

## Appendix A: Richard Hudson Kindergarten: Te Puawaitanga

### **Spiro's pounamu story**

11 April 2006

Spiro was wearing his taonga, as he always does. I admired it, as I've done before. We talked about the shape of my taonga which is round, and his which is long and thin. Kiyana came along and, after hearing what we were talking about, pulled her pounamu taonga from inside her top. Hers is a similar shape to Spiro's. We talked about the warmth of our pounamu when it's been touching our skin. The children talked about the similarities of theirs and the different shape of mine. Spiro looked thoughtfully at mine and said "Yours looks like a kindergarten teacher's one". I asked him to explain, but he just smiled.

Adele's Pounamu



Spiro's Pounamu





## Revisit of the pounamu story

8 May 2006

I went to the library and got some books on pounamu to go with the books I had at home. Lee arrived wearing her beautiful pounamu tiki. Spiro was nearby and Lee introduced herself to him and we began a conversation about our taonga. I got the books from my desk in the office and we sat down at a table that had a sorting game set up on it. Lee got the digital camera and the conversation continued. When I opened the first book, Spiro said “that’s like your one” to me and indeed it was similar. We found a tiki on another page so we compared it to Lee’s one. We also found long touchstone ones like Spiro and Kiyana’s. Spiro was distracted by the sorting game and the end of the session arrived.



## Second revisit of the pounamu story

23 May 2006

Lee popped in on Monday and delivered her cherished piece of Pounamu (inanga). She chatted to Spiro about it while Spiro worked on his 3-plait for a kite he was making. When it was time for Lee to go, she said we could keep the pounamu for a few days. She had shown Spiro how to lick a finger and wet the stone to see a darker colour. It seemed to me that we had our beautiful carved taonga and Lee's rock, but that we needed to see something in between. I went to a local carver's shop and got some wonderful small pieces of pounamu in different colours. We chose a quiet time at the end of the morning to examine the pounamu. Spiro's Mum, Sheryl, joined us. I had brought along a torch so that we could see inside the rocks. There was a beautiful piece of kawakawa pounamu. When Spiro saw it he said "Its pango!" Another piece was a mid green, and he said it "looked like a leaf", and said something else that I couldn't quite pick up, which Sheryl clarified, with a giggle, as being a spearmint leaf lolly. Spiro loved the torch—he'd made it very clear that he would hold the torch, and continually examined the pieces. He loved the spots in the stones, and he was particularly fascinated with the darkness at the thick end of the piece of kawakawa, which lit up only around the edge. He reckoned the light shone through the small inanga piece.

### Spiro's photography 1



When I suggested that I would get a damp cloth to moisten Lee's big inanga rock, Spiro's finger was in and out of his mouth and had wet the rock in a flash. His eagerness was great. His interest was even better. And his experimentation was just amazing. Would the torch shine through the pounamu with the addition of the piece of paper with information on the names and locations/origins of each piece I'd got from the carver?

## Spiro's photography 2



While he was experimenting with the torch, paper and stones, Sheryl and I talked to each other and to Spiro about pounamu in general. I showed Spiro a book showing the South Island and where the pounamu comes from in relation to Otepoti/Dunedin. I shared with Spiro and Sheryl some of the information that the carver had told me and that I had read - about the hinu kererū/kereru fat legend, about the belief that the pounamu is fish in the water and that when it is taken out of the river it turns into stone. As other children stopped to have a look at what we were doing, Spiro confidently told them about the stones, the torch, the light etc. The sun was shining through the window, so I suggested that Spiro hold the pieces up to the natural light which he did. Sheryl said she has a light box at home and a piece of pounamu that they would look at. She told me about a family piece of pounamu that her Dad has, that will get handed down to the whānau one day. Kia ora.

## Lee B

Ahakoā iti, he poenemu

Although it is small it is of greenstone

*Ahakoā iti, he poenemu*  
*Although it is small it is of greenstone*



*Lee B.*

Mei 8: Met Spiro who had shown some interest in poenemu<sup>5</sup>. He was wearing his piece and I showed him the hei tiki I was wearing. Adele got her books out that she was going to use to extend their initial kōrero—it is at the provocation stage. We looked at the images and compared, he told me his Dad gave him his. I told him I'd bring back an uncut piece I had at home and that he could look after it for me. He nodded and said "Okay". I said "Ka kite", he replied "Bye!"

Mei 22: As promised I returned to the kindergarten bearing my toaka of uncut poenemu, Spiro was creating a butterfly that he had just learned how to triple weave, he contemplated giving it to me then decided to keep it for kindergarten and could make me one tomorrow, I was happy he made that decision after all the hard work. I showed him my piece of rock and told him that this is what it looks like before it is cut, and that when you wet it and rub it you can see its green, he compared this to the piece around his neck and commented that his piece was darker, I explained that this was called inanga and is a lighter green, he asked where my piece was when I told him that my pieces are made from the lighter coloured stone. I gave him the piece to handle which he commented was cold compared to the piece around his neck, his Mum was present today, he took the piece over to her and demonstrated what I had done, he licked his fingers and rubbed the stone to show her that it is green and that it looks just like a rock as a disguise.

I introduced myself to his Mum and explained that I had traveled to the North Island with Grace and Adele and am supporting the research.

NB: please note I have used Poua's dialect for greenstone and for treasure: poenemu me toaka.

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<sup>5</sup> Lee is using the southern dialect, as advised by Huata Holmes, the project kaumātua.



**June 2006**

**Rākau 27 June 2006**

Kiyana has been provoked by the introduction of rākau this week. We haven't done rākau for a while, and Kiyana has really enjoyed the introduction of it. She told me that she liked it after the first mat time session, and then asked if we were doing it at mat time the following morning. We have done it at several mat times this week, and collectively the children have taken to it very well.

After mat time the second morning we had done it, Kiyana and her friend Tia came to me and asked if we could do some more rākau. As we got going, Kiyana commented that she liked doing it in a small group (3 of us). I extended them by showing them a more complex move (touching each others' diagonal rākau). They both found this hard to do, but persevered. The kindergarten was industrious that morning, and the experience ended after about ten minutes when I had to give my attention to another child.

Kiyana—I am so impressed with your attitude to new things, and with your natural attraction to things Māori. Your pronunciation is amazingly good. Tino pai rawa atu e hoa. (Adele)



I told Kiyana that I would like to have a little chat with her and she said “kōrero” and I said yes a kōrero. I knew that she understood more than she was actually able to say in Māori. So I said “Kiyana if I say ‘Haere mai, what do I mean’—she signed and said “come.” Then I said what about “kei te pehea koe?” Kiyana did not say what it meant, but she replied “kei te pai” and gave me the thumbs up.

I asked her two more “E noho ki te kumu”. Sit on your bottom, she replied, and “haere atu.”

Go away, she said. Then she said I know “potae” what does it mean I asked “hat” what is tree called in Māori she asked me. “Rākau” I said. Is it? She asked. Ae, I said. What is the Māori word for “basketball hoop” she asked. “Aua” I don’t know I replied. I shall have to ask Kat I said.

I know “rakiraki” she said and “raiona”. What does raiona mean I asked? “Tiger” she said. I said it actually means lion. Tiger is “Taika” then she said I know ngēru and kuri. I said, you are a very clever girl.

We had taught her the word “matua” a few days before and what it meant. Kiyana promptly told me she was going to teach her Dad the word “matua”. (Grace)

Kiyana, you asked me a few days ago the Māori word for “basketball hoop”, and I said I didn’t know, but I would find out. Well, I asked Mariana, our Māori support teacher.

“Basketball hoop—pahikete paoro mohiti”

Kiyana, you keep asking those questions! (Grace, August 2006)

Kiyana’s ability to understand te reo Māori continues to surprise and excite me. Her enthusiasm to learn and use Māori is whole heartedly supported by her whānau whose respect for te reo is apparent in their attitude toward Kiyana’s learning. Kiyana’s Mum has been keen to learn new words and phrases for use at home.

Today Kiyana told me that when her younger brother is doing something naughty her Mum says “kau e mahi pēnā!”

Not only Kiyana’s pronunciation but her intonation of words are beautiful, and lead me to believe that her understanding is beyond even what I had imagined. Irrespective of what I say Kiyana has the ability to quickly decipher what I have said. She is extremely attentive to the words I use, my intonation, emphasis and body language. When answering me Kiyana often repeats one of the words I have used, as if to reassure me that she has indeed understood.

Kat: (when looking at a butterfly on her jersey) “Te ātaahua hoki o to pūrerehua!” (how beautiful your butterfly is!)

Kiyana: (nodding) “It’s a beautiful butterfly. Butterfly is pūrerehua. “

Kiyana delights in her extra-ordinary knowledge of Māori kupu on a variety of subjects (food, body parts, verbs animals etc), and is keen to share what she knows with others.

Kiyana: “What’s the Māori word for tree?”

Kat: “Rākau”

Kiyana: “Is it?”

Kat: “Yes, can you say rākau?”

Kiyana: “Rākau, and I’ll tell my Mum that tree is rākau”

Kiyana is exceeding all my expectations in her ability not just to rote learn kupu, but to make associations through language. Today Kiyana asked me the Māori word for shoe. “It’s hū” I replied.

That sounds like “*Who* are you?” she said.

**11 August 2006**

**Susan Greig, Grace Olinga-Manins, Adele Ellwood, Lee Blackie**

### **Our reflections to support the data for Kiyana**

Kiyana is a four-and-a-half-year-old girl who attends morning sessions at Richard Hudson Kindergarten. She has a natural inclination to things Māori, and is a very able child.

We believe that commitment and daily practice of integrating te reo and tikanga Māori is very visible and supports our kaupapa—through Kiyana’s keen response to new kupu when she is excited to transfer this to home—this is the principle whānau tangata in action, it also shows the tuakana-teina strategy where she is the competent person sharing new info with others and helping them to this competency. We also celebrate the concept ako, where the role of teaching and learning is reciprocal, Kiyana is the teacher with the new kupu.

Kiyana constantly seeks new contextual kupu to stretch and challenge her learning. This, we view as self-assessment and is key to intrinsic motivation, building on her competence and confidence, knowing that she is a learner capable of adding to the knowledge she has, and knowing that she is constantly learning more. She is keen to ask for a new kupu, and if the adult she asks doesn’t know, she is learning how that adult may seek answers from another adult or look it up in the dictionary. We believe that this reflects that Kiyana feels valued with her learning, we take her seriously and she knows this. When we don’t know an answer, we are honest and say “I don’t know” and together go off to find out. We see the glee in her eye when she asks us questions we don’t know the answers to—authenticity is alive in our practice.

We know that she is proud of these accomplishments and know that the principle of whakamana is also enacted in our daily practice for her to demonstrate this. Seeing Kiyana with this thirst for challenge and extension is like “life blood” to teachers who are also keen to keep passionate about delivering on a treaty-based curriculum.

From the examples enclosed we feel that the sociocultural approach is also evident in our practice as the parents have validated our thinking with their perspective on two recent stories. One of the narratives is from our Kaiako Māori (Kat) who enhances our programme for both teachers and children, as a support teacher to keep reo alive and keep teachers challenged. Kat’s input (and that of our second kaiako, Mariana) keeps our resolve and moving, as well as making it more “visible” (audible). Their mahi keeps the teachers challenged and correct, and helps te reo to be provided in a natural forum. She is employed especially for this role, due to teachers who have a very strong commitment Treaty-based learning and teaching. Kat is employed especially for this role, due to our strong commitment to.



This further supports the information originally sent about the interview with Kiyana's parents (Kelly and Warren 25<sup>th</sup> May) where Warren is feeling affirmed as a generation who missed the opportunity to live and learn his native tongue, his excitement and celebration of Kiyana's new learning is welcomed and implemented into their family context. We see him as proud and willing to learn alongside his daughter, who is actively participating in reo in the kindergarten context.

We believe this is non-threatening for Warren because we as teachers are non-Māori but supported by Māori resource teachers, so again the community of learners is embraced and practiced without anyone feeling whakamā. We also believe that the principle ngā hononga /relationships has been a key to this success as we have a relaxed and friendly relationship with this family which has enabled a non-threatening approach to building on reo together.

The child has genetic links to ancestors, god, mother and father therefore each child comes with a history which must be valued and respected.

Hui Topi 2006

## Kiyana

**26 June 2006**

Kiyana and I got talking one morning sitting on the couch. Kiyana loves reading and we usually sit on the couch reading. This morning I asked her how many Māori kupu she knew. Kiyana understood what I said because she proceeded to narrate the kupu she knows.

Kiyana is very forthcoming with her reo and will often answer without prompting in Māori, then in English. Kiyana has also introduced kupu that we do not use at kindergarten like wai poroporo (we use tawa) and kahurangi (we use kikorangi) though she uses both tawa and kikorangi at kindergarten. This would strongly indicate that some reo is being used at home, as was noted in our first narratives when we had a kōrero with her parents.

Thinking that we had spent enough time together and that she might want to go and do something else, I asked her if he wanted to go and play. Kiyana said no. So I took the chance to ask her what waiata she knows. There was no stopping her when she started. Another child joined Kiyana and they both had a ball and sang six songs:

Māhunga pakihwi puku hope waewae

E toru nga mea-

E hara-

Te Aroha-

E tu kahikatea-

Tirama tirama

Kiyana knows more waiata, but I applauded them both and asked them to go and explore, which they happily did.

Towards the end of term I asked Kiyana if she would like to learn some Māori sentences, she smiled and said yes. (Grace)





## Michaela

### October 2006

Michaela is the mother of Jakob, a four year old boy in our morning session. Michaela is Pākehā, and Jakob is of Te Aihāunui-a-papa-rangi descent. Michaela and Jakob came to us from another kindergarten on the recommendation of friends and whānau in March 2006 when Jakob was aged 3 years 8 months.

At Richard Hudson Kindergarten we pride ourselves on building respectful relationships (Ngā Hononga) with emphasis on mihi mahana, welcome, manaakitanga and a willing openness to collaboration with whānau Māori. We believe this is evident by this recommendation above. We also believe that when Māori families recognise that their heritage is valued they will feel comfortable and safe.

Michaela's mother is totally passionate about Te Ao Māori. She has a degree in te Reo and teaches in the central North Island. Michaela has studied te reo Māori and kapa haka through high school, and admits that the "gift" she was given (that she learnt through her mother's passion) was not something she has always appreciated. But since having Jakob and older sister, Ariana (6), Michaela has come to appreciate, and use, her reo more. Michaela sang waiata to her children when they were small. Both Michaela and the children's father have bicultural aspirations for their children (although the father cannot kōrero Māori). Michaela wants the children to be strong in te reo and proud of their identity. Michaela now teaches kapahaka to a group of schools down the peninsula in Dunedin.

Michaela also credits us with motivating her to use more reo at home with the children. She said that the kupu resource we created for the whānau during Te Wiki o Te Reo Māori (attached) has challenged her and Ariana to try to learn some new kupu at home. Michaela is very happy with the bicultural programme we offer at Hudson. It is more than Jakob's previous kindergarten, and than Ariana's school offer. The school has a large kapahaka group but there is very little integration of anything bicultural in the classroom setting. Michaela values knowing more than one language. She believes we offer more than her children could get elsewhere, except for Kura Kaupapa. Her sisters have Māori as their first language, having gone through Kura Kaupapa. They found English hard when they went to a Catholic school later on.

We believe this to be an example of whakamana—as a process that empowers children tolerant and grow. This too has had a parallel affect for Michaela.

Michaela talked of the special things about tikanga Māori such as the caring and respect that are less valued and visible in the Pākehā culture. She believes you are either "into it or not" (Te Ao Māori), saying she had it pushed onto her through kapa haka etc.

We are a reasonably confident team who continue to build on simple phrases, sentences and kupu Māori. Hence we employ a resource teacher Māori, who supports and scaffolds this learning for us. She is our key resource and we know that she, too, continues to build and strengthen her own

working theories, knowledge, skills and learning dispositions in te reo and tikanga Māori. She is one of our professional learning providers who role models and demonstrates alongside us and the children. This is empowering for us, and the kōrero that we have outside child contact time allows us to reflect on Māori perspectives and share our world view too.

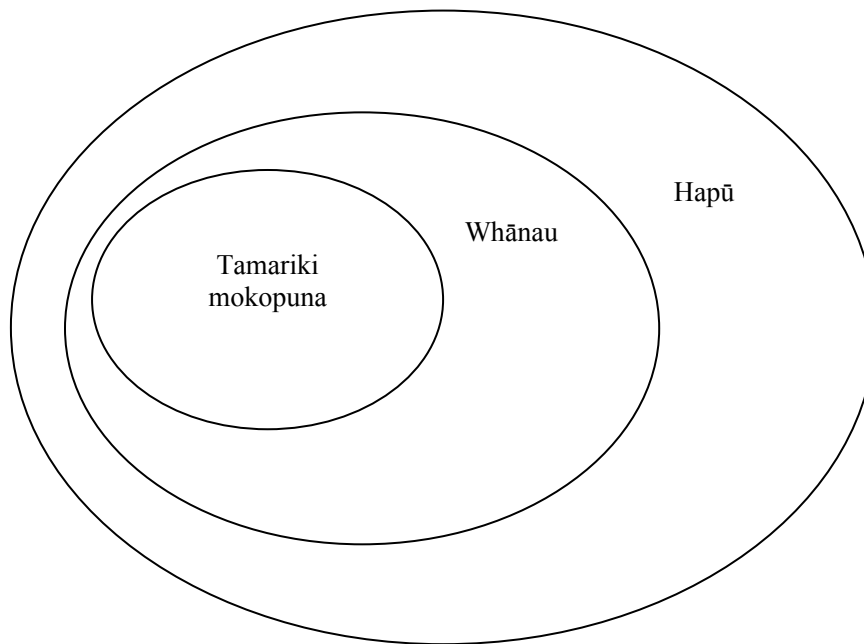


### **Michaela—analysis**

In Bronfenbrenner's *Ecology of Human Development*, the context of early childhood education is depicted in conjunction with the relationships between the immediate learning environments of the child. Also key to the child is the adult's environment as it influences their capacity to care and educate the child. From a bicultural perspective this aligns with Whānau Tangata while defined in *Te Whāriki*, as encompassing the wider world of family and community with recognition of the interdependency between the wellbeing of children, whānau, education deliveries and communities. Therefore the distillation of relationships becomes more pronounced as relationships move closer to individuals and the groups/whānau and families they identify and relate with. (Hemara, 2000).

The Bronfenbrenner model also aligns in a Māori model where the youngest generation, surrounded by circles of support. The tamariki mokopuna are seen at the centre of Māori life in the whānau. The circular diagram (from Human Development in Aotearoa) shows that the whānau or extended family surrounds and supports the next generation—the tamariki mokopuna (youngest generation). The whānau is nestled in the hapū, and the hapū in the iwi.





We were very surprised to find that we had a parent in our kindergarten who has such untapped potential! Michaela had never indicated to us that she had any reo, although of course we knew that Jakob was Māori. We still are not sure of how much reo, waiata, kapahaka and tikanga she has. Michaela is a single parent and works, so we do not get many opportunities to talk with her. We are glad that we provide a reason/opportunity to inspire Michaela to use reo with her children.

From her interview we believe that Michaela is not passionate about her reo. It is something she has lived, through her mother's passion. But having children she has aspirations for children to be strong in their reo and proud of their identity. We find this situation ironic or is it a binary, she has definite resistance due to her experience of having reo forced on her yet desperately wanting it for her children. We are hopeful that this "dis-ease" for her will decline due to her increased use of the language since the families' participation in our setting. We are thrilled that she wants her children to be sound in their identity Māori, and that we have supported this through our commitment to treaty based teaching and learning. Kia kaha to her!

We believe that our support and empathy for Michaela is framed by whanaungatanga (according to Rose Pere, 1994). The essence of this is the quality relationships and cultural interactions between adults and adults, adults and children and children and children. We consider our kindergarten to be a whānau support and with mahitahi/collaboration we are playing our role in supporting the revitalization of the reo and cultural values.

## **Kōrero with Jakob Tutaki**

**26 October 2006**

I acknowledged Jakob's reo by telling him that I was very impressed with how good he was he was and that he knew a lot of kupu. Then Jakob said he "liked saying things in Māori." I asked him if Mum spoke Māori with him at home. Jakob replied and said "no, only at kindergarten".

I asked about singing Māori songs at home.

Jakob said, "Sometimes".

I asked Jakob what songs he liked? Jakob named "E Hara" and "E toru ngā mea". He also said "I know my colours."

Jakob became restless, so I said he could go if he wanted to and he left. I had another kōrero with Jakob on 29 November 2006

I asked him to e noho and he sat down. I reminded him of the last kōrero we had and he nodded.

Grace: Why do you like Māori songs?

Jakob: Māori songs are harder. I enjoy Māori things.

When asked again if he sang Māori songs at home, Jakob said "Dad sings Māori songs, when I am going to sleep."

I asked him if he is Māori.

Jakob said, "Yes". What about Dad? "Dad is Māori" he replied. Is Mum Māori? I asked—"No", he replied.

What is Mum? I asked. Jakob shrugged his shoulders. Would he like to learn more Māori songs? I asked—"Yes", Jakob replied.

Why, I asked. "Because I like Māori" he replied.

Jakob is very young and therefore it is not very easy to get information from him especially if he is distracted by what is happening around him. Jakob's knowledge of things Māori is very spontaneous. He will offer answers to questions asked in English in te reo Māori. Jakob's retention of Māori kupu and waiata is very good. Jakob knows most of our waiata both in Māori and English. I actually call him my assistant when we sing songs on small mat, because most times he will lead the group



## Learning haka at Hudson

November 2006

The children and Teachers of Richard Hudson Kindergarten have been learning haka from Matua Paul. We have had approximately six 10 minute sessions where we have been learning a haka to welcome visitors and a haka to honour someone special.



The children (and teachers) are responding very positively and enthusiastically. We informed our whānau by newsletter that we were hoping to learn haka and invited feedback on possible tikanga restrictions.

No feedback at all was received, so we have gone ahead.

The four children in the Te Puawaitanga study (Spiro, Kiyana, Izaak and Jakob) have all responded positively to the introduction of haka. Izaak only got one session before he left for school, but the other three tamariki have participated fully and have been awesome role models to the other children.

In interviewing Spiro, Kiyana and Jakob about learning haka, they have all indicated enjoyment of haka (Spiro—likes mostly everything about it, Kiyana—“I like haka, it’s really Good”). When asked what they like, all three said it is Toia Mai that they like the best. All of them have seen haka elsewhere (Spiro—“At my sister’s school”, Kiyana—“With Mum somewhere and on tele”, Jakob—“My Dad does haka with his friends”, Izaak—“At the rugby”).

It seems that these children are naturally attracted to things Māori, such as haka. Is it their wairua connecting them to their tipuna? The attraction seems so spontaneous and genuine, so genetically innate. We believe that exposing them to Te Ao Māori at kindergarten is providing a vital link for them to their cultures, especially for those who are not living a Māori life at home, who only get things Māori on special occasions at their marae or elsewhere in the community. Kindergarten is a regular chance for them to embrace and practice being Māori. Being and/or acting Māori is celebrated here. And their mana just grows and grows.

We also know this is our responsibility to continually build on things Māori in our treaty-based teaching and learning pedagogical design. While we consulted as a means to inform and if need be respond (and negotiate) to parent and whānau concerns or challenges we were united in our intent to ignite, inspire and have children and families desire more aspects of te reo me tikanga. Barth once stated that when teachers stopping learning so too do the tamariki!



## Izaak

### December 2006

Revisit 2, 6 November, 2006

Izaak was talking about his upcoming fifth birthday. I couldn't remember the exact date so I suggested we go and look in his profile book. We discussed the date of his birthday then I suggested we look through his book. Izaak agreed.

When we got to the page with the entry about the death of the Māori Queen (21 August), I asked if I could read it aloud. As I did, Izaak smiled, but didn't comment. When I read the first revisit (24 August), Izaak added that although Uncle Ryan and Auntie Hayley were Māori, Granddad Lindsay wasn't and he reiterated that Mum isn't.

I read Izaak the response that Kate (Mum) had written and when I read the bit about visiting the Marae, Izaak told me that he'd been to Nana's funeral, adding that "she was really old". I asked him if the new marae that Kate mentioned was at Karitane, he said he didn't know. Kate had mentioned the pounamu of the Parata Whānau, and Izaak showed recognition as I showed him my pounamu taonga.

Izaak noticed the car stickers on the page surrounding Kate's entry, and as Izaak is a car fanatic, he commented on the amount of stickers and asked how many there were. I led the counting in te reo and Izaak counted with me, but he didn't understand "tekau ma whā", so he mumbled something about counting again, so we counted in English.

When I read the bit about Kate wanting Izaak to learn as much about his culture as possible, I asked him about things Māori that he knew—suggesting waiata (and listing some we sing), and kupu such as the counting that we'd just done. Then Izaak said "what about haka?"—we had just watched the haka from the All Blacks vs England game this morning that Susan had showed us at mat time. I told Izaak that we are planning to learn a haka (but Izaak's last day at kindergarten is this Friday—then he's off to school) and that I would try to arrange the kaiako to teach us this week if possible.



#### **Analysis of interview with Kate (from tape) and narratives of Izaak**

Kate is the Pākehā mother of Izaak, who has just left kindergarten for school. Kate and her husband Shane have Izaak, and Kate is hapū with their second child. Shane is of Kai Tahu descent.

We are aware of Izaak's emerging Māori identity because of the way he is responding to things Māori at kindergarten. (UNCROC Article 30—Indigenous children who come from ethnic, religious and linguistic minorities shall not be denied the right to their own culture, religion or language). It is an enormous and very complex concept for Izaak to understand and even more so for him to verbalise. Izaak is shaping his Māori identity through his immediate family, his whānau, kindergarten, his peers and the media (books, newspapers, television). It is shaping his bicultural, social, personal and spiritual being. As Moeke-Pickering (1996) says in *Māori Identity Within Whānau*, the shaping of identities begins in early childhood. They also state that there is a clear link between family practices and identity development.

On speaking to Kate about Izaak's response to the mat time talk about the death of the Māori Queen, when he identified himself as being a Māori, Kate was able to tell me about the process that Izaak was going through as he defined and categorized what is Māori to him. He knew that some members of his family were Māori and some were not. He knows that he has an affiliation to a particular marae, Karitane. He knows that there is an audible linguistic difference. He knows that some Māori people have dark skin (but confusingly not all dark skinned people are Māori, and some including himself are not dark). Izaak also knows about Māori cultural practices such as



waiata and haka. There are some things that he is being consciously “taught” that are shaping his identity, and there are other things that he is learning by “osmosis”, that are being “caught” that will shape who he is.

Kate explained about Izaak’s marae experiences, and also experiences with whānau where he is exposed to Te Ao Māori. Both Kate and Shane want Izaak to have as much exposure to things Māori as possible in order for him to develop a bicultural identity. Kate acknowledged what Izaak has learnt through kindergarten, particularly the reo.

Recognising children’s rights to their identities as cultural beings is a key concern of educators committed to Tiriti-based ECE (Ritchie & Rau, 2006).

We believe we have, as non-Māori people/teachers, in a conventional learning environment, upheld our responsibility as enablers/“key holders” (O’Loughlin, 1995b), to deliver on the explicit expectations of *Te Whāriki*. Also, in Article 2 of Te Tiriti o Waitangi reference is made to toaka/toanga/treasure—the language. Language is the culture and culture is the language! (Poua Huata says).

Therefore, we have actively taken our role to take the lead in implementing our mandated curriculum (Ritchie & Rau, 2006).

We see Māori parents/whānau as another important resource and acknowledge that the degree of knowledge and skills will vary dependent on their life experiences. As we build the relationship with whānau through informal kōrero, the hope and possibility of them contributing to the programme, such as stories, te reo, tikanga, kai etc.... will happen spontaneously. We will and do invite contribution when planning aspects of the programme. Because of the relationship that we have built with Kate and Shane we hope that they will feel comfortable to contribute more of their Māori world with us when their next child starts at our kindergarten.

### **9 November 2006**

And it happened! The kaiako (who happens to be my tane) came today and took a short introductory session of haka. It was great that the children were already familiar with actions and kupu such as takahia, “hi”, and “hope”. Izaak was enthusiastic and joined in. He was able to copy the movements that Matua Paul did. When I asked him afterwards about the haka session he said it was “good” (as did many of the other children—notably Spiro from the first set of data we sent in—he kept thanking Paul “for teaching us the haka” and Kiyana from the second set of data who drew him four pictures to thank him).

## Whānau—Sheryl

### December 2006

Sheryl came to our kindergarten with her daughter Kea, who is now aged 8. Her son, Spiro, is four and a half years old and attends our morning session.

When Sheryl was looking for a kindergarten for Kea, she went to one in close proximity to her home. It was a definite bonus for Sheryl to realise she'd found a centre with a strong bicultural focus.

Sheryl's upbringing in rural Southland, with her Māori father (Kai Tahu me Kāti Mamoe) and her Pākehā mother had limited biculturalism. Sheryl didn't want Kōhanga Reo for her children, but was hopeful that her children would have exposure to Te Ao Māori in their education. Sheryl was part of a Kapahaka group at Intermediate and studied te reo Māori at High School. A busy mother and art student, Sheryl's bicultural world is now mainly tilted towards her Pākehā side. Sheryl tends to use kupu for colours and numbers at home with her children. She greets and answers the teachers (including ngā kaiako Māori) in English. She regrets this when thinking about it later at home, as she knows a lot more te reo than she uses.

Sheryl can see an increased level in the Māori component of our bicultural programme from when Kea was at Kindergarten to now ( . . . our journey continues . . . ). She is disappointed that Kea's school, whilst having a good Kapahaka group, does not expose the children to Te Ao Māori within their daily practice. Spiro has a natural attraction to and interest in te reo me tikanga Māori (for example, rākau, mahi rāanga). His pronunciation is superb.

The prospect of being a main provider of taha Māori to Spiro makes me feel both honoured ,but also daunted. Sheryl knows that I am non-Māori/Pākehā, and that my whānau are Māori (Ngāti Raukawa). I feel that what I know is imbalanced by how much I don't know. I am learning all the time, and recently was in a tuakana teina situation when Tania, our kindergarten cleaner, left a note telling me that I needed to bury the harakeke scraps, not put them in the rubbish bin! I have since been able to pass this tikanga on to Spiro and others.

After interviewing Sheryl for this narrative, I asked her to make any changes to enhance its authenticity. She did, and added the following comments spontaneously . . . I feel the teaching of Te Reo at Richard Hudson is giving Spiro a great foundation to carry on learning and encourages his interest in Te Ao Māori, this is also true for me as a parent, and I deeply appreciate this (as in making me remember what I know and using it!)



### **Sheryl**

(Our analysis of the narrative titled “Whānau—Sheryl”)

He aha te mea nui o te ao?

He tangata, he tangata, he tangata

Whānau tangata/family and community are very important aspects of the culture of Richard Hudson Kindergarten. We encourage the interaction of both kindergarten and local community to bring about balance, variety and richness for our tamariki. We believe that it does take a whole village to bring up a child. We have a lot of elderly people in our immediate community and we foster strong links with them. When Sheryl began her diploma of art this year, we were able to negotiate/barter art supplies for art lessons/extension for the children at RHK. We had something that Sheryl needed and Sheryl has skills that we wanted our children exposed to. That’s whānau tangata, whanaungatanga and ngā hononga at their best.

Our bicultural programme at Richard Hudson Kindergarten has built up over many years. Recently we have been rewarded by parents such as Sheryl (and others) who tell us—in a very quiet, modest and not-initiated-by-the-whānau way—which we are the catalyst for them reawakening their reo to use at home with their tamariki and whānau. This supports the concept in Jenny Ritchie’s chapter in *Weaving Te Whāriki* (2003) of non-Māori teachers being the “key holders” to ensuring that the dual heritage of this nation is recognized and that te reo and tikanga is enacted as is explicit from our curriculum document of *Te Whāriki* (1996). The storying approach of data collection for this research is very emotive and “true”.

Stories are powerful research tools. They provide us with a picture of real people in real situations, struggling with real problems. (Noddings & Witherell, 1991, p. 280)

As we found with Warren (Kiyana's Dad) in the first set of data, we are experiencing the stage in the history of our country where whānau who have not had a lot of exposure to reo are embracing it (in differing ways) for their tamariki. Warren is fiercely proud of Kiyana. He sees her mana growing, and wants her (and their son, Tavarn) to have what he missed out on.

*If you want to understand the Present  
You must first understand the Past  
The circumstances of Today  
Were shaped by the events of Yesterday  
To predict what will happen Tomorrow  
You need to understand what is happening Today.*

Paul Temm

The concept of tuakana teina is very interesting and diverse. Whilst definitely being the tuakana to Spiro with te reo and tikanga, perhaps we are tuakana to Sheryl as well, in that we are encouraging her to learn/use te reo. However, knowing what secondary school level te reo involves, I strongly suspect that Sheryl would have more reo than us at kindergarten (excluding our two kaiako Māori), if she had the motivation to use it rather than let it sleep. Therefore I see us as active tuakana to Spiro, and Sheryl as a passive tuakana - at this stage. Without realizing it, we are modelling te reo as a usable, valuable and everyday taonga not only to our children, but increasingly we realise that the ripples are going a lot further out in the pond.

Our scaffolding technique is allowing our children to reach the next platform in the educational/learning context. We are walking the poutama alongside our whānau who are gaining confidence and competence due to the culture of our place.

This also strongly demonstrates how we are practicing the principle of whakamana not only with tamariki but also with parents and whānau. We believe that Sheryl's story is one that shows how we value her experiences and that we are "fanning her embers" to carry on awakening the things within that will continue to become more apparent in her identity. This is like the concept of the "chaos theory", our window of interactions within her is providing opportunities to affirm her experiences and determine her identity. Sheryl shared some stories that reflect some hurt from naïve people who have trampled on her mana, and by engaging in the kōrero from this project, she is strengthening and is feeling heard and valued and totally encouraged. We anticipate that somewhere in the future we will see this metamorphosis in her art work that she is currently pursuing.

*Seek out the secrets of the hidden well-spring of your mind  
And know the sounds and dreams of your spirit  
So you shall blossom into the world  
And the world in turn is transformed.*

Hirini Melbourne



Kia kaha Sheryl.