

# Highlighting the Voices and Aspirations of Māori Families and Children on Ka Puananī o Te Reo Māori, their Unique One-Day Language Programme

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## **Abstract**

*Ka Puananī o te reo Māori is an innovative one-day a week Māori language immersion programme (Level 1), which addresses access to quality Māori language education in mainstream schools for years 1-8. This research focused on why the participants chose this programme as a successful model for the delivery of quality te reo Māori education, and what aspects of the programme supported this choice via 'interviews as chats', with nine children and 11 family members, using semi-structured questions. Ka Puananī families identified three initial assumptions underpinning the programme; that students will greatly increase their skills in te reo Māori me ōna tikaka Māori language and culture within this enrichment environment, participants would form new linkages between the children and families across the city, and the creation of a potential new cohort of young people, the next generation of Māori speakers. The outcome from this research produced three major themes: engagement, whanaukataka relationships and cultural identity. The majority of participants reported that they were happy with the programme, that the children were learning and using more Māori language, including reading and writing skills in the target language. All of the families and half of the children identified the theme of whanaukataka as important. There were numerous cultural benefits identified, such as increased emotional wellbeing, self-esteem, and developing a stronger sense of pride to 'be Māori'. Families also reported wider cultural affiliations, strengthening their links with Kura Kaupapa Māori ki Ōtepoti Māori immersion primary school in Dunedin, whānau, hapū sub tribe, and iwi tribal members.*

**Keywords:** Te Reo Māori, language immersion programme, engagement, relationships, language and culture, cultural identity, language revitalization.

## **Ka Puananī o Te Reo Māori One-Day Māori Language Programme**

The quality and fluency levels of te reo Māori language in mainstream educational settings is concerning for families committed to raising their children within a Māori speaking home environment, and remains a critical issue for Māori educationalists (Bishop, Berryman, & O'Sullivan, 2010; Hutchings, Barnes, Taupo, Bright, Pihama, & Lee, 2012; Penetito, 2010). Families recognized the transition from te reo Māori speaking homes to the local mainstream schools, signaling a gap between family aspirations of seamless Māori language education and the confidence and capacity of kura auraki (English medium) schools to meet these needs. Initial discussions were held between families, Māori speaking community, Kāi Tahu iwi (local tribal) representatives, and the Ministry of Education in 2009, to explore an alternative option for children whom had attained a high level of Māori language fluency within their home but also desired to attend their local English medium school. This paper outlines the benefits and

challenges that families and children self-identified from their participation within the first year of implementing a pilot programme named Ka Puananī, the One Day School of Te Reo Māori excellence.

Ka Puananī o Te Reo Māori is a family-led solution to access quality te reo Māori language education in Dunedin, situated in the South Island of Aotearoa New Zealand. The name ‘Ka Puananī o te reo Māori’ was suggested by a local tribal member and can be loosely translated as ‘the wind-blown seeds of te reo Māori’. The dandelion is the adopted metaphor for this programme, because when nurtured to maturity is dispersed into a broader environment with analogies made between children sharing their Māori language skills amongst the wider community. This model was chosen because it is an accepted national and international model for delivering Gifted and Talented programmes since 1995 in Aotearoa (McAlpine & Moltzen, 2004) and because it shared the responsibility and resources for the programme between stakeholders (schools, community, Ministry of Education and Kāi Tahu - local tribe). This hybrid Māori immersion programme takes the best from both worlds where students have access to a quality Māori language immersion option whilst also being able to attend their local community school.



**Image 1:** Dandelion metaphor and Ka Puananī o te reo Māori.

### **How the Ka Puananī model operates.**

This programme was launched in February 2010, providing a one-day school of excellence in Māori immersion for 12 young people. The one-day programme operated as a mobile satellite classroom, between four primary and two intermediate schools. The conception behind a mobile site, was important to both the families and schools, as it provided the opportunity for each school site to share, develop a sense of ownership for an immersion programme, whilst also operating as a ‘Māori language outreach’ site within mainstream schooling sectors and the wider communities. The initial selection process was via an expression of interest from families with Māori speaking children, an application form and a language proficiency assessment. Based on the principle ‘kōrero i te reo Māori ānake’ (speak only Māori), it operates as an ‘enrichment’ or ‘extension’ programme for a ‘one-day’ per week Māori language immersion class for children from years one to eight, who had already developed a high fluency level in Māori language, but their local school did not have the capacity or skill level to build upon and/or maintain education in te reo Māori.

## Kā Puananī o Te Reo Māori, the One Day School of Māori Language Excellence



**Image 2:** Representational diagram of Ka Puanani o te reo Māori as a mobile satellite classroom, delivering quality Māori language education one-day per week to children from eight primary/ intermediate schools.

This programme operates at Level 1 immersion programme (80 – 100% te reo Māori) in a highly specialized setting, where the children not only develop and extend their vocabulary in academic subjects, but they also enhance their thought patterns within the target language in a culturally authentic setting (Hinton & Hale, 2001). Senior Research Analyst for the University of Otago, Dr. Katarina Ruckstuhl, states that Ka Puananī offers expertise in Māori language to support both families and schools for whom Māori is the first language at home. She identified Ka Puananī as an “integrated pilot Māori language programme, based around language development and extension... [where the] focus is on developing excellent language skills in Māori” (Lewis, 2010).

The parents of Ka Puananī made three initial assumptions about possible outcomes of the programme: that the students in this programme would greatly increase their skills in te reo Māori me ōna tikaka (Māori language and culture); that there would be increased links across the city for te reo speaking community; and the building of a cohort of tamariki to be te reo Māori leaders of the future. The aim of this research supported these whānau objectives, by exploring this initiative as a ‘potential model of success’ for teaching te reo Māori from the perspective of whānau and tamariki. It was decided by the parents of Ka Puananī, and subsequently supported by the teachers, that the children would not be subjected to any formal language tests as the parents identified that their children’s active participation and enjoyment

in the programme represents success to them. This study focused on why the participants chose this particular programme as a successful model for the delivery of quality te reo me ōna tikaka (Māori language and culture), and what aspects of the programme supported this choice.

Ka Puananī is grounded within Indigenous knowledge frameworks, inspired by the Atua (deity) Tane, who ascended to the heavens to pursue the twelve baskets of knowledge. The once a week daily programme, is co-delivered by a classroom teacher and resource teacher of Māori, with an inclusive open door policy extended to parents and Māori community. The pou (posts) represented below, signify the various components of the programme, philosophically drawn from the multiple dimensions of te ao Māori (Māori worldview), but also regionally tailored to represent the local stories and knowledge drawn from Te Kete o Rakaihautū (ancestral knowledge of Rakaitautū).



**Image 3:** Mātauranga Tūhāhā, Indigenous Knowledge Base adopted by Ka Puananī o Te Reo Māori Programme (Maniapoto, 2011, slide four)

This overarching framework for this study is derived from a kaupapa Māori (Māori themed) research framework, reflecting the evolving process from which the research was instigated, and as a natural ‘cultural fit’ within Māori research (Bishop & Glynn, 1995; Smith, 2003). Ka Puananī is initiated by Māori, predominately for Māori, (but not exclusively), and takes for granted the legitimacy and validity of te ao Māori (Māori worldview), based within Māori philosophies and Māori cultural principles (Bishop, 1999; Smith, 2003). This approach is embedded within a kaupapa Māori framework, where research is initiated and undertaken by local, known, community-minded people, working within local settings to generate local solutions (Tuhiwai Smith, 1999).

There were two reasons behind the motivation to ‘capture and measure the success’ of Ka Puananī. The first goal was to identify and be able to reflect on, what success means for participants. The second objective related to highlighting potential on-going sustainability

issues, in relation to credibility and funding. This presented an opportunity for the researcher to document the process on behalf of, and for Ka Puananī families and children. This research project used the ‘kanohi-ki-kanohi’ (face-to-face) approach with the participants, through semi-structured, informal ‘interviews as chats’ method to elicit information (Bishop & Berryman, 2006). The researcher located herself as an ‘inside-outsider’ researcher (Tuhiwai Smith, 1999). The ‘insider’ perspective developed from being part of the local Māori community, sharing similar interests and concerns for things Māori; but specifically, to support the kaupapa *theme* and build an evidence base of the programme from the participants perspective (Bishop, 1999). She positioned herself as an ‘outsider’, due to the fact that she had emergent Māori language skills, and therefore not able to participate and/ or contribute to dialogue about the programme in the target language.

The researcher met with 11 family members and nine children at a place and time that was suitable to them at the initial and yearly end of the programme. The raw data was transcribed into interview transcripts and analyzed using a thematic analysis approach (Mutch, 2005). The researcher used this qualitative strategy to look for synergies and discrepancies between the two interviews. As the themes emerged, these were subsequently sorted, along with quotes and expressions, into piles that align (Weller & Romney cited in Bernard & Ryan, 2003). It was important to the researcher, that a coding arrangement recognized the participants quotes to remain unaltered and anonymous. Each child was allocated a number between one and nine, and under each heading the researcher identified matching quotes or transcripts of their responses for each of the five questions. The same method was applied for each family member, and ascribed a letter from A – I.



**Image 4:** Three Baskets of Knowledge.

### Three Kete of Kōrero Baskets of Knowledge

An outcome of the research data produced a trio of themes: engagement details within the programme, the importance of whanaukataka (relationships) and development of cultural identity. The discourse around engagement included the strengths and challenges of the engagement process, the role of the kaiako (teacher) and how the level of the target language impacts on the programme. The second theme discussed was the sense of connectedness through whanaukataka (relationships), through the process of growing relationships within te reo Māori speaking communities. The third theme of cultural identity, highlights the important role of cultural dissemination, cultural benefits realized from the programme and the wider cultural affiliations gained by participants outside of their home. Several layers of the engagement theme emerged as critical components of the programme, including levels of enjoyment and how the participants became involved in the programme, mostly because of their mother's active encouragement. Another aspect uncovered, was the challenge of a one-day a week programme, including the continuum of te reo Māori levels. Finally, the role of the teacher was discussed and their role in creating an environment conducive to an immersion environment.

There were two primary reasons why all of the children were involved in Ka Puananī: the desire of their family for them to participate and the opportunity for enrichment of te reo me ōna tikaka Māori (Māori language and culture). Seven of the children had developed an understanding about what they expected from the programme; such as “it helps me learn Māori and more words than the start of the year when I didn't know lots more kupu [words]” (5), and “the use of te reo is important to me” (6). The majority of the children were able to articulate potential ‘measurements of success’, from an increase in the amount of words known, being happy with the programme, to “he pai te mahi” (the work is good) (7). The older children identified specific reasons why te reo was important to them “to learn Māori, to do it at high school, to talk Māori again” (4), or the desire to apply their language skills “to try to use the language as much as I could” (3). These comments reflect that children are cognizant of the pivotal role Māori language has within the programme, an appreciation of the language, eagerness to learn, and the desire to develop their language skills (Hinton & Hale, 2001).

For all of the whānau, the importance of Māori language was the overarching theme for enrolling the children into the programme. One family member added “all of us as parents want our children to have te reo opportunities because it is important for them and in securing their mindset more important than anything else” (e). Families desired an authentic cultural context (Hinton & Hale, 2001) to deliver “good quality reo, creativity with language, using te reo actively, love of the reo, reo in action, different style of learning, out-and-about with the reo” (f). None of the family members referred to a language ‘test’ as evidence of increased Māori language levels, preferring a broader vision of what success looked like to them, such as loving it, valuing the language as a taoka (treasure), or using te reo as the language of communication,

especially with their siblings. As with many second language programmes, families held high expectations of a quality Māori learning environment that validated, legitimized and normalised te reo Māori as the language of instruction. Lo Bianco (2000) argues that by ‘naturalizing’ the (Māori) culture, in turn, adjusts the cultural behavior to be the natural way that things are expected and performed.

The challenge of ‘engaging’ with a one-day a week programme was an issue for some children, especially with regards the expectation of having to ‘catch up’ on the loss of one days work each week, including some initial resistance from older children. Eight out of the 11 family members reported that their child/ren seemed happy with the programme; with three adults identifying that fluency levels can be a challenge. This can impact on the ability of the children to engage in the programme, which may result in a ‘drop off’ or withdrawal from the programme. Several family members identified that their own Māori language levels provided a challenge to supporting their children, as a majority of the families are “second language learners also” (a). “My reo is not as good as his, its holding him back, we are disappointed because of my commitment to the reo at home, we didn’t support as much as we could have, should have been doing more to strengthen our te reo” (c). This reinforces the importance of continuing to use Māori as the main language within the home after their children start school, as an extension of language development, building on the foundational development years (Fishman, cited in Cantoni, 2007; King, 2009; McCarty cited in Reyhner & Lockard, 2009).

As an enrichment programme, Ka Puananī participants and stakeholders held high expectations that the programme would be of an exceptional level. With regard to the ability to engage and participate, over half of the children reported that they did not find the fluency levels difficult. These perceptions are contrasted by two family members, who expected the fluency levels to be higher: “in reality I thought that there would be a higher level of reo and a higher level of understanding, the reo isn’t as strong and the difficulty is when the children only have 20-40% understanding and it makes it easy to fall out of the programme” (i). The challenge for immersion programmes, can be the lower level of fluency in the target language and/or the lack of family support, which may result in subsequent difficulties of maintaining a Māori language speaking environment (King, cited in Hinton & Hale, 2001).

The role of teacher is integral to creating a safe and secure second language environment. Several children and family members noted that teacher supported them to overcome any language difficulties and were appropriate Indigenous role models: “I have no concerns that it is going to be modeled in the wrong way, its emotionally safe for your child” (e). Overall the comments reflect that the two teachers provided a good combination of male and female, working well together and offered a well-developed programme. The teachers were a pivotal ingredient to the success of the programme, recognized for their skills, effort and knowledge, skills and proficiency in engaging the students whilst also being able to develop strong, robust,

working relationships outside of the classroom: ‘the relationship between the whānau and the schools, the schools willingness to support and how much the children had accomplished, they’ve done a lot of mahi [work]’ (i).

The theme of whanaukataka (relationships), can be explained by three interconnecting segments: whanaukataka (relationships), whakawhanaukataka (building relationships) and Kura Kaupapa Māori (Māori immersion primary school). One concept specifically mentioned by all of the families and four of the children is whanaukataka. One child noted what was good about being part of the programme was “being with my mate” (7), and another shared that s/he “liked being part of the whānau and looking after the younger kids” (3). The skill of being able to share knowledge and take care of those younger, is reflected in the cultural concept of tuakana/teina (younger/older) mentoring relationships. Bishop and Berryman (2006) maintain that the process of creating a culturally safe, caring, family-like environment, is the optimal ingredient in any learning environment.

Whanaukataka (relationships), play a fundamental role in connecting Māori speakers together. This traditionally based concept, embodies the ‘glue’ that supports inter-dependence and the drive towards a collective vision. The idea of coming together as a ‘collective whānau/ family’ was described by a family as: “we see each other outside of kura [school], the parents know the other parents, the parents all know the tamariki, it is a matua/whaea [male/female] situation” (e). This reinforces that the Ka Puananī families already have an established level of kinship, which aligns with King’s (2001) view that Te Kōhanga Reo (Māori Language Nest) movement provided an environment where traditional values are renewed and strong kinship ties are maintained (cited in Hinton & Hale, 2001). These bonds are deeper than being just the parents of children who go to school together. Lo Bianco (2000) affirms that for some parents: “... ethnic school is an extension of the family where they can find models of good behavior and experience mutual respect and love. The teachers are often called ‘Uncle’ and Auntie’ (Lo Bianco, 2000, p. 25).

The concept of ‘whakawhanaukataka’ (building relationships) was also a common thread amongst families. Whakawhanaukataka has been described as the art of establishing connections between friends and family, or the activity of building or growing whanaukataka or kin relations (Bishop & Berryman, 2006). For example, one family identified that Ka Puananī offered a much wider circle of friends and community for their child to be a part of: “At mainstream she has one friend but at Ka Puananī she thinks all of them as friends, it’s a joy to go... she loves coming, loves the kaiako [teacher] and Ka Puananī tamariki, we are also friends with the Ka Puananī community, its about whakawhanaungatanga” (e).

The idea of growing a community of Māori speakers was a concept expressed by two children who had expectations that they would be spending time with “a group of children that speak

Māori and everyday their level of Māori goes up” (8 & 9). Both families and children were cognizant that if the Māori language is to survive as an Indigenous language, then there is a need to build a community of Māori speakers to keep it alive. One family member added “we have reo in our home but that’s te reo between the parent and the child, not the language amongst children themselves, builds a group of friends that they can speak Māori with” (i), with another family pinpointing the programme as “a place where other tamariki who could interact in te reo, one of the purposes was to create a community of te reo speakers” (b).

For several families, the level of ‘whakawhanaukataka’ had grown beyond the walls of the classroom and led to more involvement within the local Māori community. One family expressed their growing participation within Māori speaking communities: “Kōhanga, Kura Kaupapa, mainstream, we are growing his involvement of te ao Māori, on Tuesday we go to mau rākau [traditional Māori weaponry] together, and for holidays we participated in the tamariki programme at Puketeraki Marae [ancestral meeting house]. We are growing our participation in the Māori community and his sense of being part of it” (f).

Several other families have also committed to extending their support networks and building their own Māori language skills. One parent has recently taken on a role as a bilingual teacher in a newly developed bilingual unit, a contributing school to Ka Puananī. Two other family members have subsequently enrolled in adult education, studying Te Ara Reo (Māori language) at Te Wānanga o Aotearoa (Māori University), and also hoping to enroll at Kura Reo (tribal based immersion weeks). The resurgence of interest in learning the Māori language, suggests that they are cognizant of extending their own levels of fluency in the home (Hinton & Hale, 2001). The commitment to immerse children within a Māori language environment goes hand in hand with the expectation that their family will also provide a Māori speaking environment within the home (Hornberger, 2008; May & Hill, 2005; Tangaere, 2006).

The next generation of te reo Māori speakers in Dunedin are attending Ka Puananī. This is a critical component as “creating a community is the hardest part of stabilizing a language” (Cantoni, 2007, p. 80). Six out of the 11 families shared that they had already been engaged in a Māori medium education setting, either attending Te Kōhanga Reo or Kura Kaupapa Māori. Ka Puananī shares a similar bonding pattern in relation to the socialization of other families that belong to ethnic schools (Lo Bianco, 2000) and the creation of a ‘new space’ where friendships, experiences and ideologies can be nurtured (Hornberger, 2005 & 2008; McCarty, 2008; Tangaere, 2006).

The theme of ‘whanaukataka’, the desire to come together to support each other and grow te reo, is an integral ingredient in keeping people connected. It was an important concept to almost half of the children and to all of the families. Families also described the process of ‘whakawhanaukataka’, where both families and children had a vision of uniting Māori speakers

from across the city to have the opportunity to speak Māori at school. Several families reflected on their prior experience within Maori medium education and identified a natural link to these settings. These six families highlighted the growing connections and inter-relationships between their children and the wider te reo Māori speaking community, including links to Kura Kaupapa and Kāi Tahu.

The third theme that emerged from the data is the concept of ‘cultural identity’; how people view themselves and compare themselves, relate to others and the development of cultural identity. Indigenous languages are inseparable from cultural identity (Cantoni, 2007). Similarities can be made between this and many other Indigenous programs, where the notion of cultural identity and appreciation permeates more strongly than academic considerations (Lo Bianco, 2000). This theme explores the role of mother tongue, the natural process of intergenerational transmission within the home, the holistic approaches of the programme and how Ka Puananī acts as a driver for cultural connectedness of whānau (families), hapū (sub tribe) and iwi (tribe).

The majority of Ka Puananī families are second language learners and bilingual in te reo Māori and English, with some families being multilingual. Fishman (1994) states that the home is the fundamental key in keeping the mother tongue and culture alive, making it the cornerstone to language and cultural revitalization (cited in Cantoni, 2007). The Ka Puananī families have therefore occupied their "rightful position as first teachers of the Indigenous language within their homes" (Cantoni, 2007, p. xii). Families identified their responsibility to use the language within their home, both at an individual and family level: “the reo is our responsibility as whānau, we can’t expect others to do it for him, but we expect him to use the skills that he has” (g).

Several families identified the natural process of intergenerational transmission within their home, valuing te reo as a gift to be handed down to future generations. One family identified both future benefits and their role in it: “to sit around the tea table and converse in te reo would be ideal, for him to recognize and value the reo as a toanga [treasure], to be passed down and we were part of that growth” (f). The intergenerational component was also articulated by another whānau: (It’s) intergenerational transmission’, doing it for us, but also the bigger picture for future generations. The journey is worthwhile and successful. When I hear our kids speak to their kids in te reo and our mokopuna [grandchildren] speak te reo” (g). The fact that families identified that they are responsible for passing te reo on to their children, is a strong sign that families are passionate and committed to inter-generational transmission within their own home (Fishman, 1994 cited Cantoni, 2007; Hinton & Hale, 2001).

Ka Puananī families conveyed the holistic approach within the programme to the wellbeing and security of not only their children and family, but the future health of te reo Māori (language).

One family realized the urgency and the accountable role they play towards preserving the Māori language: “We are in a crisis situation with language revitalization, with the level of excellence and fluency of our native speakers steadily declining, its up to our generation to do something and for the next generation to carry it through” (b). This family realizes the rapidly declining status of te reo as less people speak Māori within their home and the potential loss of knowledge through the attrition of native speakers (Cantoni, 2007). Littlebear (2007) highlights the critical call to make a difference for the next generation: the responsibility for saving our language is ours and ours alone; we are the pivotal generation (Cantoni, 2007, p. xiii).

Further to this, Fishman (1994) suggests that a sense of responsibility to save one’s language stems from a moral commitment which is imperative because it is kinship related, and the loss of a language equates to the loss of how your family lived (cited in Cantoni, 2007). Ka Puananī also operates on a kinship level, and became a driver for cultural connectedness of children and families. The strong links made between the Māori language and strengthening pride, cultural identity and emotional wellbeing was identified by several families: “to feel confident and competent to go on to a marae [ancestral meeting house] and do a mihi [formal greeting], to be comfortable as a Māori, to help him to be strong, to know who he is” (g) or another point of view “to be part of a unique rōpū [group], to have pride with te reo and pride in themselves, to be self confident and for their emotional wellbeing” (e). These families were able to identify that their children feel confident to participate proudly within their language and culture, which subsequently contributes to their pride, cultural identity and wellbeing. Language is an exterior symbol of a persons’ cultural identity, critical to the development of and confirmation of self-identity (Duff & Duanduan, 2009; Penetito, 2010; Reyhner & Lockard, 2009).

The experience of being involved with Ka Puananī resulted with several families building wider cultural affiliations with other families and tribal members. The experience of participating within authentic Māori cultural practices developed a sense of belonging, pride and cultural affiliation between the participants: “She now has peers that she knows as a community. She loves ‘being Māori’ and has a sense of pride. At Manu Kōrero poroporoakī [farewell], when the waiata [song] started she jumped up and said “he mōhio au” [I know this] and ran off and joined them on stage” (e). Her participation in the programme provided the platform for her to participate because she felt confident in her own skills and expertise in this area.

For several other families, participating in Ka Puananī was an opportunity to connect with other families of similar whakapapa, to extend and widen their local tribal links. One child added that s/he was “kind of less whakamā [shy]... the language is living on and speaking more Māori... I’ve learnt more about my iwi and where they’ve lived” (1). The opportunity to learn about Tūpuna [ancestors] is a vital link to whakapapa and cultural identity, because it provides an overview on where they fit. One family added that the programme offered: “a chance to extend their knowledge on Ngāi Tahu tangata [Ngāi Tahu culture], to live it and share it with others” (b).

Classroom knowledge was enhanced by family through a number of mechanisms: “they receive culture through Ka Puananī, through kapa haka [Māori performing arts] and dance, the process, mihimihi, we took a hikoi [walk] in November, we are in regular contact with Huirapa [local sub tribe], knowing whānau and there is a sense of belonging, we now have chunks of quality time instead of bits and pieces” (f).

Cultural identity is maintained and preserved for participants in Ka Puananī. Several family articulated their role in the responsibility of raising their children within a te reo Māori speaking home, the natural process for transmitting reo to the next generation and the role Ka Puananī plays in wider cultural revitalization. Both families and children appreciated the holistic approach towards wellbeing and/or cultural security, including benefits such as increased sense of pride, self-confidence, emotional wellbeing, and ‘being Māori’. They also valued the opportunity to learn more about the local history and knowledge of Kāi Tahu (local tribe), with two Kāi Tahu families strengthening their local hapū (sub tribe), marae (ancestral building), and whenua (land).

## **Summary**

In summary, children enrolled in Ka Puananī are learning and using more Māori language whilst also increasing their reading and writing skills in the target language. The language level was a challenge for half of the children and one third of the families, which motivated families to further develop the Māori language within their home environment. The teachers were recognized for their outstanding abilities, skills, knowledge and proficiency in engaging the students. Families clearly identified their own responsibility in the role of intergenerational transmission within their homes and the urgency of carrying te reo into the future. Some children and all of the families acknowledged the importance of ‘whanaukataka’ (relationships), intricately connecting Ka Puananī families and their shared experiences of ‘whakawhanaukataka’ (building relationships), deepening over time as a result of a collective shared vision.

The benefits of the programme ranged from an increased self-confidence, emotional wellbeing, appreciation of a sense of pride or stronger identity as ‘being Māori’. Families also reported wider cultural affiliations, through the strengthening of links with Kura Kaupapa Māori ki Ōtepoti (Dunedin Māori language immersion school), whānau (families), hapū (sub tribe), and iwi (tribe). Ka Puananī is largely driven by committed families who are also community leaders in the Māori language, sharing a vision of creating a Māori speaking community for their children and for the survival of Māori language in Dunedin. These key leaders have the skills, drive, determination, expertise, commitment and experience to make a vision become a reality. Ka Puananī children and families have achieved their three initially set goals: increased in te reo me ōna tikaka (Māori language and cultural skills), increased greater links between the

Dunedin Māori speaking community, and established and maintained a cohort of Māori speaking children.



**Image 5:** Photo of participating Ka Puananī students (23 April 2010, photo courtesy of Otago Daily Times).

Ka Puananī o te reo is an effective means of te reo me ōna tikaka (Māori language and cultural enrichment) from the perspective of the children and families; it is tino rakatirataka (self-determination) in action, a Māori speaking community committed to thinking and working outside of the square to meet the educational needs of their children, thereby meeting the aspirational desires of families and ancestors. Ka Puananī has provided a portal for children and families to access and enhance their cultural and historical knowledge of the local environment and to become more involved within the local iwi and Māori community.

### Glossary

Aotearoa	<i>New Zealand</i>
Hapū	<i>Sub tribe</i>
He mōhio au	<i>I know this</i>
He pai te mahi	<i>The work is good</i>
Hikoī	<i>Walk</i>
Huirapa	<i>Local sub-tribe</i>
Iwi	<i>Tribe</i>
<u>K</u> āi Tahu/ Ngāi Tahu	<i>Principal Southern Tribe late 17<sup>th</sup> century</i>
<u>K</u> āi Tahu whānau/ whanui/ iwi	<i>Family, families, tribe</i>
Kapa Haka	<i>Māori performing arts</i>
Kaiako	<i>Teacher</i>
Kanohi ki kanohi	<i>Face to face</i>
Ka Puananī o Te Reo Māori	<i>One Day Māori language programme</i>
Ka Puananī whānau	<i>Families of the programme</i>

Kaupapa	<i>Theme</i>
Kaupapa Māori research	<i>Māori research</i>
Kaupapa Māori framework	<i>Māori framework</i>
Kete	<i>Basket</i>
Kōrero	<i>Story</i>
Kōrero I te reo Māori ānake	<i>Speak only Māori</i>
Kupu	<i>Words</i>
Kura Auraki	<i>English immersion</i>
Kura Kaupapa Māori	<i>Māori immersion primary</i>
Kura Kaupapa Māori ki Ōtepoti	<i>Dunedin Māori immersion</i>
Kura Reo	<i>Tribal based Māori language week</i>
Marae	<i>Ancestral meeting house</i>
Mahi	<i>Work</i>
Manu Kōrero	<i>Māori language speech competitions</i>
Matua / whaea	<i>Male/ female</i>
Mau rākau	<i>Traditional Māori weaponry</i>
Mihi	<i>Formal greeting</i>
Mokopuna	<i>Grandchildren</i>
Ngāi Tahu tanga	<i>Ngāi Tahu culture</i>
Rakatahi	<i>Teenager</i>
Rōpū	<i>Group</i>
Poroporoakī	<i>Farewell</i>
Puketeraki Marae	<i>Ancestral meeting house in Karitane</i>
Taoka	<i>Treasure</i>
Tamariki	<i>Children</i>
Tamaiti	<i>Child</i>
Te Ara Reo	<i>Māori language programme</i>
Te ao Māori	<i>Māori world-view</i>
Te Kohanga Reo	<i>Māori language nest</i>
Te reo Māori	<i>Māori language</i>
Te reo me ōna tikaka	<i>Māori language and culture</i>
Te Wananga o Aotearoa	<i>Māori University</i>
Tīpuna	<i>Ancestors</i>
Tino Rakatirataka	<i>Self determination</i>
Tuakana / teina	<i>Older/ younger</i>
Waiata	<i>Song</i>
Whakamā	<i>Shy, embarrassed</i>
Whānau	<i>Family/ families</i>
Whanaukataka	<i>Relationships</i>
Whakawhanaukataka	<i>Building relationships</i>
Whenua	<i>Land</i>

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## Images

Image 1: Dandelion metaphor and Ka Puananī o te reo Māori.

Image 2: Representational diagram of Ka Puanani o te reo Māori as a mobile satellite classroom, delivering quality Māori language education one-day per week to children from eight primary/ intermediate schools (created by author 20.09.2015).

Image 3: Mātauranga Tūhāhā, Indigenous Knowledge Base Adopted by Ka Puananī o Te Reo Māori Programme (Maniapoto, 2011, slide four).

Image 4: Māori Flax Kete Three Baskets of Knowledge: <http://www.fromnz.co.nz/Maori-Flax-Kete-Three-Baskets-of-Knowledge-in-frame-p-2074.html>

Image 5: Photo of participating Ka Puananī students (23 April 2010, photo courtesy of Otago Daily Times).