

## WHY BOTHER LEARNING AND TEACHING TE REO MAORI?

KO TE PEPEHAA O TE KURA  
TAKAWAENGA O WHANGAREI



Ko Parihaka te maunga  
Ko Waiarohia te awa  
Ko Te Puna o te Maatauranga te whare  
Ko Te Kurapaewhiti te marae  
Ko Te Parawhau te hapuu  
Ko Ngaa Puhi nui tonu te iwi  
Ko Waimirirangi nga ruma reo rua  
Ko te Roopuu Atawhai te roopuu kapahaka  
Ko te Kura Takawaenga o Whangarei Terenga Paraoa te kura  
Tana tirohanga,  
Maa te whanaungatanga,  
ka whai maatauranga te akonga,  
ka tuu rangatira.  
Tena koutou katoa

Sabbatical Report : Hayley Read  
Principal of Whangarei Intermediate School  
Duration: Term 4, 2014

## STATEMENT OF INTENT

Whangarei Intermediate acknowledges the unique status of Maori as Tangata Whenua- First Nation Peoples, through the signing of Te Tiriti o Waitangi in 1840. With its signing, a partnership unlike any other in Aotearoa was founded and it is our intent as teachers at Whangarei Intermediate School, to honour its intent also.

## VISION

“Ma te whanaungatanga, ka whai matauranga te akonga, ka tu rangatira”. Through developing and maintaining strong relationships, knowledge can be found which will allow the learner to stand with confidence.

## PURPOSE

To complete a small research project that includes collating and analysing information from interviewing schools who are also taking part of a Professional Learning Development Te Reo Maori Contract in order to improve the teaching and learning programmes to raise Maori achievement at Whangarei Intermediate School.

## HISTORICAL CONTEXT

Whangarei Intermediate School is a multicultural inner city school. It was built in 1955 and opened in 1957 with only Year 8s to begin with, from various school communities: Maunu, Hora hora, Whangarei Primary, Whau Valley, Onerahi, Otangarei, Morningside, Tikipunga and Raurimu Ave. Our association with these communities continues but now includes the outlying communities as well: Glenbervie, Portland, Otaika, Parua Bay, Whangarei Heads, Ruakaka, St Francis Xavier. W.I.S is predominately 48% Pakeha and 46% Maori. We have a strong bicultural focus celebrating the uniqueness of Whangarei.

We have 5 specialist teachers: Hard Materials, Food and Nutrition, Art, Music and Performance Art and operate 5 teams: Waiarohia, Ngahere Kowhai, Te Whanau o Waimirirangi, Kakurangi, Parihaka. We are decile 4 and a roll of 600+ students. Waimirirangi Bilingual Unit was established in 1982 by the late Eileen Parore and Toka Totoro. The unit was named by kaumatua Uncle Cobb Makore (Otene) after 'Waimirirangi' who is a common ancestor to all children of Nga Puhi descent. Most tribes trace their ancestry through a male ancestor. Waimirirangi was a Chieftaness of Nga Puhi, so therefore the naming of our unit after Waimirirangi is unique.

## PROGRAMME OUTLINE

I intended to visit a number of schools that include a range of models, deciles, demographic and location both rural and urban all with a high population of Maori students. I had a number of schools that have already agreed to be interviewed through my links with Whangarei Primary Principals association and Tai Tokerau Principals association (Northland Principals association).

| School                 | Model                   | Decile | Roll | Location            |
|------------------------|-------------------------|--------|------|---------------------|
| Manaia View            | Mainstream Full primary | 1      | 235  | Whangarei Northland |
| Hikurangi              | Mainstream Full primary | 1      | 181  | Whangarei Northland |
| Whau Valley            | Mainstream Contributing | 4      | 573  | Whangarei Northland |
| Kaikohe West School    | Mainstream Contributing | 1      | 143  | Mid North Northland |
| Whangarei Intermediate | Mainstream Intermediate | 4      | 600  | Whangarei Northland |
| Te Kura o Otangarei    | Mainstream Full primary | 1      | 118  | Whangarei Northland |
| Te Kura o Raurimu      | Mainstream              | 1      | 120  | Whangarei           |

|                                   |                         |   |     |                          |
|-----------------------------------|-------------------------|---|-----|--------------------------|
|                                   | Full primary            |   |     | Northland                |
| Hurupaki                          | Mainstream Contributing | 9 | 400 | Whangarei Northland      |
| Maunu                             | Mainstream Contributing | 9 | 400 | Whangarei Northland      |
| St Francis Xavier Catholic School | Mainstream Contributing | 9 | 500 | Whangarei Northland      |
| Ruakaka                           | Mainstream Contributing | 1 | 200 | Ruakaka Northland        |
| One Tree Point                    | Mainstream Contributing | 6 |     | One Tree Point Northland |
| Morningside                       | Mainstream Contributing | 4 | 230 | Whangarei Northland      |
| Whangarei Primary                 | Mainstream Contributing | 4 | 530 | Whangarei Northland      |

## METHODOLOGY

Within these interviews I intended to find commonalities that were successful and non successful. I want to find out how schools are:

- Investigate PLD programme operated by each school.
- Investigate whether the schools had a research based approach or a tried and true method overtime of developing their te reo Maori programme.
- How each school is building the capability of schools for continuous improvement
- What schools are doing to accelerate student achievement with an urgent focus on Māori learners
- What approaches each school using to gather data about the diverse identity, language and cultural needs of learners
- I would like to visit the below schools to see how they are implementing their own contract specifically Te Reo Maori lessons as part of their teaching and learning programme in order to improve the Maori achievement.

## WHY BOTHER TEACHING AND LEARNING TE REO MAORI-WHAT THE LITERATURE IS SAYING

Whilst a focus has been put on, and rightly so, providing Māori parent and students with the opportunity of being part of a Māori medium school this does not address the issue of Māori students failing in mainstream schools. Considering around 80% of Māori students attend mainstream schools there is cause for concern. Teachers and mainstream schools are failing Māori students. "Māori educational aspirations, Maori preferred approaches to learning and teaching, and Māori perspectives on educational research are barely visible within mainstream New Zealand education" (Glynn, 1998, p.3).

The New Zealand Curriculum emphasises the importance of te reo Māori and the benefits of learning it. The New Zealand Curriculum and Ka Hikitia affirm the value of te reo Māori as the indigenous language of New Zealand. Increasingly, New Zealanders understand that te reo Māori and tikanga Māori are essential components of this country's heritage. While they define Māori identity in particular, they are integral to the identity of all New Zealanders. This vibrant language supports the development and celebration of our national identity, enhances the mana whenua of our indigenous people and contributes to a creative and successful economy.

Ka Hikitia 2008~2012 reports that for all the positive indications of change, only 3 percent of New Zealanders can actually converse in te reo Māori. If this is to change, all schools will need to provide their students with the opportunities to learn te reo Māori that are available through The New Zealand Curriculum (page 25)

Te reo Māori and tikanga Māori are intertwined, and so learning te reo Māori gives students access to te ao Māori (the Māori world) and to Māori world views. Durie (2003) argues that

education should enable Māori to live as Māori and that this means preparing Māori children to interact within te ao Māori. By learning te reo and becoming increasingly familiar with tikanga, Māori students strengthen their identities, while non-Māori journey towards shared cultural understandings. All who learn to reo Māori help to secure its future as a living, dynamic and rich language. As they learn, they come to appreciate that diversity is the key to unity. ERO 2008.

We know Māori students do much better when education reflects and values their identity, language and culture, and this is a central focus within Ka Hikitia – Accelerating Success 2013–2017 pg 5. Improvements in achievement result when schools and kura integrate elements of students' identity, language and culture into the curriculum teaching and learning (pg 35).

Ka Hikitia 2013–2017 also stresses the importance of identity, language and culture – teachers knowing where their students come from, and building on what students bring with them; and on productive partnerships among teachers, Māori learners, whānau, and iwi. These principles form the basis of Tātaiako. The competencies are about knowing, respecting, and working with Māori learners and their whānau and iwi so their worldview, aspirations, and knowledge are an integral part of teaching and learning, and of the culture of the school or ECE service. Teacher cultural competence involves understanding, respecting and valuing culture, and knowing how to use culture as an asset in the teaching and learning process, both inside and beyond the classroom (pg 3).

Interestingly, the Registered Teacher Criteria dictate the following expectations of NZ teachers needing to demonstrate a commitment to bicultural partnership in Aotearoa. Teachers must demonstrate respect for the heritages, languages and cultures of both partners to the Treaty of Waitangi. They must harnesses the rich cultural capital which Māori learners bring to the classroom by:

- providing culturally responsive and engaging contexts for learning.
- consciously provides resources and sets expectations that staff will engage with and learn about the local tikanga, environment, and community, and their inter-related history.
- actively facilitates the participation of whānau and people with the knowledge of local context, tikanga, history and language to support classroom teaching and learning programmes.
- understands and can explain the effect of the local history on local iwi, whānau, Māori community, Māori learners, the environment and the school/ centre.
- consciously uses and actively encourages the use of local Māori contexts (such as whakapapa, environment, tikanga, language, history, place, economy, politics, local icons, geography, etc) to support Māori learners' learning.

ERO (2008) note that whilst educators integrate learning of Māori language into other learning areas or use the language for instruction in the classroom, more research is needed on Māori language in education and language learner outcomes in the English medium sector. This includes research on effective initiatives and required support within this sector. Notably, Māori teacher workload continues to remain an issue. Tau Mai Te Reo programme has been developed to ensure that there is a connected and cohesive approach to education contributions to support and strengthen the Māori language. However to date, as with most MOE initiatives, this has lacked the promotion and support across the sector. Most schools are non the wiser.

In the past, the focus of raising the achievement of Māori students has been a deficit model, providing programmes to address underachievement “compensating for activities and experiences perceived as lacking from their homes, families, and cultures (Glynn, Fairweather, & Donald, 1992; Glynn & Bishop, 1995, cited in Glynn, 1996). The focus needs to shift from the dominant culture teaching Māori from their perspective to one where non-Māori

teachers understand the Maori world view: “there is a great deal to be done in terms of adopting into mainstream education pedagogical strategies that are consistent with Māori – preferred practices” (Glynn, 1998, p.5). How we as educators respond to this challenge, will seriously affect how successful we and others, with whom we work will be in terms of reducing disparities for Māori students:

- by improving the contexts in which they learn, and thus their potential opportunity to achieve
- by striving to connect with culture (language and identity) so that there is meaningful awareness, understanding, and application of culturally responsive teaching and learning practices (Adapted from Berryman, 2007).

Tau Mai Te Reo is the MOE’s Māori language in Education Strategy 2013 – 2017. As stated, the majority of learners engaged in Māori language in education are within the English medium sector. It is critical that Māori language in education provision in the English medium sector is of the highest quality. Educators in the English medium need to encourage learners to share their knowledge and ideas and ensure those who are already proficient in Māori language have opportunities to extend their knowledge and language skills. Identity, language, and culture count; knowing where students come from and building on what learners and their whanau bring with them. It isn’t one or the other but a concerted effort to incorporate all in order to ensure that all Maori students succeed as Maori.

Adapted from Ka Hikitia Strategy 2014~2017.

## FINDINGS

Of the thirteen schools surveyed, it was pleasing to find out the following results:

- 92% offered te reo Maori lessons to their students in some fashion.
- 69% lessons were taught by the classroom teachers whereas
- 30% were taught by another person, kaiawhina, not the classroom teacher, rather a specific person was employed as part of CRT to deliver the lessons. One of the schools had a parent volunteer to teach te reo Maori lessons.
- 46% taught a weekly te reo Maori lesson to their students.
- 30% taught te reo Maori lessons daily. From this one could deduce those lessons are part of the bilingual education offered in those schools.
- 46% of the schools offered bilingual or immersion education to their students. In most cases these are a single class of learners per school; the remainder of the school's population taught in mainstream.
- 100% of schools delivered te reo Maori as part of the unit of study (taha Maori) and singing waiata.
- As part their professional development programme 76% have offered te reo Maori lessons to their teaching staff.
- 100% indicated that they would be very keen to have **more** te reo Maori lessons offered to their teaching staff.

## OUR PROFESSIONAL LEARNING JOURNEY THUS FAR

### Strategy#1

As an Intermediate School that is expected to teach a second language, we have chosen to teach te reo Maori. Historically, we have expected the teaching staff to teach te reo Maori without very little professional development opportunities, as there are none available. We adopted the resource He Reo Ora, He Reo Tipu. Initially this programme was supported by one of the leadership member took the teachers through the lessons every fortnight and although this resource also has CD Roms full of templates and reomations, we found the teaching staff were still feeling uneasy about delivering the lessons to their students, often resorting to delegating this to other students in the class or in some cases, dropping the expected 30 mins a week due to time constraints. Our second option was to approach the Maori Development Team, which consists of teachers from Te Whanau o Waimirangi Rōpū, and ask for their support. They decided to offer their own time to help teach te reo Maori lessons to the mainstream teachers which operated through the teams structure. This

proved to be a popular approach as the staff felt much safer in the smaller sized groups. For a while the time was spilt evenly between learning tikanga and thereafter te reo. Over time though the shift went solely to learning tikanga Maori therefore defeating the purpose of developing more confidence when teaching te reo Maori, as was our intended goal.

### Strategy #2

As a possible solution Whangarei Intermediate School took part in the Professional Learning Development (PLD) Te Reo Maori Contract, as did four other schools. Although we accessed the PLD Te reo Maori programme through the MOE, we continued to timetable te reo Maori lessons weekly to ensure that there was some scaffolding of the lessons for the teaching staff. The PLD contract proved to be limited as the facilitators were directed to use their own framework of delivery, which consisted of ascertaining need but never programming to address or meet the actual need demanded of the staff. In the end, it was a very ineffective approach. The interesting aspect of the contract is not once were we asked to evaluate the programme of delivery.

### Strategy #3

#### **TE PUAWAI PROJECT: Whangarei Schools Cluster Project: Te Reo Māori Initiative**

Having spoken to a few colleagues who experience the same issues regarding the PLD Te Reo Maori programme, we decided to take the lead. We were approached by a senior person in the MOE who asked us to come up with an alternative programme for delivering Te Reo Maori lessons to our teaching staff. The programme was developed by Victoria University Wananga in association with 5 schools in Whangarei: Whangarei Intermediate School, Manaia View School, Whau Valley School, Hikurangi School, Te Kura o Otangarei. It was designed specifically to target the needs of schools within the cluster agreed by Tumuaki and VUW. It is based on aspects of weteo principles used as part of the VUW PLD Te Reo Māori provision which was then adapted or modified to target the participant language proficiency.

#### **Te Reo Maori Goals:**

• To significantly support Maori succeeding as Maori

• To build the capacity of Te Reo Maori within the cluster and the whanau

#### **Priority One**

- Teachers PD/ Classroom Implementation
- Modern Maori Book 1 Programme implemented.

#### **Identification**

- Compulsory for all Teaching Staff

#### **The Programme**

- After school hours
- Teachers - initial 6 months programme - 1.5 hours per week
- Level 1/ 2 PD shared between two schools. PD operating at the same time.
- Students programme - Identified programme (already developed and provided - e learning)

#### **Monitoring of Progress**

- Utilising MOE documents such as Ka Hikitia, Tu Rangatira, Tataiako and the Measurable Gains Framework

#### **Priority Two**

- Community PD
- Facilitators delivering Te Reo Programme to Teachers follow up with Whanau Programme.

#### **Identification**

- This will be determined by the Facilitators.

#### **The Programme ARP**

- The programme will be designed to support what is being taught in the classrooms.

#### **Monitoring of Progress**

- Surveys

Groups were established, named and programmes set/ modified to meet the needs of the participants. These are summarised as follows:

#### **Kapunipunitanga**

Basic Māori, beginning with proper pronunciation of vowels.

Progress to language phrases and rerenga pū. These aspects are based on the resource He Papa Whakakōrero ie. Focus on language production, the Māori vowels, pronunciation, correctly and basic Māori words. The two Kāpunipuni groups receive weekly reo classes either on a Tuesday or Wednesday from 3.30 – 5pm. Initially there were 44 participants as one group. Following discussion with Tumuaki and managers the group was split to improve manageability and facilitator: participant engagement.

Group 1. 31 participants

Group 2. 15 participants (now, a drop from 24)

Example of Mahi Kāinga webpage

<http://www.korero.maori.nz/forlearners/basics/lessons/tahi-wordlist.html>

[Mahi kainga webpage : whanakemaori](#)

### **Pinakitanga**

This groups programme is delivered using He Papa Whakakōrero as the principle resource, and extends on learning completed/ covered in Kāpunipuni. The group meet Wednesdays on a weekly basis. The group is set weekly mahi kāinga to complete before the following class. <http://animations.tewhanake.maori.nz/en/modules>

### **Keokeonga**

This programme is delivered using a blended approach of digital technology and face to face provision. The group meet Wednesdays on a weekly basis. Participants visit Te Kupu o te ra daily as part of their ongoing online support <http://kupu.maori.nz/>

### **PRINCIPAL'S REFLECTIONS**

I have noticed that the Hikurangi teachers are using Maori phrases more often in their daily classroom interaction with the students and also more te reo Maori vocabulary is also being used more widely employed when speaking te reo pakeha.

Bruce Crawford, Hikurangi School: 2014

I have noticed a number of actions from the Whau Valley staff including:

- much improved pronunciation of te reo Maori and a distinct increase in asking for confirmation of correct pronunciation of names either with parents or caregivers or each other as colleagues.
- an increase in the inquiry from staff to parents/caregivers and the children of Maori names.
- a small increase in the number of staff willing to assist with the kapa haka, even if only in a supervisory role.
- a desire in two staff to seek further personal te reo PLD.
- an application for study leave in a whakapiki te reo course from one staff.
- a recognition of the staff's role to value te reo maori
- an acknowledgement from the staff that te reo and tikanga can not be separated.

Robert Clarke, Principal, Whau Valley School: 2014

Te Kura o Otangarei being a Full-Immersion and Bi-lingual Te Reo Maori school has been engaged in the professional development of Te Reo Maori of its staff regularly since I have been at this school nearly 3 years ago. It is seen as an extremely important part of our PLD program that all staff are given the opportunity to improve their reo and the pedagogy surrounding the teaching and learning of Te Reo in the classroom. This year in particular the staff have received specific teaching of the language skills, knowledge or parts of speech and specific phrasing using local iwi language so that teachers can teach in the local dialect.

This PD has had a significant effect on the level and scope of the reo taught in our Bi-lingual classes and has also impacted on the way that reo is taught in our immersion unit. The confidence that the teaching staff have now compared with when they began is far superior and we are now seeing the students use the reo much more effectively in our everyday environment. Use of technology to further improve our program has offered

additional support to both the teacher and their ability to deliver a comprehensive program, and for the students when providing immediate help and guidance at the tips of their fingers. I believe that we are seeing a greater appreciation of our language and the increased use of it in the playground and classrooms has further normalised it in everyday life to the point where it really is a living language in this school. The level of confidence it brings to my students is also an area where this has had an effect and it has been noted by outsiders who regularly come into the school that they can see and hear the difference in the students. This is about developing cultural strength and awareness in our tamariki to give them the base with which to lead our people into the future and providing strong programs to support this has been vital for this to occur.

Nga mihi nui ki a koutou i tenei waa. Kei te hari, te koa taku ngakau kei te rongo, me te kite te piki i te reo Maori i roto i taku kura me nga whanau whanui o Otangarei.

Myles Ferris, Principal, Te Kura o Otangarei School: 2014

## **TEACHER REFLECTIONS**

Benefits of Learning Te Reo Maori are as follows:

- relating to others as students learn simple phrases.
- understanding and participating in cultural activities, which supports an understanding of tikanga.
- acquiring second language learning strategies (thinking, managing self)
- being able to acknowledge where our tamariki come from
- politeness and respect when greeting others in Te Reo.
- for me also it is part of our history and where I came from.

## **Student Voice: Why should we learn Te Reo?**

- we have to learn about Maori culture and New Zealand is Maori home land.
- might help with getting a job
- helpful to be able to understand simple greetings
- Part of NZ's treasures
- Our second language
- part of our culture
- to show respect for Maori
- our culture!
- so the reo does not die out
- really nice to greet someone who is Maori, in their own language

## **Student Voice-How do you learn Te Reo Maori best?**

- skits and drama
- writing small plays
- having conversations
- drama
- flashcards
- games
- make cards and share with a friend

Debbie Headley, Whangarei Intermediate School: 2014

## **Benefits of learning Te Reo Maori**

Learning Te Reo in the mainstream classroom helps to break down barriers by 'normalising' Maori language and culture for non Maori New Zealanders. A very positive impact that it has in my classroom is that it allows me to model the behaviour of a life-long learner as I learn along with my students. This demonstrates to students that making mistakes and having the courage to try something new is part of the learning process. Learning with the class has a positive impact on the self esteem of Maori students as they see their language and culture being valued by their teacher. Also, it sometimes allows the Maori students to become the 'experts', another boost to their self-esteem.

## **Brain Development**

- Language learning is significantly easier for children than for adults.
- Learning a second language is good for children's brains,  
<http://www.mcgill.ca/channels/news/learning-new-language-alter-brain-development-230131>
- Learning a different language opens new neural pathways in the brain.  
<http://www.whatisneuroplasticity.com/pathways.php>



- Children who learn a second language through primary School may find language learning easier, should they want to pursue it at a later stage.  
Karen Hinge, Whangarei Intermediate School: 2014

The benefits of learning te reo Maori and its impact on my teaching in the classroom. There are many benefits, I believe, in learning and teaching te reo Maori. Participating in weekly te reo Maori classes has increased not only my confidence in delivering te reo Maori; it has also improved the quality of my teaching practice. Learning te reo Maori in a safe environment has also improved my self-efficacy in the language and culture and allowed me to practice and apply my new learning in the classroom. Another reason why learning te reo Maori has impacted my teaching practice is the children's participation in the learning process. I have noticed the learning culture of my classroom has been influenced significantly in a positive manner. I believe this is due to my students, especially Maori seeing their language and culture being valued and celebrated on a daily basis.

Danica Pevats, Whangarei Intermediate School: 2014

Learning te reo is helped my confidence in terms of pronouncing Maori words (sic) therefore in the classroom I am less reticent in using Maori because I am reasonably confident that what I say will be said correctly.

David Kelly, Whangarei Intermediate School: 2014

As a teacher of bilingual education and Head of Maori Development of an Intermediate school, the most effective outcome in my professional and cultural opinion is to maintain Level 1 and 2 bilingual classes. Introduce a system to report on language enhancement in bilingual classes. Also accountability of Te Reo enhancement due to allocated funds. This will cater for the students who are fluent and those who hunger for the language. It will provide an environment rich in not only Te Reo but Tikanga as well.

Te Ringakaha Tia-Ward, Whangarei Intermediate School: 2014

## CONCLUSION

Learning the native language of a country should be looked at as a partnership. It is for non-Māori to exercise their obligation of such partnership by learning the Māori language and culture, as Māori are expected to learn the language of our treaty partner. If under such partnership and expectation, our mainstream colleagues are expected to teach the language and culture of Māori, then the learning of the language and culture must be paramount. It is like any subject we are expected to teach for the betterment of our students. How can we expect a teacher to teach science if the teacher has no training or educating in the subject. Likewise, the same expectation when teaching maths or any other subject. The reality is, the opportunities in this day, age and country, we are greater if we know Māori and English. The relationship (whakawhanaungatanga) between the student and teacher is also paramount. Having the classroom teacher learning alongside the student creates a learning environment where both can benefit from one another, supporting and enabling. It demonstrates respect for each other's culture, language and identity; that culture counts.



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