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Ora ai te Mana o te Whānau, inā kōrero Māori?:

**What is the Link Between Te Reo Māori and Mana Whānau or
Whānau Empowerment?**

A thesis presented in partial fulfilment of the requirements for the degree of

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in

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Whare Isaac-Sharland

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PREFACE

Me he Pāharakeke

The Metaphoric Relationship of Pā Harakeke and Whānau

In the course of this thesis, the synergies of the Māori Language¹ and whānau concepts elucidate a robust duality, where te reo Māori is not easily separated from whānau and vice versa. Furthermore, both notions are implicitly linked throughout the research.

As a result, I make the most of te pā harakeke as a metaphoric ideal. This is partially due to its symbolic connection to whānau, but more importantly because it is a favoured symbol used for whānau by Māori and non-Māori alike (Metge, 1995).

Much like the weaving of a whāriki, throughout this project, te pā harakeke also binds the core focuses of this research, te reo Māori and whānau together. Consequently, I have utilised te pā harakeke as a metaphor of whānau as well as a metaphoric term for this project.

Te pāharakeke is employed at the heading of each chapter, but further crafted to represent a particular phase or section of the investigative journey.

¹ Many Māori words are not translated into English within this thesis, nor is a glossary provided. This is based on the fact that Māori is an official language of Aotearoa, New Zealand; and tools which can assist with translation are freely and readily available on the World Wide Web. This includes, *The Māori Dictionary Website* (2013), available on <http://www.maoridictionary.co.nz>; or *A Dictionary of the Māori Language*, Victoria University of Wellington (2013), downloadable from <http://nzetc.victoria.ac.nz/tm/scholarly/tei-WillDict-t1-body-d1-d1.html>. I would also recommend the Williams (2001) Māori English Dictionary book as another reliable source.

Abstract

This research project aims to ascertain whether the utilisation of te reo Māori within whānau is an empowering instrument regarding mana whānau inclusive of whānau wellbeing. It explores how immersion within the Māori language influences these whānau participants, and how this lifestyle choice contributes toward wellbeing of whānau and their sense of empowerment.

Underpinned by a Kaupapa Māori approach (Smith, 1997), that utilises varying tikanga Māori concepts (Mead, 1996) as guidelines. The overall intention of this project is to provide further information which may potentially assist with attempts to examine the resilience of whānau from an individual and collective perspective.

The main outcome from this study is the potential for whānau to identify that te reo Māori is a positive communication technique which enhances whānau and their whānau wellbeing; achieved by a new awareness of the positive influences facilitated by engagement in te reo Māori. This may in turn increase whānau capacity for self development.

A further justification of this research is that it will further develop the total immersion Māori lifestyle evidence base, and explore linkages between the use of the Māori language and whānau wellbeing in more detail.

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Utaina!

Toi te kupu, toi te mana, toi te whenua!

Mauri mahi, mauri ora!

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Ora ai te Mana o te Whānau, inā kōrero Māori?:

What is the Link Between Te Reo Māori and Mana Whānau or Whānau Empowerment?

Chapter One

I Ruia Ngā Kākano Pā Harakeke

Sowing the seeds of the Pā Harakeke:

I ruia ngā kākano, refers to sowing of the seeds (Williams, 2001). Whilst pā harakeke associates to whānau (Metge, 1995), and binds the core focuses of this research, which are te reo Māori and whānau. Thus, metaphorically, i ruia ngā kākano pā harakeke, establishes the background to this thesis, acknowledging the overall objectives as well as elucidating how this journey began.

1.1 The Research Objective

Ora ai te Mana o te whānau, inā kōrero Māori ai ia i te kāinga?:What is the influence (effect) of te reo Māori within the home, upon whānau empowerment?; aims to understand whether the utilisation of te reo Māori within whānau is an empowering instrument regarding mana whānau inclusive of whānau wellbeing. It explores how immersion within the Māori language influences these whānau participants, and how this lifestyle choice contributes toward wellbeing of whānau and their sense of empowerment.

The main purpose of this study is to assist with my argument regarding the advantages of te reo Māori utilisation within whānau, and how this in turn empowers whānau. A key discussion involves the processes of how this occurs. The concepts of whānau, te reo Māori; and Mana whānau or whānau empowerment are examined as these are key elements under which the literature is organised. These processes

also include the variables discovered in the transcribed whānau interviews (supporting data), which are measured by the Mana Whānau framework.

It is my belief that when whānau communicate in the Māori language, whānau wellbeing is positively influenced as this type of engagement “reinforces the positive aspects of being Māori” (Johnston, 1998, p. 162); provides another platform for Māori to identify themselves as Māori (Durie, 1994); and in addition further validates the necessity of a Māori world view (Smith, 1997). Moreover I believe that this type of communication reiterates the strength of Māori models of education such as Te Kōhanga Reo.

1.2 The Research Questions

The overall intention of this project is to provide information which attempts to examine the resilience of whānau at an individual, family, community, hapū and Iwi level. In particular, it considers how the type of communication utilised, in this case te reo Māori positively influences whānau and thereby improves whānau wellbeing. As a result, the following research questions are analysed;

1. If whānau are engaging and interacting in te reo Māori within the home, how does this positively influence whānau and in turn, individual wellbeing?

2. What strategies do whānau enlist to ensure effective communication within whānau?
3. What are the pros and cons or challenges for whānau that follow an immersion Maori home environment?

1.3 How this Journey Began: An Introduction

Perhaps it is more poignant to start at the beginning. That is to discuss if you will the backdrop, which led me to this research topic? By discussing the initial background, I am introducing the whakapapa or in this case, “ideas of orderliness, sequence, evolution and progress” (Jahnke & Taiapa, 1999, p.41).

As this is merely an enlightening synopsis of how this project came to be, it makes sense therefore to examine and discuss the what; what occurred previously, which then led me to such an undertaking? In short, a series of events occurred each having a profound effect on my decision concerning this one choice, that is the choice to speak Māori only to my children. In retrospect, a hard earned decision.

I vividly remember the day that I was told that I was pregnant with my first child. I can't remember the exact date of course, but I remember the scenario. I had actually gone to the doctor's surgery complaining of flu, and left with the knowledge that I had about 7 months to get used to the fact that I would soon be a mother. My initial thoughts in order;

1. I'm going to be a mother,
2. I better tell the father,

3. I have to tell my mother,
4. I want this child to speak Māori!

The fourth thought, was obviously the beginning or phase one of this journey.

I was attending Massey University at the time, trying to complete a BA (Soc Sci) Māori and Social Policy degree. My now husband and then partner was a teacher at a local total immersion kura kaupapa. We both strongly identify as Māori, even though we have various other cultures within our genealogy. Therefore, the decision that our child would have te reo Māori as their first language was a very easy one to make and a natural extension of our own values and beliefs.

When our first daughter was born, and we had decided that a kōhanga reo, and a Māori speaking parent; that is a parent that only converses in te reo Māori with their tamaiti or tamariki, regardless of the environment; seemed an inevitable path for ourselves and our lifestyle. We then explained our choice to both our whānau.

Unexpectedly, we were met with strong disagreement from in particular some members of my whānau. I was accused of being unfair, and denying her a proper education, and therefore future. Beliefs validated by such sentiments as, “she won’t be able to get a job if she can only speak Māori”. “What kind of decision is that, your child won’t be able to communicate with anyone that can’t speak Māori” and the like. Our daughter was a week old at the time, so many of these fears seemed unjustified, and unnecessary.

I was astounded. I had been the first in my family to attend a bi-lingual unit, sent there by my parents and my uncle who was the Head of the Māori Department at the school I attended, and who I was also a whāngai. Although the heads of my family fully supported our decision, it surprised me that anyone in my family would feel so strongly and so negatively towards our choice.

Deeply emasculated due to **their** fear for my firstborn child, I remained the English-speaking parent for 9 years. It was also during this phase that I began to sub-consciously doubt our decision to choose this type of lifestyle for her; what would this mean toward her future endeavors? This was the beginning of the second phase on my journey, toward this research topic.

It interested me greatly that these types of fears actually existed, and from within a Māori whānau perceived by their community as strong and resilient. Our daughter is now 18, and planning to become a doctor of medicine. She has grown strong, and flourished because of our decision, thus easing my own fears, and silencing the critics.

Her successes could be measured in terms of her academic, sporting and cultural achievements, such as;

- Receiving NCEA Level 1, Level 2 and Level 3 endorsed with Excellence.
- Winning the intermediate section for the Ngārimu VC Essays 2006, then placing second in the senior section, 2011.

- Winning the Rāwhiti Ihaka section in the Manawatū regional Manu Korero competition, 2009.
- Representing Manawatū at the New Zealand Secondary School touch Nationals for 2009, 2010, 2011 & 2012.
- Representing Manawatū at the National Secondary Kapa Haka Nationals as a team member of Te Piringa, winning in 2008 and placing 3rd in 2010. In 2012, she was given the honor of kaitātaki wahine for her roopu, the group placed 2nd nationally.
- Receiving highly commended for Huia Publishers Te Pikihuia Writing Awards, Secondary Section, 2011.
- Winning the Auckland University Tuhinga Auaha Award 2012 (Writing Award), for senior secondary students.
- Receiving the Dux Award for her School, 2012.
- Receiving a Te Reo Rangatira and Te Reo Māori Scholarship, 2012.
- Being accepted at The University of Otago within the school of medicine, 2013.
- Receiving one of the Ngārimu VC and 28th (Māori) Battalion Memorial Scholarships 2013, currently administered by the Ministry of Education.

She is a “citizen of the world” (Durie, 2004), who at the tender age of 14 traveled to Los Angeles with her wharekura, where they were billeted by James Cameron, Hollywood producer and director. They then flew to Europe, where a small part of time was spent visiting the gravesite of one of her tūpuna, Ākuira Te Rangi who fought and died bravely in World War II for New Zealand.

However, the accomplishment that resonates most, is having a well-rounded teenager, who is confident in her own abilities and who steps seamlessly between Te Ao Māori, and Te Ao Pākeha. She has been and continues to be educated in the language of her tūpuna, and a Māori worldview is central to her understanding. In her eyes, to be Māori is, “valid, normal and worthwhile” (Johnston, 1998, p. 162).

As previously mentioned, I have also become a Māori speaking parent, not only for our eldest child, but her younger siblings as well. This decision was made easy when comparing my own primary and secondary mainstream schooling eras, alongside my daughter’s total immersion experiences. To be blunt, there is no comparison.

Consequently therefore, this thesis developed from the fears, hesitations, misunderstandings and criticisms of others. Alongside the belief that raising our tamariki within this type of learning environment could only prove a positive experience and further empower our whānau.

1.4 The Thesis Structure:

The structure of this thesis is outlined as follows.

In Chapter One, *Ka Ruia ngā Kakano o te Pā Harakeke*; The research objective and research questions are divulged, followed by a discussion on how this thesis journey came about.

Within Chapter Two, *Te Mauri o te Pā Harakeke*; I examine the nature of whānau through reviewed literature. This includes a discussion on customary

understandings, ngā tikanga o te whānau, differing models of whānau, whānau within traditional Māori society, the effect of colonisation upon whānau, and the contemporary shape of whānau. Following this, the whānau ora strategy is discussed as a positive example of whānau wellbeing and Māori development. Concluding with an understanding of whānau wellbeing.

This chapter portrays whānau as an integral component of this research study. More importantly, an overall understanding of whānau is demonstrated, further establishing the foundations of the Mana Whānau approach.

Throughout Chapter Three, *Te Mauri o te Pā Harakeke*; I review literature surrounding te reo Māori. In order to understand the necessity of a modern day total immersion Māori language lifestyle, I begin with a brief history, which examines the demise of the Māori language, as well as Māori language resistance efforts. I also canvass the Kōhanga Reo movement, and Te Aho Matua philosophy as two positive examples of Māori language revitalisation endeavors, which continue to have a profound influence upon a total immersion Māori language lifestyle.

In Chapter Four; *Te Muka o te Pā Harakeke, Hei Wetewetehanga*; I identify the research methods utilised within this research. This includes the research design, the Kaupapa Māori Approach as well as data collection, ethics, limitations, whānau participants and the Mana Whānau framework.

Throughout Chapter Five; *Ngā Āhukatanga o te Pā Harakeke*; I evaluate the varying aspects and attributes acknowledged within the data as provided by the whānau participants. Their data story is depicted alongside dimensions established during the coding phase, which are;

1. Te Whānau me ōna Āhukatanga: Whānau
2. Te Reo o te Whānau me ōna Āhukatanga: Te Reo Capacities.
3. Whakatipu, Whakaora, Whakatinana i te whānau i roto te ao Māori; Ko te reo tōnā mātaono:
Living the Lifestyle.
4. Ngā aupiki me ngā auheke o te whānau. Ko te Mana Whānau tōna mātaono: Whānau Wellbeing.

Within Chapter Six; *Hei Manaaki te Pā Harakeke*; key messages determined throughout the data story phase are examined and validated by linking to the literature review. These understandings are further utilised to ascertain whether whānau of this project are indeed empowered within the Mana Whānau approach.

Lastly, in Chapter Seven; *Kia Tū Maia te Pāharakeke*; I conclude by answering the research questions. This is followed by a brief discussion of strengths, weaknesses, and recommendations of this thesis, as well as closing remarks.

Chapter Two:

The Literature Review: Te Mauri o te Pā Harakeke

He Aha Tenei Mea, Ko Te Whānau?: What is Whānau?

Te Mauri o te Pā Harakeke is the lead title for chapters two and three. Te pā harakeke as previously implied is often used as a term for whānau. Whilst Mead, (2003, p. 363), elucidates the word mauri as a, “spark of life”.

Metaphorically therefore, I consider whānau and te reo Māori the fundamental components providing the ‘spark of life’ necessary toward this research project. Both concepts are also key contributors towards further understanding.

Throughout this chapter, I focus on whānau. The Māori language journey is discussed within Chapter Three.

In the first portion of this chapter, I consider the concepts of customary whānau, followed by a review of ngā tikanga whānau, or whānau values which are important to whānau participants upon this research project. This in turn leads to an examination of differing models of whānau.

I then analyse the place of whānau within contemporary Māori society, discussing changes sustained by whānau due to colonisation, and the place of whānau within a modern setting. The Whānau Ora strategy is then elucidated as a good governmental policy example, which positively contributes towards whānau wellbeing. This chapter concludes with a brief summary.

2.1 Whānau: Customary Perceptions

In customary understandings, whānau was a kinship group, that interacted to achieve common goals, and as the fundamental social unit within Māori society (Metge, 1995) were the foundational component within the social constructs of hapū and iwi (Irwin et al., 2010). As such, whānau were a key cultural element and pivotal toward the maintenance of cultural knowledge (Lawson-Te Aho, 2010) ; and a further platform for societal growth (Metge, 1995).

Whānau consisted of 3 or more generations living communally (Henare,1988), where land was a highly valued commodity, shared collectively among many relatives from generation to generation (Pere, 1982). Land as the main economic base for whānau (Metge, 1995), was an invaluable source of sustenance which whānau depended heavily upon for survival (Pere, 1982). Land also contributed significantly to whānau, hapū and Iwi identity (Durie, 1997), providing an intergral link to previous generations of ancestors (Henare, 1988).

Within whānau, tamariki were seen as treasures and kaumatua the vessels of knowledge and also the kaitiaki of the younger generation (Pere, 1982). The overall interaction of whānau was an extremely important facet of Māori society (Irwin et al, 2010).

Throughout customary times, te reo Māori as our ancestral language (Karetū & Waite, 1988) was orally and aurally transmitted; and was the main communicative form of language utilised by our ancestors to transmit Māori values, concepts and

traditions for whānau (Pere, 1982). As such it was a pivotal means for storing, sustaining, and safeguarding Māori knowledge systems for whānau (Williams, 2001).

Like many other cultures, Māori and more specifically whānau relied on a system of customary laws and rules for social regulation or tikanga Māori, which upheld their own internal authoritative structure, generally maintained by kaumatua of the whānau (Kruger et al, 2004; Lawson Te Aho, 2010; Metge, 1995; Ministry of Justice, 2001; Pere, 1982).

The main purpose of tikanga Māori, or traditional Māori values and practices (Mead, 2003) was to help maintain law and order (Metge, 1995), as well as control, guide and monitor social relationships (Jackson, as cited in the Ministry of Justice, 2001). Tikanga Māori, continue to be utilised by Māori in many current day situations and for many different reasons (Mead, 2003).

2.2 Whānau: Ngā Tikanga

Within ngā tikanga Māori varying values and principles exist, which whānau can abide by (Mead, 2003; Ministry of Justice, 2001). From a social perspective, these tikanga governed relationships between whānau members and the wider community (Metge, 1995). Therefore, prior to European contact, whānau values were pivotal to whānau behavioral conduct (Pere, 1982), and remain relevant for whānau upon this research project.

Although many whānau values exist, the concepts of aroha, tika, pono, whanaungatanga, manaakitanga, and mana (Durie, 1998; Mead, 2003; Metge, 1995; Pere, 1982; The Law Commission, 2001), are particularly significant to whānau upon this thesis, thus, I will focus specifically on these.

Aroha was an extremely valuable notion for whānau prior to European contact (Metge, 1995; Pere, 2003). Defined as, “love, respect, compassion” (Mead, 2003, p. 359), it did not encapsulate sexual love until the onslaught of Christianity within Māori society, but most importantly prior to European contact, aroha referred to the love between kinsfolk (Metge, 1995).

Aroha also refers to the responsibility and commitment entrusted to people who share genealogical ties (Pere, 1982), thus privileging the concepts of whakapapa and whanaunatanga in relation to aroha, and placing further emphasis upon the value of kinship ties within whānau.

The need for whānau to care and nurture their kinsfolk, especially in times of need such as sickness is paramount (Metge, 1995). This idea is further supported by Pere (2003) who discusses a more practical viewpoint of aroha as, “only meaningful when actioned” (p. 6). For whānau prior to European contact, this was particularly significant due to the reliance whānau members had upon one another for survival (Durie, 1991).

In a more modern context, aroha contributes to self worth and self esteem (Pihama et al., 2004), and includes key underlying philosophies such as creating and nurturing positive relationships, compassion or the expression of genuine concern towards others, the prevention of exploitation, problem recognition and eventual resolution (Jones et al., 2006).

The concept of whanaungatanga is closely related to the understandings of aroha and whakapapa. Whanaungatanga can be recognised as kinship in its widest understanding (Metge, 1995), whilst also being the practice that strengthens and further bonds whānau kinship ties (Pere, 1982). It is essentially relationships focused, for kin or non-kin alike (Mead, 2003), with the ideal of non-kin whanaungatanga being particularly relevant in contemporary Māori society, especially within the kaupapa whānau model, where the kaupapa rather than kinship is what cements and connects the whānau (Durie, 1998).

Fundamentally therefore, whanaungatanga for whānau prior to European contact was a key imperative of social interaction (Pere, 1982), which reinforced the commitment and responsibilities of whānau members to one another (Metge, 1995). This in turn further strengthened and nurtured relationship bonds. Thus, obligation, commitment, loyalty and support are important components of whanaungatanga, with the concept of aroha playing a vital role in its practise (Mead, 2003; Metge, 1995; Pere, 1982).

The value of tika lives within all concepts discussed thus far. To better understand this notion, words such as correct, moral, fair and just (Metge, 1995) play a huge role. In addition, tika has an ethics based component (Mead, 2003), it is a fundamental element within behavioural responsibility (Taki as cited in Pihama et al., 2004), and facilitates the 'relational principle' (Tate as cited in Pihama et al., 2004), or helping define how people could interact with one another.

Therefore, it is clearly understood that for traditional Māori whānau, the main focus of tika referred to the appropriate interaction of relationships with other members of society. It provided a clear set of guidelines or codes regarding appropriate conduct and behaviour within Māori societal dynamics (Mead, 2003; Metge, 1995; Taki as cited in Pihama et al., 2004; Tate as cited in Pihama et al., 2004).

Through pono we are able to make a ruling about correct, moral, just and fair behaviour and its relationship to principles of Māoritanga (Mead, 2003). Therefore in relation to whānau, pono forces us to action, and is an intermediary of aroha and tika (Pihama et al., 2004). As previously mentioned, the notion of pono includes a dual relationship, which coexists alongside tika (Mead, 2003). It stands to reason therefore that in this context, pono relates to the standards or codes we place upon ourselves, and tika connects to our behaviour (Pihama et al., 2004).

Thus, within customary times the concepts of pono and tika for whānau referred to a code of conduct, they provided an internal gauge of appropriate behaviour and also ensured that whānau were forced to action if and when necessary (Mead, 2003;

Metge, 1995; Pihama et al., 2004). Thus the focus regarding tika relied on the interaction of relationships, and pono ensured we conducted ourselves in the appropriate manner.

Manaaki or manaakitanga relates to kindness, respect, hospitality and sincerity (Metge, 1995; Pere, 1982). All tikanga are reinforced by the concept of manaakitanga, in terms of relationship nurturing, respecting relationships, and treating others well (Mead, 2003). Thus, for whānau prior to European contact, manaaki meant to respect others, but to look after them as well (Mead, 2003; Metge, 1995; Pere, 1982).

Mana is integral to Māori concepts of leadership (Mead, 2003). Through this concept, expressions of power, prestige, authority, influence, empowerment and control go hand in hand (Barlow, 1991; Durie, 1998; Pere, 1982; Pihama et al., 2004).

Mana guides and mediates group relationships, as well as clarifies the position of the individual within a social group (Mead, 2003); and can be passed down from generation to generation (Pere, 1982), revealing a spiritual aspect acquired from the gods (Marsden, 1992), but can also be earned by people with particular talents or qualities (Pere, 1982). Mana includes individual power, the power of Atua/gods, ancestors, and whenua (Jones et al., 2006; Pere, 1982).

Within whānau, members strive to maintain their personal mana whilst upholding the mana of another person or group they are involved or accountable for. This was a huge responsibility, and was especially significant if inequities existed within the relationships. Thus mana also assisted whānau to recognise and nurture boundaries between one another and other whānau as well (Barlow, 1991; Pere, 1982; Mead, 2003).

Although there are individual forms of mana such as mana taane, and mana wāhine, there is also group mana like mana tangata the realm that mana taane, and mana wāhine reside (Metge, 1995). Mana can be inherited from ancestors or mana tūpuna, and also gained from personal achievement (Mead, 2003). The concept of mana Māori refers to integrity and wellbeing and the completeness of social relationships (Henare, 1988). All these understandings of mana have continued relevance for Māori in modern day society, as well as whānau participants upon this research project.

The notion of mana coupled with the concept of manaaki, focuses on a person's qualities, and ensures that healthy positive relationship processes occur, which is beneficial and satisfactory for all whānau involved (Mead, 2003). A good example of this includes tuakana-teina relationships. Although the tuakana has more mana, there are consequences if you step onto the mana of another person (Pere, 1982). Thus, nurturing relationships regardless of status often ensures positive results.

2.3 Whānau: Differing Models

The whakapapa whānau, or whānau as kin model (Durie, 2001) was the main type of whānau structure prior to European contact (Durie, 1988; Lawson-Te Aho, 2010; Metge 1995; Pere, 1982). As the only system of social stratification for Māori (Pere, 1982), it encompasses history and kinship (Kruger et al., 2004), as well as the connections between the physical and spiritual worlds (Lawson-Te Aho, 2010).

Whakapapa also identifies the subtle nature of whānau relationships, in terms of obligation, responsibility, entitlement and right (Durie, 1998; Kruger et al., 2004; Lawson-Te Aho, 2010; Metge 1995; Ministry of Justice, 2001; Pere, 1982); and establishes and ensures the welfare of individuals through whānau, hapū and iwi (Kruger et al., 2004).

Furthermore, whakapapa cultivates and encourages a sense of belonging (Durie 1994), whilst clarifying and strengthening connections between the past and present as emanated by those who have gone before us. Whakapapa also links whānau, hapū and iwi with ātua, tūpuna, and the environment (Pere, 1982) culturally defining Māori. It is the common thread connecting Māori and highlights a uniquely Māori perspective (Lawson-Te Aho, 2010).

Within a kaupapa whānau or whānau as comrades model, members share a common interest or goal, and kinship ties may exist, but are not necessary (Durie, 2001; Metge, 1995). The whānau collective purpose is pivotal towards the individual goals of the other whānau members (Lawson-Te Aho, 2010), and although members

of a kaupapa whānau may not necessarily be related, they adhere to the values of the whānau as well as work towards a common purpose (Metge, 1995).

Whakapapa and kaupapa whānau models are not necessarily exclusive (Lawson-Te Aho, 2010) and contribute to the positive influence of whānau wellbeing by encouraging and maintaining kinship ties, as well as emanating a collective whānau approach (Durie, 1997; Pere, 1982). They are a source of whanaungatanga and identity, and provide opportunities to practise tikanga Māori, also encouraging economic support amongst members (Cunningham, Stevenson, & Tassell, 2005)

In more recent times, especially the late twentieth century, the definition of whānau has been expanded to include a number of non-traditional situations (Durie, 2001) with varying definitions, reflecting the diverse range of relationships, which exist in differing circumstances (Metge, 1995). This includes, whānau as shareholders in common, whānau as a model for interaction, whānau as neighbors, whānau as households and virtual whānau (Durie, 2001).

Durie (2001) discusses whānau as shareholders in common, as whānau who have a shared interest in whānau land. This is followed by Durie's (2001) insights into whānau as a model for interaction, which utilises the whānau concept as an educational model. A good example of this can be seen in kura kaupapa Māori.

Alongside these, whānau as neighbors (i.e. migration/urbanisation) regards whānau that live close to one another, in large urban clusters, and aren't necessarily related

to one another, whilst whānau as households regards smaller family units, living in individual households, who may still belong to an extended whānau system, but travel is often required. This particular whānau type is becoming more and more relevant in modern day society.

Lastly, Durie (2001) talks about virtual whānau, or whānau who use varying forms of technology to maintain their whānau links. These characterisations of whānau briefly summarise the diverse ranges of 'whānau' within modern New Zealand society.

2.4 Whānau: Traditional Māori Society

Within traditional Māori society, whānau, hapū, iwi and whakapapa alongside ngā tikanga Māori clarified Māori societal structures, each playing a large functional role (Ministry of Justice, 2001). Māori society was clearly governed by a hierarchy of social status (Ministry of Justice, 2001; Walker, 2004), and Māori kinship patterns were affiliated ambilateral allowing them to trace descent through either or both parents, which could potentially link them to many hapū or iwi (Metge, 1967; Ministry of Justice, 2001; Pere, 1982).

Historically, whānau, hapū and iwi were seen as the main social structure configurations (Metge, 1967) and communal groups ubiquitous within Māori society (Ministry of Justice, 2001); more recently, waka has become part of this grouping (Henare, 1988). As the whānau concept has already been discussed within this chapter, I will now briefly discuss hapū, iwi, and waka.

Hapū consists of a number of whānau and is the fundamental political base of Māori society (The Ministry of Justice, 2001). As whānau continued to expand throughout the generations, it could eventually acquire hapū status, but this was not necessarily automatic (Walker, 2004).

As hapū expand and more hapū are created, they can potentially become iwi, the main political component within Māori society (Barlow, 1991). The Ministry of Justice (2001) further discuss iwi:

The term iwi derives from iwi (bone). The bones of an ancestor were a revered and sacred taonga. Because one is defined by ones whakapapa, belonging to an iwi requires commonality of descent from a single ancestor or literally from their bones (p. 34).

A collective of related Iwi, within a common territory could also be bound as members of the same waka or ngā waka. The waka concept has found more relevance in modern day society as a further link to trace similar ancestry (Henare, 1988), within Aoteroa and beyond.

Māori myths and legends provide answers to why things happened or occurred within traditional Māori society, as well as offering various guidelines for appropriate types of behavior (Ministry of Justice, 2001). It is also important to understand and acknowledge the close relationship of ātua and tangata. Māori ātua are Māori gods who sometimes accomplished many amazing feats (Pere, 1982). They are also the

ancestors of tangata Māori or people of Māori descent. Thus, clarifying the strong affiliation that Māori have to the past, and ensuring we look to our future generations for survival as well (Walker, 2004).

2.5 Whānau: Colonisation

Within this section we discuss historical factors, which have caused catastrophic changes in whānau reshaping the very foundations of Māori society (Bradley, 1995). Of which, the whakapapa whānau model has been the most adversely affected (Te Aho-Lawton, 2010).

These factors include colonisation, assimilation, amalgamation, land alienation, the introduction of the nuclear family structure and urbanisation (Bradley, 1995; Pool, Dharmalingam, & Sceats, 2007; Walker 2004). Each cause in turn, facilitating and supporting a change from collective cultural identity toward an individual cultural mindset for Māori (Bradley, 1995).

Upon signing the Treaty of Waitangi and based on the premise of cultural superiority, the British imperial power subjugated, instigating the onslaught of colonisation and the combined mechanisms of legislation, imperial force, and harmful policies, which resulted in assimilation, amalgamation, land alienation and the breakdown of Māori social and political societal structures (Durie, 1997; Smith, 1995; Walker, 2004).

Although in the early stages of the signing of the Treaty of Waitangi, control and authority was initially maintained by Māori, this was eventually dispelled (Walker,

2004). Consequently, it should be noted that the fifty or so years which followed the signing of the Treaty of Waitangi, were the most tumultuous for Māori, shown by a rapid decline in Māori population.

Settler thirst for land guaranteed the creation of laws and policies that ensured easier accessibility to the land, as witnessed by the following instances. Please note that these examples provide a mere basis from which to confirm the negative treatment of Māori and the accelerated relinquishing of Māori land, it does not attempt to cover the very large array of harmful legislation and policies initiated from the signing of the Treaty of Waitangi until the mid 1970's.

From the 1840's to the mid 1860's, William Hobson initiated the pre-emptive right of Crown via the Treaty of Waitangi, to be the sole purchasers of land from Māori (Walker, 2004). Within the 1852 constitution, crown extended this authority to representative institutions, which quickened the pace of land purchasing (Williams, 2001).

The Native Land Court was another such instrument, which further contributed towards Māori land alienation. Walker (2004) believes the main motivations for the Native Land Court pointed clearly to Imperial, "assertion of sovereignty and acquisition of land (...) this Act abolished the Crown right of pre-emption and made provision for a Native Land Court to decide the ownership of Maori lands" (p. 135).

Crown force was yet another device employed to gain greater and swifter access to land owned by Māori (Walker, 2004). The Māori land wars that took place between 1845 and 1872 were typically triggered by the conflict regarding the acquisition of land from Māori to settler hands (Williams, 2001). Thus, the aforementioned devices of legislation, colonial force, and subjugating policies resulted in significant land loss (Durie, 1994).

As previously discussed, laws, policies, and imperial force were methods instigated by colonial powers (Walker, 2004) that had the two-fold effect of alienating Māori from land, the main economic base and source of tribal identity (Durie, 1994). Whilst the criminalising of various customs and traditions for Māori adversely effected the nature and wellbeing of whānau (Walker, 2004). In the following section, I review various examples of these methods to further support my argument, beginning with the breakdown of ngā tikanga Māori.

The eventual overshadowing of ngā tikanga Māori or Māori customary law, by colonial jurisdiction (Durie, 2001) was indeed profound and seriously undermined Maori social and political structures, placing them under considerable stress (Te Aho, 2007).

The reasoning behind the creation of policies and laws, instrumental in overshadowing Māori customary law were propelled by a strong held ideal that English culture alongside English institutes were far superior to those of Māori, which further stimulated the belief that Māori were best to assimilate (Durie, 2001).

Combined with the imposition of colonial views and English Law, and further complicated by settler desire for land, resulted in Māori land alienation (Durie, 2001; Walker, 2004).

The Tōhunga Suppression Act 1907, made the practice of tohungaism unlawful (Walker, 2004). Tohunga as part of the Māori social fabric played a large role within whānau, hapū and iwi. They were often experts in whakapapa, history, religion, and many other necessary skills of great value to Māori (Ministry of Justice, 2001).

Thus, the Tohunga Suppression Act 1907 vigorously and intently undermined the main repositories of specialised knowledge within Māori society (Maxwell, 2012). Once again negatively transforming the social and political position of Māori, which in turn further contributed towards weakening the foundations of Māori society, and in turn whānau (Metge, 1995).

Tribal manipulation of Māori also impacted negatively on Māori society. An example of this is witnessed in the form of the Māori Community Development Act, 1962. This Act promoted tribal committee systems focusing on community development (Henare, 2010). However these systems did not perpetuate rangatiratanga (Bradley, 1995).

Perhaps the largest contributing factor, which altered the very nature of whānau was due to Māori Urbanisation (Metge, 1995), which concerned the demographic shift of Māori from their rural homelands to the hub of urban life (Walker, 2004).

Often based on systemic notions of socio-economic advancement (Metge, 1964) this migration started prior to the Second World War where only 10% of Māori were living in urban areas (Walker, 2004); and continued until the late 1970's which saw 75 % of Māori now concentrated in suburbia (Pool, 1991). As Metge (1995) concurs, "Māori urban migration, which began before and during World War 11, picked up speed until the relation between rural and urban Māori was totally reversed"(p. 22).

The onslaught of urbanisation saw approximately 80% of Māori uprooted from traditional rural communities and placed into the folds of suburbia with the hope of achieving a better life (Smith, 1995). This resulted in the further isolation of Māori throughout cities.

Urbanisation greatly contributed toward the further fragmentation of the whānau structure, resulting in the 'lost generations' of Maoridom" (New Zealand Gazette, 2008) or those generations of Māori, lost to their heritage; and witnessed a further decline of Māori knowledge, and interest in Māori customary laws (Metge, 1995). Wirth (as cited in Moon, 2008) confirms that urbanisation weakened and altered, "the relevance of kinship links, the traditional division of labor, community cohesion, cooperative economic development, and traditional political structures" (p. 6).

The 'pepperpotting' policy, a further consequence of urbanisation (Walker, 1990) meant that Māori and Pākehā lived side by side (Durie, 2001). Introducing Māori to a new cultural perspective very different to Māori cultural understandings. Hence, the Māori urban shift dilemma has been tremendously challenging for Māori and has

had a profound effect on Māori society, threatening Māori communities, the Māori language as well as Māori identity (Moon, 2008).

The severe population decline for Māori throughout the nineteenth century (Durie, 1994), further attests to the detrimental effects inflicted from the combined processes of colonisation, assimilation, and amalgamation (Bradley, 1995; Walker, 1990). However, it should be noted that in terms of population resurgence, towards the twentieth century, Māori had started to turn the tide (Pool et al., 2007).

The plight of land alienation culminated in socio-economic disadvantage, which continues to plague Māori and their whānau (Durie, 1998). Whilst another fundamental loss for Māori came in the demise of the Māori language, which prior to European contact had been the only prevailing form of communication within Aotearoa (Pere, 1982; Walker, 2004).

The adoption by Māori whānau and individuals, of non-Māori values saw Māori move from collective responsibility and interdependence to individual ownership wealth and independence (Bradley, 1995; Durie, 1998). Māori did not benefit from State controlled agencies, which replaced the responsibility of internal whānau leadership (Smith, 1995).

Therefore, the progression of colonisation, assimilation, amalgamation, land alienation (Durie, 1997) and urbanisation (Metge, 1995; Walker, 2004) processes, have also lead to a breakdown in traditional social structures, altered the nature and

structure of whānau, and guaranteed a loss of identity for many Māori (Moeke-Pickering, 1996). Alongside these, traditional beliefs, values and philosophies such as tikanga and kawa Māori were seriously fragmented, (Durie, 2001; Metge, 1995); and the loss and alienation of whenua, the main socio-economic base for Māori have also played a devastating effect upon Māori (Durie, 1995; Walker, 1990).

However, the plight of Māori and mātauranga Māori is still in contention. Māori continue to resist these residual effects. As Irwin et al., (2010) further support this stating that, “the ability to remain connected to these traditional knowledge codes, expressed as mātauranga Māori, was interrupted by colonisation, but not destroyed” (p. 70).

Further to this, the role of Māori especially whānau is strengthened when Māori acknowledge that the past is not lost when deciding the future, and that whānau are central concepts to the further development of Māori well being (Durie, 1997; Lawson-Te Aho, 2010).

2.6 Whānau: Present Shape

Although examples of modern day whānau have been provided previously in chapter two, *Differing Models of Whānau*; a brief summary of whānau in its present shape is now provided.

Whilst the term whānau continues to evolve (Durie, 2003; Lawson-Te Aho, 2010), a core understanding to emerge from the word whānau is, “to give birth” (Durie, 2003,

p. 13). Within contemporary Māori society, the concept of whānau refers to a diverse range of groups, which may or may not share kinship bonds but may also share a common purpose or common interests (Durie, 1994; Metge, 1995).

Metge (1995) also clarifies that “whānau is not an alternative to the family” (p. 19), further confirming that the underlying philosophies of whānau vary greatly from the concept of family, and that the difference relies heavily on the differing world views, as well as the different knowledge systems (Irwin et al., 2010; Lawson-Te Aho, 2010).

Within a modern setting, the whakapapa whānau or customary whānau is still relevant, and continued obligations and commitments to hapū as well as iwi also remain appealing to many Māori. However, Māori also prefer family living arrangements that fit individual and or collective lifestyle choices (Moeke-Pickering, 1996).

Although whānau development is a vehicle to advance Māori health, the changing nature of family structures challenges Māori whānau (Cunningham et al., 2005). Solo parent Māori families, generally female led, make up a quarter of Māori whānau further highlighting the importance of resources and support for Māori whānau. Alongside the ageing Māori demograph more stress is placed on resources, living arrangements and responsibility of whānau (Durie, 2003; Cunningham et al., 2005; Moeke-Pickering, 1996)

Thus, revealing the diversity of modern day whānau alongside changes and challenges faced, as well as a brief insight into the structure of contemporary whānau (Cunningham et al., 2005; Moeke-Pickering, 1996). More importantly, whānau are established as a vehicle to further advance Māori wellbeing. A view also supported by Kara, Gibbons, Kidd, Blundell, Turner, and Johnstone (2011) when they clarify that, “whānau, hapū and iwi are central to Māori culture and all models of Māori wellbeing” (p. 101).

Within contemporary society, the relationship between whakapapa whānau and iwi development is paramount, as Lawson-Te-Aho (2010) asserts that within many arenas, this advancement, is done by iwi who are, “the political vehicle and voice for whakapapa whānau” (p. 34). Further illustrating that whānau development can facilitate with iwi development and vice versa.

2.7 The Whānau Ora Strategy

Although the whānau ora (whānau wellbeing) journey has been gathering momentum since the 1900s (Durie, 2001), more recently, Whānau Ora has culminated to become the governmental health strategy for Māori (Ministry of Health, 2002).

The current political context for whānau, exemplifies whānau as the main vehicle toward the advancement of Māori (Cunningham et al., 2005) and aims to increase overall whānau wellness (Ministry of Health, 2002; Te Puni Kōkiri, 2003). Based on

customary Māori concepts (Kara et al., 2011), the Whānau Ora strategy is a key imperative towards the betterment of whānau (Ministry of Health, 2002).

Durie (2013) defines the Whānau Ora strategy as an, “inclusive approach to providing services and opportunities to all families in need across New Zealand. It empowers whānau as a whole (...) and requires multiple government agencies to work together with families rather than separately with individual relatives” (p. 1). Further confirming that the Whānau Ora approach has had the dual purpose of advocating that whānau is central to individual and whānau wellbeing, whilst ensuring that whānau also remain the goal of such policies (The Whānau Ora Taskforce, 2009).

As previously discussed, whānau are the essential ingredient towards positive whānau wellbeing (Cunningham et al., 2005). In relation to Whānau Ora, Ihimaera (2007) explains that it is, “focused on wellbeing and as the key aim of the Māori health strategy is well placed to facilitate whānau development and Māori potential in a number of ways (p. 11). Thus revealing that from the traditional or historical concepts to the contemporary or modern day understandings, through local, national and international echelons, whānau continue to shape the positive wellbeing of te Iwi Māori.

2.8 Premise of Whānau Wellbeing

The whānau is seen as a major determinant toward the social and economic wellbeing of Māori (Families Commission, 2002; Tibble & Ussher, 2012), and are

also acknowledged by government as a core focus in policies affecting Māori, which Kiro et al., (2010) further confirm stating that, “whānau has great policy currency” (p. 3). However, the question remains, what effectively is whānau wellbeing, what are its dominant characteristics; and what are the major benefits for whānau and therefore te Iwi Māori? I will discuss the implications of this question throughout the remainder of this section.

Whānau wellbeing at its most basic premise, refers to a happy and healthy whānau, and also perceives Māori cultural values as fundamental (Durie, 2001; Kara et al., 2011; Lawson-Te Aho, 2010). The ideals of whānau empowerment, a key outcome of whānau wellbeing, are relative to whānau ora and pivotal to Māori realising their potential (Te Rau Matatini, 2008). Lawson-Te Aho (2010) corroborates this when she clarifies that, “whānau ora is a state of collective wellbeing that is integrated, indivisible, interconnected and whole” (p. 40). The Treaty of Waitangi also contributes heavily to whānau wellbeing, as it the main pathway to redressing Māori grievances (Durie, 2001).

The ideal of whānau wellbeing in conjunction with a whānau collective and Māori empowerment approach (Durie, 2001) converge and exemplify that whānau is a central vehicle of encouragement and support contributing to the wellbeing of members (The Whānau Ora Taskforce, 2009). Durie (2001) who identifies that whānau wellbeing is, “dependant upon social and cultural values of whānau, accepting that beliefs of the whānau are to be respected and valued. It also

acknowledges that whānau members are individually and collectively affected by all economic, political, social and cultural patterns (p. 196)

Therefore, in order to achieve whānau wellbeing it should be recognised that Māori cultural values are fundamental, whānau have a central stake in their overall desires and aspirations, whilst their beliefs should be valued and respected.

Also as whānau are viewed as the key decision makers within the decision-making process, it is necessary that whānau be recognised at a policy level to ensure the achievement of wellbeing for te Iwi Māori (Ministry of Health, 2002; The Whānau Ora Taskforce, 2009). This ideal is also supported by Durie (2001), who ascertains that “whānau experience varied realities and function in an array of settings, which must be acknowledged during policy, program and service development processes” (p. 196).

2.9 Measuring Whānau Wellbeing.

As previously discussed, whānau wellbeing is central to improving wellbeing for te Iwi Māori (Durie, 2001). In order to provide further understanding toward the nature of whānau wellbeing, within this section I briefly examine and review current methods that measure whānau wellbeing. These measures showcase indicators that contribute to the achievement of whānau wellbeing, and in turn, identify these indicators as necessary toward achieving whānau wellbeing.

The Trends in Wellbeing for Māori Household/Families, 1981–2006 Report (Kiro et al., 2010) describes, “changes in wellbeing for Māori families over the 1981– 2006

period based on data from the New Zealand Census of Population and Dwellings' (p. 13). Of particular interest to this thesis are the wellbeing indicators used, which include income, education, work, housing and health. Thus, identifying that income, education, work, housing and health, are major factors towards achieving whānau wellbeing.

The report from Tibble and Ussher's (2012, p. 5), "*Kei te pēwhea tō whānau? Exploring whānau using the Māori Social Survey 2013 (Te Kupenga)*" will study whānau and whānau wellbeing. This survey is to take place in June 2013.

Although it includes standard wellbeing measures similar to Kiro et al., (2010) this survey introduces a number of parameters that are specific to the Māori populace.

As Tibble and Ussher (2012) demonstrate:

- Te Kupenga examines key aspects of Māori culture and society using quantitative methods. The survey is informed by a Māori-centered approach, which emphasises the need to see the world through Māori eyes.
- Whānau are complex and diverse, and individuals describe their whānau in different ways. Te Kupenga lets individual Māori identify their whānau for themselves.
- Taking the view that whānau wellbeing is best defined by individuals; Te Kupenga asks Māori how well their whānau is doing (p. 5).

Further to this, Tibble and Ussher (2012, p. 2) clarify that they are specifically looking at four guidelines of wellbeing as a means to better measure whānau wellbeing.

These are “subjective wellbeing, social wellbeing, economic wellbeing, and cultural wellbeing”. In regards to this research project, whānau wellbeing is therefore, subjective, social, economic and cultural.

Barnes, Hutchings, Taupo, and Bright (2012) recently prepared the research project, *Ngā Puāwaitia Ngā Tūmanako: Critical Issues for whānau in Māori Education*. The project was based on the premise that, “whānau are integral to the educational wellbeing of Māori students” (p. 1), and aimed to add to the dearth of education research that focuses on whānau, “by asking whānau their views on the critical issues in Māori education” (2012, p. 1).

The authors (2012) discuss three themes that join all the varying issues acknowledged by whānau which are, “Ngā Moemoea (whānau aspirations), Rangatiratanga (whānau autonomy and authority) and Te Reo Rangatiratanga (learning and maintenance of te reo Māori)” (p. 1). These themes are also compatible with measuring whānau wellbeing, and the key conclusions reflected in the project support this. Barnes et al, (2012) confirm:

- Whānau are drawn to centres and schools that have a clear educational philosophy which they can believe in and where Māori student “success” encompasses academic, cultural and general life skills.

- Whānau want more say over initiatives and access to appropriate management and governance processes.
- More kōhanga reo and kura are needed.
- More te reo Māori and tikanga Māori support in the home and community is vital.
- Structural racism and a lack of understanding and recognition of Māori world-views are continual barriers to Māori education.
- Whānau need high-quality information in order to make informed decisions about Māori education.

Although this report focuses on Māori education, these themes are also compatible with measuring whānau wellbeing. Thus, whānau wellbeing includes whānau aspirations, whānau autonomy and authority as well as learning and maintenance of te reo Māori (Barnes et al., 2012).

Therefore and as previously discussed, in order to achieve whānau wellbeing, Māori cultural values are fundamental, whānau have a central stake in their overall desires and aspirations, whilst respecting and valuing whānau principles is also key. Further to this, whānau are seen as the key decision makers within the decision-making process, and whānau are pivotal toward the achievement of wellbeing for te Iwi Māori (Durie, 2001; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009).

The achievement of whānau wellbeing is also effected by income, education, work, housing and health (Kiro et al., 2010), it is subjective, social, economic and cultural

(Tibble and Ussher, 2012), and includes whānau aspirations, whānau autonomy and authority as well as learning and maintenance of te reo Māori (Barnes et al., 2012)

2.10 Whānau: A Conclusion

The historical organisation of whānau acknowledges contextual changes for Māori that have occurred since the signing of the Treaty of Waitangi (Metge, 1995). Once seen as the dominant culture, Māori eventually succumbed to the role of minority alongside practices and values imposed by the non-Māori, dominant culture; and endured (Durie, 2005). This notion of Māori endurance combines the perceptions of “time, resilience and te ao Māori” (Ibid, p. 1). Therefore, due to such endeavors of endurance, the main concept of whānau has remained functional and intact, although it has indeed diversified in nature (Ibid).

The overall aim of this chapter has been to illustrate the importance of whānau as an integral component to this research study. Moreover, to examine all facets of whānau and provide a background, which further contributes towards a Mana Whānau approach. Reviewing the historical journey of whānau, sheds further light about historical processes of whānau and in turn, how this has shaped modern day whānau. A discussion on the contemporary status of whānau assists in placing the current state of whānau, whilst an evaluation of whānau wellbeing, reveals methods that can achieve positive outcomes for whānau, and locate whānau as the main vehicle to achieve whānau wellbeing and thereby positive Māori development.

Chapter Three:

Literature Review: Te Mauri o te Pāharakeke

Te Reo Māori, he Tāonga Tuku Iho: The Journey of Te Reo Māori

“Human freedom is dependent at all levels on choice and diversity; linguistic pluralism can be nothing other than a guardian of individual freedom and identity against the forces of conformism”

(Karetu, & Waite, 1988, p. 218).

In the previous chapter the varying notions of whānau are reviewed at length because whānau are a pivotal ingredient toward whānau advancement. Alas, understanding the nature of whānau and the history of whānau constitutes a better awareness of whānau empowerment. Within this chapter, te reo Māori is the focus as it is a key indicator largely contributing towards Māori identity and positive Māori development (Durie, 2001), thus a review of te reo Māori is imperative.

Firstly, I focus on the demise of the Māori language, or the historical events or actions that occurred which led to a downfall of te reo Māori. Following this I discuss current strategies, at governmental, Iwi and whānau levels that aim to assist with the reclamation of this taonga tuku iho, te kai a te rangatira (the food of chiefs), the Māori language.

Lastly, I have a closer look at the Kōhanga Reo Movement and Te Aho Matua philosophy, key values and understandings that have positively influenced Māori language rejuvenation. The loss of the Māori language and its recuperation, have

profoundly effected the nature of whānau, thus the Māori language revitalisation movement has also been a major contributor toward advancing positive whānau aspirations and development. Thus, the Kōhanga Reo movement and Te Aho Matua philosophy are positive Māori language revitalisation examples which have improved whānau outcomes and therefore outcomes for te Iwi Māori.

3.1 The Māori Language History: Understanding Our Past.

“The Crown did promise to recognise and protect the language and that promise has not been kept. The ‘guarantee’ in the Treaty requires affirmative action to protect and sustain the language, not a passive obligation to tolerate its existence and certainly not a right to deny its use in any place” (The Waitangi Tribunal, 1986, p. 5).

Although the decline of the Māori language has been previously well documented, particularly in the 2011 Waitangi Tribunal Report 262, *Ko Aotearoa Tenei: A Report into Claims Concerning New Zealand Law and Policy Affecting Māori Culture and Identity*; as well as Dr Ranginui Walker, 2004, *Ka Whawhai Tonu Mātou*; with a more recent view provided by Chris Winitana, 2011, *My Language, My Inspiration*; Within this section I provide a brief synopsis of historical developments that adversely affected the Māori language, and greatly contributed towards the decline of the Māori language.

To ensure a clear overview is further provided regarding key historical accounts for the demise of the Māori language and its subsequent revitalisation, I have also provided a copy of Te Taura Whiri i te Reo Māori (2013), *A History of the Māori*

Language – Beginning in pre-1840 when Māori was the predominant language in Aotearoa, through to today. This is located within Appendix Two, Appendix Three and Appendix Four of this thesis.

Prior to European settlement, Māori was the dominant culture with the oral and aural (Pere, 1982) transmission of the Māori language as the main form of communication (Benton, 1997; Waitangi Tribunal, 1986; Waitangi Tribunal 2010). Winitana (2011) cites, “Māori was the prevailing language – heard everywhere, like the native birdsong that still choruses through forest glens” (p. 1). Benton (1997) describes this period in the Māori language as a time of “linguistic security” (p. 14).

In the mid 19th Century, once Pakeha outnumbered Māori, the destiny of the Māori language altered from the language of the majority, to a minority language within its own country (Waitangi Tribunal, 1986).

From 1847 to 1871, assimilation and amalgamation came to the forefront. This was achieved by enacted New Zealand Education policies, which also greatly impacted upon the direction of the Māori language. In particular, much stress is placed on the instruction of the English language within State-ordained schools (Walker, 2004; Winitana, 2011).

It is important to note, that various Māori leaders such as Matene Te Whiwhi, and Sir Apirana Ngata as well as a range of Iwi, such as Te Tai Tokerau and Te Tairāwhiti, supported the instruction of English for Māori Education to some degree (Hook,

2010; Williams, 2001; Waitangi Tribunal, 2011). However, Williams (2001) explains that this was a reflection of, “Māori wishing to engage constructively with Pākehā” (p. 2). This understanding portrayed by Williams regards the necessity for Māori to be educated within the Pākehā system, but does not imply that Māori were willing to relinquish their own cultural desires (Hook, 2010).

In 1858, the Native Schools Act was brought to life providing the necessary financial support behind the States commitment to Māori education with Section 9 establishing that the English language be the main language of instruction (Williams, 2001). In real terms therefore, this Act provided the fiscal power to assist with the further assimilation of English into the Māori language; it established a foundational legal base intent on weakening the ‘linguistic security’ of Māori; as well as indicating the preferred vocational pursuits of Māori and or half-castes (Williams, 2001).

The Native Schools Act 1867 made a provision for the creation of Maori state primary schools controlled by the Native Department (Ibid). Māori were initially expected to provide the land, the schoolhouse, as well as pay for a percentage of the school resources and teacher salary (Hook, 2010; Williams, 2001), later modified within the 1871 Native Schools Amendment Act, due to the financial difficulties faced by Māori; and the necessity indicated by State to ensure their swifter development, therefore providing faster assimilation of Māori (Williams, 2001).

Both the 1867 Act and it’s later ammendment ensured that these schools were developed within closer proximity to Māori villages. They further marginalised Māori

as they were specifically for Māori children with the express intent that English be the only language utilised to educate them (Ibid). Although no legislation or policy exists outrightly ratifying the idea of segregation between the races within the education system; in general, Native Schools were for Māori and Public Schools for Pākeha (Hook, 2010).

Thus, from pre-European contact until the mid nineteenth century, Māori were linguistically secure (Benton, 1997) and the Māori language was the dominant language within Aoteroa, New Zealand. However, towards the end of the 1800's, English becomes the language of instruction within all primary schools throughout New Zealand, and although most Māori within New Zealand are bi-lingual, Māori remains the common means of communication (Waitangi Tribunal, 2011).

Throughout this period, the first phase toward the decline of the Māori language is instigated.

From the early 1900s until the mid 1920s, Māori children attend school as monolingual Māori speakers. The English language is the language of instruction within schools, and Māori are often punished by those in positions of power if they speak Māori (Waitangi Tribunal, 2011), although no legislation or school policy exists that typifies the support of such behaviour, however bias Pākeha were quick in redirecting Māori to their appropriate life stations, which did include the higher echelons of education (Hook, 2010).

Throughout the 1920s, Sir Apiranga Ngata promotes the use of the English language for Māori within schools, based on his belief that Māori utilise Pākehā knowledge for their livelihood. However, that did not negate Ngata's belief that Māori retain their identity and spirituality; nor did it dispell the fact that throughout the late 1920s and 1940s he continued to promote the use of the Māori language, and established the study of the Māori language and culture, within university (Walker, 2004).

Between the mid 1920s until the 1950s, Māori speaking children that were instructed in the English language at primary school, begin to reach adulthood. They understand the Māori language and still speak it, but in most instances, refuse to speak it to their children. English tends to be the first language for most of these children throughout this period (Waitangi Tribunal, 2011). The decline of the Māori language has built momentum within Māori society, many parents begin to refuse to use the Māori language as the intimate language between themselves and their children.

From the 1950s, the Māori language fabric is further worn down with the onslaught of urbanisation, which sees Māori in their droves, leave their rural communities, and in turn their Māori language nests and support systems, in the hope of economic advancement within urban settings (Metge, 1995; Walker, 2004). The 'pepper potting' phenomenon further encourages language and cultural displacement as Māori and Pākehā now live side by side (Walker, 2004).

Throughout the 1950s and 1960s, there is a strong belief by parents that in order for their children to get ahead, they must speak English, and Māori parents are encouraged to speak English to their tamariki to prepare them for employment in the Pākehā world (Winitana, 2011).

Consequently many Māori children are unable to converse effectively in te reo Māori. Alongside this, the English language completely dominates all forms of media within New Zealand, once again further deteriorating the Māori language. The Waitangi Tribunal (1986) confirm the consequences of such actions stating that, “educational policy over many years and the effect of the media in using almost nothing but English has swamped the Maori language and done it great harm” (p. 5).

As a result, during this phase, the demise of the Māori language is well entrenched. The intergenerational use of the Māori language is severely interrupted, with many within the younger generation unable to effectively communicate in the Māori language.

3.2 Māori Opposition: A Time For Resistance

From the late 1870's until the mid 1960's, Māori were confronted with legislation, subjugating policies, assimilation, amalgamation, and urbanisation as mechanisms utilised to advance the swifter absorption of Māori into European ways of being, and progress the demise of the Māori language (Hook, 2010; Waitangi Tribunal, 2011; Walker, 2004). Māori resistance to hegemonic predilection began to find momentum

throughout the 1970's, although it should be noted that these efforts of resistance were not new for Māori (Walker, 2004).

In the early 1970s Ngā Tama Toa and Te Reo Māori Society express concern for the Māori language which lead to the signing of the Māori Language Petition in 1972, by 30,000 odd signatories. This petition was then directed to Parliament (Winitana, 2011). Between 1973 and 1978, the first Māori language survey is undertaken which highlights the death of the Māori language. Māori are becoming extremely apprehensive at the ominous situation of te reo Māori (Benton 1997).

Since then, many 'firsts' have been experienced by Māori, as Māori language revitalisation has taken hold. In particular the Māori Language Act, 1987 ensured that te reo Māori is an official language within Aotearoa New Zealand. This Act was positively influenced by the *Waitangi Tribunal Te Reo Māori Report 1986*, which recommended the creation of legislation enabling the use of Māori language within Courts of Law; the establishment of a supervisory body to promote the use of te reo; the instigation of enquiries regarding the education of Māori children.

In particular the *Waitangi Tribunal Te Reo Māori Report 1986* altered departmental policies to encourage learning of the Māori language for all children especially from an early age; ensuring that broadcasting policies acknowledge and protect the Māori language; and lastly that provision be made for bi-lingualism in English and Māori as a requirement for appointment where necessary (Durie, 1998; The Waitangi Tribunal, 1986).

Although many milestones continue to progress Māori language revitalisation endeavours throughout this period, the introduction of the revised Māori Language Strategy, Te Kahikitea, 2003 is particularly important for Māori. Also The Waitangi Tribunal release in 2011 *Ko Aotearoa Tenei: A Report into Claims Concerning New Zealand Law and Policy Affecting Māori Culture and Identity*; and most recently *Matua Rautia, (2012) The Waitangi Tribunal Report on the Kōhanga Reo Claim*.

Within the report, *Te Reo Mauriora: Review of the Māori Language Sector and the Māori Languages Strategy (2011)*, two main outcomes are on the focus, “**(a) the re-establishment of te reo Māori in homes**, and **(b) a new infrastructure** for governance, delivery of Government expenditure and providing an accountability process to ensure the benefits of the expenditure are being achieved” (p. 5). Yet, te reo Māori remains an endangered language (Harlow, 2007). Te Puni Kōkiri (2006) vehemently concur when they explain that even though Māori is an:

official language of New Zealand, it remains a ‘minority’ language. It is spoken almost exclusively by Māori people, and, in total only 4% of New Zealanders can speak the language. Further, it is spoken by a minority of the Māori population, with only 23% of Māori having conversational Māori language abilities (...) if the Māori language is to flourish, conscious effort at all levels: individual, whānau, community, and state, remains a necessary requirement (p. iv).

Harlow (2007) also justifies the dire situation of the Māori language when he states that, “natural intergenerational transmission has ceased. The majority of modern speakers of Māori are either of the generations born and brought up before or during the Second World War or younger people who have acquired Māori as a second language” (p. 18).

A key point within Harlow’s ominous explanation for the current situation of the Māori language concerns the diminishing proportion of young Māori speakers. This means that as our Māori elders pass away, their numbers are not restored from the younger generation (Gilchrist, 2011; The Waitangi Tribunal, 2010). This also acknowledges the lack of whānau speaking Māori within the home, another avenue that could further strengthen Māori language revitalisation.

Within Te Puni Kōkiri (2008) publication, *Kei roto i te Whare*, the future of te reo Māori is placed within the home and the community, in order to re-establish and normalise the Māori language especially within the home; to further facilitate intergenerational Māori language transmission for whānau; and create bi-lingual tamariki able to overcome the constant use of the English language.

Within this section I analyse the demise of the Māori language as well as illustrate a few examples of Māori resistance efforts, alongside current government strategies, which aim to turn the tide. For that reason, although te reo Māori is a taonga guaranteed under the Treaty (Waitangi Tribunal, 1986), and underpins Māori culture

(Williams, 2001); Crown has significant responsibilities for its protection (Waitangi Tribunal, 1986) and as such must be more assertive to ensure its survival.

Hence, throughout the following sections, I will build on my discussion of Māori resistance efforts, especially Māori language education revitalisation endeavours such as the kōhanga reo movement, and Te Aho Matua philosophy.

Of utmost importance within both Te Kōhanga Reo movement, and Te Aho Matua Philosophy, is the keen reliance upon the intergenerational transmission of the Māori language (Waho, 2006). The future of the Māori language is dependant upon three successive generations actively utilising the intergenerational transmission of te reo Māori (Fishman and Spolsky as cited in Waho, 2006).

In regards to the use of te reo Māori, Waho (2006) states, “speaking and reading and writing, the language between generations within families is the key for the Māori language to become living, valued, thriving and useful” (p. 1)

3.3 Te Kōhanga Reo Movement

The Kōhanga Reo movement an early childhood schooling approach based on traditional Māori philosophies and Māori language immersion; aimed, “to arrest the decline of the Maori language” (Tomlinson-Jahnke, 1992, p.1). Whilst fundamentally ensuring its survival (Tocker, 2007). Thereby further contributing to the Māori language revitalisation movement (Waho, 2006).

The importance of kōhanga reo as a primary institutional vehicle is identified by the Waitangi Tribunal (2012), who clarify that the kōhanga reo has successfully passed, “on te reo me ngā tikanga Māori from older generations to the youngest. Through full immersion, it has provided a unique, whānau-based environment within which mokopuna are empowered to ‘catch’ the language in their earliest formative years” (p. 14).

From the kōhanga reo movement, Māori language revitalisation was an important advancement. The establishment of kura kaupapa in 1985, ensured continuity for kōhanga reo tamariki, and that total immersion Māori remained the norm (Durie, 1998), and came from an awareness that mainstream schools replicated Pākehā culture whilst sacrificing Māori culture (Walker, 2004).

Kaupapa Māori initiatives such as the Kōhanga Reo movement have been significant towards Māori development. Such Māori led programs have advanced Māori aspirations especially as they value and are founded within Māori ways of knowing and understanding (Smith, 2003).

Māori language revitalisation attempts, especially in the shape of alternative forms of Māori education such as Te Kōhanga reo, signalled a much needed change towards the value of whānau and perceived attitudes. Thus, emphasising the importance of whānau within both an historical and contemporary context, as shown in the collective approach of whānau, and the benefits towards the child's overall development and wellbeing.

3.4 Te Aho Matua² (TAM)

Due to recommendations from the Tomorrow's Schools Picot Report of 1987 (Walker, 2004), the Education Act 1989 was amended to include Section 155 (New Zealand Legislation, 2013). This allowed for the Minister of Education to designate a state school as a Kura Kaupapa Māori, protected the unique characteristics of Kura Kaupapa Māori, established Te Aho Matua (TAM) as the main philosophy of Kura Kaupapa, and gave legal status to Te Runanga Nui o nga Kura Kaupapa Maori o Aotearoa as kaitiaki, who are responsible for controlling the content of Te Aho Matua (New Zealand Legislation, 2013; Walker, 2004).

Tākao et al., (2011) establish Te Aho Matua as, “the foundation document and driving force for Kura Kaupapa Māori” (p.10), which showcases a kura kaupapa collective within an alternative and unique type of education methodology clearly distinguishable from mainstream schools (Smith, 2003).

Nepe (as cited in Pihama, Smith, Taki & Lee, 2004) also believes that:

As a philosophy *Te Aho Matua* provides clear structures for the raising and education of the *Maori* child and operates from a *Kaupapa Maori* knowledge base that assumes the absolute validity of *Te Reo* and *Tikanga Maori* and which embraces concepts that instil a respect and love for the dignity of all people and languages (p. 16)

² The Education (Te Aho Matua) Amendment Act 1999

Within this thesis, the relevance of Te Aho Matua philosophy is based on a Māori worldview, entrenched with Māori values, where te reo me ōna tikanga are integral components; and although tamariki are the central focus, whānau are pivotal towards further ensuring the success and therefore wellbeing of tamariki (Nepe, as cited in Pihama et al., 2004; Smith, 2003).

This is further confirmed by Tākao et al., (2010) who explain that Te Aho Matua philosophy, “is a blueprint for the expression of Māori values in education (...) The many principles and practices expressed in Te Aho Matua, such as the speaking of Te Reo, and manaakitanga, have been affirmed in Māori homes” (p. 8-9).

The six parts of Te Aho Matua are Te Ira Tangata, Te Reo, Ngā Iwi, Te Ao, Āhuatanga Ako, and Te Tino Uaratanga (New Zealand Gazette, 2008). Within Appendix Five the complete overview is given. However, I will now provide a summary of each section as explained within the New Zealand Gazette (2008):

Part 1 – Te Ira Tangata

In summary, then, Te Ira Tangata focuses on the physical and spiritual endowment of children and the importance of nurturing both in their education. Kura Kaupapa Māori therefore:

- challenge parents, teachers and trustees to work together in establishing a harmonious, child-centred learning environment in which care, consideration and co-operation are acknowledged as necessary elements for the successful operation of the kura for the greatest benefit of its children.

- propose that the role of the kura is all round development of its children rather than career orientation.
- assert that the nurturing of body and soul in a caring environment is the greatest guarantee that children will pursue positive roles in life.
- affirm that affectionate nurturing breeds happy hearts and litesome spirits and thereby, warm and casing people.
- honour all people regardless of age, creed, colour, gender or persuasion and will not therefore, belittle, resent, hurt or show prejudice toward anyone else.
- honour gender differences and attributes in full understanding that it is in the combined and co-operative efforts of men and women that the wellbeing of children and community is assured.
- respect the physical body and encourage children to pursue habits which guarantee personal health and wellbeing.
- respect the physical and spiritual uniqueness of the individual and are therefore mindful of not perpetrating physical or psychological harm against oneself or others.
- affirm that the needs of the spirit are well served through the creative arts of music and song, dance and drama, drawing and painting, prose and poetry and all the activities which give full sway to colour and imagining (p. 157).

Part 2 – Te Reo (New Zealand Gazette, 2008)

In summary, then, Te Reo focuses on bilingual competence and sets principles by which this competence will be achieved. Kura Kaupapa Māori therefore:

- respect all languages.

- expect full competency in Māori and English for the children of their kura.
- insist that legislation for the Māori language is worthless without a total commitment to everyday usage of Māori.
- affirm that total immersion most rapidly develops language competence and assert that the language of kura be, for the most part, exclusively Māori.
- accept that there is an appropriate time for the introduction of English at which time there shall be a separate English language teacher and a separate language learning facility.
- agree that the appropriate time for the introduction of English is a matter for the kura whānau to decide as a general rule, when children are reading and writing competently in Māori, and children indicate an interest in English.
- assert that along with total immersion, bilingual competence is rapidly advanced through discretely separating the two languages and therefore reject the mixing or code switching of the two languages.
- insist that competence in Māori language and culture along with a commitment to the Aho Matua be the hallmark of Kura Kaupapa Māori teachers and parents but that there be accommodation for those who are still in the learning phase.
- believe that where there is a commitment to the language mastery will follow (p. 158).

Part 3 – Ngā Iwi (New Zealand Gazette, 2008)

In summary then, Ngā Iwi focuses on the principles which are important in the socialisation of children. Kura Kaupapa Māori therefore:

- emphasise the importance of genealogy in establishing links within whānau, hapu, and iwi including iwi Pākehā.
- emphasise the importance for children to know their own ancestral links and to explore their links with other iwi.
- emphasise that children be secure in their knowledge about their own people but learn about and acknowledge other people and their societies.
- emphasise that children study the historical, cultural, political, social, religious and economic events and issues which are an integral part of their Māori heritage.
- emphasise that whānau ties are fundamental in the socialisation of children and is established and reinforced in a caring, supportive environment where aroha is evident.
- assert that such learning is caught rather than taught and is the primary reason for the kura whānau to be close to and involved in the activities of the children.
- emphasise that the association and interaction of the whānau with the children, where whānau approval or disapproval is felt by the children, is also where their sense of appropriate and acceptable behaviour begins.
- value the participation of whānau as administrators, ancillary staff and teacher support as a means of reinforcing the cohesion of whānau and kura.
- affirm that the kura belongs to the whānau and is available for the learning activities of all the whānau members.

- assert that teacher training is a legitimate function of the kura and that aspiring teachers have extended experience in the kura before and during formal training.
- submit that the size of the kura is a factor in facilitating or mitigating against the participation of whānau (p. 159-160).

Part 4 – Te Ao (New Zealand Gazette, 2008)

In summary then, Te Ao encompasses those aspects of the world itself which impact on the learning of children. Kura Kaupapa Māori therefore:

- recognise that the learning of children encompasses what enters their field of experience at home, in the Māori world, and in the world at large.
- legitimise Māori knowledge of nature and the universe as an important and integral part of learning.
- encourage children to marvel at and value all life forms, and the balance of nature which gives each of those life forms their right of existence.
- develop in children an understanding that they are caretakers of the environment and are true to the laws of conservation passed down by their Māori forebears, as well as those practices which are environmentally friendly.
- inspire children to explore the natural and cosmic laws of the universe through the sciences and whatever means enhances understanding (p. 160).

Part 5 – Ahuatanga Ako (New Zealand Gazette, 2008)

Ahuatanga Ako lists the principles of teaching practice which are considered of vital importance in the education of children. Kura Kaupapa Māori, therefore:

- assert that teaching and learning be a happy and stimulating experience for children.
- practise karakia as a means of settling the spirit, clearing the mind, and releasing tension so that concentration on the task at hand is facilitated.
- value the presence of supportive adults as important participants in the teaching/ learning process.
- emphasise the particular value of concentrated listening as a skill to be thoroughly learned by children.
- encourage the use of body, mind and all the senses in learning; listening; thinking and quiet concentration; visualisation and observation; touching; feeling and handling; questioning and discussing; analysing and synthesising; testing hypotheses; creative exploration.
- adopt teaching practices and principles which accommodate different styles of learning and motivate optimal learning.
- honour kaumatua as the repositories of Māori knowledge and invite their participation as advisors and fellow teachers. • expose children to the protocols of hospitality in the home, at school and on the marae, and require their participation at cultural functions in roles appropriate to their ages and levels of maturation.
- accept that healthy relationships between brothers and sisters. younger and older siblings. children, parents and elders are the joint responsibility of the kura whānau.

- encourage older children to care for the young ones and to occasionally assist in their learning activities, and younger children to accept the guidance of their older peers.
- emphasise the importance of creating a learning environment which is interesting, stimulating and reflects the Māori world.
- expand the learning environment to include marae, the wide-open spaces of bush, sea and sky, libraries and museums, and all other places which contribute to learning.
- welcome innovative ways of stimulating the learning of children but encourage self motivation.
- provide for the special interests that individual children may have in the development of self-directed learning.
- encourage shared and co-operative ways of learning (p. 160-161).

Part 6 – Te Tino Uaratanga (New Zealand Gazette, 2008)

In summary then, Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children, that they:

- develop free, open and inquiring minds alert to every area of knowledge which they choose to pursue in their lives.
- become competent thinkers, listeners, speakers, readers and writers in both Māori and English.
- advance their individual talents to the highest levels of achievement.
- delight in using their creative talents in all feats of endeavour.
- are receptive to and have a great capacity for aroha, for joy and for laughter.

- are true and faithful to their own sense of personal integrity while being caring, considerate, and co-operative with others.
- assimilate the fruits of learning into the deeper recesses of consciousness where knowing refreshes the spirit.
- manifest self esteem, self confidence, self discipline and well developed qualities of leadership.
- value their independence and self determination in setting personal goals and achieving them.
- radiate the joy of living.
- manifest physical and spiritual wellbeing through the harmonious alignment of body, mind and spirit.
- are secure in the knowledge of their ancestral links to the divine source of all humanity.
- are high achievers who exemplify the hopes and aspirations of their people (p. 162).

Currently, the formation of a curriculum document developed from TAM is in process, and will be utilised within kura kaupapa and wharekura. A company called Ngā Putanga Ltd⁵ has been contracted to accomplish this task and has been traversing Aotearoa, speaking and interviewing whānau and practitioners that adhere to TAM philosophies, the first phase of the curriculum development project.

⁵ Te Aho Matua Research Questions; Appendix Three

Upon completion of this curriculum, it is envisioned that all kura kaupapa Māori will have a curriculum format that focuses on a Māori world view; that further encourages Māori ways of knowing whilst providing consistency between each individual kura and their preceding wharekura; and still ensuring that each kura maintain their unique cultural identity, ā iwi, ā hapū, ā whānau.

3.5 Conclusion: Te Reo Māori

Te reo Māori revitalisation endeavours remain as contentious an issue within contemporary Aotearoa New Zealand society, as they were in 1972, when 30,000 (approx) signatories were sent to parliament as part of the Māori Language petition (Walker, 2004; Winitana, 2011). This petition called for “Māori culture and Language to be taught in all New Zealand Schools” (Waitangi Tribunal, 2011, p. 395).

Partially due to the then considered general belief that the Māori language was dying, as reflected in Hunn Report, 1961, the petition was also due to the realisation that the language was in serious demise (Benton, 1997).

In essence therefore, the demise of the Māori language was due to the processes of colonisation, a plight which Māori have been exposed since the signing of the Treaty of Waitangi in 1840, and which continue to manifest in modern day society.

Legislation, imperial force, urbanisation, and subjugated policies, that utilised processes of assimilation, amalgamation and Māori land alienation, all by products of colonisation, enabled the conversion of control from Māori ways of understanding, to a European system of authority and power (Bradley, 1995; Walker, 2004). These instruments were vigorously imposed due to imperial values which viewed Māori as barbaric, but having the potential to become civilised (Williams, 2001).

Furthermore, such colonialistic mechanisms have attributed to the complex interaction of many negative and destructive factors for Māori. The breakdown of a traditional way of life, or mātauranga Māori (Metge, 1995); the loss of traditional beliefs, values and philosophy such as tikanga and kawa Māori (Durie, 2001); the loss and alienation of whenua, the main socio-economic base for Māori (Durie, 1995; Walker, 1990); the subsequent downfall of the Māori language and Māori identity (Moeke-Pickering, 1996; Pere, 1982; Walker, 2004); and the altered nature and structure of whānau (Moeke-Pickering, 1996).

Although the Māori language has faced many impediments, it is a necessary component toward achieving whānau wellbeing (Kiro et al., 2010; Tibble and Ussher, 2012). Commitment to the Māori language and Māori language plans are viewed as key elements for Māori language revitalisation (New Zealand Gazette, 2008; Tākao et al., 2010; Waho, 2006). Whilst Hook (2007) also accepts Māori education is vitally important “to the future of the Māori People, in their determination to secure for themselves an economic future that removes them from the bottom of the socioeconomic ladder” (p. 8).

In regards to educational attainment, Māori are steadily increasing as clarified by Te Puni Kōkiri (2010, p. 1) that state there are, "nearly 200,000 Māori holding secondary or tertiary qualifications". Hence underachievement for Māori when compared to non-Māori is still regarded as the greatest predicament facing Maori not only within the realm of education, but within all other areas of social need such as health, justice, employment and family (Durie, 2009; Te Puni Kōkiri, 2010).

Chapter Four: Methodology

Te Muka o te Pā Harakeke, He Wetewetehanga

The Threads of the Pā Harakeke: Understanding the Research.

Williams (2001), defines muka as the “prepared fibre of flax” (p. 213), which is obtained by stripping away the layers of the harakeke leaf until the main fibres are exposed. He also ascertains that wetewete means to “unravel” (Williams, 2001, p. 483). In this situation I refer to the careful and deliberate analysis of data, or the unraveling of the data.

Alas, Te Muka o te Pā Harakeke, He Wetewetehanga is about stripping away the layers within this thesis and exposing the methods utilised, as well as providing further awareness and understanding.

Thus, within this chapter I elucidate the research methodologies. Accomplished by an explanation of the research design, the data collection, and coding processes, and by briefly outlining the research participants. Research ethics and research limitations are explained within the last section of this chapter.

4.1 Research Design

A Kaupapa Māori philosophy (Smith, 1997), is the underlying approach, and deeply embedded throughout the infrastructure of this project. Acknowledging that this research is based upon Māori ways of knowing (Pihama et al., 2004) such as the absolute entrenchment of te reo Māori me ōna tikanga discussed more vigorously within the *Kaupapa Māori Approach* section.

A positive outcome is desired, or an hypothesis that reflects positively on the outcome of the research (Smith, 1997); or more importantly a positive result which progresses Māori aspirations. A wider understanding of a kaupapa Māori approach is discussed within a further section of this chapter.

As an insider researcher, positives included being in a better position to interpret and understand experiences of the participants (Walter, 2010), easier access to participants; having an enhanced sense of truth and responsibility toward participants as personally known by me, thereby further ensuring that participants interests were safeguarded (Alan & Arthur, 2010).

Thematic analyses was the approach employed during the data analysis phase. Willis (2010), clarifies that thematic analysis is an “analysis of qualitative data that explores the presence of themes, both predetermined and those that emerge, within the data” (p. 418).

The data is analysed from an inductive research approach, that according to Thomas (2006, pg. 237) has three key purposes which:

are to (a) condense raw textual data into a brief, summary format; (b) establish clear links between the evaluation or research objectives and the summary findings derived from the raw data; and (c) develop a framework of the underlying structure of experiences or processes that are evident in the raw data.

4.2 Kaupapa Māori Approach

“Kaupapa Māori theory must be about challenging injustice, revealing inequalities, seeking transformation” (Pihama, 2001, p. 110).

Kaupapa Māori philosophies have developed from a uniquely Māori world-view, that further validate and acknowledge Māori pedagogy, Māori epistemology and Māori metaphysical knowledge (Pihama et al., 2004; Smith, 1997).

Kaupapa Māori is founded upon tikanga Māori concepts and practices (Smith, 1997), which are intimately connected throughout the underlying principles and processes of this thesis, such as whakapapa, whānau, whanaunatanga, aroha, tika, pono, manaaki, mana, te reo Māori me ōna tikanga, kanohi ki te kanohi, and koha.

Although most of these tikanga have been discussed in depth throughout previous chapters, how they relate to research processes within this thesis are examined in the following section.

Such tikanga are also implicit to the internal and external functions of a Kaupapa Māori driven framework. Thus, Māori ‘ways of doing’ are further legitimated, validated and normalised (Bishop, 2005; Lawson-Te Aho, 2010; Pihama et al., 2004; Smith, 1997).

As Māori continue to become more aware of the Kaupapa Māori approach, this in turn has facilitated a political consciousness among Māori linked to indigenous rights (Smith, 1997), and seeks to advance the resurgence of Māori cultural desires,

preferences and practices, as well as Māori development processes, whilst resisting the continued dominance of Western influence (Bishop, 2005; Nepe, 1991; Pihama et al, 2004; Smith, 1997).

Thus a Kaupapa Māori (Smith, 1997) approach is autogenous, or produced from within Māori knowledge systems, and exuberates a level of critical consciousness, whilst kaupapa Māori frameworks also ensure that Māori are centrally located within the research; Māori ways of knowing and doing are further validated; and a by Māori, for Māori position is persevered (Nepe, 1991; Pihama et.al, 2004; Smith, 1997).

4.3 The Kaupapa Māori Aspect Utilised Within The Research

A Kaupapa Māori Approach within this research, values Māori ways of knowing, establishes a by Māori for Māori stance, and preferences positive Māori outcomes and aspirations (Smith, 1997).

Bishop (2005) also confirms this when he states that, “kaupapa Māori research is collectivistic and is oriented toward benefiting all the research participants and their collectively determined agendas, defining and acknowledging Māori aspirations for research, while developing and implementing Māori theoretical and methodological preference and practices for research” (p. 114).

These Kaupapa Māori Research practises were facilitated throughout this thesis in the following ways. As an insider researcher (Alan & Arthur, 2010) I was known by the whānau participants prior to this research project. Accordingly initial access to

eligible whānau willing to participate was relatively easy. More importantly, respectful and trusting relationships had already been developed between the participants and myself.

Research ethical issues were raised regarding the balance of power, the power of the information being shared (Alan, & Arthur, 2010), the safety of participants and myself, as well as the necessity of confidentiality.

These issues were offset in the following ways. I have been a kaiako for most tamariki of these whānau, and I am also a parent of tamariki that attend the same schooling institute. Thus, parents knew me prior to this research project, and mutual trust and respect had been established previously.

The values of whakawhanaunatanga, mana, manaaki, aroha, tika and pono assisted in nurturing these relationships. As I knew participants prior to this thesis, I felt more obligated to ensure the safety of all involved, including myself.

The use of a Kaupapa Māori approach or more specifically the employment of traditional Māori tikanga and practises was very important during the data collection and gathering phase. Especially as all participants, although not exclusively, are Māori.

Tikanga such as a koha, given in the form of kai and whakawhanaunatanga, engaged through the sharing of stories, were techniques used to further enhance

and encourage whānau to share their views. Whilst the use of mana, aroha, tika and pono ensured that I acknowledged and appreciated all views and opinions of whānau, was responsible and respectful towards them, conducted myself in the appropriate, truthful manner.

Te reo Māori was a vehicle of communication for matua if so opted, which meant which meant that the interview could be conducted in te reo Māori if opted. However in most instances, the interviews were conducted in both Māori and English.

4.4 Participant Recruitment

Whānau selection was dependant on the area their tamariki attended during the initial phase of this project. One of the whānau had their tamariki in kōhanga reo, another had all their tamariki in kura kaupapa, and the third whānau tamaiti attended wharekura. These whānau became known as the Kōhanga Reo Whānau, the Kura Kaupapa Whānau, and the Wharekura Whānau.

Renaming whānau participants in this manner had the twofold effect of further providing anonymity thus maintaining confidentiality. In this particular case, it also indicated the duration or length of time each whānau has lived within this type of lifestyle. For whānau, this ranged between 4 and 13 years.

During the interview process, the following methods were utilised. All whānau were interviewed and recorded at times suitable for the whānau themselves which often

meant that whānau could be interviewed at lunchtime within a café, or at their home once they completed work for the day.

Kaupapa Māori research practices such as tikanga were utilised during data collection phases. Alongside the customary mihimihi, koha or the taking of a gift in this case a small kai koha to the home of whānau, and the act of sharing in a cup of tea inspired whakawhanaunatanga, which was also further emphasised through storytelling. Mana, manaakitanga, and aroha, were key derivatives to ensure integrity, respect, generosity, confidentiality, was upheld for all involved throughout the entire process.

Whānau that fit the criteria were verbally approached to see if they were interested. During this initial kanohi ki te kanohi hui, I was able to discuss my project and ascertain whether whānau were interested, this also enhanced whakawhanaunatanga. Once interest was established, a formal letter, a letter of informed consent as well as a letter of confidentiality were sent to the whānau participants, allowing them time to peruse prior the the interview hui. Upon confirmation of the interview hui, whānau were sent a couple of the interview schedule. It was also within this hui, storage and safety of their interviews were explained, as well as terms of engagement.

To ensure a breach of ethics did not occur, especially throughout the interview process, daily consultation and guidance hui were conducted between my supervisor

and I. Participants were guaranteed anonymity, and information pertaining to the education facility was also handled in a confidential manner.

4.5 Data Collection

This research includes in-depth, semi-structured interviews with its participants (Yates, 2004). Mason (2004) clarifies that with semi-structured interviews, “they have a flexible and fluid structure (...) usually organised around an aide memoire or INTERVIEW GUIDE” (p. 1020); which was the case within this research project.

I conducted interviews with the four participants. The areas covered in the interview included te reo Māori proficiency of participants, the length of time participants were based at this particular education institute, the reason they chose to live this type of lifestyle, challenges faced, and how participants measure successful outcomes for their tamariki.

The main purpose of the interview guide was to provide a basis for dialogue, consistency and continuity. However, it was more important to me that the participants had opportunities to further express themselves, without prompting or the feeling that they were being led towards a particular point of view.

This provided the whānau an opportunity to continue talking without interruption, which meant that more information was obtained whether it adhered to the question or not, and allowed whānau to focus on the issues relevant to them.

Also, through the use of mihimihi, koha manaaki, aroha, pono, and tika, whānau participants seemed comfortable and relaxed during the interview phase, which I believe was partially due to our previously established relationship, and the fact that I followed traditional Māori practices of tikanga. These tikanga also greatly reduced the risk of harm to participants.

4.6 Coding

Conceptually analysed research data (Sproule, 2010) often referred to as thematic analyses (Boyatzis, 1998) is utilised within this research project. According to Sproule (2010, p. 327) this type of data identifies “any occurrences of the concepts (both explicit and implicit) within the selected text or texts”.

The interviews which I transcribed, thus creating further immersion of myself as the researcher into the information (Willis, 2010); were imported as ‘text files’ into the HyperResearch Software Programme (CH 3.0, 2011). The conversations analysed revealed recurring themes between each of the whānau participant interviews (Patman, 2010), which were incorporated into the following codes;

Commitment to Kaupapa, Connections, Education Institute Assistance, Education Level, Flow on effects from this lifestyle, Influences on Lifestyle, Intergenerational Transmission of Knowledge, Interwhānau Communication, Issue Resolution, Kaupapa Whānau, Lifestyle Challenges, Lifestyle Duration, Lifestyle Experiences, Lifestyle Strategies, Maori Language Speaker, Proficiency, Relationship Status,

Resources, Schooling Section, Second Language, Self Assessed Success Measures, Socio Economic Status, Tamaiti Scholastic Ability, Tamaiti Sporting Achievement, Tamaiti Sub-Culture, Tamariki non-Maori Language, Te Reo Challenges, Underlying Whānau Philosophies, Unique Relationship, and Whakapapa Whānau.

These codes were then organised into the four following and interconnecting concepts;

1. Te Whānau me ōna Āhuratanga: Whānau
2. Te Reo o te Whānau me ōna Āhuratanga: Te Reo Capacities.
3. Whakatipu, Whakaora, Whakatinana i te whānau i roto te ao Māori; Ko te reo tōnā mātaono:
Living the Lifestyle.
4. Ngā aupiki me ngā auheke o te whānau. Ko te Mana Whānau tōna mātaono: Whānau Wellbeing.

4.7 Ethics

This project, HEC: Southern A Application 09/61 was approved by the Massey University Human Ethics Committee (Appendix Six) in consideration of ethical research implications, in particular the following were facilitated, an Interview Schedule (Appendix Seven), the Information Sheet, consent forms such as Informed

Consent, the protection of anonymity and confidentiality, and the handling and safe storage of data.

As previously indicated, ethics within a kaupapa Māori perspective ensured that Māori are centrally located within the research; Māori ways of knowing are further validated; and ngā tikanga Māori were deeply embedded within this research project (Smith, 1997).

4.8 Limitatons

The Massey University Human Ethics Committee were concerned that due to the small amount of whānau participant groups involved, could potentially limit this project. An integral concern regarded the lack of variation and richness in the data set collected for analysis with such a small subset of people. However, constant discussion and collaboration with my supervisor, assisted in elaborating the richness and variation present within the data, and showed this was not the case.

4.9 Ethical Dilemma

I was anxious about the power of information (Alan & Arthur, 2010), or the type of information I had access to; as well as power relations (Alan & Arthur, 2010), or the balance of power between the whānau participants and myself. However, by ensuring that confidentiality forms were completed, making sure that whānau understood the storage procedures of all information, consulting with my supervisor where and when necessary, the fact that I am also a parent at the education facility

our tamariki attend, and the knowledge that I remain aware of my own impact on the research and its processes (Walter, 2010) soon dispelled these issues.

4.10 Ngā Whānau: The Participants

Within this section, I consider the demographic structure or backgrounds of whānau who “communicated, participated, and contributed willingly to its overall construction” (Jahnke & Taiapa, 2003, p. 39).

There were four participants, who represent three whānau within this research project. According to the data, all of the parents have attended tertiary learning institutes, and three have tertiary level qualifications, whilst one of the parents is a Masters graduate in Education. Two parents are married to each other, and two parents maintain a single lifestyle.

Three of the parents are salaried employees, whilst one of the parents is self-employed and has their own company. Māori is the intimate language and language of choice for these parents, who have an explicit language association of te reo Māori with their tamariki. This is based on a schooling criteria which stipulates that one or both parents must maintain te reo Māori, at all times with their tamariki, and all tamariki that attend the same schooling institute, further establishing that all parents share a common purpose.

Thus, these parents are educated, and employed. Their lifestyle choice reveals they are culturally aware, and place a high value upon whānau wellbeing and cultural identity.

4.11 Research: Further Information

As a qualitative research study, I aspire to make meaning of a set of social phenomena, occurring within a small group of whānau, voluntarily conforming to a particular type of lifestyle (Walter, 2010); and in response to this, I employed inductive theory which “is a way of developing theory that begins with the identification of a pattern in a social phenomenon, and then proceeds to the theory to explain that pattern” (Natalier, 2010, p. 50).

4.12 The Mana Whānau Approach: An Introduction

Any discourse of the Mana Whānau term is incomplete in current social and political contexts without explaining my introduction to this concept. Although I was already aware of the notions of mana and whānau, my true initiation began with conversations between Associate Professor Huia Tomlins-Jahnke, Dr Margaret Forster and myself.

My understanding also builds upon works coming out of Te Uru Maraurau, Te Pūtahi a Toi, and Te Kunenga ki Pūrehuroa, Massey University in Palmerston North. Alongside this, Tā Mason Duries (1998) theories of Māori development and Ngā Pou Mana as well as the Whānau Ora strategy are also ingredients which further contributed towards my awareness.

Notwithstanding, the current political context for whānau, exemplifies whānau as the main vehicle towards achieving Māori development, similar to the Mana Whānau approach. Whilst Māori ways of knowing and traditional Māori values are at the very heart of the Mana Whānau or Whānau Empowerment approach, a key prerogative includes the advancement of whānau dreams and aspirations, and also highly values overall whānau wellness.

It is my belief that the Mana Whānau concept is a generic and cultural term for explaining Māori development outcomes as it relates to whānau. It has been a long time in the making, but is still a relatively new approach and as such is still finding momentum. Thus throughout this chapter I deliberate upon the Mana Whānau concept, intent on providing further clarification.

4.13 Ngā Tohu o te Whānau Ora: Signs of a Healthy Whānau

(Mataira, 2011, p.17)

Ngā Tohu o te Whānau Ora

He whānau maia, He whānau toa

He whānau whai matauranga, He whānau manawanui

He whānau ngākau pono, He whānau whakaaro nui

He whānau manaaki tangata, He whānau kawē tikanga

He whānau kore ririhau, He whānau koakoa

He whānau whanonga tika, He whānau mōhio

He whānau aroha (Mataira, 2011, p.17)

The late Te Heikoko Mataira (2011) wrote *Ngā Tohu o Whānau ora*, to indicate, *Signs of a healthy Whānau* (whānau wellbeing). It is my belief that she is describing benchmarks for whānau as healthy, well and strong. Essentially therefore, I employ these standards as outcomes for whānau development and whānau empowerment.

I consider that all these concepts contribute towards the Mana Whānau Approach. However from my perspective, and much more importantly, these concepts are clear and simple criteria, which are based on Māori ways of knowing, as well as acknowledging a holistically Māori viewpoint. Also due to their simplicity, these indicators can be easily measured by whānau themselves.

Within the opening sequence of *Ngā Tohu o te Whānau Ora* (Mataira, 2011), *Maia* can also be defined as “confident, capable” (Williams, 2001, p. 166). As follows, he whānau maia describes a family that is confident and capable to achieve the best outcomes for one another, or a family that will try to do what is necessary to ensure they achieve the best outcomes for one another. Whilst he whānau toa could adapt to a brave or victorious family, as the word toa refers to a person who is “brave or victorious” (Ibid, p. 428).

He whānau whai mātauranga can be translated as follows. The word whai means to “seek” or “look”, (Ibid, p. 118), whilst mātau, the base word of mātauranga means to “understand”, (Ibid, p. 191). Alas, he whānau whai mātauranga is a whānau that seeks or looks for further understanding or knowledge.

The word manawanui means to be “stout hearted and patient” (Ibid, p. 174). In kind, he whānau manawanui pertains to a family that are patient with one another and have confidence. At the same time, he whānau ngākau pono could translate to a whānau that has integrity, is loyal and sincere. Considering that the word ngākau means “heart, seat of affections” (Ibid, p. 227), and the word pono, adapts to “truthful,” (Ibid, p. 291).

For he whānau whakaaro nui, the word whakaaro also refers to a person who “thinks, is considerate and plans” (Ibid, p. 16). Ergo, a family that thinks of one another, is considerate toward each other, and plans their future aspirations. Duly, he whānau manaaki tangata adapts to a family that treats others with respect and kindness, as the word manaaki translates to “respect and kindness to others” (Ibid, p. 172), and the word tangata means “human being” (Ibid, p. 379).

Within he whānau kawē tikanga, the word kawē translates to “carry”, or “convey” (Ibid, p. 111) and the word tikanga means, “custom...authority, control...correct, right” (Ibid, p. 417). For that reason, I believe that he whānau kawē tikanga associates to whānau who follow a code of conduct, ensuring that one another remain safe (Ibid, p. 417), but could also refer to whānau that follow and maintain traditional Māori values.

He whānau kore ririhau, in short a family that is not angry or violent, as shown by the key words of kore which means “not” (Ibid, p. 140), and ririhau which regards someone who is “angry, violent” (Ibid, p. 342). In company with he whānau koakoa,

which refers to a jubilant whānau, or a family that is glad and joyful. This is established by the word koa, which as the base word of koakoa, translates into “glad, joyful” (Ibid, p. 121).

He whānau whanonga tika encompasses a whānau that have decency and decorum and behave in the correct manner. This understanding was reached through the word whanonga, which adapts to “behaviour, conduct” (Ibid, p. 487), as well as the word tika which means “right, correct” (Ibid, p. 416).

He whānau mōhio is a whānau that is knowledgeable. This is based on the word mōhio, which also means, “wise, intelligent” (Ibid, p. 205). Finally he whānau aroha, portrays a whānau that is loving. This has been construed from the word aroha which also translates to “love” (Ibid, p. 16).

Thus, Mataira (2011) idealises a healthy and strong whānau, or a whānau with positive whānau wellbeing; as a whānau that are capable, brave, loyal, kind, sincere, truthful, respectful, knowledgeable, and have confidence. Alongside this whānau desire best outcomes for all its members, and aspire to increase understanding.

She also illuminates that a whānau with positive whānau wellbeing are patient, considerate, intelligent, have integrity, ensure the safety of members, behave in the appropriate manner, are non-violent, and are a happy whānau. All these attributes also belong within the Mana Whānau Approach.

4.14 The Concept of Mana

The concept of Mana has been previously canvassed within *Whānau Customary and Contemporary Perceptions, Values and Beliefs*. Nevertheless, in order to demonstrate the association between Mana and Mana Whānau I will now deliberate on further understandings and definitions of mana with all its associated properties.

Mana in its varying forms assists whānau to recognise and nurture boundaries between one another, and other non-whānau members as well (Barlow, 1991; Pere, 1982; Mead, 2003). Henare (1988, p.18) also explains a form of the mana concept as, “Māori wellbeing, integrity, and emphasises the wholeness of social relationships”.

Throughout *Te Mana Te Kāwanatanga*, Durie (1998) illustrates further interpretations of the mana concept, which further characterise leadership, autonomy, identity and wellbeing; and also include collective and individual responsibility as well as integrity and long-term development for Māori. These qualities are key attributes of the mana whānau concept.

The traditional understanding of mana whānau is the foundation of a Mana Whānau approach. Metge (1995) identifies that:

The whānau as a whole has its own mana. This comprises a core of mana tupuna but is also increased or decreased by the behaviour of individual members and by the way the whānau fulfil its function as a group. The mana

of the whānau as a whole is more than the sum of the mana of its members. Whānau members have a shared responsibility to work to build up the mana of the group and to restore it when damaged (p. 89-90).

Therefore the Mana Whānau approach has evolved further from this traditional understanding. It now includes whānau as playing a part in environmental protection and the ability for whānau to use traditional Māori practises which enhance environmental management.

An empowered whānau has a cultural identity, a cultural heritage, is autonomous, has the potential to further develop, and has access to te reo Māori me ōna tikanga. These whānau also have the ability to develop long-term strategies or whānau aspirations, where whānau are healthy, strong and determined.

Lastly, a Mana Whānau recognises the social and economic significance of land. It is a diverse whānau, is politically aware and has the opportunity to participate within policy making and delivering of social service and social justice processes.

4.15 Māori Development and The Mana Whānau Approach

Within this thesis, Māori development is also a substantial contributor to the Mana Whānau design. In 1984, the initiation of Hui Taumata, the first Māori Economic Summit signaled proposed changes for Māori that heralded a decade of positive Māori development, which concluded with a conversion from government need or reliance and approaches of assimilation, toward Māori rangatiratanga, and the

positivity of being Māori (Durie, 1998). It is also important to acknowledge that the notion of Māori development is mutually inclusive with the concept of Māori identity.

Māori development desired outcomes include, Māori who are adamant that Māori-determination lead Māori development; access to the Māori world as well as economic, social and cultural equity; the role of State which manifests facilitation rather than control; and Māori are present and centrally located throughout the whole process (Durie, 1998, 2003).

Thus, Māori development in relation to a Mana Whānau approach utilises whānau as the main vehicle to achieve Māori development goals; necessitates that whānau lead their own development through whānau determination; whānau have access to the Māori world and opportunity for economic, social and cultural equity; and that whānau are present and centrally located throughout the entire process.

4.16 Recognising the Mana Whānau Approach

The following indicators or the Mana Whānau Dimensions (Approach) emerged from “Ngā Tohu o the Whānau Ora” (Mataira, 2011, p. 13); further understanding of the mana concepts, as well as Maori development desired outcomes. Seven pou are recognised as the Mana Whānau dimensions and are defined throughout this section. A quick table guide is also provided.

The Seven Mana Whānau Dimensions are;

1. Whānau tōna mātapono: Whānau Wellbeing
2. Whānau Self-Determination
3. Whānau Leadership
4. Whānau Collective Responsibility:
5. Whānau Identity, Culture and Heritage
6. Whānau Long Term Development
7. Whānau Economic, Social and Cultural Equity

Whānau tōna mātapono: Whānau Wellbeing

This is perhaps the most important of all the Mana Whānau dimensions as whānau wellbeing is inherent within all the other dimensions and is also an aspiration. This particular dimension refers to the mental, physical and spiritual health of whānau. I believe that the other dimensions are better achieved if whānau are healthy and well.

Whānau Self-Determination

This dimension refers to whānau self-determination or autonomy. In essence it relates to the capacity of whānau to determine and control their desires and aspirations.

Whānau Leadership

Strong whānau leadership is a necessity within the Mana Whānau Approach.

Alongside the inherent mana whānau members are born with, guaranteeing that even the youngest member of the whānau is treated with respect; whānau also have the capability to extrinsically enhance mana which could also influence best outcomes for all whānau members.

Thus, whānau robustness, whānau wellbeing, and autonomy for whānau are of the utmost importance within this section. Through mana, whānau remain responsible and respectful to one another. Whilst strong whānau leadership ensures that clear codes of conduct remain intact, and further contributes towards long-term whānau development and whānau aspirations.

Whānau Collective Responsibility

Whānau are responsible to all members within the whānau. An individual member of the whānau connects to the whānau collective, and individual gain connects to positive outcomes for the whānau collective and vice versa. Much like the other five indicators, in this section whānau are collectively responsible to one another in order to achieve positive gain and further advance whānau. This is indicated by positive whānau development, whānau political participation and the necessity of whānau to be present within any decision-making processes.

Whānau Identity, Culture and Heritage

Whānau have a strong sense of whānau, hapū, iwi and Māori identity. They also have a strong connection to te reo me ōna tikanga, however the level of te reo me ōna tikanga knowledge can vary between whānau. This capacity also includes the ability of whānau to access traditional homelands and ensure they maintain extended whānau links.

Whānau Long Term Development

Especially important within a Mana Whānau approach regards short and long term strategies, which enhance whānau aspirations and whānau long-term development. This includes all strategies that have a positive effect or outcome for whānau.

Whānau Economic, Social and Cultural Equity

The Mana Whānau concept encourages whānau to provide or locate opportunities for its members and enhance whānau economic, social and cultural equity. Many avenues can be chosen to ensure this occurs, which includes the support of whānau toward academic, and or sporting abilities of their members, as well as positive attributes displayed by whānau.

Additionally, this pou (dimension) recognises the ability of whānau to utilise traditional homelands as a potential economic, social or cultural resource, understands the importance for whānau to access te reo me ōna tikanga, and necessitates that whānau have a warm and safe living environment.

A Mana Whānau approach refers to whānau that are empowered, that exhibit strong leadership qualities and or autonomous attributes, and whānau that follow a strong code of conduct as exhibited by whānau that are confident, kind, caring, loving, respectful, understanding, knowledgeable and capable.

In addition a Mana Whānau approach encourages whānau cultural identity, acknowledges wellbeing for whānau alongside collective and individual responsibility, whilst stimulating relational dynamics that are inclusive, have integrity and remain responsible to whānau.

A Mana Whānau position also prioritises whānau access to te ao Māori, te reo me ōna tikanga, advocates opportunities for the economic, social and cultural equity of whānau, and includes long-term whānau development as well as the antecedence of whānau aspirations. In the following chapter, I further explore the Mana Whānau approach, by analysing key messages to emerge from the data so as to ascertain whether whānau participants within this research project are considered an empowered whānau.

Indicators of the Mana Whānau Approach

Ngā Pou e whitu o te Mana Whānau The Seven Pou of Mana Whanau	Ngā Tohu Pou mo te Mana Whānau The Pou Indicators for Mana Whānau
Whānau tōna mātapono: Whānau Wellbeing	The necessity of whānau to be healthy and well, and their ability to achieve mental, physical and spiritual health.
Whānau Self-Determination	The capacity of whānau to determine and control their desires and aspirations. Whānau self-determination and or autonomy.
Whānau Leadership	Strong whānau leadership, mana, responsibility and respect. A robust whānau with the ability to identify best outcomes. Clear whānau aspirations.
Whānau Collective Responsibility	Whānau individually and collectively responsible to achieve positive gain. Positive whānau development, whānau political participation and whānau present throughout decision-making processes.
Whānau Identity, Culture and Heritage	A strong sense of whānau, hapū, iwi, and Māori identity. Strong connection to te reo me ōna tikanga. The ability and or desire to access traditional homelands and maintenance of extended whānau links.
Whānau Long Term Development	Short and long term strategies, which enhance whānau aspirations and whānau long-term development. Positive effect or outcome for whānau.
Whānau Economic, Social and Cultural Equity	The capacity of whānau to provide or locate opportunities to obtain economic, social and cultural equity. Whānau achievement or success. Whānau ability to utilise traditional homelands as a vehicle to sustain whānau, or a potential economic, social or cultural resource. Whānau access to te reo me ōna tikanga, as well as a warm and safe home.

Chapter Five: Ngā Āhuatanga o Te Pā Harakeke:

The Data Story

According to Moorefield (2005, p. 8), the term āhuatanga can often refer to “aspect” or “attribute”. Te pāharakeke as previously explained is a metaphor for whānau (Metge, 1995). Thus, throughout this section I evaluate the varying aspects and attributes acknowledged within the data provided by the whānau participants. These are also analysed alongside themes canvassed during the coding phase, which are;

5. Te Whānau me ōna Āhuatanga: Whānau
6. Te Reo o te Whānau me ōna Āhuatanga: Te Reo Capacities.
7. Whakatipu, Whakaora, Whakatinana i te whānau i roto te ao Māori; Ko te reo tōnā mātaono:
Living the Lifestyle.
8. Ngā aupiki me ngā auheke o te whānau. Ko te Mana Whānau tōna mātaono: Whānau Wellbeing.

5.1 Understanding the Four Data Concepts

Prior to the discourse of data, a summary of these four main concepts are briefly outlined to assist with further awareness and understanding.

Te Whānau me ōna Āhuatanga

Data under this theme provided an overview of the concept of whānau.

It included information on whānau wellbeing, spiritual, physical, emotional, mental, and economic; enveloped from an holistic approach.

As well as whānau philosophies and positive whānau relational dynamics.

The codes in te *Whānau me Ōna Āhuetanga*, included whānau education, whānau philosophies, whānau socio-economic status, whānau connections, inter-whānau communication, whakapapa and kaupapa whānau, intergenerational transmission of knowledge, the relationship of the Māori language speaker within the whānau, and unique whānau relationships developed by whānau participants.

Te Reo Capacities

The Te Reo Capacities theme in the data focused on the use of te reo within the whānau. Information was provided on Māori language proficiency progression for whānau, the types of language utilised within whānau, and challenges faced by whānau within the broad scope of te reo Māori proficiency and utilisation.

Codes related to this theme included total immersion Māori education institute, the role of the Māori language speaker with their tamaiti and or tamariki, and the effects of second language usage surrounding and utilised by tamariki.

Whakatipu, Whakaora, Whakatinana i te whānau i roto te ao Māori; Ko te reo tōnā mātaono: Living the Lifestyle

This theme is focused an evaluation of varying lifestyle dynamics historically, those currently taking place or potentially, those likely to occur owing to this total immersion Māori lifestyle choice.

Codes identified include, whānau commitment to a Māori immersion lifestyle, the influences of this lifestyle choice for whānau, the duration whānau have lived within this lifestyle, whānau experiances, and strategies accumulated throughout this lifestyle, the flow on effects and challenges faced by whānau.

Ngā aupiki me ngā auheke o te whānau. Ko te Mana Whānau tōna mātaono: Whānau Wellbeing

Whānau wellbeing relates to all internal and external activities of whānau that live this type of Māori immersion lifestyle which can influence whānau and their overall wellbeing.

Within this theme the following codes were employed. Connections, commitment to Kaupapa, flow on effects, inter-whānau Communication, intergenerational Transmission of Knowledge, issue Resolution, Māori language speaker, tamaiti Subculture, unique Relationships, whānau ora understanding, and whānau philosophies.

5.2 The Data Story

The story of the data is discussed within this section. I utilise the four data themes as explained previously, ensuring that each topic identified sits within these.

Te Whānau me ōna Āhuatanga: Whānau

All parents in this study were second language learners of te reo Māori. Many began learning te reo in adulthood and it took time before a level of proficiency was developed, *"I didn't really learn to speak te reo until I was about twenty... it was a bit of a process. You know it's not like you can say this year I know how to speak the reo"* (kura whānau).

A level of proficiency is an important part of the decision to commit to speaking te reo within the whānau. When proficiency is still in development there is much anxiety associated with this commitment. The kohanga whānau articulated this anxiety as follows:

at that time with the commitment... I wasn't...at a stage of my life... to commit to speaking te reo... full time... to speak te reo to [child's name] scared, very scared... very excited but a bit apprehensive and a little bit, yeah full of doubt.

Despite these concerns all whānau in this study made a self-determined choice that te reo be the main form of communication within their immediate whānau. The key motivations included the longevity of the language, *"we want the reo to survive for the future* (kura whānau); the aspiration to pass on te reo to their children, *"I wanted*

it for [child's name]" (kohanga whānau); and to ensure continued access to te ao Māori: *"korero from where the kids are from, where we are from...without te reo you just don't have access* (kura whānau).

Whānau accredited the use of te reo as contributing towards a stronger Māori identity, and a critical component for facilitating better understanding of Māori culture within tamariki. As the wharekura whānau confide in terms of marae accessibility *"he comfortably sits....behind the main speakers but you know on the pae"*. Which could only occur if this tamaiti was confident in their own te reo abilities. Including the kōhanga whānau, *"having an identity in themselves, but really sure...of that identity"*. Thus, identifying the tamaiti's own confidence and self-acceptance within this type of total immersion Māori lifestyle; as well as cementing the choice of whānau to commit to this lifestyle.

This commitment to speak te reo within the whānau was a great source of pride. Upon reflection whānau were proud of the decision, *"what an awesome decision... I look back and it's probably the best decision that we've made in our lives"* (kohanga whānau). Also, whānau felt that enrolling their children into a total immersion environment contributed toward cultural aspirations and goals of whānau.

These aims included dynamic prioritising of te reo Māori revitalisation within whānau, or whānau having the ability to be aggressive toward their desired whānau outcomes or results. As the wharekura whānau justify, *"the decision was really based on my kuia, my fathers mother speaks Māori and my koroua....my fathers generation there*

was nobody and in my generations there's me...lets not lose it altogether". A view also shared by the kōhanga whānau, *"when I was a child I lost te reo...so I've really wanted it for my children"*. These conversations further reveal that motivations were accentuated by previous whānau expectations based on whakapapa; and positively affirmed this alternative lifestyle for whānau

This lifestyle choice was greatly supported by the education institute all tamariki attend which created opportunities for the entire whānau to develop their Māori language proficiency. According to the kura whānau, *"they paid for us to go to those kura reo...they expect to have a whānau... language plan...they're quite sort of staunch and everybody knows"*. Whilst the wharekura whānau divulge, *"you know you go through...read the contract...seeing the rules and all the rest of it"*. A further language maintenance priority concerned the Māori speaking parent.

Explicit language associations for te reo Māori are witnessed between parents and tamariki and are compulsory if you wish to attend this kura. As the wharekura whānau confide when discussing how long they have been a Māori speaking parent, *"Māori speaking parent...must be 13 years"*. Which is also consistent with the kōhanga whānau convictions, *"commitments to be at school...was because there's just more accountability for us...to maintain our language"*. Thus also quantifying the schools ability to create an environment where whānau need to be actively involved and committed to the reo Māori kaupapa.

This explicit Māori language association has meant that parents who maintain the role of Māori speaking parent are the main support mechanism for tamariki. Te reo Māori is the intimate language between this parent and their tamariki.

Acknowledged by the wharekura whānau, *“we could have whole conversations somewhere in the supermarket and nobody understood us”*.

Explicit language associations were expected in the English language as well. In the following example, the kura whānau refer to a whānau member who lives quite a distance from where the kura whānau currently reside. This person does not have high te reo proficiency, thus is expected to be the English speaking support person, *“my (parent)... missed out on te reo...wanted to support my cause in bringing up my kids in te reo...and...I was saying can you speak English”*. Thus, whānau were interested in producing tamariki proficient in te reo, but also proficient in English so that tamaiti or tamariki are competent in both te ao Māori and contemporary NZ society.

Te Reo Capacities

Whakapapa plays a vital role for whānau within this study, as shown during the mihimihi phase of the interview, where all participants easily recited all their whakapapa links, Māori and non-Māori, having the ability to recite at least two generations, and denoting the value whānau place in maintaining a connection to their traditional homelands as explained by the kura whānau:

on my dads side I'm from (Iwi name), and from (Iwi name)...oh another thing, my mother she's um (another culture), and from, (another country)...all her mothers generation are...(another culture)...and all of the women tikanga through this are Polynesian.

For all whānau, it was important to uphold a link with their traditional homelands, *“and when we go home to (township),it's important you know....its the reo...its spirituality”* (kura whānau). Even though all whānau affiliate to areas outside of the region they reside, it is important to maintain this connection.

The preferred and intimate language between all the parent participants and their tamariki is te reo Māori, *“both of my kids...been taught and communicate in the reo with me...te reo is our language...for our relationship”* (kura whānau). Yet communication barriers are a major hindrance for whānau participants, as well as the wider community.

Communication barriers for whānau include te reo proficiency, *“getting your reo up to a level...where your...comfortable to converse with the kids”* (kōhanga whānau); and at the wider community level, as demonstrated by the wharekura whānau, *“he had to learn... everyone's different with their reo...coming home one day he says, ‘I don't like their speaking...he Māori rātou?...kare rātou i kōrero i te reo Māori”*.

Some whānau believe that language barriers between themselves and their children partially occur as parents are second language learners of te reo Māori as explained by the kōhanga whānau, *“it was probably going back to that childhood that my dad didn’t speak it and he didn’t teach me”*.

This, alongside the difference in upbringing for tamariki and parents, corroborated by the wharekura whānau, *“when you haven’t been raised that way...you have a completely different way”*; quickly dispelled the assumptions of other whānau in the Māori community prevalent outside of the education facility inferred, that all parent participants had a high proficiency of te reo.

Some parents considered themselves as having low te reo Māori language proficiency skills. Affirmed by one parent of the kōhanga whānau who rated their te reo ability as, *“not very well”*.

This language inadequacy affected te reo Māori issue resolution, or language problems evident when Māori communication issues were acknowledged, *“at times it’s frustrating...I want to say something quickly...and struggle to find the words”* (kōhanga whānau). A further complication concerned the lack of teachers that teach maths and science in te reo Māori. In particular this issue concerns the ability of the

education institute to provide high quality education due to the lack of teaching institute.

Whānau were resentful about the unavailability of senior maths and science teachers that teach in te reo Māori, expressed by the wharekura whānau, *“well (my child) had three different maths teachers...and none of them are there now...that kind of stuff is not helpful”*. The kura whānau also confirm, *“there’s a lack of teachers...I have no problem with being a science teacher...I’m bringing options...and there is a massive shortage”*.

Yet whānau insist that their te reo development was further empowered by the kura their tamariki attend, as witnessed by the kōhanga whānau when they talk about the compulsory nature of the reo Māori only parent and how this in turn further encourages them, *“one thing I love about (education facility) is that...you have to speak Māori to our kids”*. The wharekura whānau also confer, *“they have woven in...all sorts of ways to help our reo”*. Thus affirming that language policies of the kura positively influence Māori language capacities for whānau.

These capabilities include the community of Māori language speakers at the school, *“we have a circle of friends, a community if you like...they have strong language relationships...and strong development of whanaungatanga”* (kura whānau). This community is a good support mechanism that ‘fills a gap’ for whānau as a Māori

language resource, and provides another avenue of language support for participants whose direct whānau are unable to speak Māori.

A parent of the kōhanga whānau affirms the lack of language support within their direct whānau, *“not mine for the reo”*. The kura whānau also complain, *“whanaunga...hear you speaking te reo...then they’ll turn around and speak English”*. Thus, both the language policies of the kura and the presence of a community of Māori language speakers, positively influences language revitalisation efforts for whānau.

The decision to commit to this type of lifestyle also links to the kaupapa Māori political movement. Even so, language rejuvenation aspirations for these whānau, their hapū, iwi and te iwi Māori continue to be realised, illustrated by the kura whānau, *“Māoridoms got a lot to do...upskilling and reclaiming themselves...and te reo...they’ll be armed with the choice...they won’t be able to walk away...they will be experts in te reo”*. Further hi-lighting the intergenerational transmission of language, but more importantly the need to develop capacity across a range of areas.

As a positive outcome for these whānau, the intergenerational transmission of language, or the transmission of te reo Māori between differing generations within one whānau is showcased by the wharekura whānau, *“my kuia is 95 and has got the reo of (where they are from)...there’s three of us who can all talk...te reo...for the first time we’ve got three generations that can speak it”*. This also implies that this particular whānau has rejuvenated te reo within their whānau. According to Spolsky

this has occurred as three generations within the same whānau, employ te reo Māori as the main form of communication between them.

Whakatipu, Whakaora, Whakatinana i te whānau i roto te ao Māori; Ko te reo tōnā mātapono: Living the Lifestyle

Whānau engaged in this type of lifestyle create positive outcomes and goals for the whānau in te ao Maori and te ao Pākehā evidenced in the following manner, *"you have to be quite staunch...it's the right thing to do for them (tamariki)"* (kura whānau). Enabling tamariki to be raised in a Māori language environment nurturing them holistically in te ao Māori, ā tinana, ā hinengaro, ā wairua, also influenced attributes displayed by tamariki.

For a large part of a child's day, tamariki are steeped in te kai a te rangatira, and traditional Māori values and beliefs, such as manaakitanga, whakawhānaunatanga, and aroha, as demonstrated by the kōhanga whānau, "they can love and care...are accepting, caring...manaakitanga is huge...when the (other schooling sections)...come to see the kids in this (schooling section)...they awahi the kids. These tikanga further encourage whānau to maintain strong Māori language foundations.

Strong language foundations exist within these whānau, "I'm speaking Māori to my kids, I don't care who's around" (kōhanga whānau). Whānau also desire the ability of their tamariki to move seamlessly through te ao Pākehā and te ao Māori.

A further aspiration of parents was that tamariki move seamlessly within te ao Māori, and te ao Pākehā, “(childs) ability...in te reo has increased....but English is a big thing in our house....(child)...makes the adjustment....regardless of where”, (wharekura whānau).

Ngā aupiki me ngā auheke o te whānau. Ko te Mana Whānau tōna

mātapono: Whānau Wellbeing

Whānau wellbeing was important to participants of this study. Wellbeing according to the wharekura whānau was witnessed as follows:

my son was a lot healthier at (this schooling institute)....seeing it connect not only to immediate whānau, I mean generationally, but also to hapū and iwi....being significant for us and our wellbeing....it's a place where we can express the reo as well.

Thus also connecting the use of te reo Māori to wellbeing.

Participants believed that wellbeing was initially established when they determined this lifestyle for themselves, “as soon as you enter (this schooling institute), it's more than a kaupapa... you know it's a community and whānau and that brings with it a whole lot of stuff in terms of wellbeing for your child” (Wharekura Whānau) which incorporated authority over decisions at a whānau level or self-determination.

Wellbeing for these whānau was strongly interconnected to a Māori cultural world view, and active participation in te ao Māori and te ao Pākehā, and was further enhanced by a secure identity.

Chapter Six: Hei Manaaki i te Pā Harakeke

My Whānau, Your Whānau, Our Whānau

A Time for Discussion

Explained within the Preface, te pā harakeke is a metaphor for whānau (Metge, 1995). Whilst manaaki has been previously established as caring and nurturing (Mead, 2003) As whānau have shared their stories with me, I now share their stories with you, in the hope that Māori whānau will continue to employ varying Māori models to nurture and care for their whānau, and in so doing, will further reclaim their Māoritanga. Hence, in this chapter I discuss key messages about the whānau of this project, for whānau everywhere. My whānau, your whānau, our whānau.

Firstly, I aim to make sense, and discuss whānau participants upon this research project alongside the essential messages that emerged from the data. This is followed by a dialogue of strategies which aspire to assist whānau, and the identification of connections between te reo Māori revitalisation and the Mana Whānau concept. I also mention the strengths and weaknesses of this study, alongside research recommendations that have emerged. I conclude this chapter with my final thoughts.

6.1 Findings: Understanding Whānau Upon this Thesis

In order to better understand whānau upon this thesis, pivotal findings acknowledged throughout the data analysis are discussed at length in this section, beginning with the whānau participants upon this research project.

As indicated within the data, the kōhanga, kura and wharekura whānau (whānau participant sets) belong to an extended whānau system, but are not blood related to the other whānau participant sets within this research project. However, they highly value links created within their kura whānau (New Zealand Gazette, Tākao, et al., 2010).

The data suggested that in some cases they are intergenerational whānau, encompassing extended family members of several generations living in the same household (Durie, 1999). The wharekura whānau have the ability to converse mainly in te reo Māori over three generations, thus they are deemed to have successfully accomplished the intergenerational transmission of the Māori language within their whānau (Waho, 2006).

The kōhanga reo, kura and wharekura whānau represent various contemporary whānau models as previously mentioned. They are all whānau as a model for interaction (Durie, 2001), who attend the same education facility, and thereby utilise a whānau concept as an educational model (Smith, 2003). They are also whānau as neighbours (Durie, 2001), living closely to one another in a large city and yet are not related to one another.

Although each whānau belong to an extended whānau system, they do not whakapapa to the iwi in the city that they currently reside, and in order to visit their whānau, travel is often required or the utilisation of various forms of technology to maintain whānau links. Therefore, whānau are represented as whānau as households, as well as virtual whānau (Durie, 2001).

Whānau upon this thesis are also kaupapa whānau or whānau working towards a common goal (Durie, 1999). They are drawn to this kura due to a particular ideal regarding the usage of te reo Māori (Barnes, et al., 2012), which is the main form of communication and used everyday between all parents and tamariki that attend this education facility. Such an undertaking is considered a further aspiration of te reo portion within Te Aho Matua (New Zealand Gazette, 2008; Tākao, et al., 2010).

The data also revealed that te reo Māori is the main kaupapa binding these whānau within kura (Durie, 1999; Smith, 2003), and various Māori communities surrounding the kura, such as the reo Māori community that these whānau participants are part because of the kura (Waho, 2006). Further illustrating that consistent use of te reo Māori within many varied arenas including the home can lead to the further normalisation of te reo Māori (Te Puni Kōkiri, 2008).

In essence therefore, the data explains that whānau were drawn to this kura because they believe in the education philosophies of this facility (Barnes, et al., 2012), and that these philosophies further assist with whānau Māori language

aspirations and positive whānau development, an additional requirement within te reo section of Te Aho Matua philosophy (New Zealand Gazette, 2008).

Further to this, whānau parental members greatly desire te reo Māori as a strong component within their whānau lifestyle, and believe that this commitment will further develop their te reo proficiency, a fact also maintained within Te Aho Matua (New Zealand Gazette, 2008; Takao, et al., 2010). The data implies that this yearning is directly related to the lack of access to te reo Māori when whānau parents were younger as all parents in this study are second language learners, thereby further instigating parental ambitions to better develop what they previously considered as low Māori language proficiency levels.

Contributing factors also include the fact that Māori grandparents of these whānau were part of the lost generation of Māoridom (New Zealand Gazette, 2008), a direct result of colonisation, assimilation, amalgamation, land alienation (Durie, 1997) and urbanisation (Metge, 1995; Walker, 2004), which lead to a breakdown in traditional social structures, altered the nature and structure of whānau, and guaranteed a loss of identity for many Māori (Moeke-Pickering, 1996). All three whānau participant sets narrated examples of the lost generation of Māoridom (New Zealand Gazette, 2008) within their direct whānau.

The data justified the necessity of te reo Māori usage for whānau within this study. This related to Māori language survival, whānau Māori language rejuvenation aspirations or longevity of the Māori language for whānau, as witnessed by whānau

commitment to this total immersion lifestyle, and the drive of whānau to develop proficiency, to better whānau communication, and to pass te reo on to their tamariki and mokopuna.

Despite these positive ideals, whānau were greatly hindered by the lack of access, as well as the expense of Māori language resources, the lack of specialised teachers able to teach in te reo Māori, and in some cases the inability of extended whānau to speak Māori.

Alongside te reo Māori, the data also advocated tikanga Māori as a crucial component for whānau. These tikanga whānau, or whānau values are utilised as preferred whānau socialisation techniques, a desire indicated within Ngā Iwi dimension of Te Aho Matua philosophy (New Zealand Gazette, 2008; Tākao, et al., 2010); and are considered important attributes toward achieving whānau wellbeing (Durie, 2001; Kara, et al., 2011; Lawson-Te Aho, 2010).

Such whānau values are more obviously witnessed in preferred behavioural conduct as exhibited by whānau members, which combined concepts such as mana, manaakitanga, aroha, whanaunatanga, tika, and pono (Mead, 2003; Metge, 1995; Pere, 1982); and in line with Te Aho Matua philosophy, was included by parents as a further success for their tamariki (New Zealand Gazette, 2008; Tākao et al., 2010).

The data also promoted te reo Māori me ōnā tikanga as necessary components within whānau values and those of the wider Māori community. Thus, whānau

participants felt that more support regarding these two concepts is essential to further advance whānau wellbeing (Barnes, et al., 2012).

To ensure further clarity, I will now provide summaries of pivotal themes canvassed within the findings section, and explain them through the appropriate concepts actualised within the coding phase, which are;

1. Te Whānau me ōna Āhuetanga: Whānau
2. Te Reo o te Whānau me ōna Āhuetanga: Te Reo Capacities.
3. Whakatipu, Whakaora, Whakatinana i te whānau i roto te ao Māori; Ko te reo tōnā mātaono:
Living the Lifestyle.
4. Ngā aupiki me ngā auheke o te whānau. Ko te Mana Whānau tōna mātaono: Whānau Wellbeing.

Te Whānau me ōna Āhuetanga: Whānau

The data illustrates that the kōhanga, kura and wharekura whānau in this study were second language learners of te reo Māori. Many began learning te reo in adulthood and it took time before a level of proficiency was developed.

For many Māori the reality of learning their own language as a second or third language stems from the onslaught of colonisation, assimilation, amalgamation, land alienation (Durie, 1997) and urbanisation (Metge, 1995; Walker, 2004), which lead to a breakdown in traditional social structures, altered the nature and structure of

whānau, and guaranteed a loss of identity for many Māori (Moeke-Pickering, 1996). This could also include the fact that all grandparents of whānau participants are members of the lost generation of Māoridom (New Zealand Gazette, 2008).

Whānau considered that a good level of te reo Māori proficiency was an important part of the decision making process when deciding to commit to speaking te reo within the whānau. Throughout Te Aho Matua philosophy the commitment to speak te reo Māori on a daily basis is insisted upon, alongside the belief that commitment to the Māori language will lead to expertise (New Zealand Gazette, 2008; Tākao, et al., 2010)

For whānau, there was much anxiety associated with this commitment in relation to parent language proficiency levels. This anxiety was also perpetuated by the level of te reo some whānau participants felt they displayed as compared to other whānau at this education facility. Yet despite these concerns all whānau in this study made a self-determined choice that te reo be the main form of communication within their immediate whānau. Instigating whānau wellbeing through the understanding that whānau prefer to make their own decisions, thus controlling their own whānau desires and aspirations (Durie, 2001; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009).

Key motivations for whānau choosing this type of total immersion lifestyle, comprised the desire of whānau to maintain successful language longevity such as the intergenerational transmission of the Māori language (Te Puni Kōkiri, 2008; Waho,

2006); and much like Te Aho Matua philosophy considered the continued access to te ao Māori as a necessity and greatly beneficial for whānau (New Zealand Gazette, 2008; Tākao, et al., 2010).

At the same time, whānau agree with Te Puni Kōkiri (2008) and accredit the consistent use of te reo within the home as contributing towards a stronger Māori identity, and a critical component for facilitating better understanding of Māori culture within tamariki. This process also further reinforces the normalisation of the Māori language, facilitates intergenerational transmission of the Māori language; and creates bi-lingual tamariki able to overcome the constant use of the English language. (New Zealand Gazette, 2008; Te Puni Kōkiri, 2008).

Whānau felt this was better achieved if tamaiti felt confident in their own te reo abilities, identifying an important component of Te Aho Matua, that tamariki have confidence and self-worth (New Zealand Gazette, 2008; Tākao, et al., 2010). This also cements this choice of lifestyle as a positive commitment for whānau (Durie, 2001; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009).

This commitment to speak te reo within the whānau greatly influenced whānau wellbeing as it was a great source of pride (Durie, 2001; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009). Whilst the enrolment of tamariki into a total immersion environment enhanced the consistent use of te reo Māori, further attaining positive cultural gain for whānau (Durie, 2001; New Zealand Gazette, 2008).

Whānau pursuits such as those advocated in *Kei Roto i te Kainga* (Te Puni Kōkiri, 2008) encompass dynamic prioritising of te reo Māori revitalisation efforts within whānau. Participants displayed autonomous attributes, and a dogged determination to achieve their desired whānau language outcomes, a further indication toward the achievement of whānau wellbeing (Durie, 2001; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009). These motivations were accentuated by previous experiences of whānau, and once again positively affirmed this alternative lifestyle whilst also aligning to Te Aho Matua directives (New Zealand Gazette, 2008; Tākao, et al., 2010).

This lifestyle choice was greatly supported by the education institute all tamariki attend which was staunch in creating opportunities for the entire whānau to develop their Māori language proficiency levels, a whānau Māori language plan (Waho, 2006); and the insistence that whānau cultivate exclusive language associations between tamariki and their parents (New Zealand Gazette, 2008; Tākao, et al., 2010; Waho, 2006).

In line with opportunities provided by the kura, parents also developed their own language proficiency levels by attending courses supplied in the varying tertiary institutes, as well as attending national and local kura reo or immersion wānanga. As much as possible, whānau also entered into community groups where te reo Māori plays an active role, such as kapa haka, mau rākau, waka ama, and other such organisations. Te Aho Matua framework further confirms these labors as

necessary developments towards Māori language revitalisation (New Zealand Gazette, 2008; Tākao, et al., 2010).

A further language maintenance priority concerned the Māori speaking parent. Explicit language associations for te reo Māori are witnessed between parents and tamariki a further recommendation of Te Aho Matua (New Zealand Gazette, 2008; Tākao, et al., 2010); and were found to be compulsory if whānau wished to attend this particular kura. In terms of Te Aho Matua, this also quantified the schools ability to create an environment where whānau are actively involved and committed to the reo Māori kaupapa (New Zealand Gazette, 2008; Tākao, et al., 2010).

The explicit Māori language association also identifies that parents who maintain the role of Māori speaking parent, are the main support mechanism for tamariki as te reo Māori is the intimate language between them, which further encourages more support of te reo me ōna tikanga within the home and wider community (Barnes, et al.,). These explicit language associations were expected in the English language as well. Thus, revealing that whānau, much like Te Aho Matua philosophy are interested in producing tamariki that are proficient and competent in te reo Māori, as well as English (New Zealand Gazette, 2008; Tākao, et al., 2010).

Consequently, whānau in this study have made a self-determined choice that te reo be the main form of communication within their immediate whānau. The key motivations include the continued longevity of the Māori language, the aspiration to pass on te reo to their children and mokopuna, and the guarantee of enduring access

to te ao Māori. These dynamics are very beneficial toward whānau wellbeing (Durie, 2001; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009).

Te Reo Capacities

The preferred and intimate language between all parent participants and their tamariki is te reo Māori, which is a huge commitment for parents and goes beyond the recommendations of Te Aho Matua, that te reo Māori be utilised on a daily basis (New Zealand Gazette, 2008; Tākao, et al., 2010). Yet communication barriers are a major hindrance between tamariki and parents of the whānau participant sets, and often between whānau and the wider community. Within *Ngā Puāwaitia Ngā Tūmanako: Critical Issues for whānau in Māori Education* (Barnes, et al., 2012), the fact that more support be provided for te reo me ōna tikanga is well documented.

These barriers comprise differing te reo proficiency levels, with some whānau believing that language hurdles also occur as parents are second language learners of te reo Māori (New Zealand Gazette, 2008), whilst tamariki are first language learners; as well as the lack of access to readily available Māori language resources.

Furthermore, some participants themselves believe they have low proficiency in te reo Māori, which affected te reo Māori issue resolution, or communication issues that occurred between parents and their

tamariki. Obviously, not easily resolved due to these language proficiency differences.

These facts assisted in dispelling assumptions that whānau attending this institute necessarily have a high level of te reo Māori proficiency. However, development of Māori language proficiency is recommended within Te Aho Matua (New Zealand Gazette, 2008), and the kura these whānau attend are proactive with this aspiration.

Another complication concerned the lack of specialist maths and science teachers that can also teach in te reo Māori. In particular, this deficit showcased the inability of the Ministry of Education to provide high quality specialist senior maths and science educators that can also teach in te reo Māori.

Although whānau were resentful about the unavailability of senior maths and science teachers within their region that teach in te reo Māori, they insist that their te reo development was still further empowered by the kura their tamariki attend (New Zealand Gazette, 2008). Thus affirming that overall, language policies of the kura positively influence Māori language capacities for whānau, and therefore whānau wellbeing (Durie, 2001; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009).

These capabilities also include the community of Māori language speakers that have evolved due to the school, a good support mechanism that 'fills a gap' for whānau, and is another available Māori language resource. Further, it provides an avenue of language support for participants whose direct whānau are unable to speak Māori.

As previously discussed, the decision of whānau to commit to this type of lifestyle is not taken lightly. Even so, language rejuvenation aspirations for these whānau, their hapū, iwi and te iwi Māori continue to be realised. Whilst this fact identifies the need to develop capacity across a range of areas, it also further distinguishes the value placed upon the intergenerational transmission of te reo (New Zealand Gazette, 2008; Waho, 2006).

This intergenerational transmission of the Māori language, or the transmission of te reo Māori between differing generations is seen as a momentous development for these whānau (Te Puni Kōkiri, 2008; Waho, 2006). One whānau within this study can be seen to have rejuvenated the use of the Māori language within their whānau, as at least three generations use Māori as the main form of communication between themselves (Waho, 2006). Therefore, further strengthening whānau wellbeing and whānau cultural identity.

Whakatipu, Whakaora, Whakatinana i te whānau i roto te ao Māori; Ko te reo tōnā mātapono: Living the Lifestyle

Whānau engaged in this type of lifestyle aspire to create positive outcomes and goals for themselves in te ao Maori and te ao Pākehā, and that their tamariki move

seamlessly through both worlds as well. More specifically that tamariki are secure and knowledgeable in their Māoritanga and or Iwitanga, and are able to create and achieve success for themselves within their desired pathways.

Both aspirations are encouraged throughout Te Aho Matua (New Zealand Gazette, 2008; Tākao, et al., 2010); and can be evidenced by the commitment of whānau to actively engage in this type of lifestyle; enabling tamariki to be raised in a Māori language environment; and nurturing whānau holistically in te ao Māori, ā tinana, ā hinengaro, ā wairua.

The desire of whānau to maintain this type of total immersion lifestyle is supported by the education facility that tamariki attend. The language policies of this kura, ensure that for a large part of a child's day, they are steeped in te kai a te rangatira, and traditional Māori values and beliefs, such as manaakitanga, whakawhānaunatanga, aroha, pono, tika, mana and the like (New Zealand Gazette, 2008; Tākao, et al., 2010).

These policies also insist that whānau maintain strong Māori language foundations between one or both parents, and their tamariki as stipulated by a school entry requirement, which maintains that one or both parents must speak te reo Māori at all times to their tamariki and all tamariki that attend the kura (Waho,2006).

Ngā aupiki me ngā auheke o te whānau. Ko te Mana Whānau tōna

mātapono: Whānau Wellbeing

Whānau wellbeing is important to participants of this study, and whānau are adamant that te reo Māori is essential to their wellbeing. They also believed that wellbeing was initially established when they determined this lifestyle for themselves, which indicates the importance of autonomy for whānau (Durie, 2001; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009).

For whānau, wellbeing is strongly interconnected to a Māori cultural world view, which assists towards ensuring a secure identity. Whānau believe that participation in te ao Māori and te ao Pākehā is further enhanced by a secure identity (Durie, 2001; Metge, 1995; Ministry of Health, 2002; New Zealand Gazette, 2008; The Whānau Ora Taskforce, 2009).

As previously discussed, whānau linked their choice to live this type of total Māori immersion lifestyle, or the ability to determine this pathway for themselves as positively contributing to their wellbeing (Durie, 2001; Metge, 1995; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009). Whānau also felt that the ideologies of the education institute their tamariki attend were inline with their own values, and as such wellbeing for whānau was further enhanced (New Zealand Gazette, 2008).

Whānau were impressed with tikanga exhibited by tamariki, which was also a point of pride for whānau, as well as tamariki involvement and participation at marae or significant cultural events or hui (New Zealand Gazette, 2008; Tākao, et al., 2010;

Waho, 2006). Whānau measured these behaviours as success for tamariki, and believed that alongside te reo usage, these values also positively contributed to whānau wellbeing (Durie, 2001; Metge, 1995; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009).

The compulsory nature of te reo between the Māori language speaker and their tamaiti or tamariki, regardless of environment was also viewed as beneficial to whānau wellbeing (Durie, 2001; Metge, 1995; Ministry of Health, 2002; New Zealand Gazette, 2008; The Whānau Ora Taskforce, 2009).

Lastly, especially important to all parents was that their tamariki develop into well-rounded, confident, happy and productive members of society. Wellbeing for these whānau strongly connected to a Māori cultural world view, and active participation in te ao Māori, which also enhanced a secure cultural identity (Durie, 2001; Metge, 1995; Ministry of Health, 2002; The Whānau Ora Taskforce, 2009).

6.2 Findings: Determining the Key Messages alongside the Mana Whānau Approach

In the previous section, the research findings were discussed at length. Within this section, these findings are now analysed alongside the Mana Whānau Approach to help determine whether whānau upon this research project can indeed be considered a Mana Whānau, or an empowered whānau. Consequently, these achievements are further summarised by utilising the Mana Whānau dimensions and providing further understanding.

Whānau tōna mātapono: Whānau Wellbeing

Whānau wellbeing was seen as extremely important to participants within this study. Although physical and academic achievements were considered positive forms of success for tamariki; whānau also conveyed that this lifestyle contributed significantly to their spiritual wellbeing. This was best demonstrated through the consistent use of te reo Māori and ngā tikanga Māori, which whānau felt further grounded them as a whānau and kept them in tune with other connections within their life.

Thus, whānau wellbeing related to physical, mental and spiritual wellbeing, which included spiritual, physical and academic achievements as whānau successes. Te reo me ōna tikanga were the foundations which achieved these successes and also lead to spiritual grounding.

Whānau Self Determination

From the data, whānau demonstrated that they are better positioned to self-determine their collective futures. Their choices were inspired by the inability of government institutes to consistently provide positive outcomes for Māori and their whānau. This in turn further facilitated the aspirations of whānau in terms of political participation, understanding and participating within policies and social justice processes that directly affect whānau, whilst recognising that whānau are diverse.

As whānau preference a total immersion Māori lifestyle, this implies that whānau are self-determined. This lifestyle choice requires the daily and consistent use of te reo

Māori me ōna tikanga, which for whānau further distinguishes their Māori language revitalisation efforts, such as the intergenerational transmission of knowledge; and places them within a Māori language political context further affirming their diversity as a whānau.

Thus, this study revealed that whānau participants are better positioned to self-determine their collective future. They are diverse, and participate actively within many social spheres further ensuring whānau wellbeing.

Whānau Leadership:

Characterised within this data, participants displayed strong leadership skills, first and foremost by choosing this particular type of lifestyle, which thereby preferenced te reo Māori, by so doing, whānau also indirectly opposed mainstream forms of schooling. This total immersion te reo Māori decision was greatly affected by the lack of language resources, and the differing Māori language proficiency levels within whānau, which often caused whānau anxiety especially for parents.

Revealing that whānau of this research are robust, remain determined regardless of obstacles, they are responsible for each other, and understand that this lifestyle choice positively contributes toward their whānau wellbeing. They also highly value te reo me ōna tikanga, especially the concepts of manaaki, aroha, whanaunatanga, mana, pono, and tika.

Therefore strong whānau leadership and autonomy was shown by whānau within this study. Whānau were respectful and demonstrated collective responsibility, as well as the potential to provide best outcomes for all whānau members.

Whānau Collective Responsibility:

The commitment and sacrifices of parents to maintain this total immersion lifestyle, acknowledges the collective responsibility that whānau share for each other.

Speaking a minority language and preferencing te reo Māori as the intimate language or explicit language association between yourself and your tamariki has major implications.

The financial cost of whānau language development played a large role. This was especially relevant in terms of language support, with readily available Māori language resources often being expensive, or if parents chose to create their own language resources, this in turn became time expensive. If language support was not available within extended whānau, this also caused further complications. Thus, all whānau demonstrated a united front through their 'day to day' maintenance of this lifestyle, and because of this are seen as being collectively responsible to each other.

Consequently and as previously indicated, whānau were shown to be collectively responsible to one another in this research project, which showcased opportunities for positive whānau gain. Whānau were also heavily involved in Māori language support structures that further improved their whānau aspirations.

Whānau Identity, Culture and Heritage:

Consequently this aspect of the Mana Whānau approach acknowledges cultural identity, cultural heritage, te reo Māori me ōna tikanga, and the continued relevance of whānau toward the social and economic value of land; alas, through whakapapa, whānau have a continued connection to their homelands.

Once again, the choice of whānau to live this type of lifestyle, alongside the high value whānau place upon te reo me ōna tikanga, as well as groups or classes whānau join to develop language proficiency, and whānau understanding of whakapapa as establishing a continued connection to whānau homelands whilst ensuring that whānau maintain their extended whānau links; further stimulates cultural identity, and heritage. Demonstrating that whānau have a strong sense of identity within their own whānau, hapū, and Iwi. Whānau of this study possess cultural identity, cultural heritage, as well as te reo Māori me ōna tikanga.

Whānau Long Term Development and Aspirations:

Māori language revitalisation attempts within whānau best demonstrate long-term whānau aspirations as whānau are determined to develop the intergenerational transmission of te reo Māori within their whānau. As mentioned previously, whānau place a high value on te reo me ōna tikanga, whilst continuing to develop their language proficiency levels, thus, another example of long-term development.

Therefore, whānau long-term development and whānau aspirations were clearly established by participants of this research. Whānau showcased an ability to strategise towards positive whānau outcomes and aspirations.

Whānau Economic, Social and Cultural Equity:

Within this lifestyle, whānau have access to te reo me ōna tikanga, this inclination cements whānau cultural equity, as well as social equity. Social equity is also demonstrated through the preference of whānau to live this way, implying that at some point whānau felt disenfranchised within mainstream structures, and recognised this lifestyle as a means to further achieving social equity. The need of whānau to improve their whānau wellbeing, also encompasses the aspiration of social equity for whānau.

Whilst whānau knowledge of whakapapa reveals the continued connection of whānau with their homelands, and although whānau endorse academic, and sporting success, they also measure success in terms of attributes displayed by tamariki, which includes concepts such as manaakitanga, whakapono, aroha, mana, whakawhanaunatanga and tika.

Throughout this study it was recognised that whānau were able to provide or locate opportunities for its members in order to gain economic, social and cultural equity. This was illustrated by whānau access to te reo Māori me ōna tikanga and the fact that whānau were supportive and responsible for each other.

The Mana Whānau Approach and Whānau of this Research

The results clearly identify that participants of this study are indeed an empowered whānau or a Mana Whānau. The whānau participants show self-determination, they value cultural identity, and cultural heritage. They also have long-term goals and aspirations, as well as the ability to achieve these desires.

Further to this, whānau place a high value upon te reo me ōna tikanga, and whānau are well placed to provide and locate opportunities to achieve social, economic and cultural equity. Therefore, showcasing that whānau are robust, whānau are cohesive, and whānau are diverse.

6.3 Whānau Strategies towards achieving Whānau Aspirations

In the previous section, pivotal understandings were elucidated and discussed at length regarding the data findings. Within this portion, I recognise strategies that intend to assist whānau in achieving these identified aspirations.

Perhaps the most important strategy for whānau is committing to this lifestyle choice, and then maintaining this commitment. Whānau expressed major concerns regarding the lack of readily available Māori language resources outside of their kura kaupapa whānau. When language resources were available, they were often expensive in terms of cost and or time. Thus, a major strategy involved more emphasis being placed on the education facility or other whānau from within this kura, as a further language resource. As well as the fact that this kura and associated whānau provide opportunities to develop language proficiency.

It was identified that whānau enlist many varied strategies to strengthen whānau te reo Māori proficiency. The further development of te reo Māori is sought within whānau themselves, within the kura, as well as the community of Māori language speakers attached to the kura. Thus, whānau relied on strategies that included extended Māori speaking whānau if possible, the wider Māori speaking community attached to this particular education institute, and the use of language courses within varying tertiary institutes. At times, whānau also entered into community groups where te reo Māori plays a large role, such as kapa haka, mau rākau, waka ama, and the like.

Whānau created and harnessed strategies which further assisted in reclamation of te reo Māori, cultural identity, and cultural heritage, which was further manifested by the total immersion Māori language lifestyle chosen by whānau. These strategies also boosted confidence and self worth, encouraged a strong Māori identity within whānau, and allowed whānau to be autonomous as well as determined.

6.4 Māori Language Revitalisation Attempts and the Mana Whānau

Approach

Whānau Māori language revitalisation efforts and how these interlink to a Mana Whānau approach are the main point of discussion within this section; achieved by summarising language rejuvenation efforts, and then discussing how these attempts empower whānau.

The commitment of whānau to live a total immersion Māori lifestyle is hugely significant for an empowered whānau, which is also a recognised attribute, paramount within whānau Māori language revitalisation efforts. Whānau show autonomy by choosing to follow this type of lifestyle and reveal a dogged determination to achieve positive whānau goals, which also includes whānau language plans and outcomes.

Thus, in terms of the Mana Whānau concept, whānau are seen to be diverse, displaying strong whānau leadership, they are better positioned to self-determine a collective future, they are autonomous, and they are involved in processes that service their whānau.

Choosing to live this type of lifestyle, also enables tamariki to be raised in a Māori language environment, nurturing whānau holistically in te ao Māori, ā tinana, ā hinengaro, ā wairua. From an empowered whānau perspective, this reveals the high value placed on te reo Māori me ōna tikanga by whānau, which in turn links to a stronger cultural identity, cultural heritage and cultural aspirations.

The need for participants to create longevity of te reo Māori within their whānau, was recognised by the importance of the intergenerational transmission of te reo Māori for whānau, as well as living this particular type of total immersion lifestyle.

Demonstrating the ability of whānau to create and maintain long-term whānau plans contributing to the notion of Mana Whānau. Due to these features, it is also fairly

obvious the huge role that Te Aho Matua philosophy contributes to the Mana Whānau of whānau within this study.

Whānau are adamant that te reo Māori is essential to whānau wellbeing. The attributes displayed by tamariki include a sense of self worth and confidence, and an understanding of tikanga Māori, alongside tamariki involvement and participation at marae or significant cultural events or hui; strongly connected to a Māori cultural worldview and a secure cultural identity. Showcasing an empowered whānau, where whānau remain respectful to one another, and represent positive whānau development as well as collective responsibility.

Whānau prioritise te reo Māori revitalisation goals as seen in the efforts displayed by whānau to engage in this type of total immersion lifestyle. They are greatly supported by the education institute all tamariki attend which encourages and provides opportunities for parents to develop their Māori language proficiency, and establish whānau language plans.

In terms of a Mana Whānau perspective, this reveals that whānau have cultural integrity, and are aware of key services that can assist in their whānau language goals. Further to this, and of utmost importance for te Iwi Māori, te reo Māori longevity endeavors, potentially lead to intergenerational transmission of Māori knowledge; which in turn could foster positive whānau development and collective responsibility.

The language policies of the kura these whānau attend, and the presence of a community of Māori language speakers, positively influences language revitalisation efforts for whānau. Whānau also reveal their desire for Māori language revival in their attempts to overcome the communication barriers that can exist between parents and tamariki, the wider Māori community, and in some cases extended whānau. This demonstrates that whānau highly value te reo Māori me ōna tikanga, a key concept within the Mana Whānau Approach

As previously discussed, the community of Māori language speakers at the school positively influences whānau Māori language rejuvenation efforts, as a good support mechanism, as a Māori language resource, and as another avenue of language support for participants whose direct whānau might be unable to speak Māori. In connection to an empowered whānau approach, it demonstrates that whānau can locate opportunities for its members in order to obtain economic, social and cultural equity.

In conclusion, Māori language rejuvenation aspirations for these whānau, their hapū, iwi and te iwi Māori continue to be realised, especially through the intergenerational transmission of the Māori language. However, the recognition of whānau, and their Māoritanga and or Iwitanga also play a crucial role. An empowered whānau has a strong cultural identity and whakapapa links are considered vitally important.

Chapter Seven: Conclusion

Kia Tū Maia te Pā Harakeke

A Confident Whānau

Tū maia, refers to standing tall, standing bold, standing confident (Mead, 2003 Moorfield, 2005). Whilst pā harakeke is the symbol for whānau. Thus, a whānau that stands tall, that is bold and confident. It is my belief that all the whānau within this study express these ideals. Therefore, this thesis concludes with them in mind, and the hope that sharing their stories inspires others to actualise their own whānau wellbeing perceptions.

Within this section, I respond to the research questions. Following this, I then identify strengths and weaknesses of this study, as well as research recommendations. This chapters concludes with my final thoughts.

7.1 What did the Research Questions Establish?

Clarifications resulting from the research questions were inline with my original observations. They are as follows;

1. If whānau are engaging and interacting in te reo Māori within the home, how does this positively influence whānau and in turn, individual wellbeing?

When whānau are engaging and interacting in te reo Māori within the home this is shown to positively influence whānau wellbeing and in turn, individual wellbeing.

This was identified by the diversity of whānau to self-determine and facilitate autonomous decisions as demonstrated by the choice of whānau to live this type of total immersion lifestyle; and aspirations of whānau to assist in the survival of the Māori language achieving intergenerational transmission of the Māori language, thereby ensuring their tamariki and mokopuna can speak and have access to te reo Māori. This was also facilitated by the involvement of whānau in decision-making processes that assisted them in addressing whānau issues, and also displayed strong whānau leadership.

Also, through the decision of whānau to live this type of total immersion lifestyle, whānau demonstrated a strong cultural identity, the capacity for positive whānau development, notions of whānau collective responsibility, and the high value that whānau place upon te reo Māori me ōna tikanga. Fervently suggesting that whānau on this project have a strong cultural identity, an impressive cultural heritage and place a great emphasis on cultural aspirations.

Furthermore, the usage of te reo me ōna tikanga within the home illustrates that whānau are respectful and care for each other, they are collectively responsible, and can locate opportunities for themselves, assisting with economic, social and cultural equity. All these aforementioned attributes positively influence whānau and individual wellbeing.

2. What strategies do whānau enlist to ensure effective communication within whānau?

It was identified that whānau enlist many varied strategies to ensure effective communication within whānau, which in this case, also strengthened whānau te reo Māori proficiency. A major strategy involved more emphasis being placed on the education facility or other whānau from within this kura, to provide further language support, resources and opportunities to develop language proficiency. This process was made much smoother as te reo Māori development is an intrinsic desire within whānau themselves, within the kura whānau attend, and within the community of Māori language speakers attached to the kura.

The strategies whānau relied on to improve and develop communication skills included a reliance upon extended whānau if possible and when necessary, access to the wider Māori speaking community where they reside, as well as the use of language courses within varying tertiary institutes, kura reo, and sometimes the kura whānau attend. At times, whānau also entered into community groups where te reo Māori plays a large role, such as kapa haka, mau rākau, waka ama, and the like.

Although whānau expressed major concerns regarding a lack of readily available and non-expensive Māori language resources outside of their kura kaupapa whānau, the link between the strengthening of Māori language proficiency and more effective communication within whānau was evident.

3. What are the pros and cons or challenges for whānau that follow an immersion Maori home environment?

The main challenges identified for whānau concerned the lack of readily available and non-expensive Māori language resources outside of the kura kaupapa whānau, as well as the lack of specialised teachers who can also teach these subjects in te reo Māori. Whānau members often felt completely isolated from non-Māori language institutes because of this.

7.2 Strengths and Weaknesses of this Study

Firstly, a clear strength of this project exposes the potential that exists for whānau members to identify that te reo Māori used within whānau has a positive influence upon whānau, enhancing the overall wellness of whānau. This also identifies the strength that engagement in te reo Māori can have on inter-whānau relationships, whilst promoting whānau and cultural identity, as well as further contributing to the revitalisation of te reo Māori.

Additionally, the potential of whānau to be a pivotal element toward achieving positive Māori development is identified as a strength, alongside the Mana Whānau approach as hi-lighted in this study, which has the capability to gauge whether Māori whānau are indeed empowered.

Within this research project, I identified what I believed to be a social phenomenon occurring within my local kura kaupapa Māori, and theorised that an explanation for

this pattern, and the main interlinking kaupapa for whānau concerned the way the Māori language is utilised at this particular education facility. Therefore, a major weakness to this research project is that many factors could also be considered to contribute towards this social phenomena, such as the socio-economic status of families attached to this kura, revealing that a larger scale research project is necessary.

7.3 Recommendations for further Research

As previously outlined, within this study the potential exists for whānau members to identify that te reo Māori used within whānau has a positive influence upon whānau, enhancing the overall wellness of whānau. This also identifies the strength that engagement in te reo Māori can have on inter-whānau relationships, whilst promoting whānau and cultural identity, as well as further contributing to the revitalisation of te reo Māori.

However, it is also acknowledged that due to the dearth of research that exists, a larger scale project is necessary in order to better understand how this occurs. As a result the main aim of this study is to shed further light.

Māori language revitalisation efforts are hindered by the lack of readily available and easily affordable Māori language resources outside of this kura kaupapa whānau.

Efforts are also encumbered by the lack of specialist teachers who are able to teach these subjects in te reo Māori. Thus, a further recommendation would be a research project that investigates the possibility of State to provide financial assistance for whānau who choose to live this type of lifestyle.

Also, to enable better understanding of the Mana Whānau approach as well as create momentum, I would suggest that the Mana Whānau concept be further discussed at whānau, iwi, hapū, community and if applicable the necessary government levels. In my view, this will also encourage a better understanding of the Mana Whānau approach, whilst ensuring the necessary stakeholders are present throughout this discussion.

7.4 The Finale: Final Thoughts

My final thoughts regard the positive efforts of whānau such as the participants upon this research project, and their own attempts to further contribute towards the revitalisation of the Māori language through their lifestyle choice; by choosing to speak te reo Māori only to their tamaiti or tamariki within all aspects of their lives.

It is my belief that when whānau communicate in the Māori language also within their home, whānau wellbeing is positively influenced as this type of engagement “reinforces the positive aspects of being Māori” (Johnston, 1998, p. 162), provides another platform for Māori to identify themselves as Māori (Durie, 1994), and in addition further validates the necessity of a Māori world view (Smith, 2003).

Moreover I believe that this type of communication reiterates the strength of Māori models of education such as Te Kōhanga Reo, as well as Te Aho Matua philosophy.

The data acknowledges that whānau of this study possess the desire and motivation to control their own whānau dreams and aspirations, whilst encompassing a standard of living where they are able to create the necessary environments to further nurture these dreams and aspirations. Hence, whānau are considered cohesive.

Whānau also have strong affiliations and connections to their Māori culture and identity, placing a high value on te reo Māori me ōna tikanga within the whānau. This in turn greatly contributes towards whānau language revitalisation and te Iwi Māori on the whole. Therefore, whānau within this study, are a vehicle that can effectively constitute change and achieve desired outcomes for themselves; showcasing the internal strength and courage that exists within them, they are robust, they are cohesive, they are diverse.

It is also important to recognise that these whānau are intimately connected through the vast fabric of their thoughts, beliefs and world understandings, which are depicted by the printed words upon these pages. Without them this paper would not exist. As a Māori only speaking parent myself, I understand the hardship, I share in the sacrifice, and I applaud you in your struggles.

Therefore, to reiterate why as Māori we continue to persevere against seemingly endless struggles and challenges regarding our language, our culture, our identity, in

essence our being; I leave the last sentiments to the Waitangi Tribunal (2010), in their report of the Wai 262 claims which states:

Unless it is accepted that New Zealand has two founding cultures, not one; unless Māori culture and identity are valued in everything government says and does; and unless they are welcomed into the very centre of the way we do things in this country, nothing will change. Māori will continue to be perceived, as an alien and resented minority, a problem to be managed with a seemingly endless stream of tax-payer funded programmes but never solved (p. xxiv).

Appendix One: A Māori Self-Determination Framework

(Durie, 1998, p. 14)

<u>Te Mana Whakahaere</u>	<u>Ngā Pou Mana</u>						
	<u>Mana Atua</u>	<u>Mana Tūpuna</u>	<u>Mana Tāngata</u>	<u>Mana Whenua</u>	<u>Mana Moana</u>	<u>Mana Tiriti</u>	<u>Mana Motuhake</u>
<u>Goals</u> <u>Māori Advancement</u> <u>Cultural Affirmation</u> <u>Protection of the environment</u> <u>Key Participants</u> <u>Hapū</u> <u>Iwi</u> <u>Local, regional, and national leadership</u> <u>Strategic Relationships</u> <u>The state in NZ</u> <u>Pacific Nations</u> <u>Indigenous peoples</u>							

Appendix Two: Part One: A History of The Māori Language. Beginning in pre-1840 when Māori was the Predominant language in Aotearoa, through today.

(Te Taura Whiri i te Reo Māori, 2013)

Pre-1840	Māori is the predominant language of New Zealand. It is used extensively in social, religious, commercial and political interactions among Māori, and between Māori and Pākehā. Education provided by missionaries is conveyed in Māori.
1840	Signing of the Treaty of Waitangi. Māori is the predominant language of New Zealand.
1842	First Māori language newspaper is published.
1850s	Pākehā population surpasses the Māori population. Māori becomes a minority language in New Zealand.
1858	First official census to collect data about Māori records a population of 56,049 Māori people.
1867	Native Schools Act decrees that English should be the only language used in the education of Māori children. The policy is later rigorously enforced.
1870s	Following the New Zealand Wars, society divides into two distinct zones, the Māori zone and the Pākehā zone. Māori is the predominant language of the Māori zone.
1890s	Many Māori language newspapers publish national and international news. Māori is the predominant language of the Māori zone.
1896	Māori population, as recorded by official census, reaches lowest point. A Māori population of 42,113 people is recorded.
1913	Ninety percent of Māori school children are native Māori speakers. <i>Te Puke ki Hikurangi</i> , <i>Te Mareikura</i> and other Māori newspapers publish national and international news and events in Māori as well extensive coverage of farming activities.
1920s	Sir Āpirana Ngata begins lecturing Māori communities about the need to promote Māori language use in homes and communities, while also promoting English language education for Māori in schools.
1930s	Māori remains the predominant language in Māori homes and communities. The use of English begins to increase, and there is continued support for English-only education by some Māori leaders.
1940s	Māori urban migration begins.
1950s	Māori urban migration continues. Māori families are 'pepper-potted' in predominantly non-Māori suburbs, preventing the reproduction of Māori community and speech patterns. Māori families choose to speak English, and Māori children are raised as English speakers.
1951	Māori population is recorded in official census as 134,097 people.

Appendix Three: Part Two: A History of The Māori Language. Beginning in pre-1840 when Māori was the Predominant language in Aotearoa, through today.

1960s	Play centre supporters encourage Māori parents to speak English in order to prepare Māori children for primary school.
1961	Hunn Report describes the Māori language as a relic of ancient Māori life.
Early 1970s	Concerns for the Māori language are expressed by Māori urban groups including Ngā Tamatoa and Te Reo Māori Society.
1972	Māori Language Petition signed by 30,000 signatories sent to Parliament. http://www.archives.govt.nz/exhibitions/pastexhibitions/tereo/1970_eng.php
1973-78	NZCER national survey shows that only about 70,000 Māori, or 18-20 percent of Māori, are fluent Māori speakers, and that most are elderly.
1975	Ngāti Raukawa, NgātiToa and Te Āti Awa initiate Whakatipuranga Rua Mano, a tribal development exercise which emphasises Māori language development.
1978	Rūātoki School becomes the first bilingual school in New Zealand.
1979-80	Te Ātaarangi movement established in an attempt to restore Māori language knowledge to Māori adults.
1981	Te Wānanga o Raukawa established in Ōtaki.
1982	Te Kōhanga Reo established in an attempt to instil Māori language knowledge to Māori infants.
1980s	Experiments in Māori radio broadcasting lead to the establishment of Te Upoko o te Ika and Radio Ngāti Porou.
1985	First Kura Kaupapa Māori established to cater for the needs of the Māori children emerging from Te Kōhanga Reo.
1985	Te Reo Māori claim WAI 11 brought before the Waitangi Tribunal by Ngā Kaiwhakapūmau i te Reo Māori. The number of Māori speakers is estimated to have fallen to about 50,000 or 12 percent of the Māori population.
1986	Te Reo Māori Report released by Waitangi Tribunal, recommending that legislation be introduced to enable Māori language to be used in Courts of Law, and that a supervising body be established by statute to supervise and foster the use of the Māori language. http://www.waitangi-tribunal.govt.nz/reports/generic/
1987	Māori Language Act passed in Parliament; Māori declared to be an official language and Te Taura Whiri i te Reo Māori established. Te Kōhanga Reo National Trust also established.
1989	Education Amendment Act provides formal recognition for Kura Kaupapa Māori and wānanga (Māori tertiary institutions). Government reserves radio and television

	broadcasting frequencies for use by Māori.
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Appendix Four: Part Three: A History of The Māori Language. Beginning in pre-1840 when Māori was the Predominant language in Aotearoa, through today.

1991	Broadcasting Assets case initiated. Census records Māori population as 435,619.
1993	Māori broadcasting funding agency Te Māngai Pāho established to promote Māori language and culture. More than twenty iwi radio stations broadcast throughout the country. Mai Time, Māori and Pacific focused youth television programme pilot launched.
1995	He Taonga Te Reo (Māori language year) celebrated. Hui Taumata Reo Māori held in Wellington. A national Māori language survey shows that the number of Māori adults that are very fluent speakers of Māori has fallen to about 10,000.
1996	Aotearoa Television Network broadcasts a trial free-to-air television service in the Auckland area. Mai Time, now broadcast on a weekly basis.
1997	A total of 675 Te Kōhanga Reo and 30 developing Te Kōhanga Reo cater to 13,505 children. There are 54 Kura Kaupapa Māori and three whare wānanga. Over 32,000 students receive Māori medium education and another 55,399 learn the Māori language.
1998	Government announces funding for Māori television channel and increased funding for Te Māngai Pāho. Government also announces that it has set aside a \$15M fund for Community Māori Language Initiatives.
1999	Tūmeke, a Māori Language youth programme began screening on Television 4.
2000	Tūmeke changes broadcasters and name to Pūkana now showing on TV 3.
2001	Government announces its support and management structure for Māori Television channel. Government also announces that it will soon begin allocating the \$15M fund.
2001	Uia Ngā Whetū: Hui taumata reo hosted in Wellington by Te Taura Whiri
2001	Health of the Māori Language Survey 2001 shows there are approximately 136,700 Māori language speakers
2002	Uia Ngā Kāinga: Hui taumata reo hosted in Wellington by Te Taura Whiri
2002	Mā te Reo Fund established to support Māori language growth in communities.
2003	7th Polynesian Languages Forum – Te Reo i te Whenua Tipu, Language in the Homeland
2003	Revised Government Māori Language Strategy launched
2002	Mā te Reo Fund established to support Māori language growth in communities.
2003	7th Polynesian Languages Forum – Te Reo i te Whenua Tipu, Language in the Homeland

Appendix Five: Official Version of Te Aho Matua o Ngā Kura Kaupapa and An Explanation in English Pursuant to Section 155a of The Education Act 1989

1. TE IRA TANGATA

Ahakoā iti. He iti mapihi pounamu

He kakano i ruia mai i Rangiatea. E kore ia e ngaro

Kia marama rawa te hunga whakaako ki te ahua o te tangata, katahi ano ka taea te hanga kaupapa whakaako mo te hunga tamariki.

- 1.1 No ngā Rangi Tuhaha te wairua o te tangata. I tona whakairatanga ka hono te wairua me te tinana o te tangata. I tera wa tonu ka tau tona mauri, tona tapu, tona wehi, tona iho matua, tona mana, tona ihi, tona whatumanawa, tona hinengaro, tona auahatanga, tona ngakau, tona pumanawa. Na ka tupu ngatahi te wairua me te tinana i roto i te kopu o te whaea, whānau noa.
- 1.2 Tino motuhake enei āhutatanga katoa. Ko tenei hoki te kakano i ruia mai i Rangiatea. E kore ia e ngaro. Engari, ko ta nga matua, ko ta te whānau, ko ta te kura hoki, he mea awhi, he mea whangai, he mea whakaako i te tamaiti kia tupu ora ai tona katoa i roto, i te tika me te maungarongo.
- 1.3 Kia pakeke te tangata, kei a ia ano ana tikanga, mana ano e whakatau ko te whea te huarahi e hiahia ana ia ki te whai, otira e tika ana mona. Heoi ano, ahakoā iti ahakoā rahi kei a ia tenei. Engari, mehemea i tipu ora tona katoa, e kore ia e paheke ki te he.
- 1.4 Ko te ngakau te mata me te kuaha o te wairua. Otira, ko te whiu o te kupu, ko te wero, ko te riri, ko te aroha, ko te humarire, me enei ā hutatanga katoa he mea kuhu ki te ngakau titi tonu ki te wairua. Koia nei te timatanga o te korero 'kia ngakau mahaki'. Ma tenei hoki ka tika te korero 'He oranga ngakau he pikinga waiora'.
- 1.5 He tapu te tangata ahakoā ko wai. Kohungahunga mai, tamariki mai, taipakeke mai, kaumatua mai, he tapu katoa. Kia kua te hunga o ngā Kura Kaupapa Māori e tukino, e whakaiti, e whaka-parahako i te tangata, e mahi

puhaehae ranei ki etahi atu. Kia ngakau mahaki ratou ki a ratou, ki te iwi whanui, ki a Tauwi hoki.

- 1.6 He tapu to te wahine he tapu ano to te tane. Kia kua tetahi e whakaiti i tetahi. Engari kia whakanui tetahi i tetahi i runga i te mohio ma te mahi ngatahi a te wahine me te tane e tupu ora ai ngā tamariki me te iwi hoki. Kotiro, he mokopuna koe na Hinetitama Waiwai ana ngā karu te tirohanga atu.
- 1.7 He tapu te tinana o te tangata. No reira he mahi nui tera, ko te whakaako i te tamaiti ki ngā āhuetanga whakapakari i tona tinana, kia tupu ai tona hauora. Kia mohio te hunga tamariki ki ngā kai pai, ki ngā kai kino. Kia mohio hoki ki te painga o te korikori tinana, o te mirimiri tinana, o ngā rongoa a Tane Whakapiripiri. Kia kua ia e tukino i tona tinana i te tinana hoki o tetahi atu.

2. TE REO

Toku reo, toku ohooho

Toku reo, toku mapihi maurea Toku reo, toku whakakai marihi

- 2.1 He tapu ngā reo katoa. No reira. me whai koha te hunga o ngā Kura Kaupapa Māori ki ngā reo katoa.
- 2.2 Mo ngā tamariki, kia rua ngā reo. Ko te reo o ngā matua tupuna tuatahi, ko te reo o tauwi tuarua. Kia orite te pakari o ia reo, kia tu tangata ai ngā tamariki i roto i te ao Māori, i roto hoki i te ao o Tauwi.
- 2.3 He taonga te reo Māori i roto i te Tiriti o Waitangi, he reo tuturu hoki i roto i te Ture mo te Reo. Engari kahore he painga o te Tiriti, o te Ture ranei, mehemea kahore te reo i roto i te whatumanawa, i roto i te ngakau, i roto hoki i te mangai o te iwi Māori.
- 2.4 I runga i tenei whakaaro, kia tere pakari ai te reo o ngā tamariki, me whakahaere ngā mahi katoa o te kura i roto i te reo Māori. Tae atu ki te hunga kuhu mai ki roto i te kura, me korero Māori katoa, i ngā wa katoa.
- 2.5 Ano te wa e tika ana mo te whakauru i te reo o Tauwi ki roto i ngā mahi a ngā tamariki. Waiho tenei ma ia whānau e whakatau. Ko te mea nui ke kia noho wehe ngā reo e rua. He wahi ke mo te whakaako, he tangata ke hei whangai i te reo o Tauwi ki ngā tamariki. Ano, ko te mea nui, kia noho rumaki, kia kua e korero mawhitiwhiti mai i tetahi reo ki tetahi reo.

- 2.6 E tika ana, ma te hunga tino mohio ki te reo Māori, ki te ao Māori hoki, e arahi ngā tamariki i roto i a ratou mahi. Engari kia tika ano te ngakau me te wairua o tenei hunga, me whakapono hoki ki te kaupapa whanui o ngā Kura Kaupapa Māori. Heoi ano, me whai aroha tonu te hunga o te kura ki a ratou kaore ano kia tino pakari te reo. Mehemea he tangata tautoko i te kaupapa, awhinatia. Mehemea e tino ngakau nui ana ki te reo, a tona wa ka mau.

3. NGĀ IWI

Tera te tupu o te rakau.

- 3.1 Mo te nuinga o ngā tamariki, tokomaha ngā iwi. Tera pea mo etahi, kotahi te iwi. Ko te mea nui kia mohio ngā tamariki ki o ratou ake iwi, hapu, whānau hoki. Tua atu o tera kia mohio hoki ki te katoa o ngā iwi tae noa ki a Tauwiwi.
- 3.2 No reira, he mahi nui tera te whai haere i ngā whakapapa hei here i ngā tamariki ki o ratou ake whānau, hapu, iwi, matua tupuna hoki. Tua atu o tenei ko te mohio ki ngā tuhonohono ki etahi atu o ngā iwi.
- 3.3 E tika ana kia tu whakahihi te tamaiti i roto i tona ake iwi, engari kia whai koha ano ki ngā iwi katoa.
- 3.4 Kia mohio ngā tamariki ki ngā rohe, ki ngā waka, ki ngā korero nehera, ki ngā purakau, ki ngā pakiwaitara, ki ngā tikanga, ki ngā waiata, ki ngā āhukatanga katoa o tona ake iwi. Kia mohio ano ki ngā āhukatanga katoa e pa ana ki era atu o ngā iwi tae noa ki etahi o ngā iwi o tawahi.
- 3.5 Me whai haere ano hoki ngā tamariki i ngā āhukatanga whanui e pa ana ki o ratou iwi tae noa ki enei ra.
- 3.6 Ma te rongō a te tamaiti ki te awhi, ki te arataki, ki te tautoko, ki ngā tohutohu a te Whānau me tona aroha hoki, e mau ai tona piripono ki te Whānau. He mea hopu te nuinga o enei tuahua. No reira, e tika ana kia piri tonu te Whānau ki ngā tamariki i roto o te kura, i roto i a ratou mahi hoki.
- 3.7 Kia rongō te tamaiti ki te rekareka o te Whānau mo ana mahi pai, ki te papouri hoki o te Whānau mo ana mahi he. Ko tenei te timatanga o te pupuri i te tamaiti ki te huarahi tika, me tona tu pakari i roto i tona iwi.

- 3.8 Kia kite ngā tamariki ko te Whānau tonu e whakahaere ana i te kura, ko te Whānau hoki e mahi ngatahi ana me ngā pouako, ka tupu ia me te mohio ko te wairua me te mana Māori motuhake e kakahu ana i a ia me tona kura.
- 3.9 Ehara i te mea mo ngā tamariki anake te kura. He mātauranga ano kei te kura mo ngā taipakeke, mo te katoa o te Whānau hoki mehemea ka hiahia whakatu wananga ratou mo ratou.
- 3.10 Mo te whakaako pouako hou, ko te kura ano te wahi tika hei timatanga ma ratou, kia riro ano ma te Whānau ratou e arataki i roto i te mahi whakatupu, whakaako tamariki.

4. TE AO

Ka pu te ruha

Ka hao te rangatahi

- 4.1 Ko tona ake kainga te ao tuatahi me te kura timatanga o te tamaiti. Tua atu o tenei ko te ao Māori. Ma te Kura Kaupapa Māori ia e arahi i roto i enei nekeneke tae noa ki tona kura whaka-mutungā, ara, ki te ao whanui me ona āhuetanga katoa.
- 4.2 Kia kaua te tamaiti e herea ki te ao kohatu. Kia watea hoki ia ki te kapo mai i ngā painga, i ngā maramatanga katoa o te ao whanui.
- 4.3 Haunga tera, ko te timatanga tika mona, ko te whai haere tonu i ngā korero tuku iho a ngā matua tupuna e pa ana ki te timatanga o te taiao.
- 4.4 Kia whai koha ngā tamariki ki a Papatuanuku raua ko Ranginui me a raua tamariki e tiaki nei i te ha o ngā moana, o te whenua, o te rangi me o ratau āhuetanga katoa.
- 4.5 Kia tupu te miharo o ngā tamariki ki ngā mea ora, ki ngā mea tupu katoa. Kia kaua e tukinotia.
- 4.6 Kia tupu ngā tamariki hei kaitiaki i ngā painga huhua o te whenua, o te moana, o ngā ngahere. Kia mau hoki ki ngā ture tuku iho a ngā matua tupuna, e pa ana ki te moana, ki te whenua, ki ngā ngahere.
- 4.7 Kia whaia ano e ngā tamariki ngā ture o te ao, otira ngā putaiāo e pa ana ki te moana, ki te whenua, ki te rangi, ki ngā mahi tataitai hoki.

5. AHUATANGA AKO

Tamariki wawahi taha. Aratakina ki te matapuna te mohio, o te ora, o te maungarongo. Whaia te iti kahurangi. Te tuohu koe me he maunga teitei

- 5.1 Ko ngā āhuatanga ako katoa he mea mahi i roto i te koanga ngakau, me te whakaihiihi hinengaro.
- 5.2 Ko te tino painga o te karakia he mea whakatau i te wairua, whakawatea i te whatumanawa me te hinengaro, whakarata i te ngakau, whakataka i ngā raru, kia ngawari ai te whakauru atu ki te mahi kua whakaritea hei mahi.
- 5.3 He mea whakaihiihi i te tamaiti te noho o te pakeke ki tona taha hei toko mona i roto i ana mahi. Heoi ano, ko te awhi ko te tautoko i a ia. Engari kia kaua e riro ma te pakeke e mahi te mahi a te tamaiti.
- 5.4 He mea nui te noho wahangu me te whakarongo mo ngā tamariki. Ma te mau o tenei tuahua e rongoi ai ngā tamariki ki te hohonutanga o te korero.
- 5.5 He mea tapiri atu ki te whakarongo, ko te titiro, ko te raweke, ko te makamaka patai, ko te whitiwhiti korero, ko te ata whakaaro, hei whakauru i te matau me te aroa.
- 5.6 Ko ngā kaumatua ngā kaipupuri o ngā tikanga Māori, ko ratou hoki ngā pukorero. He mea nui tera kia piri mai ratou ki te kura, ki ngā tamariki hoki hei kaiako, hei kaiarahi.
- 5.7 He mea nui tera te manaaki tangata. Kia kite ngā tamariki i te ahua o te manaaki, i tona kainga, i te kura, i te marae. A tona wa kia tu ratou ki te awhina i ngā mahi manaaki.
- 5.8 Ko roto i tona ake hunuku te timatanga o te whanaungatanga o te tamaiti, ara, ki ona tungane/ tuahine, tuakana/teina. Ano, kei roto i tona hunuku tona rongoi ki ngā tikanga tika e pa ana ki ngā pakeke me ngā kohungahunga. Me haere ano hoki enei tuahua i roto i te kura. Kia mohio ai ngā tamariki taipakeke ki te tiaki i ngā akohungahunga, kia whakarongo hoki ngā kohungahunga ki ngā tamariki taipakeke.
- 5.9 Na tenei tuahua e tika ai te korero, kia kaua e taikaha ngā mahi wehe i ngā kotiro me ngā tamatane, i ngā taipakeke me ngā kohungahunga hoki. Ano te wa e tika ana mo te mahi wehe i runga i te pakeke o ngā tamariki. Ano te wa

e tika ana kia mahi whānau ratou. Otira, kia riro ma ngā tamariki pakeke e arataki ngā tamariki kohungahunga.

- 5.10 He mea tino nui te wahi ako hei whakaohooho i te wairua o te tamaiti ki ana mahi whakaako. No reira, kia kikii tonu te kura i ngā mea whakaihahi i a ia, i ngā mea pupuri hoki i te ha o te ao Māori. Me whakawhanui hoki tona wahi ako ki ngā marae, ki ngā ngahere, ki waenga parae, ki te taha moana, ki ngā wharepukapuka, whare taonga me era atu whare whangai i te puna o te mohio.

6. TE TINO UARATANGA

- 6.1 Kia mau, kia noho whakaaraara, noho koi te hinengaro o te tamaiti ki ngā matau katoa hei arahi i a ia i roto i te ao hou.
- 6.2 Kia toa ia ki te whakarongo, ki te whakaaro, ki te korero, ki te panui, ki te tuhi i roto i te reo Māori i roto i te reo o Tauīwi hoki.
- 6.3 Kia tupu ngā āhuetanga tuku iho o tona pumanawa ki ngā tihi teitei o te taumata.
- 6.4 Kia noho ohooho tona auahatanga i roto i ngā mahi waihanga o tona ao.
- 6.5 Kia noho tuwhera tona ngakau ki te hari, ki te koa, ki te aroha, ara, kia ngakau nui, kia ngakau mahaki.
- 6.6 Kia mau ki tona whatumanawa ngā hohonutanga o te ako o te mohio.
- 6.7 Kia rangona tona ihi, tona wehi, tona tapu.
- 6.8 Kia tupu tona mana me tona rangatiratanga.
- 6.9 Kia ita tona mauri.
- 6.10 Kia puawai tona waiora me tona hauora i roto i te hono tangaengae o tona wairua me tona tinana.
- 6.11 Kia mau tuhonohono te here o tona ihomatua ki ona matua tupuna, piki ake i ngā Rangi Tuhaha ki te marae atea o Io-Matua.
- 6.12 Kia tu pakari, tu rangatira ia hei raukura³ mo tona iwi.

³ 1996 Mahuru te Rūnanga Whāiti

English Interpretation of Te Aho Matua o Ngā Kura Kaupapa Māori

Presented in the Māori language, Te Aho Matua has been written by the pioneers of Kura Kaupapa Māori as a foundation document for their kura.

As such, the document lays down the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children.

Te Aho Matua, therefore, provides a philosophical base for the teaching and learning of children and provides policy guidelines for parents, teachers and Boards of Trustees in their respective roles and responsibilities.

Te Aho Matua is intended for inclusion in the charters of Kura Kaupapa Māori as the means by which their special nature can be clearly identified from mainstream kura. Te Aho Matua also provides a basis from which curriculum planning and design can evolve, allowing for diversity while maintaining an integral unity.

Te Aho Matua has been written in a typically elliptical Māori style which implies meaning and requires interpretation rather than translation.

Te Aho Matua is presented in six parts, each part having a special focus on what, from a Māori point of view, is crucial in the education of children for the future.

Part 1 – Te Ira Tangata

This part of the document focuses on the nature of humankind, and more particularly on the nature of the child. The Māori perception of the child is encapsulated in two well known whakatauaki, or proverbs.

The first, which says, Ahakoa he iti, he mapihi pounamu refers to the singular beauty and immense value of even the tiniest piece of fine greenstone.

There are two related interpretations of the second proverb which says, He kakano i ruia mai i Rangīātea. E kore ia e ngaro. The first interpretation refers to the child as the seed which was dispersed from Rangīātea, the island in the Society Group from which the ancestors of the Māori migrated. The second interpretation refers to the

child as the seed which was dispersed from the marae, also named Rangiātea, of the supreme deity, Io-matua.

The last line in this proverb affirms that the seed will never be lost. This statement implies a strong physical orientation for life, like that of the ancestors who faced the unknown on the high seas in search of a new home. It also implies the certainty of spiritual life since humankind emanated from the marae of Io.

When both proverbs are applied to the child, the nurture and education of that child takes on a significance which is fundamental to Kura Kaupapa Māori philosophy. The statement which follows the proverbs suggests that the teaching fraternity ought to have full knowledge of the makeup of humankind before an effective system of teaching and learning for children can be devised.

What follows is a statement which presents a Māori perspective as to the origin and nature of the human spirit. It was felt that herein lay one of the answers for recovery from the malaise induced by loss of land, power and sovereignty which has been, and still is for many, the experience of Māori people.

The statement says that the spirits of human beings derive from the Rangi Tuhaha, the twelve dimensions of enlightenment in which spirit entities dwell until physical life is desired and to which spirit entity return after physical death. The inference is that at the moment of conception the physical and spiritual potential of the human being becomes an individual entity endowed with the spirit qualities of mauri, tapu, wehi, mana, and ihi; the spirit receptor–transmitters of whatumanawa, hinengaro, auaha, ngakau and pumanawa and the iho matua, which is the umbilical cord of spirit energy which links that single entity through his ancestral lines to the primal energy source which is Io.

The spirit qualities referred to here can best be described as emanations of energy, the strength or weakness of which is determined by the condition of the receptor–

transmitters where feelings, emotions, intelligence, consciousness, conscience and all other non-physical characteristics of human personality dwell.

Most often referred to as taha wairua these aspects of the human spirit are considered as important as physical attributes, not to be dismissed as the domain and responsibility of church or religion, but regarded as an integral part of human personality and, therefore, is responsive to and affected by teaching and learning.

In summary, then, Te Ira Tangata focuses on the physical and spiritual endowment of children and the importance of nurturing both in their education. Kura Kaupapa Māori therefore:

- challenge parents, teachers and trustees to work together in establishing a harmonious, child-centred learning environment in which care, consideration and co-operation are acknowledged as necessary elements for the successful operation of the kura for the greatest benefit of its children.
- propose that the role of the kura is all round development of its children rather than career orientation.
- assert that the nurturing of body and soul in a caring environment is the greatest guarantee that children will pursue positive roles in life.
- affirm that affectionate nurturing breeds happy hearts and lighthearted spirits and thereby, warm and caring people.
- honour all people regardless of age, creed, colour, gender or persuasion and will not therefore, belittle, resent, hurt or show prejudice toward anyone else.
- honour gender differences and attributes in full understanding that it is in the combined and co-operative efforts of men and women that the wellbeing of children and community is assured.
- respect the physical body and encourage children to pursue habits which guarantee personal health and wellbeing.
- respect the physical and spiritual uniqueness of the individual and are therefore mindful of not perpetrating physical or psychological harm against oneself or others.

- affirm that the needs of the spirit are well served through the creative arts of music and song, dance and drama, drawing and painting, prose and poetry and all the activities which give full sway to colour and imagining.

Part 2 – Te Reo

Having established the nature of the child this part of the document focuses on language policy and how Kura Kaupapa Māori can best advance the language learning of their children.

As a natural and logical progression for graduates of Kohanga Reo, a primary focus of Kura Kaupapa Māori is the continuing development of the Māori language of their children. At the same time there exists a particular concern among some parents that the English language skills of their children should also be addressed. The primary language issue for Kura Kaupapa Māori became one of determining how the optimum result could be achieved in the development of both languages.

Indeed, the issue called for considerable research including a review of the literature which described the experiences of other language communities, especially those whose language, like that of the Māori, was experiencing serious decline. The language policies and teaching practices of other nation states, where bilingualism was a valued attribute for citizenship and the learning of a second language in educational institutions was encouraged, provided a rich panorama of experience from which the first Kura Kaupapa Māori could base its language policy.

The principle of total immersion featured in much of the literature, and the published research experiments of Lambert and his associates in the French & English Quebec experience legitimised total immersion as being particularly effective in advancing the French language competence of English speaking children.

So did the research studies of Dr Lily Wong-Fillmore, Professor of Education, University of California, Berkley, USA, in which a range of second language learning methodologies, being used to teach elementary school children English were compared. Of these, total immersion proved to be significantly more effective.

The Ataarangi and Kohanga Reo initiatives which had preceded Kura Kaupapa Māori by 5 years, had already established the effectiveness of total immersion. This then became firm policy for Kura Kaupapa Māori.

In summary, then, Te Reo focuses on bilingual competence and sets principles by which this competence will be achieved. Kura Kaupapa Māori therefore:

- respect all languages.
- expect full competency in Māori and English for the children of their kura.
- insist that legislation for the Māori language is worthless without a total commitment to everyday usage of Māori.
- affirm that total immersion most rapidly develops language competence and assert that the language of kura be, for the most part, exclusively Māori.
- accept that there is an appropriate time for the introduction of English at which time there shall be a separate English language teacher and a separate language learning facility.
- agree that the appropriate time for the introduction of English is a matter for the kura whānau to decide as a general rule, when children are reading and writing competently in Māori, and children indicate an interest in English.
- assert that along with total immersion, bilingual competence is rapidly advanced through discretely separating the two languages and therefore reject the mixing or code switching of the two languages.
- insist that competence in Māori language and culture along with a commitment to the Aho Matua be the hallmark of Kura Kaupapa Māori teachers and parents but that there be accommodation for those who are still in the learning phase.
- believe that where there is a commitment to the language mastery will follow.

Part 3 – Ngā Iwi

Having established the nature of children with respect to their physical, mental, emotional and spiritual needs, and determining the most effective approach to language learning, this part of the document focuses on the social agencies which

influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it.

In traditional society whānau was the socialising agency of children and the fragmentation of this fundamental social structure in the urban drift of Māori away from their tribal centres is one of the variables which has contributed to the 'lost generations' of Māoridom.

It seemed immensely desirable that the whānau, which in this context, are all those people associated with the kura and its children, should be established as a fully functioning socialising agency, where each member of the whānau contribute to the education of all of the children. This communal responsibility for all children has to be one of the most positive moves of accommodating single-parent and dysfunctional families whose children are most at risk, while at the same time providing a haven where such families and their children can recover both stability and dignity in their lives.

All people derive from a unique culture which shapes their perception of self as belonging to, participating in, and contributing to the continuum of life. The uniqueness of Māori social structures must therefore be reflected in the entirety of the kura, allowing the children to consolidate their place amongst their own people as the safe ground from which they can begin, with expanding consciousness, to explore the life ways of other people.

Given that these two important factors contribute to the special nature of Kura Kaupapa Māori and are particularly relevant to curriculum, to the functioning of Boards of Trustees, and to the interaction of the kura with its whānau, it follows that teacher training should also be a major consideration for kura.

It cannot be assumed that the graduates of mainstream teacher training will meet the requirements of kura. In fact kura may need to target potential teachers from within

the kura whānau, and to seek a suitable training package which allows such people to qualify as teachers for their kura.

As a further consideration, experience has shown that school size is a significant factor. A small school allows greater whānau participation with all the children. This same participation tends to dissipate as kura get larger. Kura may need, therefore, to set the parameters as to what their ideal population should be in order to fulfil the promise of success for all their children.

In summary then, Ngā Iwi focuses on the principles which are important in the socialisation of children. Kura Kaupapa Māori therefore:

- emphasise the importance of genealogy in establishing links within whānau, hapu, and iwi including iwi Pakeha.
- emphasise the importance for children to know their own ancestral links and to explore their links with other iwi.
- emphasise that children be secure in their knowledge about their own people but learn about and acknowledge other people and their societies.
- emphasise that children study the historical, cultural, political, social, religious and economic events and issues which are an integral part of their Māori heritage.
- emphasise that whānau ties are fundamental in the socialisation of children and is established and reinforced in a caring, supportive environment where aroha is evident.
- assert that such learning is caught rather than taught and is the primary reason for the kura whānau to be close to and involved in the activities of the children.
- emphasise that the association and interaction of the whānau with the children, where whānau approval or disapproval is felt by the children, is also where their sense of appropriate and acceptable behaviour begins.
- value the participation of whānau as administrators, ancillary staff and teacher support as a means of reinforcing the cohesion of whānau and kura.

- affirm that the kura belongs to the whānau and is available for the learning activities of all the whānau members assert that teacher training is a legitimate function of the kura and that aspiring teachers have extended experience in the kura before and during formal training.
- submit that the size of the kura is a factor in facilitating or mitigating against the participation of whānau.

Part 4 – Te Ao

Having established the nature of children, their language learning and the people who influence their socialisation, this part of the document focuses on the world which surround children and about which there are fundamental truths which effect their lives.

Young children are naturally fascinated by every aspect of the natural world which enter their expanding field of experience. The task for the kura whānau is maintaining this fascination and optimising those experiences which contribute to their understanding and appreciation of the natural environment and the interconnectedness of everything within it.

Further to this, children need also to understand that the activities of people, including themselves, can have a detrimental effect on the environment and its resources. In summary then, Te Ao encompasses those aspects of the world itself which impact on the learning of children. Kura Kaupapa Māori therefore:

- recognise that the learning of children encompasses what enters their field of experience at home, in the Māori world, and in the world at large.
- legitimise Māori knowledge of nature and the universe as an important and integral part of learning.
- encourage children to marvel at and value all life forms, and the balance of nature which gives each of those life forms their right of existence.

- develop in children an understanding that they are caretakers of the environment and are true to the laws of conservation passed down by their Māori forebears, as well as those practices which are environmentally friendly.
- inspire children to explore the natural and cosmic laws of the universe through the sciences and whatever means enhances understanding.

Part 5 – Ahuatanga Ako

Taken altogether, the perception of children being central in an ever expanding world of experience which is accessed through the people with whom they associate and language, the implications for curriculum become evident. This model provides for every aspect of learning which the whānau feel is important for their children as well as the requirements of the national curriculum.

A further and final consideration is how best to achieve this in practice. Ahuatanga Ako lists the principles of teaching practice which are considered of vital importance in the education of children. Kura Kaupapa Māori, therefore:

- assert that teaching and learning be a happy and stimulating experience for children.
- practise karakia as a means of settling the spirit, clearing the mind, and releasing tension so that concentration on the task at hand is facilitated.
- value the presence of supportive adults as important participants in the teaching/ learning process.
- emphasise the particular value of concentrated listening as a skill to be thoroughly learned by children.
- encourage the use of body, mind and all the senses in learning; listening; thinking and quiet concentration; visualisation and observation; touching; feeling and handling; questioning and discussing; analysing and synthesising; testing hypotheses; creative exploration.
- adopt teaching practices and principles which accommodate different styles of learning and motivate optimal learning.

- honour kaumatua as the repositories of Māori knowledge and invite their participation as advisors and fellow teachers.
- expose children to the protocols of hospitality in the home, at school and on the marae, and require their participation at cultural functions in roles appropriate to their ages and levels of maturation.
- accept that healthy relationships between brothers and sisters, younger and older siblings, children, parents and elders are the joint responsibility of the kura whānau.
- encourage older children to care for the young ones and to occasionally assist in their learning activities, and younger children to accept the guidance of their older peers.
- emphasise the importance of creating a learning environment which is interesting, stimulating and reflects the Māori world.
- expand the learning environment to include marae, the wide-open spaces of bush, sea and sky, libraries and museums, and all other places which contribute to learning.
- welcome innovative ways of stimulating the learning of children but encourage self motivation.
- provide for the special interests that individual children may have in the development of self-directed learning.
- encourage shared and co-operative ways of learning.

Part 6 – Te Tino Uaratanga

Having encapsulated in the foregoing statements the major areas to be considered in the education of children in Kura Kaupapa Māori, a final consideration focuses on what the outcome might be for children who graduate from Kura Kaupapa Māori.

Kura Kaupapa Māori will have in place appropriate measures for assessing and evaluating the achievement of their children at all levels of the national curriculum as well as whatever else the kura decides are valuable areas of knowledge for their children.

This part of the document focuses, however, on the whole person in terms of a fully functioning human being whose personal attributes are recognised, nurtured and brought to fruition. In summary then, Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children, that they:

- develop free, open and inquiring minds alert to every area of knowledge which they choose to pursue in their lives.
- become competent thinkers, listeners, speakers, readers and writers in both Māori and English.
- advance their individual talents to the highest levels of achievement.
- delight in using their creative talents in all feats of endeavour.
- are receptive to and have a great capacity for aroha, for joy and for laughter.
- are true and faithful to their own sense of personal integrity while being caring, considerate, and co-operative with others.
- assimilate the fruits of learning into the deeper recesses of consciousness where knowing refreshes the spirit.
- manifest self esteem, self confidence, self discipline and well developed qualities of leadership.
- value their independence and self determination in setting personal goals and achieving them.
- radiate the joy of living.
- manifest physical and spiritual wellbeing through the harmonious alignment of body, mind and spirit.
- are secure in the knowledge of their ancestral links to the divine source of all humanity.
- are high achievers who exemplify the hopes and aspirations of their people.

Appendix Six:

The Massey University Human Ethics Committee (MUHEC) Approval Letter



Massey University

15 October 2009

Mrs Whare Isaac-Sharland
278 State Highway 1
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FOXTON 4891

OFFICE
TO THE
(RESEA
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Dear Whare

Re: HEC: Southern A Application – 09/61
What is the impact of te reo Māori within the home, upon whānau ora?

Thank you for your letter dated 15 October 2009.

On behalf of the Massey University Human Ethics Committee: Southern A, I am pleased to advise you that the ethics of your application are now approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, a new application must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely

Professor Julie Boddy, Chair
Massey University Human Ethics Committee: Southern A

cc A/Prof Huia Tomlins-Jahnke
Te Uru Maraurau
PN900

Mrs Roseanne MacGillivray
Graduate School of Education
PN900

Massey University Human Ethics Committee
Accredited by the Health Research Council

To Kaitiaki

Appendix Seven:

Interview Schedule for Māori speaking parent

Ora ai te whānau, inā kōrero Māori ?

**What is the Link between te reo Mana Whānau or Whānau
Empowerment?**

1. Name:
2. Where are you from?
3. Where do you work?
4. Is the Māori language your first language? Y N
5. Are you the Māori speaking parent? Y N
6. In which language or languages could you have a conversation about a lot of every day things?⁴
 - English
 - Māori
 - Other (please provide) _____
7. How well are you able to speak Māori in day to day conversation?⁵
 - Very well
 - Well
 - Fairly well
 - Not very well
 - No more than a few words or phrases
8. How well are you able to understand spoken Māori?⁶
 1. Very well
 2. Well

⁴ <http://www2.stats.govt.nz>. Retrieved 6 June 2009.

⁵ (Ibid)

⁶ (Ibid)

- 3. Fairly well
- 4. Not very well
- 5. No more than a few words or phrases

9. Please indicate which schooling section/s your child/children currently attend?

Section	Number of Children attending	Duration
Te Kōhanga Reo		
Kura Kaupapa		
Whare Kura		

10. Please identify how long you and/or your partner (husband or wife) have spoken Māori only to your child or children?

11. When you or when your partner (husband or wife) decided that one or both of you would only speak Māori to your child/children, please explain your initial reaction/s?

12. When you or when your partner (husband or wife) decided that one or both of you would only speak Māori to your child/children, please describe how you thought this would possibly impact on your whānau lifestyle?
Please feel free to give examples of specific situations that you remember occurring?

13. Please describe any issues or challenges you have been faced because of your decision where either you and/or your partner speak te reo Māori only to your child/children within the home?

14. Please describe what it means to you to speak Māori only to your child or to listen to your partner speak Māori only to your child within the home?

15. As your child's/children's ability in te reo Māori increases, please explain what this may mean to your inter-whānau communication?

16. When speaking te reo, please explain how whānau issues are resolved?

17. Please explain why you and your whānau continue to use te reo within your whānau?

18. In terms of scholastic ability, please describe in your own words, how well you feel your children do at kōhanga and/or kura, and/or wharekura?

Please feel free to support this with examples of grades, marks, reports, certificates, awards or trophies.

19. In terms of sporting ability, please describe in your own words, how well you feel your children do at kohanga and/or kura, and/or wharekura?

Please feel free to support this with examples of grades, marks, reports, certificates, awards or trophies.

20. Please explain if your child/children have ever been involved at representative or national level for any of their endeavours, sporting or otherwise?

21. Please explain if your child/children have ever received accolades, or won awards for scholastic ability. Such as essays, or speeches they may have won?

22. Please explain how you prefer to measure the successes of your children?

This could include things such as; my children are confident and competent speakers of te reo Māori?

23. Please clarify how the use of te reo within the whānau possibly influences your lifestyle?

This could include joining certain sports groups such as Mau Rākau, Kapa Haka, Waka. This could also include lack of adequate resources in te reo to support your initial transition)

24. In your own words, please describe what you believe whānau ora to be?

25. Please explain in what ways te reo within the home has possibly influenced the whānau ora of your whānau?

26. Please clarify how the kōhanga and/or kura kaupapa, and/or wharekura your child/children attend has been a positive schooling institute for your child/children?
e.g: The institute they attend reinforces the kaupapa we choose to follow at home.

27. Please describe how the kōhanga and/or kura kaupapa, and/or wharekura your child/children attend has been supportive towards your child/childrens overall needs, goals, and desires?

28. Please explain how the kōhanga and/or kura kaupapa, and/or wharekura your child/children attend has been supportive towards your own language development, needs and desires?

29. Please explain how the philosophies of the kohanga, and/or kura kaupapa, and/or wharekura your child/children attend has potentially played a role in improving whānau ora for your tamariki?

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