Te Kura Mai i Tawhiti:

Making a difference for tamariki and whānau through Kaupapa Māori immersion early years education

Aroaro Tamati, Erana Hond-Flavell & Gareth Treharne

Educational Psychology Forum, University of Otago
2 February 2021

Te Pou Tiringa Incorporated

Department of Psychology

1

Today's Focus

- Gareth – introduction to the research programme Te Kura Mai i Tawhiti

- Aroaro – overview of Te Kōpae Piripono

- Erana – overview of Tangi te Kawekaweā

- Aroaro – overview of He Piki Raukura

- He pātai

2

Te Kura Mai i Tawhiti

Our Research Programme

- Early years are critical for success in life

- Māori deserve a much better start

- If it works, everyone can benefit

3

Te Kura Mai i Tawhiti

- Meaning "treasure sourced from heritage" (Mihi Ratima et al., 2019):
  - Treasure = well-being of Māori
  - Heritage = ideals exemplified by ancestors
- Collaboration between:
  - Taranaki Māori community organisation Te Pou Tiringa
  - The National Centre for Lifecourse Research
- Grew from fateful meetings – pooling experience
- Interface approach to mātauranga Māori and Western science (Will Edwards, 2010)

4

Te Kura Mai i Tawhiti Projects

Core projects:
- Erana: Tangi te Kawekaweā – a retrospective survey of whānau of Te Kōpae Piripono
- Aroaro: He Piki Raukura – a prospective study of Māori child behaviour constructs

Associated projects:
- Asher Katene's MA – Māori identity among rangatahi

Future projects:
- Articulating a Māori approach to lifecourse research
- Longitudinal study of Māori child behaviour constructs across early years settings

5

Core members of Te Kura Mai i Tawhiti research

Will Edwards, Mihi Ratima, Erana Hond-Flavell, Richie Poulton,
Gareth Treharne, Moana Theodore and Aroaro Tamati

6

Acknowledgements

- **Oversight group:** Sue Crengle, Mera Penehira, and Leonie Pihama

- **NCLR:** National Centre for Lifecourse Research members

- **Supporters:** Tia Neha and Libby Schaughency and others

- **Funding:** Health Research Council (projects and fellowships), Ministry of Education, New Zealand Council for Educational Research, TSB Community Trust, Division of Sciences, Department of Psychology, and NCLR

- **The whānau of Te Kōpae Piripono**

7

## A Role for Tauiwi in Māori-Led Research

- A privilege and pleasure to collaborate – also a duty for researchers who are tauiwi to Aotearoa (Linda Tuhiwai Smith, 2012)

- What does it look like to support Māori-led research without recolonising the methods and interpretation?

- Bringing skills to an interface approach

- Thinking about what shapes us as researcher:
  - *As an insider – from a country colonised by the English language*
  - *As an outsider – not Māori and beginner speaker of Te Reo*

8

Six Suggestions for Tauiwi Researchers

1. It's okay to feel discomfort in Māori research settings but make sure you show up
2. Become comfortable with being the least competent speaker at research events with whānau Māori, but…
3. …do your homework in order to be as prepared as possible for events
4. It's okay to breathe through your nose
5. Contribute to capacity building for Māori researchers in ways that are appropriate to Māori
6. Actively make space for Māori scholars…

9
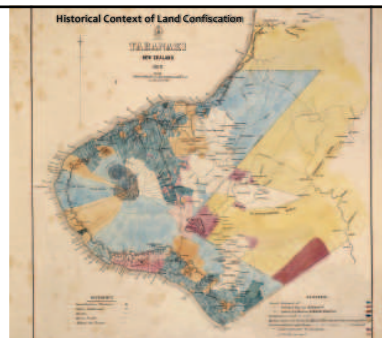
10

11

12

Te Kōpae Piripono
Background

- Established in New Plymouth in 1994
- Key Purpose: Seeking to address issue of land loss, language loss, identity loss
- Key Purpose: Intergenerational whānau development
- Total Immersion Māori
- 'Real world' child & whānau intervention
- Recognised as Centre of Innovation, in 2005

13

Te Kōpae Piripono
whānau hub / speaker community

Te Kōpae Piripono seeks to rebuild whānau / community. The whānau context informs and influences the nature of social interaction and relationships, and the ways of working together, as whānau. Building whānau/community promotes the learning and development of the whole whānau.

14

Centre of Innovation Research
Ngā Takohanga e Wha
The Four Responsibilites of Leadership

Te Whai Takohanga - Having Responsibility
- is about having designated roles and positions of responsibility

Te Mouri Takohanga - Being Responsible
- is about an individual's attitude and actions. Being responsible is about being professional, acting ethically and appropriately, being honest, being positive and open to others and different perspectives

Te Kawe Takohanga - Taking Responsibility
- is about courage, risk-taking, having a go, stepping up, taking up a challenge and trying new things

Te Tuku Takohanga - Sharing Responsibility
- is about sharing power, roles and positions. But at its core, sharing responsibility is about relationships. Use of the term 'sharing' denotes an interaction and engagement with others, being able to listen to others' points of view, acknowledging different perspectives and also asking for and providing assistance

15

Te Ara Poutama
Te Kōpae Piripono process for dealing with issues positively

Describe what you see
Whakaahuatia tāu i kite ai - kaua mā te pōhēhē te mahi e ārahi

Listen genuinely to others' perspectives
Me āta whakarongo ki ngā kōrero a ērā tāngata

Acknowledge feelings
Me aronui ki te ngākau o te tangata - kōrerotia ngā kare-ā-roto

Identify the issue
Tūtohungia te take

Clarify intentions
Whakamāramahia ngā whakaaro

Explore options to resolve issue
Kimihia ngā ara e tau ai te take

State preferred action /behaviour (if necessary)
Tūtohungia te mahi pai, te ara pai rānei

Make choices
Whakamāramahia te ara. Tēnā pea ka hoatu he kōwhiringa

Have thinking time and space to make decisions
Me whai wā, whai wāhi hoki, ngā tāngata ki ā rātou ake whakataunga

16

Te Kura Mai i Tawhiti
Overarching Research Programme

Tangi te Kawekaweā
- Whānau participation & engagement in kaupapa Māori early years provision

He Piki Raukura
- Identify Māori child behaviour constructs
- Develop child behaviour measures

Feasibility Study
- Intra-individual change
- Test child behaviour measures

Longitudinal Study
10 year comparative study
Examine positive impact of kaupapa Māori early years provision on tamariki life outcomes

17

Tangi te Kawekaweā - Qualitative Phase

- Kaupapa Māori early years provision - a critical site for Māori cultural revitalisation
- Less than 20% of tamariki Māori are enrolled in Kaupapa Māori early years provision
- Retrospective study with parents and whānau of Te Kōpae Piripono
- 26 years of operation. Over 200 tamariki and their whānau
- Semi-structured interviews with individual whānau members (n=19), focused discussions with five whānau groups (n=5) and expert informants (n=10)
- Inductive thematic analysis developed six high level themes

18

Barriers and facilitators of whānau engagement
in Kaupapa Māori Early Years Provision

Engagement factors	Barriers	Facilitators
1. Colonisation impacts	Pernicious effects of colonisation, including historical trauma	Raising critical awareness of the historical context
2. Emotional responses	Whakamā - emotional responses including anxiety, embarrassment and shame	Centre provides emotional and practical support that reassures and inspires confidence
3. Whānau connection	Whānau disconnection and limited social supports	Fostering whānauranga - feeling and acting as a member of a whānau/community
4. Institutional features	Centre expectations of engagement and commitment to kaupapa	Quality programming in an inclusive kaupapa Māori environment
5. Cultural identity	Limited exposure to Māori language and culture	Cultural offering supports the development of local Māori identity
6. Socio-economic position	Social and material disadvantage	Centre responds to the needs of whānau enabling engagement

19

Tangi te Kawekaweā - Quantitative Phase

- 2019-2020 - a retrospective once-off survey of former and current whānau who had attended over the 25 years since 1994.

- To provide quantitative data to support, and expand on, the findings of the qualitative phase of the study

- The measurement tool, the online survey was developed over some time - no existing tool was identified as applicable to the topic or purpose of this study

20

Tangi te Kawekaweā - Quantitative Phase
Participant Characteristics

Independent variables	Subgroup	(Total N = 121)	Percentage
Age	<40	28	23.1%
	≥40	93	76.9%
Gender	Female	76	62.8%
	Male	45	37.2%
Whakapapa (tribal affiliation)	Affiliated to Taranaki tribe/s	57	47.1%
	Affiliated to tribes outside of Taranaki rohe	40	33.1%
	Non-Māori	24	19.8%
Relationship to child	Parent	106	87.6%
	Grandparent	15	12.4%
Experience of 'Māori' education	KM-EYP OR Kura Kaupapa Māori/Wharekura (or similar Māori unit) OR Māori boarding school	33	27.3%
Year their first child started	1994-1999	33	27.3%
	2000-2010	49	40.5%
	2011-2015	17	14%
	2016-2019	22	18.2%

21

Tangi te Kawekaweā - Quantitative Phase

1. Reasons parents/whānau decided to ENROL children in Te Kōpae Piripono

	Reason	% Agreement	Difference
1st	Te Kōpae was 100% Māori immersion.	90.0%	Younger > older / Parents > grandparents
2nd	I wanted [first child] to develop a strong Māori identity.	85.1%	Younger > older / Parents > grandparents / Taranaki whakapapa > other whakapapa > non-Māori
16th	Having [first child] in Te Kōpae gave me time out to attend to other things.	24.8%	No difference

22

Tangi te Kawekaweā - Quantitative Phase

2. Barriers to access and engagement in Te Kōpae Piripono

	Reason	% Agreement	Difference
1st	I was whakamā/embarrassed about my limited reo Māori.	45.5%	No Māori education > some Māori education
2nd	Te Kōpae's operating hours (9am-3.30pm; with school holidays).	33.0%	No difference
16th	I was uncomfortable in an environment dominated by women.	0.8%	No difference

23

Tangi te Kawekaweā - Quantitative Phase

3. Facilitators of engagement at Te Kōpae Piripono

	Reason	% Agreement	Difference
1st	My positive relationships with Kaitiaki at Te Kōpae.	92.5%	Women > Men
2nd	I enjoyed being with the other parents and whānau.	90.8%	No difference
16th	The support I received from Government agencies or community-based social services.	20%	Parents > grandparents / Taranaki whakapapa > non-Māori > other whakapapa

24

He Piki Raukura Feasibility Study

- Lifelong positive impacts of quality ECE

- Quality kaupapa Māori early years approaches

- Assessment of young Māori children in Aotearoa

25

He Piki Raukura Feasibility Study

Three key aspects of the study:

- Identification of strengths-based Māori constructs of pro-social child behaviour

- Creation and testing of novel strengths-based Māori child behaviour measures

- Growth curve analysis: Could our measures detect change in the constructs, over time?

26

He Piki Raukura Feasibility Study
Strengths-based Māori Child Behaviour Constructs

Tuakiri   *Whānauranga*

Manawaroa   *Piripono*

27

Strengths-based Māori Child Behaviour Constructs
Tuakiri

Tuakiri is about having a secure local Māori identity

28

Strengths-based Māori Child Behaviour Constructs
Whānauranga

Whānauranga is about feeling and acting as a member of a whānau / community.

29

Manawaroa

Manawaroa is about persisting despite difficulty and having a positive outlook.

30

Strengths-based Māori Child Behaviour Constructs
Piripono

Piripono is about having integrity, responsibility and committment.

31

He Piki Raukura Feasibility Study
Measuring the Constructs

- N =28 children 0-5 years
- Strengths-based Māori child behaviour measures:
  - whānau questionnaire
  - kaitiaki questionnaire
  - Māori child behaviour observational schedule
- Five data collection timepoints, over 10 months
- Sustained whānau participation
- Controlled for age and gender

32

He Piki Raukura Feasibility Study
Findings

We found:

- The measurement tools were reliable and valid
- There was significant change over time, for each construct (even controlling for age)
- There were no gender differences

33

Scores for the four Māori child behaviour constructs, over 10 months

Whānau questionnaire   Kaitiaki questionnaire

Child behaviour observations
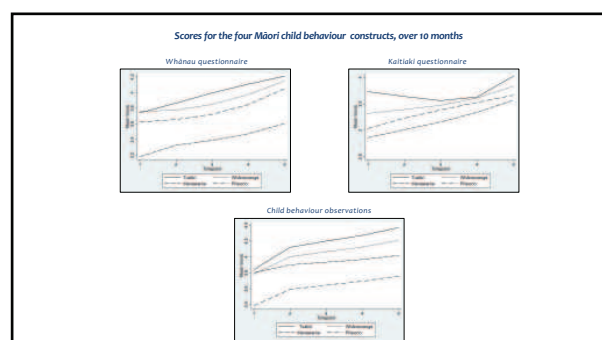
34

Implications of Findings

- Benefits for all New Zealanders
- Re-evaluation of child assessment
- Culturally-appropriate and equitable assessment of tamariki Māori
- Best evidence of early years interventions for all New Zealanders

35

Hei whakaarotanga
Some reflective questions to consider

- What are the important considerations for Māori education research involving collaboration between Māori researchers and tauiwi researchers from your experience?
- How might there be wider application of the Māori child behavioural measures?
- What implications are there for those working in the policy, clinical and practitioner sphere of education?
- What ways might you improve the way you engage with whānau?

36