

TE PUNA REO O NGĀ KĀKANO

# HE PUNA REO HE PUNA ORANGA WHĀNAU

Impact of an urban puna reo on the health and  
wellbeing of tamariki and their whānau

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## Abstract

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**T**e Puna Reo o Ngā Kākano provides a kaupapa Māori early childhood learning experience where tamariki aged from under one year to six years are exposed to mātauranga Māori on a daily basis with the aim of supporting them to flourish and become culturally confident. In an urban location, whānau are challenged with fostering connections to their tūrangawaewae and maintaining their cultural identity. Through a Māori world view, the concept of health and wellbeing is commonly understood to be alignment of one's taha wairua, taha hinengaro, taha tinana and taha whānau. The absence of cultural identity can have an adverse effect on health and wellbeing.

This research, funded by the Health Research Council of New Zealand, considers the impact that Te Puna Reo o Ngā Kākano has had on the health and wellbeing of tamariki and their whānau, and it identifies aspects of the experience at Te Puna Reo o Ngā Kākano that are fundamental to facilitating health and wellbeing within a kaupapa Māori early childhood environment.



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# He Mihi

Me waiho mā te oriori a Tūteremoana a mihi e tātaki ake.

*Whakarongo mai, e tama.  
Kotahi tonu te hiringa i kake ai a Tāne ki Tikitiki-o-  
rangi,  
ko te hiringa i te mahara.*

He mea tito tēnei waiata e Tūhotoariki mō Tūteremoana, te rangatira o Ngāi Tara. Ko te waiata tētahi o ngā kaituku i te mātauranga mai i tētahi whakatipuranga ki tētahi atu. Ko tāna, ko te whāngai i te whakapapa, te karakia me ngā rau mahara o ngā tīpuna ki ngā uri whakaheke.

Kei ngā kaipupuri i ngā kete o te wānanga, tēnā koutou. Tēnā koutou i roto i te whakaaro nui ki ā tātau tamariki mokopuna. Ko rātau te ariā o ēnei pūtoi kōrero.

Me whai whakaaro tātau ki ngā taniwha o te ao Māori, kāore e kitea i ēnei rā, engari e mau tonu ana ā rātau mahi ki te mahara. Kei ngā mate, haere atu rā koutou. Haere atu ki te Toiariki, te Toiurutapu, te Toiururangi, ā, ki te Toiururoa. Kāti, kua ea te wāhi ki a koutou.

Hoki mai ana ki te matū o te kaupapa, ki ngā whakareanga e pihī ake nei, tēnā anō tātau. Ka rere te mihi, ka toko ake te pakirehua. He aha rā ia te whāinga o tēnei mahi rangahau? He aha hoki ōna hua ki a tātau?

Pēnei i te mōteatea i titoa ai mō te tamaiti, he akoranga, he tohutohu, he whakapapa, he kaupapa kei roto hei tautoko i te tamaiti, ka tipu, ā, ka whai i ngā ararau o te ao hurihuri. Ko te tūmanako, he hua kei roto i ēnei kohinga kōrero mei kore noa e kitea he māramatanga e puāwai mai ai ngā awhero o te tamaiti me tōna whānau.

Nō reira, kei ngā mokopuna o Te Puna Reo o Ngā Kāikano, tatū atu rā ki ngā mātua me ngā whānau, tēnā koutou. Ko te oranga tonutanga o te reo Māori kei te kapu o ō koutou ringaringa. Kei a koutou e hika mā te mahi nui ki te whakahoki mai i te reo i te mata o te pene ki te mata o te arero.

Me pēnei noa ake, nā mātau, nā koutou, nā tātau katoa tēnei taonga. Ka waiho ake mā te waiata a Tūteremoana ngā kupu whakatepe.

*Ka rawe Tāne i te hiringa matua,  
i te hiringa taketake  
ki te ao mārama.  
Ka waiho nei hei ara mō te tini  
e whakarauika nei, e tama, e i!*

He kōrero akiaki i te tamaiti, ahakoa he aha tō hiahia i te ao, whāia, engari kia mau tonu koe ki tō mana Māori. Tihei mauriora ki te whaiao, ki te ao mārama!

## Acknowledgements

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We would like to thank the Health Research Council of New Zealand for the opportunity to undertake this research and for its ongoing commitment to support research that contributes to a deeper understanding of health and wellbeing for Māori.

We also extend our grateful acknowledgements and thanks to the tamariki, whānau, tumuaki and kaiako of Te Puna Reo o Ngā Kākano who participated in the research and provided the photographs used in this report.

### *Research Project Team*

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## Executive Summary

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This report aims to understand the impact of an urban-based kaupapa Māori early childhood education on the health and wellbeing of tamariki and their whānau. It does this by looking at the definition of health and wellbeing for tamariki and whānau, and then it uses this definition to determine what impact, if any, a kaupapa Māori early childhood education setting has on health and wellbeing.

Te Puna Reo o Ngā Kākano (Puna Reo) is the kaupapa Māori early childhood education setting investigated in this research. Puna Reo was established in April 2008 and is located in Thorndon, central Wellington. It is the only kaupapa Māori early childhood centre in central Wellington.

This research analysed the experiences of twenty-two past and present whānau who had attended Puna Reo over a period of eight years. Whānau who participated were diverse in terms of reo Māori language proficiency levels (self-reported), iwi affiliations, ethnicity (both Māori and non-Māori/Pākehā), ages of tamariki, location of homes and worksites, and educational choices following their tamariki and whānau exiting Puna Reo.

This research contends that cultural identity is imperative for the health and wellbeing of tamariki and their whānau. It found that Puna Reo is a health promoting environment because it enables understanding of cultural identity, promotes healthy lifestyles and positive choices, and supports human development, involvement in communities and caring for the environment. Puna Reo achieves this by setting and living out guiding mātāpono or values, prioritising the use of activities based on kaupapa Māori, and through ako – a Māori pedagogical approach.

This report increases understanding of the ways in which a kaupapa Māori education environment can impact on Māori health and wellbeing. It is hoped that the insights in this report will:

- promote wider understanding of the importance of cultural identity for the health and wellbeing of tamariki and their whānau
- inform policy and development programmes to support the advancement of kaupapa Māori education provision as a Māori health promoting environment.



Cultural identity is **imperative**  
for the *health and wellbeing* of  
tamariki and their whānau.



# Introduction

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It is widely acknowledged that health and wellbeing for Māori is closely linked to a secure cultural identity.<sup>1</sup> Cultural identity can be formed through engagement in Māori society, including marae participation, involvement in Māori settings, use of te reo Māori and knowledge of whakapapa.<sup>2</sup>

Increasingly, Māori whānau are based in urban locations and live away from their ancestral homes or tūrangawaewae due to employment opportunities and other factors.<sup>3</sup> While data shows that 89 per cent of Māori adults know their iwi, only 34 per cent had been to their ancestral marae in the last twelve months. Similarly, while 55 per cent of Māori had some ability to speak te reo Māori, only 35 per cent of Māori adults reported speaking *some* te reo Māori at home.<sup>4</sup>

In the absence of being close to their tūrangawaewae, whānau are challenged with fostering a connection to their cultural identity. Kaupapa Māori early childhood education can assist whānau in urban settings to connect with their cultural identity through exposure to mātauranga Māori, including te reo Māori and tikanga Māori, on a daily basis.

In January 2017, the Health Research Council of New Zealand funded an 18-month research project to consider the impact of kaupapa Māori early childhood education on the health and wellbeing of urban-based tamariki and their whānau.

Te Puna Reo o Ngā Kākano (Puna Reo) is the early childhood education setting investigated in this research. Puna Reo is a kaupapa Māori early childcare centre located in Thorndon, central Wellington. Puna Reo is attended by whānau who are Māori and non-Māori and with varying reo Māori capability. It caters for tamariki aged from under one year to six years, and it currently has 45 tamariki enrolled.

This research report provides the findings of the impact of Puna Reo on the health and wellbeing of tamariki (past and present) and their whānau. It also identifies the unique aspects of the experience at Puna Reo that are fundamental to facilitating health and wellbeing for tamariki and their whānau.



# Research Study Design

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## *Background*

This research project builds on a scoping exercise undertaken by Puna Reo in 2015. A small sample of Puna Reo whānau were interviewed about their cultural aspirations for supporting the health and wellbeing of tamariki in Puna Reo. These initial interviews indicated that whānau aspirations included tamariki having a sense of belonging and being grounded in their cultural identity. Following this, hui were held with whānau members, Puna Reo tumuaki and kaiako and researchers, and the idea for further research was developed. It was suggested that further research consider the ways in which a kaupapa Māori early childhood education learning environment could improve health and wellbeing of tamariki and whānau. Cultural acceptability and relevance of the research approach were also considered.

Based on the findings from the initial scoping exercise, a successful proposal was submitted to the Health Research Council of New Zealand. The 18-month research project commenced in January 2017, and ethics for the research were approved by the Central Health and Disability Ethics Committee in April 2017.

## *Aim of the Project*

The research question posed was:

- What impact does an urban-based kaupapa Māori early childhood education setting such as Puna Reo have on the health and wellbeing of tamariki and their whānau?

The research aimed to improve understanding of the ways in which a kaupapa Māori early childhood education setting impacts on the health and wellbeing of tamariki and their whānau. It sought to understand what health and wellbeing means for whānau, and it explored whether exposure to kaupapa Māori activities, such as learning te reo Māori and tikanga Māori, in the early childhood education setting impacts on health and wellbeing of tamariki and their whānau.

## Objectives of the Project

The specific objectives of this study were to:

- better understand how a kaupapa Māori early childhood education setting (such as Puna Reo) impacts on health and wellbeing of tamariki and their whānau
- understand the reasons why urban-based whānau choose a kaupapa Māori early childhood education environment for their tamaiti/tamariki
- explore whether Puna Reo has impacted on taha tinana, taha whānau, taha hinengaro and taha wairua for tamariki and their whānau and how it had impacted on them
- understand why whānau choose the particular education pathway (e.g., kaupapa Māori or mainstream) for their tamaiti/tamariki after Puna Reo.

## Kaupapa Māori Research Methodology

This research utilised a kaupapa Māori epistemology and research methodology. Working within a kaupapa Māori paradigm emphasises the importance of transformative, culturally appropriate research. Cheryl Smith states:

*Kaupapa Māori research is often more complex than other forms of research because we dare to try to consider both the structural and cultural issues. We dare to have a preset agenda of attempting to make positive changes within communities because we believe in the wisdom and strengths of our own people.<sup>5</sup>*

This research has direct links to community wellbeing and prioritises community input and progress. Linda Smith explains kaupapa Māori research, saying:

*When I think about Kaupapa Māori research, I see it really simply: it's a plan; it's a programme; it's an approach; it's a way of being; it's a way of knowing; it's a way of seeing; it's a way of making meaning; it's a way of being Māori; it's a way of thinking; it's a thought process; it's a practice; it's a set of things you want to do. It is a kaupapa and that's why I think it is bigger than a methodology.<sup>6</sup>*

The importance placed on kaupapa Māori as the founding epistemology of te ao Māori, Puna Reo and this research project reinforces Māori ways of thinking, knowing and experiencing. These perspectives are thus prioritised in understanding the impact of a puna reo based on kaupapa Māori on the wellbeing of whānau and tamariki.





### *Sample Selection*

A purposive sampling approach was used to recruit participants to ensure there was diversity of:

- Māori language proficiency levels (self-reported)
- iwi affiliations
- ethnicity (Māori and non-Māori tamariki)
- ages of tamariki
- location of the homes of whānau (to identify distance from Puna Reo)
- education setting (e.g., mainstream, kura kaupapa or bilingual unit) following the tamaiti/tamariki and whānau exiting Puna Reo.

An email was sent to 40 whānau who had attended Puna Reo over the past eight years, advising them of the project and seeking their interest in the research. This was followed by a further email that personally invited their participation. Of the 40 whānau that were invited to participate in this research, 22 agreed. Participants responded in person, by phone or in writing. The tumuaki and senior kaiako of Puna Reo also participated in this research as interviewees. A copy of the participant information sheet provided to whānau is attached as appendix one, and the consent form is attached as appendix two.

## *Questionnaire*

The interview questionnaire was informed by Hua Oranga,<sup>7</sup> which provides a framework for Māori health and wellbeing indicators based on Te Whare Tapa Whā model<sup>8</sup>. It was important to ensure that the questionnaire recognised culturally specific indicators of Māori understandings of wellbeing, including the relationship, connectedness and wellness of whānau. The questionnaire sought to provide information on the reasons whānau chose Puna Reo as their preferred early childhood education provider, the impact of Puna Reo on tamariki and whānau health and wellbeing and the reasons for the education pathway chosen after leaving Puna Reo. A copy of the questionnaire is attached as appendix three.

## *Interviews*

Seventeen of the participants were interviewed using semi-structured interviews at a time and place that suited them. This included conducting some interviews by telephone and Skype, particularly for those whānau who had moved out of Wellington. The remaining five participants provided written responses by email to the questionnaire. In the face-to-face interviews, the researcher and participants used te reo Māori and English at different times throughout the interviews. Whānau gave informed consent for their interviews to be recorded and then transcribed verbatim.

## *Analysis*

The research team used a thematic approach to identify the key issues and themes from the research data.<sup>9</sup> Analysis of qualitative data involved a thorough review of the transcripts by the researchers. The patterns or themes that emerged were discussed by the project team and then confirmed. The transcripts were then reviewed by the clinical adviser for further refinement of the key themes. Following this step, it was agreed to collect further information about whānau wellbeing, from 22 whānau who had agreed to be recontacted, to obtain saturation of themes. A supplementary questionnaire was sent to these whānau that explored what whānau wellbeing meant to them; seven whānau responded. A copy of the supplementary questionnaire is attached as appendix four. Following analysis, a draft copy of the research report was sent to the research participants for review and confirmation.

## *Limitations*

While 40 Puna Reo whānau were invited to take part in the research, only 22 participated. Being small, this sample cannot provide a conclusive view, but it aims to provide a general one. If the sample was larger, the research findings and observations could very well have provided a different perspective.

Furthermore, because whānau volunteered their participation, there was variation in the range of iwi affiliations, reo Māori proficiency levels and age of tamariki of those interviewed.

The nature of the semi-structured interviews meant that the questioning followed an open-ended format. The interviewer would raise relevant topic areas and encourage participants to talk, rather than strictly following the questionnaire. However, it meant that in some interviews not all of the interview questions were covered. This aspect is an important part of kaupapa Māori research where it is the researcher's role to listen and document Māori experiences and meanings.



## Profile of Interviewed Whānau

Participants were asked a variety of questions to build a profile of the characteristics of whānau who attend Puna Reo. This included questions on where the participants were from, their level of Māori language proficiency (subjective self-reported), where they lived and the reasons for education choices made once their tamariki left Puna Reo. Of the twenty-two whānau, some had had more than one child go through Puna Reo; therefore, the experiences of thirty tamariki are discussed in this [search](#).

### *Iwi Affiliations*

A small number of whānau identified tribal links to Te Atiawa<sup>i</sup>, which is within the Wellington region. The majority of whānau identified tribal links to various places throughout Aotearoa, including Ngā Puhī, Te Arawa, Ngāti Awa, Ngāti Porou, Te Whānau a Apanui, Ngāti Kahungunu, Rangitāne, Ngāti Toa, Ngāti Kahungunu ki Wairarapa and Ngāi Tahu. A small number of whānau were Pākehā.

### *Te Reo Māori at Home*

Whānau self-reported their level of fluency and use of te reo Māori at home. Of the study participants:

- eight whānau had two fluent speakers at home;
- nine whānau had one fluent speaker at home;
- three whānau had no fluent speakers at home;
- the fluency level of two whānau was unknown.

Fluency was commonly acknowledged as the ability to have an everyday conversation with their tamariki or others in te reo Māori.

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<sup>i</sup> Te Atiawa iwi are also based on the Kapiti Coast (Te Atiawa ki Whakarongotai), Taranaki (Te Atiawa Taranaki) and the top of the South Island (Te Atiawa o Te Waka-a-Māui).

### *Current Education Setting*

At the time of the interviews, tamariki were in the following education settings<sup>ii</sup>:

- ten tamariki were attending Puna Reo;
- five tamariki were in kura kaupapa Māori;
- five tamariki were in a bilingual unit in an English-medium primary school;
- three tamariki were in an English-medium primary school;
- one tamaiti was in an integrated area school.

### *Employment*

While questions about employment were not asked, it was evident through the interviews that all of the whānau who participated had at least one parent or caregiver in full-time employment. The earners were salaried professionals in public or private sectors or were self-employed.

### *Location*

When asked about the location of their primary home, a small number of whānau identified that they lived in the same suburb as Puna Reo. Other whānau travelled across the greater Wellington region to attend Puna Reo: from Lower Hutt (approximately 15 kilometres), Porirua (approximately 18 kilometres) and Plimmerton (approximately 26 kilometres). Most whānau identified that Puna Reo was closer to their workplace than their home.

### *Whānau Size and Age of Tamariki*

At the time the tamaiti were in Puna Reo, the size of the whānau tended to be small and growing, with one or two tamariki each. At the time of the interviews, the tamariki in the sample ranged from one to ten years old.

ii The current education setting of six tamariki was unknown as there was no response to this question.

# Understanding Health and Wellbeing for Māori

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This section analyses what health and wellbeing means for whānau who attend Puna Reo. The review of literature provides a summary of relevant research relating to Māori models of health and wellbeing. Whānau participants' understandings of health and wellbeing are then discussed.

Key findings of the review of Māori models of health and wellbeing and whānau participants' understandings of health and wellbeing are then brought together to inform a definition of health and wellbeing for whānau of Puna Reo. This definition is then used as an analytical lens to interpret overall findings of this research to determine whether Puna Reo impacts on the health and wellbeing of tamariki and their whānau and how it impacts on them.

## Review of Māori models of health and wellbeing

Māori perspectives of health and wellbeing tend to recognise a multifaceted approach and promote a balance of the cornerstones of health and wellbeing. Indigenous health models provide a relevant framework for understanding the elements that comprise the cornerstones and how the synergy between them can enable wellbeing for individuals and whānau.

Emeritus Professor Sir Mason Durie's model Te Whare Tapa Whā is based on the structure of a wharenuī, with each wall representing a cornerstone of health. The walls are taha wairua (spirituality), taha hinengaro (intellect and emotions), taha tinana (the human body) and taha whānau (human relationships). Like a wharenuī, these walls cannot be separated from one another and need to be maintained for health and wellbeing to be realised.<sup>10</sup> In this model, taha wairua is intimately linked to cultural identity by recognising a spiritual relationship with the environment and ancestors. The connection to ancestors can enable a person to define who they are, and it provides knowledge of the past, present and future. Taha hinengaro is related to the capacity to communicate and express emotion. The use of te reo Māori and tikanga Māori and observance of uara, such as manaakitanga and whanaungatanga, can provide the platform for communication. Taha tinana refers to the individual's capacity for physical growth and development, and it can be extended to interaction with the physical environment. Taha whānau refers to a person's place within social systems, not only through immediate and extended family networks but also through relationships.<sup>11</sup>



Another Māori model developed for use in health promotion is Te Pae Māhutonga,<sup>12</sup> which is depicted as the Southern Cross constellation. The four central stars are represented as Mauri Ora (health of life force), Waiora (environmental protection), Toiora (healthy lifestyles) and Te Oranga (wellbeing). Mauri Ora is dependent on a secure cultural identity, which is achieved through culture, language and knowledge. Waiora relates to a healthy physical environment with harmony between its development, use and protection. Toiora focuses on personal behaviours and responsibilities for looking after oneself. Te Oranga recognises that improving wellbeing requires greater participation by Māori. The final two pointer stars, Ngā Manukura (leadership) and Te Mana Whakahaere (autonomy), recognise the importance of leadership and autonomy as being key to achieving overall health and wellbeing.<sup>13</sup>

Te Wheke model by Rose Pere demonstrates that the health of individuals is reliant on the health of whānau and the wider community, and vice versa. It is conceptualised as an octopus, where the head of the octopus symbolises whānau (family), and the eyes symbolise both individual and whānau complete health and wellbeing. Each of the eight tentacles represents a specific dimension that is important to maintaining good health and wellbeing. The tentacles are wairuatanga (spirituality), hinengaro (mind), taha tinana (physical wellbeing), whanaungatanga (extended family), mauri (life force in people and objects), mana ake (unique identity of individuals and family), hā a koro mā, a kui mā (breath of life from forbears) and whatu manawa (open and healthy expression of emotion).<sup>14</sup>

Other Māori models of health and wellbeing currently used include Waikare o te Waka o Meihana<sup>15</sup> and Te Waka Oranga.<sup>16</sup>

These models, used in the arenas of health, education and social services, have become a central part of how Māori health and wellbeing is understood in Aotearoa, and common themes are evident across them. Within a Māori world view, being aware of who you are, being connected to whakapapa, caring for the physical environment and being able to express Māoritanga through language and tikanga are all important for overall health and wellbeing.



## Whānau understandings of health and wellbeing

Whānau participants described health and wellbeing as being achieved when physical, spiritual, social and emotional health were in balance and when one could view oneself and whānau as being happy and healthy. Whānau also highlighted that the health and wellbeing of an individual was intimately linked to that of their whānau. This aligns with the Māori models of health and wellbeing discussed earlier.

When asked to provide further information on their understandings of physical (taha tinana), spiritual (taha wairua), social (taha whānau) and emotional health (taha hinengaro), whānau gave kaupapa Māori expressions of health that they considered important to achieving health and wellbeing.

Whānau highlighted that having a strong sense of cultural identity and knowing where you come from was fundamental in the manifestation of taha wairua. Whānau expressed a desire for their tamariki to understand who they are and where they come from so that they are proud to be Māori. In this sense, spiritual health was attributed to whānau understanding of their identity as Māori, and good health was achieved when one's understanding of cultural identity was strong.

Whānau described taha hinengaro as an individual being confident, happy, grounded and connected. Whānau said that understanding te ao Māori could support taha hinengaro by providing the knowledge and values that encourage communication and empathy for others. Whānau thought that access to te ao Māori was enabled through knowing te reo Māori, understanding tikanga Māori and engaging in Māori activities, such as kapa haka, waiata or going back to their ancestral marae.

Whānau described the maintenance of good relationships with whānau and friends as contributing to taha whānau and viewed whakapapa as integral to creating connections with one another. Whānau invested time in building and maintaining relationships as a means of supporting whānau health and wellbeing. This is particularly important when whānau live in urban areas and may be some distance away from their tūrangawaewae or immediate whānau. Whānau discussed the need to keep the connections with those 'at home' in addition to forming good relationships with people in their urban environment with similar values.

Whānau talked about physical health as being the platform on which their daily life took place. Good nutrition, exercise and sleep were recognised as key lifestyle factors supporting taha tinana. However, whānau also attributed their physical wellbeing to their view of the physical world. By thinking and acting in a Māori way, whānau have a different experience of the physical world. For example, viewing the ocean as Tangaroa means that it is seen as not only a place for recreation but also a place providing sustenance; therefore, it must be looked after through sustainable activities.

## Understanding health and wellbeing for tamariki and whānau of Puna Reo

In this research, Te Whare Tapa Whā framework is used along with the whānau perspectives described to conceptualise health and wellbeing for tamariki and their whānau. Bringing together Te Whare Tapa Whā and whānau perspectives reflects that whānau see cultural identity as a core component of holistic health and wellbeing. Whānau described connections with mātauranga Māori as being crucial to understanding identity and whakapapa and that these, in turn, helped realise whānau health and wellbeing.

Based on the findings of the literature review and whānau discussion, the following key definitions of tamariki and whānau health and wellbeing emerged. These definitions are used in this report to understand any potential impacts that Puna Reo may have had on the health and wellbeing of tamariki and whānau.

**Table 1: Definitions of the four components of Te Whare Tapa Whā**

|  |   |
|--|---|
| <b>Taha Wairua</b> <ul style="list-style-type: none"><li>• Connecting to cultural identity</li><li>• Understanding who you are</li></ul>     | <b>Taha Hinengaro</b> <ul style="list-style-type: none"><li>• Understanding of te ao Māori</li><li>• Connecting with mātauranga Māori, including language, values and practices</li></ul> |
| <b>Taha Whānau</b> <ul style="list-style-type: none"><li>• Having strong relationships</li><li>• Building connections and networks</li></ul> | <b>Taha Tinana</b> <ul style="list-style-type: none"><li>• Living healthy lifestyles</li><li>• Caring for the physical environment</li></ul>  |



# Impacts of Puna Reo on the Health and Wellbeing of Tamariki and Whānau

In the previous section, whānau definitions of the key aspects of health and wellbeing under Te Whare Tapa Whā were discussed. Whānau highlighted that:

- taha wairua is enabled through cultural identity and knowing who you are;
- taha hinengaro is enabled through understanding of te ao Māori and connecting with mātauranga Māori, including language, values and practices;
- taha whānau is enabled through building strong relationships, connections and networks;
- taha tinana is enabled through living a healthy lifestyle and caring for the physical environment.

Using whānau understandings of health and wellbeing, this section considers whether Puna Reo has impacted on the health and wellbeing of tamariki and their whānau and how it has impacted on them. For the purposes of this research, impact is defined as any change in behaviour of tamariki or whānau that has occurred as a result of tamariki attending Puna Reo.

Whānau participants described Puna Reo as having positively impacted on all areas of their lives. While some impacts could be viewed as small, such as an increase in the use of reo Māori words at home, whānau described an accumulation of positive changes resulting from Puna Reo. This created a positive shift in the health and wellbeing of their tamariki as well as their immediate and extended whānau.

## Taha wairua: cultural identity and knowing who you are

Whānau highlighted the support Puna Reo gave them in **increasing their understanding of their whakapapa**. Whānau acknowledged the value Puna Reo places on whakapapa to support the identity of the tamaiti and connection to their tūrangawaewae, iwi, hapū and whānau. In some cases, the use of whakapapa and pepeha in activities at Puna Reo motivated whānau to research more about their whakapapa and initiate conversations within their own whānau about where they are from.

*What's important for us for our children is that they're confident in who they are and that they're able to be proud and stand as who they are. We want them to embrace culture and diversity but also know who they are. I think Te Puna Reo with the activities that they do around whakapapa and pepeha are really important things for us.*

For some whānau, learning about their whakapapa has been something new. Pākehā whānau highlighted the support that Puna Reo provided, using pepeha, to help them understand where they were from.

*That's one of the things I really appreciated about Puna is that they worked with us to give the boys a pepeha specific to them. They were able to say something in their pepeha about how all my ancestors on my mum's side are from all these countries, and on my dad's side they are from these countries. They navigated their two worlds without feeling excluded from one or the other.*

Some whānau said they now **returned to their marae and tūrangawaewae more regularly**. They reported feeling more confident and having a sense of responsibility about taking their tamariki there to reinforce the importance of knowing their identity.

*We try and get back as much as we can. It's a massive trip back there, but it's important that our boy can spend time there and make connections. But it's cool that our boy can still be connected from down here and that Puna Reo tell him about his whakapapa up there and that it's his place to stand.*

Whānau identified that their **tamariki built confidence in themselves through the knowledge of their pepeha**. When whānau attended karakia time, they saw tamariki stand and recite their pepeha with support from the kaiako. The pride that tamariki displayed during this time highlighted for whānau the profound understanding tamariki had of their identity.

*It is quite moving hearing your child say their pepeha. I don't think they appreciate how profound their understanding is of who they are, but it makes me feel excited about what the future has in store for them.*



Some whānau described the process of tamariki learning about te reo Māori and tikanga Māori at Puna Reo as helping to **resolve intergenerational loss of identity** as a result of the devastating impacts of colonisation.<sup>17</sup>

*I didn't want the boys to go through some of the issues I had. Because I knew I was Māori but had no idea what that meant.*

Whānau viewed the grounding of this generation of tamariki in te reo Māori and tikanga Māori as fostering the pride they have in their Māori identity and providing the foundational support for them as potential leaders of their whānau, hapū and iwi.

## Taha hinengaro: understanding te ao Māori and connecting with mātauranga Māori, including language, values and practices

Whānau **increased their use of te reo Māori in their daily conversations** as a result of their tamariki attending Puna Reo. Whānau observed their tamariki consistently moving between Māori and English use of words. This was particularly evident when tamariki were identifying objects in the natural environment, such as marama, kurī or papa tākaro. When tamariki presented new Māori words to their whānau, whānau began to use these words to reinforce their learning. Fluent reo Māori speaking whānau actively made time in their day to speak te reo Māori to their tamariki while non-fluent whānau members used Māori kupu and kiwaha on a regular basis.

*I just try and use as much te reo Māori as I can with him, whenever I can. Even if it's not 100 per cent technically correct I just feel like I have more confidence to speak to my child as much as I can.*

Whānau **purchased reo Māori resources** for their tamariki and **increasingly watched Māori TV and reo Māori videos on YouTube**. These resources and activities were found to reinforce the use of te reo Māori by tamariki and their whānau and were a way of building their capability and normalising te reo Māori outside Puna Reo.

*Our boy has learnt so much about te reo and tikanga. I put on Māori TV sometimes and I get surprised when he laughs at the TV or responds! He gets captivated by kapa haka and waiata when he sees it performed outside of Puna Reo.*

Whānau noted that they had **increased their use of tikanga Māori at home**. For example, one whānau now said Puna Reo karakia before every meal, and all of the whānau were involved in using it. Prior to Puna Reo, the same person within the whānau would say karakia before kai on their own. Whānau had also become interested in karakia used in other settings and **had become more appreciative of Māori atua and belief systems**.



*We all sing karakia before kai together now. It's great that our girl can see us all participating and encouraging her with karakia within our home.*

Whānau saw that their **tamariki were comfortable with tikanga Māori and able to conduct themselves in a confident manner** both in Māori and non-Māori environments. When they were outside Puna Reo, tamariki still behaved in a way that demonstrated tikanga Māori and they knew what was expected of them.

*One example is we went to the marae for the Matariki event and I was so impressed that our kids just jumped up and did the waiata tautoko with no qualms, no trouble, not embarrassed. It was, this is just what you do. So those types of things I can really see how the Puna has helped them. They just get that at certain times you have to do certain things with no questions about it, and this is what we do.*

Tamariki now **demonstrated knowledge of and displayed Māori values, such as manaakitanga, whanaungatanga and tuakana-teina**. In many cases, Māori values were taught both at home and at Puna Reo. Whānau viewed this as important as it demonstrated how people could live with Māori values in all contexts.

*The thing which has been really good which you see is coming through is the tuakana-teina type of thing, and he totally gets that he is the older brother and he's got a responsibility because of that. Or that he is the older one there, so he's got to care for the others. And that's exactly the sort of thing I was looking for.*



## Taha whānau: relationships and building connections and networks

Whānau said that Puna Reo had **allowed them to become part of a new community**. Whānau identified that being in a community of people who had similar values reinforced their commitment to a kaupapa Māori early childhood education as being a positive decision.

*Puna Reo puts an emphasis on community. There is that sense of community and connection because you're making this commitment for your tamariki and that being in a Māori environment is important.*

Whānau described Puna Reo as **providing a support network by replicating an intergenerational and extended whānau environment**. This is where all members of a whānau (kaumātua, mātua, tamariki, mokopuna) have roles and responsibilities in the upbringing of younger generations, similar to the way whānau operate on their tūrangawaewae.

*Important to the concept of Puna Reo is that you are in a community of people. So it's tamariki, mokopuna, mātua, koroua, kuia. Everyone interacting with each other and understanding who the whānau are. This gives confidence to the tamariki to know they are safe.*

**Puna Reo also acted as a cultural base** where whānau were able to connect to one another through whakapapa and te reo Māori. Puna Reo could be seen as functioning in a similar way to an urban marae, creating a safe place for te reo Māori and tikanga Māori to be observed. Whānau were able to continue to express their Māoritanga as if they were at their ancestral marae, such as volunteering their time for clean-ups, attending noho marae or helping to prepare kai for events.

*At home where we've got four marae within like a kilometre of each other and we grew up amongst Māori. It's a bit difficult to do that here because we're away from the whānau. So it's more like, how can we get that whānau atmosphere and that sense of kind of coming together? Puna does that for us. It gives that sense of the village raises the person.*

Whānau observed their tamariki **building strong whānau-like relationships** with their peers and the kaiako. Whānau who had tamariki in primary school discussed their tamariki as having long-standing friendships with others from Puna Reo. Whānau viewed these friendships as being highly important as their tamariki would be relating to other tamariki who were similar.

*He is still friends with kids from Puna Reo. They made really good friendships there, and with the families as well. It's awesome we can all move along together.*

Some whānau also said their tamariki asked to visit their kaiako from Puna Reo after they had moved on to primary school.

*It's like you would still want to go and take your child to visit them once they finish Puna, kinda like they were an aunty or something. It's like one big happy whānau, all the other kids are lovely and the parents are all nice. It's cool. We have made some good friends from there.*

Whānau observed their **extended whānau now demonstrating an interest in te reo Māori** because of their tamariki learning te reo Māori. Whānau said that tamariki warm to their extended whānau when they recognise their use of te reo Māori, and this enhances the relationship between them.

*I notice my Mum will pick up phrases we use with the kids and use them too, like 'Haere mai' or 'Kia tūpatō'. And I'm like, choice! Go, Mum!*

## Taha tinana: caring for the environment and living a healthy lifestyle

Puna Reo **increased whānau awareness of environmental impacts on their health and wellbeing**. Whānau reported an increased interest in activities such as growing a vegetable garden, caring for the land, and eating healthy foods. Whānau spoke of establishing vegetable gardens at home for the first time and learning together about what to grow and how to look after the plants.

*She's really big into tiaki te taiao and that has totally come from Puna. It isn't something we really push at home. She is really into recycling and telling us what needs to go into each bin, and she is really aware of any kind of rubbish she sees around. And the māra kai, she is right into that as well. We grow some veges at home, so she gets into that.*

Many whānau had **developed a new respect for te taiao or the environment** because of their tamariki. Given that their tamariki had a sense of a relationship with the natural environment, whānau saw themselves as having a responsibility to care for it or be kaitiaki. Whānau spoke of how their tamariki would remind them to pick up rubbish, articulating the cultural imperatives of not doing harm to Papatūānuku. For many whānau, this was new knowledge.

*So littering, my kids notice the littering like, 'Mum, people shouldn't be doing that to Papatūānuku.' Yeah, that is awesome. I don't like littering, but that's a Puna value – looking after the environment.*





Whānau described their **tamariki actively applying mātauranga Māori in their interactions with the physical environment**. In particular, **tamariki used the framing of atua Māori to describe their world**.

*His big thing at Puna that he was into was the atua Māori. All the different gods and what they do. He has always been really into that and Puna really encouraged him. His world view of everything is based around the atua Māori. So the ocean isn't the ocean; it is Tāngaroa. The forest isn't the forest; it is Tānemahuta. He really thinks like that. And Puna Reo really supported him with that and encouraged him.*

Whānau noted that because **Puna Reo encouraged tamariki to enjoy the outdoors, this promoted healthy behaviours that extended to the home environment**. Whānau highlighted that their tamariki enjoyed going for walks to the beach or park, and they were often surprised by the physical capability of their tamariki. They attributed this to Puna Reo providing opportunities for tamariki to go on haerenga and incorporating fun and learning into these activities.

*Our boy is a boy that likes freedom, so he really liked going out on the haerenga and learning about the atua. He embraced those learning environments, putting together learning what they have been taught at Puna and taking it into the environment outside.*

# Experiences that Facilitate Health and Wellbeing for Tamariki and Whānau

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This section looks at the aspects of Puna Reo as a kaupapa Māori early childhood education environment that are fundamental to facilitating health and wellbeing of tamariki and whānau.

## What is kaupapa Māori education and why is it important?

Throughout this research the term kaupapa Māori education is used to distinguish Puna Reo from other early childhood environments. Kaupapa Māori education can be understood as education provision that:

- is driven by the aspirations of whānau
- validates and normalises mātauranga Māori, including language, knowledge, values and practices
- uses culturally preferred pedagogy
- supports whānau regardless of their social or economic circumstance
- supports cultural structures that emphasise being part of a collective.<sup>18</sup>

Kaupapa Māori education is widely recognised as a transformative process that has allowed Māori to oppose the traditional mainstream forms of education in favour of responses that prioritise the use of cultural knowledge.<sup>19</sup>

Whānau highlighted that they actively sought kaupapa Māori early childhood education services<sup>iii</sup> for their tamariki and that it was the kaupapa Māori element of Puna Reo that prompted them to enrol. Whānau viewed early childhood as the best time to expose their tamariki to mātauranga Māori concepts, particularly language, as tamariki were in a developmental phase where they could acquire new knowledge rapidly.

Kaupapa Māori education in early childhood and primary school was viewed by whānau as having the potential to suitably ground tamariki in their identity and support their knowledge of te reo Māori and tikanga Māori.

Accessibility, values and culture were key considerations for whānau in selecting education services for their tamariki. Whānau expressed the desire for their tamariki to continue kaupapa Māori education throughout their schooling. However, the main barrier to this is accessibility. Within the wider Wellington region there are three kura that offer Maori language immersion environments: Te Kura Kaupapa Maori o Te Ara Whanui, based in Lower Hutt. There are four English-medium schools that offer immersion education settings. Whānau recognised that the schools that they had immediate access to, for example their locally zoned schools, did not necessarily provide the kaupapa Māori education they would prefer. Therefore, whānau are often forced to compromise values and culture for accessibility.

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<sup>iii</sup> Other kaupapa Māori early learning services include kōhanga reo. Kōhanga reo are licenced providers of Māori language immersion education and care services with a wider focus on whānau development. Ngā puna reo are licenced early childhood education providers with a distinctive cultural perspective on the local curricula.

## Kaupapa Māori activities at Puna Reo

Whānau said that Puna Reo **provided authentic opportunities for tamariki to engage in learning experiences, supporting them to understand Māori language, values, beliefs and practices.**

*Puna Reo provided a space for our tamariki to be able to be themselves – to be Māori. To put into practice on a daily/regular basis our ways of being – saying karakia, singing waiata, reciting pepeha, seeing in practice and being a part of manaaki tangata, kotahitanga, whakamana and aroha.*

The interviews with whānau and the tumuaki of Puna Reo highlighted that the daily routine at Puna Reo allowed tamariki to explore waiata, kapa haka and karakia. Tamariki were introduced to atua Māori, traditional Māori belief systems, and the importance of whakapapa in all living things. Tamariki were encouraged to explore the environment, including the weather, māra kai and composting, and to go for haerenga in the community and to significant landmarks, such as Te Ahumairangi maunga and Kaiwharawhara awa. The kaiako and kaiāwhina used te reo Māori as the primary form of communication in all activities.

Whānau reported that these interactions with kaupapa Māori on a daily basis fostered health and wellbeing of their tamariki.

## The use of ako or pedagogy Māori

The tumuaki of Puna Reo described the delivery of the kaupapa Māori experience at Puna Reo as being underpinned by culturally specific pedagogy or ako. The tumuaki, kaiako and kaiāwhina of Puna Reo applied a kaupapa Māori lens over what was to be taught and how it would be delivered. Some of the ways ako was applied at Puna Reo included:

- providing mātauranga Māori experiences through activities that embraced all of the senses
- allowing each tamaiti to drive their learning through an individual learning programme (paki ako) and providing experiences that supported each child's characteristics
- using a shared leadership model where tamariki were given opportunities to be experts in developing their skills
- applying tuakana-teina in both adult and tamariki relationships
- creating a unique hapori reo Māori that supported the intergenerational transmission of te reo Māori from one generation to the next.

When whānau visited Puna Reo, they talked of a particular feeling or āhua. Whānau said that Puna Reo felt like a Māori place, which made them feel comfortable and at ease with the environment.

*It definitely has a Māori feeling about it. There's no performance at Puna.  
Being Māori is just normal ...*

The application of ako is a critical feature of the way in which kaupapa Māori exists within Puna Reo, supporting health and wellbeing and making it unique from mainstream education settings.

## Living the mātāpono of Puna Reo

Whānau identified that Puna Reo put into practice their foundational mātāpono or values. By living out their values, Puna Reo were able to create an early childhood education environment that promoted the health and wellbeing of tamariki and whānau.

At the inception of the centre, Puna Reo developed mātāpono that would guide their practices and behaviours. The values of Puna Reo are:

- **Whakamana:** enhancing each child's unique identity and encouraging them to be capable and competent learners
- **Kaitiakitanga:** teaching the importance of guardianship, respect and care for the natural physical environment
- **Whanaungatanga:** valuing the importance of building strong relationships with tamariki, whānau and the community
- **Manaakitanga:** providing care and support to tamariki and their whānau to enable supported learning and development
- **Te Reo me ōna Tikanga:** revitalising the Māori language and culture so that tamariki are empowered to be strong, independent and confident as Māori.



Table 2 provides a summary of the content and activities that whānau observed Puna Reo implemented with tamariki and whānau. These are mapped out against the foundational mātāpono of Puna Reo. These activities provide examples of how Puna Reo lived its mātāpono and also the way in which the Puna Reo environment promoted the health and wellbeing of tamariki and whānau.

**Table 2: Demonstration of mātāpono at Puna Reo**

| <b>Mātāpono</b>       | <b>How it is demonstrated at Puna Reo</b>   |
|-----------------------|---|
| <b>Whakamana</b>      | <p>Recognition of whakapapa:</p> <ul style="list-style-type: none"> <li>• requesting information on the child's whakapapa, whānau, hapū and iwi as part of the application process</li> <li>• encouraging familiarity with the pepeha of the tamaiti</li> <li>• preparing photograph murals of whānau and extended whānau</li> <li>• reciting pepeha, including the maunga, moana, marae, waka, whānau, hapū and iwi of the tamaiti</li> </ul> <p>Child-centred learning:</p> <ul style="list-style-type: none"> <li>• understanding the routines, interests and personality of the tamaiti</li> <li>• applying the practices and philosophies of Resources for Infant Educators<sup>®</sup>,<sup>20</sup> which honours each pēpi/tamaiti as unique and competent</li> </ul> |
| <b>Kaitiakitanga</b>  | <p>Prioritising care for the environment:</p> <ul style="list-style-type: none"> <li>• teaching about recycling and rubbish and impacts on the environment</li> <li>• teaching sustainable practices, such as gardening, composting, reusing and upcycling</li> </ul> <p>Use of mātauranga Māori:</p> <ul style="list-style-type: none"> <li>• actively applying mātauranga Māori in the interaction between tamariki and the physical environment</li> <li>• using the framing of atua Māori to describe the world</li> <li>• using physical activities to normalise mātauranga Māori and te reo Māori</li> </ul>  |
| <b>Whanaungatanga</b> | <p>Creating a Puna whānau:</p> <ul style="list-style-type: none"> <li>• creating a place where whānau are welcomed and valued and have a sense of belonging</li> <li>• providing opportunities for whānau to meet and socialise</li> </ul> <p>Forming enduring relationships:</p> <ul style="list-style-type: none"> <li>• valuing the induction and graduation processes</li> <li>• inviting whānau to special occasions, including birthday and Matariki celebrations</li> <li>• facilitating school visits and attending pōwhiri with tamariki</li> </ul>  |

**Table 2: Demonstration of mātāpono at Puna Reo**

| <b>Mātāpono</b>              | <b>How it is demonstrated at Puna Reo</b>   |
|------------------------------|---|
| <b>Manaakitanga</b>          | <p>Providing a safe environment:</p> <ul style="list-style-type: none"> <li>• complying with regulatory standards and criteria set out by the Ministry of Education</li> <li>• having qualified early childhood education teachers</li> <li>• being easily accessible to whānau who work in the city in case of emergencies</li> <li>• accommodating dietary requirements</li> </ul> <p>Kaiako and kaiāwhina:</p> <ul style="list-style-type: none"> <li>• believing in the kaupapa of Puna Reo</li> <li>• having a unique skill set of early childhood knowledge and commitment to te reo Māori and tikanga Māori</li> <li>• caring for tamariki as if they were whānau</li> </ul>   |
| <b>Te Reo me ōna Tikanga</b> | <p>Providing a space that values te ao Māori:</p> <ul style="list-style-type: none"> <li>• promoting an environment where it is normal for tamariki to freely express themselves as Māori</li> <li>• recognising whānau have different experiences of te ao Māori</li> </ul> <p>Encouraging the use of te reo Māori:</p> <ul style="list-style-type: none"> <li>• using te reo Māori as the primary language</li> <li>• communicating with whānau in te reo Māori and English</li> <li>• sharing karakia and waiata with whānau</li> <li>• supporting whānau on their language learning journey</li> </ul> <p>Embedding tikanga Māori in daily activities:</p> <ul style="list-style-type: none"> <li>• applying tikanga in all circumstances</li> <li>• teaching important concepts in Māori culture, such as waiata, haka, karanga and pao</li> <li>• encouraging Māori values, such as manaakitanga, whanaungatanga and tuakana-teina</li> </ul> |

In summary, whānau and the tumuaki of Puna Reo identified that as a kaupapa Māori early childhood education environment, it is the implementation of kaupapa Māori activities, the ako or pedagogical approach and demonstration of mātāpono or values that are fundamental to promoting and enabling the health and wellbeing of tamariki and their whānau.



# Whānau Stories

This section presents the stories of three whānau who have attended Puna Reo. Each story provides a unique insight into the experience whānau have had at Puna Reo and illustrates the range of drivers that prompt whānau to participate in kaupapa Māori early childhood education.

## Whānau one

**This whānau has one parent who is a fluent speaker and one who is learning. Within their extended whānau, there are reo Māori speakers who live at their tūrangawaewae.**

We were recently back home in the beautiful North, spending some time with the kaumātua back there, just trying to soak up as much of their mātauranga as possible. We probably get to go home twice or three times a year, and it's really important we make the time to do that, both to learn but also to recharge our wairua and keep the energy up to keep working hard down here.

It's awesome to see our boy back with his cousins and aunties and uncles; he fits right in. He went down with his whanaunga to kōhanga while we were up there. He was totally comfortable there, and we even noticed that, as a result, he was using more and more reo Māori. We were blown away at the huge connection our boy had to his tūrangawaewae. He was in tears when he realised that we were standing beneath his maunga. He was 'mihi-ing' to it and saying how much he loved it. You could tell he was proud that he could call that his maunga and that he knew that this was where he was from. We love that Puna Reo can foster those ideas of whakapapa and pepeha with him and that we can then take him back and he understands. It's really important to us that he knows who he is. He descends from many great tīpuna, and we want him to embrace that.

We kōrero quite a bit within the home. Our boy really loves Māui at the moment, so we read all the pukapuka, sing waiata and just try to kōrero as much as possible. Even though we only have one of us who is a fluent speaker, we all just use what we can so much more. At this stage, he uses lots of kupu, and you can tell he thinks in a Māori way, but he isn't speaking full sentences in te reo Māori just yet. I think that is just an age thing!

We did look into other kaupapa Māori ECE options that may have more te reo Māori immersion, but being working parents we really needed an ECE service that could cater to our mahi and lifestyle. We wanted to have him close by the city so he is easily accessible if there was ever an earthquake or some type of emergency. The logistics of pick-up and drop are important when you are a working whānau; it all has to fit well so we can do what we need to do.

Once you are in at Puna Reo though, you realise what makes it special. It has everything you need from an ECE centre, but its point of difference really is its ngākau Māori. It's a place where you feel good, and you know that the kaiako love your tamaiti as if he was their own. It really gives you confidence that you are doing the right thing.

It will be an interesting decision where we decide to go for primary and secondary schooling. We are a couple of years away from that yet, but it is something we think about. Of course, we would love to have him in immersion or a bilingual unit for his reo and the whānau environment, but there aren't too many options in Wellington. We will need to toss up whether the reo he gets at home would be enough!

## Whānau two

# WHĀNAU STORIES

This whānau has no fluent speakers at home, but its members are continuing to learn. The whānau is active in Māori communities it is part of, including the school and marae.

I grew up at a time where I was the 'brown kid' in the classroom, and yet my Māori mother wanted me to behave like a Pākehā. She was of the generation where it was better to conform to the 'white man' because that was the 'way of the future'. Yet here I was, markedly different in appearance from my peers but not able to understand what being Māori meant to me.

It was many years later where I had a chance meeting with a person who knew my surname and knew where I was from. They gave me the contact details of a whanaunga who I could talk to more. Whakapapa enabled me to connect to my tūrangawaewae and opened the door for me to connect with my identity and understand my Māori side.

When our boys came along, I did not want them to have the same struggle that I did. I wanted them to be proud of their whakapapa being both Māori and Chinese.

Then one day I had a seemingly small encounter that had a profound impact on my thinking. We were visiting family friends who were caring for some foster children when one of the boys who would have been six or seven at the time, asked 'Do Māoris have good jobs?' The parent's response was 'Well, yes, look at [interviewee]; he is Māori!' He knew I had a flash job but hadn't made the connection that I was Māori. This most innocent and genuine question really resonated with me. It highlighted to me that I wanted my boys to know that being Māori does not limit them. Being Māori does not mean they will be another negative statistic or stereotype. I wanted them to be surrounded by other successful Māori so that they could see that being Māori would not hold them back.

It happened that I was biking along Thorndon Quay and saw the sign for the Puna Reo. We were looking for early childhood care for the boys at the time, and so I checked them out online and really liked what I saw. We instantly felt welcomed and comfortable at Puna Reo even though we couldn't speak much te reo ourselves. We took up every opportunity to attend events and become a part of the Puna Reo whānau. It was great for my boys to be in such a positive Māori learning environment from such a young age and see the diversity of mātauranga Māori.

I was so proud one time we were back at a wānanga at our marae when the rangatahi were asked to say their pepeha. Most of the older ones were not able to, but our boy, who was probably five years old at the time, got up confidently and recited our pepeha. To see him do that made me so super proud and realise just how special a place Puna Reo is.

The boys are now in a mainstream school, but our decision was mainly because of our location in the Hutt Valley. I encourage them to take up many opportunities to keep connected to kaupapa Māori. The boys enthusiastically participate in their school kapa haka, and we are active in the whānau group. We are keen on activities like mau rākau too! We are happy that the boys know who they are and know other Māori whānau who are just like them.



## Whānau three

This whānau is Pākehā and has one parent who is learning te reo Māori. The extended whānau do not speak te reo Māori but are supportive of their mokopuna who is now in kura kaupapa Māori.

I had always thought that when I had a child that would be a great time to learn te reo Māori. My commitment to my language learning journey began when my girl started Puna Reo at sixteen months old, and I signed up for the Level One course at Te Wānanga o Aotearoa. Now, over five years later, my daughter and I kōrero together primarily in te reo Māori.

I grew up in rural Canterbury, so you could assume that I am as Pākehā as they come. My awareness has come through learning about the Treaty. I think it's an important part of honouring the Treaty that Pākehā endeavour to understand te ao Māori enough to engage well. Language is the gateway to te ao Māori, so through te reo Māori, we are always learning and opening our minds to better understanding. Understanding more about te ao Māori has also enabled us to deepen our understanding of our own identity as Pākehā. Through pepeha, we connect with and convey where our ancestors are from and acknowledge tāngata whenua whose lands we grew up upon and where [we] now live.

It is interesting watching our daughter navigating both the Pākehā world and Māori world and how they exist alongside each other. She has an awareness of different world views and has an innate respect for te ao Māori and tikanga Māori. She learns through different experiences many Pākehā aren't like us in this regard, and this can be challenging for her! She has a strong sense of Māori values, and I love that she is so in tune with values such as manaakitanga and kaitiakitanga.

Our girl is now at kura kaupapa Māori and is thriving. She loves waiata; every night we waiata Māori together, and we don't seem to know any bedtime songs in Pākehā! She actively sees the world through a Māori world view and things such as karakia and looking after Papatūānuku are important to her. She recently stopped her dad while he was in the garden and told him that we should mihi to Tānemahuta before cutting the hedge. So off she went and said karakia, then he could carry on!

Some of our wider whānau make an effort now to use te reo Māori when we are all together. It's good to see them being willing to try to use te reo Māori. Our girl is a leader for our whānau in that sense.

Puna Reo provided a safe and inclusive space for not only my daughter but our whānau to embrace te reo Māori as part of being Pākehā. The positive experience we had there has changed the course of our lives, and I trust that our girl will continue to grow well from that important base.

## Conclusion

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In this modern world, Māori whānau are located in global urban contexts and are often at a distance from their tūrangawaewae or extended whānau. However, regardless of location, when a tamariki is brought into the world, their whānau is faced with many decisions around how they will ensure they will be brought up to be happy and healthy. For many Māori whānau this raises questions about cultural identity such as:

- How do we give them every opportunity to be successful?
- How do we instil a sense of understanding about who they are?
- How do we let them know that to be Māori is normal?
- How do we encourage them to be proud as Māori?

Māori and Pākehā whānau participants made a conscious decision to enrol their tamariki into Puna Reo because it is based on tikanga and mātauranga Māori and also because they felt their tamariki would be at a key developmental stage where they could learn and grow from these specific experiences.

This research has uncovered two critical ways a kaupapa Māori early childhood education setting such as Puna Reo can impact positively on the health and wellbeing of tamariki Māori and their whānau.

Firstly, **access to and knowledge of cultural identity is imperative.** Whānau described cultural identity as crucial to fulfilling their aspirations for tamariki to be secure in the knowledge that being Māori is normal. Whānau viewed Puna Reo as providing the safe environment within which their tamariki could feel a genuine sense of belonging and understanding of who they are as Māori. It is this belonging and understanding that contributes to the health and wellbeing of tamariki and their whānau.

Secondly, this research has uncovered that Puna Reo is, in itself, **a health promoting environment because it encourages access to cultural identity, healthy lifestyles, positive choices, human development, involvement in communities and caring for the environment.** The purpose of tikanga Māori is to keep Māori safe and ensure the wellbeing of whānau, hapū and iwi for future generations.<sup>21</sup> Therefore, the use of tikanga and mātauranga Māori in Puna Reo can be viewed as the way in which health and wellbeing of tamariki and whānau are enabled and promoted.

The realisation of health and wellbeing for tamariki and whānau relies on accessibility to environments where Māori language, culture and knowledge are normalised and validated. Early childhood and other education settings are examples of environments that have the potential to support health and wellbeing for all tamariki and whānau. Māori health and wellbeing can be enhanced when there is commitment from the education environment to provide tikanga and mātauranga Māori values, practices and activities with the support of whānau and the broader education sector.

The challenge is to recreate the values-based kaupapa Māori environment provided by Puna Reo across the continuum of education settings that tamariki and whānau are likely to be engaged with so that cultural identity and health and wellbeing are enabled and promoted in every setting.



# Appendix One: Participant Information Sheet



## He Puna Reo, He Puna Oranga Whānau

Tēnā koutou i roto i ngā tini āhuetanga o te wā. Ko koutou ngā puāwaitanga o te kōrero, e kore au e ngaro he kākano i ruia mai ai i Rangīātea. Tēnā anō tātau i te wāhi ki ā tātau mate. Tukuna rātau kia haere, kia okioki, kia moe. Nō reira kei ngā mate, hoki atu rā ki Hawaiki nui, ki Hawaiki roa, ki Hawaiki pāmamao. Tihei mauri mate, tihei mauriora!

### Background

This project will explore the impact of an urban Puna Reo on the health and wellbeing of tamariki and their whānau.

### The Aims of this Project Are:

- To understand the impact of Puna Reo on the wellbeing of tamariki and their whānau.
- To understand why whānau choose a kaupapa Māori environment for their tamariki.
- To understand why whānau choose a kaupapa Māori pathway or mainstream pathway for their tamariki after Puna Reo.
- To better understand the impact of a kaupapa Māori setting on urban-based tamariki and their whānau and how kaupapa Māori and te reo Māori impact health and wellbeing.
- To understand what kaupapa Māori educational setting provides tamariki and rangatahi with.

### Invitation to Participate:

- You are eligible to participate in this research if you have tamariki who have been enrolled with Puna Reo within the past eight years.
- Your participation is completely voluntary and you may decline this invitation to participate without any penalty.
- Should you choose to participate and then later wish to withdraw from the project, you may do so and may withdraw your data up to **two months** after your interview.
- If you do choose to participate, you will be offered koha for recognition of your time and kōrero. This is required by the Health Research Council and Te Puna Reo o Ngā Kākano Charitable Trust for financial auditing purposes and is separate from the research data.

### What Participation Involves:

If you wish to participate, we will arrange a suitable time and venue for an interview.

The interview will be with Erina Kauika and will take approximately one hour. You can choose to meet kanohi ki te kanohi, by phone, Skype, Zoom or you may want to provide your responses in writing.

Before the interview, you will be asked to read and sign a consent form which sets out how the information you provide will be used.

During the interview Erina may prompt you for more information. In the event that the line of questioning develops in a way that you feel hesitant or uncomfortable, you do not need to answer and she will move on.

The interview will be recorded with your consent. You can ask for the recording to be stopped at any time. You also can have a copy of this recording.

**Data Storage and Retention:**

Your data will be stored securely on password-protected computers and/or in locked filing cabinets. It will be kept for a period of two years and then destroyed. Your consent form will be kept for two years, after which it will be destroyed. It will be stored in a locked file separate from your interview data.

Findings from the project will be written in a report for Te Puna Reo o Ngā Kāikano and the Health Research Council, and may also be written in journal articles or presented at conferences. You will not be identified in any findings from the research.

**Further Questions or Interest:**

Please contact:

Erina Kauika  
*Researcher*

Approved by the Health and Disability Ethics Committee 24 April 2017



# Appendix Two: Project Consent Form



TE PUNA REO  
O N G Ā K Ā K A N O

## Consent Form

We will keep this consent form for two years.

**Project title:** He Puna Reo He Puna Oranga Whānau

**Project Team:** Toni Roberts, Dr Paula King, Erina Kauika

**Contact email addresses for project team:** [contact emails]

I have read the Participant Information Sheet, and I have understood the nature of the research and why I have been selected. I have had the opportunity to ask questions and have them answered to my satisfaction.

- My participation is voluntary.
- I understand that I will be asked questions relating to Puna Reo.
- I understand that I will be asked questions relating to my whānau.
- I understand that I will be asked questions relating to my whānau wellbeing as a Māori.
- I understand that I will be asked questions relating to my whānau identity as Māori.
- I understand that the interview will be recorded.
- I understand that if at any time I wish to stop the interview, not answer a question or have the recording stopped, it will be.
- I understand that I am free to withdraw participation at any time without giving a reason, and to withdraw any data traceable to me up to 2 months after the interview.
- I understand that data will be kept for 2 years, after which time any data will be destroyed.
- I understand that my confidentiality will not be breached.

Please tick the following if applicable:

I agree to take part in this research.

I wish to receive a summary of findings, which can be sent to me at this email address:

Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Approved by the Health and Disability Ethics Committee on 24 April 2017.

# Appendix Three: Research Questionnaire

## Research Aims and Objectives

The aim of the study is to provide a better understanding of how a kaupapa Māori setting provides a nurturing start for urban-based tamariki and their whānau and how this connectivity to kaupapa Māori promotes wellbeing.

This research will achieve this by examining whether exposure to kaupapa Māori-based activities and te reo Māori promotes this connectivity to Māori expressions of wellbeing and subsequently a positive learning environment for tamariki.

The overarching aim of the study is to provide a comprehensive understanding of the influence the Puna Reo has in providing whānau with a strong connection to kaupapa Māori and te Ao Māori and to establish how this can be improved upon in the educational journey of tamariki.

## Framework for the Questionnaire

The questionnaire used to generate data specific to Māori whānau of Puna Reo will be informed by Hua Oranga (Kingi, 2002). Hua Oranga provides a framework based on Te Whare Tapa Whā model and this can be utilised as the basis for the questionnaire. Cram (2014) has established culturally specific indicators that have Māori understandings of wellbeing. These include overarching themes of human capacity and resource capacity, within which ideologies of ‘connectedness, specificity, Māori-focused, commonalities, relevance’ are included (Cram, 2014, p. 21). Of importance and relevance to this project are the relationship, connectedness and wellness of whānau.

The following chart displays how questions will be composed to address and encompass all elements of wellbeing.

|  |   |  |   |
|--|---|--|---|
| <b>Taha Wairua</b><br>The capacity for faith, identity and values  | Has Puna Reo contributed towards whānau and their tamaiti/tamariki feeling stronger as Māori? <ul style="list-style-type: none"> <li>• Dignity, respect</li> <li>• Cultural identity</li> <li>• Spirituality</li> </ul>                                     | <b>Taha Hinengaro</b><br>The capacity to communicate, to think and to feel | Has Puna Reo impacted on whānau and tamaiti/tamariki thinking and behaviour? <ul style="list-style-type: none"> <li>• Behaviour</li> <li>• Thinking</li> <li>• Understanding</li> <li>• Emotions</li> </ul>           |
| <b>Taha Whānau</b><br>The capacity to belong, to care and to share | Has Puna Reo contributed towards strengthening of social relationships for whānau and their tamaiti/tamariki? <ul style="list-style-type: none"> <li>• Social participation</li> <li>• Relationships</li> <li>• Communication</li> <li>• Support</li> </ul> | <b>Taha Tinana</b><br>The capacity for physical growth and development     | Has Puna Reo contributed to improved physical health and development for whānau and their tamaiti/tamariki? <ul style="list-style-type: none"> <li>• Mind and body links</li> <li>• Physical health status</li> </ul> |



## Introductions and general information

The questions in this section will allow us to introduce ourselves and provide context for our discussion.

1. Can you please tell me a bit about your whānau?  
[e.g., relationship to tamaiti/tamariki, whānau context, home context, whakapapa, etc.]
2. Which ethnic group or groups do you belong to? Which ethnic group or groups does your tamaiti/tamariki belong to?
3. Does your tamaiti/tamariki self-identify with the ethnic group above? Does your tamaiti/tamariki self-identify with their iwi or hapū?
4. What language(s) does your tamaiti/tamariki speak?
5. In which language(s) could you have a conversation with your tamaiti/tamariki about a lot of everyday things?
6. In general, how would you describe the overall health and wellbeing of your tamaiti/tamariki?  
[e.g., confident in te ao Māori/Pākehā, physically well, happy, participate as part of your whānau, etc.]

## Relationship with Puna Reo o Ngā Kākano

The questions in this section will help us to understand the drivers for choosing kaupapa Māori learning environments for your tamaiti/tamariki during their early childhood and primary schooling.

7. How long has your whānau been part of Puna Reo? How many tamariki of yours have gone through Puna Reo? Male/female? How old are they now?
8. Why did you choose Puna Reo for your tamaiti/tamariki? Did you consider other early childhood education options? If so, what made you choose Puna Reo over these?  
[e.g., tikanga/te reo Māori-based or mainstream]
9. What was the reason for your tamaiti/tamariki leaving Puna Reo?  
[e.g., graduation from Puna Reo, whānau choice, moved out of area, etc.]
10. What early childhood education or school is your tamaiti/tamariki currently in?  
[e.g., kōhanga reo, mainstream, kura kaupapa, bilingual unit]
11. Post Puna Reo, has your choice in early childhood education/school been influenced by the participation of your tamaiti/tamariki at Puna Reo? If so, how? If not, could something have been done by the Puna Reo?

## Impact of Puna Reo on tamaiti/tamariki and whānau health and wellbeing

The questions in this section will help us to understand how a kaupapa Māori learning environment and the integration of kaupapa Māori activities and te reo Māori support the wellbeing of tamariki and whānau.

### *Taba Wairua*

12. How has the Puna Reo influenced your tamaiti/tamariki attitudes, thinking and behaviours towards their tūrangawaewae, whakapapa and cultural identity?
13. Does your tamaiti/tamariki know their whakapapa? Was this taught at home or at Puna Reo? Was the knowledge of the whakapapa supported at the Puna Reo?
14. Does your tamaiti/tamariki know the name(s) of their marae and where they are located? Do you get to go back to your marae often? Do you think your tamariki/tamaiti feel confident/comfortable when they are there? Was this taught at Puna Reo or at home?
15. What sort of impacts has daily tikanga/mātauranga Māori at Puna Reo had on your tamaiti/tamariki? On your whānau? Has it contributed to your tamaiti/tamariki health and/or wellbeing? [e.g., karakia, waiata, kai, tikanga between other tamariki (such as manaaki ki te tāngata)]

### *Taba Hinengaro*

16. How has the Puna Reo influenced your tamaiti/tamariki knowledge and understanding of tikanga and te reo Māori?
17. How often does your tamaiti/tamariki do any of the following?

- Greet or farewell people in te reo Māori
- Introduce themselves to others in te reo Māori (she doesn't know how to yet)
- Speak simple words in te reo Māori
- Communicate about personal information in te reo Māori
- Recognise and respond to simple spoken words in te reo Māori

For each activity choose one of the following:

- 1 Always
- 2 Often
- 3 Sometimes
- 4 Rarely
- 5 Never

18. How has your whānau responded to your tamaiti/tamariki communicating in te reo Māori? Was te reo Māori initiated by you/the whānau or introduced from Puna Reo?



19. How satisfied are you with the impact that the Puna Reo has had on your tamaiti/tamariki for the following?

- Development of language and communication in te reo Māori
- Pre-writing/writing skills in te reo Māori
- Pre-reading/reading skills in te reo Māori
- Counting in te reo Māori
- Identifying colours in te reo Māori
- Interest in waiata
- Interest in kapa haka
- Confidence in te ao Māori

For each activity choose one of the following:

- 1 Very Satisfied
- 2 Satisfied
- 3 Neither satisfied nor dissatisfied
- 4 Dissatisfied
- 5 Very dissatisfied

20. Are there any areas where the Puna Reo has exceeded your expectations in its provision of kaupapa Māori or te reo Māori for your tamaiti/tamariki? Can you think of any areas that the Puna Reo could do better?

### *Taba Tinana*

21. How has the Puna Reo influenced the physical health of your tamaiti/tamariki?

22. Does your tamaiti/tamariki participate in the physical, traditional and sustainable activities that Puna Reo encourages them to do? How do these activities impact on your whānau, e.g., do you encourage this at home?

[e.g., kapa haka, traditional games, māra kai, recycling, etc.]

23. How satisfied are you with the impact that the Puna Reo has had on your tamaiti/tamariki for the following physical activities?

- Development of motor skills (running, jumping, throwing, kapa haka)
- Eating healthy kai
- Self-led play
- Learning about safety (crossing roads, sun smart)
- Interest in caring for environment
- Keeping well (wearing suitable clothing for outings, washing hands, coughing)

For each activity choose one of the following:

- 1 Very Satisfied
- 2 Satisfied
- 3 Neither satisfied nor dissatisfied
- 4 Dissatisfied
- 5 Very dissatisfied

24. As a whānau, what type of physical/traditional and sustainable activities do you do with your tamaiti/tamariki at home? How do these activities contribute to health and wellbeing of your tamaiti/tamariki and whānau?

### *Taba whānau*

25. How does Puna Reo support the taha whānau of your tamaiti/tamariki? How could this be strengthened?

26. Does your tamaiti/tamariki ever talk about which ethnic or cultural group or groups they belong to? Do they notice or point out differences between ethnic or cultural groups? If so, what type of differences might they mention? Can you attribute any of this knowledge to the Puna Reo?

27. Does your tamaiti/tamariki display positive social behaviours towards other whānau members? Would you say this is a result of the Puna Reo?

[e.g., do they care for others, share with siblings, respect kuia/koroua, etc]

# Appendix Four: Supplementary Questionnaire

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## Research Aims and Objectives

The aim of the study is to provide better understanding of how a kaupapa Māori setting provides a nurturing start for urban-based tamariki and their whānau and how this connectivity to kaupapa Māori promotes wellbeing.

This research will achieve this by examining whether exposure to kaupapa Māori-based activities and te reo Māori promotes this connectivity to Māori expressions of wellbeing and subsequently a positive learning environment for tamariki.

The overarching aim of the study is to provide a comprehensive understanding of the influence the Puna Reo has in providing whānau with a strong connection to kaupapa Māori and te ao Māori and to establish how this can be improved upon in the educational journey of tamariki.

## Supplementary Questionnaire

Thank you for taking the time to participate in the research interview earlier in the year for the He Puna Reo He Puna Oranga research project.

We are now at the stage of analysis and some further questions have emerged around what 'health and wellbeing' really means to whānau. We are using Whare Tapa Whā as the broader framework, but it is evident that health and wellbeing should really be defined by whānau.

Below are some further questions that will help us to understand your view on whānau wellbeing:

- What does health and wellbeing mean to you and your whānau? (Or what things are important to ensure your whānau is happy and healthy?)

### **In thinking of Te Whare Tapa Whā:**

- What does taha wairua or spiritual wellbeing mean to you and your whānau?
- What does taha hinengaro or mental/emotional wellbeing mean to you and your whānau?
- What does taha tinana or physical wellbeing mean to you and your whānau?
- What does taha whānau or family wellbeing mean to you and your whānau?

Thank you and feel free to let me know if you have any questions.



## Notes

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- <sup>1</sup> Durie, M. 'An Indigenous Model of Health Promotion.' *Health Promotion Journal of Australia*, 2004, 15, 181–185.
- <sup>2</sup> Durie, M. Measures of Māori Wellbeing. Paper presented at the New Zealand Treasury Guest Lecture Series, Wellington, 1 August 2006.
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- <sup>6</sup> Smith, L. T. 'Story-ing the Development of Kaupapa Māori – A review of sorts,' in Te Wāhanga, J. Hutchings, H. Potter, K. Taupo (eds), *Kei Tua o Te Pae Hui Proceedings – The Challenges of Kaupapa Māori Research in the 21st Century*. Wellington: Council for Educational Research, 2011, 10.
- <sup>7</sup> Kingi, Te K. 'Hua Oranga': Best health outcomes for Māori. Doctoral thesis, Wellington: Massey University, 2002.
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- <sup>10</sup> Durie, M. 'Māori Health Models: Te Whare Tapa Whā,' Ministry of Health, 18 May 2017. Retrieved from <https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-waha> (last accessed 2 February 2018).

- <sup>11</sup> Jackson, S. 'Enviroschools in New Zealand.' *MAI Review*, 2008, 1, 1–8.
- <sup>12</sup> Durie, M. 'Māori Health Models: Te Pae Mahutonga,' Ministry of Health, 18 May 2017. Retrieved from <https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-pae-mahutonga> (last accessed 2 February 2018).
- <sup>13</sup> Durie, M. 'An Indigenous Model of Health Promotion.' *Health Promotion Journal of Australia*, 2004, 15, 181–185.
- <sup>14</sup> Health Promotion Forum of New Zealand. 'Te Wheke: Rose Pere,' 1 January 2011. Retrieved from <https://hauora.co.nz/te-wheke-rose-pere> (last accessed 27 April 2017).
- <sup>15</sup> Pitama, S., Huria, T. and Lacey, C. 'Improving Māori Health through Clinical Assessment: Waikare o te Waka o Meihana.' *The New Zealand Medical Journal*, 2014, 127 (1393), 1–7.
- <sup>16</sup> Elder, H. 'Te Waka Oranga: An indigenous intervention for working with Māori children and adolescents with traumatic brain injury.' *Brain Impairment*, 2013, 14 (3), 415–424.
- <sup>17</sup> Robson, B. and Harris, R. (eds). *Hauora: Māori Standards of Health IV. A study of the years 2000–2005*. Wellington: Te Rōpū Rangahau Hauora a Eru Pōmare, 2007.
- <sup>18</sup> & <sup>19</sup> Smith, G. H. Kaupapa Māori Theory: Theorizing Indigenous Transformation of Education and Schooling. Paper presented at the Kaupapa Māori Symposium, New Zealand Association for Research in Education and Australian Association for Research in Education Joint Conference, Auckland, December 2003. Retrieved from <https://www.aare.edu.au/data/publications/2003/pih03342.pdf> (last accessed 27 April 2018).
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# Glossary

This glossary describes the meaning of the kupu Māori used in this report according to the context in which the kupu was used. We acknowledge that the kupu can have different meanings in other contexts. This glossary does not include kupu that are defined in the report.

| Kupu Māori      | English Translation  |
|-----------------|--|
| āhua            | character or nature  |
| Aotearoa        | New Zealand  |
| aroha           | love   |
| ata mārie       | greeting to say 'good morning'   |
| haerenga        | journey  |
| hāpori          | community  |
| hapū            | sub-tribe  |
| hei āpōpō       | greeting to someone you will see tomorrow; until tomorrow  |
| Hua Oranga      | framework for measuring Māori health outcomes that was developed by Emeritus Professor Sir Mason Durie and Associate Professor Te Kani Kingi |
| i ngā wā katoa  | an expression that says 'at all times'   |
| iwi             | tribe  |
| ka kite anō     | short phrase to say 'see you again'  |
| kai             | food   |
| kaiako          | teacher(s)   |
| kaiāwhina       | teaching assistant(s)  |
| kaitiakitanga   | guardianship or environmental stewardship  |
| kapa haka       | Māori performing arts  |
| karakia         | prayer   |
| karanga         | ceremonial welcome call  |
| kaumātua        | elder, person of status within whānau  |
| kōhanga reo     | licenced providers of Māori language immersion education and care services with a wider focus on whānau development                          |
| kōrero          | speak  |
| koroua          | elderly man or grandfather   |
| kuia            | elderly woman or grandmother   |
| kupu            | word   |
| kura kaupapa    | Māori language immersion school established under s. 155 of the Education Act 1989   |
| kurī            | dog  |
| mahi            | work   |
| manaaki tangata | taking care of people  |
| Māori           | indigenous people of New Zealand   |
| Māori atua      | Māori god  |
| marae           | the complex of buildings and land associated with a pan-tribal group, whānau, hapū or iwi  |

| Kupu Māori                     | English Translation  |
|--------------------------------|--|
| marama                         | moon   |
| mātāpono                       | values or principles   |
| Matariki                       | Pleiades; an open cluster of stars; the first appearance of Matariki indicates the beginning of the Māori new year           |
| matua                          | parent or adult  |
| mau rākau                      | Māori weaponry   |
| Māui (Māui-tikitiki-a-Taranga) | a Māori deity who performed a number of amazing feats  |
| maunga                         | mountain   |
| moana                          | sea or lake  |
| mokopuna                       | grandchild or descendant   |
| mōrena                         | greeting to say 'good morning'   |
| Ngāti Awa                      | tribe in the north-east of the North Island of New Zealand   |
| Ngāi Tahu                      | tribe in the South Island of New Zealand   |
| ngākau Māori                   | embodiment of being Māori  |
| Ngāti Kahungunu                | tribe on the east coast of the North Island of New Zealand   |
| Ngāti Kahungunu ki Wairarapa   | part of the Kahungunu tribe residing in the lower east coast of the North Island of New Zealand                              |
| Ngāti Porou                    | tribe on the east coast of the North Island of New Zealand   |
| Ngā Puhi                       | tribe in the north of the North Island of New Zealand  |
| Ngāti Toa                      | tribe on the south-west coast of the North Island of New Zealand   |
| noho marae                     | short stay on a marae  |
| Pākehā                         | New Zealander of European descent  |
| pao                            | popular song or ditty  |
| papa tākaro                    | playground   |
| Papatūānuku                    | Earth Mother   |
| pepeha                         | formulaic expression of ancestral connections commonly used to introduce oneself   |
| pukapuka                       | book   |
| Rangitāne                      | tribe in the lower North Island of New Zealand   |
| tamaiti                        | child  |
| tamariki                       | children   |
| Tānemahuta                     | god of the forests and birds   |
| Tangaroa                       | god of the sea   |
| Te Ahumairangi                 | mountain in Wellington (identified in the pepeha for Te Puna Reo o Ngā Kākano)   |
| te ao Māori                    | the Māori world  |
| Te Arawa                       | tribe in the central North Island of New Zealand   |
| Te Āti Awa                     | tribe in parts of Wellington and the north-east of the North Island and the northern part of the South Island of New Zealand |
| teina                          | younger brother of a male; younger sister of a female  |



| <b>Kupu Māori</b>     | <b>English Translation</b>  |
|-----------------------|---|
| te reo Māori          | the Māori language  |
| te reo me ōna tikanga | phrase to describe Māori language and culture   |
| Te Whānau a Apanui    | tribe on the east coast of the North Island of New Zealand  |
| Te Whanganui a Tara   | Wellington  |
| tiaki te taiao        | to care for the environment   |
| tikanga Māori         | customs, philosophies, values and practices of Māori  |
| tīpuna                | ancestors   |
| tuakana               | older brother of a male; older sister of a female   |
| tuakana–teina         | expression meaning older sibling supporting younger sibling   |
| tumuaki               | principal   |
| tūrangawaewae         | place where one has the right to stand, rights of residence and belonging through kinship and whakapapa                         |
| waiata                | song  |
| waiata tautoko        | song to support a speaker and the speech  |
| wairua                | spirit or soul of a person that exists beyond death   |
| wairuatanga           | spirituality  |
| waka                  | canoe   |
| wānanga               | learning conference   |
| whakamana             | to enable, empower and validate   |
| whakapapa             | genealogy   |
| whānau                | family  |
| whanaunga             | relative  |
| whanaungatanga        | kinship or a relationship formed through shared experiences and working together that provides people with a sense of belonging |
| whareniui             | ancestral meeting house   |



## Longfin eel - Tuna Kuwhaūharu

The longfin eel has lived in New Zealand for 80 million years. It is our top freshwater predator and probably the biggest eel in the world. Some females grow 2m in length and weigh up to 40kg. The oldest eel found was 106 years old.

Eels come out at night to feed on insects, snails, fish, koura and small birds. Eels need to eat and have a home the same as humans. If an eel gets stroggy around your legs it probably means you are plodding around in its territory.



Eels are ready to go which might take them to tropical Pacific waters. The adults die after breeding back to New Zealand's streams. The special place of the eel is maintained in tribal histories.

*Some eels swim on an eel's back help the eel  
Lifeline eels and find it prey*

*Two of the eels. The eel with the  
106 years old*

hakoale kākaō  
he no taong



