Tautokona te reo

The wellbeing of te reo Māori in kura and schools

Maraea Hunia, Basil Keane, Nicola Bright, Helen Potter, Kiwa Hammond, and Ropata Ainsley

Te Wāhanga
He whānau mātau he whānau ora
NZCER

Tautokona te reo

The wellbeing of te reo Māori in kura and schools

Maraea Hunia, Basil Keane, Nicola Bright, Helen Potter,
Kiwa Hammond, and Ropata Ainsley

TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
NZCER

A report prepared by the New Zealand Council for Educational Research
PO Box 3237
Wellington 6140
New Zealand
www.nzcer.org.nz
ISBN 978-1-98-854236-2
© NZCER 2018

He mihi

Tuatahi, he mihi aroha ki ā tātou tamariki mokopuna e haere ai ki ngā kura i roto i tēnei rangahau. Ko koutou tonu te whakatipuranga e amo nei i tō tātou reo kia ora tonu ai mō rā e heke mai nei. Ki ngā whānau e tautoko nei i aua tamariki me ō rātou kura, he mihi maioha ki a koutou i uru mai ki tēnei rangahau. Ki ngā pouako me ngā kura e whakapau kaha nei ki te tautoko i tō tātou reo, heoi anō, ki te whāngai atu ki ā tātou tamariki, he aumihi tēnei ki a koutou. Kei ngā puna o te kī, kei ngā pūmahara, kei ngā poureo, tēnei te mihi ki a koutou i koha mai ai ō koutou whakaaro ki a mātou. Tēnā rā koutou katoa.

Ngā wāhanga o roto / Contents list

He mihi i

He kupu taka / Terms v

He whakarāpopototanga / Executive summary vii

Whānau viii

Kura and schools viii

Government viii

1. He kupu whakataki / Introduction 1

He huarahi rangahau / Research approach 1

Ngā kura me ngā whānau / Kura, schools, and whānau 2

He uiuinga / Interviews 2

He matatika / Ethics 3

He whatu kōrero / Analysis framework 3

Te pānui i te pūrongo nei / Reading this report 4

He kōrero tūāpapa / Background 4

Te reo Māori ki te pūnaha mātauranga / Te reo Māori in the education system 4

Ngā ākonga Māori e ako ana i te reo Māori / Ākonga Māori participation and achievement in te reo Māori 5

Te tautoko a ngā whānau i te reo Māori o ngā kura / Whānau supporting te reo Māori in kura and schools 5

Te tautoko a te iwi i te reo Māori o ngā kura / Iwi supporting te reo Māori in kura and schools 6

Te tautoko a ngā kura i te reo Māori / Kura and schools supporting te reo Māori 6

He aukatinga i te reo ki ngā kura / Barriers to learning and using te reo Māori in kura and schools 7

Ngā mahi me ngā kaupapa here a te kāwanatanga: He pikinga, he hekenga / Government policies and initiatives: Issues and strengths 8

2. He kitenga, he matapaki / Findings and discussion 10

Section A He hōkaitanga i ngā whakaaro me ngā moemoeā ā-whānau / Scoping whānau aspirations and the wellbeing of te reo Māori 10

He moemoeā / Aspirations for te reo Māori 10

Te ora o te reo Māori / The wellbeing of te reo Māori 12

He kōrero mō ngā whakaaro me ngā moemoeā ā-whānau mō te reo Māori / Discussion of whānau aspirations and ideas about the wellbeing of te reo Māori 15

SECTION B Te mahi tahi a ngā whānau, ngā kura, me ngā poureo ki te tautoko i te ora o te reo Māori / Ways that whānau are working with kura and schools, and other key stakeholders, to support the wellbeing of te reo Māori 16

He whakawhanaungatanga / Building and maintaining relationships 16

Tākina te kawa o te reo Māori / Making and holding reo Māori domains 17

He rangatiratanga / Developing and showing leadership 18
Tuku iho, tuku iho / Planning for succession and showing commitment 19

Te Kura Toru 20
Te mātauranga / Knowledge 20
He kōrero mō te mahi tahi / Discussion of ways that whānau were working with kura/schools 22

Section C. He mahi ā-kura i tautoko i te reo Māori / Actions in kura and schools that support the wellbeing of te reo Māori 23
He hautūtanga ki ngā kura / Providing strong school leadership 23
He mahere reo, he kaupapa here, he kaupapa ako, he mahi ako / Language plans, policies, pedagogy, and practice 25

Te Kura Rima 29
He kōrero mō ngā mahi ā-kura / Discussion of actions in kura and schools 30

Section D. Ngā kaupapa here me ngā hōtaka a te Kāwanatanga / Government policies and programmes 31
He pūtea / Funding for reo Māori programmes in kura and schools 31
He pupuri i te rangatiratanga / Maintaining rangatiratanga 32
He whakangungu, he taumahatanga ā-kaiako / Teacher supply, PLD, and workloads 33
Ko te reo Māori hei kaupapa pūmau / Te reo Māori in the core curriculum 34
He kōrero mō ngā kaupapa me ngā hōtaka a te kāwanatanga / Discussion on the impacts of government policies 34

3. He kupu whakakapi / Conclusion 36

4. Hei tautoko / Tools 38
Hei āwhina i ngā kaiako ki te tautokotoko i te reo Māori / Strengthening te reo Māori: Tool for teachers 39
Part A: Self reflection tool for teachers (classroom-practice focus) 39
Part B: Self-reflection tool for teachers (policy and planning focus) 41

Hei āwhina i ngā tumuaki me ngā poari ki te tautokotoko i te reo Māori / Strengthening te reo Māori: Tool for school leaders and boards of trustees 44
He whānau tautoko i te reo Māori / Whānau supporting te reo Māori in kura and schools: Tool for whānau 48
Hei āwhina i ngā kaituhi kaupapa here ki te tautokotoko i te reo Māori / Strengthening te reo Māori: Tool for policy makers 50
Reviewing a potential policy focus 51

He tohutoro / References 52

Appendix 1: Information and consent forms 55

Appendix 2: Interview questions for tumuaki 64

Appendix 3: Interview questions for kaiako 66

Appendix 4: Interview questions for whānau 68

Appendix 5: Interview questions for stakeholders 70

Ngā tūtohi / Tables

TABLE 1. Thematic Groups 4

Ngā hoahoa / Figures

FIGURE 1. Whānau Ideas About Indicators of the Wellbeing of Te Reo Māori 13

He kupu taka / Terms

In this report we use terms as follows. Note that these terms may have a much wider range of meanings in contexts other than this report.

ākonga	student, learner
ākonga Māori	Māori students/learners
hapori	community
kaupapa	literally, base or foundation: philosophy, perspective, topic or event
kaupapa Māori	Māori philosophy, Māori event, or topic
kōrero ā-whānau	discussions with whānau—usually in groups
kura and schools	This term encompasses the spectrum of education settings we visited. These ranged from Level 1 Māori-medium kura kaupapa Māori to English-medium schools with reo Māori classes. We note that, in our study, whānau used the terms *kura* and *school* interchangeably to refer to the settings.
kura ā-iwi	Māori-medium designated-character schools associated with particular iwi
language functions	Things that language is used for. Includes personal functions (e.g., expressing thoughts and feelings), interpersonal functions (e.g., greetings), and creative functions (e.g., composing waiata).
lexical items	words and phrases
mātauranga ā-iwi	iwi knowledge and understanding
pouako	Encompasses the roles of kaiako, teacher, tumuaki and principal, and other staff members in kura and schools.
poureo	Community leader and advocate for te reo Māori. A reo Māori champion.
reo ā-iwi	language particular to an iwi
raukura	ex-students
styles	Types of language that differ slightly from each other. For example, te reo ako (the language of the school) and te reo marae (the language of the marae) styles are less different from each other than dialects. A person's choice of language style is dependent on the people or context of a particular situation.
tikanga ā-iwi	iwi ways of being and doing
whānau	Diverse whānau involved with, or interested in, children's learning at kura or school, including all ages and generations within whānau, and people who were connected by whakapapa, or relationships, or a kaupapa such as their kura or school, or a combination of all. In referencing quotes, we use *whānau* to refer to anyone who is not a pouako, poureo, or ākonga (see above). In text we use whānau to refer to those members of the whānau who were not interviewed as poureo, tumuaki/principals, or kaiako/teachers. In addition, the term *Whānau* refers to the governing bodies of the kura kaupapa Māori in our study, which were comprised of all interested whānau members, as compared with boards of trustees, which were comprised of a limited number of elected members.

He whakarāpopototanga / Executive summary

This study is sited within the wider context of the maintenance and revitalisation of te reo Māori, and it has two goals. The first goal (and main question) of the research was to explore what supports the wellbeing of te reo Māori in kura and schools. The second goal was to share the supporting actions and practices we identified. These are included in Section 4: Hei Tautoko / Tools.

The report presents findings on the health and wellbeing of te reo Māori, and whānau aspirations for te reo in homes and communities, and in education. Our exploration focused on three areas: how whānau and other stakeholders work with kura and schools to support te reo Māori; the actions kura and schools take to support te reo Māori; and perceptions of government policies in supporting or constraining the language. All these areas were considered in the context of whānau aspirations for te reo and their perceptions of the wellbeing of te reo Māori.

We visited 3 kura and 3 schools across 2 regions in the North Island. Whānau, principals, teachers, and tamariki from each kura or school, and poureo[1] from each region shared their thoughts and experiences. The amount of te reo Māori being used and taught across the 6 sites ranged across a spectrum, from full Māori medium, to full English medium with reo Māori classes or kapa haka sessions embedded in the curriculum.

Overall, the findings suggest that the determined efforts and dedication of some whānau and pouako have been the mainstay of support for the wellbeing of te reo Māori in kura and schools in our study. At the same time, the findings show that support for te reo Māori was strengthened when relationships were strong between and among whānau, kura, and schools. Support for te reo Māori could be strengthened further with more comprehensive, cohesive government policy, informed by the success (or otherwise) of existing initiatives.

Findings also show the complexity and interconnection of factors that affect the wellbeing of te reo Māori. The strength of whānau commitment, the importance of leadership by teachers and senior leadership in kura and schools, and the fragmented nature of government policy all impact on te reo Māori in education. Key findings concerning whānau, kura and schools, and government are below.

1 See He Kupu Taka / Terms for English translations of te reo Māori phrases and words used in this report.

Whānau

The research reaffirms the deep interconnections between language, culture, and identity. Whānau had aspirations both for te reo Māori to be more widely used and accepted, and for their tamariki to learn the language and affirm their strong identity as Māori.

The unpaid and self-funded work of whānau who are committed to nurturing te reo Māori has been critical to the establishment and maintenance of reo Māori education. Some whānau established kura kaupapa Māori and kura ā-iwi to make space where their reo Māori aspirations could be realised in environments where tikanga Māori was thriving. The findings also highlighted whānau efforts to create and maintain domains for te reo Māori within English-medium schools. Such a high level of whānau engagement and support in schools helped overcome barriers to the acceptance of te reo Māori, and made students feel safe to use the language.

Some whānau recognise that a wide range of reo Māori styles exist, but tamariki can only learn a limited range of those styles at kura. Whānau, hapū, and iwi, as well as kura have an important role if tamariki are to learn many styles (e.g., te reo o te marae, and te reo ako) in a range of contexts (e.g., at the marae, and at kura or school).

Kura and schools

Kura and schools with practices that promote the use of te reo, and which develop and commit to reo Māori domains, supported the wellbeing of te reo Māori most. Committing space and time for te reo Māori is a simple and powerful way to normalise the language, especially when tikanga Māori is also practised and promoted. Established reo Māori programmes are a drawcard for some whānau, including those who live outside the immediate area of a kura or school. Celebrations of te reo Māori (e.g., through kapa haka and Matariki events) brought in further support and allies from school and kura communities.

Overall, the findings indicate that successes were fragile. In some schools one strong individual drove the reo Māori focus, and the school became vulnerable if that person left. Interest in, understanding of, and commitment to te reo and tikanga Māori varied widely, and whānau, ākonga, and teachers need to see strong leadership, and to understand the expectations about te reo in the school environment. Policies formalised expectations about te reo Māori and sent clear messages to staff, ākonga, and whānau. Excessive workloads for Māori teachers and low teacher supply are ongoing issues, and this contributes to the vulnerability of reo Māori programmes.

One avenue for kura and schools to strengthen support for te reo Māori is to develop and implement a language plan that takes into consideration factors such as school policies and practices, whānau input and aspirations, as well as strategies that aim to build pedagogical knowledge about language teaching. For sustainability, language planning would need to consider how to develop a team approach rather than relying on individuals.

Government

Kura and schools reported that Government support for te reo Māori was inconsistent. We found that, although some policies (e.g., Māori Language Programming funding) and initiatives (e.g., TeachNZ scholarships) were beneficial or supportive, ongoing issues persist. In particular, government initiatives have not yet addressed the issues of accessibility to reo Māori education for all, and there is still a shortage of qualified teachers who are proficient in teaching te reo Māori, and teaching in te reo Māori. In addition, some policies not directly related to te reo Māori—including the National Standards and Ngā

Whanaketanga—had unintended impacts on the language. An audit of policies that examines their effects on te reo Māori would provide a way forward.

Government policy and consequential funding could have much greater impact on the wellbeing of te reo in kura and schools. A substantial initial boost to develop teaching numbers, and making te reo Māori a core curriculum subject, would do much to revitalise the language. These actions would then begin to resolve the problem of teacher supply—recruiting and retaining teachers—as proficient speakers of te reo Māori begin to graduate. As teacher numbers and proficiency rise, this may have an impact on access to reo Māori programmes, which in turn may support whānau to achieve their reo Māori aspirations.

This study found that whānau leadership was the driving force behind establishing reo Māori education. If whānau aspirations are to be achieved, all parties—including school leadership, school communities, whānau, and government—have vital roles to play.

1. He kupu whakataki / Introduction

After more than three decades of many and varied efforts to revitalise te reo Māori, there is a growing focus on the impact of these efforts on the wellbeing of the language. Over that time, kura and schools have been a significant focus within the kaupapa of language maintenance and revitalisation. Given this focus, our study sought to explore how some kura and schools support the maintenance and revitalisation of te reo Māori.

The aim of the research was to contribute to knowledge that informs the learning and revitalisation of te reo Māori in Aotearoa New Zealand. Our overarching question was:

> What supports the wellbeing of te reo Māori in kura and schools?

To address this question, we talked to poureo, whānau, and pouako[2] in kura and schools in Te Upoko o Te Ika (Greater Wellington) and Te Tai Rāwhiti (East Coast of the North Island). We also asked the following subquestions.

1) In what ways are kura and schools working together with whānau and other key stakeholders to support the wellbeing of te reo Māori?

2) What actions are kura and schools taking to support the wellbeing of te reo Māori?

3) How do government policies and government-funded programmes (e.g., teacher supply) enable or constrain the wellbeing of te reo Māori in kura and schools?

He huarahi rangahau / Research approach

The project drew on a kaupapa Māori whanaungatanga methodology that focuses research on whānau engagement in education and is whānau driven (Bright, Hotere-Barnes, & Hutchings, 2015).

Three kaupapa—ngā moemoeā, te rangatiratanga, and te reo Māori—were used as a lens to guide us and to focus our research question and subquestions as we investigated the wellbeing of te reo Māori in kura and schools. We describe the three kaupapa below as they relate to our study, which locates whānau at the centre of the research.

2 We chose the term *pouako* in order to anonymise the data, because the Māori-medium community of Aotearoa is small and intimate, and some of our participants requested anonymity in this report.

Ngā moemoeā are aspirations that whānau have for te reo Māori; both for tamariki and for adults of all ages. Whānau aspirations about te reo Māori are as diverse as whānau themselves, so it is important that we acknowledge this diversity and do not assume that one option will fit all.

Te rangatiratanga involves strengthening the ability of whānau to exercise collective and individual control over elements that can advance their aspirations for te reo Māori. It is about providing whānau with the knowledge and information to choose their best pathway through the existing education system (Bright et al., 2015).

Te reo Māori is a living treasure that enhances understanding and participation in the Māori world, and is an integral part of Māori cultural identity (Hutchings, Higgins, Bright, Keane, Olsen-Reeder, and Hunia, 2017). It is important to understand the enablers and barriers that impact positively or negatively on whānau experiences of learning and using te reo Māori within the education system. This knowledge can inform and empower whānau and schools to support te reo Māori.

We used this approach to establish the research team and, because the team had close whanaungatanga networks within Te Upoko o Te Ika and the East Coast of the North Island, we approached kura and schools in these two regions. In addition, the two regions had a range of kura and school reo Māori programmes that were located in urban, semirural, and rural settings. The communities we visited had not been involved in the Te Ahu o te Reo research (Hutchings et al., 2017), and therefore complemented the communities in that study.

We initially contacted the principal at each site to introduce the study. Where appropriate, we also attended hui whānau to lay down the research kaupapa.

Ngā kura me ngā whānau / Kura, schools, and whānau

Our whanaungatanga approach helped us to identify 3 kura and 3 schools where te reo Māori was being taught in some way. Therefore, all 6 settings had reo Māori programmes of some kind. These programmes ranged across Level 1 to Level 5 (te reo Māori funding levels); and the kura and schools ranged from Years 1–8 to Years 9–13, and Years 1–13.

We talked with 4 poureo and 5 principals individually. We also spoke either individually or in groups with 11 teachers, and 35 whānau members. Whānau groups included 10 secondary aged ākonga (Year 9 to Year 13) and one Year 2 ākonga. Tamariki were present in some other whānau groups, but did not share their thoughts. Each group brought their individual and collective perspectives to discussions about the wellbeing of te reo Māori in schools and kura.

He uiuinga / Interviews

The research team conducted semistructured interviews. Participants were given the option of being interviewed either in English or in te reo Māori, or in a combination of both languages. Researchers recorded the interviews with participants' consent, and the recordings were transcribed.

Interview groupings were fluid. Although our original plan was to interview principals and senior teachers individually, and then to hold focus-group hui with whānau, circumstances did not always allow this. For example, a severe weather event closed one school on the day an interview was arranged, and therefore all teachers participated in an impromptu focus-group interview; at another school, a principal who had only recently been appointed felt she had little to offer and therefore nominated other teachers in her place.

He matatika / Ethics

Our ethical approach was informed by kaupapa Māori research principles and by Western research ethics. The project met the requirements of the NZCER ethics process.

Participation in the research was voluntary, and interviewees were able to withdraw their information from the study within a month from the date of their interview.

Informed consent was obtained through providing full information about the project in an information sheet and through kanohi ki te kanohi discussion with the research team. Information sheets and consent forms in te reo Māori and English were given to participants, who could to give their consent orally, or by signing the form.

Whānau and pouako received transcripts of their kōrero, and none declined our request for their kōrero to be used in the report, including direct quotes. They also had the option to be named or to remain anonymous. As the project progressed, we faced the dilemma of whether to name those who had indicated they were happy for us to do so, since naming those participants might inadvertently identify other participants. To protect the identity of those who wished to remain anonymous, we decided to name only poureo in reference to quotes.

He whatu kōrero / Analysis framework

We use whatu kākahu (weaving) as an analogy for our analysis framework. Weaving metaphors have been used to describe the weaving together of a curriculum (see Ministry of Education, 1996), and to give structure to research projects (see Rameka, 2012). Here, we use whatu kākahu huruhuru as a metaphor to describe our approach to analysing the data collected about the wellbeing of te reo Māori in schools and kura. This artform brings together two sets of strands to form something useful or pleasing. When used as a metaphor in research we see each strand as bringing something new to thinking. When the strands are woven together they result in new understandings (mātauranga).

In order to weave a kākahu huruhuru, two main materials are required: harakeke (flax) and raukura (feathers). The main research question is represented by rau harakeke (flax leaves) that we divided and teased into muka (fibres) for whenu (warp threads) and whatu (weft threads). The whenu represent the research subquestions which were shaped through applying the kaupapa of ngā moemoeā, rangatiratanga, and te reo Māori. The whatu represent the analysis of kōrero from participants. As weaving, or analysis began, rows of whatu took shape across the whenu, which we see as the emergence of themes. The pattern of the kākahu were made clear by weaving in raukura, which represented the participants' voices in the form of vignettes and verbatim quotes. These vignettes and quotes embellish the report and bring the data to life, just as raukura (feathers) adorn a kākahu huruhuru and beautify it. This report represents the complete kākahu.

The list of themes in Table 1 represent ideas, practices, information, and dispositions that whānau spoke about in the context of the wellbeing of te reo Māori in schools and kura. Initial themes were identified during the data-gathering process, then refined as the analysis, or weaving, progressed using Nvivo. It became clear that although all the themes are closely interwoven, some grouped together easily. Table 1 shows the initial themes, and the thematic groups that related to the research question and subquestions.

TABLE 1. **Thematic Groups**

Themes	Thematic groups	Research questions
• Te reo Māori • Wellbeing of te reo Māori • Ngā moemoeā		Overall
• Whakapapa • Iwi relationships • Whānau/hapori • Key people who are agents of change • Philosophies and values	Relationships Rangatiratanga Succession Mātauranga	In what ways are kura and schools working together with whānau and other key stakeholders to support the wellbeing of te reo Māori?
• Identity and pride • Role of teacher • Capability of teacher • Good practices for te reo Māori	Practices Pedagogy, policy, and planning	What actions are kura and schools taking to support the wellbeing of te reo Māori?
• Macro issues • Barriers		How do government policies and programmes enable or constrain the wellbeing of te reo Māori in kura/ schools?

Te pānui i te pūrongo nei / Reading this report

Terms that appear frequently are defined at the front of this report in He Kupu Taka / Terms. Quotes are used throughout the report to bring the participants' experiences and stories to life. Because quotes are verbatim, they appear in this report in the language the speaker used, and are not translated. However, text preceding quotes in te reo Māori identifies the theme of each quote.

He kōrero tūāpapa / Background

The report is presented in four chapters. In Chapter 1, the introduction leads into a brief historical overview of te reo Māori and of Māori students in the education system of Aotearoa New Zealand. Chapter 2 presents findings and discussion from the study in four sections. Section A discusses whānau perspectives on the wellbeing of te reo Māori, and whānau aspirations for te reo Māori. Section B presents and discusses the ways that whānau, kura and schools, and other stakeholders in the study, were working together to support te reo Māori. Section C explores actions and practices in schools that support te reo Māori, and Section D discusses participants' views of government policies which affect schools' ability to support te reo Māori. Chapter 3 presents the conclusion, and the final chapter of the report provides a set of tools for whānau, teachers, school leaders, and policy makers.

Te reo Māori ki te pūnaha mātauranga / Te reo Māori in the education system

The disruption of intergenerational transmission of Māori culture and language was a colonial goal that was achieved, at least in part, through education policy and practice (Simon, 1998; Simon & Smith, 2001). Yet even as the schooling system was being established in Aotearoa in the 19th century, Māori were

critiquing and challenging the system, particularly when they felt tamariki had been badly treated (see, e.g., Simon & Smith, 2001). Māori continued to critique and challenge the education system in the 20th century, with some notable examples including Tuini Ngawai's 1950s summation-in-song "Te Matauranga o te Pakeha" (Pākehā knowledge/education); the 1972 petition for the teaching te reo Māori; and the establishment of kaupapa Māori education; .

Dissatisfaction with the compulsory education sector led whānau to develop the flaxroots alternatives of kōhanga reo and kura kaupapa Māori. However, both alternatives are now situated firmly within the compulsory education sector, supported by government funding, and subject to government regulation. Since regulation requires that children be in school for around 30 hours per week until their mid-teens, the magnitude of the role that education settings play in the promotion, learning, and use of te reo Māori cannot be overstated. Importantly, just as education was used as a vehicle for shifting children's language from Māori to English in the 19th and 20th centuries, so too it is the schooling system that has become a vehicle for helping to reverse language shift and normalise te reo Māori once more.

Ngā ākonga Māori e ako ana i te reo Māori / Ākonga Māori participation and achievement in te reo Māori

Recent literature indicates there is a close relationship between high proficiency levels and four factors: a) participation in Māori-medium education; b) learning te reo Māori as a child; c) learning te reo Māori as a first language; and d) greater use of te reo Māori (Hutchings et al., 2017; Statistics New Zealand, 2014). In addition, achievement data show that ākonga in Māori-medium education perform at higher levels of attainment than ākonga Māori in English-medium settings (Ministry of Education, 2016). Despite this, "Large numbers of Māori are leaving MME [Māori-medium education] at key transition points in education" (Ministry of Education, 2016, p. 3). For example, in 2014, of those who had attended Māori-medium early childhood education, only 49% started school in a Māori-medium setting. Of ākonga who were in Māori-medium settings in Year 6, only 41% of ākonga were still there in Year 11 (Ministry of Education, 2016).

There has been a gradual decline in participation in Māori-medium education from its peak in 1999, when 18.6% of ākonga Māori were enrolled in the sector (Waitangi Tribunal, 2011, p. 399) to July 2016, when only 9.6% of ākonga Māori were in Māori-medium education (Education Counts, 2018).

A number of factors have contributed to the decline in participation. According to the Waitangi Tribunal, key reasons include underinvestment by the Government in growing teacher supply and improving whānau access to Māori-medium options by, for example, establishing new kura (Waitangi Tribunal, 2011). Addressing issues of teacher supply and whānau access would go some way towards ensuring that ākonga Māori can continue in Māori-medium options rather than exiting Māori-medium settings at key points of their education journey (see Bright et al., 2015).

Te tautoko a ngā whānau i te reo Māori o ngā kura / Whānau supporting te reo Māori in kura and schools

There is some literature on the importance of whānau support in ākonga Māori achievement and of whānau engagement with schools (see, for example, Ministry of Education (2002); Wang & Harkness (2007); Te Puni Kōkiri (2008); Ministry of Education (2013b); Ministry of Education (2016)). However, there is very little literature that deals with whānau engagement in te reo Māori, and support for its revitalisation and maintenance (see, for example, Broughton, Hutchings, & Bright, 2017). Whānau have played a key role in establishing reo Māori schooling options for their children. Section 61(3)(a)(ii) of the Education Act 1989 supports their right to these options by stating "all schools must provide Māori language programmes to

learners if parents request it". Whānau have helped ensure that te reo Māori can be taken as a subject in secondary school, and have helped set up bilingual units, kura kaupapa Māori, and kura ā-iwi.

Education strategies have not focused specifically on whānau support for te reo Māori in kura and schools. But the Ministry of Education has developed educational partnerships with some iwi in recent times (Ministry of Education, 2013a; 2013b). One sub-question in the current study sought to explore how whānau are engaging with kura and schools in order to support the wellbeing of te reo Māori.

Te tautoko a te iwi i te reo Māori o ngā kura / Iwi supporting te reo Māori in kura and schools

The Ministry of Education and some iwi, including Tūhoe and Ngāti Kahungunu, have formed partnerships "to design and implement education solutions" for ākonga Māori (Ministry of Education, 2011). A number of iwi have developed long-term strategic plans[3] to reinvigorate local marae and bolster the wellbeing of their whānau and hapū. Some have focused on revitalising te reo ā-iwi, or raising educational achievement, or both, and have taken a long-term view of growing capability within iwi. Education plans include a broad focus on increasing educational participation and achievement rates of their youth; building whānau and iwi engagement in education; improving the quality of education in their rohe (including the teaching and learning of iwi knowledges). Language plans have focused on growing the numbers and competency of speakers of reo ā-iwi, and the supports required to do that (see, for example, Te Rūnanga o Ngāi Tahu, 2013; Winiata, 1979).

In addition, the aim of the Government's Māori-language-in-education strategy for 2013–2017, *Tau Mai te Reo* (Ministry of Education, 2013b), is to improve Māori education outcomes and for iwi to have a determining role in the provision of education in their rohe. Despite the central positioning of iwi in Tau Mai te Reo, the ways in which iwi are working with kura and schools to support the wellbeing of te reo Māori remain largely undocumented.

Some iwi, including Ngāti Raukawa and Te Whānau-a-Apanui, support education through kura ā-iwi, which focus on nurturing tamariki in te reo me ngā tikanga ā-iwi (Ngā Kura ā Iwi o Aotearoa, n.d). The aim is to sustain and develop iwi identity and worldview, and mātauranga ā-iwi, so that tamariki can contribute to the long-term survival of the iwi. Some iwi, for example, Ngāti Porou and Ngāti Kahungunu, have worked with existing schools in their hapori to develop frameworks for evaluating ākonga achievement and engagement, and to incorporate iwi values and language into the school curriculum (Wylie & Arago-Kemp, 2004; Ngāti Kahungunu, 2014; Tomlins-Janke, 2008). Our research aimed to add to our understanding of how kura and schools are supporting the wellbeing of reo ā-iwi.

Te tautoko a ngā kura i te reo Māori / Kura and schools supporting te reo Māori

The findings from *Te Ahu o te Reo* (Hutchings et al., 2017) suggest that it is easier for people to kōrero Māori in places where te reo Māori is the normal, expected language, when there are reo Māori speakers, in reo Māori contexts, and when they had reo Māori relationships. *Te Ahu o te Reo* also identified that tamariki like to speak te reo Māori in Māori-medium education settings; and that kura and schools with Māori-medium environments are important sites for reo Māori revitalisation, in part because they provide:

3 See, e.g., Ngāti Kahungunu Iwi Inc (2003); Ngāti Wai Trust Board (2016); Te Rūnanga o Ngāi Tahu (2013); Te Rūnanga o Ngāti Whātua (2002); Te Rūnanga o Toa Rangatira Inc (2014); and Waikato Tainui Te Kauhanganui Inc (2015).

- context domains, contexts that people find it normal or easy to use te reo Māori in or about (e.g., kapa haka, karanga, mau rākau).
- place domains, places that te reo Māori is used often (e.g., marae, kura)
- people domains, people, including teachers, who speak te reo Māori often or always (Hutchings et al., 2017).

There has been relatively little research to date into the reo Māori pedagogy and other education innovations of kura kaupapa Māori, wharekura, kura ā-iwi, and high-immersion bilingual schools and units. Shandley's (2013) research highlighted how Māori-medium settings nurture oral competency in te reo Māori by using place-based learning at marae and in the natural environment to increase literacy and knowledge. Bright et al. (2015) explored kura and school support for ākonga who transition into and between Māori-medium education settings, and their support for whānau to choose Māori-medium educational pathways for their tamariki. There is also evidence that some Māori-medium settings become hubs for language learning in the community, and they attract local experts and native speakers who contribute to building high levels of literacy (Education Review Office, 2011; Hutchings et al., 2017).

Clarke (2011) found that positive school leadership that supports and promotes te reo Māori is important in encouraging ākonga to stay in reo Māori programmes at senior secondary school. Clarke and the Education Review Office (2008) identified a range of key factors that are apparent in successful kura (those that provide high-quality education for their students). They include:

- committed and involved whānau, with connections to hapū and iwi in the local community, who role model te reo and tikanga Māori in everyday kura life
- a cohesive vision of what whānau want for their children underpinning day-to-day operations
- board members who contribute to stability and succession planning
- principals who show strong professional leadership and management, and teachers who are well supported in their delivery of teaching programmes
- proficiency in te reo—including teachers who continue to build their proficiency
- robust and comprehensive self-review practices.

In our study we sought to explore and discuss further ways in which kura and schools support the wellbeing of te reo Māori.

He aukatinga i te reo ki ngā kura / Barriers to learning and using te reo Māori in kura and schools

Te Ahu o te reo pinpointed specific barriers to learning and using te reo Māori, which include: a) not having anyone to speak te reo Māori with; b) limitations in reo Māori proficiency; c) whakamā or lack of confidence; d) an expectation that English would be used in a given context.

In a study by Murrow, Kalafatelis, Fryer, Hammond, and Edwards (2006), teachers identified that a lack of time, a lack of teaching and learning resources, and a lack of financial investment by schools were barriers to using and teaching more te reo Māori. The level of support from a school and its leaders impacts on the effectiveness of professional learning and development (PLD) in te reo Māori. A study of primary schools showed that ākonga Māori are more likely to have opportunities to learn te reo Māori in schools with high Māori enrolments and further, that Māori-speaking students who transition into English-medium settings generally have limited options for maintaining or developing their proficiency in te reo Māori (Bright & Wylie, 2015).

Although we did not specifically focus on barriers, many of the above barriers also emerged in our discussion with whānau who participated in our study.

Ngā mahi me ngā kaupapa here a te kāwanatanga: He pikinga, he hekenga / Government policies and initiatives: Issues and strengths

The Government's Vote Education budget funds all schools (including kura kaupapa Māori, kura ā-iwi, and schools with reo Māori programmes). In addition, the Government provides specific funds for a small number of initiatives that support the wellbeing of te reo Māori in the compulsory education sector. These initiatives include:

- recruitment, development and retention in the teaching workforce via TeachNZ scholarships (Ministry of Education, 2014a), and Māori Immersion Teaching Allowances (MITA) for teachers in immersion Levels 1–3 (Ministry of Education, 2013b)
- provision of PLD programmes for reo Māori teachers
- development of Māori-language resources for students and for teachers.

The Government also provided Māori Language Factor funding, which was made available to all schools on a per capita basis for Māori students. This was later modified to Māori Language Programme funding, which targets reo Māori programmes in schools, and funds them according to the level of te reo Māori used to teach the curriculum. Level 1 programmes (where te reo Māori is used from 81% to 100% of the time) attract the highest rate, and the funding rate decreases down to Level 4 programmes (where te reo Māori is used from 12% to 30% of the time). Lower levels of te reo Māori attract no specific funding. Funding for new kura has fluctuated over the years, and the Government introduced a moratorium on new kura between 1998 and 2002. The resulting lack of availability of Māori-medium options in many regions of the country makes it difficult for many whānau to participate (Penetito, 2010).

Government funding for research into Māori-medium schooling informed the education strategies *Ka Hikitia* (Ministry of Education, 2013a) and Tau Mai Te Reo (Ministry of Education, 2013b). These strategies both share a broad aim: to increase the number of ākonga participating in Māori language in education. However, neither strategy reflected the Waitangi Tribunal's call for specific targets for retaining ākonga in Māori-medium education in the transition from preschool to primary, and from primary to secondary; and for the teaching of te reo Māori to all ākonga at mainstream schools. The Tribunal also called for targets to improve the quality of Māori-medium education in order to bolster whānau confidence choosing this pathway for their tamariki (Waitangi Tribunal, 2011).

Although the Government has stated that a key focus of their Māori language in education strategy is to strengthen and grow the Māori-medium sector (Ministry of Education, 2013b), there are no details on how these priorities might be achieved, and no targets set for increased ākonga participation and achievement, Māori-medium teacher numbers, or Māori-medium site numbers.

A key focus area in Tau Mai te Reo is support for te reo Māori in the English-medium sector. However, despite acknowledging that teacher supply is a key issue, increasing the supply of Māori-language teachers in the sector was not included among the priority actions in the strategy (Ministry of Education, 2013b, p. 27).

Some literature points to government action or inaction as key in inhibiting the momentum of kura kaupapa Māori and wharekura. For example, researchers have highlighted insufficient investment in the development of teaching and learning resources, and in the development and provision of PLD opportunities for Māori-medium teachers (Marshall & McKenzie, 2011; McKenzie & Toia, 2014). In addition, government inaction on growing the number of Māori-medium settings across the nation means they are accessible to few. Therefore, the option of Māori-medium education is denied to most whānau (Ministry of Education, 2016).

The development of Te Marautanga o Aotearoa (TMOA) in the 1990s, and its revision in 2007–2008 produced documents that have elicited deep debate. Some Māori educators and whānau expressed concern that the Māori-medium curriculum document is restrictive and does not adequately express a Māori worldview (Campbell & Stewart, 2009). On the other hand, TMOA has now been implemented in many Māori-medium schools since its development, and "has acquired mana over the years through use" (Stewart, Trinick, & Dale, 2017, p. 14).

In 2010, teachers and whānau expressed their concern at legislation requiring schools to report against the-then new National Standards (New Zealand Educational Institute–Te Riu Roa, 2010). However, schools were compelled under legislation to do so. Similarly, Te Rūnanga Nui o ngā Kura Kaupapa Māori were unhappy with Ngā Whanaketanga and implemented its members' decision to boycott the standards (Māori Television, 2013). A key reason for this was that standardised tests were seen as clashing with Te Aho Matua (Te Rūnanga nui o ngā Kura Kaupapa Māori o Aotearoa, 1998). Since this study, a change of government has led to the National Standards and Ngā Whanaketanga being removed from schools in December 2017 (New Zealand Government, 2017).

The focus on language planning has increased recently. In particular, government agencies Te Taura Whiri i te reo Māori (in press) and Te Mātāwai (Māori Party, 2018) are promoting language planning as a way for iwi and organisations to set and achieve language goals.

Given these policy debates and challenges, our study explores factors that contribute to the wellbeing of te reo Māori in the compulsory education sector, including ākonga participation in te reo Māori education across Māori- and English-medium education settings, the aspirations and contributions of whānau, iwi, and other Māori communities, and relevant government policies and programmes. We hope that the findings provide impetus for change, and perhaps further evidence that will contribute to ongoing changes in education which will support the wellbeing of te reo Māori and of tamariki Māori.

2. He kitenga, he matapaki / Findings and discussion

This chapter presents our research findings and discussion in four sections. Section A introduces the concept of wellbeing as it relates to te reo Māori. It then discusses whānau perspectives on "the wellbeing of te reo Māori" and their aspirations in relation to te reo Māori. We found that there were different aspects of efforts to support the wellbeing of te reo Māori. Section B presents and discusses the ways that whānau, kura and schools, and other stakeholders in the study were working together; Section C explores actions and practices in schools; and Section D discusses participants' views of government policies.

SECTION A
He hōkaitanga i ngā whakaaro me ngā moemoeā ā-whānau / Scoping whānau aspirations and the wellbeing of te reo Māori

This study is linked to, and builds on previous research, Ka Whānau Mai te Reo (Bright, Barnes, and Hutchings, 2013; Bright, Barnes, and Hutchings, 2015; Broughton, Hutchings, and Bright, 2017), which explored whānau Māori aspirations for te reo Māori. To help address the research question and its subquestions, we used kōrero ā-whānau to ask whānau about the aspirations they had for their tamariki with regards to te reo Māori. We also asked how they perceived "the wellbeing of te reo Māori". The responses that whānau shared with us are presented in this section.

He moemoeā / Aspirations for te reo Māori

The two main aspirations that emerged from kōrero ā-whānau were a) tamariki to have a strong sense of identity that included te reo Māori; and b) tamariki to achieve success as Māori. In addition, whānau in English-medium schools wanted greater acceptance of te reo Māori in schools; and whānau in kura wanted to hear more reo Māori in their communities.

Whānau wanted tamariki to have a strong sense of identity that includes te reo Māori

A clear theme that emerged was whānau desire for their tamariki to develop a strong sense of identity. They talked about knowing te reo Māori, history, and tikanga Māori as part and parcel of that identity.

> I want them to have the reo, I want them to have the tikanga, the kawa, the understanding of what happens in this place and outside of it and to be able to go forth and carry that with them out into the wider world and whatever it is that they choose to do. (Whānau, Te Upoko o Te Ika)

> Ko te mea tuatahi pea, pēnei i te rākau, i te harakeke, he rito tōna, he kākano … ngā kaikōrero o tēnei whakatipuranga, engari, kei reira ngā kākano me ngā oranga mō taua kākano, kia ora i roto i te whakatipuranga i muri i a ia. (Piripi Walker, poureo, Te Upoko o Te Ika)

Whānau at hapū- or iwi-based kura also wanted their tamariki to be strong in te reo ā-iwi, and associated tikanga, and this aspiration is apparent in the vignette from Te Kura Tahi.

Te Kura Tahi

Te Kura Tahi strives to not only support and grow te reo Māori in the kura and surrounding Māori community, but to nurture the reo in a way that reflects the language imperatives and priorities of the iwi.

> *Ko te mea tuatahi ko te reo ake o Ngāti Porou. Ko te mea tuarua me whai ngā tamariki i tō rātou ake Ngāti Poroutanga. (Kuia/Pouako)*

Whānau see the wellbeing of te reo o Ngāti Porou as critical to tamariki wellbeing in an urban environment. Therefore, it is important to whānau that teaching and maintaining the reo, pātere, waiata, and haka of Ngāti Porou is integral to the overall education of students and whānau. The kura therefore has a double challenge, since it is also required to use te reo o te marautanga (language of the curriculum). The kura and people it serves feel it is vital to meet these challenges both for the wellbeing of te reo Māori and for the wellbeing and uniqueness of their reo as Ngāti Porou:

> *Ka whakahaere ngā karaihe ako reo Māori mō ngā whānau. Ka haere mai ētahi ki te taha o tētahi me ngā kōkā … kia kōrero ki tō rātou reo … So we've had reading, pangarau workshops with whānau as well so they can support specifically with different curriculum areas. Āe, we've had wānanga around [local hapū]. (Pouako)*

For Te Kura Tahi, activities that support the wellbeing of te reo Māori are demonstrated from an iwi worldview perspective as this is inseparable from the language aspirations that whānau from this kura have for their tamariki.

Whānau wanted tamariki to achieve success as Māori

Achieving "success as Māori" also came through strongly as an aspiration of whānau Māori at all kura and schools in the study. Whānau wanted their tamariki to be strong in te ao Māori, to be bilingual, and to achieve educational success.

> For me, it was for [my daughter] to achieve as Māori and be strong within her self-identity and her culture, and just knowing things around the principles of the Treaty and partnership, participation, and protection. Just being proud of who she was as Māori—and te reo was a part of that for her. (Whānau, Te Upoko o Te Ika)

> Ko te whāinga matua, kia pakari aku tamariki ki te ao Māori, ki te mātauranga Māori. Kia tuwhera hoki te hinengaro ki te ao huria, ki tō tātou ao huria, ki ngā tikanga, tikanga ā-iwi, tikanga ā ētahi atu iwi. Kia titi ki te manawa. Āe, he kuaha ka tuwhera te hinengaro … Nā reira, ahakoa ki hea rāua haere ai i te ao, he māramatanga ō rāua i tō tātou ao Māori, anā, ka whai aroha rāua ki ngā iwi kē. Āe. Nā reira, he whakawhānui te kete. He tūhono whakapapa. He whakanuinga i ngā taonga tuku iho. (Whānau, Te Upoko o Te Ika)

A few whānau members from both regions thought that having a broadening range of career options for Māori speakers would indicate wellbeing, and one whānau group saw the expansion of te reo Māori in

broadcasting and other realms as a positive thing for their tamariki who were learning the language.

Whānau in English-medium schools wanted to see te reo Māori accepted in their schools

Whānau wanted to see te reo Māori increasingly accepted and normalised in their schools. One ākonga told us that she wanted newcomers to the school to encounter fewer barriers to using te reo Māori than she had experienced herself.

> We used to speak it normally but then our senior... [students] would be like "Don't speak Māori, we can't understand you. No one is going to understand you, why are you speaking Māori for?" So that's why we [junior students] didn't speak it here, because our seniors didn't want us to. (Ākonga, Te Upoko o Te Ika)

Many whānau members made it clear that they thought ākonga should feel valued and confident, particularly in relation to their knowledge of te reo and tikanga Māori:

> That all of our rangatahi, all of our kaiako and whānau are using te reo Māori just in everyday conversation ... For our rangatahi Māori in particular, those who learn te reo or do kapa haka and those who don't, that they feel valued for their knowledge and their understanding and feel comfortable and confident to be able to share that with their peers and with their kaiako. (Whānau, Te Upoko o Te Ika)

Whānau wanted more reo Māori in their communities

Participants from kura wanted te reo Māori to be normalised, used by more people in more places, and valued so that tamariki felt it was part of their identity. Specifically Māori perspectives on the concept of normalising te reo Māori came through in whānau expressions such as "kia tangata whenua te reo Māori ki roto i te tamaiti" and "kia titi ki te manawa."

In rural and semirural areas—where the focus was on reinforcing iwi identity and revitalising reo ā-iwi—some participants reflected on the need for the number of Māori speakers to increase if Māori ways of being were to thrive.

> Kia whāngaihia ngā tikanga o te rohe nei, kia whāngaihia ngā kōrero o te takiwā nei, kia hāpaitia ngā rautaki, ngā mahi, mahi ana ki te kāinga. (Whānau, Te Upoko o Te Ika)

> Koirā te whānui o te whakaaro, kei te mōhio te tamaiti, he Māori, he reo Māori engari ko tō koutou, he reo nō te kāinga nei. (Pouako, Te Tai Rāwhiti)

Te ora o te reo Māori / The wellbeing of te reo Māori

In this report, we use the term *wellbeing* in reference to our language, te reo Māori. In education and health literature, the term usually pertains to people. For example, an internet search of 'whare tapawhā' raises hundreds of sites where education and health practitioners and practitioners have drawn on Durie's whare tapawhā model (Durie, 1994) to describe the multifaceted nature of people's wellbeing.

We asked whānau to describe what "te ora o te reo Māori" or "the wellbeing of te reo Māori" meant to them. Some connected it with people's wellbeing, and noted that if people valued te reo Māori highly, and if they understood that knowing te reo Māori had associated benefits, both the reo and its speakers would flourish. Figure 2 shows aspects that whānau identified as indicators of the wellbeing of te reo Māori.

FIGURE 1. **Whānau Ideas About Indicators of the Wellbeing of Te Reo Māori**

Our analysis suggests four indicators of the "wellbeing of te reo Māori": 1) number and variety of context domains; 2) te reo Māori is valued and normal; 3) high-proficiency speakers of te reo Māori are increasing in number; 4) intergenerational transmission and succession. These themes are described below.

1. There is a high number and variety of context domains

All the groups and individuals in our study described one or more of the following as an indicator of te reo Māori wellbeing–having:

- many people to speak Māori to
- a range of different contexts to talk about in te reo Māori
- lots of different places and times in which to speak Māori.

We call these "reo Māori domains", as identified in *Te Ahu o te Reo* (Hutchings et al., 2017, p. 20). That research found that people used more reo Māori within these domains because it is normal or expected.

2. Te reo Māori is valued and normal

People from all schools and kura in the study thought that te reo Māori being valued and normal both in their schools and in the community would indicate wellbeing.

A whānau group and two pouako from a kura described wellbeing in terms of greater use and acceptance of te reo Māori by everyone in their community. A pouako from the same kura thought that if te reo Māori was used by its speakers whenever they met it would signal wellbeing of the language.

> Mehemea kua tutaki koe ki tētahi tangata kōrero reo Māori ki te papa whutupōro, ki te karapū pō, ki te pāparakāuta, kua mōhio he tangata kōrero Māori, kua kōrero Māori. (Pouako, Te Upoko o Te Ika)

One large group of English-medium ākonga and their whānau talked about te reo Māori being accepted by everyone, and used more in their school:

> It's accepted, it's natural, it's part of the fabric of the school (Whānau).

3. High-proficiency speakers of te reo Māori are increasing in number

There are a number of aspects to high proficiency in a language, which include the following.

- Broad lexical knowledge (e.g., vocabulary, kīwaha, structures); accepted grammatical use (e.g., using acceptable word and phrase order to communicate complex concepts and ideas), and fluency (e.g., accepted intonation, flow, speed, and accent) (see, for example, Hulstijn, 2007).
- Creativity and flexibility across different language functions (e.g., being funny, composing waiata, explaining, questioning) (see, e.g., De Jong, Steinel, Florign, Schoonen, & Helstign, 2012; Hunia, 2016).
- Flexibility across different language styles (i.e., using different words, phrases, and grammatical structures with different groups of people in different places and contexts (see, e.g., Gumperz, 1993)). Highly proficient speakers know different styles of their language and can move fluidly between them (see, e.g., Bell & Johnson, 1997).

Although no one participant talked about all of these aspects together, whānau and pouako from most of the kura and schools mentioned one or more. The idea was raised by poureo in Te Tai Rāwhiti and by pouako in both regions that tamariki proficiency, including ability to use different styles of te reo Māori, would indicate that te reo Māori is well. Some of the styles they identified were:

- te reo ako
- te reo whakawhitiwhiti kōrero
- te reo whakakatakata
- te reo tuku aroha ki te tangata ki te tangihanga
- te reo o te tamaiti
- te reo o te kaiako
- te reo mātauranga
- te reo ā-iwi.[4]

A pouako and a poureo both expressed the view that while schools primarily teach "te reo o te ako", there was a critical role for whānau and hapū if tamariki were to gain a deep understanding of styles such as te reo ā-iwi, and te reo o te marae.

Whānau (including pouako and poureo) from all the kura and schools thought that if more people learnt Māori and became increasingly proficient, then te reo Māori would be well. At one kura, whānau wanted to hear at least as much reo Māori in the community as was being spoken in their kura. They also wanted the

4 These styles roughly translate as follows: te reo ako—language of learning; te reo whakawhitiwhiti kōrero—conversation; te reo whakakata—humour; te reo tuku aroha ki te tangata ki te tangihanga—the language of sharing grief during mourning; te reo o te tamaiti—children's language; te reo o te kaiako—teachers' language; te reo mātauranga—the language of education/knowledge; te reo ā-iwi—dialect or local language variety.

level of proficiency in the kura itself to increase. Two pouako (one from each region) talked about tamariki being able, and choosing, to express themselves accurately in te reo Māori using rich and complex language.

> Ka tīmata koe ki te rongo i te reo o te tamaiti. Ehara i te reo o te kaiako nāna i whāngai i te reo o te mātauranga, you know, koirā ... te tohu ki ahau kia mōhio tonu koe kua ora ai te reo. Kei te tamaiti tōna ake reo, mai i te ako i te reo mātauranga, te reo o tōna iwi, te reo ako, te reo ā-whānau kua hanga ai e te tamaiti tāna ake reo. He tohu tērā kei te ora ... And I think that would be an obvious sign to us that we are definitely on the right path and we are making success within those pathways. (Pouako, Te Tai Rāwhiti)

4. Intergenerational transmission and succession

Some whānau from kura with strong iwi ties, and two poureo from Te Tai Rāwhiti, felt that intergeneration transmission would signal wellbeing for te reo Māori, as would succession to reo Māori roles. The latter included succession of kaikōrero and kaikaranga at marae, and the return of raukura (graduates of kura) to teach te reo Māori to a new generation of ākonga.

> Koirā tā ngā tohunga, nē, te reo hauora, he reo kāore i mutu te tukutuku a te reanga o ngā mātua i taua reo ki te reanga i muri, kia haere aunoa, tērā kupu hou, aunoa, automatic, kia haere aunoa te tipu o te reo i roto i te whakatipuranga whaimuri, kāore he maioro ... engari, ka puāwai tonu, ka puāwai tonu. (Piripi Walker, Poureo, Te Upoko o Te Ika)

> Tētahi tohu ngāwari, e wawata nei au, ka tohu ko te ora o te reo: i roto i te tekau tau e heke mai nei, ko ngā kaiako katoa o te kura, he taiohi, he tamariki i kuraina mai i te kura. He tohu ora tērā ki ahau. Kia wehe atu mātou ngā pakeke o tēnei wā, kia kite ko ā mātou tamariki, ā mātou taiohi o te wharekura i ngā tau ki muri, ko rātou e kawe ana i te kaupapa. He tino tohu ora tērā. Koirā tētahi tohu e kitea ai te ora o te reo. Me te hokinga mai o ngā mokopuna ki te kaupapa, he tohu ora anō tērā. (Pouako, Te Upoko o Te Ika)

In all the kura and schools we visited, whānau wanted their young people to be confident in their identity, and to achieve as Māori. They saw learning te reo and tikanga Māori as integral to that goal. Whānau whose tamariki were in Māori-medium settings had a greater focus on the broader goal of language revitalisation and intergenerational transmission, whereas in English-medium schools the focus of whānau was more on creating conditions that enabled the language to be more accepted and valued within the school.

He kōrero mō ngā whakaaro me ngā moemoeā ā-whānau mō te reo Māori / Discussion of whānau aspirations and ideas about the wellbeing of te reo Māori

Whānau aspirations were interconnected with ideas about what the wellbeing of te reo Māori looked like. For example, aspirations about te reo Māori being accepted more in schools were linked to the idea that te reo Māori would be “well” when it was valued and normal. Whānau aspirations for their tamariki to develop a strong sense of identity (including knowing te reo and tikanga Māori) was linked to them having lots of high-proficiency speakers to talk to and a variety of contexts and places to use it. Aspirations about increased use of te reo Māori in schools and communities are connected to ideas of greater proficiency and expanding reo Māori domains.

Thriving languages have a large variety of styles. This is because people use language differently with different groups of people and in different situations (Bell & Johnson, 1997). Having many and varied reo Māori domains may provide tamariki with opportunity to hear different styles of te reo Māori. It may also provide them with motivation and opportunity to use te reo Māori, and to gain high proficiency with a variety of styles (e.g., through other speakers, sports, career options).

Our participants identified a number of styles of te reo Māori, including te reo ako, te reo karanga, and te reo o te kāinga. That whānau identified different styles of te reo Māori is consistent with well-established language research which identifies that using a range of styles is normal for proficient speakers of any language (Bell & Johnson, 1997). Tamariki will only learn the styles which they hear in context. For example, kura is the main place for learning te reo ako; and the marae is the main place for learning te reo karanga. Some styles, such as te reo kapa haka and te reo hākinakina, are used at kura or school, and outside these settings. Our findings support the idea that kura, schools, whānau, and hapū have major roles to play if tamariki are to learn the complexities of the many different styles of te reo Māori.

SECTION B

Te mahi tahi a ngā whānau, ngā kura, me ngā poureo ki te tautoko i te ora o te reo Māori / Ways that whānau are working with kura and schools, and other key stakeholders, to support the wellbeing of te reo Māori

One focus of this study was on ways that whānau, hapori, hapū, and iwi worked together with kura and schools to support the wellbeing of te reo Māori. This section is about actions in kura and schools that were driven or led by whānau, hapori, or hapū and iwi. Section C then considers actions that were being led by kura and schools.

Five themes emerged in our study that related to how whānau worked with kura and schools to:

- build and maintain relationships between key groups that supported te reo (including whānau, hapū, iwi, poureo, staff, and school leadership)
- make and hold reo Māori domains within a school or community
- develop and show leadership for te reo Māori
- show commitment to reo Māori education, and plan for succession of staff and leadership to maintain or increase support for te reo Māori
- share and build knowledge about te reo Māori, tikanga, and reo Māori learning, and about the history, tikanga, and reo connected to particular kura and schools.

Although we deal with each theme separately in this section, in reality they were tightly interwoven.

He whakawhanaungatanga / Building and maintaining relationships

Whanaungatanga is an essential concept in te ao Māori (Bishop, 1995), and long-term, mutually beneficial relationships between kura and local whānau, iwi, hapū, and hapori emerged as an important theme in the study.

Whanaungatanga is recognised in the Māori education strategy which states that "the learner and whānau cannot be separated" (Ministry of Education, 2008a, p. 20). In our study we found that whānau involvement in learning was important for ākonga, for kura and schools, and for whānau themselves. In some kura, there were existing ties through shared whakapapa between whānau, hapori, and pouako. Thus, pouako were readily able to approach local kaumātua for advice and guidance. In cases where whakapapa links were not already known, whakawhanaungatanga made the links transparent and laid the foundation for ongoing relationships and, in some cases, fast-tracked newcomers' acceptance within a community.

> I te wā i tīmata rā ahau … i rongo ahau i te kōrero, "Ko wai tērā tangata? Ehara nō koneki kē tērā." … Te rā tuatahi, ka tū ahau … ka takoto ahau taku whakapapa ki tōku taha o Ngāti Raukawa. Ka hoki au ki taku taha o Ngāti Kahungunu. Takoto atu ahau i tērā ki tō mātou koroua, tō mātou tupuna a Mahaki, anā,

> ka kite rātou ko Mahaki kē te matua kēkē o Mahinarangi. Ka noho pai rā ahau i taua wā. (Don Te Maipi, Poureo)

Sharing long-term vision and commitment had important benefits over time for whānau, hapori, and kura, and for the wellbeing of te reo Māori. Whānau and teachers in Te Upoko o Te Ika told us about Koro Don, a poureo who advocated for te reo Māori and for the establishment of reo Māori education in his local community. Although the local district council had shown little support for te reo Māori in the early years of kōhanga reo and kura, Koro Don had fostered good rapport with them, and reciprocal support systems had grown. Koro Don talked about how the council now supports te reo Māori in kura and schools (e.g., by backing an annual kapa haka festival), and kura and schools take a significant role in reo Māori and tikanga Māori use and exposure at some council events.

Relationships between kura/schools were also important, as was the support they showed each other. For example, pouako talked about the "umbrella" system, under which established kura kaupapa Māori help "kura teina" with administration, thus supporting them to develop towards independence. Other examples of relationships between reo Māori schools included coming together for events such as sport and kapa haka, where te reo Māori was promoted and valued by schools and by their wider communities.

Some other ways that kura and schools, and whānau, built and maintained mutually beneficial relationships included:

- kura and kōhanga reo participating in community events together
- whānau, staff, and tamariki participating in school and kura events e.g., noho marae
- having noho marae for members of the board of trustees, teachers, and whānau
- planning for whakawhanaungatanga among pouako and whānau.

Pouako thought that positive relationships with whānau contributed to a good learning environment and smooth operations, with one pouako relating the benefits of an exercise in whakawhanaungatanga before a school trip.

> I tērā tau … i kite mātou te kura nei, he tino taonga tērā, kia hono ā-whānau mātou ngā kaiako ki ngā mātua, kia ako ngātahi, kia hōhonu te whakawhanaungatanga i waenganui i a mātou, i mua i te putanga atu ki ngā haerenga. (Pouako, Te Tai Rāwhiti)

Strong relationships were important in times of disagreement, as they helped whānau and staff move forward together. For example, we heard from one school about a breakdown of relationships between school and community because of disagreements concerning the place of te reo Māori in the school. Yet the importance of the kaupapa drove key whānau members and staff to work together over many years to mend relationships. Some key people persisted until even reluctant whānau had reconnected with the school. For example, when a community hui was poorly attended, they reached out to people in their homes to ask for help to reframe the vision for the school.

> I'd say the biggest, most important thing is that we have a strategy that is roots up, you know. So it's like I was saying about the cup of tea, about going to people where they are in the way that they're comfortable rather than saying "Oh we're calling a meeting in our hall, and these are the ways you can be involved, you may put your name on the list." Those kinds of things, but going to people in lots and lots of different ways where they're comfortable, happy. (Pouako, Te Upoko o Te Ika)

The resilience shown by these whānau members allowed the school's reo Māori programme to bounce back in subsequent years. At the time of our study, for example, school and whānau were working closely to promote te reo Māori in the community by hosting a large Matariki event each year.

Tākina te kawa o te reo Māori / Making and holding reo Māori domains

Whānau efforts were pivotal in making and holding space for te reo Māori within schools and communities. In all the kura and schools it was whānau who drove the establishment of domains such as

bilingual units, a marae, and kapa haka. Ākonga, whānau, and pouako told us that within these contexts, times, and places, te reo Māori was being encouraged and normalised.

In addition, reo Māori domains supported whānau learning and whanaungatanga. Examples we heard about were meetings and classes that kura and schools held for whānau who wanted to express themselves in te reo Māori in hui whānau, to learn with their tamariki, or to help tamariki with schoolwork.

> Wānanga is our after-school homework club ... it is a place for our Māori kids really to catch up on work and for us to help them in a Māori way. So they come and have karakia, have a kai, sit down and then we help them catch up on any mahi that they need doing. (Whānau, Te Upoko o Te Ika)

Whānau, pouako, and poureo talked about helping their kura out by, for example, supporting kapa haka and making resources, and through help with noho marae and pōwhiri, and supporting teachers to develop and deliver tikanga and reo Māori programmes, and after-school homework sessions.

Our data indicates that the establishment of reo Māori domains was mostly driven by whānau groups and individual teachers. School leadership became involved through whānau participation at leadership level, such as through developing policies which provided important support.

> Ki a au nei ko te mea tuatahi kua tākina te kawa o te reo kia reo Māori tēnei whenua, koia pea te mea matua. (Whānau, Te Upoko o Te Ika)

He rangatiratanga / Developing and showing leadership

In our study we heard many examples of whānau agency and leadership in establishing reo Māori education options for their children, from kōhanga reo, to bilingual units, to reo Māori classes in high schools, to kura kaupapa Māori and kura-ā-iwi.

> There was a rōpū of kuia and kaumātua that petitioned the then principal to build [a marae] on the college. (Whānau, Te Upoko o Te Ika)

Whānau showed leadership by calling hui, finding kaiako, challenging government policy, applying for funding and, in some cases, training to become kaiako and setting up systems to fund kaiako salaries.

> There were teachers, students, parents. We had huge parent involvement and people in the community, who had no kids here or no mokopuna here, but were wanting to see the establishment of a marae for the benefit of our rangatahi Māori. It became a real whānau thing. (Pouako, Te Upoko o Te Ika)

One whānau told us about their local primary school, which was nearly lost to the community when the roll dropped because of Pākehā families leaving. Whānau Māori, who wanted the school to remain open for their tamariki, rallied around to help get the school started again.

> Āe, i hoki mai ngā kuia te awhi mai ki a mātou kia timata anō. (Pouako, Te Tai Rāwhiti)

There were stories of strong individuals, both Māori and Pākehā, who led change within their school/kura and communities. Participants talked about whānau members who showed leadership by, for example, calling hui, finding kaiako, applying for funding, making resources, setting up alternative systems to fund kaiako salaries, and lobbying government. Some pouako led reo Māori initiatives in a school and were able to draw others with them on the journey, and we heard of a principal who eased tense relationships so that teachers could concentrate on their jobs.

> Ka huri te kura hei kura reo rua. Waimarie anō mātou i taua wā ... ka haere mai [a Mea] hei tumuaki kairīwhi. Ka whakatau a ia ngā whānau. He nui ngā tāngata o waho rā e mea atu he momo apartheid me wērā momo. He just sheltered us, he just let us get on with the job. Kāore mātou i mōhio i taua wā. He pai a ia, ahakoa Pākehā, tino pono ia ki te kaupapa. (Pouako, Te Tai Rāwhiti)

In one school, a mother addressed the issue of having no local reo Māori education options for her children. She developed and implemented a reo Māori programme based on kapa haka at her local

English-medium school. She took on a quiet leadership role, building relationships and working with whānau and staff to find solutions when problems arose. Staying committed to the kaupapa and working hard over many years, she kept sight of the long-term vision, and took opportunities to help other people stay interested. She got increasingly involved in day-to-day support, until eventually gaining employment at the school as the kapa haka tutor.

In some kura and schools, kaumātua provided spiritual and cultural leadership in karakia and pōwhiri, as the vignette from Te Kura Rua illustrates.

Te Kura Rua

In a community where spirituality was evident in the form of the Ringatū faith, te reo and tikanga Māori, and whakapapa were important in engendering a sense of tradition and belonging. Kaumātua from the community demonstrated community leadership by providing guidance to staff and being present in, and accessible to the kura. They were active participants in activities such as karakia, immersing the students of the kura in the nuances of Te Hāhi Ringatū and the particulars of its language and practices.

> *I tētahi rā ka whakarongo atu au ki a rātou e kawe ana i ngā karakia. Mea atu au, koinā. Ka kite koe e pēnā pai te wana o tō tinana, mahia te mahi, kaua e whakamā. Tētahi wā ka kite atu i ētahi e hakahaka mai ana … i te taonga hīmene… kī atu au, koinā te rekanga atu o te reo. (Poureo/kuia, Te Tai Rāwhiti)*

The approach also enabled kaumātua to identify and develop strong future leadership for the community. It allowed them to impart essential cultural knowledge, to instil a steadfast sense of identity, and to nurture students towards clarity of purpose, roles, and responsibilities that were part of a larger cultural process.

Tuku iho, tuku iho / Planning for succession and showing commitment

Succession planning taps into a tradition of nurturing successive generations to take on important roles in whānau, hapū, and iwi. We heard stories of whānau who took a practical and long-term approach to the shortage of kaiako by shoulder-tapping and nurturing people with the skills and dispositions they saw as a good fit for their kura or school. “A good fit” included such traits as local knowledge, a commitment to the philosophy of a particular kura, whakapapa connections, proficiency in te reo Māori me ōna tikanga, and teaching skills, experience, and/or qualifications.

Relationships were pivotal, since kaumātua chose people they knew well, and trusted. Also, we heard from three people who responded to the call because of their strong relationships with a kura or school and its whānau and community. In some cases, kaumātua asked people who had earlier moved away for higher education and work to return to their kura and hapori to share their skills. For one kaiako, a sense of responsibility to the iwi was enough reason to return:

> Kātahi ka ringi mai te waea, he reo nā te kāinga … ka tono mai ki ahau kia hoki mai, “Me whakaaro ake kia tuku tono ki konei. He tūnga e wātea ana.” Ka mutu te tumuaki i mua mai i ahau, arā, ko te tono mai i te kāinga kia tuku tono mō taua tūnga … Heoi anō i runga i te reo tono, te reo pati o te kāinga … ka tono atu mō tēnei tūranga … waimārie nōku ka riro i ahau. Ka tū hei tumuaki mō tō tātou kura. (Pouako, Te Tai Rāwhiti)

We heard of instances where the whānau and hapori hand-picked people who they saw as necessary to get things moving, who would make a difference to the kura/school, and who would help achieve the aspirations that whānau had for their tamariki. The vignette that follows illustrates succession scoping by kaumātua at Te Kura Toru.

Te Kura Toru

Hapū identity, and building for the future is central to the educational aspirations of Te Kura Toru. For this kura and its surrounding community and iwi, commitment to tribal language and customs is reflected in the formal planning of their curriculum, and demonstrated through the active encouragement of whānau to enrol their tamariki and mokopuna at the kura.

Many whānau live in the city nearby, and send their children to the kura everyday by bus or car. This reflects their commitment to their tribal area, and some acknowledged this as a legacy of kaumātua who, in the past, actively sought out whānau to return to the kura.

> *E hiahia taku tāne kia tipu ō mātau tamariki pērā ki au, he Māori kē [ia] engari kore anō i tipu ake ki runga marae. He momo hiahia ki a au, kia pērā te kī o Aunty, kia tū pakari āku tamariki i roto i a rātou anō. (Whānau, Te Tai Rāwhiti)*

Elders, including one prominent kuia, had also encouraged the current principal to return home.

> *She spoke to me in proverbs, "Why are you making the Pākehā [students in town] fat and watching our kids get skinny?" (Pouako, Te Tai Rāwhiti)*

Despite challenges, the commitment of the kura and its whānau is to the language, culture, and identity of their hapū. This remains the epicentre of their educational aspirations and activities. Yet pouako had a sense of the larger picture and felt they needed to "convince Māori katoa, that Māori is good" (Pouako, Te Tai Rāwhiti).

Commitment to te reo Māori me ōna tikanga inspired whānau to establish kura, reo Māori classes, bilingual units, and marae in schools, and this commitment came through as an important theme in our study. Once established, a kura became a drawcard for whānau to bring their tamariki, with some returning from out of area or from out of the country, and others travelling each day from out of town. Several whānau in each of the two regions had stayed with a kura or school over two or more generations, and at one kura, some raukura (ex-students) were returning as teachers. For some whānau, bonds with a kura and with their home community were strong enough to draw them back to the kura with their tamariki. Whānau who returned home and whānau who were committed to the reo Māori kaupapa of a kura meant higher roll numbers, and this was an important factor in keeping schools open and operating.

> I tāwāhi rātou... i Australia. Tēnā ka hoki mai, pirangi rātou ki te uru mai i te kura, Nā rātou te kura, tā rātou kōrero. Ka tika. (Pouako, Te Tai Rāwhiti)

Participants reminded us that most whānau are second-language learners who face the challenge of trying to create or recreate a population of first-language speakers. We heard from whānau who showed commitment by learning te reo Māori and speaking it at home, and we heard about whānau who relied on schools to teach te reo Māori to their tamariki.

Te mātauranga / Knowledge

Mātauranga develops when people make meaning together, and whānau shared stories of the mātauranga that was developing when kura and hapori shared skills and knowledge. In this study, two themes were mātauranga Māori, and mātauranga about te reo Māori and the history of reo Māori education.

Mātauranga Māori

Mutually beneficial relationships between kura, whānau, and hapori offered opportunities for mātauranga Māori to be shared and reinforced. All kura and schools in our study were, to some extent, strengthening understanding and use of te reo Māori and reo ā-iwi, and of local tikanga and history.

> We have a pātere "Te Papa Tipu o Horouta" and that acknowledges all the locations around the East Coast, and our kura has a strong Ngāti Porou connection ... that pātere supports the learning about themselves, through their connections to Ngāti Porou. (Whānau, Te Tai Rāwhiti)

Mātauranga was incorporated into the curriculum and daily practice in some schools through, for example, learning waiata, pātere, and pakiwaitara; and using pepeha in mihimihi. One school had a formal arrangement where ākonga were learning whaikōrero alongside local kaumātua. Through this relationship, kaumātua and kura were nurturing a new generation of kaikōrero, reinforcing local tikanga, and supporting intergenerational transmission of te reo and tikanga Māori. We also heard about a Pākehā principal who was so inspired after visiting a local marae that he decided to learn te reo Māori. His realisation that te reo Māori and kapa haka were valuable also led him to include them in the school curriculum.

> They just sort of figured, "Actually kapa haka is a vehicle" ... [the principal] pulled it from after school and lunchtime and put it smack bang in the curriculum. (Pouako, Te Upoko o Te Ika)

Kaiako and whānau from one kura told us that the reo Māori strategy of their local iwi had given them critical inspiration and guidance when they were establishing the kura. Two kura had developed curricula which were closely aligned to the local iwi strategies.

Knowledge about language and history of reo Māori education

Apart from teaching the language itself, kura were informing ākonga and whānau about te reo Māori in the belief that it would inspire people to embrace the kaupapa and to use te reo Māori more. One pouako told us that he wanted ākonga to have critical insight into issues around te reo Māori.

> Ko te mea nui e kōrero Māori ai ngā tamariki ... ki te whakatairanga i te reo, kia mārama ngā tamariki ... ki te whawhai mō te reo, pēnei i ngā mahi o te petihana reo. Mārama ki ngā hītori, ka tahi. Ka rua, kia mārama rātou he tokoiti o Ngāi Māori e kōrero ana i tō tātou reo, kei pōhēhē rā ... kei te kōrero Māori ngā tāngata tokomaha o te motu... Me whawhai mō te reo, kia eke rātou ki runga i te waka o te reo. ... kia kore ai e ngaro. (Pouako, Te Upoko o Te Ika)

Whānau from most kura and schools recalled that making space for te reo Māori in the education system had involved whānau standing up for the right to learn the language, being well informed about language and politics, lobbying, and protesting. One poureo reiterated that there was still much to be done, including continuing to challenge the status quo, if te reo Māori is to become normalised in Aotearoa.

> Me porotehe tonu. (Piripi Walker, Poureo, Te Upoko o Te Ika)

Poureo and pouako in both regions talked about the importance of giving ākonga a historical perspective on te reo Māori so that they understood that battles had been fought to gain ground for te reo Māori and for new generations of ākonga.

> He moumou wā te whakatenatena kia kōrero Māori, ki te kore rātou e mārama te take e kōrero Māori ana rātou. Nō reira, koirā tā mātou, he aro nui ki te take e whawhai ana mō te reo, ki te hekenga o te reo i tēnei wā. Mehemea mārama ngā taiohi ki tērā, kātahi anō rātou ka tahuri ki te kōrero i te reo, i te mea, kua mārama rātou ko rātou ngā kaiwhakaora o te reo. (Pouako, Te Upoko o Te Ika)
>
> Ko te hītori, otirā te anga whakamua, ngā kaupapa nui hei āwhina i te [reo Māori]. (Pouako, Te Upoko o Te Ika)

Sharing knowledge and building understanding about te reo Māori in kura and schools helped to ease conflicts and supported te reo Māori in many ways. Increasing critical awareness of history, and of issues around te reo Māori can also help ākonga understand why learning te reo Māori and tikanga Māori is important.

He kōrero mō te mahi tahi / Discussion of ways that whānau were working with kura/schools

Reo Māori education was born from and is maintained through rangatiratanga, and by people who lead the kaupapa in their kura or school because they want te reo Māori to be revitalised for future generations. We have given a brief overview of some of the many tales of rangatiratanga and whanaungatanga that emerged in our study.

Whanaungatanga was founded on shared whakapapa and/or shared kaupapa such as a long-term vision for tamariki learning, or commitment to te reo Māori. Mutually beneficial relationships between kura, whānau, and hapori enhanced reo Māori learning and allowed whānau and kura or schools to move forward together to achieve reo Māori aspirations. In addition, when two or more kura or schools connected for kaupapa reo Māori, te reo Māori was further supported both at the schools and in the wider community. For example, Matariki celebrations in Te Tai Rāwhiti brought classroom learning to life for ākonga, and brought in further support and allies from the community.

Whānau told us about the histories of their kura or schools, including inspirational stories of rangatiratanga that paved the way for language revitalisation activity. They helped establish a range of reo Māori domains within the education system, including marae, reo Māori classes and bilingual units in schools; and kura in communities. Once established, a kura or school became a drawcard for whānau to bring their tamariki, and several whānau in each of the two regions had stayed with a kura or school over two or more generations.

Whānau stories indicated that te reo Māori is better supported over time with a long-term vision, and planning. This support involves sustainable leadership that coordinates shared responsibility, teamwork among whānau, and succession planning.

Succession planning was interwoven with leadership, a long-term vision, and whānau aspirations. With a limited pool of reo Māori teachers to draw from nationally, some whānau shoulder-tapped people with the skills and dispositions they saw as a good fit for their kura/school. Relationships were pivotal to knowing who to choose, and chosen pouako responded because they had relationships with a kura or school and its whānau and community.

Kura or schools in our study were strengthening new generations' understanding and use of te reo Māori and reo ā-iwi, and of tikanga and history of local iwi. Mātauranga Māori was incorporated into the curriculum and daily practice in some schools through, for example, learning waiata, pātere, and pakiwaitara. Some kura and schools gained inspiration and guidance from the reo Māori strategies of local iwi. Some were inspiring ākonga and whānau by informing them about the history of their kura and of kaupapa Māori education, language acquisition, language shift in Aotearoa, or about language revitalisation issues. This meant further support for the wellbeing of te reo Māori as ākonga and staff developed their understanding of issues related to learning te reo Māori.

SECTION C
He mahi ā-kura i tautoko i te reo Māori / Actions in kura and schools that support the wellbeing of te reo Māori

This section presents findings relating to the actions that kura and schools in our study were taking to promote te reo Māori and strengthen its use. We identified leadership in kura and schools at three levels which affected te reo Māori. The three levels of leadership were: school leaders; teachers; and ākonga. Further themes which arose were:

- school policy, practice, and pedagogy
- providing reo Māori people, place/time, and context domains
- encouraging ākonga to use te reo Māori in kura
- providing tikanga Māori learning opportunities for students and whānau.

He hautūtanga ki ngā kura / Providing strong school leadership

A common theme across all the kura and schools was strong leadership at the levels of governance, staff, and ākonga.

He hautūtanga nā ngā kaiarahi kura / Leadership from school leaders

Two pouako at a Tai Rāwhiti school talked about their school's decision to introduce bilingual education some years ago. The change required a strong stance by the-then board of trustees, as there was a backlash from individuals in the community. Following the establishment of bilingual classes, the school's principal showed strong leadership by "shielding" his staff from racist comments and accusations levelled at the school by those individuals. His leadership allowed teachers to focus on their teaching.

When senior leadership was supportive, this sent clear messages to staff. For example, senior management at an English-medium school implemented pōwhiri and noho marae for new students, whānau, and staff members. They also established the expectation that all ākonga and teachers would learn the school haka. For teachers, this meant mandatory PLD so that teachers and students could all perform the haka together when appropriate.

> If people weren't going to participate [in the PLD]... then they were accountable to the senior management. You've got to understand the dynamics of that. It's hugely important... because quite often not only is the Māori teacher expected to facilitate PD but to hold people accountable if they're not engaging. ... Having that senior management perspective is really important. (Pouako, Te Upoko o Te Ika)

The flow-on effect was that newcomers to the school came into reo Māori context domains (pōwhiri, and then haka practice) where te reo and tikanga Māori were normal and expected, and which became the norm for the whole school. In addition, support from school leaders helped raise the profile of te reo Māori among the school community.

He hautūtanga nā ngā kaiako / Leadership from teachers

A principal described how, at his English-medium school, one teacher was running the school's reo Māori programme, played a pastoral care role for most ākonga Māori at the school, took responsibility for kapa haka in school, liaised with whānau and kaumātua, and ran programmes with staff and with whānau. He noted this was not unusual for Māori teachers in English-medium secondary schools, and was concerned about their high workload, which may constrain reo Māori learning. The teacher later told us of his appreciation of a few other teachers at the school whose leadership took the form of vocal and moral support for te reo Māori. This helped to alleviate his heavy workload.

> I've been here when it's just me trying to drive stuff and it's really difficult. You really sometimes feel you're fighting a losing battle but for the first time in a long time I don't feel like that anymore. (Pouako, Te Upoko o Te Ika)

All kura and schools had stories of strong pouako who were champions or advocates of te reo Māori programmes. For example, one dedicated pouako was a driving force in the establishment and day-to-day running of a reo Māori programme over several years. At all kura and schools there were kaiako who acted as reo Māori people domains by speaking Māori as much as possible. Ākonga were able to extend and practise their reo with these pouako, and saw use of te reo Māori as normal.

The extent to which pouako used te reo Māori differed depending on the individual and their school or kura situation. For example, some pouako used te reo Māori all the time with ākonga both inside and outside their kura kaupapa Māori, and at an English-medium school a Māori-speaking pouako (not a teacher of te reo Māori) used te reo Māori with Māori-speaking students during class discussions, and used short phrases and mihi with all ākonga.

Although whānau told us that pouako have always provided strong leadership in kura, the poureo Karen Pewhairangi thought that pouako responsibilities were increasing. She felt this was because in recent times more whānau were relying on pouako and kura for their children's reo Māori learning. This was because parents were less engaged in learning te reo Māori for themselves alongside their tamariki. The result was that, as leaders of the learning process, pouako had become the creators of culture in their classrooms and kura/schools to some extent. Karen Pewhairangi felt that such leadership should not be left only to pouako and to kura/schools, but that whānau and hapū should hold on to their rangatiratanga and play their role in children's learning (see also Section D of this chapter: Maintaining Rangatiratanga).

Further stories from whānau suggested that relying heavily on one strong kaiako who "worked 24/7" (Pouako, Te Upoko o Te Ika) was not sustainable. Taking "the world on their shoulders" eventually proved too much for some leading kaiako, and programmes "fell over", perhaps because the workload proved too great. This suggested a need for more sustainable approaches that involve a wider group of people. A sustainable model of leadership that supports the wellbeing of te reo Māori may involve strong relationships that co-ordinate shared leadership, teamwork, delegation of work among the whānau, and a long-term vision that includes succession planning.

One kaiako noted that interest in, and commitment to, te reo and tikanga Māori varied widely among whānau and pouako. Although our study captured many stories of support, it also included stories of vocal opposition to te reo Māori. For example, whānau and teachers from two schools talked about community backlashes when their schools were establishing reo Māori programmes. In another school, an ākonga was told off for speaking te reo Māori to her friend as they entered the class.

> I got told off for speaking Māori last year [by a] teacher ... It made me pretty sad. (Ākonga, Te Upoko o Te Ika)

He hautūtanga nā ngā ākonga / Leadership from ākonga

At some schools, leadership from ākonga was strong. For example, ākonga organised and gave performances at schools in their area, which fostered their leadership skills and promoted a positive view of Māori students in the wider community. In another example, ākonga encouraged younger students to speak te reo Māori in the school grounds:

> If we encourage [junior students] it will just start up a new pattern. (Ākonga, Te Upoko o Te Ika)

Whakatau at another school were run by ākonga with support from teachers, which helped ākonga to develop leadership skills within a cultural context.

Some kura and schools were also nurturing their ākonga by providing opportunities for them to develop leadership skills within tikanga Māori contexts. In one school, a student leadership group facilitated

events which engaged the wider community with kaupapa Māori, and ākonga organised and gave performances at schools in the area, which had the added benefit of promoting a positive view of Māori students in the wider community. Ākonga also had opportunities to develop leadership by running whakatau, with support from teachers.

> We had a mihi whakatau yesterday for a new 5 year old which was just beautiful... the adults are there but actually the kids are running it. (Pouako, Te Upoko o Te Ika)

He mahere reo, he kaupapa here, he kaupapa ako, he mahi ako / Language plans, policies, pedagogy, and practice

We asked each school leader if their kura or school had developed a formal language plan for te reo Māori, but none had developed an overall plan. Many pouako had visions and goals for their students, and many kura and schools had formal policies that supported the wellbeing of te reo Māori. For example, whānau at one kura told us about their policies which formalised that: (a) the whole kura was a reo Māori-only place; and (b) tamariki would be enrolled if they could kōrero Māori, and if one parent was a speaker of te reo Māori. Whānau at most kura/schools had formal policies or informal practices that designated time and space for pōwhiri and kapa haka, and one school had implemented mandatory PLD for pouako to learn the school haka.

One pouako pointed out that formal policies send clear messages to staff and whānau about expectations regarding te reo Māori. This is illustrated in the vignette about Te Kura Whā.

Te Kura Whā

When Te Kura Whā was being established, whānau chose to designate the entire school as a space for te reo Māori only. This was formalised before the school buildings were constructed: "i tākina te kawa ki konei kia whenua reo Māori anake." Since that time, the space has been maintained for te reo Māori through official policies, everyday practices, and the commitment of whānau and kaiako. Over the years, practices at the kura have supported the kawa and the policy of "te reo Māori anake".

When English-language classes were introduced for Years 7–13, these and hui whānau were held in buildings close by, but outside the school grounds. Recently, the kura has constructed a building that is attached to school buildings, but sits outside the boundary of the area designated for te reo Māori. English-language classes are held in this new bilingual space, as are hui whānau. In this way, the school can abide by its policies and Te Mātāpono o Te Aho Matua (the principles of Te Aho Matua).

> *Ko te ruma whakaako reo Ingarihi mō ngā tamariki Tau 7, Tau 8. Nā, i roto i Te Aho Matua e kī ana (kāre Te Aho Matua e kōrero ana mō ngā wāhi, kei te kōrero Te Aho Matua mō te tangata), kia kaua te tangata e whakawhenumi, e mikirapu i tōna reo. Mehemea ko koe te pouako he reo Māori anake. Whai tangata anō mō te kaupapa reo Pākehā ... I whakatūria tērā ruma mō te whakaako i te reo Pākehā. (Poureo)*

All whānau members, even the youngest ākonga, know and understand the policy of "te reo Māori anake" because they are reminded of it on a daily basis by staff and other ākonga, and because there is a sign at the waharoa. Whānau are also made aware of the policy by signage and by word of mouth, and because they agree to the policy when they enrol their children at the kura. Indeed, this policy and practice is a significant attraction to whānau.

The case at Te Kura Whā indicates that, when policies were set at the level of governance, were well known, and understood by pouako, ākonga, and whānau, and adults were committed and tamariki were well informed and supported, then good practices supporting the wellbeing of te reo Māori could be implemented throughout the kura.

In addition, there were many practices at Te Kura Whā that supported the wellbeing of te reo Māori, including:

- audible and visible use of te reo Māori (e.g., signage and newsletters), and word-of-mouth information that kept whānau informed about policy and day-to-day expectations of te reo Māori use at the kura
- new vocabulary and phrases in newsletters to support whānau learning
- school policies that established the high status and level of use of te reo Māori at the kura
- support and encouragement from teachers for tamariki to use te reo Māori
- financial and moral support for pouako and whānau to attend kura reo supported them to further develop proficiency in te reo Māori.

A pouako at an English-medium school also thought that policies which integrated te reo and tikanga Māori into the culture of the school were pivotal.

> I reckon the strength of this place is the acceptance by the community and board absolutely that tikanga Māori and reo Māori is important and it should be part of the everyday-to-day thing that happens at school. (Pouako, Te Upoko o Te Ika)

In some cases, pouako described sound pedagogy behind policies, and also behind their own practices, which demonstrated understanding or reasoning behind the way they did things in the classroom and elsewhere at their kura or school. For example, one pouako described a holistic approach to teaching te reo Māori.

> It should be taught holistically. It should be integrated, fun and have little focus on reading and writing.

Pouako at three kura said that encouragement, not punishment, was their preferred approach when ākonga switched to English in reo Māori places or times, with one observing:

> Ehara au i te kaiako kaha kōwhete i te taiohi kōrero Pākehā. He whakamaumahara i ngā tikanga engari kua mataara au ki tērā āhuatanga, te kōwhete pirihimana i te reo, kia kaua tātou e hoki ki taua āhuatanga i pā mai ki ō tātou kaumātua mō te paki i te ringa, te patu i te wairua mō te kōrero i tōna reo. (Pouako, Te Upoko o Te Ika)

Another pouako at the same kura thought it was important for ākonga to understand the rationales and pedagogy behind practices such as reo Māori-only rules. He felt that if they understood why the policies and practices were important, they were more likely to uphold them and pass on the information in the future.

Providing reo Māori domains

All the schools and kura in the study had places, times, people, and contexts that can fit the concept of "reo Māori domains"[5] described in *Te Ahu o te Reo* (Hutchings et al., 2017). All six schools had reo Māori people domains, ranging from pouako who used te reo Māori in greetings and songs, to people who used only te reo Māori with and around ākonga at all times. When ākonga spoke Māori they were people domains for their friends and others who were around them. Because kura, bilingual units, reo Māori classes used te reo Māori they were context domains (as well as place domains) for te reo Māori. Examples of context domains within schools were pōwhiri and kapa haka. In kura, context domains were many and varied, and included pangarau, hākinakina, pūtaiao, and tākaro tamariki (as well as pōwhiri and kapa haka).

5 See also He Kupu Taka / Terms section and He Kupu Whakataki / Introduction in this report for further explanation of reo Māori domains.

We heard from a whānau group who worked hard to establish a marae at their local college. The marae brought various reo Māori domains to the college, such as context domains (e.g., whaikōrero), people domains (reo Māori speakers) and time/place domains (e.g., bilingual classes).

Te Kura Rima

As a school with a significant proportion of Māori students the marae at Te Kura Rima provides an identifiably Māori space for all students. It is a safe haven for te reo Māori to be spoken by students and staff alike and is a focal point for all activities that contribute to the wellbeing of te reo Māori in the school. In their endeavours to learn and use te reo Māori, ākonga regard the marae and the Māori staff as beneficial and supportive reo Māori places and people

> *But the thing is that even when we say it wrong they can still understand us and they will help us. And I reckon that's cool, we can speak it, and they can actually understand us. (Ākonga)*

As well as popular activities such as kapa haka the marae provides a space for other types of performance that complements current Māori-language lessons. This includes drama, which is used to express what wellbeing of te reo Māori may look like.

> *This year we had a bilingual play called "Kei Hea Taku Reo?" which had our kids performing in both Māori and English with a mix of kapa haka, poetry, dance, kids taking on whaikōrero roles, karanga roles, those types of things. (Pouako)*

Actions that complement and enhance the formal teaching of te reo Māori in the classroom in an identifiably Māori environment within a English-medium setting provide support for the wellbeing of te reo Māori.

Te Ahu o te Reo (Hutchings et al., 2017) noted that people found it easier to use te reo Māori in kaupapa Māori contexts, where te reo is normal and expected, and where there were people using the language. This study supports those findings and indicates that developing people, context, place, and time domains for te reo Māori is an important way for kura and schools to support te reo Māori.

He akiaki i ngā ākonga reo Māori ki te kōrero Māori anake / Encouraging ākonga to use te reo Māori in kura /

It is well known across the world that small heritage-language communities face significant challenges and barriers in encouraging use of their languages (see for e.g., Hutchings et al., 2017; de Houwer, 1990; Makihara, 2005). We asked whānau, ākonga, and pouako in Māori-medium settings about practices relating to times when ākonga switched from Māori into English, and how they supported ākonga to use te reo. Some strategies in kura included the following.

- Pouako and whānau speaking only Māori to students at kura, and also outside of the kura.
- Designating boundaries for te reo Māori anake.
- Kura holding noho marae at the very start of the school year to get tamariki speaking te reo Māori again after Christmas holidays.
- Kaiako translating, or 'feeding in' appropriate phrases or words:

  Ko te whāngai i te kupu e tika ana … ka tere tonu au te whakahoki i te rerenga me te whakauru i te kupu Māori. Mehemea kāore au i te mōhio, kua mea atu au, "Tēnā kimihia te kupu Māori mō tērā kupu." (Pouako, Te Upoko o Te Ika)

- Kaiako pretending not to be able to understand when an ākonga who has the capacity in te reo Māori switches to English:

  Ka mea, "Kāore au i te mārama ki tō reo Pākehā." (Pouako, Te Upoko o Te Ika)
- Giving ākonga responsibility to encourage each other to kōrero Māori:

  Ka tae mai ngā tamariki me te kī, "Whaea, kei te kōrero Pākehā ia." Ko taku, "Ki te rongo koe, me akiaki koe i a ia. 'Me Māori te reo', 'He wāhi reo Māori tēnei'." (Pouako, Te Upoko o Te Ika)
- Helping ākonga find the appropriate word or phrase.
- Encouraging and praising, especially for second-language learners of te reo Māori:

  What we find with our tamariki of today who are [mostly] second-language learners, so ko te mea nui, me whakanui. Kei te kōrero. (Pouako, Te Tai Rāwhiti)

One pouako from the kura told us that if a child insisted on speaking English during reo Māori only times, teachers would remind the child of the school policy and, if necessary, elicit the support of whānau.

> Ka taka te wā mehemea kaha kōrero Pākehā, ka whakanoho i a ia, me whakamaumahara i a ia me ngā tikanga reo, ētahi wā kua tuku karere ki te matua me te kī … [he] take reo i puta mai i te rangi nei. (Pouako, Te Upoko o Te Ika)

Providing tikanga Māori learning opportunities for ākonga and whānau

All the kura and schools in the study had kaupapa Māori or tikanga Māori learning contexts incorporated into their curricula, and pouako used the level of te reo Māori that they felt their ākonga could cope with, while supporting them to learn more. In one kura kaupapa Māori this meant delivering *Te Marautanga o Aotearoa* (Ministry of Education, 2008b), as well as an iwi-based curriculum entirely in te reo Māori. This gave ākonga opportunities to extend their proficiency across many kaupapa. Other kura and schools supported te reo Māori by providing ākonga with opportunities to learn language through tikanga such as mihimihi, whakapapa, and kapa haka.

> Them learning their pepeha … and their mihi … gives them their groundwork of belonging. (Whānau, Te Upoko o Te Ika)

> I worked with him when he was [learning to recite his whakapapa] and he was really proud. (Whānau, Te Upoko o Te Ika)

Some pouako and whānau felt that helping ākonga to make connections with te reo and tikanga Māori nurtured their sense of identity and wellbeing. This reflects the close interconnection between language and identity, and supports the idea expressed in *Ka Hikitia* that "Māori students are more likely to achieve when they see themselves, their parents, whānau, hapū, iwi and community reflected in learning and teaching" (Ministry of Education, 2013a).

We heard that kapa haka was pivotal to the reo Māori programme in one school, and important in all six kura/schools. As one pouako said, kapa haka gave ākonga opportunities to learn hapū and iwi history, and te reo Māori me ōna tikanga, as well as performance arts.

> They're not just getting up there and going through the motions and performing like seals and so on. They're taught about what they're singing . … You can sing the song with more feeling if you know what it's about. For example the ancestors going overseas to fight in the wars and the kids know the story. That's a big part of it, the stories (Pouako, Te Upoko o Te Ika).

One whānau noted that, since their school had integrated kapa haka into the curriculum, it had become the "normal thing to do" (Pouako, Te Upoko o Te Ika).

> I want to see more people join kapa haka and do Māori, and I want to see instead of just having Year 9 as compulsory, up it up a level to maybe Year 10 or maybe even Year 11. (Whānau, Te Upoko o Te Ika)

An important link can be made here to the ongoing push to include te reo Māori as a core curriculum subject in the compulsory sector (see, e.g., Hutchings et al., 2017). If and when this occurs, there is a strong possibility that te reo Māori, too, could become the "normal thing to do" at school. In addition, our findings support earlier research which found, "kapa haka has a dynamic role as a vehicle for the revitalisation and retention of te reo, tikanga, ritual processes and histories" (Ministry for Culture and Heritage, 2014).

Other kaupapa Māori contexts, such as the Matariki celebration held at Te Kura Ono (see vignette) provided an opportunity for ākonga to showcase their learning and to involve the wider community in learning.

Te Kura Ono

Community involvement is regarded as an important part of building and maintaining relationships between the school and the community it serves, and also building and maintaining those relationship through the medium of te reo Māori. This was achieved in the school through a variety of activities—some long-established activities, and others that were more recently introduced.

The school community had a strong kapa haka tradition with some staff and parents being part of that legacy. Kapa haka was pivotal as a vehicle to encourage and teach te reo Māori through performance. In addition, celebration of Matariki is a yearly event. This event provides opportunity for the school to connect with its wider community through the medium of te reo Māori. Shared food, haka and song, and other reo Māori based activities form the basis of engagement.

> *It's a potluck, so the community brings some kai and everybody shares it, and then we have a big bonfire out the back, and the kids do a performance. (Whānau, Te Upoko o Te Ika)*

As an event that is described as "huge" and involving the "whole community", Matariki plays a distinct role in building relations with those parts of the community who may not have already engaged, or may not usually engage with the school because it is delivered as an event for the community and not just the whānau of the students. This creates another level of accessibility to the school and te reo Māori.

Kura and schools were supporting ākonga to learn styles of te reo Māori (e.g., te reo hākinakina, te reo whaikōrero, te reo kāuta) by giving them experiences with different tikanga Māori contexts. However, a poureo noted that tamariki can only learn the full complexities of different reo Māori styles by experiencing them in context with a range of speakers (including adults). For example, the main place for learning te reo o te ako is at school, the main place for learning te reo o te kāinga is at home, and the main place for learning te reo o te marae is at the marae. One teacher recalled how she had assumed her students would know about tangihanga, but this was not always the case.

> You can't make assumptions. ...I mate te tipuna o tētahi o ngā kaiako i konei ... pātai mai tētahi, "Kua haere a Matua ki hea?" I said, "I mate tana nanny. Kua haere a ia ki te tangihanga." [I mea mai te tamaiti] "He aha te tangihanga?" (Pouako, Te Tai Rāwhiti)

Pouako and kura/schools were nevertheless playing an important role by giving tamariki a wide range of opportunities to learn te reo Māori at school.

Kura and schools were also providing opportunities for whānau to learn te reo Māori so that they could support their children's learning. One kura kaupapa Māori was:

- providing financial support for whānau to attend kura reo to improve their reo Māori proficiency
- holding hui whānau, and writing newsletters and school-related social-media posts in te reo Māori
- explaining useful new vocabulary/phrases and whakataukī in newsletters and school social-media posts
- supporting whānau to contribute in reo Māori hui and interpret reo Māori newsletters and social-media posts.

In addition, an English-medium school provided opportunities for whānau by holding workshops on curriculum areas such as literacy and pangarau to help whānau support their children's learning; and some kura and schools in the study provided space for reo Māori classes for whānau.

All the kura and schools in the study were holding and participating in community events involving te reo Māori, and reaching out to whānau and local iwi and hapū for advice, guidance, and expertise, and to share in te reo and tikanga Māori learning.

> There was one [ākonga] who had twenty-something people turn up [to graduation]... This child hadn't had much whānau involvement her lifetime, so it was quite spectacular for them. So just prior to her leaving they started coming (Pouako, Te Upoko o Te Ika).

He kōrero mō ngā mahi ā-kura / Discussion of actions in kura and schools

Actions that supported te reo Māori were driven and coordinated through strong leadership by school leaders, pouako, and ākonga in kura and schools. At governance and management level, formal policies and their implementation sent clear messages about expectations for te reo Māori in kura and schools and provided important support to pouako in their everyday practice. For ākonga, taking the lead in reo Māori situations gave them opportunities to develop leadership skills that they may be able to transfer into other areas of schooling and life.

Pouako responsibilities were increasing as whānau were relying on pouako more in kura. However, relying on a few strong individuals is not sustainable, and it is only prudent to explore other models of leadership. Elements such as shared leadership, delegation of work among teachers and whānau, and a long-term vision might be considered by schools, along with setting language goals and raising staff capacity as part of a long-term language plan. At the end of this report we include a tool that may assist schools to develop such a plan.

Barriers to supporting te reo Māori included high workload of Māori teachers and a wide variation of interest in, understanding of, and commitment to te reo and tikanga Māori among whānau and families, and pouako and teachers. Whānau at three sites had encountered opposition to establishing reo Māori programmes in existing schools within their communities. Whānau at all the kura and schools also talked about difficulties they or their tamariki encountered in learning te reo Māori: such as motivating tamariki to use te reo Māori in English-dominant environments, varying (and falling) commitment to using te reo Māori by whānau, having to develop vocabulary for new concepts related to technology or popular culture. However, when policies were formalised at the level of governance, were well known, and understood by pouako, ākonga and whānau, and adults were committed and tamariki were well informed and supported, then good practices supporting the wellbeing of te reo Māori could be implemented throughout the kura. Giving information about pedagogy behind policies and practices may encourage whānau and ākonga to uphold them and to spread information that supports te reo Māori and reo Māori programmes.

Kura and schools were giving staff and whānau opportunities to learn te reo Māori alongside ākonga, and to support ākonga learning, and were also reaching into the community. Leadership from management and pouako meant that a range of reo Māori domains were established in all kura and schools. This

included pouako and poureo who were champions or advocates of te reo Māori programmes, and who themselves became reo Māori people domains. Kura were using creative and non-punitive approaches to encourage tamariki to use more te reo Māori. More speakers equates to more reo Māori domains, and also more reo Māori relationships, both of which emerged in *Te Ahu o te Reo* (Hutchings et al., 2017) as aspects which support people to increase their use te reo Māori.

All kura and schools in the study had kaupapa Māori learning contexts, such as kapa haka, that nurtured ākonga sense of identity and wellbeing. Kura and schools were supporting ākonga to raise their proficiency in te reo Māori at a level they felt their students could cope with, and this ranged widely. At kura this extended to supporting their ākonga to learn different styles, including te reo hākinakina, te reo whaikōrero, and te reo kāuta, by giving them experiences with different tikanga Māori contexts. However, tamariki can only learn the full complexities of reo Māori styles by experiencing them in context with a range of speakers (including adults) for example, at the marae, or hearing te reo Māori at home. Whānau, hapū, and iwi have an important role to play.

Although kura and schools in the study had reo Māori goals, domains, practices, policies, and pedagogical knowledge, none had developed a comprehensive Māori-language plan. Currently, Government and private organisations are being encouraged and supported to develop language plans that identify Māori language needs, set goals, and "plan out in manageable steps how to go about achieving those goals" (Te Taura Whiri i te Reo Māori, in press). Māori-language planning at an iwi level has met with some success (see, for example Lewis, 2008; Mikaere, 2018) and it may also be useful for kura and schools to go beyond considering pedagogy and practice on a short-term basis and to consider developing an overarching long-term Māori language plan. Whānau aspirations, succession, leadership, teacher practice, policy and pedagogy, and reo Māori domains are a few areas touched on in our study that could be considered in developing a comprehensive plan.

SECTION D
Ngā kaupapa here me ngā hōtaka a te Kāwanatanga / Government policies and programmes

This section presents whānau, pouako, and poureo thoughts on how government policies support or constrain the wellbeing of te reo Māori in kura and schools.

> He āwhina tā te Kāwanatanga. He nui hoki ngā herenga o te kāwanatanga. Kei te kōrero mō ngā tari pēnei i a NZQA, Te Tāhuhu tonu, Te Tari Arotake. Ahakoa he herenga, he herenga pai ērā, ki taku titiro, e tika ai tā tātou mahi mō ngā tamariki te take. Nā reira, ko ngā whakahaere a te Kāwanatanga, ko ia tonu kei te whāngai, kei te whakahuruhuru i te manu ki te pūtea. Kei wareware. (Pouako, Te Upoko o Te Ika)

The main themes that arose with regards to government policies were:

- funding for reo Māori programmes in kura and schools
- maintaining rangatiratanga
- teacher supply, PLD, and workload
- te reo Māori in the core curriculum.

He pūtea / Funding for reo Māori programmes in kura and schools

Whānau (including pouako and poureo) from the kura and bilingual schools in the study reiterated that Māori-medium education originated in dissatisfaction with the government education system, and with the Government's resistance to supporting te reo Māori. Some talked about how kura kaupapa Māori had developed independently from the Government and without government funding. For example, we heard

that nine kura kaupapa Māori were operating without funding by 1990. Pouako from one kura told us that whānau had to find creative ways to produce resources and to raise their own funding to pay building rentals and teacher salaries.

One principal told us that, by 1990, the Government had begun to recognise kura kaupapa Māori, but the Ministry of Education funded fewer kura than were operating. Knowing that some would miss out on funding, some kura retracted their applications for funding as a deliberate strategy, in order that others might receive it (Pouako, Te Upoko o Te Ika). Even when kura began receiving funding, it was sometimes insufficient. One pouako told us that the kura improvised by sharing a single salary between two teachers.

Government funding has not yet addressed the low numbers of Māori-medium schools, and many whānau and pouako across the range of kura and schools had stories about difficulties in accessing reo Māori learning. In both regions, there were whānau who were transporting their tamariki to kura from different towns, with some pooling resources to lower cost and time burdens.

Pouako from many kura and schools talked about Māori Language Factor funding and how it was used to establish bilingual units and reo Māori programmes in schools in the 1990s. One pouako thought that this funding was "extremely useful" for their school and helped raise "the success rate amongst the kids—not only success for te reo but success of the kids right across the board" (Pouako, Te Upoko o Te Ika).

The funding scheme was later modified to the current model, which targets kura and schools whose Level 1 to Level 4 Māori-medium programmes meet Ministry of Education criteria. An English-medium school leader noted that her school had no access to funding to promote te reo Māori.

> If we want to raise Māori student achievement which is about specifically valuing culture and language, where is the support in helping us to do that? We've got access to a lot of other people in our community who [we could] employ … but we don't have the financial resource to do that. And to me … it's about connecting with our community and the people that are here. (Pouako, Te Upoko o Te Ika)

He pupuri i te rangatiratanga / Maintaining rangatiratanga

A theme from whānau at kura and bilingual schools was about maintaining rangatiratanga in their areas. Some whānau and poureo said they had concerns about finding a balance between accepting the benefits and constraints of the government system and maintaining tino rangatiratanga with regards to te reo Māori and tikanga Māori in their kura or schools.

> Ki ahau nei, nā te mahi a Tauiwi mā ki te pēhi haere i a tātau me te homai ētahi pūtea— ka kī mai me peke koe i konei, me peke koe ki korā. Kāore i te tino pai ki ahau tērā (Te Ringamau Tamanui, Te Tai Rāwhiti).

Poureo Karen Pewhairangi felt that hapū needed to remain mindful that kura, schools, and kōhanga reo were government institutions. She warned that, since kura/schools were answerable to the Ministry of Education, relying on them to revitalise te reo Māori could mean ceding tino rangatiratanga.

> Mā ngā hapū ngā taonga o rātou mā e whakapakari, e pupuri, kia ora tonu mō ake tonu. Kore rawa atu e taea he kura, he kōhanga reo kia ora ai te reo, me ngā taonga a ngā mātua tīpuna. … Nō te mea [kei te] heke mai te ora o ngā kōhanga reo me ngā kura kaupapa Māori i te Tāhuhu Mātauranga. Nō te Karauna tēnā. Ka riro ko ngā tikanga a ō tātou mātua tīpuna i raro i te maru, mana hoki o te Tāhuhu Mātauranga, ehara ko ngā hapū. (Karen Pewhairangi, Te Tai Rāwhiti)

A commonly held view was that some government policies did not align well with promoting te reo Māori, or were counterproductive. An English-medium principal said that National Standards had a negative impact on te reo Māori in her school, since the time spent on the standards decreased the time and flexibility to focus on te reo Māori and other curriculum areas.

> The implementation of National Standards took the focus off a lot of other aspects of the curriculum. Not just te reo Māori … But we also want them to be performing and singing and creating and doing and

> problem solving and learning languages. So National Standards definitely has squeezed time out of other areas. (Pouako, Te Upoko o Te Ika)

Some pouako at a kura kaupapa Māori reiterated the objection made by the collective of Te Rūnanga Nui o ngā Kura Kaupapa Māori when boycotting Ngā Whanaketanga (Māori Television, 2013). One pouako felt that the Government response to their objection was oppressive.

> E mea ana ko Ngā Whanaketanga te tohu kei te angitū te tamaiti me te kura, nā reira kāre e whakaae tērā kaupapa, Ngā Whanaketanga. Nō reira kua pēhi mai te Kāwanatanga ki te Rūnanga Nui (Pouako, Te Upoko o Te Ika).

A pouako noted that the Education Council lends official support to te reo Māori within the Registered Teacher Criteria.[6] Teachers are encouraged to "work effectively within the bicultural context of Aotearoa New Zealand" by showing "use of te reo Māori me ngā tikanga-a-iwi in context". However, she noted there was no process by which teachers or schools could be brought to account if they were not meeting the important criteria.

> If we were to say the Registered Teacher Criteria becomes a little more rigid, and there is some accountability from a government side of things to ensure our teachers are actually meeting that criteria around te reo and tikanga and te Tiriti o Waitangi, I think that's quite pivotal. Let's be honest, to be quite brutal, at the moment, it's an optional thing. Nobody is there to bring them to account if they don't meet that Teacher Criteria for te reo Māori and tikanga. (Pouako, Te Upoko o Te Ika)

He whakangungu, he taumahatanga ā-kaiako / Teacher supply, PLD, and workloads

Teacher supply, PLD, and high workloads for Māori teachers have been identified in previous research as ongoing issues in kura and schools (see, e.g., Kane et al., 2005; Skerrett & Hunia, 2009), and all three were raised in our study. Pouako in all six kura/schools talked about teacher supply issues and the difficulties finding staff who were suitably qualified to teach te reo Māori or to teach in te reo Māori.

Some whānau mentioned the importance of a current government-funded TeachNZ scholarship initiative, which targets Māori speakers in order to boost the Māori-medium teaching workforce. Choosing teaching as a career was embedded in whānau aspirations that some ākonga would return to teach at their kura, and whānau saw the scholarship as supportive of that aspiration.

For kura, a shortage of reo Māori-speaking pouako meant that they even struggled to find relief teachers. Some pouako noted that this affected their ability to access PLD, since they were unable to leave their classes to attend PLD without available relief staff. PLD linked to resources was raised by another pouako, who described how Ministry of Education resources sometimes arrived at their school, but teachers felt they need support to make the best use of them.

> Ka tae atu ēnei rauemi ki ngā kura, kāore ngā kaiako i te tino mōhio me pēhea te whakamahi, anā, ka noho ki runga i ngā pae e kohi puehu ana. (Pouako, Te Tai Rāwhiti)

Pouako perceived that far more funding had been poured into research and resources for the English-medium sector, leaving little for Māori-medium requirements. In addition, one poureo mentioned the closure of the Crown-owned company Learning Media Limited (previously School Publications) which had developed Māori-medium resources for many years. The poureo felt that the disbanding of this experienced Māori-medium publishing team was a big loss to Māori-medium education.

Poureo and pouako in both regions spoke about challenges in establishing and maintaining reo Māori options in kura and schools, and lamented a decline in the number of kura reo Māori and participation in Māori-medium education.

6 Now Practising Teacher Criteria (Education Council, n.d)

> Āhua pōuri kē ahau mō ngā kura Māori. Me pēhea rā e taea e mātou te whakaora ake anō. Mā te pūtea pea, te mea e whakaora ake anō ērā kura? He āhua pōuri kē ahau mō tēnā—te katinga o ngā kura. (Don Te Maipi, Poureo, Te Upoko o Te Ika)

The high workload of Māori secondary-school teachers is well established (Wylie & Bonne, 2015; Secondary Teacher Workload Working Group, 2016), and the secondary-school principal in our study indicated that this is an ongoing issue.

> Inevitably there's a whole bunch of stuff that falls on you as te reo teacher I think. It just doesn't fall on anybody else. But you're not trained in that. You kind of pick it up as you go along which doesn't seem a good idea to me … And that's the kaiako wondering about where some of their kids are going to sleep tonight and what's going to happen for them on the weekend and on and on. And ordinary classroom teachers aren't dealing with that stuff. The kids are going to go and tell [the Māori teacher] things that they are just not going to tell anyone else in the school. (Pouako, Te Upoko o Te Ika)

Ko te reo Māori hei kaupapa pūmau / Te reo Māori in the core curriculum

Some pouako from both regions liked the idea of te reo Māori becoming part of the core New Zealand curriculum.

> E tautokona tērā āria, whakaaro. I te mea he tokomaha ā tātou whānau Māori, tamariki Māori kei ngā kura auraki ka pai hoki mō tauiwi. (Pouako, Te Upoko o Te Ika)

> There's a push for compulsory reo and tikanga classes. … Valuing other people's culture, engaging in culture, and understanding philosophically that [the] education system caters basically to one sort of way of looking at things. and understanding from a Māori perspective things are way more holistic and understanding the value of that holistic development. I think that's huge. (Pouako, Te Upoko o Te Ika)

In our study, there was a range of ways and extents to which te reo Māori was included in curricula. For example, te reo and tikanga Māori were normalised and placed at the centre of the kura curriculum, while for bilingual schools and classes, te reo Māori sat alongside English in the curriculum. One of the schools in our study had te reo Māori as an optional language class, and another school taught te reo Māori through kapa haka to the school.

He kōrero mō ngā kaupapa me ngā hōtaka a te kāwanatanga / Discussion on the impacts of government policies

Many participants agreed that some government policies brought benefits, including generic and specific funding, that supported te reo Māori in kura and schools. However, there were ongoing issues. Our data suggests that some policies and strategies directly related to te reo Māori and ākonga Māori are not highly prioritised, resourced, or monitored. Some negative impacts of government policies included the following:

- reo Māori education remained hard to access
- reo Māori funding was an issue for those who do not meet the Māori Language Programme funding criteria
- qualified teachers proficient in speaking te reo Māori, teaching te reo Māori, and teaching *in te reo Māori remained in short supply*
- staff shortages affected teachers' ability to access professional learning and development, since they were unable to leave their classes to attend PLD without available relief staff
- high workloads for reo Māori secondary school teachers is a constraint on their reo Māori teaching.

We found that some government policies (e.g., reporting against National Standards and Ngā Whanaketanga), had an effect on te reo Māori even when not directly related to the language. Although

the legal requirement to report against these standards has been withdrawn since our study (New Zealand Government, 2017), other policies may bring unintended pressure on te reo Māori by many other policies, and there is scope for an audit in this area.

Te Ahu o te Reo recommended that the education sector, "Raise the status and increase the use of te reo Māori by making te reo Māori a core curriculum subject in the compulsory education sector" (Hutchings et al, 2017, p. xxi). All the kura and schools in our study preempted any government policy to make te reo Māori a component of the core curriculum by integrating the language into their own curricula to some extent. However, such a policy would send an important message to all schools about teaching te reo Māori.

3. He kupu whakakapi / Conclusion

In this study we looked at factors that support the wellbeing of te reo Māori in kura and schools. We explored how kura and schools were working with whānau and other key people, and we explored actions that the kura and schools were taking to support te reo Māori. We also looked at how government policies and programmes were enabling or constraining the wellbeing of te reo Māori in the kura and schools in our study.

Whānau were historically the main instigators and drivers in establishing many of the reo Māori schooling and support systems we encountered. Many committed whānau worked with and within kura or schools to achieve the reo Māori aspirations they held for their tamariki.

This study reaffirms that kura and schools have a vital role if te reo Māori is to become fully revitalised and normalised, as do whānau, hapori, iwi, and hapū, since the culture that te reo Māori expresses must continue to thrive outside as well as inside the schooling system. We found that whanaungatanga forged essential connections which enabled diverse people to work together to achieve their shared reo Māori aspirations. It created conditions in which people could share knowledge about the benefits of learning te reo Māori. Mutually beneficial relationships supported people to overcome barriers associated with learning a minority heritage language (including systemic and individual opposition), because the strength of relationships gave them confidence in their ability to reach goals together.

The roles of school governance, management, pouako, and whānau were often blurred in many kura and schools in our study, but these complementary groups were working together to support te reo Māori in their settings. School leaders, including principals, played pivotal support roles so that pouako could deliver to their ākonga. Pouako were driving forces in implementing policy and leading creative practice, with essential support from whānau and school leaders.

Government policies that specifically support te reo Māori play a critical role, but there are persistent issues that current policies have not yet conclusively addressed, including teacher shortages, lack of access to reo Māori education options for tamariki, and high workloads for teachers of te reo Māori. Some policies not directly related to te reo Māori were bringing unintended pressure on learning the language.

Critical awareness of the history of kura and language revitalisation efforts can bring valuable knowledge to decision- and policy-making both at kura or school and at government levels.

This report provides examples of the actions that kura and schools are taking to support the wellbeing of te reo Māori. We hope that it provides other kura and schools with information which may reinforce their own actions or inspire them to try new things. The findings strengthen the call for institutional change at

all levels in order that government strategies for te reo Māori and ākonga Māori can achieve fruition. It also strengthens the call for a review of policies that act against the wellbeing of te reo so that they can be "weeded out". This includes the continued need to address such issues as: teacher supply across all types of reo Māori education; access to reo Māori education for all tamariki in Aotearoa; high workloads for teachers in Māori-medium schooling and teachers of te reo Māori in English-medium schooling; and lack of access to PLD for teachers in kura. It advocates for long-term planning in kura and schools that considers many aspects of language learning and language revitalisation, including policies and practices that are supported by sound pedagogy.

Sharing information about what these groups are doing, and how they work together to support te reo Māori, can help whānau make choices that help them to achieve their reo Māori aspirations. It can help schools recognise and celebrate their achievements and to see where they are, and how they can move their reo Māori programmes forward. It can also help policy makers in kura and schools, and in Government, to see the bigger picture of the impact their policies have on te reo Māori.

This study underlines the importance of kaupapa Māori domains for learning and using te reo Māori, and the need for schools and the Government to raise the status of te reo Māori to give it parity with English, rather than to treat it as an added extra. This gives strength to the call for te reo and tikanga Māori to be integrated into the core curriculum of every kura and school.

4. Hei tautoko / Tools

There are four tools in this section that have been developed from the findings of this study. The first two are designed to help teachers, school leaders and boards of trustees to consider what is happening in their kura or school with regards to te reo Māori, and to actively strengthen the wellbeing and learning of te reo Māori in their kura or school. The third tool is designed to help whānau consider ways that they can further support their tamariki to learn te reo Māori in their kura and schools. The fourth tool is designed to help policy makers develop policies that will support te reo Māori in kura and schools in Aotearoa.

Hei āwhina i ngā kaiako ki te tautokotoko i te reo Māori / Strengthening te reo Māori: TOOL FOR TEACHERS

This tool for teachers is designed to help you actively strengthen te reo Māori in your classrooms and in kura and schools. The tool sections ask questions about what is currently happening at your school, and they invite you to think about what further steps could be taken. The tool is best done with a group, but can also be used for self-reflection and planning.

Teachers who support te reo Māori in kura and school

We know that teachers who actively support te reo Māori in kura and school:

- highly value te reo and tikanga Māori
- are committed to using as much te reo Māori as they know, especially with and around ākonga.
- are committed to increasing their proficiency over time
- welcome whānau input, advice, support and guidance.[1]

Practices to strengthen te reo Māori in your classroom

This tool shows practices that other teachers[2] have used. It includes a set of self-review questions to help you start conversations about:

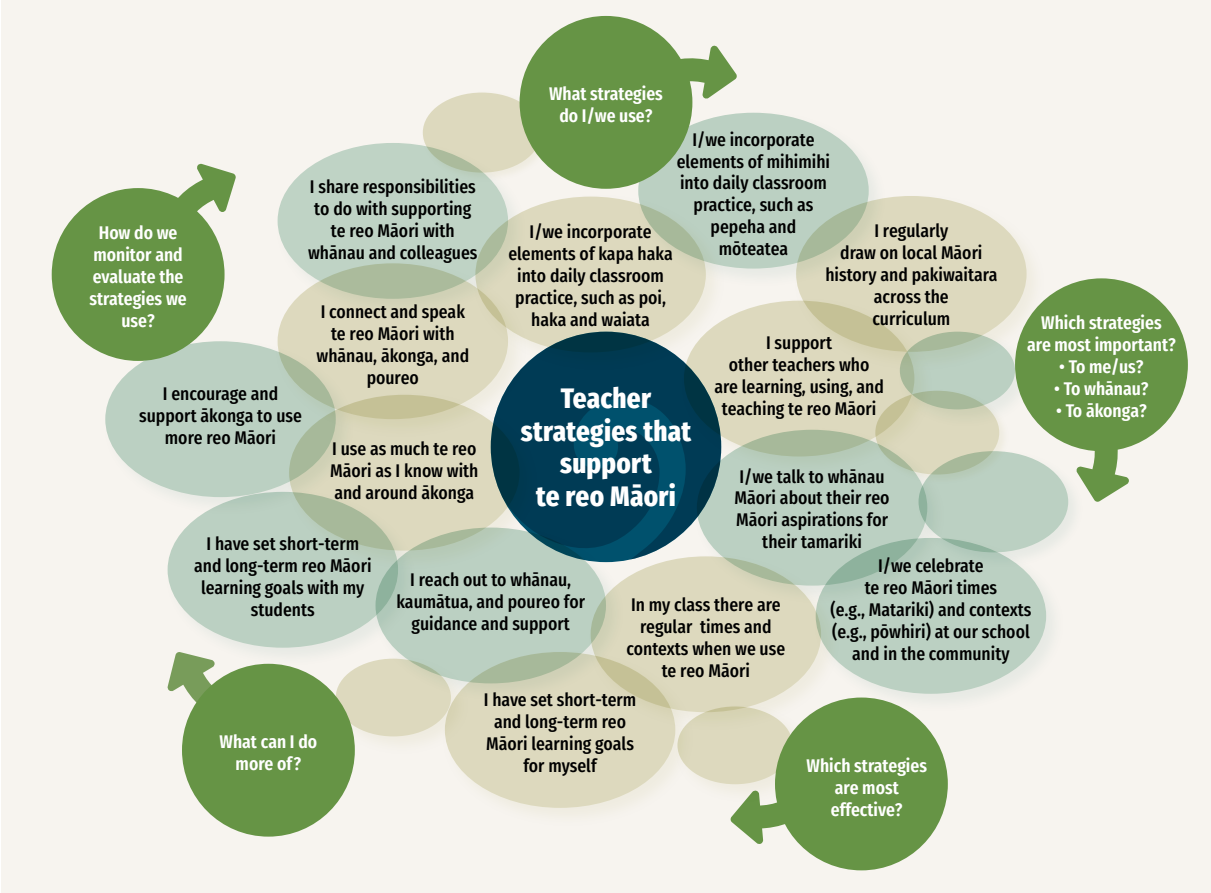
- what practices you are using
- what is important and what works
- what ideas you have for further practices
- how you evaluate the impact on learners.

Part A: Self-reflection tool for teachers (classroom-practice focus)

How do we use the self-reflection tool?

The following diagram can be used as a model. Discuss or brainstorm the review-cycle questions in the dark green bubbles. You can draw your own diagram showing the practices you or your team are currently using, and your ideas for new practices. One way of doing this is to colour code each bubble (orange = we do a lot of this), (red = we would like to do more of this). Another way is to use different sized bubbles to indicate practices of greater or lesser importance.

1 Hunia, M., Keane, B., Bright, N., Potter, H., Hammond, K., and Ainsley, R. (2018). *Tautokona te reo: The wellbeing of te reo Māori in kura and schools*. Wellington: New Zealand Council for Educational Research.
2 Teachers who participated in the study Tautokona Te Reo: The Wellbeing of Te Reo Māori in Kura and Schools.



Terms

ākonga = student/learner

Matariki = celebration of rising of the Matariki constellation, which signals the new year

mōteatea = traditional song

pakiwaitara = traditional/historical stories

poureo = people who act as champions of te reo Māori (including, some kaumātua and teachers)

Some terms may have a much broader range of meanings than the definitions given here indicate. To source a wider range of meanings see the glossary in the *Te Reo Māori in Kura and Schools* report, or refer to www.maoridictionary.co.nz

Part B: Self-reflection tool for teachers (policy and planning focus)

Part B of this tool is designed to help teacher teams reflect on school strategy and plans, and the connections made with local iwi and other people and organisations in the community. It aims to assist you to identify what you are already doing to support te reo Māori, and what you could do next.

Think about each reflective statement in light of the questions in the table.

- Is this happening at our school? How much are we doing this?
- Do we know the impact on ākonga?

Use the columns on the right-hand side of the table to assess how much or how well the practice is embedded in your classroom or kura/school. Consider the questions:

- Have you just started using or developing the practice?
- Is the practice partially in place, but you'd like to do more?
- Is there a clear process to follow, or is the practice well embedded in your class or kura/school?

While the tool aims at teacher teams (such as a syndicate team), you can also use it to reflect on your individual practice. Some teachers who are champions of te reo Māori may already be doing many or all of these things.

You could begin by discussing these two questions:

What systems (planning, procedures, and professional learning and development (PLD)) do we have in place that support reo Māori learning/teaching?

How do we communicate about reo Māori learning in our school with students and whānau?

School planning, procedures, and PLD that support us to strengthen te reo Reflective statements for teaching teams (or individuals) to rate	**Is this happening at our school?**	**Do we know the impact on ākonga?**	**How much and how well do we do this? 1. In development. 2. Partially in place. 3. Clear process/well embedded.**		
	Y/N	**Y/N**	**1**	**2**	**3**
Planning • We celebrate te reo Māori with our community (e.g., te wiki o te reo Māori) • We are helping our school to develop/implement a school-wide long-term strategic plan for te reo Māori, including setting school-wide goals. • We have a syndicate plan for teaching te reo Māori that connects to school-wide goals. • Our school has a relationship with people in the school community, including people from local iwi, who can support our reo Māori programme.					
Procedures • We regularly talk to whānau and tangata whenua about their aspirations for te reo Māori, and discuss ways we can support these aspirations as a team. • If a child who speaks te reo Māori comes into our school, we can support that child to use te reo and to learn more. • If a child who speaks no reo Māori enters the school, there is a transition process for the child to catch up with peers. • We monitor progress towards achieving school-wide goals for te reo Māori.					
PLD • I have knowledge about good practice in learning and teaching te reo Māori (e.g., second-language pedagogy; bilingual language acquisition). • I am accessing high-quality PLD to help me develop knowledge and skills to teach te reo Māori in ways that build ākonga proficiency over the school year. • I know what the local reo ā-iwi[1] is/are, and which reo ā-iwi we teach at our school. • I know the history of reo Māori teaching in my school. • I reflect on unconscious bias and deficit thinking in relation to my own practice.					
	What could I do more of to strengthen my reo Māori programme? (Use this box to set goals for yourself)				
	What can our team or our kura or school do more of to strengthen reo Māori programmes? (Use this box to set team goals)				

1 Reo ā-iwi are regional variations of te reo Māori, sometimes referred to as dialects.

Further reading

By focusing explicitly on practices that strengthen te reo Māori, this tool complements the resources below with their focus on cultural competency in schools and classrooms.

Bishop, R., & Berryman, M. (2009). The Te Kotahitanga effective teaching profile. *Set: Research Information for Teachers.* (2). 27–33. Retrieved from http://www.nzcer.org.nz/nzcerpress/set/articles/te-kotahitanga-effective-teaching-profile

Education Council and Ministry of Education. (2011). *Tātaiako: Cultural competencies for teachers of Māori learners.* Wellington: Ministry of Education. Retrieved from https://educationcouncil.org.nz/sites/default/files/Tataiako_0.pdf

Education Council. (n.d.). *Tātaiako—Cultural competencies for teachers of Māori learners: A resource for use with the graduating teacher standards and practising teacher criteria*. Retrieved from https://educationcouncil.org.nz/content/publications-reports

Hei āwhina i ngā tumuaki me ngā poari ki te tautokotoko i te reo Māori / Strengthening te reo Māori: TOOL FOR SCHOOL LEADERS AND BOARDS OF TRUSTEES

These tools are for school leaders and boards of trustees. They are designed to help schools and kura strengthen te reo Māori by asking what is currently happening, and what further steps can be taken.

School leaders who support te reo Māori in kura/school

We know that senior leaders who support te reo Māori in kura and school:

- highly value te reo and tikanga Māori
- welcome whānau input, advice, support, and guidance
- are committed to making te reo Māori more audible and visible in school
- make sure there are places, times, and contexts where te reo Māori is used regularly
- support staff and ākonga to use te reo Māori every day.

Board of trustees and school-leader practices that strengthen te reo Māori

This tool shows strategies that senior leaders, boards of trustees,[3] and whānau[4] used to support te reo Māori. It includes a set of self-review questions to help start conversations about:

- which practices are used in your school or kura
- what is important and what works for your school or kura
- your ideas for new practices your school or kura could be using
- how your school or kura evaluates the impact of your reo Māori programme on learners.

How do we use the self-reflection tool?

The following diagram can be used as a model. Discuss or think about the review-cycle questions in the dark green bubbles. You can draw your own diagram showing the strategies your school or kura is currently using, and your ideas for new strategies. One way of doing this is to colour code each bubble (orange = we do this well), (red = we would like to do more of this). Another way is to use different-sized bubbles to indicate strategies of greater or lesser importance.

3 As described by senior leaders in Tautokona Te Reo: The Wellbeing of Te Reo Māori in Kura and Schools.
4 Governing bodies at kura in Tautokona Te Reo: The Wellbeing of Te Reo Māori in Kura and Schools.

Terms

- ākonga = student/learner
- Matariki = celebration of rising of the Matariki constellation, which signals the new year
- mōteatea = traditional song
- pakiwaitara = traditional/historical stories
- poureo = people who act as champions of te reo Māori (including some kaumātua and teachers)

Some terms may have a much broader range of meanings than the definitions given here indicate. To source a wider range of meanings see the glossary in the report *Tautokona Te Reo* or www.maoridictionary.co.nz

Self-reflection tools for boards of trustees and school leaders.

These two self-reflection tools are designed to help board of trustees members and school leaders reflect on school policies, plans, procedures, and practices, and to consider further ways that you can strengthen te reo Māori at your kura or school.

Board of trustees

As a board of trustees you can use this tool to reflect together on the board's practice, and identify further ways you can strengthen te reo Māori at your school. It may be useful to first discuss these questions before you complete the tool:

- Reflect: To what extent do school policies support te reo Māori in the kura/school?
- Reflect: To what extent is te reo Māori valued in the kura/school?
- Evaluate: How does the school progress towards achieving goals for te reo Māori?
- Review: What is the impact of on te reo Māori in the school/kura?

School policies that support governance groups (boards of trustees and whānau) to strengthen te reo Māori in their school.	Are we doing this?	How much and how well? 1. In development. 2. Partially in place. 3. Clear process/well embedded.		
Strategic planning • A focus on the development of te reo competency by staff and ākonga is included in the strategic plan. • Ākonga, whānau, staff, and school leaders all have input into policy making and strategic planning. • Our school has set goals to build reo Māori proficiency over the next 5 years. • We consider how governance decisions and school policies may negatively or positively affect te reo Māori at our kura/school. • The history of reo Māori teaching at our kura/school is documented and shared with staff and whānau.				
Policies	**Y/N**	**1**	**2**	**3**
• Our policies reflect that te reo Māori is highly valued at this school or kura. • Our policies support ākonga and staff to learn and use te reo Māori. • Our policies supports teachers at our kura/school to access high-quality PLD programmes to build their capability in speaking and teaching te reo Māori. • Our kura/school and its staff have relationships with people in the school community, including from local iwi, who are willing and able to support the reo Māori programme. • We are regularly updated about the reo Māori proficiency of students in the kura/school and we use the information in our strategic planning to support reo Māori programmes, set targets, plan PLD, and allocate resources.				
What can our school do next to strengthen te reo Māori? (You could pick some of the actions above, or suggest your own.)				

School leaders

As a senior leadership team you can use this tool to reflect together on current practice, and identify further ways you can strengthen te reo Māori at your school. It may be useful to discuss these questions before you complete the tool:

- Reflect: To what extent is te reo Māori valued in the kura/school?
- Review: To what extent do we provide PLD to raise the reo Māori proficiency of teachers?
- Review: To what extent do we develop school-wide plans to raise the reo Māori proficiency of ākonga?
- Plan: When setting targets for ākonga, do we have different targets for ākonga who already know some te reo Māori? Do we support ākonga who transition in after Year 1?

School procedures that support school leaders to strengthen te reo Māori in their school. **Reflective statements for the leadership team**	**Are we doing this?**	**How much and how well?** **1. In development.** **2. Partially in place.** **3. Clear process/well embedded.**		
Planning • We are developing a whole school Māori language plan. • Our kura/school has a long-term approach to PLD in regards to te reo Māori. • Our kura/school has a succession plan in the event that a pivotal reo Māori teacher departs from the school.				
Procedures and practices • We take every opportunity to use te reo Māori in everyday school life. • Te reo Māori is valued and is incorporated into our curriculum in a mana-enhancing way. • We consult with staff, whānau, and tangata whenua about their reo Māori aspirations. • We have clear procedures and roles for implementing our school reo Māori policies and plans. • Our kura/school communicates its reo Māori policies and plans regularly to staff, whānau, and ākonga. • Our kura/school has mentoring processes that support the spread of expertise in teaching and using te reo Māori. • Our kura/school has a transition procedure to support new ākonga to improve their proficiency in te reo Māori (regardless of their level of proficiency on entry). • All staff at our school have access to high-quality PLD programmes that include te reo Māori and language acquisition pedagogy. • We monitor the workload of reo Māori staff, and have a process for manageable workload distribution. • We report regularly to the board of trustees about progress towards achieving school-wide goals for te reo Māori.				

Further reading

Bishop, R., & Berryman, M. (2009). The Te Kotahitanga effective teaching profile. *Set: Research Information for Teachers.* (2). 27–33. Retrieved from http://www.nzcer.org.nz/nzcerpress/set/articles/te-kotahitanga-effective-teaching-profile

Bishop, R., & Berryman, M. (2018). *Te Kotahitanga ebook collection*. https://www.educationcounts.govt.nz/topics/bes/resources/te-kotahitanga-ebook-collection

Education Council and Ministry of Education. (2011). *Tātaiako: Cultural competencies for teachers of Māori learners*. Wellington: Ministry of Education. Retrieved from https://educationcouncil.org.nz/sites/default/files/Tataiako_0.pdf

Education Council. (n.d.). *Tātaiako—Cultural competencies for teachers of Māori learners: A resource for use with the graduating teacher standards and practising teacher criteria*. Retrieved from https://educationcouncil.org.nz/content/publications-reports

Office of the Children's Commission. (2018). *Education matters to me: Key insights*. Retrieved from http://www.occ.org.nz/assets/Uploads/OCC-STA-Education-Matters-to-Me-Key-Insights-24Jan2018.pdf

He whānau tautoko i te reo Māori / Whānau supporting te reo Māori in kura and schools: TOOL FOR WHĀNAU

Whānau have always played a key role in promoting te reo Māori in schools. Whānau in our study talked about their past actions that helped to establish kura and reo Māori programmes in schools. Whānau did things such as organising hui, writing letters, finding or becoming kaiako, and making resources.

Whānau also talked about their current actions to support te reo Māori in their schools. They are doing things like helping with kapa haka and homework groups; learning and speaking te reo Māori with their tamariki; and talking with teachers about why learning te reo Māori is good for tamariki.

Whānau still have a very important role in supporting te reo Māori in schools. Some whānau members have time to go to school often, while others can support by helping out at events, or by making resources. Some will become kaiako. We have collected some of the ideas that whānau told us into the pītau (koru) on the next page.

You could talk about these ideas with your whānau, or with other whānau. You could also talk about some of the ideas with the teachers at kura or school.

Ideas for whānau

The pītau shows some of the ways you can support tamariki to learn te reo Māori in schools. Use this diagram to think about what you are already doing, and if there are other actions that are important to you.

You can choose the things that best fit your school or kura, or your hopes and goals for the future.

Some starter questions to think about how to support reo Māori learning in kura and schools:

- Where could I start? What could my role be?
- How much te reo Māori do I use?
- What goals do my whānau have to learn te reo Māori? What works well for tamariki as they learn?
- What do I know about how te reo Māori can benefit my tamariki?
- What could I do next?

SUPPORTING TAMARIKI TO LEARN TE REO MĀORI IN KURA OR SCHOOL

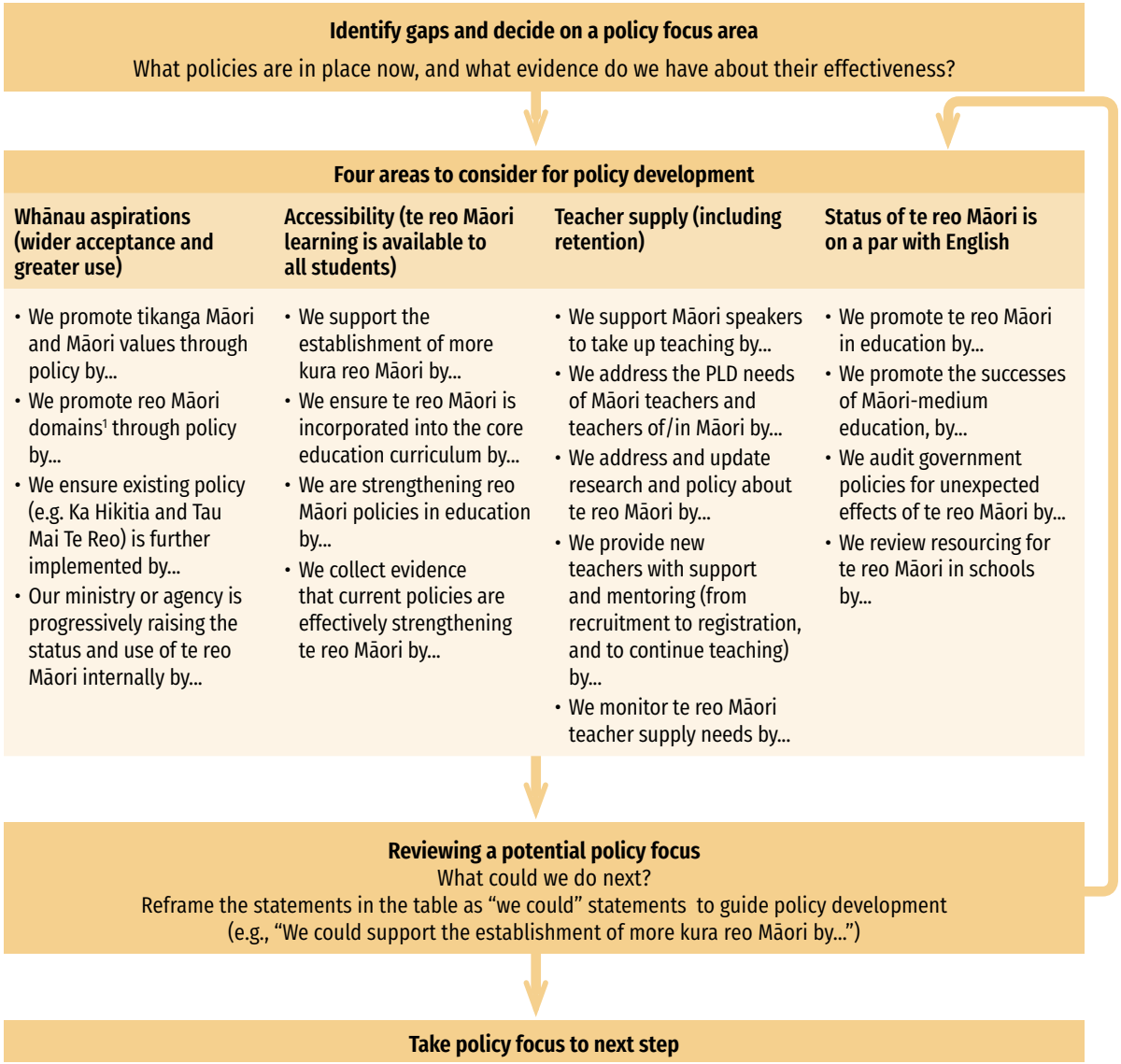
Hei āwhina i ngā kaituhi kaupapa here ki te tautokotoko i te reo Māori / Strengthening te reo Māori: TOOL FOR POLICY MAKERS

This tool is designed to help policy makers develop policies that will support te reo Māori in kura and schools in Aotearoa. The study Tautokona te Reo identified four key areas where policy could enhance support for te reo Māori:

- supporting whānau aspirations about wider acceptance and greater use of te reo Māori; and success as Māori for their tamariki
- increasing accessibility to te reo Māori learning for all students
- improving teacher supply (including through teacher retention)
- increasing status so that te reo Māori, as one of the official languages of Aotearoa, is valued on a par with English.

Flow chart to identify a policy focus area

This flow chart can be used by a team to identify possible policy issues that are centred around the four key areas raised by whānau.



Reviewing a potential policy focus

Once a potential policy focus has been identified, the following questions below can be used as a guide to consider next steps. Stakeholder participation is a core part of this process. Policy making is enhanced through design-thinking processes. It is also strengthened by including public participation that informs, consults, collaborates with, and empowers key stakeholders.[5]

A. Have we consulted widely and considered the issue from a number of perspectives?
B. To what extent is the issue covered by existing policy developed by our or other agencies?
C. What evidence do we have that current policies are effectively strengthening te reo Māori? E.g., are the goals of *Ka Hikitia* and *Tau Mai Te Reo* being implemented in most schools? What are the gaps that we could address through new policy?
D. Is there anything else we could do in this area to strengthen te reo Māori? Do we need to join up with other agencies to strengthen our approach?
E. Is the potential new policy aligned to the principles of the Treaty of Waitangi (partnership; reciprocity; and mutual benefit[6])?
F. Are we taking a broad long-term approach?
G. Do suggested policies or actions have any unintended consequences for te reo Māori? (e.g., past policies that prioritised the English and Mathematics learning areas of the curriculum had the unintended consquence of devaluing other learning areas).

5 Department of the Prime Minister and Cabinet. (2017). Public Participation: Engaging individuals and groups in policy design and development, including consultation, collaboration and participatory decision-making. Retrieved from: https://www.dpmc.govt.nz/our-programmes/policy-project/policy-methods-toolbox/public-participation

6 Waitangi Tribunal. (no date). The principles of the Treaty of Waitangi as expressed by the Courts and the Waitangi Tribunal. Retrieved from https://www.waitangitribunal.govt.nz/treaty-of-waitangi/principles-of-the-treaty/

He tohutoro / References

Bell, A., & Johnson, G., (1997). Towards a sociolinguistics of style. *University of Pennsylvania Working Papers in Linguistics* 4(1). Retrieved from https://repository.upenn.edu/cgi/viewcontent.cgi?referer=https://scholar.google.co.nz/&httpsredir=1&article=1600&context=pwpl

Bishop, R. (1995). *Collaborative research stories: Whakawhanaungatanga*. Unpublished doctoral thesis, University of Otago.

Bright, N., Hotere-Barnes, A. & Hutchings, J. (2013). *Ka whānau mai te reo: Honouring whānau, upholding reo Māori*. Wellington: NZCER.

Bright, N., Hotere-Barnes, A. & Hutchings, J. (2015). *Ka whānau mai te reo: Kia rite! Getting ready to move: Te reo Māori and transitions*. Wellington: NZCER.

Bright, N., & Wylie, C., (2015). *Ngā whakaratonga mō ngā ākonga Māori i roto i ngā kura auraki: Providing for Māori students in English-medium schools*. Wellington: NZCER.

Broughton, D., Hutchings, J., & Bright, N. (2017). *Ka whānau mai te reo: Kei tua o te kura. Understanding how tertiary education organisations are supporting the transitions of reo Māori learners and speakers.* Wellington: NZCER. Retrieved from http://www.nzcer.org.nz/system/files/Kei%20tua%20o%20te%20kura-REPORT.pdf

Campbell, R., & Stewart, G. (2009). *Ngā wawata o ngā whānau wharekura: Aspirations of whānau in Māori-medium secondary schools*. Wellington: NZCER.

Clarke, T. H. (2011). *Te konohi kainukere: An exploration into the factors that encourage retention in senior te reo Māori programmes in English medium secondary schools in Waitaha, Canterbury*. Unpublished master's thesis, University of Canterbury.

de Houwer, A. (1990). *The acquisition of two languages from birth: A case study* (2006 digital reprint ed.). Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9780511519789

de Jong, N. H., Steinel, M. P., Florign, A. F., Schoonen, J. J., & Helstign, J. H. (2012). Facets of speaking proficiency. *Studies in Second Language Acquisition. 34*(1), 5–12. https://doi.org/10.1017/S0272263111000489

Durie, M. (1994). *Whaiora: Maori health development*. Auckland: Oxford University Press.

Education Council. (n.d.). *Practising teacher criteria*. Retrieved from https://educationcouncil.org.nz/content/registered-teacher-criteria-1

Education Counts. (2018). *Māori language in education*. Retrieved from https://www.educationcounts.govt.nz/topics/31351/nga-haeata-matauranga-annual-report-on-maori-education/focus-area-1

Education Review Office. (2008). *The quality of teaching in kura Māori*. Wellington: Author.

Education Review Office. (2011). *Education on the East Coast: Schools and kura kaupapa Māori*. Wellington: Author.

Gumperz, J.J. (1993). Types of linguistic communities. *Anthropological Linguistics 35*(1–4), 130–142.

Hulstijn, J. H. (2007). The shaky ground beneath the CEFR: Quantitative and qualitative dimensions of language proficiency. *The Modern Language Journal.* 91, 662-666.

Hutchings, J., Higgins, R., Bright, N., Keane, B., Olsen-Reeder, V., & Hunia, T.M. (2017). *Te ahu o te reo: He tirohanga whānui—Te reo Māori in homes and communities: Overview Report.* Wellington: NZCER.

Hunia, T.M., (2016). *He kōpara e kō nei i te ata—Māori language socialisation and acquisition by two bilingual children: A case study approach.* Unpublished doctoral thesis, Victoria University of Wellington, New Zealand. Retrieved from http://researcharchive.vuw.ac.nz/xmlui/handle/10063/5045

Kane, R. G., Burke, P., Cullen, J., Davey, R., Jordan, B., McMurchy-Pilkington, C., et al. (2005). *Initial teacher education: policy and practice*. Wellington: Ministry of Education & New Zealand Teachers Council.

Lewis, R. B. (2007). *A criterion referenced analysis and evaluation of the processes involved in formulating a Māori language regeneration strategy for Whakamārama marae*. Unpublished doctoral thesis, Waikato University, New Zealand. Retrieved from https://researchcommons.waikato.ac.nz/handle/10289/2303

Makihara, M. (2005). Rapa Nui ways of speaking Spanish: Language shift and socialization of Easter Island. *Language in Society*, *34.* 727–762. https://doi.org/10.1017/S004740450505027X

Māori Party. (2018). $34.6m to support te reo Māori revival. Retrieved from http://www.maoriparty.org/_34_6m_to_support_te_reo_maori_revival

Māori Television. (2013, 9 April). Kura kaupapa body rejects government proposal. Retrieved from http://www.maoritelevision.com/news/politics/kura-kaupapa-body-rejects-government-proposal

Marshall, M. & McKenzie, T. (2011). Māori medium teachers: Getting the professional development they need. *New Zealand Journal of Teachers' Work*, *8*(2), 168–177.

McKenzie, T., & Toia, R. (2014). The road to language proficiency is always under construction. In R. Higgins, P. Rewi & V. Olsen-Reeder (Eds.), *The value of the Māori language: Te hua o te reo Māori*. Wellington: Huia Publishers.

Mikaere, A. (2018). *Like moths to a flame: A history of Ngāti Raukawa resistance and recovery.* Ōtaki: Te Wānanga o Raukawa.

Ministry for Culture and Heritage. (2014). *Ngā hua a Tāne Rore—The benefits of kapa haka: Scoping the research needs and options for developing a better understanding of the contribution that kapa haka made to Aotearoa New Zealand society. Scoping report for Te Manatū Taonga and Te Matatini June 2014.* Wellington: Author. Retrieved from https://mch.govt.nz/sites/default/files/Nga%20Hua%20A%20Tane%20Rore%20%20The%20benefits%20of%20kapa%20haka%20(D-0570327).PDF

Ministry of Education. (1996). *Te whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa—Early childhood curriculum*. Wellington: Learning Media.

Ministry of Education. (2008a). *Ka hikitia—Managing for success: Māori education strategy 2008–2012.* Wellington: Author. Retrieved from https://www.education.govt.nz/assets/Documents/Ministry/Strategies-and-policies/Ka-Hikitia/KaHikitia2009PartOne.pdf

Ministry of Education. (2008b). *Te marautanga o Aotearoa.* Wellington: Author.

Ministry of Education. (2011). *Ka hikitia—Managing for success.* Retrieved from http://temangoroa.tki.org.nz/Stories/Iwi-education-partnerships.

Ministry of Education. (2013a). *Ka hikitia: Accelerating success 2013–2017*. Wellington: Author.

Ministry of Education. (2013b). *Tau mai te reo: The Māori language in education strategy 2013–2017*. Wellington: Author.

Ministry of Education. (2014a). *TeachNZ*. Retrieved from https://www.teachnz.govt.nz/scholarships/s

Ministry of Education. (2016). *Ngā haeata mātauranga 2014/15: Assessing Māori education*. Wellington: Author.

Murrow, K., Kalafatelis, E., Fryer, K., Hammond, K., & Edwards, H. (2006). *Te reo Māori in the mainstream professional development pilot programmes for primary school teachers—An evaluation*. Wellington: Ministry of Education.

New Zealand Government. (2017, 12 December). National standards ended. Retrieved from https://www.beehive.govt.nz/release/national-standards-ended

Ngā Kura ā Iwi o Aotearoa. (n.d.). *Ngā Kura ā Iwi o Aotearoa*. Retrieved from http://gelponline.org/sites/default/files/Nga%20Kura%20a%20Iwi%20Information%20Booklet%20copy.pdf

Ngāti Kahungunu Iwi Incorporated. (2003). *Te tōpuni tauwhāinga: Ngāti Kahungunu education strategy*. Retrieved from http://www.kahungunu.iwi.nz/#!tr---education/cqny

Ngāti Kahungunu Iwi Incorporated. (2014). *Whānau advisory group research project: Final report.* Wellington: Ministry of Education.

Ngāti Wai Trust Board. (2016). *Strategic plans for education and te reo me nga tikanga o Ngātiwai*. Wellington: Ministry of Education.

New Zealand Educational Institute—Te Riu Roa. (2010). *Special report to annual meeting 2010: National Standards—a cautionary tale*. Retrieved from https://www.nzei.org.nz/documents/MYNZEI/Resources/whats%20on/Annual%20Meeting/2010/National%20Standards%20special%20report%202010_web.pdf

Penetito, W. (2010). *What's Māori about Māori education? The struggle for a meaningful context*. Wellington: Victoria University Press.

Rameka, L., (2012). *Assessment in kaupapa Māori early childhood practice.* Unpublished doctoral thesis, University of Waikato. Retrieved from: http://researchcommons.waikato.ac.nz/bitstream/handle/10289/6597/thesis.pdf?sequence=3.

Secondary Teacher Workload Working Group. (2016). *Secondary Teacher Workload Working Group report*. Retrieved from http://ppta.org.nz/dmsdocument/479

Shandley, R. M. (2013). *Raising Māori medium students' academic oral language proficiency through self and peer assessment*. Unpublished master's thesis, University of Waikato. Retrieved from http://hdl.handle.net/10289/7574

Simon J. (ed). (1998). *Nga kura Māori: The native schools system 1867–1969*. Auckland: Auckland University Press.

Simon, J., & Smith, L.T. (eds). (2001). *A civilising mission? Perceptions and representations of the native schools system*. Auckland: Auckland University Press.

Skerrett, M., & Hunia, M. (2009). *Toitu te reo: Evaluation of Tāiki E!, Haumi E!, Toi te Kupu and Eke Panuku*. [Report to the Ministry of Education]. Wellington: Kapohia.

Statistics New Zealand. (2014). *Ka māroā te aho tapu, ka tau te korowai: Te reo Māori findings from Te Kupenga 2013*. Wellington: Author. Retrieved from http://archive.stats.govt.nz/browse_for_stats/people_and_communities/maori/TeKupenga_HOTP13.aspx

Stewart, G., Trinick, T., and Dale, H. (2017). Te marautanga o Aotearoa: History of a national Māori curriculum. *Curriculum Matters*, *13*, 8–20. https://doi.org/10.18296/cm.0018

Te Puni Kōkiri. (2008). *Te oranga o te reo Māori i te rāngai mātauranga 2006: The health of the Māori language in the education sector 2006*. Wellington: Te Puni Kōkiri.

Te Rūnanga o Ngāi Tahu. (2013). *Te rautaki mātauranga*. Retrieved from http://ngaitahu.iwi.nz/wp-content/uploads/2013/06/Te-Rautaki-Matauranga-Ngai-Tahu-Education-Strategy-2015.pdf.

Te Rūnanga o Ngāti Whatua. (2002). *Ako: Ngāti Whatua education strategy*. Retrieved from http://www.ngatiwhatua.iwi.nz/manaakitanga/ako

Te Rūnanga o Toa Rangatira Inc. (2014). *Ngāti Toa education strategy implementation plan*. Retrieved from http://www.ngatitoa.iwi.nz/wp-content/uploads/PhotoGallery/2014/08/Ngati-Toa-Rangatira-Education-Implementation-Plan-29-March-2014.pdf

Te Rūnanga nui o ngā Kura Kaupapa Māori o Aotearoa. (1998). Submission to the Ministry of Education on "Assessment for success in primary schools". Retrieved from http://www.tkkmmokopuna.school.nz/assets/papaho/tuhinga/Nga-Hua-o-te-Ako.pdf

Te Taura Whiri i te reo Māori. (In press). *Māori language planning advice: Ngā mahi whakamahere reo Māori*. Wellington: Author

Tomlins-Janke, H. (2008). The place of cultural standards in indigenous education. *MAI Review*, 2008, 1, article 1. Retrieved from http://www.review.mai.ac.nz

Wang, H. & Harkness, C. (2007). *Senior secondary students' achievement at Māori-medium schools: 2004-2006 fact sheet*. Wellington: Ministry of Education.

Waitangi Tribunal. (2011). *Ko Aotearoa tēnei* (Vol. 2). Wellington: Author.

Winiata, W. (1979). *Whakatupuranga Rua Mano: Generation 2000* (New Zealand Council Planning Paper 4). Wellington: New Zealand Planning Council.

Wylie, C. & Arago-Kemp, V. (2004). *Whaia te iti kahurangi: NZCER evaluation*. Wellington: New Zealand Council for Educational Research.

Wylie, C., & Bonne, L. (2015). *Secondary schools in 2015: Findings from the NZCER national survey*. Wellington: New Zealand Council for Educational Research.

Appendix 1: Information and consent forms

He kōrero whakamārama mā ngā kura

Tēnā koe, ngā mihi o te wā

Tēnei mātou te inoi atu nei kia whai wāhi mai koe ki tētahi kaupapa rangahau e aro nei ki te whakamahinga o te reo Māori i ngā kura i Aotearoa nei, me ngā tūāhua i roto tonu i aua kura rā e hāpai nei i te ora o te reo Māori.

He aha tēnei mea te "whai māramatanga ki te ora o te reo Māori"?

E whai māramatanga ana mātou ki ngā momo kaupapa e kawea ana i roto i ngā kura e hāpai nei i te reo Māori kia ora tonu ai, otirā, kia kōrerotia tonutia ai.

Hei tautoko i te kaupapa matua o te whakarauora i te reo Māori, ko tā mātou e whai nei ko te:

- tūhura i ngā hononga i waenga i te reo Māori, ngā whānau me ngā kura
- kapo ake i ngā kōrero a ētahi whānau, he tamariki ā rātou e kuraina tonu ana, e pā ana ki te ora o te reo i roto i ō rātou kura
- whakaata i te kanorau o ngā kura

E tutuki ai ēnei whāinga ka toro atu mātou ki ngā rohe o Te Tai Rāwhiti me Te Upoko o te Ika ki te inoi atu ki ētahi kura Māori, ki ētahi kura ko te reo Māori tētahi kaupapa ako hoki, kia uru mai ki tēnei kaupapa rangahau.

E whakapā atu ana mātou ki tumuaki i te tuatahi e pā ana ki tā mātou tono kia kawea tēnei rangahau ki roto i te kura. Ko tā mātou e whai nei ko te kōrero ki ētahi whānau, ki te tumuaki me ētahi kaiako mō ō rātou wheako reo Māori i te horopaki o te kura. I te rohe o [region] ka kawea ēnei mahi e [Researcher 1] rāua ko [Researcher 2]. Ka uiuia tuatahitia te tumuaki, kātahi ka kōrero tahi ai ki ngā whānau, ki tētahi kaiako tuakana hoki.

He aha e tonoa ana i a koe, ā, he aha i pērā ai?

E inoi atu ana mātou kia uru mai koe nā runga tonu i tō whai wāhitanga ki ngā kaupapa reo Māori i tō kura. Ko te whāinga tēnei, kia whakapuakitia e koe ōu wheako me ōu whakaaro ki ā mātou kairangahau, ki a [insert researcher 1] rāua ko [insert researcher 2], mō te takiwā o te kotahi hāora. Ka haria e mātou he kai hoki hei mihi i tō tautoko mai i te kaupapa. Ka kawea te uiuinga ki te wāhi, hei te wā hoki e pai ai koe.

Kei a koe tonu te tikanga mēnā ka uru mai ki tēnei kaupapa. Ki te whakaae mai koe, kātahi ka huri ō whakaaro, ehara i te mea me whakamārama mai i te take i pēnā ai. E wātea ana koe ki te unu i ō kōrero mēnā kāore anō kia hipa te kotahi marama mai i te uiuinga. Kei te pai hoki ina whakatauria e koe kia kaua e whakautu i ētahi pātai.

Ka ahatia aku kōrero?

Ka tuhia ētahi o ngā kōrero e ngā kairangahau. Ki te whakaae mai koe, ka hopukina hoki ō kōrero ki te mīhini hopu reo hei tautoko i ngā tuhinga a ngā kairangahau. Ka puritia ngā tuhinga me ngā rīpene nei ki tētahi wāhi haumaru, ā, ko te rōpū rangahau anake ka whakaaetia kia pānui, kia whakarongo atu rānei.

Mā ngā tuhinga poto ka whakatauiratia ngā tūāhua o tō kura e hāpai nei i te ora o te reo Māori. Ka tukuna ngā tuhinga ka puta i āu kōrero ki te kura hei pānuitanga māu, ā, mēnā ka whakaae mai koe ki ngā kōrero, ka tāngia e mātou ki tō mātou pūrongo rangahau.

Ki te kore koe e hiahia kia whakaingoatia koe, ka āta whai mātou kia kaua e whakaurua atu he kōrero e mōhiotia whānuitia ai nāu anō aua kōrero. Heoi, nā te mea he iti noa te hapori kura reo Māori i Aotearoa nei, e mārama ana tātou tērā pea ka mōhiotia tonutia ētahi kura me ētahi tāngata.

He whakaahua

Ki te whakaae koe, ka whakaahuatia pea te kura hei whakaatu i a mātou pūrongo, i a mātou whakaaturanga, i a mātou tuhinga roa pea ina mutu tēnei rangahau. Kia mōhio ai koe:

- I mua i te whakaahua ka tono ōkawa ki a koe
- Ka tāngia ētahi whakaahua i te pūrongo rangahau
- E kore e whakaaturia ngā kanohi tāngata i roto i ngā whakaahua ka tāngia ki te pūrongo.

Ko wai atu ka whai wāhi mai ki te kaupapa?

E mārama ake ai te āhua o te ora o te reo Māori ki ia hapori, ka toro atu mātou ki ētahi whānau, tumuaki, kaiako hoki i tō kura. Ka toro atu hoki mātou ki ētahi tāngata i tō hapori e whai wāhi ana ki ngā kaupapa whakarauora i te reo Māori, e hāpai nei rānei i te reo Māori.

He aha ngā hua ka puta i te kaupapa nei mā tō kura?

Ka tuhia e mātou ētahi kōrero e pā ana ki te orokohanga mai o te kura, ki te hītori hoki o ngā mahi whakaako i te reo Māori i roto i te kura, ka tukuna ai aua kōrero ki te kura. Ka miramira hoki mātou i ngā kaupapa ā-whānau, ā-kura i te hapori e hāpai nei i te whakarauoratanga o te reo. Ka whai wāhi atu ēnei kaupapa ki tētahi pūrongo mō te rangahau nei, ā, ka wātea ki te hunga ka uru mai, ki a Ngāi Tūmatanui anō hoki. Ko te whāinga o tā mātou kaupapa rangahau ko te whakawhānui i te māramatanga ki te āhua o ā ngā whānau me ngā kura mahi tahi ki te hāpai i te kaupapa matua o te whakarauora i te reo Māori. Hei hāpai pea ēnei mahi i ngā kaupapa whakamahere i te reo Māori ā muri ake nei, otirā, i te whakarauoratanga o te reo Māori hei reo kōrero huri noa. Hei āpitihanga, ka takoto hoki i a mātou he paku whakaaro ki te kura.

Me aha auināianei?

Nō mātou te whiwhinga nui mēnā ka tautoko mai koe i tēnei kaupapa. Mēnā ka whakaae mai koe ki te uru mai, tēnā koa whakakīia te puka whakaae kei raro iho nei. Taro ake ka whakapā atu a [Researcher 1], a [Researcher 2] rānei ki a koe ki te whakarite i te wā e hui tahi ai tātou.

Me he pātai āu mō te kaupapa nei, ā tēnā, whakapā mai ki a māua. Ko te tūmanako nui ka hui tahi tātou ā kō ake nei.

Ngā mihi nui

[Researcher 1]
[Researcher 2]

http://www.nzcer.org.nz/

He kōrero whakamārama - Information sheet for kura and schools

Tēnā koe, ngā mihi o te wā

We invite you to be part of a project that looks at the use of te reo Māori in kura/schools in Aotearoa-NZ, and that looks at support within those kura/schools for the wellbeing of te reo Māori.

What do we mean by "understanding the wellbeing of te reo Māori"?

We want to understand more about the range of activities in kura and schools that helps te reo Māori to remain a living, spoken language.

In order to contribute to the larger kaupapa of te reo Māori revitalisation, we want to:

- explore connections between te reo Māori, whānau, and kura/schools
- document stories from whānau with children attending kura/schools with regards to the wellbeing of te reo Māori in their kura or school
- reflect the diversity of kura/schools.

To do this we are going to Te Tai Rāwhiti and Te Upoko o te Ika to invite kura Māori[1] and schools with te reo Māori as a kaupapa to participate in the study.

We are contacting the tumuaki/principal first about coming to tono to undertake research in the kura/school. Our research involves kōrero with the whānau, the tumuaki/principal and teachers about experiences with te reo Maori in the kura or school context. In Te Upoko o te Ika, this work will be undertaken by [Researcher 1] and [Researcher 2]. The first interview will be with the tumuaki/ principal, and following that we will kōrero with the whānau, and with a senior teacher or kaiako.

What will we ask of you and why?

We are inviting you to be involved because of your role with te reo Māori in your kura/school. We will ask you to share your experiences and thoughts with our researchers, Maraea Hunia and Basil Keane, for about an hour. We can bring kai to the interview, which can be held at a place and time that is convenient to you.

Taking part is voluntary. Even if you agree to take part now you can change your mind without giving any reason. You can withdraw your kōrero from the study within one month after the interview. Also, you can choose not to answer some of the questions during the kōrero.

[1] Kura Kaupapa Māori and Kura ā-iwi

What will happen to the korero that I share?

The researchers will take notes at the interview. With your permission, we will also digitally-record the kōrero as a back-up for the notes. We will keep the notes and recordings in a secure place and only research team members will be able to read or listen to them.

We plan to write short narratives that show examples of kura/school practices that support the wellbeing of te reo Māori. We will send these narratives back to the kura/school to check that you agree with the content before it is included in a report.

If you do not wish to be named, we will take care not to include anything that might identify you. However, because the Māori-medium schooling community across Aotearoa NZ is small, we acknowledge that some kura, and therefore some people, may be identifiable.

Who else is involved in the project?

To build a picture in each community about the wellbeing of te reo Māori, we will be talking with whānau, tumuaki/principals, and kaiako in your kura/school. We will also talk with people in your community who are involved in revitalising te reo Māori or who advocate for te reo Māori.

Photographs

With your written permission we may take photographs to use in our report and in any presentations or articles related to this project. The important points are:

- We will always ask permission before taking a photograph
- Some of the photographs will be used in the research report
- People will not be identifiable in the photographs we use in the report (faces will not be visible).

What benefits will the study bring to your kura/school?

We will write up what whānau and staff tell us about the establishment of the kura and/or the history of te reo Māori learning in the school, and we will give the kura/school a written record of this information. We will also highlight whānau and kura/school initiatives in your community that contribute to the revitalisation kaupapa. These highlights will be part of a published report on the study will be available to participants and to the public. Our study aims to build on what we know about how whānau and schools work together to support the wider kaupapa of te reo Māori revitalisation. This may help with te reo Māori planning for the future, and may further contribute to supporting te reo Māori as a living, widely-spoken language. In addition, we have a small koha to offer to the kura.

What do I do next?

We would really appreciate your support for this kaupapa. If you are willing to take part, please fill out the consent form below. [Researcher 1] or [Researcher 2] will contact you soon to arrange a time to meet.

Please feel free to contact us if you have any questions about the project. We look forward to meeting and talking with you.

Ngā mihi nui

[Researcher 1]
[Researcher 2]

Whārangi Whakaae – Uiuinga Takitahi

Kua pānui au i ngā Kōrero Whakamārama, ā, e mārama ana hoki ki te mahi e hiahiatia ana	☐ Āe	☐ Kāo
E whakaae ana au kia uiuitia au mō tēnei rangahau	☐ Āe	☐ Kāo
E mārama ana au ka taea e au te unu aku kōrero mēnā kāore anō kia hipa te kotahi marama mai anō i te uiuinga	☐ Āe	☐ Kāo
E whakaae ana ahau kia hopukina taku kōrero ki te mīhini hopu reo	☐ Āe	☐ Kāo
E hiahia ana ahau kia tuhia taku ingoa ki te pūrongo whakamutunga. E mārama ana ahau ka taea te huri ōku whakaaro i roto i te kotahi marama whai muri mai i te uiuinga.	☐ Āe	☐ Kāo
E mārama ana au tērā pea ka whakamahia aku kupu ake i te pūrongo whakamutunga	☐ Āe	☐ Kāo

Taku ingoa (i tōna katoa): _____

Taku tūranga: _____

Taku/aku iwi: _____

Taku tūranga noho: _____

_____

Taku īmēra: _____

Taku nama waea: _____

Taku waitohu: _____

Te rā: _____

Ka nui te mihi

5

Whārangi Whakaae – Individual Consent Form

I have read the Information Sheet and understand what I am being asked to do	☐ Yes	☐ No
I agree to be interviewed for this project	☐ Yes	☐ No
I understand that I can withdraw from the study within a month of being interviewed	☐ Yes	☐ No
I agree for my kōrero to be digitally recorded	☐ Yes	☐ No
I would like to be named in the report. I understand that I can change my mind within a month of being interviewed	☐ Yes	☐ No
I understand that I may be quoted in the report	☐ Yes	☐ No

My full name: _____

My position: _____

My iwi: _____

My address: _____

_____

Email address: _____

Phone number: _____

Signature: _____

Today's date: _____

Ka nui te mihi

Whārangi Whakaae – Uiuinga Takitahi

Kua pānui au i ngā Kōrero Whakamārama, ā, e mārama ana hoki ki te mahi e hiahiatia ana	☐ Āe	☐ Kāo
E whakaae ana au kia uiuitia au mō tēnei rangahau	☐ Āe	☐ Kāo
E whakaae ana au kia uiuitia aku tamariki mō tēnei rangahau	☐ Āe	☐ Kāo
E whakaae ana ahau kia hopukina taku kōrero ki te mīhini hopu reo	☐ Āe	☐ Kāo
E hiahia ana ahau kia tuhia taku ingoa ki te pūrongo whakamutunga. E mārama ana ahau ka taea te huri ōku whakaaro i roto i te kotahi marama whai muri mai i te uiuinga.	☐ Āe	☐ Kāo

Taku ingoa (i tōna katoa): _____

Taku/aku iwi: _____

Taku tūranga noho: _____

_____

Taku īmēra: _____

Taku nama waea: _____

Taku waitohu: _____

Te rā: _____

Aku tamariki kua tae mai ki te uiui nei:

Ingoa_____ Ōna tau_____

Ingoa_____ Ōna tau _____

Ingoa_____ Ōna tau _____

Ingoa_____ Ōna tau _____

Ka nui te mihi

7

Whārangi Whakaae – Individual Consent Form

I have read the Information Sheet and understand what I am being asked to do	☐ Yes	☐ No
I agree to be interviewed for this project	☐ Yes	☐ No
I agree to to my whānau being interviewed for this project	☐ Yes	☐ No
I agree for my kōrero to be digitally recorded	☐ Yes	☐ No
I would like to be named in the report. I understand that I can change my mind within a month of being interviewed	☐ Yes	☐ No

My full name:_____

My iwi:_____

My address: _____

_____

Email address: _____

Phone number: _____

Signature: _____

Today's date: _____

My children who are present at this group kōrero:

Name_____ Age_____

Name_____ Age_____

Name_____ Age_____

Name_____ Age_____

Ka nui te mihi

Consent for use of photographs

He whārangi whakaae i ngā whakaahua

Tēnā koe, tuhia ō Please write your details below:

Ingoa / Name	
Īmera / Email	
Wāhi noho / Address	
Nama waea / Phone number	
Te rā / Today's date	

E whakaae ana au kia whakaahua e NZCER te kura mō te kaupapa o "Te oranga o te reo Māori i roto i ngā kura", me te whakaatu i ētahi o aua whakaahua ki ngā pūrongo, ki ngā whakaaturanga, ki ngā tuhinga roa hoki e pā ana ki te tēnei kaupapa.

I give consent for NZCER to use photographs from the kura/school for the *Understanding the wellbeing of te reo Māori in kura and schools* report, and any presentations and articles related to this project. I understand that people in any photos will not be identifiable in the research report.

☐ Āe / Yes ☐ Kāo / No

(Please tick one.)

Waitohu / Signature: _____

9

Appendix 2: Interview questions for tumuaki

NB For principals of high schools, and schools with bilingual units, ALL questions can be changed, omitted or adapted as appropriate. (See question 1.)

1. **Hei tīmatanga**

[ki te tumuaki kura Māori]…tēnā kōrero mai mō te orokohanga mai o tō kura.
…can you talk about how your kura came to be established?

[ki te tumuaki kura whai wāhi reo rua]… tēnā kōrero mai mō te orokohanga mai o te wāhanga reorua ki tō kura.
…can you talk about how the bilingual unit at your school came to be established?

[mō te tumuaki o te kura tuarua]…tēnā kōrero mai, i tīmata pēhea nei te whakaakoranga o te reo Māori ki tō kura (tuarua)?
…can you talk about how te reo Māori came to be taught at your (high) school]

a) He aha ngā take i tīmata ai? *What were the catalysts?*

b) Nōnahea i tīmata ai? *When did it start?*

c) He aha tā te kāwanatanga mahi? [Hei akiaki: te pūtea tautoko, ngā kaupapa here whakatū kura, he kura hāpai, he tautoko, he pōrearea? *What was the role of government? [Prompts: funding, kura set-up policies, umbrella, supportive/hindrance?*

d) I whai wāhi pēhea nei te whānau? *How was the whānau involved?*

e) Kua whanake pēhea anō te kura? [tokopae, āhua, rahi, wāhi, reo, tūkanga, te mahi a te whānau] *How has the kura developed? [roll, appearance, size, reo use, policies, whānau involvement]*

2. **He aha kei te kura (tukanga, mahere, whakangungu, tikanga, mahi) hei hāpai i te reo Māori o ngā kaiako? O ngā ākonga? O ngā whānau o te kura.**

   What does the school have in place (policy, planning, PLD, tikanga, activities) to advance te reo Māori proficiency of kaiako? Of ākonga? Of whānau?

3. **Tēnā whakamārama mai, he pēhea nei te nui o te reo Māori e whakamahia ana ki te kura ināianei?**
   Can you tell me about how much te reo Māori is used in the kura now?

4. **Ka whakamahia te reo Māori mō te aha? Tohua ngā whakautu katoa e pā ana ki te nuinga o ngā ākonga i tō kura/wāhanga reo rua/ākomanga reo Māori**
   What do tamariki use te reo Māori for? Tick all the answers that pertain to most of the students in your kura/bilingual unit/reo Māori class

   - ○ Ka mihi *Use greetings*
   - ○ Ka kōrero, ka mārama ki ngā tohutohu poto *Use and understand short instructions*
   - ○ Ka mārama, ka whakawhitiwhiti kōrero mō ngā kaupapa marau (h.t., pāngarau) *Understand and can discuss curriculum content (e.g. maths)*
   - ○ Whakamārama i ōna kare ā-roto, kōrero pūrākau rānei *Express feelings and tell or retell stories*
   - ○ Whakahua i i te reo Māori mō ngā kaupapa katoa *Use te reo Māori for all functions*

1

5. **He pēhea tō kura whakatenatena i ngā tamariki ki te kōrero Māori:**
   How do you encourage children to use te reo Māori:
   i. Ki rō akomanga? *In class?*
   ii. Ki te papatākaro? *In the playground?*
   iii. Ki te kāinga? *At home?*
   a) Me mātua reo Māori rānei i ngā wāhi (i) ki te (iii) i runga nei? *Is te reo Māori compulsory in (i) to (iii) above?*
   b) He pēhea tā ngā kaiako whakahoki inā kōrero Pākehā ngā tamariki? *How do* teachers *respond when tamariki use English?*
6. [For principals of English-medium primary and secondary schools]
   Ka kōrero Māori koe ki ngā tamariki i ēhea wā? Kua pēnā koe mai rā anō?
   When do you use te reo Māori with tamariki? Has it always been that way?
7. **Tēnā kōrero mai mō ngā mahi a te whānau ki te tautoko i te reo Māori ki te kura**
   Can you tell me about the role of whānau in supporting te reo Māori in the kura?
   E pēhea nei e kaha ake ai tō rātou tautoko? *How could they support further?*
8. **Tēnā kōrero mai mō te whai wāhitanga mai o te Kāwanatanga ki te kura, otirā ki te tautoko, ki te tāmi rānei i te ora o te reo Māori.**
   Can you* tell *me about the role of Government in the kura in supporting or constraining the wellbeing of te reo Māori?
   [Kōhanga Reo; Whakapiki i te reo Māori; Ka Hikitia; Te Rūnanga, ITE]
   a) E pēhea nei e kaha ake ai tō rātou tautoko?
   How could they support further?
9. **Kōrerohia mai tāu i kite ai mō te mahi tahi a te hapori me te kura hei tautoko i te ora o te reo Māori.** ***Can you tell us about how you see the community and kura work together in regards to the wellbeing of te reo Māori?***
   a) How do other schools nurture the wellbeing of te reo Māori in your community? *He pēhea nei ngā kura kē atu i tō koutou kura e tautoko i te ora o te reo Māori o te hāpori?*
   Mēnā e "ora" ana te reo Māori ki tō kura, he pēhea nei tērā hanga, he pēhea nei tērā āhua? ***If te reo Māori is "well" in your kura, what does that look like?***
   a) He aha te tikanga o "te ora o te reo Māori" ki a koe, otirā ki tō whānau, ki tō kura?
   What does "the well-being of te reo Māori" mean to you/your whanau/kura?
   b) Mā wai koutou e āwhina kia eke ai ki ō whāinga mō te reo i tō kura?
   Who is key to helping to achieve your aspirations for te reo Māori in your kura?
10. **He kōrero anō rānei āu mō te reo Māori ki tō kura hei āpiti mai?**
    Is there anything else you would like to tell me about te reo Māori in your kura?

Appendix 3: Interview questions for kaiako

E ngā kairangahau: Kia mōhio noa mai, mēnā e uia ana he kaiako o tētahi kura tuarua, o tētahi kura kua whai wāhanga reorua rānei, ka āhei te panoni, te whakarere, te whakahāngai rānei i ngā pātai KATOA kia tika ai. (Tirohia te pātai 1)

NB: For teachers in high schools, and schools with bilingual units, ALL questions can be changed, omitted or adapted as appropriate. (See question 1)

1. **Hei tīmatanga**
   [ki te kaiako kura Māori]…tēnā kōrero mai i te orokohanganga mai o tō kura.
   …can you talk about how your kura came to be established?

   [ki te kaiako kura whai wāhi reo rua]… tēnā kōrero mai i te orokohanganga mai o te wāhanga reorua ki tō kura.
   …can you talk about how the bilingual unit at your school came to be established?

   [ki te kaiako o te kura tuarua]…tēnā whakamārama mai, i tīmata pēhea nei te whakaakoranga o te reo Māori ki tō kura (tuarua)?
   …can you talk about how te reo Māori came to be taught at your (high) school]

   a) He aha ngā take i tīmata ai? *What were the catalysts?*

   b) Nōnahea i tīmata ai? *When did it start?*

   c) I whai wāhi pēhea nei te kāwanatanga? [Hei akiaki: te pūtea tautoko, ngā kaupapa here whakatū kura, he kura hāpai, he tautoko, he pōrearea? *What was the role of government? [Prompts: funding, kura set-up policies, umbrella, supportive/hindrance?*

   d) I whai wāhi pēhea nei te whānau? *How was the whānau involved?*

   e) Kua whanake pēhea anō te kura? [tokopae, āhua, rahi, wāhi, reo, tūkanga, te mahi a te whānau] *How has the kura developed? [roll, appearance, size, reo use, policies, whānau involvement]*

2. **He aha kei te kura (tukanga, mahere, whakangungu, tikanga, mahi) hei hāpai i te reo Māori o ngā kaiako? O ngā ākonga? O ngā whānau o te kura.**

   What does the school have in place (policy, planning, PLD, tikanga, activities) to advance te reo Māori proficiency of kaiako? Of ākonga? Of whānau?

3. **Tēnā whakamārama mai, he pēhea nei te nui o te reo Māori e whakamahia ana ki te kura ināianei?**
   Can you tell me about how much te reo Māori is used in the kura now?

4. a) **Ka whakamahia te reo Māori mō te aha? Tohua ngā whakautu katoa e pā ana ki te nuinga o ngā ākonga i tō ākomanga *What do tamariki use te reo Māori for? Tick all the answers that pertain to most of the students in your class?***

   - ○ Ka mihi *Use greetings*
   - ○ Ka kōrero, ka mārama ki ngā tohutohu poto *Use and understand short instructions*
   - ○ Ka mārama, ka whakawhitiwhiti kōrero mō ngā kaupapa marau (h.t., pāngarau) *Understand and can discuss curriculum content (e.g. maths)*

1

- Whakamārama i ōna kare ā-roto, kōrero pūrākau rānei *Express feelings and tell or retell stories*
- Whakahua i i te reo Māori mō ngā kaupapa katoa *Use te reo Māori for all functions*

b) **He pēhea tō whakatenatena i ngā tamariki ki te kōrero Māori:**
How do you encourage children to use te reo Māori:

i. Ki rō akomanga? *In class?*

ii. Ki te papatākaro? *In the playground?*

iii. Ki te kāinga? *At home?*

c) **Me mātua reo Māori rānei te karawhiu i ngā wāhi (i) ki te (ii) i runga nei?**
Is te reo Māori compulsory in i to ii above?

d) **Ka aha koe mēnā ka kōrero Pākehā ngā tamariki ki waenganui i a rātou anō? Ki a koe?** ***How do you respond when tamariki use English amongst themselves? To you?***

5. **Tēnā kōrero mai mō te āhua e whai wāhi ai te whānau ki te tautoko i te reo Māori ki te kura.** ***Can you tell me about the role of whānau in supporting te reo Māori in the kura?***

a) E pēhea nei e kaha ake ai tō rātou tautoko? *How could they support further?*

6. **Tēnā kōrero mai mō te whai wāhitanga mai o te Kāwanatanga ki te kura, otirā ki te tautoko, ki te tāmi rānei i te ora o te reo Māori.** ***Can you tell me about the role of Government in the kura in supporting or constraining the wellbeing of te reo Māori?*** **[h.t; TKR, Whakapiki i te reo Māori; Ka Hikitia; Te Rūnanga, ITE]**

a) E pēhea nei e kaha ake ai tō rātou tautoko? *How could they support further?*

7. **Kōrerohia mai tāu i kite ai mō te mahi tahi a te hapori me te kura hei tautoko i te ora o te reo Māori.** ***Can you tell us about how you see the community and kura work together in regards to the wellbeing of te reo Māori?***

a) He aha ka eke? *What is working?*

8. **Mēnā e "ora" ana te reo Māori ki tō kura, he pēhea nei tōna hanga, he pēhea nei tōna āhua?**
If te reo Māori is "well" in your kura, what does that look like?

a) He aha ngā āhuatanga i tō kura ka tautoko i te ora o te reo Māori?
What is working in your kura that supports the wellbeing of te reo Māori

b) Mā wai koutou e āwhina kia eke ai ki ō whāinga mō te reo i tō kura?
Who is key to helping to achieve your aspirations for te reo Māori in your kura?

9. **He kōrero anō rānei āu mō te reo Māori ki tō kura hei āpiti mai?** ***Is there anything else you would like to tell me about te reo Māori in your kura?***

Appendix 4: Interview questions for whānau

E ngā kairangahau: Kia mōhio noa mai, mēnā e uia ana he whānau o tētahi kura tuarua, o tētahi kura kua whai wāhanga reorua rānei, ka āhei te panoni, te whakarere, te whakahāngai rānei i ngā pātai KATOA kia tika ai. (Tirohia te pātai 1)
Researchers, please note: For whānau in high schools, and schools with bilingual units, ALL questions can be changed, omitted or adapted as appropriate. (See question 1)

1. **Hei pātai tīmatanga**

   ***He aha ō koutou whāinga mō a koutou tamariki me te reo Māori i a rātou e kuraina ana i konei?* With regards to te reo Māori, what are your aspirations for your tamariki while they are at school here?**

2. **What does the school have in place (policy, planning, tikanga, activities) to advance te reo Māori proficiency of ākonga? Of whānau?**
3. **Ka whakamahia te reo Māori mō te aha? Tohua ngā whakautu katoa e pā ana ki āu nā tamariki. What do your tamariki use te reo Māori for? *Tick as many options as required***

   - ○ Ka mihi *Use greetings*
   - ○ Ka kōrero, ka mārama ki ngā tohutohu poto *Use and understand short instructions*
   - ○ Ka mārama, ka whakawhitiwhiti kōrero mō ngā kaupapa marau (h.t., pāngarau) *Understand and can discuss curriculum content (e.g. maths)*
   - ○ Whakamārama i ōna kare ā-roto, kōrero pūrākau rānei *Express feelings and tell or retell stories*
   - ○ Whakahua i i te reo Māori mō ngā kaupapa katoa *Use te reo Māori for all functions*

4. **a) He pēhea tā ngā kaiako whakatenatena i ngā tamariki ki te kōrero Māori? How do the teachers encourage tamariki to use te reo Māori? [Pātai ki ngā tamariki hoki]**

   i. Ki rō akomanga? In class?

   ii. Ki te papatākaro? In the playground?

   iii. Ki te kāinga? At home?

   b) He pēhea tā koutou whakatenatena i ngā tamariki ki te kōrero Māori? *How do you encourage children to use te reo Māori?* [Pātai ki ngā mātua]

   i. Ki te kura? *At school?*

   ii. Ki te kāinga? *At home?*

   c) Ka aha ngā kaiako mēnā kōrero Pākehā ngā tamariki? *How do teachers respond when tamariki use English?* [Pātai ki ngā tamariki hoki]

5. **Tēnā kōrero mai mō te mahi a te whānau ki te tautoko i te reo Māori ki te kura?**

   Can you tell me about the role of whānau in supporting te reo Māori in the kura?

6. **Tēnā kōrero mai mō ngā āhuatanga i tō kura ka tautoko i te ora o te reo Māori. *What is working in your kura that supports the wellbeing of te reo Māori?***
   [Kōhanga Reo; Whakapiki i te reo Māori; Ka Hikitia; Te Rūnanga, ITE]

   a) E pēhea nei e kaha ake ai tō rātou tautoko? *How could they support further?*

1

7. **Mēnā e "ora" ana te reo Māori ki tō kura, he pēhea nei tōna hanga, he pēhea nei tōna āhua?** ***If te reo Māori is "well" in your kura, what does that look like?***
8. **Hei pātai whakamutunga:**
   [Kura Māori] Tēnā whakamārama mai i te orokohanganga mai o tō kura.
   Can you talk about how your kura came to be established?

   [Kura whai wāhi reo rua]… tēnā whakamārama mai i te orokohanganga mai o te wāhanga reorua ki tō kura.
   …can you talk about how the bilingual unit at your school came to be established?

   [ki te kaiako o te kura tuarua]…tēnā whakamārama mai, i tīmata pēhea nei te whakaakoranga o te reo Māori ki tō kura (tuarua)?
   …can you talk about how te reo Māori came to be taught at your (high) school]

   a) He aha ngā take i tīmata ai? *What were the catalysts?*

   b) Nōnahea i tīmata ai? *When did it start?*

   c) whai wāhi pēhea nei te kāwanatanga? [hei akiaki: te pūtea tautoko, ngā kaupapa here whakatū kura, he kura hāpai, he tautoko, he pōrearea? *What was the role of government? [prompts: funding, kura set-up policies, umbrella, supportive/hindrance?*

   d whai wāhi pēhea nei te whānau? *How was the whānau involved?*

   e) Kua whanake pēhea anō te kura? [tokopae, āhua, rahi, wāhi, reo, tūkanga, te mahi a te whānau] *How has the kura developed? [roll, appearance, size, reo use, policies, whānau involvement]*

9. **He kōrero anō rānei āu mō te reo Māori ki tō kura hei āpiti mai? Is there anything else you would like to tell me about te reo Māori in your kura?**

Appendix 5: Interview questions for stakeholders

Uiuinga pou reo – Stakeholder questionnaire

1. **Hei tīmatanga, tēnā kōrero mai mō tō whai wāhitanga ki ngā kaupapa whakarauora reo Māori i tō hapori. *Tell me about your involvement in supporting the kaupapa of revitalising te reo Māori in your community***
   a. Nā te aha i whai wāhi ai koe ki ngā kaupapa/mahi whakarauora? Nōnahea tēnā? *What triggered your involvement in the revitalisation kaupapa? When was that?*
   b. Kua pēhea nei te roa koe e whai wāhi ana ki ngā mahi whakarauora? *How long have you been involved in the revitalisation kaupapa?*
2. **Tēnā kōrero mai mō tō whai wāhitanga ki t/ētahi kura, wāhanga kura reorua rānei, ki ngā kaupapa whakarauora reo rānei i tētahi kura tuarua i tō hapori. *Can you tell be about your involvement with kura or bilingual units or with promoting te reo Māori at a school in your community?***
   a. I whai wāhi atu koe ki te whakatūnga o te kura? *Were you involved with setting up the kura/school/unit?*
   b. Ko wai mā te hunga o te hapori tonu i whai wāhi atu? I pēhea tā rātou tautoko atu?*What groups of people from the community got involved? How did they show support?*
   c. He aha ngā tūāhua pai? Ngā uauatanga? I puta rānei he whakahē? *What were the highlights? Lowlights? Was there any opposition?*
   d. E whai wāhi tonu ana koe ki t/aua kura ināianei? *Are you still involved with the kura/school now?*
3. **Tēnā kōrero mai mō te āhua o tā te hapori me ngā kura mahi tahi mō te oranga o te reo Māori, ki tō titiro.**
   Tell us about how you see the community and kura/schools work together in regards to the wellbeing of te reo Māori.
   a. He pēhea nei te poipoi o ngā Kura āS iwi, o ngā KKM i te reo Māori o te hapori? *How do the Kura Kaupapa Māori or Kura āu iwi in your community impact the wellbeing of te reo Māori in your community?*
   b. He pēhea nei te poipoi o ērā atu kura i te reo Māori o te hapori? [Arā, ngā kura whai akomanga reo Māori] *How do other schools impact the wellbeing of te reo Māori in your community?*
4. **Tēnā kōrero mai mō te whai wāhitanga o te tukanga Kāwanatanga, me ngā hōtaka whai pūtea Kāwanatanga ki te tautoko, ki te tāmi rānei i te ora o te reo Māori i tō hapori. *Can you tell me about the role of Government policy, and Governmenti funded programmes in supporting or constraining the wellbeing of te reo Māori in your community?***

   He aha ngā tūāhua i whai hua/e whai hua ana? He aha ngā tūāhua kāore rānei e whai hua? *What worked/works? What didn't/doesn't work?*

Hei Tauira

- Ngā rauemi mā ngā kura
  Resources for schools
- Ngā pūtea, me ngā haukotinga pūtea
  Funding and funding cuts
- Karahipi kaiako
  TeachNZ scholarships
- He whakaako kaiako
  Initial teacher education
- Mā te reo
- Ka Hikitia

1

- Ngā kapinga kura
  School closures
- Te Kōhanga Reo
- Tātai Ako

5. **Ā kāti, he aha "te ora o te reo Māori" ki a koe mō te wāhi ki tō hapori?** ***And, what does "the wellbeing of te reo Māori" mean to you with regards to your community?***

   a. Kōrerohia mai rānei ō whakatinanatanga o te "ora o te reo Māori" i tō hapori. He pēhea nei tōna āhua/hanga? *Describe what "wellbeing of te reo Māori" means with regards to your community. What does that look like?*

6. **He whakaaro anō āu mō te ora o te reo Māori i tō hapori?** ***Is there anything else you would like to add about the wellbeing of te reo Māori in your community?***

TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
NZCER