



Sharon Booth, Principal, Goldfields School, Cromwell

“Developing teachers’ confidence in Te Reo Māori so that learners can have access to quality Māori language and Tikanga Māori in classrooms.”

Sabbatical Leave: Term 3, 2015.



Acknowledgements:

- John, my husband, for his support during this sabbatical, and for his support during the three years I spent on my study for to gain the Diploma in Te Reo Māori.
- Board of Trustees, Goldfields School for supporting this leave request.
- Goldfields School Community, Board, Staff, Children and Parents for their passion and enthusiasm in supporting Te Reo Maori within our curriculum.
- Anna Harrison, Deputy Principal, Goldfields School for ably leading our school in my absence.
- Principals and teachers who generously gave of their time to talk with me, and share their journey in the integration of Te Reo Māori within their curriculum.
- Whānau o Goldfields, for their ongoing commitment to supporting our children gain knowledge in Tikanga Maori, and for seeking experiences for our children to experience through our Kapahaka group, Noho Marae, Hangi and our Te Reo Maori programme. Special thanks to Mel Gerritsen and Karleigh Dimond for their ongoing commitment and dedication to our Whānau o Goldfields.



Purpose:

- To gain a better understanding of the approaches used in primary schools, to develop and sustain effective Te Reo Māori and Tikanga Māori programmes.
- To further develop my own skills, knowledge and confidence in teaching Te Reo and Tikanga Māori.
- To develop resources to support the teaching and learning of Te Reo Māori in our school, and in the wider educational community.
- To explore how we can better support our Māori learners to enjoy educational success as Māori.



Background and Rationale:

Living in the Otago region for all my life, and being of NZ European descent, I have not had the opportunity, until recently, to hear fluent speakers of Te Reo Māori, or to develop knowledge of Tikanga Māori. For the majority of my teaching career, I have felt very inadequate and lacked confidence when reading Māori words, as I didn't know how to pronounce these correctly. When I trained at Dunedin Teachers College in 1972-74, we had very limited opportunity to develop skills and knowledge in Te Reo or Tikanga Māori.

As a Principal, I am a role model for our tamariki, kaiako and community. I believed that I needed to learn how to speak Te Reo correctly. Our Māori language is in danger of dying unless more New Zealanders take the time to learn to speak and understand it. I have tried to learn more about Tikanga Māori, but this is challenging, due to the lack of resources and resource personnel in our area.

Over the nine years I have been principal at Goldfields, we have had between 14%-17% Māori children. Their whānau could not speak Te Reo Māori. How could our teachers be expected to develop enough confidence to teach Māori learners as Māori, without the resource personnel, skills, knowledge or confidence to do this? We could not seek help from within our community – there were no fluent speakers of Te Reo Māori. We did not have Māori elders in our community, nor did we have access to a local marae. Our Māori families come from many different iwi, with only one family with local iwi, Ngai Tahu, links.

Through the Central Otago REAP, we were able to employ a resource teacher of Māori to work in our school for half a day per week. From 2005-2010 she taught at our school, working in classes, our teachers learning alongside the tamariki. The resource teacher worked in most of the Central Otago schools – access to additional hours was limited. As our school grew, our classes and teachers had less time with her, and their skills, knowledge and confidence declined. She was a remarkable kaiako, passionate about Te Reo Māori, waiata, and Kapahaka, and gave teachers and children an introduction to Tikanga Māori. But in reality, although some confidence was gained, this intervention did not result in teachers using Te Reo Māori apart from when the resource teacher was in their rooms. Teachers did not have the confidence to continue the programme without this 1-1 support. Follow up was limited. The programme could not be sustained in the resource teacher's absence.

The opportunity for me to study Te Reo Māori through the Te Ara Reo Māori Diploma course became available in Cromwell. I attended weekly classes over 2 years (2010 & 2011) and gained my level 4 qualification. In 2014, the level 5 paper was available in Central Otago. I enrolled, although it was very challenging for me to continue this study again after a break of two years. I travelled 90km on a weeknight, and attended a full day's class, one Saturday per month. With the work commitment faced as a Principal of a growing school, this was a big commitment for me, however one which I hoped will

enable me to speak conversational Te Reo Māori with greater confidence and accuracy. I was relieved to pass the year's study and gain my Diploma in Te Reo Maori.

The mother of two of our Goldfields children was enrolled in the same course as me. We now employ her as a teacher aide, to support me to teach Te Reo Māori in our school and to lead our Kapahaka group. Her grandparents (from the North Island) speak fluent Te Reo Māori, but she had never learned more than a few phrases. She can pronounce the language accurately, which is a great help to me. I use my knowledge of pedagogical practice to plan the content of our classes, and we collaborate to develop resources to support our teachers and tamariki to practice their learning over the two weeks we are not in classes. We are now integrating Te Reo across the curriculum in authentic learning contexts, and we are using some of the many MOE resources sent to schools – our teachers did not have the knowledge or confidence to use these previously. Our programme takes a very different format to the programme that was in place with the REAP teacher. It is continually evolving.

We now have a very active Te Whānau o Goldfields, who have organized annual Noho Marae, and support our Kapahaka group to perform at the Southland Polyfest. Although we had performed on four occasions at the biennial Kapahaka festival in Alexandra, performing at a big event is giving our tamariki the opportunity to share and experience Kapahaka performance with the wider community at the major festival in Invercargill.

We continually seek informal feedback from our tamariki, whānau and kaiako, on the value of our programmes and the impact of these on their learning. Our kaiako have told me that they no longer worry about using Te Reo Māori in their programmes, that they feel more confident to 'have a go' and very supported to use the resources provided to consolidate new learning with their tamariki. They know I am a learner – that we all learn from each other. We apply one of the Principles from Ka Hikitia: Accelerating Success (MOE, 2013), "Ako – a two way teaching and learning process." They have felt that the previous models we have trialed in our school, using resource teachers of Māori, who were fluent speakers of Māori, often moved too quickly when introducing new learning, not understanding how difficult it was for teachers with no background knowledge in Te Reo Māori to master, which left them feeling less confident. Our school currently has 33 Māori tamariki (14%). Our Kapahaka group has 82 tamariki (36%), which is indicative of the value placed on Tikanga Māori.



Methodology:

Learning from Literature: Literature Review

- Review Ka Hikitia: Accelerating Success, considering the implications for our school and our next steps in providing quality Māori language experience for our children.
- Review Tātaiako: Cultural Competencies for Māori learners.
- Review literature on professional development (e.g. Joyce and Showers, BES on professional development)
- Review literature on adult learning (. e.g. Glatthorn and Fox, McKenzie, Fullan, Bellanca)

Learning from others: Gather information about the aspects of Te Reo Māori programmes in schools that help develop teacher confidence (including resources that are used)

- Interview Goldfields School Teachers/ Whānau about the strengths and areas for development in our school's Te Reo Māori programme
- Google Survey/phone/Skype interviews other schools of similar ethnic composition to Goldfields. (South Island Schools)
- Talk with teaching colleagues informally to gather qualitative data about the reo programmes in their schools.
- Visit schools where there was a particular programme identified that I would be keen to seek further information about, that could not be learned via phone or online communications.

Learning using resources: Resource Review and Development

- Continue to develop the interactive teaching resource, that I commenced this year, to support teachers and children to learn Te Reo Māori, increase their knowledge of Tikanga Māori, and to make better use of the Learning Media Māori resources that are available to schools.
- Develop my personal knowledge of Te Reo Māori, building on the study I have undertaken in 2010, 2011, and 2014. I am currently enrolled in a Te Ara Reo Māori, Diploma Level 5, (through SIT, but in conjunction with Te Wananga o Aotearoa). Learning from 2014 will be consolidated in 2015 by attending Central Otago based Te Ara Māori classes in a supporting role, and via online learning communities.
- Investigate ways of sharing the resources I have developed with other schools.
- Evaluate the effectiveness of online Te Reo Māori websites, in terms of providing resources for non-Māori speaking teachers and Whānau. Provide links to resources through my Blog.

Analyze findings and prepare a report.



Key Inquiry Questions:

- How do schools that do not have fluent Māori speaking teachers, integrate Te Reo Māori, and Tikanga Māori into their curriculum?
- What resources are schools finding the most useful to support their teachers, their tamariki and their whānau?



Findings:

Learning from Literature:

During my sabbatical, I read many online articles, from TKI, Education Leaders and through various search engines. These helped me to have a better understanding of how we better focus on success for our Māori students. However the more I read, the more convinced I am that if we cater better for our Māori students, we will cater better for all students.

Tātaiako – Cultural Competencies for Māori Learners. (*Education Council of NZ. MOE*)

As stated in Tātaiako, “Evidence shows high-quality teaching is the most important influence the education system can have on high-quality outcomes for students with diverse learning needs.”

This document provides very useful behavioural indicators and examples of outcomes for student voice and whānau voice for the cultural competencies and provides an excellent resource for Principals, teachers and Boards of Trustees. It has become a key document in our teacher appraisal processes.

The cultural competencies are:

- Wānanga: participating with learners and communities in robust dialogue for the benefit of Māori learners’ achievement.
- Whānaungatanga: actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community.
- Manaakitanga: showing integrity, sincerity and respect towards Māori beliefs, language and culture.
- Tangata Whenuatanga: affirming Māori learners as Māori. Providing contexts for learning where the language, identity and culture of Māori learners and their whānau are affirmed.
- Ako: taking responsibility for their own learning and that of Māori learners.

As a Principal I have reflected on the behavioural Indicators for myself as a leader, and for our teaching team, to determine our focus for PL and the support that our school team require to be more effective practitioners and ensure that we aim for high quality outcomes for all students.

Learning from Others:

1. Professional Conversations with Teaching Colleagues.

I spoke to 18 Principals/teachers (during informal conversations, and by phone) from ten different schools in Otago/Southland. These teachers were also asked to complete a Google survey.

All these teachers teach in schools that have from 5% to 18% Maori children. The schools range from Decile 6-10.

I visited one remote, rural school which has a high percentage of Māori children (65%) to talk with the Principal and observe the Te Reo Māori programme in action. This was delivered by teleconference link by a resource teacher in Te Re Māori.

I have also included qualitative data from the teachers of Goldfields School, to identify the support that increased teacher confidence and developed skills and knowledge in Te Reo Māori and Tikanga Māori. These teachers were not included in the survey, as I had a good understanding of what works well for our school community.

“What are your biggest challenges in teaching Te Reo Maori and integrating this into your programme?”

- No opportunity to hear Te Reo Maori being spoken when we were growing up
- Very few Maori children in our classes when we were at school. We learnt some waiata, did some Maori Art work, created a pa from Paper Mache and visited the Museum, but we had no Te Reo Maori during our schooling.
- Limited Te Reo Māori and Tikanga Māori in teacher training
- Reluctant to introduce new Te Reo Māori phases/vocab in case it is incorrect. Do not feel confident to speak Te Reo Maori in front of others.
- Really hard to remember new phases and words between the Te Reo Classes we have with resource teachers or community support teachers.
- Interactive resources are good to use, especially when these have audio.
- Lots of resources now online but some are too hard, and seem to go from easy to hard very quickly
- Integrating T Reo Maori is hard. Tend to use only the phases commands that I know really well.
- Very limited access to Te Reo Māori speakers within the school community.
- Maori whānau keen to learn alongside their children but they are not confident in speaking Te Reo Māori.
- Difficult to pronounce Māori words correctly.

“What works well in supporting you with teaching Te Reo Maori and Tikanga Maori? “

- Biggest help in increasing teacher confidence is a 5-minute Te reo Māori session lead by the Te Reo Māori resource teacher at our weekly staff meeting, introducing the key vocab/phrases for the week, and activity sheets.
- Waiata very good for learning vocab.
- Resource teachers / Komātua / Whānau working in our school. Teachers learning alongside children.
- Interactive resources, especially those with audio clips are useful. You tube has a lot of waiata and resources to support Te Reo Māori. Children can practice Te Reo Māori using these resources.
- Introducing new vocab and phrases gradually, but being able to practice what we have learnt before using interactive resources.
- Access to interactive resources in between the resource teacher visits, so that children can practice independently, play games to reinforce the language and phrases introduced.
- Noho marae – invaluable in increasing knowledge of Tikanga Māori, especially when there are repeat visits building on prior knowledge.
- Increasing Whānau involvement in school programmes and taking a lead in shaping the opportunities available to our children.
- Involving whole school in Powhiri and Hangi
- Integrating Te Reo within Inquiry topics – new phrases introduced within meaningful contexts.
- Increasing numbers of staff and Whānau with Te Reo Māori qualifications.

2. Janelle Riki: OPPA Seminar (7 September 2015) Modern Pathways to Success.

Janelle Riki Personal Statement:

“I am passionate about improving the educational experience for all students in Aotearoa. I believe that great relationships with kids and their whānau are the key to helping them to realise their dreams and become tomorrow's leaders. I am passionate about Māori education, and dedicated to improving teaching and learning programmes in order to enhance success for all Māori children. I advocate for and support the ongoing professional development of schools and teachers to assist them to deliver quality Māori education programmes that improve educational outcomes for all children. I believe teaching and learning programmes can be enhanced with the integration of ICT tools and resources that assist children to have agency over what, when and how they learn, ensuring that they develop the skills they will need for life in the new millennium. I am committed to the revitalisation of Te Reo Māori in Aotearoa and ensuring we protect our precious language for future generations”.

(<http://www.core-ed.org/about/meet-our-team/janelle-riki>)

Janelle's presentation was invaluable in terms of pulling together many of my thoughts and wonderings about how we can better cater for our Māori children within our mainstream schools.

Key messages:

- What works for Māori Students will work for everyone.
- We know that children at the same age do not learn at the same pace, using the same materials – but teachers are still teaching this way in many classrooms. “If we teach today as we did yesterday we rob our children of tomorrow – Paul Dewey”
- What are the drivers for change? ‘Learn, create, share’ as opposed to ‘learn, assess.’ We now are connected globally. Kids don't need ‘just in case’ knowledge because knowledge is so accessible. We need just in time. What do I need to know now? Learning in context is vital. What do I need to know today to help me with what I want to do tomorrow? Technology is a massive driver for change
- If you Google “SEEK”, many of the jobs that are paying over 100k are in ... Information and communication technology; construction; healthcare and medical; engineering; banking; marketing and communications. Are we preparing our children for the future workforce? Are we developing the skill base that is necessary for them to be successful in th changing world? We have moved from an Agrarian era → Industrial era → Creative era.
- Kids are demanding more of education. They live in a world of surround sound, 3D. Our kids brains are wired differently, nothing is one dimensional. Children are demanding more of education than ever before.
- What are the key differences between Kura and our schools? What can we learn from this?
 - Kura provide places of connectiveness. Teachers are Whaea and Matua and given respect as Aunties and Uncles, respected elders. If children think of their teachers as Aunties and Uncles, they respond to them in a different way – accepting, inclusive, responsive.
 - All learning together in an inclusive environment, and sharing a belief that there is different cultural language. “You are all welcome here. We want you to come here. We want a diverse community.”
 - “School is a place to come home too.” Some students spoken to by Janelle descibed school as the kura being another home, their teachers Aunties and Uncles and their classmates as sisters and brothers. Do children in mainstream schools share their view?
 - “...places that allow children to be who and what they are” – Creating Culturally Safe Schools for Maori Students – A. McFarlane et al. The primary theme emerging from this core idea of creating a culturally-safe school is relationships. Relationships are the key to a successful school and a key motivator for students.

- At kura we celebrate difference; we want to know who you are, who your whanau is; we want to know about your culture.
- To understand more about the children in your class teachers need to know more about each child, and their culture, their family background, the things that are important in their family culture. It is not enough to know that your children are Māori.
- “Māori” means normal. There was no one whole name for a group of people. We use Māori as a generic term, but Māori are tribal, and we need to be able to identify the iwi on dad’s side, on mum’s side, to make true connections.
- If 15% of your children are blind or deaf, what would you do differently in your classroom, in your school? So if 15% of children are Maori what are you doing differently, in your classroom, in your school?
- What is success for Māori? Are we catering for cultural differences within our school? What are we doing to show we value Māori culture? What do I hear being spoken? What does our answer machine say? How do office staff greet visitors?
- Kapahaka at lunchtime or after school...what does that say about valuing Maori culture? Do we have music classes during school time, but expect our Kapahaka to meet in their own time?

Key Tips for making our schools more responsive to the needs of Māori (and therefore all) students

1. School is a place to come home to. Relationships are the key – Whanaungatanga.
2. Empower children with the skills they will need for their future.
3. Grow and leverage what they are already good at. To do this we have to know our learners. Technology can help students participate and succeed in the new millennium
4. Empower children
 - Choices - about how they learn
 - Agency - over what they learn
 - Independence – when they learn
 - Leadership – sharing their learning
 - AKO – teaching and learning are reciprocal processes. Tuakana – teaching to. Teina – learning from
 - Realising Potential and leveraging off it to grow other areas
5. Māori achieving success as Māori. Create opportunities for Māori students to celebrate and excel in their own culture.

Traditional Māori education:

 - Potential - Strengths based
 - No right and wrong - a continuous learning journey
 - Teachers were everyone who had a vested interest in students doing well
6. We have a partnership document – Titiri o Waitangi. Utilise it to enhance relationships.
 - Partnership – equitable, reciprocal; acknowledge their mana and whakapapa; acknowledge and grow their potential.
 - Participation – invite and engage; learn about your students
 - Protection – their aspirations; their culture, reo, iwi; their whánau

7. Engaging Whānau.
 - Partnership: Active engagement; Collaborative decisions; Equity and equality
 - Participation: They know their kids best and want what you want; They have valuable knowledge and expertise; they are more than just immediate family
 - Protection: Of their tikanga, culture, identity, language.
8. Whānau Hui.
 - Considerations when planning hui.
 - Appropriate time – evening
 - Kai
 - Tikanga- kaumatua, karakia, mihi
 - Child care
 - Student involvement
 - Kaupapa: Māori student achievement
 - Alternative ways of communicating
 - Agency over meetings, co-construction
 - What are your aspirations for your child?
 - What are we doing well?
 - What could we do better?
9. Māori Student Voice: Student voice is the most powerful form of engagement
 - Does your school enable you to be who and what you are?
 - What is like to Māori at your school?
 - Do you think your school values your culture, and how do you know that?
 - How does your school make your whānau feel welcome at school?

The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn and relearn

– Alvin Toffler (1928)

3. Google Survey – responses from Principals and Lead Teachers of Te Reo Maori.

I sent the survey link to teachers and Principals I had contacted from schools within Otago and Southland, who agreed to participate. Some of these Principals/teachers attended the Janelle Riki presentation in Dunedin. Others were teachers I had contacted at other seminars and who had expressed an interest in my sabbatical study. The third group I contacted were the Principals in my PLG group. This data is based on the responses from nine principals, nine teachers and 2 Lead Teachers of Te Reo Māori. I did not include any responses from the teachers of Goldfields School.

Key Findings:

- When asked to rate their responses on a 1-5 scale, with 1 being confident and 5 being not confident, 80% of the respondents rated their confidence in speaking Te reo Māori Not confident (4 or 5 on the scale). Four respondents rated themselves as a 3. This included the Lead Teachers of Te Reo Māori.
- 90% of the respondents have between 0-20% Māori children at their school.
- The biggest challenges the respondents faced in integrating Te Reo Māori into their curriculum:
 - Very few speakers of Te Reo Māori in our Community (80%)
 - My lack of confidence/knowledge in Tikanga Māori and Te Reo Māori (80%)
 - I tend to use only the greetings and commands that I know well (80%)
 - Lack of knowledge of correct pronunciation of Te Reo Māori (60%)
 - I don't want to teach Te Reo Māori incorrectly (55%)
 - I quickly forget the new phrases and commands that have been introduced (55%)
 - I lack confidence to speak Te Reo Māori in front of adults, but okay with children (50%)
 - Lack of resources for children to access independently (35%)
 - Lack of resources with audio (30%)
 - Lack of resources at my level, and my children's level (25%)
 - Resource teacher only spends a short time with my class, and I forget what has been covered in between lessons (20%)
 - Resources are too hard to use (15%)
 - Resource teacher has been unwell and the teaching of Te Reo has been left up to the teachers over the past two terms, which has been challenging. (5%)
- The resources that respondents found the most helpful are:
 - Waiata (55%)
 - Resource Teacher of Te Reo Māori (50%)
 - Māori Legends (50%)
 - Resources with audio clips to help with pronunciation (40%)
 - YouTube clips (30%)
 - Whānau sharing their knowledge of Tikanga and Te Reo Māori (25%)
 - Lead Teacher of Te Reo Māori (15%)
 - Noho Marae (15%)
 - TKI Resources/lesson plans (15%)
 - Photocopiable sheets to support learning (15%)
 - Games children can play independently or in groups (15%)
 - Interactive resources e.g. Mimio (5%)
 - Teachers with Te Reo Māori qualifications (5%)
 - Religious Education Programme includes a strong Māori spirituality element as the multicultural dimension Church and society cannot become a lived reality unless there is a

- satisfactory bi-cultural relationship in NZ. Many words and phrases are introduced through this. (5%)
- Professional Learning undertaken over the past three years:
 - We have employed a teacher who has undertaken 3 years Te Reo in her own time and she is slowly improving the use of Te Reo across the School.
 - Working alongside REAP Resource Teacher of Māori
 - Sitting in while the resource teacher works with my class 40 minutes each fortnight
 - We hire a Maori Specialist Teacher one day a week to work with classes and teachers to develop knowledge. He also takes a staff meeting a term to support teacher development. We also have our Kapa Haka group taught by a contractor, which then feeds into our classrooms.
 - Only self-searching of sites. Rangimaria Suddabury Some Maori Spirituality included in Special Catholic Character learning
 - There was a degree of Maori spirituality within a paper we completed this year-Introduction to Catholicism.
 - CORE ED Speaking with our Te Reo and Kapa Haka teachers
 - I am enrolled with the Open Wananga and have just commenced Kete 1 of He Papa Tikanga.
 - None. I find the best resource a community member who is also a part time staff member who is willing to share her knowledge with me of language and tikanga. I have learned from her that if I promote tikanga and understand why things are as they are in the Maori world, that not speaking te reo fluently isn't an issue. From that supportive background I am now much more confident that I help my Maori children achieve success as Maori, and along the way we teach some te reo together.
 - Nil
 - None. It's always been a goal for my professional development - every year for 30+ years!

Summary of findings:

Most teachers lack confidence to integrate Te Reo Maori into their classroom curriculum due to the lack of skills and knowledge in Te Reo Maori. There is a direct correlation between confidence level and knowledge of Te reo Maori. The challenge for Principals is how to increase the confidence of staff when there are few resource teachers or whānau who are confident speakers of Te Reo Māori available within local communities. When there are resource people identified, the challenge is how to share their skills in a way, which empowers teachers and develops their confidence.

The resources that are produced by the MOE are available through Down the Back of the Chair, were not mentioned by any respondents as being useful is supporting their integration of Te Reo Māori.

Waiata are seen as pivotal in supporting our teachers and children to learn Maori.

Learning from Resources:

There are many online resources available for teachers. It is my belief that usefulness of these resources will depend on the skill and knowledge of the teachers using these. TKI provides excellent links to online resources.

During my sabbatical I continued to develop the interactive mimio resources that provide the key support for our teachers. I will email the mimio resources to any teachers who would like to access these. The resources are developed for Y1-3 children and Y4-6 children and cover a range of te reo Māori. The children who participate in a Te Reo Māori extension programme during 2016 will add audio links.



Implications:

This study has raised more questions that it has answered. However, I believe that the questions lead to reflection, which in turn leads to developing next steps for each Principal, teacher, and school community, to raise teachers confidence and subsequently the support the integration of Te Reo Maori across the curriculum.

Success for Māori as Māori

How well do we know each of our children?

How do we involve whānau in our classrooms?

How do we build the positive relationships that are critical for every child to ensure that their diverse learning needs are addressed?

How do we show that we value Māori within our school setting?

What can we see?

What can we hear?

What do children say?

What do Whānau say?

What value do we put on Kapahaka, Tikanaga Maori, Whānau involvement?

How do we capture cultural giftedness?

Using the behavioural indicators and Outcomes in Tātaiako will help all Principals and teachers consider the next steps for them in meeting the cultural diversity of children in their classes.

Resource Personnel:

The availability of Resource Personnel is critical to developing the teacher confidence needed to integrate Te Reo Maori across the curriculum. It is my view that we need to consider different options to share the expertise that is within our communities.

How can we provide better access to resource personnel for our teachers?
How can we better use e-learning and digital media to support our teachers?
How can we make better use of the resources available online?
How can we use teacher communities to share learning more effectively?
How do we find out more about “Our Place?” when there are limited numbers of Māori resource people who know the stories of our region?

Resources:

There are many resources available online, and from Down the Back of the Chair, but these are not widely used by the teachers and Principals involved in my research. It is my belief that this is due to the lack of teacher confidence.

What resources do we already have in our schools that are not being used?
What resources are available from Down the Back of the Chair that could be used to develop greater independence in Te Reo Maori, and to support the integration of Te Reo Maori?

When resources are introduced within the context of the classroom topics, and available for both teachers and children to access independently of the classroom programme, it is more likely that teacher confidence will increase. Resource personnel are critical for the development of teacher confidence.

However, it is critical that new learning is introduced slowly, with lots of repetition and supported with audio clips to check pronunciation, where this is possible. The learning needs to be fun, using many modes of delivery to cater for children’s diverse learning needs.



Conclusion:

Schools in the Otago Southland region face similar challenges when trying to integrate Te Reo Maori into their curriculum. Most school communities have a lack of resource personnel to support teachers and children, to develop confidence, skills and knowledge in Te Reo Māori and Tikanga Māori. There is a wealth of resources available, but the lack of confidence in Te Reo Māori prevents many of our teachers accessing these.

We now have local, national and global connections at our fingertips. Are we using this to our best advantage? Are we able to develop online support material, based on our local area that is accessible to all? I am continuing to investigate forums that will enable this sharing e.g. N4L, and Facebook, Wikispaces.

We aim to cater for the diversity of all learners in our schools – sharing practices, and resources that work for us will help develop expertise within all schools, and consequently increase teacher confidence to integrate Te Reo Māori and Tikanga Māori across the curriculum.



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