fleeting and some for building their futures. One of the participants also felt that she needed to read more, because at wharekura she was given a book to read but she never got to finish it. She therefore wanted to find a book that she could finish. It was clear to see that the primary participants did not spend a lot of time reading; however, reading out of interest is what one wanted to do.

Reading is critical to how society functions today, for example gaining information develops the mind and it's a way of discovering new things. Reading also develops one's imagination, creativity and understanding of self-image and self-esteem. It is said that the written word is sharper than a sword so reading also improves spelling, develops building blocks of life and promotes communication (Davis, 2016). The primary participants read what they were interested in and they realised the importance of that.

9. *'If you could do any job for a day, what would it be?*

Explanation

The rationale of the question is to gain a sense of the level of ambition that they may have. Thinking of the possibilities of what one can do in the future begins with a dream. This is to a whakatauki (proverb) from the Kings James version of the bible found in Proverbs 29:18 'where there is not vision, the people perish: but he that keeps the law, happy is he (KJV, 2017). Their choices indicated things that they would like to try. The primary participants thought of things that were achievable and thought provoking.

Doing a dream job for a day would be trying something new. With this process comes a range of benefits such as overcoming fear, getting to know yourself better, it awakens creativity and it assists in marketability (Alton-Lee, 2017). The jobs that they wanted to do for a day varied, achievable and thought provoking.

10. *'As a child what did you want to be when you grew up?'*

Explanation

To answer this question, the primary participants needed to recall what they wanted to be when they were younger. Their choices seemed to serve them well, and they certainly reflected and made comments that they don't think like that anymore.

Remembering childhood dreams in adulthood can at times be a challenge, however according to Bridge's memories of what happened in childhood, (particularly

things they enjoyed) can come through into what happens in adulthood (Bridges, 2008). The participants remembered what they wanted to be and, in a way, these memories provided an opportunity to refocus.

11. *'Is this something that you still want to do?' If yes, do you have a plan on how you would do this?' 'If not, do you have any ideas on what you want to do?'*

Explanation

It was appropriate to see if they still wanted to follow their childhood dreams in terms of mahi (work). One of the participants wanted to be a teacher and felt he needed to increase his knowledge that would support him in achieving his goal.

Each person goes through a transitional phase from childhood to adulthood. Early childhood being a crucial part of one's development, and during this stage their interests can be long-term or short-term and may lead to interim goals can lead to ultimate career positions. Out of the responses four of them still wanted to be what they decided as tamariki.

12. *'Do you have any idea what you want to do next year?' 'If you do, do you have a plan on how you are going to do that?*

Explanation

Having goals and plans allows one to focus; they also help to measure their own progress. With plans and goals in place it is time to focus, and it helps with their

motivation to accomplish their goals. Each one of the participants had an idea based on their interests and strengths. Their plans included doing courses, while others wanted to start their own businesses.

Having the foresight about the benefits that come from thinking ahead and planning goals are easier to identify, one receives a sense of direction, it uncovers potential problems, it adds to professionalism and it also gives perspective. They clearly understood the need to set goals.

13. *Do you have any idea what you want to do next year?'*

Explanation

This question was to prompt them to contemplate what they wanted to do in their near future. Some of them were interested in doing a range of sporting events that they wanted to be chosen for and continuing education at a Wānanga or University which featured high during this project. Planning is seen to make the future brighter, it also means less stress. Setting goals assists in ensuring that there is a pathway to follow to do what you want to do (Trepte, 2017).

14. *Think about your time at Kōhanga Reo – Tell me about it.'*

Explanation

The beginning of their journeys in Māori medium education started in the Kōhanga Reo movement. At the time of the study all tamariki who attended TKMoP

attended Kōhanga Reo with whānau members. When asked about their recollections of Kōhanga Reo, there were positive responses, however there were also times that were challenging for some of them.

The purpose of Kōhanga Reo, though it operates as an ECE service, its main role is ensuring the survival of te reo Māori and whānau social development is learnt and implemented through āhuatanga Māori and tikanga. Kōhanga Reo is a whānau journey, a place where the whole whānau gets an opportunity to learn alongside kaiako and kaimahi.

15. *Think about your time in kura tuatahi – tell me about it.'*

Explanation

Another opportunity for the primary participants to reflect on their journey through kura tuatahi and what they remember was provided here. There were times that were particularly memorable for them and this assisted in providing a foundation for further learning within Māori medium learning and teaching environments. A positive memory that stood out for them was that there was a lot of laughter and they had other whānau members at the kura.

Some of the participants remembered being bullied, though this is a reality in the education system, it was disheartening thing to see in the kura setting. Importantly it is critical in how well the kura manages this type of behaviour and whether it deals with it

through systems of managing this behaviour. This could be supported by teaching resilience and respect which is a natural part of teaching and learning.

Evidently each one of them travelled their own pathway and their memories reflected that. However, according to Te Kura Māori VUW College of Education (2010) tamariki engaged in new experiences such as meeting new people (tamariki and pākeke), doing new tasks, learning new skills, becoming independent, self-regulation, coping with comparing and competing with others and themselves. These experiences assist them in becoming well-rounded people and positive contributors to society. During these years tamariki learnt a lot, and it was an incredible and satisfying period for tauira, whānau and kaiako.

16. *'Think about your time in wharekura – Tell me about it.'*

Explanation

This question was meant to give each of the primary participants time to reflect on their time at wharekura, because these were the final years of their education at TKMoP. The activities they identified involved social, physical, mental, academic and spiritual aspects. They went on a trip to Tahiti; it was significant in several ways such as whānau wide fundraising, individual sourcing of funds, preparation for the trip (such as historical knowledge).

Information gathered at this stage provided an overview of where the thoughts and ideas of the tauira. They had just exited wharekura at tau 13.

Summary: Responses to initial questions for primary participants

. This was also a time when they started to think about not being at wharekura and this in a sense was a daunting though a necessary transition process. It certainly did show that each one of them had his or her own road to travel.

The initial idea of these questions was to get to know the participants, to see how they viewed themselves, and to reflect on their experiences within MME. Through this process they also had the opportunity to add to them if they needed to. It was clear through their responses that they valued their time in the kura. The participants knew that their experiences at the kura helped in the development of their skills, attitudes, and knowledge in MME were being developed. They also understood that the challenges they faced assisted them in becoming stronger and more confident as young Māori, the activities they identified were ones they enjoyed, and these in turn they developed good habits through repetitive engagement in these activities.

The role models that they chose motivated them, and inspired them to become like them, and to do things like what they did. The participants aligned themselves to their role models (Morgenroth, 2015).

The participants' view of success was to be generous, resilient and being proud of what they had achieved. Through the responses it was evident that the participants enjoyed the curriculum areas. The things that came through were passion, empathy, creative thinking, being staunch Māori, and having the capacity to develop their own opinions. Another thing they realised was that planning is critical to achieving their

goals. Parts of this planning process being time management, which is a way of maintaining focus, and achieving their goals. They realised that they were in for a big change, and even though it was daunting it was exciting. They also realised that learning through MME was not only for them, but for the whole whānau (Tākao al et, 2010., Campbel & Stewart, 2009).

Primary participants – focus groups I chose to use this form of data representation because it provides a view of relative proportions in a range of categories. These charts are also visually simpler than other types of graphs. The goal of these questions was to get an indication of what the primary participants thought about the kura, especially in terms of its role in the preparation for their future. My comments follow each question however the responses to each question in this section can be found in **Appendix E(b) Primary Participants Distribution of responses.**

1. *What were the support systems for you at kura?'*

Explanation

Primary participants felt that the kura was whānau oriented and that kaiako were supportive. The participants sought assistance and support when they needed it. This showed that they had developed a positive relationship with kaiako. By the time they reached wharekura they were all in the same class.

During the time of this study the wharekura part of the kura was limited in terms of their physical education programme due to the number of tauira. However, they were able to affiliate to Mana College to play rugby and basketball. The primary participants also felt that there was a stronger focus on kura tuatahi. At the time this

made absolute sense, because kura tuatahi/kaupapa had a larger number of tamariki. At the same time the wharekura level of the kura was still developing.

The kura provided opportunities for tauira who did not perform on stage for kapa haka, stand to do speeches, or hoe (paddle) in waka ama, participated in other ways. They had the opportunity to support in a managerial role, they took care of kapa haka gear, waka ama gear as well as cheer leading.

One of the participants was not able to participate in the focus group discussions because she was studying overseas, so she sent her answers via email. She believed that the 'mātāpono' of the kura kaitiakitanga, tino rangatiratanga, whai wāhitanga and whanaungatanga were a sound foundation for students. She also felt that the kura provided support through kaiako whose goals were to see all tauira excel in life, to have a dream, to realise that there is a bigger world out there that they can be part of. She also believed that having a kura whose foundations are Māori tradition was very important. She also felt lucky to live close to her iwi, and that through her engagement and interactions at the kura she gained a true love for her culture and heritage.

It was evident that the kura operated as a whānau, and this helped tauira to feel comfortable to ask for help. Mātāpono of the kura also provided clear guidance on how to assist students in reaching their full potential. Being available for students was also an important part of the support systems at the kura. Generally, the participants felt that they got on well with each other, they also felt that tamariki younger than them are different to how they were in terms of their behaviour and interactions with others.

2. *What things did you do in kura tuatahi that helped you in wharekura?'*

Explanation

This question was an individualistic one, because each of their journeys and perspectives were different. However, some of the ideas coming through were similar. This may be because they were in a group when they were answering these questions.

Grammar in te reo Māori was evident in this level, and tauira learnt the fundamentals of pāngarau, pānui, tuhituhi, whakarongo, pūtaiao, hangarau and akoranga kōriri. The participants collectively felt that they learnt a lot when they engaged in kapa haka and waka ama. They learnt about appropriate behaviours and knowledge on the marae. There were also behaviours when they interacted with each other, with kaiako and their learning environment. The participants felt that throughout their time in kura tuatahi, their learning prepared them for their futures, one of them commented on how he learnt to modify his behaviour during this time.

One of the participants also thought that kura tuatahi was where her skills and aspirations were developed most. She was given opportunities to lead groups, meetings and to represent her group or class. She felt that these experiences assisted her in developing her skills of leadership. It was clear to see that the participants were developing appropriate knowledge and skills which enabled them to engage and interact effectively at wharekura and indeed within the contexts of life was achieved at this level of their learning.

3. *What were some of the activities that you did in wharekura that   you liked?'*

Explanation

The answers showed diverse ways of thinking. There were some interesting comments made such as they felt like they were guinea pigs (being the first group of

students to go from tau 1 to tau 13, it was like go where no one had gone before). They were right due to the continual development of the wharekura programme. Other challenges that the primary participants found was the pressure to behave, they were role models for tamariki of the kura because they were the tuakana. The primary participants also expressed that having input into the kura uniform was great.

There were a range of things that the participants felt warranted a mention such as their social get-togethers, the closeness they felt to their classmates, loyalty, commitment, mātauranga Māori and sport. They also appreciated the outings like waka ama, manu korero, regional and national kapa haka competitions as well as the kura ball. Making historical connections was also appreciated; this was followed by their trip to Tahiti where these connections were authenticated for them through interactions and engagement with the Tahitian nation.

Knowing what one likes, and what one is good at was determined through activities engaged in at all levels of the learning journey of tamariki. Once tamariki reach wharekura they engage in a range of different things that heightens their interests, these are the things that they would keep going back to and then eventually develop a love for.

4. *Do you feel confident to get a job?'*

Explanation

From the range of answers given, many responses typified how confident each tauira had in terms of gaining employment or the type of mahi available for them. Their response was like 'yep I have one', 'No – got what people are looking for

somewhere else', 'it's hard', 'you need to show face – be open, have personality, sold self, confident, self-assured, not shy, know what you want', 'show the skills you have', 'be in fashion' and 'be rich'.

One of the participants said that the kura prepared them to know that people can fail, and that these things should be put aside to move forward (strategy of resilience). She would discuss employment opportunities with her mother who shared her experiences with her, and this in turn made her stronger and more confident in applying for employment. It was evident that each of the participants' backgrounds was different, therefore access and experience in terms of gaining and having employment varied.

According to Drobot, & Palos (2010) career choice is critical in the decision-making process of whānau, and that this process begins in the early years of the tamaiti through decisions that are modelled through their whānau. It has also been found that the mother is the one that becomes more involved in the career-related plans of their tamariki. This is followed through by their ability to begin in the process of concrete actions and by giving support through inter-relationships between social factors and individual thoughts and behaviours. Choosing a career represents a very important decision for a person's professional pathway. Since the decision-making process starts quite early on, the decisions of tauira are modelled by family influences. It was found also that unlike the father, the mother involves herself more intensely when it comes to career-related plans, by initiating concrete actions, but also by giving psychosocial support. Parents who are affectionate, tolerant, and are performance-focused tend to get more involved in the vocational development of their tamariki, while tamariki also have an attachment to their mātua that allows them to be more open to guidance and vocational exploring (Drobot, & Palos, 2010)

5. *Do you feel confident to get a job?'*

Explanation

When these questions were asked the primary participants were in a range of developmental stages in their lives. The participants were doing several things one of the participants was studying at Brigham Young University – Hawaii (BYUH) for a Hospitality and Tourism Management degree. Travelling was one of the things that this participant wanted to do, however she knew that it would take time, and that firstly she had to work hard to get to the top. One was at Victoria University; one was at Waikato University, and one was studying at Massey University. Overall, their responses were things like; opening a boutique 'Cuba St' in Wellington, playing music, maintaining their reputation in sport, making money, discussing, and making clothes, how to make an impact, property development and being an investor.

The intention of this question was to see if the participants had made informed choices about what they had hoped for their own future. This was also an opportunity to assist them in thinking about the possibilities for future choices.

6. *What do you think you need to get a good job?'*

Explanation

For the participants to answer this question they each needed to have an idea of what they wanted to do in terms of work. Overall, a range of ideas came through as to what they thought was needed to get a good job. Admittedly the word 'good' is

subjective because it is dependent on what the participants see and think 'good' means and what is related to this perspective.

Their responses were inclusive of but not limited to 'a Bachelors-subject reliant on study of the participant', experience in the field of work, having appropriate hands-on experience, knowing what type of person you are – introverted, character, personality, confident to be yourself, have the capacity to learn and have a desire to be the best you can be at whatever you want to be.

Having an idea of what one wants to be when they grow up assists in knowing the skills needed to work in the field of choice. Collectively they had a clear idea of the types of skills needed to gain employment. Through the question it was hoped that the participants would think about the skills, attributes, knowledge, and dispositions needed to gain opportunities and possibilities for their future careers or work.

7. *How important is it to have a job?'*

Explanation

Their responses are as follows; very important, do something that you like, jobs provide financial stability, jobs provide a balance in your life, and independence is provided through work so therefore it is very important. When you come from a family that is working, and has always worked, it is very important that this carries on through their tamariki. This is a justifiable outlook on life, particularly in terms of tauira that have whānau who have always worked, who have progressively developed a life for their whānau. Hopefully an insight into the motivation or lack of motivation in terms of their views of work/job will come through. Perspectives of participants who have

grown up in single parent whānau may have a different view of work, as well as accessibility to quite different opportunities of work. Fundamentally the group has shown an interest in the capability and capacity to work.

8. *What things do you think the kura prepared you for?'*

Explanation

The responses of the participants were within the kura environment the participants learnt that independence was very important, they walked in the world of the Māori within the kura context, and they became part of the sporting world, and there were opportunities to progress in the professional sporting world. The kura also prepared them to operate comfortably at the marae. Knowing where they stand is a very important part. Knowing and understanding their whānau, hapū and iwi was identified as being critical for all participants. They also felt that it was an advantage for kaiako to get to know them and assist them in reaching their learning targets, through being focused on their needs.

Assisting tauira in learning to appreciate further development of their skills and knowledge gained in kura tuatahi and wharekura means ensuring that what tamariki engaged in at kura is worth learning. This assurance arises when they realise that there is value in the content they learnt, such as through scaffolding and engaging them in activities that allows them to experience and value their learning (Brophy, 2008).

The focus group sessions added a new dimension to the answers tauira provided. They were able to go into more depth with the questions therefore providing their personal perspectives to dialogue and discussions.

Summary: Responses for focus group questions

Whānau concepts and aspects are fundamental to the operations of the kura. These mātāpono are also embedded into the culture of the school. This process assists tauira in reaching their full potential. Developing appropriate knowledge and skills for the range of contexts that they may face in their lifetime occurred, particularly when they engaged in effective learning experiences within topics of interest for them. Career choices are made at a whānau level, and a consideration of this begins in childhood. The whānau role is specific, particularly in terms of support in a career related plan. However, having an insight into options for possible career choices for tauira was needed. Career days, talking to whānau members about the types of work they do. Looking at natural abilities and skills and then seeing what their interests are and possible career choices. Throughout the process of working out appropriate, suitable career choices, all interested parties should collaborate to guide and provide opportunities for work. It was clear to see that participants who come from a whānau of white-collar workers, academics, labour, and a range of other work, are aware of skills and criteria needed within these fields. At the same time thinking about their personal capacities and abilities to work. When learning is meaningful, the skills that they already have are extended and enhanced. This learning can also prepare them for future opportunities for which they are ready for (Metge, 1995).

Primary participants – catch up questions.

It was great to look at what they had been doing up to this time. The responses provide an overall view of what the participants have been doing since they left te Kura Māori o Porirua.

1. *What have you done during the past few years?*

Each of the participants did a range of things after they left TKMoP.   since they left kura. These things were studying overseas, getting internships, unemployment, studying at a Wānanga, working retail, playing regional and national sports (indoor netball), playing rugby, kaiāwhina at Te Kura Māori o Porirua, graduating from Brigham Young University were among the things they were involved in.

Explanation

It was clear to see that the participants spent time trying a range of things out, at the same time finding out what they liked to do. Failure was experienced, however, this led to going in another direction. They tried a range of mahi, they discovered what kind of work they liked to do.

2. *What are you doing now?*

In 2018 some of the participants were working for their iwi, working in government agencies, working retail, studying to be a kaiako, being mātua and playing regional and national sport.

Explanation

The participants seemed to be more settled in what they were doing, and it seemed that they were developing the habits of working to earn a living. However, at this stage they were still working out their passion.

3. *What are your hopes for the future?*

This question provided an opportunity for the participants to work out the things they hope to achieve in the future. Some of these things included securing a good job, being more involved with sport, assisting their iwi, and strengthening their access to things Māori. Their aspirations included making money, training to be a manager and being happy.

Explanation

Knowing what they wanted to achieve was relevant, especially in terms of where they wanted to be in their lives as individuals. This could also lead to the passion that they are searching for.

4. *How do you think what you learnt at Kura, has helped you so far?*

This question was very important and the one that provides justification for matua who put their tamariki into a setting like the kura and what their expected outcome was for their tamariki. Being comfortable with who you are, where you come from, and understanding your cultural background, being able to interact comfortably with uncles and teachers when needed. The knowledge and learning that happened at the kura provided a solid base for an opportunity to find mahi working with Māori whānau, hapū

and iwi. The kura helped in teaching tauira who they are and that tikanga will serve them in years when they need it.

Explanation

The responses to this question indicated that the participants valued what they learnt at kura. One of the things that came through was the value of relationships, which came through quite strongly, along with being comfortable within the learning environment that the kura provided.

The primary participants had been doing their own thing for a few years when these catch-up questions were asked.

Summary: Responses of catch-up questions

Trying a range of jobs has assisted them in working out what field that would consider entering later in life. They are aware of what they want to do so continue to move toward their passion. The kura environment was comfortable, they developed values and they were more settled in their approach to life.

Mātua and whānau of primary participants

There are three sections to this part; questions, answers and comments from each of the following groups: the primary participants, their whānau and kura kaiako. After each section will be a discussion on these findings.

Within Māori medium teaching and learning environments whānau play a very important role and this begins when they decide to put their tamariki into MME. All

mātua and whānau of the participants have deliberately chosen this form of education for their tamariki, and these whānau committed to supporting the participants.

1. *Tell me about the journey you and your family have taken before putting your tamaiti into this form of education?*

For each whānau involved in the study there has been a definite drive for their tamariki to engage in learning about being Māori that they themselves had missed while growing up. Whānau members of the study also felt that they needed to be involved in this journey alongside their tamariki. This decision was not only for their tamariki but also for themselves and their whānau. Each whānau were connected and involved in the Kōhanga Reo movement. Mātua also wanted their tamariki to know exactly who they are through pepeha and whakapapa (Campbell & Stewart, 2009).

Explanation

Revitalisation and retention of te reo Māori and tikanga has been happening for several years, the responses from each whānau shared their reasons for wanting their tamariki in an MME setting.

2. *Why did you choose this form of education for your child?*

There were a range of reasons why this form of learning was chosen by each of the whānau; from wanting their tamariki to operate effectively within te ao Māori and the pakeha world, representing their whānau on the marae, to anchor the wairua of their tamariki, in place of standing for their tamariki, their tamariki were named after a

tūpuna (ancestor) and one of the participants chose to attend TKMoP. At the time the

kura was part of an exciting progressive time for Māori, this being a significant part of

the Māori renaissance. This was the next step in the journey of their tamariki in

learning through MME. All participants attended Kōhanga Reo.

Explanation

The reasons whānau chose MME were many and these included but were not

restricted to; wanting their tamariki to operate effectively within te Ao Māori as well as

the Pākehā world, to represent their whānau on the marae, that their tamariki have a

place to stand, interestingly through one of participants chose to attend TKMoP. When

their tamariki were in Kōhanga Reo the kura was part of an exciting progressive time

for Māori, which was a significant part of the Māori renaissance (Tākao, Grennell,

McKegg, & Wehipehana, 2010). TKMoP This was the next step in the learning journey

for their tamariki in learning through the medium of Māori. All participants attended

Kōhanga Reo.

There was a sense of loss from mātua, and this came through as being behind

their choice of putting their tamariki into MME. Mātua wanted to be part of this

progressive journey. Identity featured high in the choice of whānau as well as

interacting and engaging in things Māori.

3.   *What were your expectations of the Kura in terms of your child's*

   learning?

Whānau expectations of the kura were specific. They wanted the kura to be an

extension of their home. Whānau wanted their tamariki to mix with like-minded

tamariki and whānau, believing that the minds of their tamariki would be stretched. They also wanted their tamariki to learn and operate comfortably in te Ao Māori. Whānau knowing who they are as Māori, to speak te reo Māori in order to achieve national standards, to learn waiata, to be part of kapa haka, to have long-lasing positive learning experiences, to be versed in tikanga, to have a deep awareness of themselves, to know their place in this world, to engage and participate in cooking hangi, to know how to work with harakeke through weaving, to learn the history of Aotearoa, to know their strengths are and to be prepared for the world (Tākao et al., 2010). The other thing whānau expected was that their tamariki be safe in TKMoP especially in terms of bullying and inequality from kaiako.

Explanation

Fundamentally it seemed that mātua wanted their tamariki to be comfortable in being Māori, as well as gain a good education. They also wanted them to engage with whānau who have their tamariki in for the same reasons.

4. *What types of things have you done to support your child's learning in this environment?*

Whānau supported their tamariki in a number of ways; through helping them with mahi-a-kāinga (home-work), they supported them with their assignments, they assisted them on trips, they helped out with extra-curricular activities through support and funding, whānau also provided iwi and hapū support that aligned to the studies that tauira engaged in at Kura, they shared what they knew in terms of tikanga, they provided support to kaiako (reading to tamariki at kura), and they made sure that their

tamaiti understood assignments so they could assist their tamaiti. However, some whānau felt that they did not do enough to support their tamariki.

Explanation

Due to the choices that mātua made for the education of their tamariki, they too were committed to ensuring that their tamariki were supported while at the kura. There was clear involvement from the whānau of the participants.

5. *Did you find Kōhanga Reo a good beginning for your child's journey?*

Whānau felt that their tamariki received a firm grounding in te reo Māori as well as the basics of tikanga. Tamariki began to develop social skills as well as their physical capabilities. Whānau felt that their tamariki were safe and well cared for at kōhanga. By the time their tamariki left Kōhanga Reo they knew how to write their names, count to 100, and they had learnt their pepeha. All these things assisted in their transition to kura. The whānau said a great thing about Kōhanga Reo was that their tamariki had other whānau members there either as kaimahi, tuakana/teina or kaiako, and this helped them to fit in easily. This was an ideal time for whānau who did not know how to speak Māori to begin engaging in learning te reo Māori and tikanga Māori. Through learning at Kōhanga Reo, tamariki were prepared to enter the kura system.

Explanation

Generally, the mātua were pleased with the support and introduction to te ao Māori that their tamariki received at Kōhanga Reo. This process also covered their

time in kura tuatahi and wharekura. Admittedly over the years all these institutions of learning have evolved over the years.

Summary: Responses of mātua and whānau

The beginning of the journey of the participants was when their mātua/whānau put them into Kōhanga Reo, all of which had whānau members there, like cousins, aunties, uncles, grandmothers and grandfathers. This was a very important era for Māori to gain some of what had been taken away from them, to reclaim, to revitalise, and to be proud Māori (Tākao al et, 2010). Whānau made the conscious decision for their tamariki to enter Te Kura Māori o Porirua, and this required whānau planning, which involved life stages from infancy through to adolescence.   Whānau wanted to be part of the Māori renaissance movement and this motivated them to have their tamariki part of the Kura. Whānau that were involved in the study wanted their tamariki to have what they did not have in terms of te reo Māori and tikanga. They wanted their tamariki to learn te reo Māori, tikanga, mātauranga Māori, Māori history and traditions. It was the hope and aspirations of mātua and whānau that their tamariki would represent them on the marae, that Kura would be an extension of home life and that they would be comfortable in being Māori and then having the ability to operate in te Ao Māori.   This required that whānau plan for the lives of their tamariki from infancy through to adolescence, this also created a sense of confidence for whānau (Bright, Hunia, Huria, 24 July 2019).

The questions were designed to draw out the reasons whānau chose this pathway for their tamariki.

Kaiako and BOT of the kura

Kaiako interviews were enlightening and they aligned with the kura mātāpono. The questions were to determine the kura expectations of tauira achievement and how the kura supported tauira to achieve. The data for this section is a summary of what kaiako and the Tumuaki had shared with the researcher.

1. *What does the kura expect the students to have when they leave?*

During their time at kura the drive was to have their grandaunts leave with qualifications, to leave with something. The measure of success of this cohort of tauira currently was the acquisition of academic outputs (Level 3, university entrance and degrees).

Explanation

The primary role of the kaiako at the kura is to provide tauira with learning experiences that equip them with skills, knowledge, attitudes, qualifications for the next phase of their lives.

2. *When students set goals how are they supported?*

The function of goal setting is to enable tauira to have something to work toward on reaching their goals; the sense of achievement tauira experience is heightened. Goals are things that people see happening for themselves in their future and these may

be big or small. Through the process you create your own future, potentially helping one to achieve your highest possible level of achievement. Other things that a goal give is a sense of power, they provide focus, keep one motivated, change mountains into hills, a way to measure personal progress, allows you to go on a journey of self-discovery and they help one to live their life to the fullest.

Explanation

The goals of the tauira were career focused. During their time at kura they were exposed to a range of different career choices, and Victoria University were part of the process of encouraging tauira to enter tertiary education in some way shape or form. Tauira also attended a range of career expos, as well as hearing from whānau members about careers they had. Through these processes tauira gained an insight into career options as well as skills, and knowledge needed to get those positions.

3. *What types of extra programmes do the tauira get involved with while in wharekura?*

Extra-curricular activities that tauira participated in were waka ama, kapa haka and the national speech competition called 'manu kōrero'. Tauira that did not participate as kai hoe (paddlers), performers in the kapa haka or kaikōrero (speakers) they were involved in other ways. These tauira were supporters and they looked after equipment and provided food and water for the participants. All tauira who enter the wharekura section of the kura, normally remain till they exit at tau 13. Part of the programme for the senior tauira of the kura is an international trip. Tauira were actively involved in the organisation and funding for international travel. Once they received

the cost for the trip and it was up to tauira to raise the funds. The kaupapa of the haerenga was discussed, and it aligned with the learning outcomes of the kura and tauira have input into the process which is a significant part of formulating the itinerary.

Another big event that the Y12's and Y13's gets involved in are the organisation and running of their ball. This assist tauira with their management and leadership skills.

Explanation

Kaiako commented that through kapa haka, waka ama, manu kōrero and their trip to Tahiti, is where the magic happens with the tauira.

There is value with engaging in extracurricular activities because non-academic skills which are not limited to these, such as time-management, self-motivation, decision making, teamwork, having fun, pride, self-identity, acceptance, pushing themselves to work outside their comfort zone and contribute to personal growth are part of their personal development. According to Sutton (2015), tauira who engage in extracurricular activities are more likely to be successful academically. The participants of this study actively engaged in these extracurricular activities.

4. *How do the tauira network?*

Their friendships developed throughout their kura life. They meet each other when they have milestones like 'having their first child', getting their first flat and going back to the kura to support tamariki there now. With this group of tauira the

expectations from the kura were that they leave kura with a tohu and to be confident in being who they are as people.

Explanation

Networking is an important part of life and it is something that develops through relationships in all aspects of our lives. Networks are made through friends, families, colleagues, classmates and acquaintances. These expand throughout our daily life, so basically networking is about making connections with others in all aspects of our lives (Kimberl, 2018).

Summary: Responses of Kaiako and BOT of the kura

The roles that the kura and kaiako have are critical during this phase of their time at the kura. One of the things that the kura take seriously is that the whānau have entrusted the teaching, learning in Ao Māori, the health and safety of the tamariki in their hand. Through the lines of enquiry that were taken through interviews and conversations the role of the kura was identified. During this process there were changes that the kura had gone through from the beginning of the primary participants' journey to the time they exited. It was the expectations of the kura that all tauira leave with some type of qualification, that they learn to manage their budget, that they develop life skills, be community minded, operate as whānau, value their achievements/tohu, have a can-do attitude, persevere, develop skills of support and guidance and to be resilient. Leaving the kura with knowledge of tikanga, their iwi, fluency in te reo Māori, Mātauranga Māori, and being comfortable in te Ao Māori and te Ao Pākehā. A worthy mention is the fact that the kaiako in wharekura have been at the kura since the participants began kura. Over the years they each had developed

their own relationships with them, they knew their whānau, hapū and iwi, their interests, their capabilities, their dispositions and interests. With this knowledge kaiako were able to provide appropriate opportunities for tauira to recognise their potential as learners (Ministry of Education, 2013). The advantages of knowing the tauira from Y1 – Y13 have being implied throughout the responses of kaiako.

At this time, I wanted to add another voice to the study; he was introduced in the beginning of the study during my story.

Researchers' son TFT

The motivation for this study is linked to my story and how decisions I made with the support of my mātua influenced the lives of my tamariki, particularly my son. The maintenance, reclamation, revitalisation and rejuvenation of te reo Māori and things Māori took place in the 80s and, during this time my son had begun Kōhanga Reo.

He attended a Kōhanga Reo in Strathmore in Poneke (Wellington). From there he attended an immersion unit at Newtown School and when he reached tau 6, he attended Te Kura Kaupapa Māori o ngā Mokopuna in the 90's. Unfortunately, at the time the kura only went to tau8. By the time he reached tau 9 he attended Rongotai College, an all-boys school in Kilbirnie Poneke. He stayed there till he was in tau 13. He then attended Victoria University, where he gained a diploma in Mātauranga Māori.

He met a wonderful Māori girl there, today they have given me three beautiful mokopuna. One of the fortunate things was that his partner also attended Kōhanga Reo

and kura Kaupapa Māori, and this has resulted in their tamariki being bought up in an environment where te reo Māori is their first language. He is now training to be a kaiako.

During my mother's era the use of te reo Māori was strongly discouraged, fortunately she held on to her reo. Despite her passion to hang on to her reo, her tamariki did not have the opportunity to learn te reo Māori. I think this occurred because my mother married my dad who is Samoan, and he discouraged us from learning either te reo Māori, and Samoan. When I had my son, both my mother and I decided to put him into Kōhanga Reo. Today my son TFT is a fluent speaker of te reo Māori. I therefore thought it appropriate to include my son in this section of the study. I asked him two sets of questions: the first set being based on his years at Kōhanga Reo and kura kaupapa experiences and the second set on his decisions as a parent in putting his tamariki into MME.

These are the questions and answers based on his recollections and perspectives of his educational journey in MME.

1. *How has the kōhanga, kura and wharekura influenced your whānau life, adult relationships, choices, sense of identity and wellbeing?*

"For me I think it has given me a stronger understanding of my identity and where I come from and who I am as a person. I have gotten a stronger understanding of where I am in life. It has given me confidence to stand in both worlds of Māori and Pākehā. It's also given me the knowledge of te ao Māori and

now, I think this is probably the best thing for me. The language is the key to being Māori in my perspective. It gives you the foundation, or tūāpapa to find understanding, to know our pūrākau and how these are intertwined into our being, of how we are as Māori".

Explanation

Knowing himself has come through. He knows where he comes from, who he is, he's confident in his cultural knowledge, he's a fluent speaker of te reo Māori and can stand with confidence in both te ao Māori and the Pākehā world. He also thinks that te reo Māori is key to providing a solid foundation for who Māori are. His confidence as a person who knows who and where they come from is evident. Having te reo Māori as a solid foundation is key to him being able to navigate the world in which he lives.

2. *Do you think that it (te reo Māori) has affected you or influenced your choices as an individual?*

"Yep, I think that I am biased though. I think that I am more for my Māoritanga, just because this is our land, and this is where we come from. From that you have a deeper understanding, that thing that is in your puku, you just feel it. It's like a yearning, inside you, it is the fire that burns inside you".

Explanation

He had made connections to the land, as well as trusting his gut feeling in terms of choices he's made in his life. Having the knowledge of whenua connections has provided the significance of the land.

3. *Do you feel that te reo Māori and culture have empowered you? And if so, how?*

"Yeah, I think it has empowered me. My thinking flipped in the way I see other people that have not learnt te reo Māori. My perspective of what they might be feeling because they don't understand what's happening and not knowing the language you might feel like you just don't know anything. From that you are feeling lost, disconnected, you don't fully understand the tikanga and kawa of what our tūpuna have passed down to us. So, yes, I think the language is important".

Explanation

Having the knowledge and ability to speak te reo Māori has empowered him. He has been empowered by being able to understand what is happening within Māori contexts and environments. He is also able to pass down knowledge that has been left by tūpuna (ancestors).

4. *And what about your cultural perspective? … your knowledge of tikanga, how do you think that has empowered you… has it or has it not?*

"Yeah, I think that it has instilled in me those values, like you always start with karakia before you eat, have a hui, or before you start your day at the school. You are on the front foot and making everything nice and para te huarahi kia pai te haere and all of that, and you whakamutu i te karakia kia noa te mahi. I think that's culture and having tikanga and that kind of whakaaro give you a better understanding".

Explanation

Having the values and beliefs become part of your daily life shows that they are imbedded into his life. Discussing how karakia can set the scene for a good day supports his beliefs in the spiritual side of being Māori.

5. *As a fluent speaker how important/not important is it to maintain and pass the reo to future generations?   and why?*

"Yep, i think it's important because it's how our language is going to survive. I also think, if you don't pass it on you are pretty much just not passing on your knowledge. Yeah, it would just die. Just think about passing on te reo Māori and tikanga to your kids, and they can pass it on to their kids. So, sending our kids to Kōhanga Reo, kōrero Māori i te kāinga gives them that thing, I don't know what it is? Is it like...mmmm... i guess it's about empowering them to know who and what they are about".

Explanation

Passing te reo Māori is important because this is how you keep it alive. He thinks sending tamariki to Kōhanga Reo is part of language maintenance, and te reo Māori spoken in the home empowers them to be who they are.

6. *Did you know what you wanted to do as an adult?*

"No! No, I didn't".

Explanation

It is not unusual for tamariki not to know what they want to do as an adult. In reflection what kind of exposure did he have to the possibilities of what he could do in his future?

7. *If we were to reflect on your time at secondary, your journey in kōhanga and kura do you think that impacted on the way you were at secondary?*

"Yeah, I think it did. Just that language thing (English) was the hardest for me. I don't know why I should have been able to, it was just the reading and writing, put me back".

Explanation

He didn't have any formal English lessons in kura kaupapa, this caused challenges for him when he started secondary school. However, it would have been great if parents sought to provide formal English for them. I did not consider this in the beginning of our journey.

8. *...so, it was a challenge for you?... When you went into your Māori class how did you find that?*

" Māori was easy…. Didn't have to think".

This certainly showed that he was more comfortable learning through te reo Māori. The Māori class was an option (Mainstream secondary)

9. *Is there anything else that you have thought about as we have been talking – about your journey through kura and wharekura – and the impact that it has had on your life?*

"Yeah, probably just having the ability to contribute more in what I wanted to learn, that would have been awesome. I think teaching back then was a bit black and white.

Nowadays things are really changing, the approaches, and how teaching happens. I think the approach is softer, more praising and this is about making great relationships. I think back then, I didn't really have relationships with any of my teachers or felt safe enough to share my ideas and my feelings, and how would I be able to tū pakari. I didn't know my teachers to that point where I could.

Yeah, and so having better teaching, or someone that I could relate to better. Even having a male would have been good because the teachers were all female and we were missing out on that male influence and role modelling. That would have been great. That is what happened when I was back at kura".

Explanation

His view on the kura he was at is reflective, and one of the things that came through was his perceptions in terms of the relationships he had with kaiako at the time.

The lack of input into what he wanted to learn, and having the freedom to, in comparison with the approach of learning today which is softer and praising.

10. *If you were given a chance to bring some new ideas, say into wharekura setting or even a kura setting what would be some of the things that you would promote?*

"I think going back to the traditional ways, the way that everything is going right now, and just with covid and all that I think getting back to the roots of how our people used to live I think would be an awesome thing to learn.

Using the maramataka, living by the seasons, and knowing when's the best time to get kai from the moana, knowing and learning to live off the land and how to take care of our environment would be awesome. I think it would be beneficial for our people, and yeah just having that kind wairuatanga. All this knowledge gives you rangatiratanga. You would know when it is time to plant my mara because it's going to be pumping in summer, you know all that kind of jazz. Just knowing that would be awesome. We should go back to those ways, but you still must fit in all that curriculum stuff, it could be done, find a way around it".

Explanation

T's views of what tamariki should be learning depends on the environment. He thinks that learning to live off the land could in some way strengthen their wairuatanga and promote rangatiratanga.

11. *So, you know the little kura that you are involved with, is that on their horizon of learning?*

"Yeah, they've gone into learning these things, they've cut the school day up into four parts four terms, and each term has a theme. They start off with 'ko wai koe?' and living on your tūāpapa. From that you are learning about the awa, you know our pūtaiao, and all the stories and the place names around Tokomaru Bay. Then going to the moana and learning about that. Just been in touch in our taiao, parakore, that's where our schools heading. Next year healthy kai in schools and been more with the whenua, and what is around us and immersing ourselves in that. Learning the history and all the waiata around there that's what the goal is anyway. Yeah, that's what it looks like as well as doing all the stuff you have to do to tick the box, reading and writing".

Explanation

He has specific ideas on what tamariki should be learning. Personally, I think that if the environment suits it, it should be done this way.

12. *In terms of the kura how important do you think it is for the whānau to be fully involved in that?*

"Yeah, I think that it is vital, if you don't have whānau then you really can't do much, it is impossible to do everything by yourself, and if you've only got four teachers and try and do everything, it just won't work, it's too much mahi and you just get frizzled out. And I think whānau is one of the main things there. If you got a

strong whānau then you can pretty much do anything if you put your mind to it and they're support of the kaupapa, with the one whakaaro, I think the school will pump."

Explanation

When whānau are fully supportive of the kaupapa of kura, he thinks that the kura would pump. Because the kura is small whānau input is critical in providing effective learning experiences for tamariki (Campbell & Stewart, 2009).

13. *If you had the opportunity to work in a wharekura setting, forget about the environment say this one or even where you are at, if you were to ...put ideas into promoting kids being Māori at a wharekura level what would your thinking be behind that, what kind of ideas would you like to see or should try and implement at that level?*

"I think personally that what I want is for our rangatahi to be resilient. That's something I think our people really need, you know just trying it, whatever it is, you don't have to be the best at as long as you give it a go. It's about participation, whatever is happening you just try it, and if you fail you just get in there and try again. Whatever happens, happens. In terms of education, I don't know".

"I think that when we talk about resilience it's almost like, at a kura level giving the kids the right to fail, allowing it to happen but at the same time this is where teachers need to know the kids, you got to know them to be able to say OK so what else could you have done, or what else can you do instead of…. You know it is that, building that kind of relationship so that the kid knows so okay I didn't get it

right, that's alright I'm allowed to, but I must keep going, that's it aye?   I think

resilience is sometimes I think it is integral it's something you're born with you fail

but then you got it in the back of your mind, the words that your father said, even

your mother said, yep you fail, so what, get up and do it again, you know that kind of

stuff, but you are right about resilience a lot our kids don't have it".

"I also think that leadership is important, giving them the responsibility,

tuakana-teina whakaaro, giving them those roles and responsibilities so they can be

leaders in their schools, just challenge them in what their whakaaro is, and what do

they want to do in life, just giving them those kinds of tools".

Explanation

Resilience, leadership, and responsibility an area that T he thinks should be addressed in wharekura. Though he did not go in depth as to why this came through as important, he felt it was needed.

Summary: Responses of first interview TFT

Taking part of this study provided T with the opportunity to share his thoughts, views, perspectives of his learning journey in Māori Medium Education. There is an overview of impacts of this journey on his life in adulthood. There is also a mention of what he experienced throughout his secondary school experiences (unfortunately wharekura had not been started when he reached Y9).

Ideas that came through this study were confidence in being Māori, the knowledge of his connection to the whenua, as well as feeling comfortable in te Ao Māori. Māori values and beliefs embedded throughout his life, and this is evident in

practices terms of saying karakia prior to getting kaimoana, travelling away from home, and prior to having kai. It was also evident in the discussions that support of whānau is critical throughout this journey. Having an idea on what career options are, should be made available quite early in their life would have been helpful. During the time when T attended kura, he felt that having English as a subject in kura would have been beneficial, he also found there was no room for tauira to decide what they wanted to learn. He also mentioned that he thought that learning environments tamariki are in, can facilitate for the strengthening wairuatanga as well as promote and utilise their rangatiratanga. T also felt that promoting resilience, leadership and responsibility should be part of the wharekura programme (Campbell & Stewart, 2009).

Second interview

This was an informal process, and though the questions were available I want to conduct it like a conversation. I felt that this led to open conversations in terms of his thoughts and experiences in MME as an adult, teacher trainee and a father of tamariki whose first language is te reo Māori.

1. *What did you and the family do before you put your tamariki into Māori medium education?*

"Well, I think I always knew that my kids were going to go to Kōhanga Reo, carry on that legacy that nan put for us as a family, I guess and just to make our language survive so that was the idea in putting our kids into Kōhanga Reo. To identify with their culture, give them grounding".

Explanation

Carrying on the legacy of what his nan started by putting him into kōhanga was pivotal in why he wanted his tamariki to enter Kōhanga Reo. He also believes in the survival of te reo Māori. It is enlightening to see how he indirectly claimed ownership of being Māori.

2. *So, you mentioned how you wanted to carry on the legacy of my mother, your nan so when did you start owning that thinking, you know how, when you went to kōhanga and kura you had no choice… when you went to kura it was just obvious that that is where you would go, so at what point for yourself did you own that kind of thinking, for your kids?*

"Probably later in life, I guess, I thought at the start it was to my detriment, just because I was behind when I went to college, not been able to read and write in English. Yeah, it was quite hard, but now that I think about it, it has made me a stronger person. At the end of the day, just been able to go onto the marae and know what's happening, and you can understand tikanga and all of that.

For me at the start it was, I was quite negative about what happened to me and all of that. Now that I realised that you could learn Māori and be just as good as Pakeha, you know how to read and write in English. I can see it in my kids, and they can just naturally read, I don't know how. I don't know, they code the language."

Explanation

On reflection He claimed ownership of being Māori in his later life. It was interesting to see that he initially thought that learning through te reo Māori was detrimental. This was because of the challenges in reading and writing in English during his secondary school journey. Having a belief in himself to be just as good as Pākehā in an academic sense came through. Obviously, he witnessed how his tamariki were able to transfer the reading and writing skills they learnt through te reo Māori into English.

3. *This is interesting...So just another question that popped into my head, you know how your kids, the moko read naturally in English, do you think that it has got anything to do with what they're learning at kura?*

"I guess so yeah, having that foundation of a first language, they say it's easier to learn a second language, they say if they have a solid base in their first language it is easier to learn a second one.   I think it makes them cleverer, it doesn't make them dumber, if that is what Māori think, you know. I don't know how my kids have done it because I didn't teach them. They just taught themselves how to read Pakeha… I don't understand how!".

Explanation

Seeing how tamariki have been able to effortlessly read in English even though they have not done any formal English.   This is a testament to the capacity that tamariki must learn two languages simultaneously.

I guess it is that transference of knowledge, transference of skill, so I don't know what you think but I know that when O (TFT's eldest child) went to the kura she was actually one of the smartest kids there, in terms of her reading, and I think it, I personally think it had a lot to do with what you and Mero were doing with her at home, and what their teacher was doing, I think it was Ani Crawford, a really good teacher, you know and I think that maybe that's what it is.

4. *What do you think?*

"Yeah, it must have been like that foundation aye! We read to her every night, I remember that before she goes to sleep, we'd read a book, just making it normal to read. Yeah, and now, we have sort of flipped it, and it's working".

Explanation

It is evident that reading to their tamariki has paid off in terms of their capacities to read in Māori and English.

Both of T's tamariki read well in both English and Māori. I asked my moko Orini how she learnt to read in English. She told me that she loved reading, and her parents read to her, however she said she learnt English through signs, TV, other people, and the environment she was in.

5. *So, what are your expectations of any kura that your tamariki go to?*

"Oh, for me I think that the language is number one, so if they've got a strong base, as long as they're speaking Māori. For me and having a good relationship with

their kaiako. Where they can be open, you know not scared to stand up and speak their minds. That's what I think is important at kura. You know not shutting them down, allowing them to make the mistakes, you know not correcting them straight away, making everything a solution and just broadening their whakaaro, and how to think about things instead of giving them the answer straight away".

Explanation

Learning te reo Māori is the main expectation, kaiako relationships, having the freedom to speak openly in terms of their thoughts, allowing them to make mistakes and guiding them through the process of finding solutions. This certainly is different from the time he had in kura.

I guess my other question around that would be…so the kura would have expectations of what they do and, I guess it's where the kura is situated, you know what they prioritise as being a success so in your thinking…

6. *Are there any other things you think would contribute to their success apart from the reo?' Do you think that the kura at this point is meeting your expectations?*

"It's slowly getting there, this year for them was like, they had to restart again, just because of bad habits that they had learnt from the previous years, so this year was like starting all over, so next year is a fresh start, the principal has really knuckled down this year on getting us finances, just making it easier for us as kaimahi to do things, getting better resources, getting more kai mahi in, it's hard when you only got a small group, yeah you can only rely on that much people, you can't really do much".

Explanation

His comments in terms of the kura focused on change within the kura that his younger tamariki are in now. The expectations that kura have of whānau are support for their tamariki.

7. *Do you think that Kōhanga Reo has been a great beginning for the journey of your tamariki?*

"Yes, just being immersed in their culture. Kōhanga is not at the level that I like in terms of the reo, and that's all that they can do… I don't know how to make it better. But yeah, I think it's just that whole atmosphere of going to kōhanga and hanging out with Māori kids that speak Māori if they can. Having karakia and being able to do their pepeha. This is making them more confident in themselves".

Explanation

He thinks that the Kōhanga Reo provides an immersion in the Māori culture. He does, however, think that the level could be higher. Showing that he didn't know how it could be made differently would be either changed or worked on. Perhaps change comes due to the strength of the Kōhanga Reo whānau and the kaimahi involved.

8. *How do you think a tamaiti that is ultra-shy could be supported and guided in a kōhanga or kura setting?*

"For me personally, I think you shouldn't force a kid into something they don't want to do, you wait till they are comfortable, just making it normal. If a kid wants to stand up ka pai, and if they don't kei te pai. Making it so they don't stress out, you can see it in kids when its coming to them, they just start fidgeting around, they don't want to be there, they want to go to the toilet or something".

Explanation

Kōhanga Reo and kura work on processes that will help tamariki to be supportive, resilient, and confident in being Māori. Kaiako will have to be more creative and courageous in their role as educators. Providing a non-threatening way to support tamariki in standing to kōrero is needed especially when they find this process challenging and stressful.

9. *Do you have any more comments around that? Cause it is about you as a parent putting your kids into Māori education.*

"Yeah, I think it does start from kōhanga, and it's just making it normal to stand up, from nohinohi. From there then you just do it, it becomes part of the routine and when they're adults hopefully they can be confident. Well, they should be if they do it all the time if it's a normality in their lives, ka taea'. 'I think since I've been at the kura I done a few korero and all that, Tama's seen that, seen his dad actually standing up and doing it".

Explanation

Normalising things Māori during their daily lives, such as karakia for kai, the beginning of their day, te reo Māori language, engaging in conversational Māori is also how this can be done.

Summary: Responses of second interview TFT

It is evident in these discussions that he has claimed ownership of his learning through MME, though in the beginning it was our (me and my mothers') choice that he learnt this way. He discussed how he wanted to continue the legacy that his grandmother (my mother) had begun by putting his own tamariki into Kōhanga Reo and kura kaupapa. The learning experiences through MME such as kapa haka, marae noho, activities that promote whakawhanaungatanga and hanging out with his kura friends have considered his views on being Māori. These experiences have also shown the importance of knowing how to behave appropriately in te ao Māori. His partner (and her mother (Huhana Rokx Potae) have also been a big part in providing an environment where their tamariki are growing up in a world where te reo Māori is their first language. Their tamariki also interact frequently with whānau and friends who do not speak te reo Māori, and this in turn helps them to use the English language in a range of different contexts. This enhances and enrichers their language skills and abilities in the English language. They flip effortlessly in and out of te reo Māori, however they are still in need of encouragement to use te reo Māori. Te reo Māori is the first language of my mokopuna, however the English language also has a strong presence in their lives. Whānau must consciously encourage their tamariki to keep speaking Māori.

Whakarāpopoto (Summary)

Based on the questions 'What is life after wharekura? – how has learning through kaupapa Māori learning environments (Kōhanga Reo, kura kaupapa/tuatahi and wharekura influenced your cultural way of being, and ability to navigate the world of an adult.

This study provided opportunities for whānau of the participants to share and contribute to the learning and teaching of their tamariki. Kaiako and BOT members of the kura also participated in the study, and their responses focused on their expectations of tauira accomplishments and achievements, as well as how the kura through their kaiako provided for the needs of each tauira.

Throughout the study the qualities, personalities, attributes, skills, perspectives of the primary participants were evident, and how their learning through MME has influenced and impacted on their lives as adults.   Following this section is connections between what the participants have said and kura mātāpono.

WĀHANGA TUAONO (CHAPTER SIX)

NGĀ HUA KITENGA (FINDINGS & ANALYSIS)

An overall summary of the all the data collected provides a foundation for the background of the study.

Within the context of TKMoP I felt there needed to be an examination of what the kura provided for the tauira in terms of their physical, spiritual, emotional, past and to mitigate ineffective practices of the past, an investigation of the past was done to ascertain changes that could take place , an investigation we need .The intention of the data collected was to find out whether or not the learning experiences that the participants engaged in at kura influenced their lives outside of the kura. It was also to gauge how well they have been able to navigate the world in which they live. The responses provided an insight into how their experiences at kura have assisted and supported them in their lives today.

As adults it is clear to see what each one of them learnt during their time in MME. One of them has become a trained teacher in a kura, one organises te reo programmes for the whānau within their iwi, one is a full-time dad, the other is a public servant, and my son is training to be a kura teacher. Over time their perspectives have changed, for instance T thought that learning through MME was detrimental, however now he is a strong advocate for learning within this form of education. The mātāpono of the kura has also been discussed and shown how they have influenced their lives.

A lot of information has been shared by the primary participants of the study, along with their whānau, kaiako and the kura as well as one who has also been in MME when it was first started. It is therefore fitting to have a closer look at some findings which will be followed by an analysis of those findings.

The response has come through interviews, focus groups, formal and informal conversations, face to face interactions, through email, and text messaging. There were emerging themes I have therefore chosen specific areas to analyse and discuss. I have categorised the findings from the primary participants, the mātua and whānau, kaiako, Board of Trustees of the kura and finally including the voice of my son.

Findings from the data collected. These have been aligned with the kura mātāpono. Concepts relevant to MME are in brackets, and they add to the mātāpono that are embedded into teaching and learning in TKMoP. Specific links have been made for each group, this is then followed by themes that have emerged from the data, and sub-themes which further affirm the principles of the kura and how they are embedded throughout its environment.

Primary participants

At the centre of the information that was gathered are the primary participants, their beginnings on this journey in MME, the time they spent in kura tuatahi and then on to wharekura. This study provided the opportunity for them to have a voice of their aspirations, concerns, experiences, ideas, perspectives, and things of importance to

them. The themes identified some areas and links kura Mātāpono. See Appendix E
Primary participants findings and Mātāpono links

Mātua and whānau

The decisions that the mātua made to put their tamariki into MME varied and yet
there were commonalities that came through. The impacts of the following events such
as land loss, urban living caused a disconnection for Māori, which affected their access
to marae, tikanga, te reo Māori, and mātauranga Māori. A major effect of this was no
access that mātua had to engaging in te reo Māori within the education system and at
home. This was due to te reo Māori not being part of the curriculum in the schools they
attended. Another impact was they did not know what it was like to be Māori. See
Appendix F Mātua and whānau findings and Mātāpono links

To further consolidate the findings from mātua and whānau, it was appropriate to
align these with the kura mātāpono of TKMoP. Concepts relevant to MME
environments are in brackets.

Kaiako, Board of Trustees and the kura

Kaimahi within TKMoP are key to ensuring that the needs of tamariki are met,
and that they have positive learning experiences. Preparing tamariki for life after
wharekura is also critical, and the kura has worked proactively to ensure this happens.

Here are some identified findings from the data collected from the BOT, kaiako and the kura. These have been aligned with the kura mātāpono. Concepts relevant to MME are in brackets. Kaiako and the BOT have been part of the implementation and creation of these mātāpono. See Appendix G Kaiako, Board of Trustees and Kura findings and Mātāpono links.

The kura uses a range of strategies to ensure that the kaupapa of the kura is being met, and that all tamariki are learning is a safe, a nonthreatening learning environment. Concepts in brackets further enhance and align with kura mātāpono.

Consideration was given to the input of T from the beginning of this project, so once everyone else had been interviewed the opportunity arose to invite him to participate in the study.

TFT (Researchers son)

When T attended kura, he was in an immersion class within a mainstream school, and I do not recall them using a framework like the mātāpono through which to guide them like TKMoP, however I recall they utilised and implemented the principles of Kōhanga Reo. However, I decided to align his responses with the kura mātāpono. His responses have been aligned with my findings from the perspectives of a tauira, a matua and a kaiako, and these connections can be viewed in the following appendix. See Appendix H TFT's findings and Mātāpono links.

Through the collection of all data and information themes and sub themes emerged. By using the mātāpono of the kura it was easy to see that they aligned in some way with these principles.

Collected data linked to Kura Mātāpono.

The Mātāpono framework of the kura is used below to present participant. Findings in relation to their journey through Māori medium education kura and beyond. I also decided to algin the responses from mātua and whānau, kaiako of the kura and his responses to the mātāpono of the kura as well.

The meanings of the four mātāpono within the context of TKMoP have been put together by BOT, kaiako, kaimahi, tauira, whānau, hapū, iwi, Ngāti Toa Rangatira and whānau whānui.

From the mātāpono subthemes emerged, and participants were chosen to illustrate their interactions and utilisation of them. A key factor to this process is that each of the tauira began the kura in the same year, then by the time they reached wharekura they were in the same class. I developed a connection with each of the primary participants which assisted in engaging in authentic responses.

Stories, realities, and perspectives of the participants are shared using this framework. I decided to look at subtitles from each principle of the mātāpono, and link relevant participant responses to them.

Figure 8 The framework of 'Te Mātāpono'

Ki te kore he whakakitenga ka ngaro te iwi
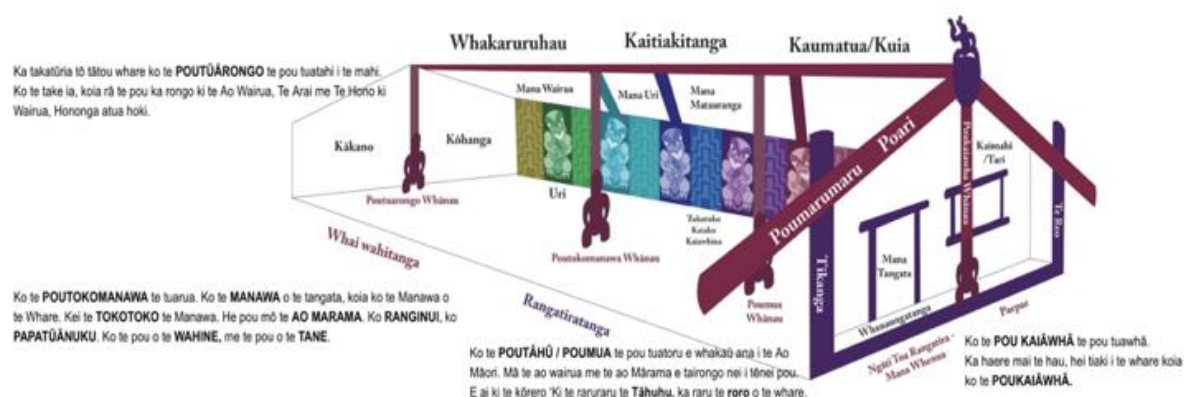
Table 3 Framework distribution of participants

Mātāpono-Themes	Sub themes	Participant engagement
Rangatiratanga – Self determination	Empowerment. Dreams with purpose.	M & H TW & K
Whai wāhitanga - Inclusiveness	A culturally responsive environment. Cultural ownership.	TW & M K & TW
Whanaungatanga - Relationships	Tuakana-teina relationships. Responsive reciprocal relationships.	K & TW M &H
Kaitiakitanga - Guardianship	Awareness of own abilities. A holistic view.	M & H K & TW

A brief explanation of each of the mātāpono along with subthemes came through when analysing the data. Participants' thoughts are linked to identified subthemes of each mātāpono. I chose responses from two participants for each subtheme, this allowed for their voices to come through. 'Mātauranga Māori is the foundation for the

marau, which is part of the basis for a Māori worldview'. (Te Kura Māori o Porirua, 2020)

Rangatiratanga: Within the context of TKMoP Rangatiratanga is self-determination, and this is in reference to the tauira of the kura. The subthemes focus on how this mātāpono affects, influences, and impacts on tauira through; empowerment and following their dreams.

Rangatiratanga - Empowerment

M: It is important to feel that one can make their own decisions, because it creates a sense of being valued, a sense of worth, and belonging. M and some of her class were allowed the right to decide, and the ability to put in a proposal to add to the kura uniform. This empowered them to be active contributors to the learning environment in which they learnt. M briefly discussed the process of changing part of the kura uniform to a functional, stylish, durable, and easier to clean kura shirt. This was an accomplishment by M and her friends.

M's voice

"We wanted to put forward our thoughts on the kura uniform because we felt that it needed to change. It did not suit the activities that we were involved in. We had to follow a process to get this done. As a class we had to discuss this, we had to put out a survey to the rest of the tauira in wharekura to see what their thoughts were. They all liked the idea, we had to find out how much it would cost for the garment as well as select a company to make it out of the most appropriate material. We then had to write

a proposal to the Board of Trustees to get their approval. The Board of Trustees

accepted it, and we got a new part of the uniform".

Empowering toward improvement was done within the context of TKMoP. Tauira are given the opportunities to engage in the decision-making process (Childrens Commissoner, 2018). Making decisions is about using one's initiative. M played a significant role in putting a proposal together to get part of the school uniform changed.

Rangatiratanga - Empowerment

H: Having a sense of ownership, of decisions he makes, his behaviour and learning how to deal with challenges he faced is evident in his kōrero. Part of rangatiratanga is about managing self and making decisions that are positive. It is obvious that he learnt how to do this.

H's voice

"I learnt to modify my behaviour through support and guidance that was given to me, they showed me how to do things right. When I was angry, I knew what to do to calm myself down, and what I needed to do to make something right when I was wrong. In wharekura there were a lot of influences. Some were good, some not so good. Learning how to cope with these things helped in knowing how to act based on what was happening".

Being empowered to improve is about taking the initiative to consciously change yourself. It was great to see that tauira are given the opportunity to engage in decision-making processes (Children's Commission, 2018). H made decisions to modify his

behaviour because he realised that when he was angry, he could use strategies shown him by kaiako to control his emotions. This aligns with the kura mātāpono of rangatiratanga.

Rangatiratanga – Dreams with purpose

TW: During the interviews and focus group sessions, he recalled that he wanted to be both a superhero and a teacher. He responded by indicating he had not changed his mind. TW showed his determination to do and become who has always wanted to be a teacher. He had a plan.

TW's voice

"Yes, I still want to be a teacher, I am increasing my knowledge base and I have enrolled in papers to do this. I am working hard to learn and complete my studies within three years. I will do my best'. I became confident. We were challenged by matua Rangi 'if you give up now, you give up for the rest of life'. This has stuck with me".

Dreams are important regardless of age. They contain goals, desires, a sense of control and hope. These also helped build one's future, which provides hope, and a sense of control (Legacy , 2020). As portrayed in the kōrero of TW he had a dream for his future with specific plans to achieve this goal. This aligns with the mātāpono rangatiratanga.

Rangatiratanga – Dreams with purpose

K: At the time of the interview, he expressed an interest in being a chef. He had shown a knack for cooking. He discussed what he enjoyed in terms of cooking and did quite a lot of cooking at home. He was not afraid to try new tastes and demonstrated his ability to cook during mealtimes.

K's voice

"I want to be a crime scene investigator and a chef/cook. I would like to have experience working in a kitchen. I enjoy watching cooking shows and maybe going to chef schools where I can practice the skills of cooking".

Often dreams start with a thought, and they are important because they have the potential to motivate one to achieve their goals, which are accomplished through planning (Legacy , 2020). As seen in his kōrero K has a dream and he was doing things to prepare him to accomplish his dreams. This aligns with the mātāpono rangatiratanga.

Whai wāhitanga

Alongside Rangatiratanga and within the setting of TKMoP Whai wāhitanga is about inclusiveness. The environment as well as the tauira of the kura are shown and are engaged in the value of inclusiveness within their daily routines and learning experiences. The subthemes chosen from this mātāpono are A culturally responsive environment and cultural ownership, and these subthemes focus on this principle being on the perspectives of tauira within the kura.

Whai wāhitanga – A culturally responsive environment

M: She along with her brother were put into environments that are steeped in cultural practices and te reo Māori. Being part of this environment certainly assisted in a Māori immersed learning and teaching journey for her. Through her kōrero M clearly identified her commitment to the kura mātāpono. Saying that the mātāpono stay with one for life. M clearly understands, supports, and acknowledges kura mātāpono.

M's voice

" I was also a good student, I did my work, listened to kaiako, and I hardly missed any days. We were and still are committed to the mātāpono of the kura because they are there for life".

Providing an environment that is comfortable for tamariki to learn in can be supported through making connections with understanding tamariki. The outcome of having culturally responsive environments helps tamariki be culturally confident (Varney, 2017). M clearly understands the value of the mātāpono in her life and this kōrero further enhances culturally responsive environments.

Whai wāhitanga - A culturally responsive environment

TW: He was able to reflect on his learning journey from Kōhanga Reo through to wharekura and show how his learning experiences have directed and guided him in being confident in his culture and te reo Māori. It was noticeable that the advantages of these environments are not only tangible things like reading, maths and writing but also things like mana and aroha. TW focused his kōrero on things that are not tangible.

TW's voice

"The kōhanga I attended was a loving, caring and happy environment. It was full of mana. Te reo Māori and tikanga were very strong, it was also a place full of aroha and mana".

Learning is enhanced when the learning environment is comfortable, supportive and when tamariki have made cultural connections with being Māori. (Varney, 2017). TW loved being at Kōhanga Reo, and everything he learnt at kura. This also helped him in to be confident in his culture and being Māori.

Whai wāhitanga – Cultural ownership

K: He has realised the learning he received at kura was his, and that it was about him. He then began to see the importance of learning for himself. Operating confidently in both the Māori world and the Pakeha world is due to personal ownership of the Māori culture. This is evident in what he discussed in his kōrero.

K's voice

"At kura I learnt how to walk in the Māori world, we focused on tikanga, te reo Māori, iwi stories, why you do things the way they are done in te Ao Māori. I think that independence is very important, and the things that I was involved in at kura prepared me for this".

When one accepts their culture, they recognise how it influences perspectives of their values, judgments, and beliefs (Mhuru, 2020). K's ownership is connected to how

the kura prepared him to be independent.   This showed that what he learnt was part of who he is.

Whai wāhitanga – Cultural ownership

TW: One of the things that was clear with him was his love for all things Māori. He came to the realisation that he is Māori. Through all the activities that he was involved in particularly when it includes things Māori, of which he's very proud. He also demonstrates that he loves doing kapa haka, manu kōrero, waka ama, and learning about Māori history and stories.

TW's voice
"Learning about all parts of the marae as well as tikanga processes has shown me that I can stand on my marae and kōrero. When we went to manu kōrero we would support each other, we upheld the mana of the kura, we were so proud of our kura".

TWs approach and views of his culture and practices showed that he is Māori and he very comfortable with it. (Mhuru, 2020).   His ownership is connected to how the kura prepared him to be independent, and this was evident in his kōrero of being able to stand on his marae and kōrero. He also expressed his pride in being Māori, and he has shown his ownership of his learning of te ao Māori.

Whanaungatanga

Included in the environment of TKMoP Alongside Rangatiratanga and within the setting of TKMoP Whai wāhitanga is about inclusiveness. The environment as well as

the tauira of the kura are shown and are engaged in the value of inclusiveness within their daily routines and learning experiences. The subthemes chosen from this mātāpono are tuakana/teina relationships and reciprocal responsive relationships, and relationships are essential aspects to communication, and learning and teaching within MME.

Whanaungatanga - Tuakana/teina relationships

K: These relationships are very important, and in some cases the people in these relationships are the ones who influence the lives of those who look up to them. He was surrounded by his cousins and enjoyed being with them. His older cousins and brother played indoor netball together and they taught him how to play. K liked what he saw in his brother and two cousins. He mentioned how his cousins were there for whānau, and these are traits that he liked.

K's voice

"There were several people that I looked at, my big brother Kemara. Two people I want to grow up to be like are my cousins Taniera and Leah, because they are there for whānau and they seem grown up".

Within Māori society the tuakana – teina relationship is very important because it provides a system where someone who is experienced at something teaches someone who is less experienced. K viewed his cousins and brother as tuakana. Evidently his cousins taught him a lot of things. This demonstrates the tuakana/teina relationship. (Ministry of Education , 2009).

Whanaungatanga - Tuakana/teina relationships

TW: Having people to look up to can be inspiring, especially when they have made an impression on you and the way you view the world. The things that impressed TW were the things that he was interested in. Kaupapa Māori was his thing, as well as sport. Making a representative team was a highlight for him. Evidently there are a lot of people in TW's life that he appreciated, one being his younger brother. The relationship of tuakana – teina is seen here. A role model does not only have to be an older person, but it can also be a younger person.

TW's voice

"I look up to my uncles, cousins, kapa haka leaders, sport coaches, and my Little brother who is 15 years because he just knows stuff, how to fix things, does a lot of different things and is driven".

Within Māori society the tuakana – teina relationship is very important because it provides a way where someone who is experienced at something teaches someone who is less experienced. TW experienced. the relationships of tuakana teina, and this was evident through his perceptions of role models. (Ministry of Education , 2009)

Whanaungatanga - Reciprocal responsive relationships

M: Relationships are critical in the development of living and learning. To take responsibility for your own learning is important in this form of relationship. M identified that she had good relationships with kaiako of the kura. Having the freedom to seek support and clarity on her learning was evident. This assisted her in being an

active participant during her learning. Clearly reciprocal responsive relationships are there to promote all forms of interactions and engagement with others.

Ms voice

"I was not afraid to ask questions, the help I got was good and I got on well with most of the staff at the kura. The kaiako are supportive of us and what we wanted to learn".

Reciprocal and responsive relationships allows both parties to give and receive appropriate information and learning during their interactions (Peters, 2009). M liked that her relationships with kaiako were good because she felt comfortable enough to seek clarity and guidance from them when needed. The idea from M highlights these relationships.

Whanaungatanga - Reciprocal responsive relationships

H: He clearly identified with this form of learning which suited him. The value of having a working relationship where there is trust between the two participants in it, and this further enhances a responsive reciprocal interaction.

H's voice

"I really liked English and the Wānanga studies where I learnt about history, people, and me. During this time, I liked the one-to-one way of teaching and learning".

Relationships that involve interactions with each other that are mutual, complementary, and sensitive to the interests, observations, or experiences of another

party (Peters, 2009). These are called responsive reciprocal relationships. H preferred the one-to-one interaction within the learning environment.

Kaitiakitanga

This is about the roles and responsibilities of supporting and enhancing the mana of tauira. Tauira, being aware of their This can be seen through the distinct perspective Māori have of being holistic. This involves giving, nurturing, and caring not only about the collective along with the places and everything connected to it. Kaitiakitanga also refers to sustainability in terms of looking after the environment, as well as conserving things important to Māori such as te reo Māori and tikanga (Rameka, 2022). Aware of own abilities and skills and a holistic perspective are the two subthemes that have been chosen.

Kaitiakitanga – Self-awareness; abilities and skills)

TW: One of the things that was clear with him was his love for all things Māori. He came to the realisation that he is Māori. Through all the activities that he was involved in particularly when it includes things Māori, of which he's very proud. He also demonstrates that he loves doing kapa haka, manu kōrero, waka ama, and learning about Māori history and stories.

TW's voice

"Learning about all parts of the marae as well as tikanga processes has shown me that I can stand on my marae and kōrero. When we went to manu kōrero we would support each other, we upheld the mana of the kura, we were so proud of our kura".

TWs approach and views of his culture and practices showed that he is Māori and he very comfortable with it. (Mhuru, 2020). His ownership is connected to how the kura prepared him to be independent, and this was evident in his kōrero of being able to stand on his marae and kōrero. He also expressed his pride in being Māori, and he has shown his ownership of his learning of te ao Māori.

Kaitiakitanga – Self-awareness; abilities and skills

M showed that she was a diligent student who applied herself to all her classwork, and her attendance was exemplary. She was accepted by her peers and was recognised as someone that younger tamariki could go to when needed. M showed the capacity and courage to lead others. An opportunity for tauira who are at tau 13 to be part of the BOT was given; M was selected by the tauira body to represent them. M was also a key person in the organisation of the Y13 ball, which was held at 'Te Papa' in Poneke.

M's voice

"I think that I am a good speaker; I am also good at leading others. I can talk to all kinds of people and can sort out all kinds of situations. I am a very good organiser and I enjoy doing this a lot".

The value of being aware of your own abilities and skills is that you oversee yourself and personality. M had shown that she has a great sense of being who she is as a person and what she likes to do. She demonstrated that she has the disposition to do anything that she puts her mind to. She also enjoys working with others, during this time she shares and guides them in activities which she has been part of.

Kaitiakitanga – Self-awareness; abilities and skills

H: When one is aware of what they are good at and can identify their skills and abilities, their choices will be informed ones. One of the things that struck me about H was his enthusiasm, cheekiness, and positive outlook on life. He was always looking for different ways to accomplish things. He certainly showed that he had a range of different skills and interests. The possibilities are numerous for him to apply himself to and try. Due to his creativity, he was a fashion trendsetter. He would dress up to go out and at times would do makeovers for his friends.

H's voice

"*I am good at making friends because I am an easy-going person. I enjoy gaming, and I spend a lot of time playing it, so I'm good at it. I also love to make clothes; I enjoy making new styles and looking at different fashions. I think that I am good at rugby and have made it into a team*".

Confidence is connected to self-awareness and independence (Carden, Jones, Passmore, 2021). To be yourself you must know yourself. H clearly showed that he has an awareness of himself. His interests are enabling him to do a range of mahi in the future. Through his flair and ability in design he has been instrumental in showing and guiding his peers in different styles of clothing. He has demonstrated confident, and competence in being a valuable contributing person to his peers.

Kaitiakitanga - A holistic perspective

K: He is a person who is happy with his own company, and yet at the same time interacts easily with others. He demonstrated awareness of te taha wairua, te taha hinengaro, te taha tinana and te taha whānau as an integral part of each person. Though not explicit it can be seen in the way he responded to this theme. Not only has he shown that he knows who he is, in his kōrero he showed an understanding and awareness of these aspects. He also mentioned internal proud moments.

K's voice

"I like the fact I know where I come from, and I know a lot about my iwi, hapū, and history. I might not think about it much, but I'll see topics on tv and say ha that's wrong. I know the truth, it's moments like that where I'm proud to know this. Like there might come a time where I'd pass it down, but now its internal proud moments. So, this is part of you, with all this knowledge all this understanding is just you at this point. I think that is success, people being confident in who they are as people".

Having a holistic approach to wellbeing within the kura ensures that all aspects of the tamaiti is considered throughout their day.   Clearly K has an awareness of himself and his knowledge of being a holistic being is implied rather than explicit (Stebletsova, 2018). He implied that one day he may be able to pass his knowledge down to the next generation.

Kaitiakitanga - A holistic perspective

TW: He has an air of self-confidence, and a person who teina of the kura looked up to. He loves kapa haka, participating in whaikōrero, and all aspects of being Māori.

He indirectly acknowledges that humans are holistic beings. It was evident in his kōrero that the holistic approach was part of who he is. His interests showed that he was involved in all aspects of living as Māori. He showed how very proud he is of being Māori.

TW's voice

"*I felt that all the things we did in kura tuatahi helped me in preparing for life. Kapa haka is a lot of fun, I enjoy sports, whakapai whare, cutting wood and playing with my younger brother. I am very interested in whakapapa books, marae-based books, and books on performing arts*".

Māori have a holistic perspective of who they are, and this concept is embedded in the approach that the kura has when during daily operations and interactions. TW showed that his time in kura tuatahi helped him prepare for life. Through the things he liked to do showed an awareness of being holistic.

Summary: Responses that are aligned to the kura mātāpono Analysis

Using the kura mātāpono as a framework to listen to the voices of each of the participants was relevant and appropriate. Through the sub-themes I was able to drill down into different aspects of the mātāpono and how they influenced the thoughts, perspectives, and behaviours of the participants. Admittedly subthemes were not chosen beforehand they emerged naturally particularly when I began to categorise the responses of the participants.

Summary: Themes and sub-themes of Mātāpono of TKMoP

During this process I decided to very early to align the data with the mātāpono of the kura. The reason being that data was collated, categorised, selected and then examined. After that process themes emerged, which are in align with the mātāpono of TKMoP. I also focused on two subthemes from each theme for which a brief explanation is provided, followed by advantages and challenges.

Theme one – Tino Rangatiratanga and selected sub-themes (Empowerment, and Dreams with purpose)

Māori medium education is an initiative that is Māori led, driven and centred. Māori medium education a decision Māori mātua made for their tamariki, and in some cases for their wider whānau. Some mātua do wonder whether putting their tamariki into MME was the best choice, so I wondered how well MME operates and work in TKMoP. The areas examined for this theme is an MME environment, and ownership of learning. Attached to each of these sub-themes are advantages with challenges attached. Remarks are then added to enhance the findings and analysis of each sub-theme.

Sub theme: Empowerment.

There are a number of parts to this theme, which are better seen as a whole rather than in isolation, and these parts are; choosing to enrol their tamariki into MME, that their tamariki are comfortable in both the Māori and Pākehā world, that their tamariki experience success personally and academically, the medium of instruction is te reo Māori, through which they also learn about tikanga and mātauranga Māori and also to

be happy. Empowerment is also seen as a way individuals can see their goals or enter processes of being part of decision-making processes (Mechanic, 1991). Having the right to make changes of the kura uniform has been an empowering process for tauira, as well as being able to organise and run a kura ball for Tau 12 and Tau 13.

Advantages: Each participant has become who they are today through their journey in MME, along with the ongoing support and guidance from their mātua and whānau. They have engaged in opportunities to engage in a range of activities in which tikanga operated, with inclusion of mātauranga Māori. Advantages of learning in a MME environment are that tauira learn and understand the value of the Māori language, their cultural practices and knowledge. The tauira were part of a very powerful learning and teaching environment that has equipped them to learn how to operate in both the Māori world and the Pakeha world. The whānau concept, which is fundamental, ensures that tauira are supported during their journey at the kura. All the participants expressed how they enjoyed being at TKMoP and how this experience has helped them to be confident in themselves.

Challenges: Some of the challenges that hinder empowerment are inconsistency, when empowerment goals are not clear, and a lack of motivation to create an environment of empowerment for tauira. Other challenges are that tauira did not have any choice into being put into MME. However, they thought that they were guinea pigs because MME was still new, still, they enjoyed their time at kura.

Sub-theme: Dreams with purpose

Being part of the revitalisation, retention, and maintenance of te reo Māori, a decision that tauira were part of. All through their journey in MME learning and utilising te reo Māori was part of their day. The successes they experienced during this time was part of their development (Gonzalez, 2022). In most of these cases the learning environment was chosen by their mātua and whānau. However, tauira also discussed personal interests such as being a teacher and being a cook/chef.

Advantages: Throughout the informal conversations I had with the participants it was evident in their interactions and engagement in their learning experiences that they owned their learning. They gained new knowledge naturally, and this was done through engaging and interacting with it. Tauira had dreams for their futures, and though they had not thoroughly planned for them they had verbalised what their dreams were.

Challenges: Tauira knew what they liked, however some of the barriers that arose were fear of failure, time management, and limited resources to assist in reaching their goals, and losing focus on their goals. However, during their time at kura, they had verbalised their passion because they had not been asked to think about it. Acronym

Final remarks on theme one

TKMoP is a learning environment that has gone through changes that have made it the kura it is today. Enrolments into the kura has not only been a connection to ngā taonga tuku iho (treasures handed down), but also to engaging in learning through te

reo Māori. More importantly what they have learnt in MME is evident in how they live, their views, mahi, whānau, and community events. The theme tino rangatiratanga along with two of its sub-themes show that a lot of work has been done in building the knowledge base of tauira and their whānau, and in their whānau whānui.

Theme two – Whai wāhitanga and selected sub-themes (A culturally responsive environment and Cultural ownership)

Being in an environment which is responsive to your cultural needs and aspirations shows the tauira that the way they think, respond, and view the world which is typical to their culture was empowering. TKMoP is an environment which validates, authenticates, and normalises being Māori. The workload for tauira provided an insight into how tauira managed this part of the theme. A discussion on this topic happens which is, followed by advantages, challenges, and remarks.

Sub-theme: A culturally responsive environment

TKMoP as a culturally responsive environment is welcoming and engaging. The interests and needs of all its' tamariki are taken into consideration when planning for teaching and learning. However, at times participants of the study felt overloaded, because they had their regular schoolwork as outlined in the Marau (primary and secondary mainstream curriculum) as well as kapa haka, waka ama, manu korero, marae noho and haerenga (trips). In a sense it seemed like they needed to work harder than any other school in the primary and secondary sector. They also knew that they were the role models for the teina of the kura. They developed a sense of responsibility for ensuring that the kura name was looked after and not put down. Whānau of the

participants, their classmates and TKMoP kaiako provided support for them to succeed. Through these activities the kura ensured that the environment was culturally responsive to the needs of all the tamariki of the kura.

Advantages: Tauira spent a lot of time together, and during the range of practices they had, they also studied together. Through this process they became each other's greatest support. Whānau also provided encouragement and extra support when needed. The learning environment supported learning through the medium of te reo Māori, tikanga and mātauranga Māori. The environment at TKMoP was centred on Māori values, principles, methods, and theories. TKMoP like all other kura needed to be seen to do well because they felt that quality and success was the only goal, this would also prove that MME works. Access to a range of topics in MME was very limited, this further pressurised tauira who needed to pick up subjects with the correspondence school.

Challenges: Fear limited cultural awareness as well as a limited strategy, and support structures are barriers for a culturally responsive environment. Tauira were feeling overwhelmed, and tauira found this challenging because, they had to do all this kura work and then engage in a range of other activities which required out of kura hours practice i.e., kapa haka, manu korero. One of the challenges that MME has faced is limited access to resources, and teacher with subject knowledge that could deliver through the medium of te reo Māori.

Sub-theme: Cultural ownership

Cultural heritage and identity are about one's oral history, the preservations of language, and the best way to preserve it is to use it and share it with others (Groh, 2011). One of the unique things about Māori culture is its history and its value to Māori. Owning culture is about feeling a personal connection and stake in it. Tauira learnt to walk in te Ao Māori, there was a focus on tikanga.

Advantages: According to participants they learnt to walk in ao Māori, there was a focus and drive to use and implement tikanga through te reo Māori. Iwi pūrākau played a role in their learning. Independence was promoted tauira felt kura had prepared them when they finish kura. Tauira learnt about things of importance to them like standing on the marae, supporting each other, and upholding the mana of the kura, and feeling proud of the kura.

Challenges: Some barriers are the decline and disappearance of fluent speakers of Indigenous languages, lack of correct Indigenous history, the destruction sacred sites and misuse of artefacts found, with no access of the rightful owners of these things (Indigenous Heritage Circle, 2019).

Final remarks on theme two

On reflection when the participants spoke about their workload, at times they felt overwhelmed. The extra work they put in was due to things that the kura was involved in such as kapa haka competitions, manu kōrero at both regional and national competitions. Fundraising for their haerenga to Tahiti. Despite this they really enjoyed

their time in Kōhanga Reo, kura tuatahi and whare kura. MME was overall a wonderful experience, they felt equipped to operate as freely within the Māori world, and Pakeha world.

Theme three – whakawhanaungatanga and selected sub-themes (Tuakana-teina and Responsive reciprocal relationships)

Within the MME, over the years the kura along with kaiako and the Board of Trustees have worked in devising ways to ensure that tamariki have opportunities to work within strategies appropriate for Māori. whakawhanaungatanga is a kupu that is as deep as the ocean and as wide as the sky. The areas of discussion for this theme are kura wide interactions (tuakana-teina strategy in action) and responsive reciprocal relationships. Both of which are accompanied by perceived advantages and challenges. This was followed by remarks that discuss the viability of whakawhanaungatanga activities and interactions.

Sub theme: Tuakana/teina relationships.

This activity required long term and short-term planning. Key components to ensuring that the kura wide activities within the programme runs effectively with the cooperation and mahi of tuakana attached to each rōpū. Whakawhanaungatanga is key to these activities and interactions, organisation along with the inclusion of fun and an openness in engaging in learning is this forum.

Advantages: These interactions provided opportunities for tuakana to take on leadership roles, a chance for them to learn how to engage with teina, and where they

can exercise and use manaakitanga and whai wāhitanga. It was neat to also see that teina saw their tuakana role models. Teina listened to their tuakana and stayed on task when encouraged.

Challenges: Kura wide activities and interactions its own challenges, particularly when there were tamariki that did not want to participate, due to shyness, or they had limited language to communicate. Tuakana therefore needed to work alongside kaiako to make these sessions enjoyable, and a great learning session for all tamariki of the rōpū. In each rōpū there were more than one tuakana, and if tuakana were hesitant or unsure of how to deal with teina, they had the guidance of kaiako and the support of the other tuakana in their rōpū.

Sub theme: Responsive reciprocal relationships.

Within TKMoP whakawhanaungatanga is critical in engaging in effective relationships with others. With whanaungatanga comes responsibility in terms of interacting with others, and the environment. Within TKMoP relationships are actively built, and participants contributed to interactions between everyone at the kura.

Advantages: During relationships there are a range of opportunities for them to get to know others, and actively working with different people. Relationships teach tolerance, listening, speaking, being thoughtful and showing respect to each other.   It is about communication, both verbal and non-verbal. One to one relationship worked well, and being able to speak to kaiako when needed was also valued by tauira.

Challenges: During activities language is an important component however some teina had limited language. There are a range of reasons for this, one that comes to mind is the language that tamariki have at home, and in many cases English is the main language in the home. Another challenge could be shyness, which at times interfere with speaking to others.

Final remarks on theme three

Interacting and engaging with people in all areas of life is critical for us as human beings. The value and the effectiveness of these interactions are dependent on the quality of engagement. The concept of whānau has been accepted in mainstream education sector. However, it is fundamental to all operations within the kura. It is appropriate that kura-wide event is evidence of how whakawhanaungatanga is implemented. This is seen through how tamariki are placed in a rōpū in which their whānau are part. The kura also practices vertical grouping, where during kura-wide activities the group consists of tamariki from tau 1 – tau 13.

Theme four – Kaitiakitanga and selected sub themes: Self-awareness; abilities and skills, A holistic view

Under MME, each person is recognised as a holistic being, and this means that each person has a physical, spiritual, emotional and whānau dimension, taking these into consideration is enlightening. The sub-theme topics will be examined further, and consideration will be given through advantages and challenges followed by some remarks.

Sub theme: Self-awareness; abilities and skills.

TKMoP provides opportunities for tauira to engage and interact in activities that promote, utilise, and develop leadership qualities and skills. These activities are 'kura wide activities where the strategies of tuakana-teina and ako operate. Tuakana also can put proposals through for uniform changes, organising the school ball, trips and running for student representation on the kura BOT. They needed to set up their own committee, find the venue, work out costs, plan the food, music, and the agenda once this was done tauira had to put a proposal to the Board of Trustees. This showed the capabilities they had collectively, as well as individuals that come through as leaders. Throughout these activities and processes the participants provided guidance and ideas for both their peers and teina.

Advantages: Through this process tauira engaged in activities, that are ideal for tauira who have natural abilities to lead to do so. These opportunities are open for all tauira, it allows space for them to choose, to strive and to accomplish whatever they want to. Providing opportunities for this type of engagement is critical in developing and fostering leadership. The kura has a specific process in place so that tauira have always had the support of an adult during leadership roles they are involved in.

Challenges: Something does not go the plan, even the best laid plans do not always go to plan. There are limited ideas on hand to move passed a breakdown of the plan. There also needs to be a range of ideas to ensure and to compliment the plan.

Sub theme: A holistic perspective.

Having an awareness of the aspects of humans such as taha wairua, taha hinengaro, taha tinana, and taha whānau is enlightening. A holistic approach ensures the development of the whole person, which is inclusive of their intellectual, emotional, physical, spiritual and whānau (Stebletsova, 2018). Tamariki has talents and needs that are unique to them and this approach assists in meeting their learning and developmental needs.

Advantages: This approach assists in providing learning experiences that are enjoyable and meaningful for tauira. Through this process tamariki are encouraged to express themselves in a range of ways, while at the same time allowing tamariki to explore their interests. This form of education also encourages interaction and engagement with the environment and community with the notion of assisting tauira to being citizens that are responsible. Knowing and being part of a holistic approach to learning has helped in building the confidence of tauira and knowing who they are in terms of their whakapapa and whānau is also very important for them. One tauira said that he also experienced internal proud moments.

Challenges: There is the possibility that tauira may have missed the opportunity to set goals for themselves. Perhaps when they set the goals, they were not taking the process seriously. There is always the possibility that tauira may not take the process seriously and that could create barriers.

Final remarks on theme four

Kaitiakitanga loosely translated as guardianship, therefore, the selected sub-themes of self-awareness (abilities and skills) and a holistic perspective adds to its value. Within the scope of kaitiakitanga, tauira at the kura can engage in activities that utilise, and develop knowledge, and skills that help them to realise the importance of kaitiakitanga. They needed to set up their own committee, find the venue, work out costs, plan the food, music, and the agenda once this was done tauira had to put a proposal to the Board of Trustees. This showed the capabilities they had collectively, as well as individuals that come through as leaders. Throughout this process the kura ensured that they received appropriate guidance, support, and strategies to complete these events and activities.

Having an awareness of the aspects of humans such as taha wairua, taha hinengaro, taha tinana, and taha whānau is enlightening. A holistic approach ensures the development of the whole person, which is inclusive of their intellectual, emotional, physical, spiritual and whānau (Stebletsova, 2018). Tamariki has talents and needs that are unique to them and this approach assists in meeting their learning and developmental needs.

Limitations

A few challenges arose during the construction, collaboration, and collation of the information. One of the main challenges was on-going communication with the participants. Once they left the kura it was difficult for them to get together. Though their pathways have taken them in different directions, they still managed to stay in

touch. Technology has allowed this process to happen, using technology and multi-media.

The time- frame was a problem for the researcher, as time passed work commitments and changes threatened to derail the study, however the researcher also realised that the significance of the study for whānau who had put their tamariki into the kura.

Through this journey, I have faced the stresses associated with employment (institutional changes), changes in supervision (I have had four) as well as pressures of completing this in a timely manner.

Whakarāpopoto (Summary)

Based on the questions 'What is life after wharekura? – how has learning through kaupapa Māori learning environments (Kōhanga Reo, kura kaupapa/tuatahi and wharekura influenced your cultural way of being, and ability to navigate the world of the adult?' data was collected and analysed.

This study provided opportunities for whānau of the participants to share and contribute to the learning and teaching of their tamariki. Kaiako and BOT members of the kura also participated in the study, and their responses focused on their expectations of tauira accomplishments and achievements, as well as how the kura through their kaiako provided for the needs of each tauira. The mātāpono of the kura, alongside contextual knowledge of teaching and learning supported tauira in their journey of

MME. An addition to this process is the thoughts and responses of the researcher's son and throughout the process I have chosen to align these things to the kura mātāpono.

Though the dream of having their tamariki educated through te reo Māori began with whānau, these whānau as a group wanted assurance and validation that the choice, they made for them to enter MME was the right one. These whānau had supported their tamariki through the Kōhanga Reo, kura tuatahi and wharekura.

Kaiako of the kura played a very important role in how the primary participants interacted and engaged with learning in the setting at the kura. Their views and perspectives and engagement with tauira was critical in bringing the whole picture together. It was important to hear the expectations that the kura had for all tauira, and how they supported them during their time at the kura. This process also assisted kaiako in reflecting on how progressions had worked, did not work, and then find ways to make it work.

Throughout the study the qualities, personalities, attributes, skills, perspectives of the primary participants were evident, and how their learning through MME has influenced and impacted on their lives as adults.

WĀHANGA TUAWHITU (CHAPTER SEVEN)

'MĀTAURANGA HOU (NEW KNOWLEDGE)'

Whāia e koe te mātauranga hei oranga mō koutou

Seek knowledge for the sake of your well-being.

Well-being is guided and framed by the integrated approach that Māori have, and there are four components to this approach. These are wairua (spiritual), hinengaro (psychological), tinana (physical) and whānau (extended family). These components are protected and maintained by karakia. Therefore, seeking knowledge assists in gaining this well-being.

Tīmatanga Kōrero (Introduction)

Information sought and gained throughout this study has provided the scene for encapsulating the idea of sustaining learning for Māori learners who have come through MME. Several topics will be discussed with the intention of setting the scene for the idea of lifelong learning for Māori learners who have come through MME. Looking back at the study, and comments on the findings and analysis of this study and the nature of the study follow. This will provide insight into the value of holding on to one's cultural language. The involvement of Māori within the education system and. an overview of theories that are appropriate in MME. Finally, there will be a look at a proposed model and framework for working with tamariki in MME, with some final comments.

Prior to embarking on the journey of study, the researcher had been involved with Māori medium education for some years, through one of her tamariki, and then through her mokopuna. She wondered what the impact of this form of education would be for future generations. Then the opportunity arose to be part of this journey through history to the present day. After much discussion with friends, whānau, colleagues, Board of Trustees and kaiako of Te Kura Māori o Porirua and the guidance from Te Wānanga o Awanuiārangi, the study began. It was critical to develop positive relationships with primary participants, their whānau, kaiako and the Board of Trustees. This study continued after the proposal and ethics were accepted.

Looking back - the study

Through sheer courage, gutsiness, and determination Māori have exercised their right to reclaim what they were on the verge of losing, to revitalise te reo Māori, practices, knowledge, values, and concepts on which their very existence is intricately weaved. Fundamental to this study was confirmation of whānau choices for their tamariki to be part of this revolution, hence choosing Kōhanga Reo, kura tuatahi/kura kaupapa and wharekura. Ngāti Toa Rangatira played a significant role in setting up the kura in which this study was done. This was done along with the support and contributions of the kura whānau.

The approach that the kura follows when engaging tamariki in learning is whānau-centred and driven. The kura also focuses on a learning environment that is comfortable, safe, and friendly for tamariki to be, and at the same time preparing them to be effective contributors to the world in which they live.

The study provided an awareness of where each participant was in relation to their journey and experiences. These were organised and conducted in a way which ensured that their mana, and the mana of their whānau was maintained. The research involved several stakeholders who had a vested interest in the study such as mātua, teachers, whānau, the school, as well as me the researcher.

Findings and analysis brief

Specific ways Māori have of viewing the world, and its effects on the way in which they operate in the education system here in Aotearoa New Zealand, was investigated. Integral to this view of the world are te reo Māori, tikanga, and mātauranga Māori. Part of this process is a summary of how learning in MME through Kōhanga Reo, kura and wharekura has impacted on the lives of each tauira, their view of themselves, and being Māori is clear proof of this form of learning and teaching.

Some challenges faced by whānau were when mātua and whānau looked at choices in terms of continued learning in MME environments, along with reasons why they considered changing to a mainstream setting. One of the reasons that came through, was concerns whānau had in terms of the level of English their tamariki had. They were concerned that and whether it was sufficient for them to cope outside MME learning environments.

In response to the findings of this study, its analysis, as well as the successes experienced by the tauira during their time spent at the kura is a proposed model to consider in terms of supporting each tamaiti and their whānau in the TKMoP.

The questions were designed to ascertain how things tamariki learnt through Kōhanga Reo, kura tuatahi/kaupapa and wharekura assisted them in their learning journey, and what they thought of the learning that they received during this time. I as the researcher needed to develop a relationship of trust with participants, and this happened through the guidelines of KMR, which included developing relationships of trust, care, openness, transparency, and respect, which assist in gathering authentic information.

The value of Indigenous language was discussed along with brief overview on international and national education in the revitalisation of language.

Value of Indigenous languages

When language loss is experienced by Indigenous groups, it results in a disconnection with their past and present, and ultimately influences their futures (Smith, 2019). The importance of language is that it is interconnected with culture which includes their practices, law, lore, and both formal and informal ceremonies and celebrations. Language is interconnected to identity, genealogy, and the land. Pride, self-esteem and respect are also encompassed in language. It is therefore clear that language is very important (Smith, 2019).

International and national education in revitalisation of language

Indigenous communities around the world continue to be motivated to have control over their education by creating school boards and negotiating to have

autonomy over curriculum content and teacher certification (McIvor, 2019). Distinctive pathways of approaching language acquisition are called for, to promote non-dominant languages (Bright, Hunia, Huria, 24 July 2019).

International

The revitalisation of language includes teaching and learning of an Indigenous language that is in danger of being lost. Around the world the teaching of an Indigenous language is recognised as important because it is part of the reclamation of much more, it is also about being recognised as existing and living as oneself. This is supported by literature, particularly in terms of teaching and learning methods, which is evident in strategies and methods of language acquisition (Hinton, 2001). The revitalisation of language is a global phenomenon with more Indigenous people standing up to be recognised. According to Grenobal (2006), innovative programmes have appeared around the world for the sole purpose of maintaining, reclaiming and revitalising languages that are endangered due to a marked decline of native speakers.

National

A loss and powerlessness experienced by Indigenous people in terms of language and cultural practices often motivates regeneration and revitalisation of their language. An international Indigenous perspective has provided confirmation of struggles that Māori have gone through and continue to go through in their journey of reclamation and revitalisation of their language and culture as well as being Māori (Smith, 2019).

Māori choices in education

The Māori place.

Mainstream education is experiencing changes to their system bought about by Māori participation and involvement through MME. This is explored, through this study, and trends have been identified that provide a view of how Māori are managing through this system. One of the things that was noticed in MME is that there are definite challenges when tamariki leave or are being withdrawn out of this form of education.

Leaving Māori Medium Education

According to the Ministry of Education (2014) there are several tamariki who learn through the medium of Māori education. Tamariki has the option to exit at the end of tau 6, at the end of tau 8, and at the end of tau 13. The impacts of Māori medium this movement was in their report in 'education counts'. This report claims less than fifty percent of all tamariki who entered Kōhanga Reo carried on learning through the medium of Māori (Ministry of Education, 2014). The shift from MME to mainstream occurred for several reasons. One of the main reasons given was 'mātua' choice', 'another reason was the kura entry criteria' (Ministry of Education, 2014).

Some mātua and whānau felt that the time their tamariki had spent in immersion was enough to provide them with a firm foundation in te reo Māori me ōna tikanga. These mātua and whānau also believed that mainstream schools offered more opportunities for the tamariki to engage in education.

The government had set several priorities for Education in their statement of Intent 2009 – 2014, although generic in structure, Māori were included. As part of these priorities' opportunities were provided for all tamariki to participate in quality early learning environments. There was also a drive to provide literacy and numeracy initiatives that would assist tamariki in being successful in these topics. The perceived outcomes being that they provide positive contributions to the future of New Zealand.

This would happen through the improvement of skills and qualifications of kura graduates which allows them to enter tertiary training. Through this, the needs of tauira as well as market communities are met. Another priority being that Māori be successful as Māori. Further intentions of this statement included that the Ministry of Education show its capacity and capability in responding efficiently and effectively in achieving these priorities (Ministry of Education, 2008., Ministry of Education, 2009). The responses to this mandate were a conscious effort to increase the participation and improve the achievement levels of all students, and in particular Māori tauira whether they are in an MME setting or not.

Māori tauira in mainstream secondary schools were encouraged to take the easy options in terms of gaining their National Certificate of Educational Achievement (Townend, 2014). Options given to students, particularly Māori, were designed to get them ready to exit secondary, and gain credits which are internal rather than do end of year examinations which are external. According to (Townend, 2014) internal assessments ensured that their tauira passed NZCEA. Durie also thought that this way of gaining credits could hinder future opportunities for these Māori achievement levels nationally and personally. As part of the mandate MOE developed a programme called

Tū Toa whose primary goal was to cater to the learning needs of Māori tauira (Townend, 2014)

Choices of learning environments

This whakatauki used by Sir Apirana Ngata, focuses on the journey that one takes to learn about themselves through te reo Māori, mātauranga Māori and what it means to be Māori. 'E tipu e rea (kia puāwai)' (Ministry of Education, 2009).

As identified by Ministry of Education (2009) the choice of mātua to put their tamariki into Māori education depends on several things. The choices were influenced by one or both of their mātua who had attended kaupapa Māori education, the proficiency of te reo Māori within their homes, and that mātua believe Māori culture is a vital part of the learning for their tamariki (Bright, Hunia, Huria, 24 July 2019).

A common thread found was that mātua from low socio-economic areas like parts of the Mana district in which Porirua is, parts of South Auckland and other areas deliberately chose to enrol their tamariki in kaupapa Māori learning environments (driven by a need for their tamariki to have what they themselves did not have). There are also specific benefits for tamariki engagement in kaupapa Māori education, with many of them remaining at TKMoP till they are 17. They achieve NCEA levels or higher by the time they exit the board of trustees. Overall, kaupapa Māori tauira do well (Ministry of Education, 2009).

It is very important for te reo Māori to be spoken in the home of tamariki who are enrolled in kaupapa Māori settings. On enrolling their tamariki into these settings there is an expectation that the learning of te reo Māori is not the sole responsibility of the kura, but also the whānau. Therefore, an overview of how whānau can be involved provides guidance on how they can do this.

Changes have occurred in the education system since 1998, and through these changes opportunities for Māori whānau to choose from a range of learning environments for their tamariki took place. The choices that Māori had were given were 'kura kaupapa Māori', 'wharekura', 'bilingual schools with immersion classes', and schools with bilingual classes' (McKinley, 2005 & Ministry of Education, 1998/1999).

School choice of mātua and whānau within the kura tuatahi/kaupapa/primary sector, was based on how comfortable, and at ease they were with the learning environment, and accessibility to the kura. Choices some whānau made for their tamariki attending intermediate schooling was guided by how close it was to secondary schools. Other reasons for choosing secondary schools were subject availability, academic success of the school, uniforms, buildings, and facilities as well as the cultural diversity of students (McKinley, 2000).

Kura Kaupapa and Wharekura

However, within MME learning environments mātua choices were influenced by other whānau members attending the kura tuatahi/kaupapa. They were also influenced by te reo Māori being the medium of instruction for all subjects, along with the

inclusion of Māori concepts which are integral to the kura. It was also very important that tikanga Māori be visible and used in the daily routines of the kura, through things such as pōwhiri, karakia, kapa haka, whaikōrero and other practices Māori have.

It was evident in the enrolment process at the kura that mātua were deliberate in the choice they made for their tamariki. In many cases they chose this form of learning for themselves as well. It was also about mātua making-up for and reclaiming the loss that many of them had experienced through their own educational journey (McKinley, 2000., Bright, Hunia, Huria, 24 July 2019). The culture of the kura is based on the concept of whānau and this is a selling point for mātua.

However, within a kura tuatahi/kaupapa setting te reo Māori is the language of instruction, and these learning environments are free from influence of the dominate culture. Each kura follows the Marautanga which have a Māori perspective of the curriculum used in all schools in Aotearoa New Zealand. These concepts appeal to mātua who want their tamariki to engage in learning environments that are free from the influences of the dominant culture of New Zealand.

Mainstream, bilingual or total immersion.

Mātua have the choice of mainstream schools, bilingual units or total immersion learning environments. Each of these forms of learning use of te reo Māori and tikanga Māori. Mātua also wanted their tamariki to engage in learning that assists their tamariki in finding out who and where they come from, this being knowledge of their whānau, hapū and iwi. However, it is difficult for Māori mātua to gain entry for their tamariki when they want to put them into kura that are not accessible. Things that they

need to consider are kura entry criteria, fees, uniforms, and transportation (McKinley, 2000).

Kura Kaupapa choice of learning

For some mātua, kura tuatahi/kaupapa was a natural progression from Kōhanga Reo, and mātua had already begun their own journey in learning te reo Māori and tikanga. These families felt that this was their only option, especially if they wanted to hold onto and build their knowledge of te reo Māori, and tikanga. Other reasons for wanting their tamariki in kura were the development of their tamariki within the context of whānau, being engaged in whānau, hapū and iwi, and the range of topics tamariki study at the kura (McKinley, 2005). Within the kura environment tamariki have the freedom to be Māori, and tamariki are not compared to boundaries and benchmarks set by mainstream education. Whānau involvement in the kura and in mainstream schools, were very different environments (McKinley, 2005). Whānau in kura setting have a vested interest in the success of their tamariki and in kura kaupapa and wharekura. This extends to the growth of te reo Māori.

Whānau involvement in kura

There are six ways identified by Lee (2008) where whānau within the kura environment can support and be involved in the education of their tamariki. Through this involvement whānau flourish and develop positive relationships with the kura. Lee (2008) identifies levels of commitment is dependent on the type of learning environment the kura has recommended these levels:

- That mātua support their tamariki at home.

- That there is open communication between the kura and home

- That the kura supports mātua

- That mātua and their community supports the kura.

- That the kura and community are linked

- That mātua are part of the decision-making process in the kura.

This level of involvement and commitment of mātua with the kura, shows that tamariki have a much better chance of experiencing success at the kura. However, kaupapa Māori settings are based on whānau involvement and participation, and these are essential from the earliest stage of tamariki entering a Kōhanga Reo, moving on to the kura setting, and then into wharekura.

Issues that affected MME

Māori in the education system as it is today have faced several issues. According to May & Hill (2008) some heritage language programmes for Indigenous people, issues arose with the negotiations of relationships between the goals of the Indigenous people, language revitalisation, the success of bilingualism and bi-literacy within Māori medium educational contexts, and issues around staffing and resources within Māori-medium programmes.

Māori language economy is about measuring and putting value on contributions, as how to measure the value of contributions of culture and te reo Māori for Māori and Aotearoa New Zealand. According to the Ministry of Education (2009, p24),

'Languages are linked to the social and cultural context in which they are used. Languages and cultures play a key role in developing our personal, group, national and human identities. Every language has its own ways of expressing meanings; each has intrinsic value and special significance for its users'.

There are three basic reasons to prevent a language from dying, Language is a human right, and it promotes and advocates communal identity (The Migrant Times, 2016). The value of te reo Māori is seen as a critical ingredient in economic relationships. It makes a valuable contribution to the economy of Aotearoa New Zealand, and this is evident when National Institute of Water and Atmospheric Research group uses te reo Māori with their knowledge of the climate and weather. This information is used by (NIWA) who have also learnt to incorporate traditional and modern practices in conservation, agriculture, sailing and fishing here in Aotearoa New Zealand (The Migrant Times, 2016).

Te reo Māori is embedded in history, and its narratives have lasted through time. Te reo Māori is intertwined with spiritual and physical wellbeing which has the capacity to enrich those who use it. The Māori language has therefore got an economic value and contributions of culture and language knowledge.

Māori like other Indigenous people continue to proactively revitalise, retain, and maintain their language practices and knowledge. Throughout this study Māori concepts were visible and contributed to the teaching and learning of high-quality programmes for tamariki in TKMoP.

Framework 'Mātāpono' alignment of learning

The kura Mātāpono is a framework which has been created and designed by tamariki, mātua, whānau, kaiako, kaumātua, kuia, board of trustee and Ngāti Toa Rangatira. This was a collaborative approach which not only considered the needs of tamariki, but also the needs of the community in which the kura is based. The contributions of Ngāti Toa Rangatira supported and validated the kura mātāpono, alongside the whakatauki of the kura which is 'he kura te tangata'. I have aligned the findings of the study with the kura mātāpono.

Figure 11 The framework of 'Te Mātāpono'

Ki te kore he whakakitenga ka ngaro te iwi
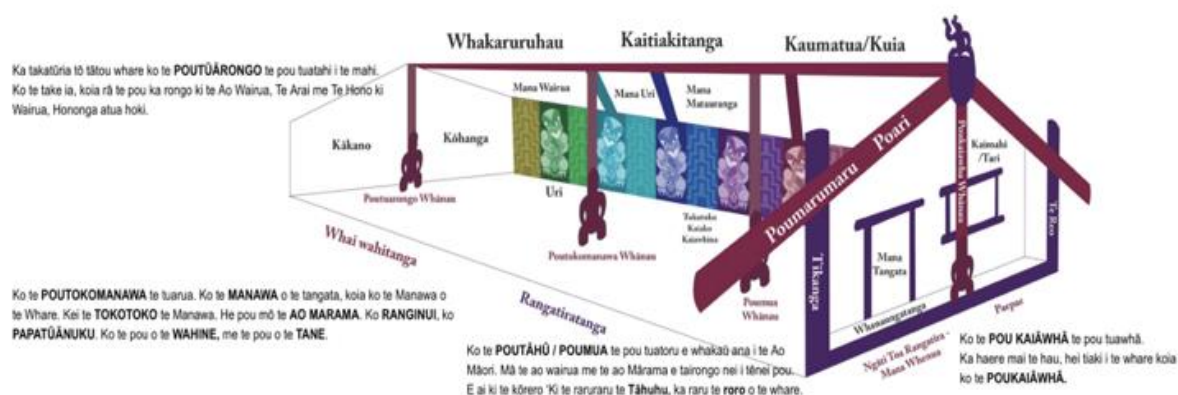
The mātāpono are embedded into the daily operations of the kura, in each akomanga (classroom), papa tākaro (playground), in the tari (office) and in everything that the kura is involved in. These principles are 'kaitiakitanga – guardianship', 'whai wāhitanga – inclusiveness', tino rangatiratanga – self-determination', and

'whakawhanaungatanga – relationships. These mātāpono support and enhance the kura programmes.

It is clear to see that this is an ideal framework for providing direction, guidance, and a sustainable approach to success experienced in MME. This framework has been used through the analyses of the study, it is evident that all who are involved in this context of MME have directly and indirectly been influenced by these mātāpono. I believe when TKMoP began, that everyone involved were proactive in working with mana whenua to ensure the following occurred.

- Ngāti Toa Rangatira played a significant role in the contributions toward the implementation of tikanga, kawa, mātauranga pertinent to them.
- That operations of the kura are based on Māori values.
- That a Māori perspective featured throughout all areas of the kura
- That learning is validated through the lens of Māori.
- That tamariki at the kura develop of strong sense of being Māori.
- That despite learning through a range of MME environments and contexts all tauira align to mātauranga Māori.

Therefore, this is framework is a relevant and appropriate framework for Māori and indeed for the education system to utilise as a way of guiding, directing and validating MME.

Rangatiratanga (Self Determination)

Within te ao Māori each person has their own mana motuhake, and this in turn helps tauira to understand and acknowledge their affiliation with whānau, hapū and iwi. Within TKMoP rangatiratanga allows tauira to experiment, explore, investigate, and decide on areas of interest for them to work on. Celebrating and acknowledging the passion, skills, strength, and capabilities of each tauira in their learning journey is recognised at TKMoP (Te Kura Māori o Porirua, 2018). Rangatiratanga also provides a pathway for self-improvement and holding on to dreams and aspirations that come about based on their interests.

Whai wāhitanga (Inclusiveness)

The kura is a place where te reo Māori, tikanga Māori and mātauranga Māori are integral in everything that is done at the kura and within the kura.   There is an open-door policy which allows all involved at the kura to contribute to it in some way shape or form. Māori values such as manaakitanga, aroha, mahi tahi and whanaungatanga are also nurtured with all the tamariki. Kawa (protocol) is embedded and applied within the context of all aspects of the kura as well as within kura wide gatherings, classrooms, in the playground and in the staff room. Kawa ensures that tamariki feel safe, and that decisions made are based on their needs, as well as responding when appropriate. Learning through a culturally responsive environment and feeling that they own the culture is also evident here.

Whanaungatanga (Relationships)

Working together is key in supporting tauira in gaining the benefits of learning experiences they engage in. There are a variety of people who are involved in these relationships. They are tamariki, taiohi, kaimahi (the staff), whānau whānui, the hapori (community), te rōpū kaitiaki (the Board of Trustees), and te whakaruruhau (the kaumātua council). Through the whakawhanaungatanga process informal and formal learning opportunities are provided for all tauira to take advantage of. Strategies of teaching and learning are utilised while at the same time tamariki are surrounded by and exposed to positive role models. Throughout the programme at TKMoP tauira engage in tuakana-teina relationships during kura wide activities. Relationships of reciprocity and responsiveness are a strategy that is frequently used during class times.

Kaitiakitanga (Guardianship)

Within te ao Māori everyone is considered a holistic being, and when all aspects of the person are working harmoniously, this ensures that tauira can engage in meaningful, learning experiences which assists them in their future ventures. Integral parts of a human are: te taha hinengaro - mental and emotional wellbeing which leads to self-confidence; te taha wairua - spiritual wellbeing which results in personal-belief; te taha whānau - social wellbeing of which self-esteem is seen and te taha tinana - physical wellbeing which focuses on the health and wellbeing. From this mātāpono came an awareness of tauira being aware of their own abilities and skills, as well as an understanding and awareness of being holistic. With a focus on the findings of the

study, I decided to align them with the mātāpono of the kura. Stage 1: Infancy Prior to the birth of the child, they are exposed to thoughts, feelings, and emotions of her/his mother while still in the womb (Latham., 2020). This is an ideal time for mātua to consider choices on how to raise their tamaiti/tamariki. Chomsky suggests that the human brain is designed in a way that allows for learning language to occur naturally, therefore supporting the idea that humans are born with this capacity (Chomsky, 2007). Once tamariki are born, they enter the world with qualities and knowledge that are integral to them such as language. Early childhood is a critical time in the lives of tamariki, each aspect of the kura mātāpono are visible throughout the daily operations of the kura mātāpono.

Stage 2: Childhood kaiako understand the importance of learning dispositions provide focused learning experiences for tamariki within the context of having fun. By the time tamariki get to kura their knowledge and skill base has increased, and they are able to identify the things that interest them. Tamariki also acquires abilities and information that prepares them to be active participants in society. The mātāpono of the kura kicks in again and allows the tamaiti to continue in their development and growth as tamariki.

Stage 3: Adolescence The transition that tamariki experience from early learning to kura, needs to be seamless. For this to happen relationships between the learning environments bodies need to be reciprocal and responsive. This requires open communication and having a shared vision and agreement between Kōhanga Reo and kura tuatahi. During the time that tauira are in kura tuatahi, there is an expectation that they engage in activities and learning experiences that enhances their learning

dispositions, promotes, and utilises their skills and makes learning enjoyable. The

interests of the learner use a strengths-based approach, the things the learner likes and

does well are highlighted and used to extend learning. The role of kaiako is to also

provide opportunities for tauira to have a say in what they learn about and participate

in. By this stage there is visibility of rangatiratanga (self-determination),

whanaungatanga (relationships), whai wāhitanga (inclusiveness) and kaitiakitanga

(guardianship). Through these things tauira build and strengthen their learning

dispositions (attitudes to learning), as well as begin to think about what motivates them,

what they are passionate about.

By the time tauira reach wharekura level they should be confident and proficient

in writing, reading, speaking, and listening. It is therefore expected that tauira build on

their learning dispositions, along with an idea on what they are passionate about and

what motivates them.

There will still be core curriculum areas that they need to engage and participate

in ensuring that each tauira is given the opportunity to be involved in interest-based

projects. Having a say in what their projects are focused on will provide them with

control of their own learning. This process is empowering and challenging at the same

time. As part of their journey developing self-confidence to pursue their dreams and be

happy with their contributions to their learning is expected. Through these

accomplishments they experience success as Māori. It is expected that working from

Māori Achieving Success as Māori (MASAM) will ensure that this process can be

culturally facilitated and implemented. As the tauira progress they will achieve each

taumata, and once they exit the wharekura setting they will be confident, competent

learners for life, and proud of being Māori. Kaiako and the learning environment assist in the development of the learner.

Throughout the analysis clear links were made to the kura mātāpono. There Questions can take the form of explaining the evidence or expanding on evidence; in other words, questions can give context or add meaning. Asking both kinds of questions is crucial to creating strong analysis.

The context of this study was through a set of questions, and the data collected added meaning to the evidence.

Final thoughts

Throughout the discussions and analysis's goal setting, planning, life skills and expos have been identified as implemented to assist tauira for when they finish kura. These ideas can help them to think about the possibilities for their futures, options for careers, and areas that they might be interested in terms of prospects. Each one of these ideas could be worked into the kura timetable at each level and where appropriate. The possibility of implementing the suggested framework, could assist whānau in their choices for their tamariki, it could also provide an explanation as to the process their tamaiti goes through from the beginning of their journey of learning to when they exit MME. This framework could also show whānau that the learning their tamaiti has engaged in through MME is creating a firm foundation for them to build their lives on as they progress to adulthood. This certainly would need the support of the kura, whānau and tauira. It would also require planning and courage from those who implement it.

Whakarāpopoto (Summary)

The importance and value of language through which knowledge is received and given is critical in the interactions between human beings. Through the impacts of a changing world, many Indigenous people have gone through the unfortunate process of losing their language. Therefore, the drive from Indigenous people both nationally and internationally to revitalise and maintain their languages, which supports their cultural practices and identities, and these things reaffirm the necessity of languages within the world of Indigenous people. The education system, which has operated here in Aotearoa New Zealand, has been challenging for Māori to function effectively within. This study reaffirmed that there is space for other approaches to engage Māori tamariki in meaningful learning experiences. The investigation within this chapter allowed for a framework that could be used to assist learning for tauira in a proactive, progressive, exciting approach. The beauty about this framework is that it is devised by key groups within TKMoP and its hapori. However, each component of the framework is recognised as important within te Ao Māori.

WĀHANGA TUAWARU (CHAPTER EIGHT)

'KUPU WHAKATEPE (CONCLUSION)'

Mā te whiritahi, ka whakatutuki ai ngā pūmanawa ā tangata

Together weaving the realisation of potential

The Fascinating thing about humans is the ability to have a vision of what could be, and from that vision comes a passion to achieve that vision. Planning and setting achievable goals stimulate what the future holds. This ability is called prospection or vision of the future, and it is the act of looking forward to the future, or anticipating what their future might be. Weaving these things together to realise potential.

Tīmatanga Kōrero (Introduction)

Māori consider themselves to be holistic beings, and this is seen in a model called Te Whare Tapa Whā. It is a model where the four corners of the house represent whānau, tinana, hinengaro and wairua are chosen to represent each part of a person's well-being, these have been considered   throughout this research (Durie, 1998). This impacts on the way that they view and operate in their world.

A brief overview of the journey will be provided, followed by the answer to the main question. There will be a brief overview of Learning through MME – the lifelong benefits.   A summary and reflection of the research process will be given along with recommendations for future research on this topic. This is then followed by the contributions this thesis has made to this field and finally concluding statements.

Each participant of this research responded to the questions based on their thoughts and experiences to the question 'What is life after wharekura?' The journey of the research followed a logical, organised approach during the data collection process. All the responses were examined to ascertain similarities, differences, and trends.

Māori medium education – lifelong benefits

Interactions and engagement with whānau of the participants have shown that they each made conscious decisions to put their tamariki into MME. Though MME was still developing and tamariki who entered this form of learning gained in a number of ways. This is done through learning, and maintaining te reo Māori, knowing who they are, and through the kura mātāpono rangatiratanga (self-determination), whai-wāhitanga (inclusiveness), whanaungatanga (relationships), kaitiakitanga (guardianship).

Lifelong benefits are that te reo Māori becomes part of their daily lives, they know who they are, they align themselves in te Ao Māori and being confident as Māori. The participants are doing a range of things. In each of their role's MME is evident. One of the participants works with her iwi, where is involved in their te reo Māori in the home programme. Another participant is a fully trained teacher and is working with Māori tamariki, he is also fully involved in kapa haka. One of the other participants is a stay home parent with two tamariki, and he is guided by what he has learnt in MME. The other participant is a government worker, and through his mahi he is guided by his knowledge of being Māori. After being at his mahi for a couple of months he was

offered a senior position over someone that had been there longer, he turned the position down because the other person was there longer, and he felt that he should have the position. The researcher's son and his partner both went through MME. Their children are part of MME now. He is heavily involved in teaching Māori in a mainstream secondary school. Their family is fully involved in kapa haka, they speak and engage in Māori activities both in the home and outside their home. Their tamariki are fluent in both te reo Māori and English.

Based on these findings' recommendations were made. The research also provided information on why mātua and whānau chose MME education for their tamariki. The benefits, challenges and experiences of the primary participants came through in their responses while in MME. Contributions from mātua and whānau provided valuable insight into the decision to put their tamariki into MME along with this was what they expected from MME. Kaiako from TKMoP contributions were informative particularly in terms of the operations of the kura during the study. MME initiatives have also been examined through literature.

Tauira acknowledging ownership of te reo Māori and cultural practices is an expected outcome, and how this impacted their learning in MME. The choices whānau made in relation to the future of their tamariki shows that the things tauira learnt during their educational journey was part of their personal development. These tauira shared that they are comfortable in who they are, as well as contributing positively as Māori in society.

Igniting a love of learning in each of the tauira and was done through providing opportunities for them to engage in learning experiences in an environment that help them achieve. TKMoP along with other kura kaupapa are proactive in their utilisation, implementation, and promotion of te ao Māori through the medium of te reo Māori. TKMoP has had a life changing effect on the lives of tauira. For some of these whānau their tamaiti is the only whānau member in MME. There are occasions especially within Māori contexts that these tamariki are called upon to offer guidance and support for their whānau.

Historically the education system here in Aotearoa New Zealand, which is underpinned by the dominant European cultural ideology, has not been supportive or progressive for Māori but rather a tool to break their mana, status, and prestige as a people. The journey of the researcher was driven by her own struggles within an education system, which was underpinned by the European dominant culture ideology. Her experiences in this system resulted in making her believe that she was worthless. She left school without any qualifications, and this meant limited work opportunities. Throughout the research both hindrances and empowering strategies and factors have been discussed. Ways forward have been offered through the recommendations.

The tenacity and forethought of Māori motivated a journey of reclamation and revitalisation of the language and tikanga that was on the verge of being lost. This is driven by the freedom to be Māori, to live as Māori, and to know what belonging is. There is an overview, analysis, and rationale of the implementation of Kōhanga Reo, kura tuatahi/kaupapa and wharekura in response to this journey of reclamation and revitalisation Māori was provided. The approaches used to ensure success of Māori

students who exit wharekura at year 13 was explored. The retention and achievement rates of these tauira who were educated in Māori medium learning environments is high.

Opportunities that Māori medium education provides for tauira who exit wharekura were discussed. This research was driven and centred on Māori, inquiry methods and utilised the kaupapa Māori research approach.

This research identified initiatives and strategies that could be promoted to change and support learning and teaching of Māori. This was followed by an approach to learning that would enhance the learning for tauira and the beginning on this pathway for MME was in Kōhanga Reo, through to kura tuatahi, then wharekura, and from there on to lifelong learning. Interest based learning is where the interest of tauira is the driving force behind choices they make along their learning journey.

Life after wharekura is what each learner makes of his or her journey in life. The recommendations made were simple, clear, and with planning could be utilised to support Māori tauira and their whānau in preparation for the future of their tamariki.

Recommendations

As acknowledged by all who took part in this research, and particularly the primary participants, they have spoken favourably about the time that they had spent at Te Kura Māori o Porirua. Being able to speak te reo Māori, tikanga and mātauranga Māori has also been fundamental in their learning journey. It has been a place that has taught them many things especially in terms of learning about themselves, learning

skills of socialisation, and the basics of pānui, tuhituhi, kōrero, whakamārama/comprehension, and whakarongo as well as Pāngarau. These things taught them the skills of operating in te Ao Pākehā. Goals setting has come through as being important and based on these findings, the following recommendations were made.

Recommendation – Intentional Goal setting and planning

Through this study I have found through participants and kaiako that the kura has a process in place where tauira who intend to enter wharekura y have a process of goal setting. This occurs while tauira are in Year 8 prior to their entry into Wharekura. The outcome being that the tauira realise the purpose of setting goals and finding the motivation to meet these goals. Tauira along with their whānau and kura set their goals. When they begin Y9 they sit with kaiako and their whānau to set their goals, accompanied with a plan on how they can meet their goals. The kura assists tauira in this process, and a halfway meeting during Year 8 is held to see how their progress is going. If they have not met the goal, they find another way of meeting that goal, and they also check to see if the goal has longevity, if not they replace the goal/s. At the end of the year revisiting their goals and do a reflection takes place. Based on my findings it seems that this process is not carried through wharekura.

It is therefore recommended that this practice become an intentional part of their teaching and learning programme. With guidance, encouragement, and support tauira will become motivated to achieve their goals. They will also begin to learn about making plans and the importance of them.

Recommendation – Intentional Programmes to show tauira career pathways, vocations, and areas of interest.

During my initial questions with tauira, they expressed dreams and ideas particularly in term of what would like to do the future, and at that time discussed a range of possible career paths and jobs (Appendix E). However, by the time some of them had finished kura and during our catchup sessions, they were still trying to figure out what they would like to do.

This then led to a recommendation that prior to tauira entering the wharekura area of the kura that an intentional programme be run to ex the idea of ensuring that tauira engage in a range of kura organised activities that would expose them to a range of careers, vocations, or jobs they are interested in doing in the future. Allowing tauira to know and understand that there are specific knowledge, skills and information needed for to provide them with baseline knowledge needed.

It is recommended that the kura provide opportunities for tauira to attend 'career expos', while they are still in Y8. Another activity could be inviting whānau who are in a range of industries to come and talk to tauira about the value they have in the mahi they do. These activities could spark an interest for them then decide to pursue this interest. This could further be explored through tauira doing their own investigation of the career that they are interested in. By the end of their project, they would know whether this is something they would like to do in the future. Having the opportunity to engage in a topic that tauira like, and then using this interest as a vehicle to utilise and

consolidate methods and strategies to engage with information in a meaningful way for them.

Recommendation – Higher learning preparation

Being part of TKMoP where whanaungatanga is critical, where its support systems are centred on tauira. Tauira are provided opportunities to consider after wharekura options, such as wānanga, universities, polytechnics, and private training institutions. It is therefore highly recommended that there be a programme in place to ensure that the transition into these environments are as smooth as possible. The following areas need to be covered.

- o Tauira will need to firstly know what they want to study and why.
- o How to enrol
- o How to apply for financial assistance if needed
- o Finding accommodation if required
- o Managing their time effectively
- o How to read, take notes, and read effectively
- o How to write great assignments (rules and regulations around this)
- o How to use library (access material)
- o Where to go help (student body & student academic support)

Contractors could deliver this programme; this will allow for the interaction of kura tauira with someone who is not one of their teachers. It will also help tauira to work and interact with someone who is not a kaimahi from TKMoP. This will also be

an advantage for tauira to engage in learning through the English language, while learning to navigate their way through the countless forms needed for tertiary education.

Recommendation - Life skills

One of the findings was that there was a feeling that kura did not prepare them enough in terms of operating effectively in te Ao Pākehā. It is therefore recommended that several workshops be offered as part of the process of preparing the tauira ready for when they leave Wharekura. This can be accomplished by having a series of workshops that focus on things like; Flatting, budgeting, and cooking on a budget, filling in forms (study link, accommodation, curriculum vitae/resume, unemployment, and range of application forms…, health and safety (personal, home…), time management. This list can be added to, depending on the needs of the cohort involved. This may go over two terms or a year.

Recommendation – Mentorship

By the time some of the participants reached Tau13 they were still unsure as to what to do when they left wharekura. This created a dilemma for them, and therefore some of them entered university with the idea of fulfilling the wishes of their whānau. This did not work out because they discovered this journey was not for them and withdrew before completing the papers. It also seemed like they had not worked out what they were good at doing, or whether their interests could be a pathway to future ventures.

One of the things that I thought would be useful would be to have a mentoring programme. It would therefore be appropriate to identify people who want to be part of this programme (this would have to be written). Both mentors and mentees will go through training on the roles, responsibilities, length of time and the programme. Once numbers are confirmed then the process of matching mentors with mentees would take place. The mentor, mentee along with the kura could then negotiate appropriate times for them to meet, as well as the length of time for the programme.

Role of a mentor: The main roles of a mentor are to be a consultant, a counsellor (who listens) and a cheerleader. There are four things that successful mentoring relationships have such as preparation, negotiation, enabling growth and closure. The mentor provides guidance and support for the mentee to discover their interests, abilities and assist them to be solution seekers.

Benefits for mentees: Through working with a mentor a mentee gains practical advice on whatever they need advice on, and they also learn from someone who has experience in their field of work. Mentees also get the capacity to increase academic and social confidence as well as feel empowered to make decisions for themselves. Through this relationship mentees can begin to develop communication, study skills as well as strategies to deal with image and academic issues (Hawkey, 1997).

Recommendation - Interest Research based projects.

Through discussions with participants, they were keen to look at things that interested them. There is also an approach which can be used during these projects call the 'notion of problem posing education'. A notable aspect of this approach is that

knowledge is gained through a two-way relationship, it also empowers tauira to take control of their learning (Freire, 2000). However, there were times when the participants struggled with English in a formal way. Providing the opportunity for them to engage in interest-based projects could be a way to provide more engagement in the English language. Possible steps could know the interest, proposal, research (most information would be in English), putting it together and then presenting it. This could be part of their formal English classes. Through this process the kaiako could support them in English structures both formal and informal. This will further support their journey in negotiating the world in which they live, especially in their abilities to communicate and engage effectively in the English language.

Benefits of using this form of learning are collaboration (kaiako & tauira), fun, motivation, information retention, negotiated length on topic, focus on things they don't know, and developing a love of learning (Devitt, 2020).

Contributions this study has makes is that it provides justification and validation for whānau, kura and the education sector. Aligning the findings and analysis with the mātāpono of the kura provides an overall insight into the progress of tauira within MME.

Whakarāpopoto (Summary)

Finding the information around the question/statement 'What is life after wharekura' was discussed here. The rationale for the questions was to get to know the participants, provide opportunities for them to think carefully about their responses, to

articulate their thoughts and ideas, as well as provide an opportunity for them to think about prospects. Provisions were made for whānau of the participants to share and contribute to the learning and teaching of their tamariki. The kaiako of the kura participated in the research, and their responses focused on their expectations of tauira accomplishments and achievements, how the kura via their kaiako provided for the needs of each tauira, and possibilities of prospects for the participants. that they had of the tauira, the of the mātāpono of the kura, as well as contextual knowledge of teaching and learning for the tauira. Through the dream began with the whānau they were also the group that ensured that their tamariki got to kura, supported them through their Kōhanga Reo, kura tuatahi and wharekura. Kaiako of the kura played a very important role in how the primary participants interacted and engaged with learning in the setting at the kura. Hearing from them was critical in bringing the whole picture together. It was important to hear the expectations that the kura had for all tauira, and how they supported them during their time at the kura. This process also assisted kaiako in reflecting on how processes had worked, did not work, and then find ways to make it work.

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KUPUTAKA (GLOSSARY)

Ake	Forever
Ako	learning/teaching
Angitu	be successful
Ao tukupū	the universe
Ao tūroa	the natural world
Aria	concepts/theory
Ariā-papunga whakairo	Theories and philosophies
Aroha	love (feel concern, compassion, and empathy)
Arotake	Evaluate
Āta	Careful
Auta	God
Hangarau	technology
Hapū	sub-tribe
Hauora	health
Hinengaro	mind, intellect, consciousness
Hoaketanga	purpose
Horopaki	context
Hui	meetings
Hurihuri	turn over and over, revolve
Iwi	Tribe
Kai rangahau	researcher
Kai whakairo	expert carver
Kai whatu	weaver
Kaiako	teacher
Kaingaki kāri	gardener
Kaitiaki	guardian
Kaitiakitanga	guardianship
Kaiwaiata	singer
Kākano	Seed
Kanohi	Face
Kanohi ki te kanohi	face to face communication

Karakia	Prayers/incantations
Kātoitoi	response
Kaupapa	subject/agenda
Kawa	to perform kawa/ceremony
Kia tūpato	be careful
Koha	gifts freely given
Kōhanga Reo	Māori medium early childhood education
Kōkirikiri	challenge
Kōrero	speak
Kōrero a rōpū	focus groups
Kōrero paki	storyteller
Kōrerorero	conversations
Koro	elderly man
Koroua	old man
Kuia	old woman
Kupu whakataki	introduction
Kura	school
Kura kaupapa/tuatahi	Māori medium primary schooling
Kura tuatahi	primary school
Māhaki	calm, humble, tolerant
Mana	legal, valid status, prestige, authority
Mana aotūroa	exploration
Mana atua	well-being
Mana motuhake	separate identity
Mana reo	communication
Mana tangata	contribution
Mana whenua	territorial rights
Mana whenua	belonging
Manaaki	support, take care of
Manaaki/tanga	care for
Manaakitanga	process of showing respect
Māori	Indigenous people of Aotearoa New Zealand
Marae	meeting place

Mātāpono	principle
Mātauranga	knowledge
Mātauranga Māori	Māori knowledge
Mātua	parents
Mihi	greetings
Mokopuna	grandchild/ren
Mua	in front of
Ngā kōkirikiri o ngā Māori	challenges for Māori
Ngā mahi katoitoi on ngā Māori	Māori responses
Ngā mihi	Acknowledgements
Ngā pēpi	infants
Ngā tangata	people
Ngā taonga tuku iho	gifts from above
Ngā whakaahua Whakamua	moving forward
Ngā whakairatanga	concepts
Pākehā	English/European
Pāngarau	mathematics
Papatuanuku	mother earth
Patapatai	interviews
Piriti	priest
Pono	to come upon
Pou	to erect
Poutokomanawa	centre ridge pole of meeting
Poutu	high, meridian
Pūkenga	skills
Pūmanawa	gifted, natural talent
Pūrākau	stories
Pūtaiao	science
Rangahau	research
Rangatira	chief
Ranginui	sky father
Rapunga whakaaro	Philosophy
Rarohenga	the underworld

Rerenga wairua	leaping place of the spirits
Ritenga	profile
Rongo	god of the cultivated food
Rongoa Māori	Māori traditional medicine
Rōpū	group
Samoan	people from Samoa
Taiohi	to be young
Taketake	established
Tama	son, boy
Tamāhine	daughter
Tamaiti	child
Tamariki	children
Tamatoa	warriors
Tāne	god of the forest
Tangaroa	god of the sea
Tauira	student
Te ao hurihuri	the changing world
Te ao mārama	world of the light
Te reo Māori	Māori language
Tihi	summit
Tika	to be correct
Tikanga	correct procedure, practice
Tikanga-a-iwi	social studies
Tino rangatiratanga	self-determination
Titiro	look/see/observe
Titonga	composition
Tohunga	expert
Toi	Art
Torowhānui	holistic
Tuahine	sister
Tuakana/teina	older & younger siblings
Tuakiri	identity
Tūmatauenga	god of war

Tungane	brother of a sister
Tūpato	cautious/careful
Tūroa	established
Wā tina	lunch
Wāhanga	chapter
Wāhi ngaro	spiritual world
Waiata	songs
Waiora	health
Wairu	values
Wairua	spirit
Wairuatanga	spirituality
Wāriu	values
Whaea	mother
Whakaahu whakamua	moving forward
Whakairatanga	concepts
Whakanohonga whaiaro	personal positioning
Whakanui	celebrate, honour
Whakapapa	genealogy
Whakapōtae	graduate
Whakarāpotohanga take	abstract, summary
Whakarongo	listen
Whakaruruhau	protect, shield
Whanaketanga	development
Whānau	family/aiga
Whanaungatanga	connections, kinship, (relationships through shared experiences)
Whāngai	to feed, nourish
Whanonoga pono	principles
Wharekura	Māori medium secondary schooling
Whatumanawa	seat of emotion
Whenua	Land

APPENDICES

Appendix A Graduate profile

The graduate profile was created with by the kaimahi of the kura, whānau of the kura tamariki. Included in the consultation process was Toa Rangatiratanga (mana whenua) of this rohe. The importance of this process ensured that each group had input, the primary focus was on tauira and the type of learner that they could be once they leave Wharekura. The following are points are things tauira aspire to:

Articulate and socially aware of their community.

Able to reach their career aspirations.

Responsible future leaders for their own Iwi, Hapū and Whānau

Lifelong learners

Role models of holistic excellence

Global citizens able to maintain a world view.

Over time there has been modifications made to the graduate profile of the kura. The consultation process included the whānau whānui, kaiako, kaimahi, Board of Trustees, and Ngāti Toa Rangatira.

The result being that the graduate profile is 'By year 13, our graduates are confident, articulate speakers and writers of Te Reo Māori and English. They will be leaders – confident in Māori and non-Māori settings both nationally and internationally. They are motivated learners with the skills and abilities to pursue their own self-determined pathways towards successfully following their passions.' Te Kura   Māori o Porirua. (2017, March 9)

Appendix B Te Marautanga o Aotearoa

Te Marautanga o Aotearoa (this can be viewed on this website)

http://w.tmoa.tki.org.nz/Te-Marautanga-o-Aotearoa

Appendix C Strategic Plan TKMoP

Strat Plan: Whai wāhitanga

	Kākano	Poutūārongo	Poutokomanawa	Poumua	Poukaiawhā - Teina	Poukaiawha - Tuakana
What should it look like? Identity:	Able to say their name and parents.	Will know pepeha of one side.	Will know 2 waiata o Toa. Will know pepeha of both sides.	Ngāti Toa: Have participated in a Ngāti Toa wānanga, know 2 Ngāti Toa waiata, Know 2 stories from Ngāti Toa history.		Ngāti Toa: Know their whakapapa from Toa Rangatira, know how they relate through whakapapa to two other relations, know Kikiki kakaka, can retell stories from the tukutuku, can put down a hāngi or make cream paua.
Financial Literacy-Civics programme	Opening an account	Calculate savings	% savings	Interest rate. I.R.D.	Accounting	H.P loans
Linguist- languages of the world	Basic greeting	Basic sentences.	Introduce yourself in another language	Speak, and write basics.	Analyse a piece of writing.	Use on the paepae basic greeting as a week of recognising another language.
What are we doing now?			Tera ia ngā tai.	Upholding the kawa o Ngāti Toa i ngā pōwhiri. Ako i ngā waiata o Ngāti Toa.	Iwi & Hapū studies. NCEA Tikanga ā-iwi Ngāti Toa kōrero tuku iho.	

What could we do better?
Compulsory to have uri know their whakapapa when enrolling into TKMP, or commitment for whānau to attend hapū/iwi wānanga.
Increase whānau participation to establish and further the knowledge.

Empowering all parties:
- Kura
- Whānau
- Tamaiti

Providing opportunities & experiences………...more positive experiences = confidence & understanding resilience.

Enrolment process is the key to ensure the responsibility to share, promote, examine, further opportunities lie with the whānau.

Empowering Uri of Ngāti Toa:
- The importance of Marae hui
- Linking Uri in
- Where could Uri fit into future visions of Marae, Hapū, Iwi
To do:

Gateway opportunities - vocational/pathway - mentorship- Internship

The differences of Governance, Local Body/Council, Management, Equity & Equality

More content: pou specific: content to be more Intergenerational.

Reformat to show 3, 6, 9 years

Ngā āhuatanga mahi - Tino Rangatiratanga
Develop into a comprehensive list. What are the similarities? What is missing?

Teacher skills - Ngā Pūkenga o te kaiako

Ka whakawhanake i te taiao huritao, kia pakari/kia tipu ngā pūkenga o te ākonga.

Ka whai wāhi ki te whakawhiti kōrero/whakaaro.

Whakamahere

E hāngai ana ngā wheako ako me ngā mahere ako ki ngā whāinga me ngā paearu o te marau.

Student voice; Te Reo a ngā tauira

Ka whai wheako te tauira o te ahuatanga angitu.
Self-assessment - Student receive constructive feedback.
Arotake te tauira i a ia anō - Ka āhei te tauira te riro Kōrero hāpai.
Students involved in routines.
Ka waia te tamaiti ki ōna mahi, ki tona hōtaka o te rā.

Ka tū te tauira ki te whakawhaiti ngā mahi i te akomanga

Te reo - should be explicit

Professional knowledge
Whakapakari mātauranga

- Ki te marautanga
- Tiriti o Waitangi
- Tirohia ki ngā ariā o ngā aromatawai, te reo Māori me ōna tikanga
  Kia whai māramatanga ki ngā whainga ako me ngā whanaketanga.

Understanding learning progressions - Motivation of students - Kia rite tonu te kipakipa, te akiaki i te ākonga
Self-evaluation - Arotakenga i a ia anō
Works in accordance with RTC's - Ka mahi ngātahi e ai ki ngā mahi RTC/ T.O.W
T.O.W

Professional development
Personal and professional development
Kia whakapakari ake i tō ake reo Māori.
Kia tae ā tinana ki te hui kaimahi

Continuous self-improvement (is evident through classroom culture)
Encourage others - Kia tuakana teina te whakaaro.
Demonstrate professional standards - Kia whakaatuhia kia whakatinana mai ngā paerewa ngaio e te ākonga.

School culture

Growing resilience and robustness

Kia aro pū ahakoa ngā piki me ngā heke
Kia whakatinana mai i ngā mahi tuakana me te teina.
Kia whakatinana mai i te whakatauki a Kiripuai "He Kura te Tangata"
Contributes to school culture

Kounga Kaimahi:
Te Reo - Kia eke ki taumata kē ia tau ki ngā reo e rua, te reo Māori me te reo
Pākehā. Whakapakari ōna pūkenga reo Māori

Kia whai i ngā tikanga whakahaere, tikanga matika, te āhuatanga mahi.
Ka whakamana i ōna pūkenga a te kaiako, māna anō e whakatinana, e whakaako hoki.

Kia mōhio ki Te Tiriti o Waitangi, kia mahi ahurearua o te rohe nei.
He maia ki te tū i mua i te whānau, hapori, iwi.
Ka whakatinana i ngā mātāpono o te kura ahakoa ki hea.

Kia noho ngāio te kaiako i ngā wā katoa.

Kia whakatinana mai ngā mātāpono o te kura ki runga anō i tō ake māramatanga.
Kia tuakana teina te mahi mā ngā ākonga o tō rōpū.
Kia Māori te whakaaro, kia tuku te reo Māori.
Kia pono tō māramatanga mō te whakatauki "He Kura te Tangata"

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Tirohanga whānui

Ngā Tau	Pou Tuarongo	Tokomanawa	Mua	Kaiawha
		Parakore / Hangarua		
3	Mā wai tātou e awhina: Te Aho Turoa Enviro Schools Whāinga: Kia mārama ngā take me te pānga o te mahi parakore / hangarua Ka mahi ngatahi te Kura me te Kāinga kia tutuki i te Aho Turoa tohu Rauwhero Hiko Pungao Pamu Noke Whare Heihei Poaka / Hipi Mara Kai Walking/ biking bus routes Sustainable Living Projects Horopaki: Kura / Kāinga	Ka mahi ngatahi te Kura me te Kāinga kia tutuki i te Aho Turoa tohu Hiriwa	Ka mahi ngatahi te Kura me te Kāinga kia tutuki i te Aho Turoa tohu Kaura	Ka mahi ngatahi te Kura me te Ao kia tutuki i te Aho Tohu NCEA/Wānanga

6	Rangahaua Whakamatauria Whāinga: Kia toitu ki ngā marae /ki ngā hapori o ngā whānau o te Kura Kia whakaheke te orautanga o te ki roto i te Kura, hapori, Horopaki: Kāinga / Kura/ Marae / Hapori			
9	Whakarite hinonga Kia pauaua te whakaaro nui Te whakatupu puaka Whāinga: Kia hanga Horopaki: Kāinga / Kura / Marae/ Iwi / Motu			
	Te Mana o te Wai			
	Te Ara i Takahia Ngā Kākano->Pou Tokomanawa Continued involvement in council planting days Adopting our own stream section. Visiting picking up rubbish,	Pou Tokomanawa	Pou Mua Continued involvement in council planting days Adopting our own stream section. Planting, rubbish, water quality monitoring Pou Mua	Pou Kaiāwhā NCEA credits through pūtaiao, taiao, īngarihi, reo Māori, Tikanga ā-iwi etc Students learn about water pollutants. Adopting our own stream section. Planning the project and project events

	planting trees
	
	    Watering trees
	    Visiting the stream
	    Learning about bugs
	    and the water cycle
	
	Students can link shade, species diversity, rubbish, and urbanisation to water quality.
	Students know why water quality is important Pou Mua
	    Continued involvement in council planting days
	    Adopting our own stream section. Planting, rubbish, water quality monitoring
			Continued water quality monitoring
			Learning about the wider catchment and other streams
			Studying plants, pollutants, and human impacts on water quality
			Raising our own native plants
			Planting in a wider area
			
			Students have a wider picture of the catchment and what council and N.T are working towards.
			Students can raise health trees.
			TKMP providing native trees to the local community.
				Reporting to council and Ngāti Toa about data collected and activities undertaken.
				
				NCEA credits through pūtaiao, taiao, īngarihi, reo Māori, horticulture, Tikanga ā-iwi etc
				Students learn about plants, water quality, analysing the growing data set, how planning regulations and councils affect the rules about water quality.
				Planning and implementing projects to build shade and tunnel houses for natives.
				Understanding N.T and council initiatives relating to water quality in the region Kaiāwhā
				NCEA credits through pūtaiao, taiao, īngarihi, reo Māori, Tikanga ā-iwi etc
				Students can raise healthy trees, plan planting days, and know how council-iwi relationships can work.
				Students understand the main water quality parameters through experience with our own data.
				Students can read, understand, and knowledgeably submit on resource consent applications relating to their own waterways

Te Reo Kura - everyday exposure Whāinga: Tauira are graduating as fluent and confident reo Māori speakers. They do not feel like they are responsible for saving te reo Māori and do not				

| hold themselves accountable for everyone.

Whānau/Iwi - taking it into their homes.

Whāinga: Have an established network of reo speakers, not trying to do it on their own. Have learned humility and understand we are a part of a larger movement contribution to the revitalisation and regeneration of te reo Māori			

Whanaungatanga
Strengthening Whānau

Aim to bring a balance between tauira knowledge of Ngāti Toa kōrero tuku iho/ kawa/ tīkanga and tauira knowledge of their own kōrero tuku iho/ kawa/ tīkanga.

Ngāti Toa kōrero as a framework to learn the staples of mātauranga Māori and to prompt tauira to fill this framework with their own kōrero tuku iho/ kawa/ tīkanga.

	Kākano	Poutuarongo	Poutokomanawa	Poumua	Poukaiāwhina - Teina	Poukaiāwhina - Tuakana
What should it look like?	Communication Tuakana/ Teina Whakapapa Hononga External & Internal					
	Working ←--------------------Parents, working collaboratively with ākonga & kanohi --------------------------------->					
What are we doing now?	Tuakana/ Teina Internal Some communication					
	←--------------------Uiui - rā kaumātua, toi ora, etc….kai@kura --------------------------------->					
What could we do better?	Whakapapa to strengthen whānau whānui to support reo kaupapa, other kids in the kura. More communication. Identify iwi groupings, Hui ā-Iwi ki te kura o ngā mātua me ngā tamariki					

Digitally: Identify Iwi experts within whānau whānui. Involvement: Identify Iwi/ whānau grouping. Identify whakapapa connections to the rohe & to each other. Providing opportunities to hui within waka/iwi groups.					

Appendix D Framework for Māori Achieving Success as Māori

Māori Achieving Success as Māori (MASAM)/Culturally Responsive
school-derived self-review framework Authors: Kathe Tawhiwhirangi and Trevor Bond

Purpose	● to explore, experience and engage in a MASAM framework regarding our own practice at XXXX ● to co-construct a self-review tool that is relevant, purposeful, and useful to our setting and location
Expected outcomes	● a draft MASAM framework including all voices of the group is constructed

➡️ A useful space on the EEL (Enabling e-learning) website: Māori Achieving Success as Māori

Ka Hikitia Managing for Success Accelerating for Success	**Language** Throughout this journey, there will be a focus on supporting more Māori students to access high quality Māori language in education	**Culture** Students do better in education when what and how they learn reflects and positively reinforces where they come from, what they value and what they already know. Learning needs to connect with students' existing knowledge.	**Identity** A productive partnership starts by understanding that Māori children and students are connected to whānau and should not be viewed or treated as separate, isolated or disconnected
Treaty of Waitangi	**Participation & Consultation** equality of opportunity and outcomes. Students/Teachers need to learn how to participate and contribute as active citizens. * Invite and engage * Go and learn about them	**Protection & Self Determination** is about actively protecting Māori knowledge, interests, values, and other taonga. * Their aspirations * Their culture, reo, iwi * Their whānau	**Partnership** forming partnerships and harnessing the knowledge and expertise of the diverse people who can contribute to students' learning, including families, whānau, iwi, and other community members. * Equitable, reciprocal * Acknowledge their mana & whakapapa * Acknowledge & grow their potential

Aspect	Deficit What will classroom /school/teachers/BOT space/behaviour	Passive What will classroom /school/teachers/BOT space/behaviour	Responsive What will classroom /school/teachers/BOT	Highly responsive What will classroom /school/teachers/BOT space/behaviour

Tataiako	look like if it/you're/they're displaying DEFICIT behaviours, regarding AKO….	look like if it/you're/they're displaying PASSIVE behaviours, regarding AKO….	space/behaviour look like if it/you're/they're displaying RESPONSIVE behaviours, regarding AKO….	look like if it/you're/they're displaying HIGHLY RESPONSIVE behaviours, regarding AKO….

Ako
Partnership
 	
Reciprocal teaching and learning
 	
Practice in the classroom and beyond.
Ako-reciprocal teaching/learning; parent, whānau, hapū, learner, teacher (Ka Hikitia)
Effective learning by Māori learners
Effective pedagogy
Effective curriculum for Māori learners
 	
Graduating Teacher Standards
    GTS 2 ,4 ,5 ,7
Registered Teacher Criteria
    RTC 4, 6, 8, 12
	NOTE: Content in each of these spaces is unique, personalised, useful, relevant, and pertinent to each individual school co-constructing/co-crafting their own MASAM/Culturally Responsive framework			

Whanaungatanga Participation Relationships, (students, iwi, hapū, family connections) with high expectations Effective relationships with Māori learners				

Effective parent, whānau and iwi Keeping connected			

Productive partnerships (Ka Hikitia)
 	
Graduating Teacher Standards
      GTS 6
Registered Teacher Criteria
      RTC 1			

Tangata Whenuatanga
     Identity
     Protection
Learning that is authentic to where the child is coming from (Place based education)			

Place-based, socio-cultural awareness and knowledge. Effective language and cultural practices for Māori learners Te Reo Māori/reo ā-iwi Tikanga Māori/tikanga-ā-iwi Place based education All learning and interaction occur within a cultural context.			

Knowledge of whakapapa - knowing who children are, where they come from and who they belong to
Identity, language, culture
Graduating Teacher Standards
     GTS 1, 3
Registered Teacher Criteria
     RTC 3, 9, 10			

Manaakitanga
 	
Culture
 	
Caring for Māori learners, as culturally located beings - equity, trust, sincerity, integrity.
 	
Values - integrity, trust, sincerity, equity
 	
Effective teaching profile (Te Kotahitanga)
Caring for Māori learners as culturally located beings.
Treating Māori students, whānau and iwi equitably with sincerity and integrity
 	
Graduating Teacher Standards
     GTS 3, 4, 6
Registered Teacher Criteria
     RTC 2, 7				

Wānanga **Language** Communication, problem-solving, innovation Students, whānau, and iwi engaging in discussions and robust debate. Effective learning and teaching interactions with students, whānau and iwi Reporting and co-constructing				

learning goals. Graduating Teacher Standards GTS 5, 6, 7 Registered Teacher Criteria RTC 5, 11, 12				
Ako-e (e-Learning) Using technologies in a manner that support Māori learners. Teaching and Learning (dimension form the eLPF) Students using technologies to support high quality learning in a way that is culturally appropriate and responsive.				

Cultural (priority) competency/ies identified.

Status identified	Cumulative data from above	Priorities	Where to next? Which particular aspect, within which competency, is going to be most useful for us to progress at this stage?
Ako			
Whanaungatanga			
Tangata Whenuatanga			
Manaakitanga			
Wānanga			
Ako-e (e-learning aspect)			

Draft Action Plan /Inquiry: How will we…. XXXXX (Reframe your chosen aspect into a question?)

Actions	Who is responsible	Timef rames	Mitigatio ns	Success indicators
We will...				
We will...				
We will...				
We will...				
We will...				

Appendix E Primary participants findings and Mātāpono **links**

Findings from the data collected. These have been aligned with the kura mātāpono. Concepts relevant to MME are in brackets, and they add to the mātāpono that are embedded into teaching and learning in TKMoP.

1 Wharekura sports teams were non-existent because the wharekura was so small (Kura was in the process of growing)	Whai wāhitanga
2 Wharekura tauira had the opportunity to be tuakana to the teina of tamariki in kura tuatahi (Inter relationships)	Whakawhanaungatanga
3 Wharekura tauira were given the opportunity to plan and organise the Tau 11-13 ball. They needed to set up their own committee, find the venue, work out costs, plan the food, music… They then needed to put a proposal to Board of Trustees. (Leadership) (opportunity to plan for events)	Whai wāhitanga, Tino Rangatiratanga Whakawhanaungatanga (whakamana)
4 Wharekura tauira were involved in kapa haka, waka ama, manu korero… Participation (local and national events – te Ao Māori)	Rangatiratanga (kotahitanga)
5 Wharekura tauira were involved in higher education at either Te Wānanga o Raukawa, or Whitireia. (Higher level studying)	Rangatiratanga (whakanui mātauranga)

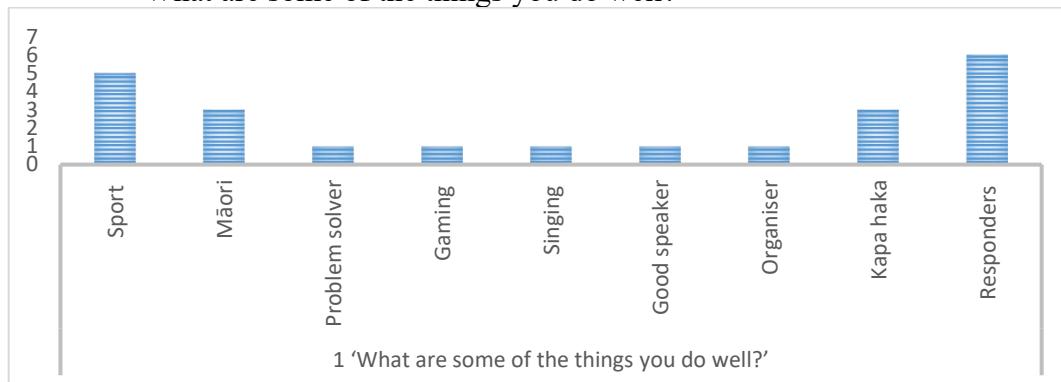|	
6 They were involved in kura-wide activities (They took responsibility for tamariki from kura tuatahi who were attached to their rōpū (Leadership)	Whakawhanaungatanga Rangatiratanga
7 When tauira wanted to change part of the kura uniform. They followed a kura process (Leadership, empowerment)	Rangatiratanga (whakamana)
8 Tauira wide school elections for student representative on the Board of Trustees (Leadership, empowerment)	Rangatiratanga (whakamana)
9 Tauira were given opportunities to go to expos when they were in wharekura	Kaitiakitanga
10 In tau 7-8 tauira set goals with their mātua and kaiako based on what they want to achieve before going into Puāwaitanga (wharekura part of the kura) (Collaboration (working with kaiako, whānau to discuss future plans)	Whakawhanaungatanga Kaitiakitanga Rangatiratanga
11 These goals were revisited in tau 9-13. At each hui they were given the opportunity to adjust or change their goals. Affirm, modify (goals). Reflection	Whakawhanaungatanga Kaitiakitanga Rangatiratanga
12 There was a sense that the participants were overloaded, they had their regular schoolwork as well as kapa haka, waka ama, manu korero, marae noho. Workload (Full)	Rangatiratanga (Whakamana-empowerment)
13 Access to subjects were limited in wharekura such as food technology, accounting, biology.... (Lack of educational support (wharekura)	Kaitiakitanga (whakanui)
14 Wharekura tauira had study groups after kura when needed (Support over and beyond)	Whakawhanaungatanga

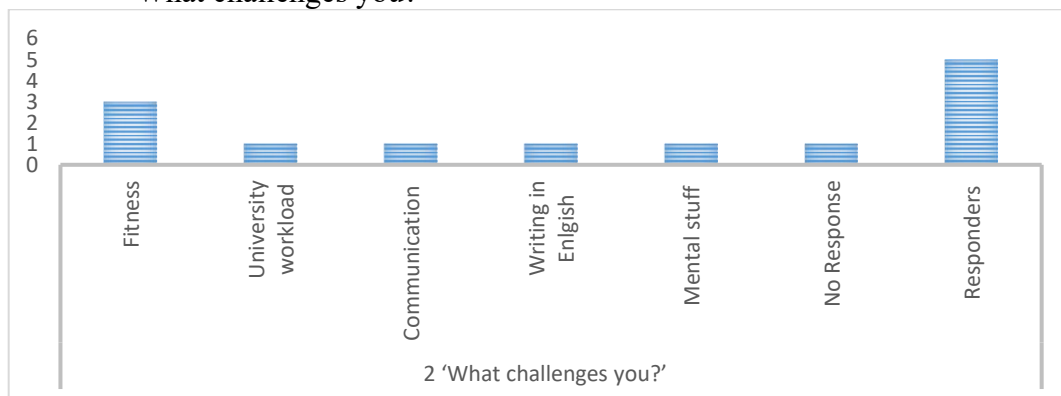|	
15 Wharekura tauira had kaiako that they liked and trusted. (Relationships with kaiako)	Whakawhanaungatanga
16 Wharekura tauira were proud of the kura and when they went to events outside the kura they were respectful (they upheld the mana of the kura). (Pride Representation)	Rangatiratanga (proud)
17 Wharekura tauira developed close friendships as a cohort and within the cohort (Relationships with each other)	Whakawhanaungatanga
18 They celebrated a range of events and activities together, away from the kura (Relationships out of kura)	Whai wāhitanga
19 Tamariki from kura-tuatahi looked up-to the wharekura tauira (Role models) (kura representation)	Rangatiratanga Kaitiakitanga
20 The influences and impacts on the lives of those who have learnt through the MME system. (Learning fundamental to lives)	Rangatiratanga Whai wāhitanga
21 Uses of te reo Māori and tikanga in their lives (Ingrained in their lives)	Rangatiratanga (whakamana) Kaitiakitanga Whakawhanaungatanga
22 The mahi they are involved in that has concepts and aspects of the ao Māori in them.	Rangatiratanga Whai wāhitanga Whakawhanaungatanga Kaitiakitanga
23 Guinea pigs – This was a reality for these tauira.	Rangatiratanga Whai wāhitanga

24 Legacy of grandmother	Rangatiratanga Whai wāhitanga Kaitiakitanga Whakawhanaungatanga
24 Memories from Kōhanga Reo (the beginning of their MME journey)	Kaitiakitanga
26 Kura tuatahi preparation (things they liked)	Whakawhanaungatanga Rangatiratanga Kaitiakitanga Whai wāhitanga

Appendix E(a) Primary Participants Initial questions (distribution of responses)
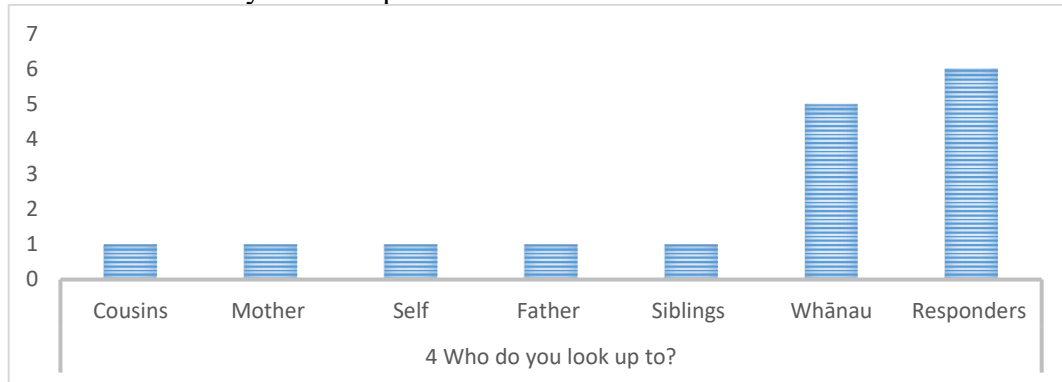
'What are some of the things you do well?'

1 'What are some of the things you do well?'

'What challenges you?

2 'What challenges you?'

'What do you do for fun?

3 What do you do for fun?

'Who do you look up to?'

Bar chart titled "4 Who do you look up to?" with categories: Cousins (1), Mother (1), Self (1), Father (1), Siblings (1), Whānau (5), Responders (6).

'What is something you have always wanted to try?'

Bar chart titled "5 What is something you have always wanted to try?" with categories: Adrenaline activities (3), Travel (1), Be rich (2), NR (2), Responders (5).

'What are some of the things you do well?'

Bar chart titled "6 What accomplishments have made you proud?" with categories: Getting degree (2), Mens 23 Nationals (1), Junior Waka Ama winners (1), Finishing Kura (1), Swimming (1), Independent (1), Financial independence (1), Kaea 2012 Nationals (1), Rugby Representative (1), NR (1), Responders (5).

'What was your favourite class?'

7 What was your favourite class?

Bar chart (y-axis 0–7) with values for each category:
- Pangarau: 2
- Hakinakina: 2
- Mahi Toi: 1
- Te reo Māori: 2
- ICT (information communication technology): 1
- English: 1
- Wananga: 1
- Responders: 6

'What do you read in your own time?'

8 What do you read in your own time?

Bar chart (y-axis 0–6) with values for each category:
- Facebook: 1
- Manga/Japanese: 1
- Instruction Manuals (gaming): 1
- Looking for something to read: 1
- Whakapapa books: 1
- Performing arts: 1
- NR: 1
- Respnders: 5

'If you could do any job for a day, what would it be?'

9 If you could do any job for a day what would it be?

Bar chart (y-axis 0–7) with values for each category:
- Assistant Chef: 1
- Prime Minister: 1
- Māori Queen: 1
- Stripper: 1
- Masseuse: 1
- Competitive Gamer: 1
- Professional Singer: 1
- Tour Guide: 1
- Pilot: 1
- Secret Service: 1
- Travel Tourism: 1
- Actor: 1
- Responder: 6

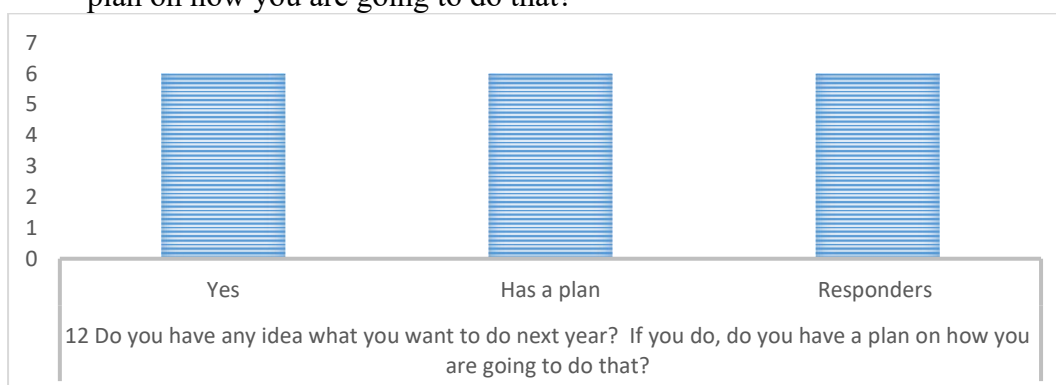## 'As a child what did you want to be when you grew up?'

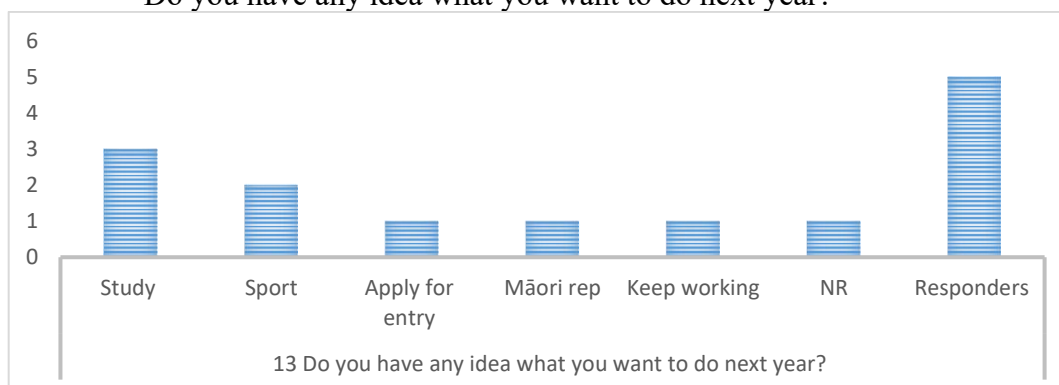10 As a child what did you want to be when you grew up?

'Is this something that you still want to do?' If yes, do you have a plan on how you would do this?' 'If not, do you have any ideas on what you   want to do?
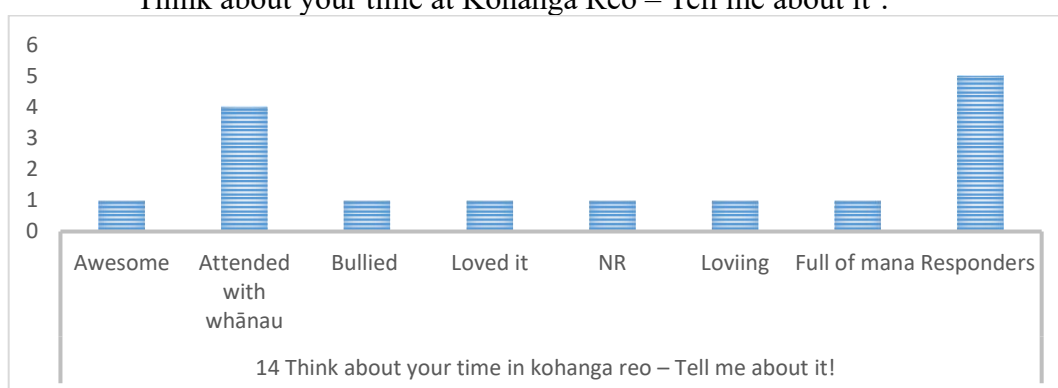

11 Is this something that you still want to do?

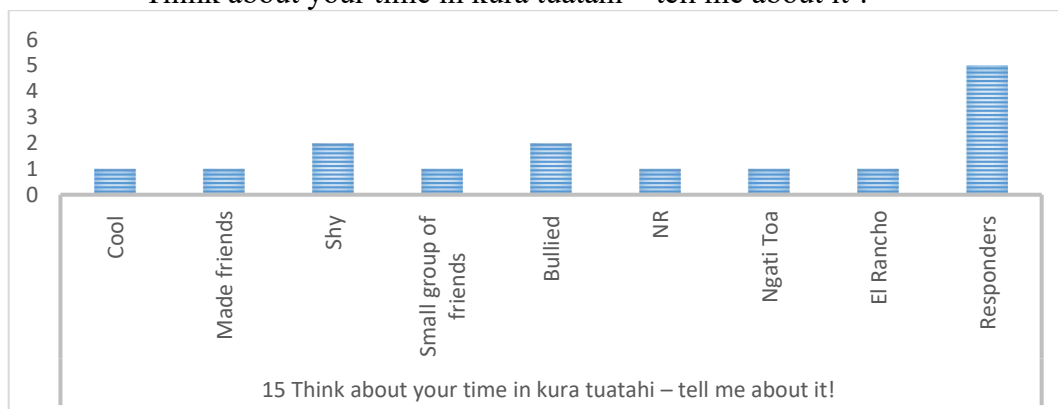'Do you have any idea what you want to do next year?' 'If you do, do you have a plan on how you are going to do that?

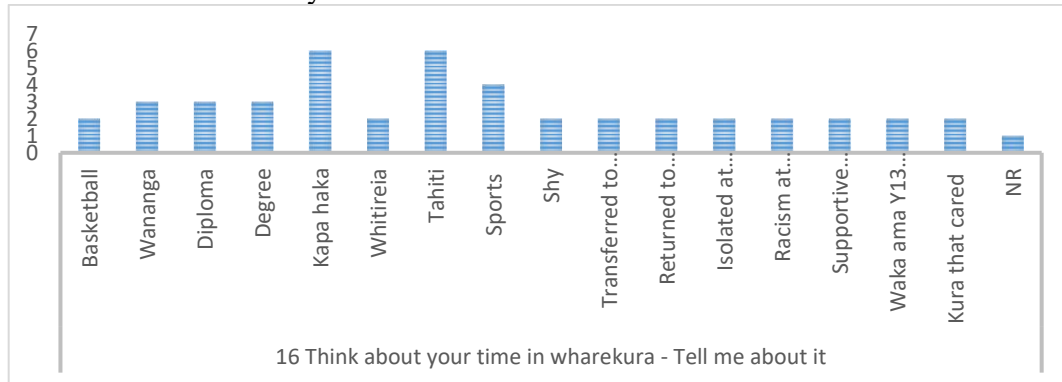12 Do you have any idea what you want to do next year? If you do, do you have a plan on how you are going to do that?

'Do you have any idea what you want to do next year?'

Bar chart titled "13 Do you have any idea what you want to do next year?" with y-axis from 0 to 6. Values: Study = 3, Sport = 2, Apply for entry = 1, Māori rep = 1, Keep working = 1, NR = 1, Responders = 5.

'Think about your time at Kōhanga Reo – Tell me about it'.

Bar chart titled "14 Think about your time in kohanga reo – Tell me about it!" with y-axis from 0 to 6. Values: Awesome = 1, Attended with whānau = 4, Bullied = 1, Loved it = 1, NR = 1, Loviing = 1, Full of mana = 1, Responders = 5.

'Think about your time in kura tuatahi – tell me about it'.

Bar chart titled "15 Think about your time in kura tuatahi – tell me about it!" with y-axis from 0 to 6. Values: Cool = 1, Made friends = 1, Shy = 2, Small group of friends = 1, Bullied = 2, NR = 1, Ngati Toa = 1, El Rancho = 1, Responders = 5.

‘Think about your time in wharekura – Tell me about it’.

16 Think about your time in wharekura - Tell me about it

Categories shown: Basketball, Wananga, Diploma, Degree, Kapa haka, Whitireia, Tahiti, Sports, Shy, Transferred to..., Returned to..., Isolated at..., Racism at..., Supportive..., Waka ama Y13..., Kura that cared, NR
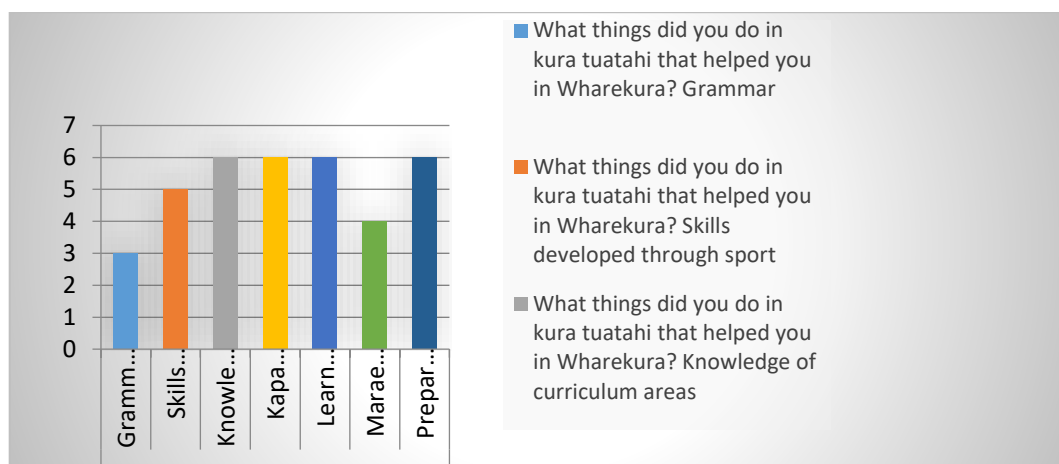
Appendix E(b) Primary Participants focus group questions (distribution of responses)
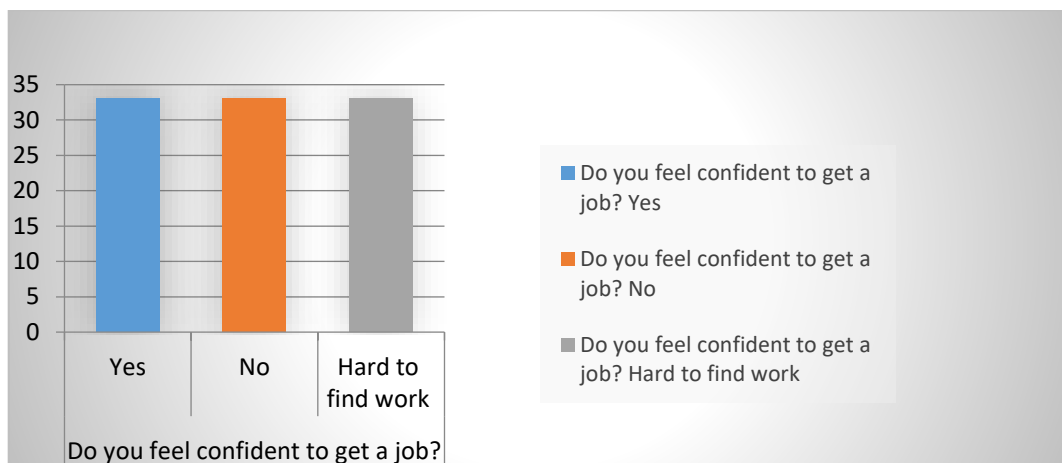
'What were the support systems for you at kura?'
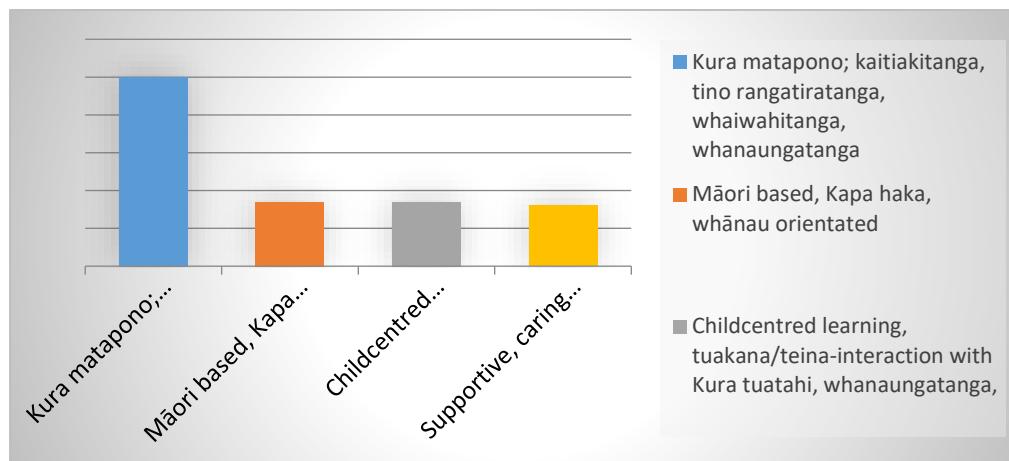
- 'What things did you do in kura tuatahi that helped you in   wharekura?'

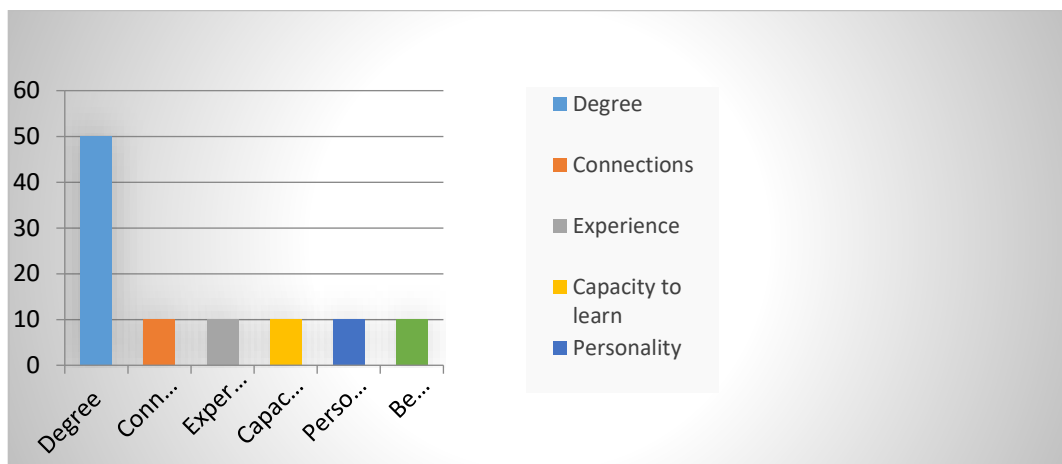- 'What were some of the activities that you did in wharekura that you liked?'
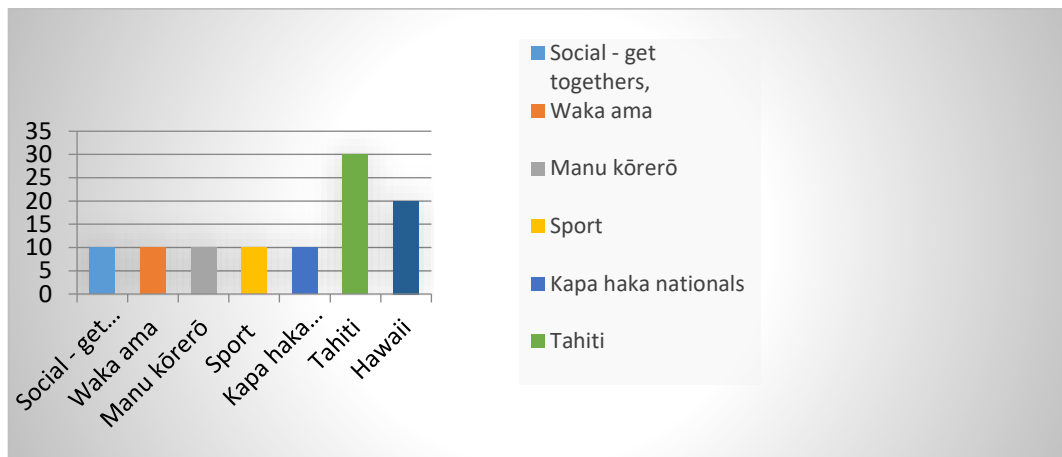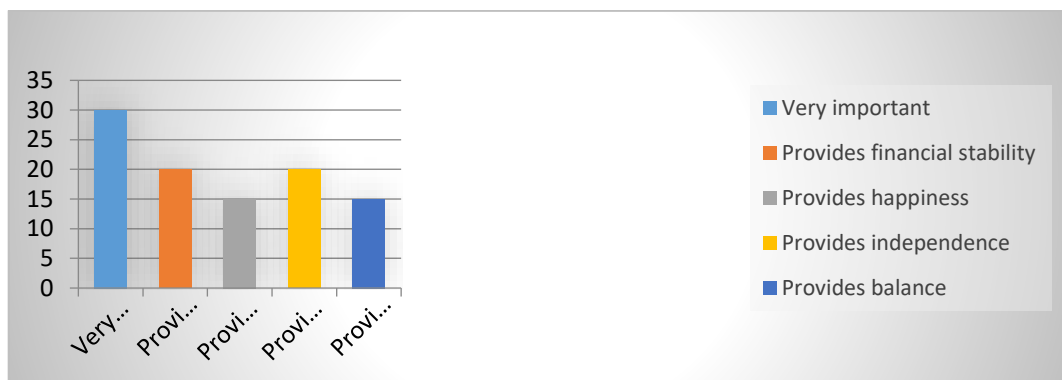

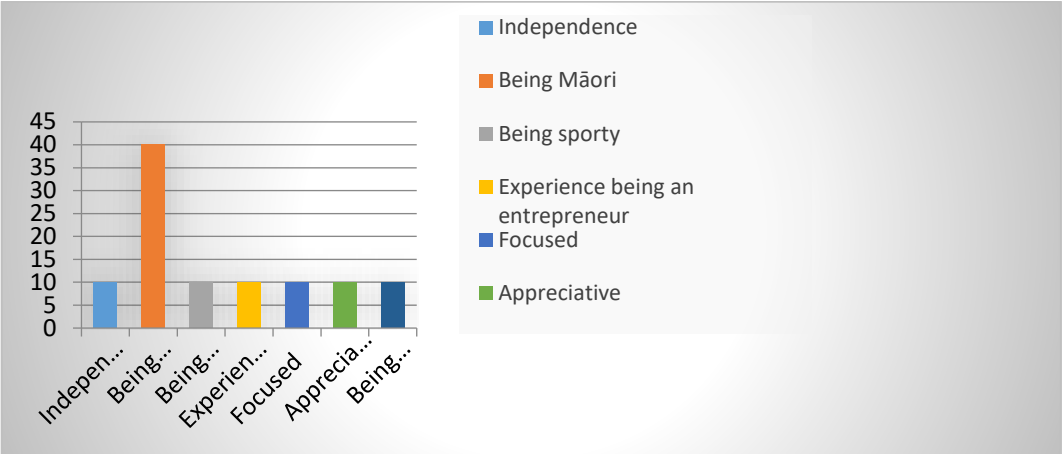'Do you feel confident to get a job?'

'Do you feel confident to get a job?'
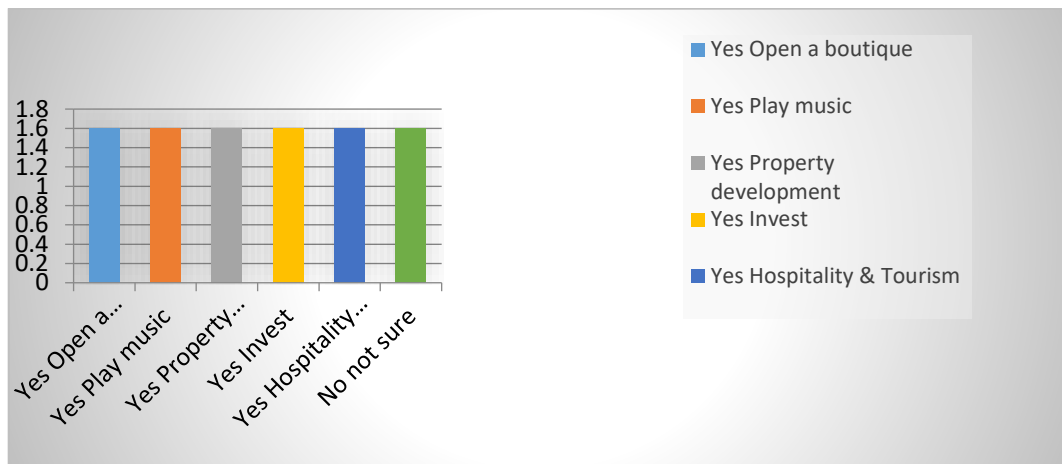
'What do you think you need to get a good job?'

'How important is it to have a job?'

'What things do you think the kura prepared you for?'

Appendix F Mātua and whānau findings and Mātāpono **links**

To further consolidate the findings from mātua and whānau, it was appropriate to align these with the kura mātāpono of TKMoP. Concepts relevant to MME environments are in brackets.

Te Māori revitalisation movement (conscious decision of mātua to put their tamariki in MME	Rangatiratanga, Whai wāhitanga, Whakawhanaungatanga, kaitiakitanga
Wanted their tamaiti to speak te reo Māori and know tikanga	Rangatiratanga. (whakamana)
Wanted tamaiti to be confident	Rangatiratanga
Wanted tamaiti to know who they are, and be proud of being Māori	Rangatiratanga
To move freely between te Ao Māori and the Pakeha world	Rangatiratanga (ahurei tuakiri – cultural identity)
To be able to operate comfortably on the marae and in Te Ao Māori	Rangatiratanga, whai wāhitanga
That their tamaiti is a good contributing citizen o experience success in being….	Rangatiratanga, Kaitiakitanga, Whai wāhitanga, Whakawhanaungatanga

To operate successfully in the Mainstream world.	Rangatiratanga, Whai wāhitanga,
To be happy	Rangatiratanga, Kaitiakitanga, Whai wāhitanga, Whakawhanaungatanga Rangatiratanga
Concern: advantages of cultural, social and safety of tauira,	Kaitiakitanga, Whai wāhitanga,
Mātauranga Māori and tauira engagement and interaction in learning	Mātauranga Māori and tauira engagement and interaction in learning
The advantages of kura kaupapa Māori education (KME) for the participants and their whānau	Rangatiratanga,
The challenges of KME for participants and their whānau	Kaitiakitanga, Whai wāhitanga, Whakawhanaungatanga
The reasons why mātua and whānau choose KME	Rangatiratanga, (tuakiri)

Appendix G Kaiako, Board of Trustees and Kura findings and Mātāpono

links

Here are some identified findings from the data collected. These have been aligned with the kura mātāpono. Concepts relevant to MME are in brackets. Kaiako and the BOT have been part of the implementation and creation of these mātāpono.

The kura uses a range of strategies to ensure that the kaupapa of the kura is being met, and that all tamariki are learning is a safe, a nonthreatening learning environment. Concepts in brackets further enhance and align with kura mātāpono.

That tauira experience success academically and or personally	Kaitiakitanga, Whai wāhitanga
That the needs of tauira are met (kaiako awareness and ability to teach tauira)	Kaitiakitanga, Whai wāhitanga
To develop subject knowledge (openness to learning)	Rangatiratanga
To be given opportunities to learn about the world in a range of different contexts	Whai wāhitanga, Kaitiakitanga
Through progress change happens (perseverance)	Whai wāhitanga, Kaitiakitanga,
Showing and modelling to our tauira that educational success is real and achievable	Rangatiratanga, Whakawhanaungatanga, Whai wāhitanga
Inner strength (resilience, courage, confidence, honesty, kindness…)	Rangatiratanga,

Relationships (developing skills of positive relationships)	Whakawhanaungatanga, Whai wāhitanga
Goals (dispositions, building on these, and focuses on what they are interested in)	Kaitiakitanga, Rangatiratanga
Identity (hapū iwi studies)	Rangatiratanga (whakamana)
Increasing the involvement of whānau, hapū and iwi and community in education	Whakawhanaungatanga, Whai wāhitanga
Raising the expectations leading to higher educational achievement for Māori (believing in tauira, and then supporting them)	Rangatiratanga (whakamana)

Appendix H Taniera's findings and Mātāpono links

It was therefore appropriate to see if there were commonalities in the experiences and responses of Taniera and the study participants.

Primary participants

Wharekura tauira had the opportunity to be tuakana to the teina of tamariki in kura tuatahi (Inter relationships)	Whakawhanaungatanga
They were involved in kura-wide activities (They took responsibility for tamariki from kura tuatahi who were attached to their rōpū (Leadership)	Whakawhanaungatanga Rangatiratanga
There was a sense that the participants were overloaded, they had their regular schoolwork as well as kapa haka, waka ama, manu korero, marae noho. Workload (Full)	Rangatiratanga (whakamana-empowerment)
Wharekura tauira were proud of the kura and when they went to events outside the kura they were respectful (they upheld the mana of the kura). (Pride Representation)	Rangatiratanga (proud)
The influences and impacts on the lives of those who have learnt through the MME system. (Learning fundamental to lives)	Rangatiratanga Whai wāhitanga
Uses of te reo Māori and tikanga in their lives (Ingrained in their lives)	Rangatiratanga (whakamana) Kaitiakitanga Whakawhanaungatanga

22 The mahi they are involved in that has concepts and aspects of the ao Māori in them.	Rangatiratanga Whai wāhitanga Whakawhanaungatanga Kaitiakitanga
23 Guinea pigs – This was a reality for these tauira.	Rangatiratanga Whai wāhitanga
24 Legacy of grandmother	Rangatiratanga Whai wāhitanga Kaitiakitanga Whakawhanaungatanga
24 Memories from Kōhanga Reo (the beginning of their MME journey)	Kaitiakitanga

Matua

Te Māori revitalisation movement (conscious decision of mātua to put their tamariki in MME	Rangatiratanga, Whai wāhitanga, Whakawhanaungatanga, kaitiakitanga
Wanted their tamaiti to speak te reo Māori and know tikanga	Rangatiratanga. (whakamana)
Wanted tamaiti to be confident	Rangatiratanga
Wanted tamaiti to know who they are, and be proud of being Māori	Rangatiratanga
To move freely between te Ao Māori and the Pakeha world	Rangatiratanga (ahurei tuakiri – cultural identity)

6 To be able to operate comfortably on the marae and in Te Ao Māori	Rangatiratanga, whai wāhitanga
That their tamaiti contributes to society, through their experiences of being successful….	Rangatiratanga, Kaitiakitanga, Whai wāhitanga, Whakawhanaungatanga
To operate successfully in the Mainstream world.	Rangatiratanga, Whai wāhitanga,
To be happy	Rangatiratanga, Kaitiakitanga, Whai wāhitanga, Whakawhanaungatanga Rangatiratanga
Concern: advantages of cultural, social and safety of tauira,	Kaitiakitanga, Whai wāhitanga,
Mātauranga Māori and tauira engagement and interaction in learning	Mātauranga Māori and tauira engagement and interaction in learning
The advantages of kura kaupapa Māori education (KME) for the participants and their whānau	Rangatiratanga,
The challenges of KME for participants and their whānau	Kaitiakitanga, Whai wāhitanga, Whakawhanaungatanga
The reasons why mātua and whānau choose KME.	Rangatiratanga, (tuakiri-equivalent to identity)

Kaiako

1 That tauira experience success academically and or personally	Kaitiakitanga, Whai wāhitanga
2 That the needs of tauira are met (kaiako awareness and ability to teach tauira)	Kaitiakitanga, Whai wāhitanga
3 To develop subject knowledge (openness to learning)	Rangatiratanga
4 To be given opportunities to learn about the world in a range of different contexts	Whai wāhitanga, Kaitiakitanga
5 Through progress change happens (perseverance)	Whai wāhitanga, Kaitiakitanga,
6 Showing and modelling to our tauira that educational success is real and achievable	Rangatiratanga, Whakawhanaungatanga, Whai wāhitanga
7 Inner strength (resilience, courage, confidence, honesty, kindness…)	Rangatiratanga,
8 Relationships (developing skills of positive relationships)	Whakawhanaungatanga, Whai wāhitanga
9 Goals (dispositions, building on these, and focuses on what tauira interested in)	Kaitiakitanga, Rangatiratanga
10 Identity (hapū iwi studies)	Rangatiratanga (whakamana)
11 Increasing the involvement of whānau, hapū and iwi and community in education	Whakawhanaungatanga, Whai wāhitanga
12 Raising the expectations leading to higher educational achievement for Māori (believing in tauira, and then supporting the)	Rangatiratanga (whakamana)

ATTACHMENTS

Attachment 1 Ethics Approval

Te Whare Wānanga o
AWANUIĀRANGI
indigenous-university

19 March 2013

Ms Heather Ann Fuimaono
13c Calliope Crescent
PORIRUA

Email: fuihea@gmail.com

RE: ETHICS APPROVAL – ERCA 13 002 HAF

Tēnā koe Heather

On Monday, 18 March 2013, Te Whare Wānenga o Awanuiārangi Ethics Committee met to consider your application.

We are pleased to inform you that your application was approved pending receipt of:

i. Letter of support from the Chair of the Board of Trustees of Te Kura Māori o Porirua

Please quote your ethics application reference number ERCA 13 002 HAF on all correspondence and documentation for distribution.

The Ethics Committee wishes you well in your research

Nāku noa, na

Assoc Prof Dr Paul Kayes
for Chairperson – Ethics Research Committee

cc: Dr Margaret Wilkie

Attachment 2 TKMoP Approval

30 Paengawhāwhā 2013

To Whom It May Concern

PhD Research Project: Life after Wharekura
Heather A Fuimaono

Tēnā hoki koe i ngā mihi ki ō tātou tini mate kei ngā marae maha huri noa i te motu. Me pēnei noa ake te whakatau, ko rātou te hunga mate, rātou ki a rātou. Ko tātou ngā kōnohi kitea, ngā waha kōrero, tātou ki a tātou i roto i te wā nei.

He kupu tautoko tēnei i a Heather Fuimaono kia whai whakaaro, kia whai mana āna tono mahi rangahau ki Te Kura Māori o Porirua.

Te Kura Māori o Porirua Board of Trustees is pleased to endorse the above named research proposal from Heather Fuimaono.

Heather has met and discussed this project with members of the Board and we feel confident that she will maintain the research protocols developed and approved by the Kura Board of Trustees and the Whānau Whānui. From our discussions with Heather we feel sure that this project will help inform the kura of ways is which it can provide better for the its future students while also affirming present practice.

We look forward to working with Heather and are committed to assisting and providing relevant information where required. The Board encourages readers of this letter to contact the writer for further information if required.

Me whakaoti atu aku kōrerorero kōnei kei roa rawa te paipa, mehemea he pātai hāngai ki tēnei kaupapa, tēnā koa whakapa mai ki a au. Noho ake rā i raro i te tauwhirotanga ātawhai o te Wāhi Ngaro

Nāku na

Sophie Tukukino
Tūmuaki

kaitiakitanga
HE KURA TE TANGATA
rangatiratanga
whaiwahitanga
whānaungatanga
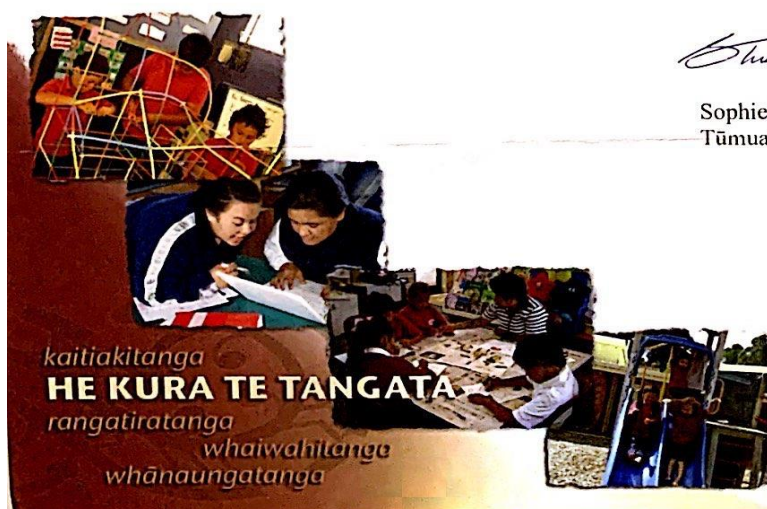
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Attachment 3 Information Sheet Tauira and their whānau

Information Sheet – tauira and their whānau

Tēnā koe

Thank you for agreeing to participate in this Research Project **'Life after Wharekura?'**

Please read the Information Sheet and then complete the Consent Form. We'll be collecting the Consent form at a meeting. If you have any questions, please contact Heather Ann Karena-Fuimaono 02102663698 fuihea@gmail.com

What is the purpose of this Research Project?

Te Kura Māori has been operating as a learning environment since 1981. Success of the students at the kura gets acknowledged within the kura community, and the whānau of each student. This study will be done over two years. The purpose of this research project is to

➢ Study the reasons for the success of the students at the kura.
➢ Identify the goals of the students for their futures.
➢ To identify and analyse opportunities students have once they leave wharekura.
➢ To acknowledge the success of students when they exit the kura.
➢ To see if the model of learning students have experienced beginning at Kōhanga Reo, kura tuatahi/kura kaupapa and wharekura can be replicated and used in other schools, and or Indigenous countries.

Who are the researchers?

The Research is being undertaken by Heather A Karena-Fuimaono from the Te Wānanga o Awanuiārangi (TWoA) Doctorate Programme. Heather will be supported by Dr Margaret Wilkie (Ngāti Porou. Ngāpuhi), as well as other staff from TWWoA.

What will you need to do?

Heather will initially work with Whaea Sophie and parents to discuss a good time to meet with you. This will be followed by a short question time where Heather will ask you questions similar to the ones listed below at the first meeting. There will also be meetings in the future where Heather will be having focus groups, interviews, and hui to gather further information, and share progress of the research.

Please note: You do not need to answer all the questions and you may withdraw from the study at any time. Withdrawal from the study will not affect any future participation in the Programme.

How will we ensure confidentiality?

Any information you provide will be summarised in the final report. Your name will not be identified in any Review documents unless specified. All notes will be stored securely at Heathers home office and will be destroyed at the end of the Review.

Nāku noa, nā
Heather A Karena-Fuimaono

Attachment 4 Consent Form/Confidentiality Form

Consent Form / Confidentiality Form

Tēnā koutou

Thank you for agreeing to participate in the Research Project 'Life after Wharekura 'at Te Wānanga o Awanuiārangi.

If you agree to participate in the Review, please read the following points and sign the form.

- I have read and I understand the Information Sheet.
- I have had the opportunity to ask questions about the Research Project and am satisfied with the answers I have been given.
- I understand that taking part in this Research Project is voluntary (my choice) and that I may withdraw at any time.
- I understand that I will not be identified in any working papers or reports.
- If participating in group interviews: I agree to keep the content of group interviews confidential.
- I also understand that images and video clips may be used.

**I consent to take part in this Research Project.**

Signature …………………………………………

Name   …………………………………………

Date   …………………………………………

Researcher   **Heather Ann Karena-Fuimaono**

Contact   **042382234 Mobile   0223611284.**

Email: heafuikare@gmail.com

Attachment 5 Map of Journey and Questions

This project will focus on your journey after leaving wharekura. There will also be look at your journey from Kōhanga Reo, Kura tuatahi, and then Wharekura.
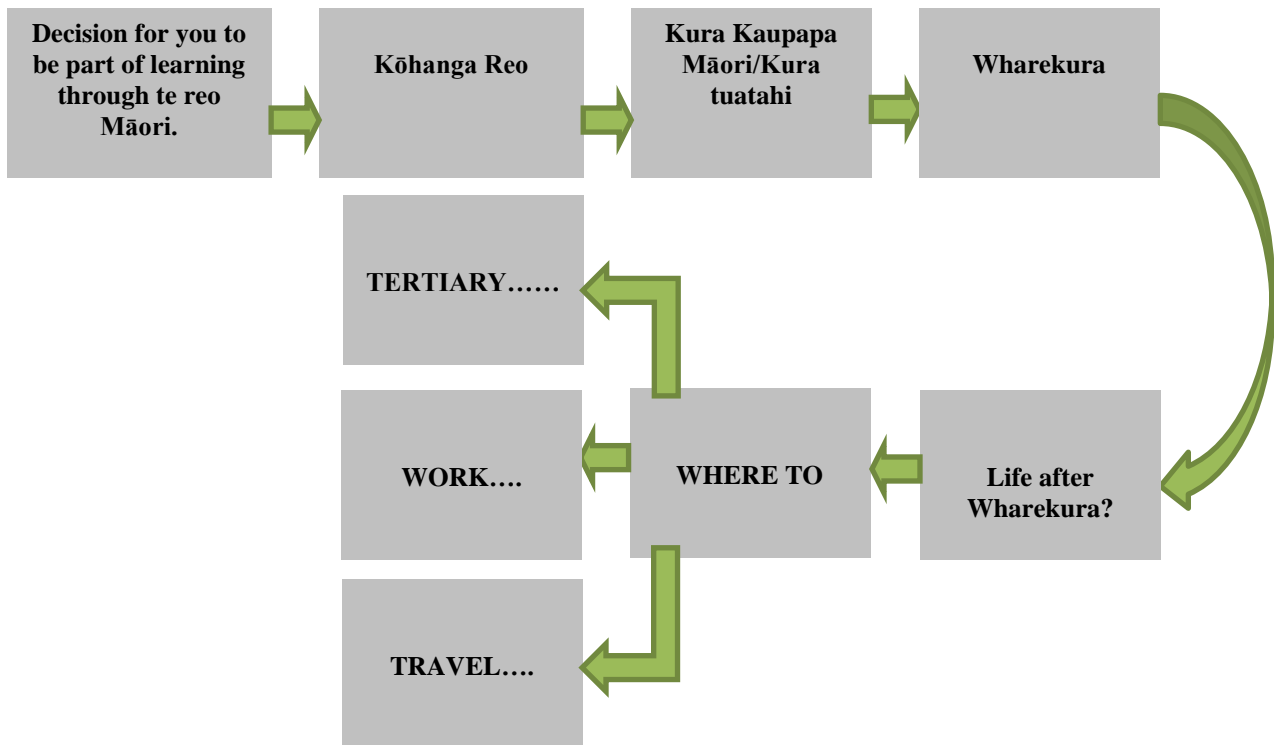
Initial questions: (Primary Participants)

What would you like to do when you leave wharekura?

When did you realise this?

What happened?

Who was involved?

At later meetings there will be a range of questions about your journey from Kōhanga Reo,

kura tuatahi and wharekura.

Research Questions for Primary Participants

What are some of the things that you feel you do well?

What challenges you?

What do you do for fun?

Who do you look up to?

What is something you have always wanted to try?

What accomplishments have made you proud?

What was your favourite class?

What do read in your own time?

If you could do any job for a day, what would it be?

As a child what did you want to be when you grew up?

Is this something that you still want to do?

If yes, do you have a plan on how you would do this?

If not, do you have any ideas on what you want to do?

Do you have any idea what you want to do next year?

If you do, do you have a plan on how you are going to do that?

Think about your time in Kōhanga Reo- Tell me about it.

Think about your time in kura tuatahi- Tell me about it.

Tell me about your time in Wharekura.

Focus group questions for Primary Participants

What were the support systems at kura?

What things did you do in kura tuatahi that helped you in Wharekura?

What were some of the activities that you did in Wharekura that you liked?

Do you feel confident to get a job?

Have you decided what you want to do in the future?

What do you think you need to get a good job?

How important is it to have a job?

What things do you think the kura prepared you for?

Whānau

Tell me about the journey you and your family have taken before putting your child/ren into this form of education.

Why did you choose this form of education for your child?

What are your expectations of the kura in terms of your child's learning?

What types of things have you done to support your child's learning in this environment?

Did you find Kōhanga Reo a good beginning for your child's journey?

Kaiako

What does the kura expect the students to have when they leave?

What are some of the things that you feel students need to know before they leave Wharekura?

What types of extra programmes do the students get involved with while in Wharekura?

How do the student network?

What do students do to develop their resilience?

How are students supported in goal setting?

T F T

How has the kōhanga, kura and wharekura influenced your whānau life, adult relationships, choices, sense of identity and wellbeing?

Do you think that it (te reo Māori) has affected you or influenced your choices as an individual?

Do you feel that te reo Māori and culture have empowered you? And if so, how?

And what about your cultural perspective? … your knowledge of tikanga, how do you think that has empowered you… has it or has it not?

As a fluent speaker how important/not important is it to maintain and pass the reo to future generations?   and why?

Did you know what you wanted to do as an adult?

If we were to reflect on your time at secondary, your journey in kōhanga and kura do you think that impacted on the way you were at secondary?

…so, it was a challenge for you?... When you went into your Māori class how did you find that?

Is there anything else that you have thought about as we have been talking – about your journey through kura and wharekura – and the impact that it has had on your life?

If you were given a chance to bring some new ideas say into wharekura setting or even a kura setting what would be some of the things that you would promote?

So, you know the little kura that you are involved with, is that on their horizon of learning?

In terms of the kura how important do you think it is for the whānau to be fully involved in that?

If you had the opportunity to work in a wharekura setting, forget about the environment say this one or even where you are at, if you were to …put ideas into promoting kids being Māori at a wharekura level what would your thinking be behind that, what kind of ideas would you like to see or should try and implement at that level?

Second interview

What did you and the family do before putting your tamariki into Māori medium education? Before?

So, you mentioned how you wanted to carry on the legacy of mother, so when did you start owning that thinking, you know how, when you went to kōhanga and kura you had no choice… when you went to kura it was just obvious that that is where you would go, so at what point for yourself did you own that kind of thinking, for your kids?

This is interesting...So just another question that popped into my head, you know how your kids, the moko read naturally in English, do you think that it has got anything to do with what they're learning at kura?

So, what are your expectations of any kura that your children go to?

And so, I guess my other question around that would be…so the kura would have expectations of what they do and, I guess it's where the kura is situated, you know what they prioritise as being a success so in your thinking…

Are there any other things you think would contribute to their success apart from the reo?' Do you think that the kura at this point is meeting your expectations?

 Is there a new principal?

So, she's the one with vision?

Do you think that Kōhanga Reo has been a great beginning for the journey of your tamariki?

So how do you know from kōhanga even at kura, how do you think a child's ultra-shy, how do you think that could be managed better?

 And that's what you don't want aye?

Do you have any more comments around that? Cause it is about you as a parent putting your kids into Māori education.

Ki te kore he whakakitenga ka ngaro te iwi