

# Poipoia ngā tamariki

## How whānau and teachers support tamariki Māori to be successful in learning and education—COMPASS



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[www.nzcer.org.nz](http://www.nzcer.org.nz)

<https://doi.org/10.18296/rep.0054>

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# He ihirangi | Contents

<b>He mihi   Acknowledgements</b>	vii
<b>Karakia</b>	viii
<b>He kupu taka   List of terms</b>	ix
<b>He kupu whakataki   Introduction</b>	1
He kupu mō te kaupapa   About the project	1
He kupu whakataki   Introduction	1
He tukanga   Method	2
<i>Research questions</i>	2
<i>Participants</i>	3
<i>Design and approach</i>	3
<i>Data collection instrument</i>	3
<i>Data analysis</i>	4
Ko au tēnei   Positioning statement	4
<b>He kitenga   Findings</b>	5
<b>Wāhanga Tuatahi: Tautokona kia angitu   Part 1: Supporting success</b>	5
<b>Wāhanga Tuarua: Te tautoko a te whānau   Part 2: Whānau support for tamariki</b>	7
2.1 Poipoia te tamaiti   Supporting tamariki	7
<i>Arohatia te tamaiti   Love and care for tamariki</i>	7
<i>Whakamanawatia te tamaiti   Encourage and support tamariki</i>	8
<i>Whāia te mātauranga   Value learning and education</i>	11
<i>Kia ū ki te kaupapa   Be actively involved in learning and education</i>	11
<i>He whakaaro   Commentary</i>	12
2.2 Tuakiritanga   Māori cultural identity	12
<i>He kākano i ruia mai i Rangīātea   Strength and pride in Māori cultural identity</i>	12
<i>He whakapapa Māori   Genealogical connections</i>	14
<i>Whakarauoratia te reo   Revitalise the Māori language</i>	15
<i>Te mahi a Tane Rore   Māori performing arts</i>	16
<i>He whakaaro   Commentary</i>	17
2.3 Kia whakaohoho   Inspirational role models	17
<i>Mā te whānau e whakaohoho   Inspiring role models within the whānau</i>	21
<i>Mā te hāpori e whakaohoho   Role models within hapū, iwi, and the community</i>	24
<i>He whakaaro   Commentary</i>	25
2.4 He rautaki tautoko mā te whānau   Strategies for whānau	25

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<b>Wāhanga Tuatoru: Te tautoko a te kaiako   Part 3: Teacher support for tamariki</b>	28
What do whānau think teachers do that best supports tamariki Māori to be successful at school?	28
<i>Whakamanawatia te tamaiti   Encourage and support tamariki</i>	28
<i>Arohatia te tamaiti   Know and care about tamariki</i>	29
<i>Whakarongo ki te tamaiti   Listen to tamariki</i>	30
<i>Whakaakona te tamaiti   Teach to individuals' strengths and needs</i>	30
<i>Kia tū hei pou   Embody qualities and values that whānau admire</i>	31
<i>Ka pēhea ēnei mea e āwhina ai i te tamaiti   How these things help tamariki</i>	31
<i>He whakaaro   Commentary</i>	32
<b>Wāhanga Tuawhā: He aha te angitu ki tā te whānau titiro?   Part 4: Whānau perceptions of success</b>	33
<b>He kupu whakakapi   Conclusion</b>	35
<b>He tohutoro   References</b>	36
<b>He Āpitahanga 1   Appendix 1</b>	38
Data analysis plan	38
<i>Data collection instrument</i>	38
<i>Analysis</i>	38
<b>He tūtohi   Tables</b>	
Table 1 Who have supported tamariki to be successful?	5
Table 2 Role models identified by whānau	18
Table 3 Top 10 personal attributes used to describe role models	20
<b>Ngā hoahoa   Figures</b>	
Figure 1 Role models identified by whānau	18
Figure 2 A gender analysis of role models	19
Figure 3 Reasons that ākonga find role models inspiring	24
Figure 4 Strategies that support learning at home and at school	26
Figure 5 The positive impacts of things teachers do to support tamariki to succeed	32
Figure 6 Mana Model (Webber & Macfarlane, 2020)	33

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## He mihi | Acknowledgements

The COMPASS project is a partnership between Rangahau Mātauranga o Aotearoa | New Zealand Council for Educational Research (NZCER) and Professor Melinda Webber from The University of Auckland. It is part of NZCER's Te Pae Tawhiti Government Grant programme of research, funded through the Ministry of Education.

Koinei te mihi nui ki ngā whānau me ā rātou tirohanga whānui mō ngā tamariki Māori me te angitu. First and foremost, I am grateful to the many parents and whānau who—through the national research project Kia Tū Rangatira Ai: Living, thriving and succeeding in education—shared their views about how to help tamariki succeed in learning and life. Thanks go to my co-author Professor Melinda Webber for giving NZCER this unique opportunity to tell some of the stories of parents and whānau who participated in Kia Tū Rangatira Ai, and for her support and advice as a critical friend as this report came together.

Within our organisation, I want to acknowledge the support of Mohamed Alansari who has led the overall COMPASS project, Georgia Palmer for her help in coding survey responses, and project sponsor Sheridan McKinley, along with Heleen Visser for their careful reviews of the report.

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## Karakia

<b>Poua ki uta</b>	<i>Make fast onshore</i>
<b>Poua ki tai</b>	<i>Make fast at sea</i>
<b>He punga whakawhenua</b>	<i>An anchor that holds me to the land</i>
<b>He punga kōrewa</b>	<i>An anchor that holds me in the sea</i>
<b>Purutia e hika</b>	<i>Hold fast my companion</i>
<b>Kia piki ake</b>	<i>In order that we may rise above</i>
<b>Ki a Taihoronuku</b>	<i>The tides that engulf the land</i>
<b>Ki a Taihororangi</b>	<i>The tides that engulf the sky</i>
<b>Ka titiro ake au</b>	<i>As we cast our eyes upward</i>
<b>Ki te pae o uta</b>	<i>Towards the landward horizon</i>
<b>Ki te pae o waho</b>	<i>Towards the seaward horizon</i>
<b>Kia tau ki tuawhenua</b>	<i>To settle upon the mainland</i>
<b>Ki te kiri waiwai o Papatūānuku</b>	<i>And the vitality of Papatūānuku</i>
<b>E takoto nei</b>	<i>Lying before me</i>

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## He kupu taka | List of terms

Ākonga	Learner
Angitu	Success
Atamira	Stage
Hapori	Community
Hauora	Holistic perspective on health and wellbeing
Hinengaro	Mind, intellect
Kapa haka	Māori performing group
Kare ā-roto	Emotions, feelings
Kaupapa	Topic, subject, theme
Kōrero	Narrative, story
Kupu tuku iho	History, oral history
Māoritanga	Māori culture, practices and beliefs, way of life
Mātauranga Māori	Māori knowledge—the body of knowledge originating from Māori ancestors, including the Māori worldview and perspectives, Māori creativity, and cultural practices
Reo	Language
Tamariki	Children
Taonga	Treasure, anything prized
Taonga tuku iho	Something handed down, cultural property, heritage
Te ao Māori	A Māori worldview
Teina	Junior
Te Whare Tapa Whā	A holistic model of Māori health and wellbeing
Tikanga	Protocols—a customary system of values and practices that have developed over time and are deeply embedded in the social context
Tinana	Body
Tuakana	Senior
Tūpuna/Tīpuna	Ancestors
Wairua	Spirit
Whakapapa	Genealogy
Whānau	Extended family, family group. Sometimes used to include friends who may not have any kinship ties to other members



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# He kupu whakataki | Introduction

## He kupu mō te kaupapa | About the project

COMPASS, the overarching project in which this study sits, is aligned to the broad goals and aspirations of NZCER, in that its main purpose is to give effect to Te Tiriti o Waitangi and the notion of Whakātere Tōmua—Wayfinding. Whakātere Tōmua utilises the concepts of wayfinding, the voyaging spirit, navigation, and waka as a means of better understanding the ways Māori and Pasifika ākonga successfully navigate their way through the schooling system, maintaining positive motivation, academic engagement, cultural connectedness, and high aspirations for the future (Alansari et al., 2022). The overall concept of wayfinding or navigation can be understood through the lens of the following whakataukī:

He moana pukepuke e ekengia e te waka  
*A choppy sea can be navigated*

Through kaupapa Māori informed analysis, this study has examined the ways that whānau believe they, and teachers, can best support ākonga to successfully navigate their educational experiences and contexts both at school and at home.

## He kupu whakataki | Introduction

*Poipoia ngā tamariki: How whānau and teachers support tamariki Māori to be successful in learning and education* is the third COMPASS report from the collaboration between NZCER and Professor Melinda Webber (The University of Auckland) on the analysis of data collected through her national research project *Kia tū rangatira ai: Living, thriving and succeeding in education*.

This latest study analyses data from *Kia tū rangatira ai* to explore notions of success, support networks, and aspirations for tamariki Māori from the perspectives of whānau.

The inclusion of whānau Māori aspirations for their children has been identified as a critical factor in the wellbeing of Māori students in English-medium schools (Hutchings et al., 2012). In considering how to support tamariki to be successful, it is important to understand what whānau consider to be the markers of success and not, as Cram et al. (2020) caution, let others' definitions of success be imposed upon whānau.

A number of recent research studies have shown the positive relationship between Māori cultural identity and tamariki succeeding at school (Boyd et al., 2021; Bright et al., 2023). Within their Mana Model, Webber and Macfarlane (2020) identify five individual, family, school, and community conditions that support Māori students' success. These optimal conditions: Mana Whānau (familial pride); Mana Motuhake (personal pride and a sense of embedded achievement); Mana Tū (tenacity and self-esteem); Mana Ūkaipo (belonging and connectedness); and Mana Tangatarua (broad knowledge and skills) imply "a clear relationship between Māori students' cultural identity and their subsequent ability to utilize that in their attainment of knowledge and skills and overall academic achievement" (Webber & Macfarlane, 2020, p. 45).

Previous research has shown that role models have a positive impact on the outcomes of students such as higher grades, higher self-esteem, and a stronger ethnic identity than those without role models (Hurd et al., 2009; Webber et al., 2021; Yancey et al., 2002, 2011). In exploring whānau perspectives of role models, including within different generations, and through their roles as hapū, iwi, and community members, this study builds upon the findings from a study from the first COMPASS report (Alansari et al., 2022) “*I’m inspired and motivated by my people, Māori.: The potential impact of role models as poutokomanawa for ākonga Māori*” written by Sinead Overbye which explores ākonga perspectives of role models.

Family engagement in schooling has been shown to have a positive influence on students’ belief in their ability to succeed in their educational and career choices (Grubb et al., 2002; Webber et al., 2018), and high expectations communicated through effective, connected relationships between teachers, students, and families is key to ākonga educational thriving (Webber et al., 2018). Understanding the influence of home, school, and community environments on students’ academic motivation and outcomes is critical. By examining the links between the messages students receive about the purpose, value, and outcomes of education from family members and teachers, and the beliefs, values, needs, and goals that students adopt in learning situations, families and schools alike may be able to better influence academic motivation (Alansari et al., 2022).

## He tukanga | Method

The data used for COMPASS were taken from Professor Melinda Webber’s national research project *Kia tū rangatira ai: Living, thriving and succeeding in education*. The broader strengths-based research project investigated how ākonga learn, succeed, and thrive at school. This nationally representative project has large numbers of ākonga (n = 18,996), whānau (n = 6,949), and kaiako (n = 1,866) respondents. The project was funded by a Rutherford Discovery Fellowship, administered by The Royal Society Te Apārangi.

*Kia tū rangatira ai* adhered to ethical principles and practices, including informed consent, protection of vulnerable students, anonymity, and confidentiality as outlined by kaupapa Māori protocols (Smith, 1997; Smith, 2005) and The University of Auckland Code for Human Ethics. A kaupapa Māori approach ensured a respectful, culturally responsive and appropriate pathway was used for undertaking this important work alongside school communities. Teachers and school leaders were involved in the gathering of the data, liaison with students and families, and included in the analysis and interpretation of school-level findings. Secondly, following ethical review, the project was lodged with the university and received ethical approval in 2018 (UAHPEC Approval Number: 021775) (Alansari et al., 2022).

## Research questions

The overarching research question explored in this study is, “What is success for tamariki Māori according to whānau?” The three sub-research questions are:

1. How do parents, whānau, community, hapū, and iwi support tamariki Māori to be successful?
2. How does cultural identity contribute to tamariki Māori success at school?
3. What do whānau think teachers do that best supports tamariki Māori to be successful at school?

## Participants

*Kia tū rangatira ai* employed surveys to gather quantitative and qualitative data from parents and whānau over a 2-year period. The survey comprised a combination of 27 open-ended and closed questions. Whānau of tamariki at primary school or secondary school were asked to provide demographic data about their tamariki and then complete multiple-choice questions, Likert scale items, and open-ended questions.

This report provides an analysis based on the views of 1,665 parents and whānau of tamariki Māori. Almost a quarter (24%) of the total number of whānau who responded to the survey (1,665 of 6,949 respondents) identified their child as being Māori. Most of these respondents (92%) identified Māori as their child's main ethnic group, and almost all (96%) named the hapū or iwi groups their child belonged to.

The survey did not collect ethnicity data about whānau so we cannot definitively say what proportion of these adults identify as Māori. However, the responses to open-ended questions suggest that a high proportion of whānau were themselves Māori.

## Design and approach

This analysis of whānau data from *Kia tū rangatira ai* is guided by kaupapa Māori. The approach is strengths-based and aims to contribute to positive and transformational outcomes for Māori. The analysis centres whānau perspectives of support and success for tamariki at school and in life.

In kaupapa Māori research, values and practices from te ao Māori guide the way we behave. The values and practices identified by Linda Smith (1999)—considered good practice for Māori researchers—provide a foundation that other kairangahau continue to build upon. Within the context of this analysis, three kaupapa stood out as being particularly relevant: taonga tuku iho, ngā moemoeā, and mana whānau:

### **Taonga tuku iho**

Taonga tuku iho refers to the cultural treasures handed down to us from our ancestors which include te reo Māori, tikanga Māori and mātauranga Māori.

### **Ngā moemoeā**

In this context, ngā moemoeā refers to whānau aspirations for their tamariki.

### **Mana whānau**

Mana whānau speaks to the agency and influence of whānau in supporting tamariki Māori.

This study also utilised a qualitative exploratory design to address the research questions, guided by reflexive thematic analysis (Braun & Clarke, 2021). The six steps of reflexive analysis involved: familiarisation with the data; coding; generating themes; reviewing themes; refining and naming themes; and writing up findings.

## Data collection instrument

The open-ended whānau survey questions relevant to this study were:

1. Who has supported them (tamariki) in being successful? What did this person do that was helpful or encouraging for your child?
2. Name someone from your family/whānau, school, hapū/iwi, or community that is a good role model for your child? Explain why they are inspiring?

3. Describe this person in five words.
4. What is the most important thing parents/whānau can do to help their children be successful at school?
5. What is the best thing a teacher can do to help children be successful at school? How does it help?
6. What is the best thing about your child's ethnic/cultural background? What aspect of their cultural identity are you most proud of?
7. What does your child like most about school?
8. What jobs/career do you think would suit them in the future?

### Data analysis

The data were coded by two researchers using Excel. Data analysis was guided by the research questions for this study. See Appendix 1 for the detailed data analysis plan.

In alignment with kaupapa Māori, our analysis practices were reflexive and holistic, in that we consciously worked to uphold the mana motuhake of whānau perspectives and the mauri of their aspirations for their tamariki.

### Ko au tēnei | Positioning statement

Nō Tūhoe, nō Ngāti Awa ahau.

As a kairangahau mātua Māori at Rangahau Mātauranga o Aotearoa | NZCER, I have led and worked in a wide variety of research and evaluation projects designed to support Māori aspirations in education. Reo Māori revitalisation and Māori health and wellbeing are at the top of my own list of interests and, like many of my Māori peers, my work doesn't stop when I leave the office. My commitment to my culture is part of who I am, and who I come from.

I feel fortunate to have had the opportunity to work with the *Kia tū rangatira ai* dataset because it presents a unique opportunity to analyse large qualitative datasets about whānau of tamariki Māori, which is relatively rare in Aotearoa. On a personal level, this study is important to me because, when we talk about success as Māori, we are not only talking about individual success, but that of whānau.

Like many who look within their own whānau for role models, my early role models were my parents, grandparents, aunties, and uncles. While some have now passed away, their values, and the qualities they possessed continue to influence who I am and how I make sense of the world. As an Auntie to nieces and nephews I have thought carefully about my role in their lives and how I can support them, so this study also presented an opportunity to understand what whānau value the most in role models for their tamariki.

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# He kitenga | Findings

## Wāhanga Tuatahi: Tautokona kia angitu | Part 1: Supporting success

What is success for tamariki Māori according to their whānau? To answer this question, this report explores whānau aspirations for their tamariki in learning and education. These aspirations have a strong wellbeing focus on supporting tamariki to develop a solid social, emotional, and cultural foundation, and on nurturing the qualities, values, and behaviours that whānau associate with success. At the end of the paper, consideration is given to how the findings align with the Mana Model by Webber and Macfarlane (2020) which, to date, has focused on ākonga beliefs and actions.

Whānau involved in *Kia tū rangatira ai* identified whānau members and teachers as the two main groups of people who support primary and secondary school-aged tamariki Māori to be successful. This report focuses on whānau views of how whānau and teachers, who are also often viewed as role models, can best support tamariki in learning at home and at school.

In the context of this study, whānau included grandparents, parents, step-parents, aunts and uncles, siblings, and cousins to tamariki. For the most part, these whānau members were connected to tamariki through whakapapa, although the term “whānau” can be extended to include people who are considered whānau because of their connection through shared interests and beliefs (Bright et al, 2013).

TABLE 1 Who have supported tamariki to be successful? (n=1,571)

Support people	N	%
Family/whānau member	1,148	73
Teacher	630	40.1
Friend	155	9.8
Other	162	10.3

Note: Percentages do not add up to 100% due to multiple selection.

The majority of whānau who responded to the survey indicated that their tamariki had access to at least one person who supported them to be successful at school. Many tamariki were fortunate to have a network of supportive people, which could include multiple generations within their own whānau.

More than one person had a hand in inspiring my daughter and encouraging her to continue on her learning journey, as the saying goes “it takes a village to raise a child”.

However, in a few cases, comments from parents indicated that support for their tamariki was minimal.

Other than myself, no one else. School just tried to manage her. No one other than myself put effort into her to be honest.

Me (Mum). We don't really have other input.

As a collective, whānau supported tamariki to be successful at school by caring for their spiritual, mental, emotional, and physical wellbeing. Taking a holistic approach to caring for wellbeing helps tamariki feel that they belong and contributes to their feeling loved and secure in themselves.

We have a small tightknit support network wrapped around our whānau. Support comes in various forms, time, energy, fun, chats, showing up to school and participating in activities and stuff from day one, fundraising, cheerleading, love, hugs.

Whānau also encouraged tamariki to love learning and value education. They emphasised the importance of spending time with tamariki and being active supporters of their learning at home and at school.

Her Dad, he always takes the chance to read with her to encourage her learning and watches drawing tutorials and draws with her.

Encourage, support and give opportunities for kids to learn life skills and engage them in activities that boost their mana and allows them to be confident.

Whānau think that teachers best support tamariki to be successful by helping them set goals and encouraging them to do their best and try new things. These teachers celebrate the achievements of tamariki and help them develop a love of learning. They model qualities such as positivity, kindness, and respect and encourage the development of the same qualities in tamariki.

Part 2 of this report delves deeper into the most important things whānau believe they can do to support their tamariki to be successful. This includes celebrating Māori cultural identity and modelling the values, qualities, and behaviours they hope tamariki will emulate. *He rautaki tautoko mā te whānau—Strategies for whānau to support tamariki* are presented at the end of Part 2.

Part 3 explores what whānau think teachers do best in supporting their tamariki.

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## Wāhanga Tuarua: Te tautoko a te whānau | Part 2: Whānau support for tamariki

### 2.1 Poipoia te tamaiti | Supporting tamariki

The four most important things whānau believe they can do to support their tamariki to be successful are: to love and care for them; encourage and support them; nurture positive attitudes towards education; and be actively involved in learning at home and at school. Within a complex whānau support system, different aspects of all these things can be in play at once. This section of the report provides descriptions of the most important things whānau do to support tamariki, with examples given in the words of whānau themselves.

#### Arohatia te tamaiti | Love and care for tamariki

When identifying the important ways whānau believe they support their tamariki to succeed, whānau chose loving and caring for tamariki above all else. Their approach to nurturing tamariki and their wellbeing is holistic and cares for all the dimensions of wellbeing identified by Durie (1994) in *Te Whare Tapa Whā*: taha wairua (*spiritual*), taha hinengaro (*mental and emotional*), taha tinana (*physical*), and taha whānau (*family and social*).<sup>1</sup>

Support them physically, mentally, emotionally, financially through everything. Remind them that they are loved and bring pride regardless of any outcome.

Whānau want their tamariki to feel loved and secure and confident in who they are. They want tamariki to feel good about themselves, and to know that their whānau believe in them. Whānau hope that through their love and care they can help tamariki develop important foundational beliefs about themselves such as a strong sense of identity, self-worth, and belonging.

[She] has been surrounded with loving family/friends and also teachers in her life so far. Lots of love, examples and patience.

Family. Just lots of love, helping him feel confident in who he is. Going along to school events or sports events to cheer him on.

Whānau saw providing a loving, safe, and supportive home environment as a primary responsibility. This means ensuring that tamariki have good kai, sleep well, have routines, and are connected to their whānau. This finding has similarities with Boulton and Gifford's (2014) study that found that "as a day-to-day aspiration, whānau ora is about being warm, fed, clothed, sheltered, happy, and healthy" (Boulton and Gifford, 2014, as cited in Cram et al., 2020, p. 4). Ensuring that tamariki are cared for at home sets them up to feel well, reduces distractions, and frees them to engage with learning.

Support their learning by making sure they are prepared to learn and are not feeling overwhelmed when they get to school. Keeping good routines, sleep and balance in the home—good nutrition and keeping active.

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<sup>1</sup> Whenua is an integral part of all four taha. <https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wha>

Ensure they have their basic needs met. Fed, clothed, warm, loved, safe. If they have their basic needs met, they don't need to be showing up to school in survival mode (fight, flight, freeze) so they can learn and grow themselves at the pace they are ready to grow and learn.

The home is also where whānau begin teaching or modelling the qualities, values, and behaviours they believe are important and want to nurture within their tamariki. Whānau also help tamariki to develop social and emotional skills such as patience, collaboration, and resilience to help them understand and manage their emotions and relationships.

Give a child time, care for them, be kind and teach kindness, love them, hold them accountable and use life as a lesson, teach a child when you see things that are right and explain when things aren't right and why, of course in a child centred way so that they understand.

Support them in all that they do. Teach them that hard work helps them achieve. Resilience and perseverance pays. Values & morals.

For many whānau, bringing their tamariki up in loving homes also meant prioritising quality time with their tamariki. They stressed the importance of listening to tamariki, paying attention to what tamariki care about, and valuing their contributions to discussions.

Spending time with our children is about listening to what they have to say about the day every day. Spending time with our children is about joining in with homework, talking and having fun ... Help with putting up the tent when camping, getting pretty much involved with our children and everyday life-style activities we do. That's how I know I can help my children to be successful at school.

The way whānau choose to spend quality time with tamariki will vary, but some common themes were doing things together such as learning and practising life skills, having fun, and doing homework to reinforce learning from school.

## **Whakamanawatia te tamaiti | Encourage and support tamariki**

According to whānau, it is very important that they encourage and support their tamariki with learning at home and at school. Every whānau had their own particular focus for their tamariki. Some common themes were that they encouraged and supported tamariki to pursue their interests and do their best, be willing and able to try new things, be tenacious and resilient when facing difficulties, and engage with learning and school.

### *Whāia te iti kahurangi*

For whānau, it is important that tamariki have opportunities to learn about things they are interested in, and things they are good at. They encourage and support tamariki to pursue their interests in education, in sports, in kapa haka, and in any other area that tamariki are passionate about. Whānau also encouraged their tamariki to do their best in whatever they were learning or doing. That included in their academic (school) learning and non-academic (life skills and interests) learning.

I've always encouraged her to try her best in everything she does, as well as coaching her sports, helping her with homework and teaching her life skills like cooking and cleaning.

### *Tū whitia te hopo!*

Whānau encouraged tamariki to try new things. They wanted tamariki to build their confidence in taking up opportunities and new learning challenges while being supported by their whānau.

Support their vision dreams financially and physically. Give them some positive push towards their vision and kaupapa. Be there for them when they fall. Remind them to keep learning, and learning old and new things are important for their future.

Be supportive and encouraging. Allow plenty of opportunities for the child to find things they enjoy and are good at.

*Kia tina!*

Whānau encouraged tenacity and resilience in their tamariki so that they are not deterred from learning when challenges arise. Sometimes this means encouraging tamariki to keep trying and not give up when learning is feeling hard. Other times it might mean supporting tamariki by helping them learn to recover quickly from difficulties.

Encourage them to do the best they can, even when something is really hard to learn and to give them praise when they do well.

Mum and Dad. When she wanted to quit or give up on her sport they encouraged her to stay positive and keep going.

Many whānau felt that providing a solid foundation of unconditional love and making it clear that mistakes are simply a part of learning and growth give tamariki the confidence to keep trying.

Encourage passion, let them know it's OK to fail as long as they keep trying. [Have] empathy & respect for others.

*Whāia te mātauranga hei oranga mōu*

To support their formal learning, whānau encourage and support tamariki to attend school, to be involved in school activities, and to do homework.

Have a stable environment at home. Give encouragement, ensure they attend every day and help with homework.

They also supported tamariki, with the help of teachers and others, to identify and follow a learning path that aligns with their individual learning strengths, needs, and interests.

Be present and aware of their interests. Understands their child's learning and behaviours and helps mould their futures from that.

### **Strategies whānau use to encourage and support tamariki**

Some of the important strategies whānau use to encourage and support tamariki are through speaking positively to tamariki, providing emotional and practical support, and leading the way for tamariki.

*Kupu akiaki: Speak positively to tamariki*

One of the most common strategies whānau used to encourage and support tamariki was to speak positively to them, particularly when talking about anything related to learning. It is also important to be consistent in this practice.

They have supported her by always being available, whenever our child has needed them. Showing up, attending events she's involved in and always acting positively and kind towards her.

Myself and his grandparents as we are his number 1 support system and biggest fans, cheering him on in everything he does.

Whānau can support tamariki by celebrating their successes and being proud of their efforts regardless of whether they achieve what they set out to do. An important thing they can do is acknowledge that tamariki have tried and done their best.

Encourage and praise. Celebrate all successes (big or small). Be your child's number one supporter.

*Poipoia te tamaiti: Provide emotional and practical support*

Good communication within the whānau is important in being able to understand what tamariki are feeling, what they care about, and what kind of support they need. Listening to tamariki and showing interest in their opinions is a strategy whānau use to support tamariki to grow their confidence and learn. They also show interest in and support their aspirations and decisions.

Truly listening to children when they speak and being open and understanding towards kids' feelings, needs and wants. Always have time set aside for children.

Te mahi tahi, te kōrero tahi ki ngā tamariki mō ngā āhuatanga o te rā o ngā mātauranga kua hua mai i te kura.

Whānau introduce tamariki to new experiences and encourage them to be curious and courageous. They also create safe emotional and physical environments where tamariki feel they can try new things.

Supportive loving home environment. Keen to teach and role model positively. Laughs and cuddles with our babies supports them to try new things.

Listen to your child about how it is for them and make sure they walk with confidence and self-aroa, so that their integrity for self shines in everything they do and experience. Where they need tautoko and kindness for faltered steps, give them what they need to take a minute and breathe, reminding them that they got this, and that you're always there for them, and to follow their instincts and to trust their heart.

Whānau support tamariki to pursue their interests in practical ways such as helping them get organised for school, taking them to sports practices and other activities.

Awhina ki te mahi te mahi kāinga. Haere ki ngā hui a kura, whakaari i te kura. Kōrero kupu aroha whakapakari ki ngā tamariki hoki.

Whānau stressed the importance of being present for their tamariki—and letting their tamariki see that commitment. Attending activities and events (e.g., sports games, assemblies, etc.) is a clear way that whānau signal their support and interest in tamariki and their learning.

Supportive. Be there for their child—advocate for them. Turn up to school events, parent interviews, gala days. Show your child they are interesting and we want to know what they are doing—how they are doing. Support the school too. TAUTOKO! Be present.

*Kia tū hei pou: Lead the way for tamariki*

Whānau members lead by example, teaching and/or modelling how they want their tamariki to behave in different situations by showing them how to do it first.

Be available and present for your kids, while also role modelling ambition, drive and balance.

Encourage them by way of communicating, being actively involved, leading by example and helping to build their confidence in their abilities and passion for learning.

Whānau worked alongside tamariki to make learning more enjoyable for them and to give them practical experiences linking learning to real-life contexts; for example, helping them with their homework and teaching them life skills.

Teach them life skills—Listening, being polite expressing their thoughts, asking questions. Being able to dress themselves, feed themselves etc. Active reading to each other. Playing outside.

Keep encouraging/supporting with homework, school, after-school activities (kapa haka).

## Whāia te mātauranga | Value learning and education

Whānau felt it was important to have positive attitudes towards learning and school so that their tamariki would similarly value learning and want to attend school. Whānau considered themselves to be role models in this respect. This positivity towards school is particularly interesting when considering the negative experiences that some whānau commented on in relation to their own schooling which is looked at further in Section 2.2 of this report.

Support them in their interests and strengths. Speak positively about their school and education. Participate in school activities when opportunities come up for parents.

Grandmother—always supports what she does. Has a positive attitude toward education. Goes along to her sports and activities. Goes into school to drop off and collect her whenever she can.

Whānau believe that opportunities to learn new things and be with friends are the things tamariki most enjoy about school. They understand the importance of relationships to tamariki, and they know that learning can have a strong and positive association with play and fun that can be supported at home and at school, especially for younger children. At home, whānau make learning fun by doing things together with their tamariki; for example, through reading, playing games and sports, and helping them keep up to date with homework.

Support, encourage, nurture their learning. Read every night, make learning fun.

When asked about their aspirations for future jobs for their tamariki, many whānau felt it was too soon to know, and many simply wanted tamariki to have jobs that made them happy.

I would like my child to do whatever they desire to do in the future. If she decides to be an academic, a teacher, a police officer or a rubbish truck driver, it wouldn't bother me as long as she is happy with what she is doing.

Those who did have specific aspirations for their tamariki identified a wide variety of careers they thought would suit their tamariki. Three of the most common options named were jobs in the health, arts, and education sectors.

Any job that entails taking care for other people—she has a huge sense of manaakitanga me te aroha ki ngaa tangata katoa.

Architecture or any job in the arts as she enjoys those type of subjects at school.

Māori Teacher (Te Reo). Teach people how important our language is.

## Kia ū ki te kaupapa | Be actively involved in learning and education

Being actively involved in learning and education at home and at school shows tamariki that their whānau are interested in them and their learning. Whānau identified a range of ways in which they could be actively involved in learning to support their tamariki to be successful including through reinforcing school learning at home, having direct relationships with the child's teachers and school, and connecting with other whānau.

Be involved in their learning. Show interest in their favourite subjects. Encourage and identify their strengths.

Listen to them, ask questions, be involved in their learning, read with them. Ask the teachers where they can support them, come to events, assemblies. Spend TIME with children.

Some whānau supported and reinforced the importance of school learning by helping tamariki with homework and encouraging them to attend school. Creating connections between learning at home and school is one of the tangible ways that whānau show they value education.

A most important thing for parents/whānau to do is to engage themselves in their child's learning. Be involved with their homework and read with them.

Encourage attendance, engage with teachers, principals, and other students. Be involved!

For some whānau, it was very important to have a direct relationship with the school and their child's teachers. These relationships are important for communicating about children's learning and for whānau to find out how they can support their tamaiti and their learning at home.

Stay in communication with teachers. They are awesome and always willing to help support parents to support their kids.

Have a good relationship with the school including open and regular communication with their teachers. Be interested in what they are learning and doing at school. Be involved and attend school activities wherever possible.

Whānau also talked about connecting with other whānau and the community involved with the school. Getting involved in various types of events and activities provides more opportunities to support tamariki, whether that is through being on the board of trustees, being a coach, or attending whānau hui, fundraising events, and social occasions.

## He whakaaro | Commentary

Looking after all aspects of their children's wellbeing and encouraging and supporting them to achieve their learning aspirations—and in some respects the aspirations of their whānau—are some of the most important things whānau can do to support tamariki to be successful.

Whānau also strongly believe in the importance of showing tamariki that they value learning and education and being actively involved in learning and education at home and at school. For whānau, it is important that tamariki have good relationships and enjoyable learning experiences so that they are well set up to make choices about their futures.

## 2.2 Tuakiritanga | Māori cultural identity

### He kākano i ruia mai i Rangīātea | Strength and pride in Māori cultural identity

In this study, it was clear that whānau had overwhelmingly positive attitudes towards the Māori cultural identity of their tamariki. The positive relationship between Māori cultural identity and tamariki succeeding at school has been documented in several research reports (Boyd et al., 2021; Bright et al., 2023; Webber & Macfarlane, 2020) in recent years.

Whānau were proud of their tamariki being Māori, and proud also that their tamariki feel good about being Māori. They valued opportunities for their tamariki to learn more about their cultural identity in school settings.

As Māori, we are very proud of our heritage. As their parents we believe the greatest gift we can give our children is our culture, the aroha, manaaki and their reo.

That being Māori is who we are. We are unique, we have our own language, we are AMAZING!

Some of the whānau who had experienced systemic and institutionalised racism against Māori when they were at school felt that society in general views Māori more positively now. They were proud that their tamariki do not carry negative associations with being Māori and were hopeful that their tamariki would have better experiences within the education system than they had had.

I am proud of everything Māori. My daughter is lucky to be growing up in a generation where being Māori is acceptable and cool!

... now Māori is being used more in schools. There wasn't much Māori stuff in schools during the '70s, so it's more acceptable and encourage[d] ... and is now looked upon as a good thing compared to the past.

However, some whānau expressed concerns about the ongoing racism and stereotyping that continues to negatively impact their tamariki. Sadly, research confirms that racism against Māori is still a serious issue in English-medium schools (Boyd et al., 2021; Bright et al., 2021; Mana Mokopuna, Children and Young People's Commission, 2024) and in society generally (Cormack et al., 2019).

Māori people have been stereotyped in a negative way by other humans in the past & [it] is still currently happening.

Being Māori is often portrayed by poor statistics, so we as a whānau push our children to do better (in education and life in general) which in turn shows to others that Māori are just as capable as anyone else.

The 2024 report by Mana Mokopuna, Children and Young People's Commission found that young Māori are aware of and hurt by the racism, occurring most often in school and other educational contexts, which is directed at them. The report includes many descriptions of racial incidents as told by the mokopuna interviewed, including the following quote by one young person who said "Teachers have singled me out like when we are talking about Māori history they would look at me and say—your culture should not be complaining about losing your land" (Mokopuna, secondary school age, Ōtautahi)" (Mana Mokopuna, Children and Young People's Commission, 2024).

Whānau who mentioned racism and negativity towards Māori seemed to view having a strong sense of Māori identity as a strength and protective factor. This aligns with a similar finding from the *Youth 2000* report that a strong Māori cultural identity is associated with improved Māori wellbeing scores and fewer depressive symptoms (Williams et al., 2018).

Whānau want their tamariki to be feel strong and happy in who they are so that their sense of identity and self-worth is not determined by other people's negative and deficit thinking about Māori. One whānau member thought that their child's cultural identity would "help them grow their inner core" which they felt was necessary because "New Zealand can be a racist country against Māori".

She is always proud to be a Māori, regardless of what others may think.

It is all the more important then that whānau and tamariki continue to celebrate their Māori cultural identity. Whānau members, many of whom considered themselves role models, showed tamariki that they valued Māori identity and understood the challenges that society has created for Māori.

I am constantly communicating with my son and his peers about the reality of afterschool life and the way in which this society is made. Being a group of young Māori teens they are already fighting the system. I give relatable and honest alternatives that empower them to want to be successful in themselves.

Whānau were proud that Māori culture continues to survive and thrive despite the negative impacts of colonisation, and some associated this with the ability of Māori to be resilient and overcome adversity.

Whanaungatanga (close with family and friends) understand where they come from and where they are going in life. Being proud to be Māori and surviving the generational prejudice on our people.

Our hearts, our perseverance, our determination, our ability to take back our culture and define it without the permission of anyone other than our Kuia and Koroua.

Some whānau also saw that their tamariki were committed to proactively advocating for Māori, rather than being passive bystanders. This is different from being simply resilient. It refers rather to tamariki being critically aware of the negative ways that Māori may be perceived and treated and feeling motivated and empowered to do something about it.

I am proud my son is Māori and he will not be another statistic. He loves his culture and is adamant to make a change to the community's view on Māori.

She is proud to be Māori. Te Ao Māori has such richness to add to every part of her life. She now recognises the challenges and opportunities of being Māori in NZ and is willing to challenge and help transform.

## He whakapapa Māori | Genealogical connections

For whānau, whakapapa is an important marker of Māori identity (Durie, 2001) that gives their tamariki a sense of belonging and connection to whenua, marae, whānau, hapū, and iwi. One whānau member described their child's perception of what it means to be Māori as having "a sense of belonging, knowing where he comes from, it's a settling feeling". Another associated being Māori with feeling a deep connection to their whenua and to their tīpuna.

Kia mōhio kia mārama ia ko wai ia nō hea ia. Me pēhea hoki te manaaki i ētahi atu.

To Ao Māori is important to us. As it is the foundation of knowing 'who you are' and 'where you're from'—Koirā te mea whakahirahira, ka mōhio ai, a ko wai koe? nō hea koe? That I know who I am, and where I'm from.

The intergenerational transmission of knowledge and histories from tīpuna to tamariki through kupu tuku iho reinforces this concept of connectedness.

Whakapapa. Family is everything to us and where we come from guides the people we become. Our ancestors and their stories give insight into our own lives and our own stories. And I think it is incredibly important for any family to understand where they came from, where we are now and where we can go in the future.

Discovering who they are and where they come from. Hearing stories from their marae, stories about their people and what they did back in the day. Pepeha, whakapapa, kōrero i te reo Māori, kapa haka, pūkōrero, mau rākau.

Whānau who indicated that their tamariki had multiple cultural identities took a positive and additive view towards identity.

She has a varied ethnic whakapapa and acknowledges this; however I think she is proud to identify as Māori. The best thing about being Māori is that living in Aotearoa we have a tūrangawaewae and mana that is associated with that responsibility, and I see that as a privilege. I am most proud that she is learning te reo Māori and growing in what being Māori means for her in 2019.

That they know who they are and where they come from. That when we go to Samoa they play with their cousins and sit with their 97-year-old grandpa. In NZ they whakapapa to many areas and they know their pepeha from different places. I'm most proud [of] that.

We are proud of them being themselves Māori and pākehā. They are Both not one they need to be encouraged to be proud of BOTH.

Belonging to multiple cultures meant having more perspectives and ways of understanding the world, and more connections to people and places. In some cases, it also meant that some tamariki were bilingual in Māori and English, and some had three or more languages.

### **Whakarauoratia te reo | Revitalise the Māori language**

Te reo Māori is another important marker of Māori identity (Durie, 2001; Te Huia, 2015). Whānau pride in their tamariki learning te reo Māori and tikanga Māori was one of the strongest themes that emerged from the data. A quarter (24.9%) of all whānau who responded to the *Kia tū rangatira ai* survey said that their child could hold a conversation in te reo Māori.

His brother encourages te reo Māori, speaks Māori to him and now [he] can follow more Māori conversations.

Their love and admiration of te reo Māori. I am studying te reo online so I can learn alongside my children. Kapa haka is a big passion.

Regardless of whether tamariki were beginning to learn te reo Māori or were learning through the medium of Māori in high-immersion environments, whānau were proud of their children learning and using their heritage language. As has been reported in other studies exploring Māori identity (Bright et al., 2023), for some whānau te reo Māori was seen as an entry way to engaging with te ao Māori.

He knows his heritage language with fluency, he is multilingual, he knows his whakapapa.

Ko te reo te ohooho, te māpihi maurea. Te reo Māori opens up new worlds for us as a family as well as a school community.

Kōrero Māori i ngā wā katoa, kia kore ai [tō] tātou reo e ngaro ai ki te pō.

The Māori language revitalisation movement has continued to gain momentum since the 1970s and, despite many challenges, some progress has been made towards growing the reo within the education system (Bright & Smail, 2022), particularly in Māori-medium education.

The amount of richness being Māori has for my daughter is beautiful and being immersed in kura kaupapa lays a solid foundation for her to bloom in.

However, comments from whānau members indicate that access to reo Māori education remains inequitable, despite the fact that having the opportunity to learn te reo Māori at school is a linguistic right for tamariki Māori (Bright et al., 2021), and schools are expected to provide instruction in tikanga and te reo Māori (Education and Training Act 2020, section 127).

Some whānau were obviously critically aware of the challenges of revitalising te reo Māori, and many would themselves have had limited opportunities to learn te reo Māori. One person pointed out the “lack of reo Māori and mātauranga Māori in education”, and others called for bilingual reo rua classes in every school.

I love all things Māori. I have a strong desire for the Māori Language to be recognised in all NZ state schools as the national language of NZ level pegging with English. The MOE should provide a reorua class in every state school of NZ.

I am proud to be the indigenous culture of NZ. I love all things Māori but it is a shame this country does not fully recognise the Māori language as the national language. All mainstream schools should have a reo rua class available for all children who wish to learn the language. There are only a few schools in

Hamilton that offer te reo which are all out of my zone and there is only one I can consider my children attend but it doesn't offer afterschool care so my options are limited.

Whānau clearly valued opportunities for tamariki to learn their heritage language at kura or school to help them keep the language alive within their whānau. Some whānau were fortunate to have been able to choose Māori language immersion education for their tamariki.

Te Reo—being in Rumaki Full Immersion Māori has proved its benefits and although not many of our family speak it, it helps with pride & confidence.

Whānau liked seeing their tamariki enjoying learning, speaking, and singing in te reo Māori, and saw clear related benefits, such as increased confidence and the ability for tamariki to participate in their Māori culture.

As a mixed Māori whānau we are on a journey at home reclaiming our own culture and reo and I am proud my daughter is proud to be Māori and enjoys learning her te reo Māori.

### **Te mahi a Tane Rore | Māori performing arts**

The importance of kapa haka, including waiata, as a positive aspect of cultural identity for whānau and tamariki was another strong theme to emerge. Many whānau described their tamariki as being joyful and passionate about their involvement in kapa haka. Whānau know that having fun is a factor that attracts and engages tamariki in learning, and kapa haka clearly does this for many tamariki.

Kapa haka. I te wā kei runga ia i te atamira, ka rere te wairua, ngā kare ā-roto katoa.

Recent research shows that kapa haka provides an environment for ākongā to reinforce their Māoritanga and to be proudly Māori (Bright et al., 2023; Nikora et al., 2021, 2022). Whānau involved in this study valued kapa haka as a way for tamariki to be immersed in their culture, and to express their Māoritanga.

The best thing is that she finds strength and pride in knowing who she is and where she belongs. I'm so proud that she loves being Māori and is passionate to pursue her te reo and kapa haka dreams.

Their Māori heritage grounds them and gives them a strong sense of identity through doing kapa haka and learning about whakapapa.

Comments from whānau suggest that involvement in kapa haka helps their tamariki to grow in confidence and other qualities they value, and in line with findings from Boyd et al. (2021) and Selby-Rickit (2021), contributes positively to hauora and wellbeing.

For whānau, kapa haka provides a way for their tamariki Māori to connect with their Māori culture and identity and to te ao Māori which is especially important for whānau who may not have easy access to these things. Some whānau were very pleased with how schools were embracing Māori culture—one parent saying that her child's primary school "really embraces Māori culture and that makes my child really proud of her ethnicity".

Involvement in kapa haka supports the revitalisation of te reo Māori (Te Huia & Fox, 2020) and it is clear that whānau in this study connected kapa haka to learning te reo Māori.

Te Ao Māori is gaining strength in our modern world, and because of this, Riley is able to directly engage and contribute to Te Ao Māori through Kapa Haka and her bilingual class.

As well as supporting reo Māori learning, kapa haka also provides tamariki with opportunities to learn about whakapapa, karakia, tikanga Māori, waiata, haka, mōteatea, and pūrākau.

For some whānau, being involved in kapa haka within their own tribal rohe helped them connect and create stronger links with their hau kāinga, hapū, iwi, and marae.

Moving back home to Rotorua, it's been an awesome journey watching the kids do kapa haka & having good involvement within our marae, iwi & hapū.

In our home, we live and breathe kapa haka; for mahi and competitively, it creates a sense of belonging and knowing who they are!

## He whakaaro | Commentary

The benefits of Māori cultural identity for tamariki are many. The sense of belonging, connectedness, and pride are so important to creating positive cultural foundations for tamariki. Sadly, surviving and thriving despite the ongoing impacts of colonisation require a type of preparedness and strength from tamariki Māori that children in the majority non-Māori population do not have to develop. Tamariki are still more likely to be targets of racism at school than most of their peers, and most tamariki do not have access to teaching and learning that supports the acquisition of higher levels of language proficiency in their heritage language.

Having said that, it speaks to the power of identity that whānau see Māori identity as a protective factor. A strong and confident sense of Māori identity is perceived by whānau to play an important role in the positive self-concept and academic resilience of tamariki Māori, including for their developing cultural efficacy and ability to stay focused, as well as being committed to achieving their aspirations at school for the collective benefit of their whānau.

## 2.3 Kia whakaohooho | Inspirational role models

Previous research has shown that role models have a positive impact on the outcomes of students such as higher grades, higher self-esteem, and a stronger ethnic identity than those without role models (Hurd et al., 2009; Webber et al., 2021, Yancey et al., 2002, 2011).

In the first COMPASS report (Alansari et al., 2022), a role model was described as a person who is regarded as worthy of imitation, and the report provides an analysis of ākongā Māori views about the role models in their lives.

This report provides an analysis of data from whānau about the people they see as role models for their tamariki. Where relevant and possible, we highlight some of the similarities and differences in the views of whānau and ākongā Māori.

FIGURE 1 **Role models identified by whānau**

**Role models identified by whānau**

Table 2 lists the types of role models identified by whānau for tamariki. The majority of these were members of their whānau (68.8%), with parents being the most mentioned role models (25.2%). Other whānau role models included grandparents (17.7%), aunts and uncles (12.4%), and siblings and cousins (9.7%), plus a general grouping of “whānau” (3.8%) where members were not identified by a specific familial relationship.

Of the role models who were not identified as close whānau members, 9.7% were teachers.

“Other” role models were identified by 13.4% of whānau. These “other” role models included:

- family friends, coaches, and particular community members
- people who were referred to by name but whose relationships to the whānau were unclear.

17.9% of whānau responses fall into the “not applicable” category which indicates that whānau thought their tamariki either had no role models, they were unsure if they had role models, or that the question was not applicable to their situation.

TABLE 2 **Role models identified by whānau (n=1,518)**

Role model	N	%
Parent	384	25.2
Grandparent	270	17.7
Aunt / uncle	189	12.4
Sibling / cousin	148	9.7
Whānau	59	3.8
Teacher	148	9.7
Other	204	13.4
Not applicable	273	17.9

Note: Percentages do not add up to 100% due to multiple selection.

Most role models identified by whānau were members of their own whānau (68.8%). Likewise, when asked “who supported tamariki in being successful”, almost three-quarters of whānau (73%) said that these support people were whānau members, 40.1% said teachers, 9.8% friends, and 10.3% others.

Overall, 17.9% of whānau indicated either that their tamaiti had no role models, they were unsure if they had role models, or that the question was not applicable to their situation. According to the earlier analysis of ākonga Māori data (Alansari et al., 2022), there is a notable difference between the percentage of primary ākonga (10.8%) who said they had no role models compared with 32.2% of secondary ākonga. This is concerning because we know that role models are critically important to children because they provide inspiration, motivation, and support (Webber et al., 2021).

The majority of whānau role models were spread over three generations. Most sit within the generation of parents and their siblings (who are aunts and uncles to tamariki), followed by the older generation who are grandparents to tamariki and the younger generation who are siblings and cousins to tamariki. There are many similarities in the values, qualities, and behaviours that whānau admired in these three generations of whānau considered to be role models.

The six most frequently used words whānau used to describe role models across all the groups (including whānau, teachers, friends, and others) were: loving, caring, kind, supportive, positive and encouraging. They also commonly described role models as strong, hard-working, honest, respectful, patient, inspiring, reliable, funny, successful, humble, focused, and smart. They appreciated the qualities of both male and female role models, and the importance of them in their children's lives.

Strong women in our whānau. They support our children to be the best that they can be and encourage children to apply themselves with a positive attitude.

Her Uncle. He supports her when needed, his own family. He is involved with local clubs, school, community and Hapu—our Marae. He shows her the true qualities of a male.

[His stepfather] shows [him] how men should treat other people, and women, positive relationships. [His stepfather] shows [him] about how to build things with tools, hammer saw etc. [His stepfather] encourages [him] to do better, be better.

#### FIGURE 2 A gender analysis of role models

A gender analysis of role models in the data suggests that most student groups were more likely to identify a role model of the same gender as them:

- Primary school female learners were the most likely to identify same-sex role models (67.8%), compared with opposite-sex role models (32.3%).
- Secondary school females also chose more female role models than male role models.
- Primary school male learners were also more likely to choose a same-sex role model (58.2%), compared with an opposite-sex role model (41.8%).

Over half the primary and secondary school male learners said they had no role models who were male.

(Alansari et al., 2022, p. 38)

Table 3 shows the 10 most frequently used words whānau use to describe the attributes of role models in each whānau grouping. Some of these words are amalgamations of similar words and ideas; for example, “loving” and “love” have been categorised as “loving” and have been treated this way for ease of identifying themes. The strongest shared attribute was the love and care role these people showed for the tamariki in their lives.

TABLE 3 Top 10 personal attributes used to describe role models

	Parents	Grandparents	Aunties and uncles	Siblings and cousins
1	Loving	Loving	Caring and nurturing	Caring and nurturing
2	Caring and nurturing	Caring and nurturing	Loving	Focused, organised
3	Hard working	Hard working	Fun	Loving
4	Encouraging and supportive	Encouraging and supportive	Kind	Hard working
5	Focused, organised	Wise, educated	Wise, educated	Wise, educated
6	Fun	Kind	Hard working	Kind
7	Positive and happy	Strong	Encouraging and supportive	Encouraging and supportive
8	Strong	Truthful	Focused, organised	Fun
9	Wise, educated	Focused, organised	Strong	Motivated and motivating
10	Helpful	Helpful	Successful	Humble

The attributes of these role models are enablers that contribute to their success, and whānau hope that tamariki will develop the same attributes.

Teach them (tamariki) empathy and kindness. Read to them each night. Enjoy being with your children. We are their role-models for how to behave and act.

He harikoa, he ngākau pai, he maia, he kaha, he kaitiaki pai.

Papa, he tangata hūmarie, he tangata kaha ki te tautoko i tōnā aka whanau ara te mahi tamariki me te āwhina i tōnā hapori i ngā wā katoa.

Whānau nurture values, qualities, and behaviours in tamariki that they believe are important in helping tamariki to interpret and make sense of the world. These things influence how tamariki behave in their relationships and how they maintain their mana and uphold the mana of others. They also influence how tamariki approach opportunities and challenges in life.

Each whānau member who responded to the survey expressed a particular combination of the values, qualities, and behaviours that were most meaningful to them. When referring to values, whānau admired people with strong values and morals, and also referred to shared cultural values such as aroha and manaakitanga.

Instil values that are important to the wider whānau & community. Teach service to others rather than self-serving attributes.

Having the foundation of principles such as aroha, manaakitanga, whanaungatanga as a focus in our home is important to us in the hope that our tamariki will have these with them wherever they go and in whatever they do.

They admired people who were perceived to be hard workers, especially parents and grandparents who had a strong work ethic. This was a quality that whānau valued and wanted to pass on to their tamariki. They gave descriptions of people who worked hard in many areas of life including at home, in professions, study, schools, and community work.

Myself and his Dad. We started out tough and have managed to make it to where we are today. Business and homeowners. He can achieve anything he sets his mind to.

I achieved my degree being a single mum and still had time to work part time and raise 2 kids. I'm now doing post grad studies.

Ana ringa raupa ki te mahi.

He's always seen his poppa get up early as in the morning, work around the house, mowing lawns for elderly and urupā during the day then afternoon to work for the night shift.

Whānau associated hard work with having purpose and being successful—sometimes against the odds.

## **Mā te whānau e whakaohoho | Inspiring role models within the whānau**

Many of the same values, qualities, and behaviours were evident across all three generations of role models. Examples of some of these attributes are particularly well illustrated within the four distinct groupings of parents, grandparents, aunts and uncles, and siblings and cousins. There are also some interesting differences in the types of support whānau thought each group gave tamariki.

### **He momo tonu—Inspiring parents**

A quarter (25.2%) of whānau viewed parents as role models. Parents' reflections on the reasons they felt that they or another parent were inspiring to their tamariki showed that they recognised and took their role in influencing their tamariki through the close and intimate relationship of parent and child seriously. They saw that their tamariki looked to them for guidance, and they aspired to set their tamariki up for success.

Leading by example, success starts in the home building a strong foundation in every area of the child's life sets them up to excel at whatever they are passionate about.

Parents felt that, as good role models, they should be actively involved in their children's formal and informal learning and education. Parents encourage and support tamariki to try new activities and interact with the world. Parents talk with and listen to their tamariki and teach by doing things alongside their tamariki. This experiential learning occurs in context within environments chosen by the whānau and gives tamariki the opportunity to learn general life skills (for example, cooking, gardening, cleaning), as well as any specialist skills their parents may hold.

Parents lead by example and try to embody the values (possibly those they learnt from their own parents) they want their tamariki to notice and emulate (for example, being humble, reliable, and respectful of people).

I encourage him in everything he does and have taught him to be humble, reliable, respectful and independent.

Her Papa, he was a great student and still strives to improve and learn each day. He is also grounded in his Māoritanga and reo as well.

### **He taonga te mokopuna—Inspiring grandparents**

Almost one-fifth (17.7%) of whānau members identified grandparents as role models for their tamariki. Grandparents can have a parental-caregiving type of role with tamariki alongside parents, the exception being when grandparents have become the primary caregivers for tamariki. In many whānau Māori, it is the grandparents who have the greatest responsibility and influence for guiding the rest of the whānau, and "these elders, commonly called tupuna, kaumatua, koroheke, ruruhi and

kuia, were responsible for the learning and development of the young and youth until adulthood” (Edwards et al., 2007, p. 4). In many cases here, it was clear that whānau value the knowledge and achievements of grandparents.

Considering that parents are the people most likely to be role models for their tamariki, it is possible—even likely—that many of the “role model” grandparents mentioned in this study were also positive role models to their own children, which suggests a powerful intergenerational connection.

Her grandparents. They have not only succeeded in te ao Māori but also in te ao Pākehā, it shows her that it is possible to have the best of both worlds.

Her kuia, they hold a lot of knowledge content that is far [more] valuable than those you could find in books. They are hardworking, mana wahine.

Whānau value the time that grandparents dedicate to tamariki. Grandparents had a wide and interesting range of skills and interests, including fishing, sports, art, education, farming, life skills, and travel that they shared with their mokopuna.

[He] has always looked up to his maternal grandmother. Their bond is like no other and she has been a great inspiration to him. She has always valued the importance of education and from when he was a baby, she would read to him. Often, he would stay with her and they would create masterpieces together. This is where his love for the arts came from.

[Her] Nana is her inspiration because she does exciting new things with her like travelling, learning to cook, dance, socialise, ski, swim, horse ride etc but more importantly Nan taught her the value of giving something a go doing your [best] but having fun and completing your goal.

### **Mā te tuakana te teina e manaaki—Inspiring siblings and cousins**

Siblings and cousins are likely to be nearer in age to tamariki, and siblings have probably lived together in the same household at some point. From whānau comments, it seems that whānau see siblings and cousins as relatable people who lead the way in terms of qualities, values, and behaviours their tamariki might want to emulate in the very near future, either at school or in the work force. As one whānau member commented about sisters who were role models, “they show her what is possible”.

My two older daughters give my younger daughter time. See her, hear her, have fun with her. They are great role models in what they do as a job, one in the Navy, the other is a social worker.

Her older brother. He is relatable as a teenager to her, and she looks up to him. He inspires her because he has been fairly successful academic (at secondary school and moved on to university this year) and in his sporting code of rugby. However, he has had to work hard and persist to achieve these goals and I think that has been what has inspired her the most. I think she also feels quite proud of him too.

### **Mā mua ka kite a muri, mā muri ka ora a mua—Inspiring aunties and uncles**

Aunties and uncles are the adults who may not live in the same household as tamariki but still maintain close relationships with them. They are in the same generation as the parents of tamariki and, as with the other whānau relationships, these reciprocal and loving connections are important.

Her Aunty. She is interested in our daughters, is well educated so has been able to run her own business as well as do contracts for NIWA. Our daughter knows she is loved by this Aunty who only wants the best for her.

Uncle—he’s adventurous, he works hard to achieve his goals, he’s kind and he loves nature and the outdoors and taking his nieces/nephews on missions.

I think everyone around my girl is a good role model but maybe her aunt is one of the best. She gives a great example of being accepting of someone’s sexual identity, being kind, successful in sports and work.

Whānau saw the aunts and uncles who were interested in their tamariki and set time aside for them as worthy role models. They admired their achievements and the ways they behaved, often seeing aunts and uncles as people who do fun things with tamariki.

### **Whānau and ākonga views of parents as role models**

Coleman and Hendry (1990) stress the importance of parental role models during adolescent years in particular and Hurd et al. (2009) found that “having parental role models was associated with more positive school outcomes than having non-parental role models” (p. 12).

When whānau were asked to “name someone from your family/whānau, school, hapū/iwi or community that is a good role model for your child” more than two-thirds (68.8%) of responses mentioned whānau members, with parents being the largest subgroup at 25.2%.

Looking at the findings from the first COMPASS report (Alansari et al., 2022) we can see that ākonga at primary and secondary schools also view parents as their main role models. There, 85.5% of primary and secondary ākonga Māori identified a whānau member as a role model, with parents being the most mentioned at 50.3%. This figure is based on an analysis of 3,449 responses from ākonga Māori in primary schools and 942 responses from those in secondary schools. The majority of ākonga were therefore in primary schools (79%) and just over one-fifth (21%) were in secondary schools.

Comparing the findings from the first COMPASS report and this one, we can see that both whānau and ākonga at primary and secondary schools view parents as the main role models for tamariki. However, the disparity between the proportion of whānau who named a parent as a role model for their tamariki (25.2%), and ākonga who named a parent as their role model (50.3%) is significant. This suggests that, in general, parents have more of an impact on the aspirations of their tamariki than they realise. As a group, parents underestimate how much their tamariki look to them for inspiration as the people they want to emulate.

The following figure from the first COMPASS report shows seven distinct reasons why ākonga consider their role models to be inspiring which provides a framework for understanding how positive role models impact ākonga Māori” (Alansari et al., 2022). The current study shows that whānau consider role models for their tamariki inspiring for much the same reasons.

FIGURE 3 Reasons that ākongā find role models inspiring

### Ākongā responses

#### 1. Whakapapa and whanaungatanga | Connections and relationships

—positive role models are people who establish long-lasting, quality relationships with ākongā.

#### 2. Āhuatanga whaiaro | Personal attributes

—positive role models are people who exhibit values and personal attributes that ākongā admire.

#### 3. Ahurea tuakiri | Cultural identity

—positive role models are people who are competent and confident in te ao Māori.

#### 4. Pūmanawa | Talents

—positive role models are people who are talented and skilful in various areas of life.

#### 5. Whakatutukitanga | Achievements

—positive role models are people who have achieved things in their lives that make them successful.

#### 6. Āwhinatanga | Assistance & mentoring

—positive role models are people who have helped ākongā get to where they are now.

#### 7. Wawata | Aspirations

—positive role models are people who support and encourage ākongā towards bright and promising futures.

(Alansari et al., 2022, p. 40)

### Mā te hapori e whakaohoho | Role models within hapū, iwi, and the community

For the most part, when whānau mentioned hapū and iwi in relation to supporting their tamariki to be successful, they meant particular role models from within their own hapū or iwi, though in one instance whānau specifically talked about the positive influence of their hapū group.

The many positive influences from our whānau hapū, contribute largely in vision, proactive involvement in hapū projects.

The people who support tamariki and are seen by whānau as role models can hold multiple identities or roles at the same time. For example, in most instances where whānau mentioned supporters or role models from their hapū or iwi, those people were also close whānau members connected through whakapapa. These people tended to be in visible roles as marae trustees, iwi-community liaisons, community workers, iwi leaders, and activists, and were seen as active members of their hapū and iwi.

Uncle—he is highly involved in his whānau, hapū, marae and iwi. Always supporting positive kaupapa and his community engagement with a variety of different organisations with continuous non-judgemental support.

His Grandmother—my mother. She was a strong woman that he has been awe of his entire life. She worked two jobs, studied full time in her 50s and always made time [at] our marae as a trustee and full supporter of our Iwi. However, her children and mokopuna always came first. He was always with her.

This does not discount the importance of support from whānau who are hapū and iwi members in less visible roles—who are actually likely to form the much larger group of supporters. This aligns with the Māori concept of “ko te amorangi ki mua, te hāpai ō ki muri” which refers to the leaders/speakers at the front of the wharenuī and the workers at the back making sure everything is ready to look after guests. Both roles are equally important.

Whānau identified some community members as role models for tamariki. Community members were a sub-group of the smallest group of 13.4% of role models categorised in this study as “others”. They included family friends, coaches, and particular community members who were admired by whānau. Again, as is the case with whānau, hapū, and iwi members, multiple identities come into play when community members are also part of the whānau. For example, whānau identified role models within their whānau who were in visible community roles as coaches, kaumatua for organisations, volunteers, or members of community organisations.

His older brother, rugby coach, and league coach. He is loyal, trustworthy, respectful, caring and loving.

His Uncle is a Police Officer and has been a big part of his life and growing up. He is an inspiration for working hard, chasing your dreams and making a difference in your life and in your community.

Grandmother has been a teacher all her adult life, a minister in the church, has been involved in the community.

Grandfather—He is a kaumatua for the hospital, community and other organisations.

Whānau also felt that their tamariki were supported by a wide range of people from their communities including church members, child healthcare professionals, tutors, and mentors.

## He whakaaro | Commentary

Inspirational role models for whānau exist within every generation. In many cases, the reasons they are considered role models are consistent across all generations. This suggests that, to an extent, intergenerational transmission of qualities, values, and behaviours is linked to whakapapa. However, whakapapa is not the only link, because people who have become whānau through other types of relationships are clearly viewed as important role models as well.

One of the benefits of having multiple role models within different generations might be that role models nearer to the age of tamariki give them “closer” goals to aim for, whereas older and more experienced generations can inform longer term goals for tamariki.

Both whānau and tamariki agree that parents are the most important role models in a young person’s life. One of the most significant findings to emerge from this study is that, in general, parents have more of an impact on the aspirations of their tamariki than they realise. As a group, parents underestimate how much their tamariki look to them for inspiration as the people they want to emulate.

## 2.4 He rautaki tautoko mā te whānau | Strategies for whānau

Whānau, including the extended whānau, use a wide range of strategies to help tamariki to be successful. Together these strategies form a complex weaving of support for tamariki.

*Take care of our children, take care of what they hear. Take care of what they see. Take care of what they feel. For how the children grow, so will be the shape of Aotearoa. (Dame Whina Cooper)*

Some of these strategies might be viewed as being so normal a part of life that whānau may not have consciously considered the impact that they have on supporting tamariki to be successful. Herein lies the benefit of highlighting the different aho and whenu that make up the weaving and presenting them as separate strategies that whānau can consciously use to strengthen the tūāpapa or foundation they provide for their tamariki.

FIGURE 4 Strategies that support learning at home and at school

**Arohatia te tamaiti** | Love and care for tamariki

- Provide a loving, safe, supportive home environment (kai, sleep, routines, connections to whānau).
- Model the qualities, values, and behaviours you want to see in your tamariki.
- Spend quality time with tamariki.

**Whakamanawatia te tamaiti** | Encourage and support tamariki

- Kupu akiaki: speak positively to tamariki
  - speak positivity to tamariki about their learning
  - be consistent
  - celebrate effort and success.
- Poipoia te tamaiti: provide emotional and practical support
  - show respect and love
  - talk with and listen to tamariki, show interest in their opinions
  - introduce tamariki to new experiences
  - encourage tamariki to be curious and courageous
  - create safe emotional and physical environments where tamariki feel they can try new things
  - help tamariki get organised for school, take them to sports practices and other activities
  - attend school activities and events (e.g., sports games, kapa haka, assemblies etc.).
- Tū hei pou: lead the way for tamariki
  - teach and/or model how you'd like tamariki to behave towards people in different situations
  - help tamariki with school-based learning
  - teach tamariki life skills in familiar contexts with whānau.

**Whāia te mātauranga** | Value learning and education

- Model positive attitudes towards learning and school.
- Make learning fun!

**Kia ū ki te kaupapa** | Be actively involved in learning and education

- Help with homework.
- Encourage tamariki to attend school.
- Get to know your child's teacher and school.
- Connect with other whānau.
- Get involved in events and activities (e.g., coaching, whānau hui, board of trustees).

**Tūākiritanga** | Celebrate Māori cultural identity

- Let tamariki know that you are proud of their Māori cultural identity.
- Help tamariki learn about their whakapapa.
- Show tamariki that you value te reo Māori and bilingualism.
- Encourage tamariki to learn about te reo Māori and tikanga Māori at school.
- Learn te reo Māori alongside tamariki.
- Demand that your child's school increase their provision of teaching and learning in reo Māori (e.g., through the establishment of reo rua/bilingual units).

- Support tamariki to do kapa haka at school (e.g., attend performances).
- Have clear expectations that your child's school will teach Māori histories.
- Show tamariki that you do not believe in negative stereotypes about Māori culture.
- Be proud of and support the aspirations of tamariki who want to advocate for Māori and transform negative attitudes in their communities.
- Take concerns about racism to your child's school and ask what the school has in place to deal with it (e.g., professional learning and development support related to racism, or resources such as the Unteach Racism App (Teaching Council of Aotearoa New Zealand)).

#### **Kia whakaohooho** | Be inspiring role models

- Talk about and model the qualities, values, and behaviours you think are important and associate with being successful in life and at school.
  - Create opportunities for tamariki to spend time with the people you admire as role models.
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## Wāhanga Tuatoru: Te tautoko a te kaiako | Part 3: Teacher support for tamariki

Whānau clearly valued the role that teachers have in supporting their tamariki to be successful. Teachers supported tamariki to be successful by encouraging and supporting them to learn, set goals for themselves, and push themselves to try new things and do their best. They celebrated the achievements of tamariki and helped them develop a love of learning. They modelled qualities such as positivity, kindness, and respect and encouraged the same in tamariki. They also arranged extra support for tamariki when they needed it.

Her Year 7 teacher was a huge influence on her. She taught her to believe in herself, and how to extend herself and seek out new knowledge and experiences. She taught her to be a more independent learner and how to lead her peers.

My son's Primary School Teacher supported my son in being successful by helping and encouraging him. My son says he was 'Motivating and he didn't give up on me'. He also tells me 'My teacher involved me and our school in nature, he was inspiring with activities' and the relationship he built with me was one of kindness, integrity and fairness.

[Her] teachers have been very supportive of her, having her teacher being someone in a mentor position towards her & encouraging her/helping her has motivated her to achieve more as she seems to use praise as stimulation for her success.

### What do whānau think teachers do that best supports tamariki Māori to be successful at school?

Whānau were asked what they think teachers do that best supports tamariki to be successful at school. Whakawhanaungatanga—good relationships between teachers and tamariki are at the heart of what whānau believe teachers can do to best support tamariki to be successful. The five most important things teachers can do to support tamariki are: encourage and support tamariki; get to know and care about tamariki; listen to tamariki; teach to their needs and strengths; and embody characteristics and values that whānau admire in this context. These things often overlap, and while the attempt has been made to describe them individually, it is easy to see that they can be viewed as a holistic approach to supporting tamariki, each building on the other.

### Whakamanawatia te tamaiti | Encourage and support tamariki

The types of encouragement and support whānau want teachers to give tamariki within the school context complement what whānau are doing at home. Whānau want teachers to encourage and support tamariki to, for example, try new things, do their best, and achieve particular milestones in their learning. They also want teachers to help their tamariki enjoy learning and being at school.

Be encouraging of their student and get them to the appropriate level or standard they should be at for their year. Most of all make sure they are enjoying school.

Enjoyment is a key factor for us as parents. If our child isn't enjoying school they can't learn to the best of their ability.

It is important to whānau that teachers believe in their tamariki, so that tamariki feel they are safe, accepted, and capable of achieving their aspirations.

Establish a positive relationship with them. Believe in them.

Create an inclusive and positive classroom culture in which all learners are supported to do their best. Children know they are safe, accepted and believed in. They learn to be inclusive and respectful of others. And they are inspired to do their best.

## **Arohatia te tamaiti | Know and care about tamariki**

Whānau admire teachers who prioritise knowing and caring about their tamariki. Outside of the home environment, tamariki spend a significant portion of their day with their teachers, and whānau value teachers who take the responsibility to look after their taonga seriously.

Know my child—who my child is, that he comes with whānau that love him and want the best for him. Be supportive, listen genuinely, give from the heart.

Support them. Knowing someone you are with 5 days a week, 6 hours a day is supporting you means a lot.

This means that teachers know where tamariki are from, who their whānau are, and how their backgrounds might influence what they need in terms of support and nurturing. It means getting to know the personality of each tamaiti, their motivations and interests, and how they respond to teaching and learning.

Build positive relationships with them, know them individually so you know how they learn best and how to best help them achieve. If a child feels comfortable and safe, they will be more likely to open up to you. If you cater learning to them, they will have a better chance of grasping that information. If they enjoy the learning, they will be more likely to try.

Whānau value when teachers give tamariki opportunities to try out the things they are interested in. They like teachers to have expectations that tamariki will aim high and try their best.

Provide a pedagogy of care. Let my child know he matters and hold high expectations for him.

To encourage children to aim high to finish school and be proud of themselves. Let them know that school is important, no matter what grades but that if they aim high they can do it.

In addition, within this idea of “knowing and caring” for tamariki, was the message that teachers need to take an interest in and get to know all the tamariki in their care individually, because every child is not the same, and one size does not fit all.

Understanding, kids are different, don't make kids feel bad. Don't judge the child, make them feel loved.

Listen to each individual child. Every child is different and learns differently. Don't put them all in one box. Work with them to uncover and grow on their own. It helps them feel better and grow on what they are good at. Instead of feeling bad because they can't do what other kids are doing. Embrace each child's uniqueness.

Whānau wanted tamariki to be treated fairly, to be respected, and to not be judged, and that included not making judgements about the whānau. In some cases, whānau want teachers to not make judgements about tamariki because tamariki might be having a hard time at home. In other cases, whānau are asking teachers to not hold prejudices based on race, particularly about Māori and Pacific peoples, or about gender or poverty.

Firstly not judge them by race or gender or by their previous siblings. This helps because they don't feel unwanted or prejudice against them. Secondly be fair, set them up for success and then ask for more from them. Also offer the same help for all not the chosen few.

Know them, stop making judgements, treat children with respect, be forward thinking and proactive.

A few whānau talked specifically about the importance of teachers who focus on culture and being Māori. Concerns whānau have about systemic and institutional racism in schools are addressed earlier in this report, along with their desire to protect tamariki from its negative impacts through celebrating Māori culture.

Have high expectations of them, know their culture, value Māori. This shows the child that what they have to offer is valued and that high expectations are possible.

Have a good relationship with the learner and provide a culturally safe learning environment.

### **Whakarongo ki te tamaiti | Listen to tamariki**

Whānau value good communication and listening to tamariki is one of the best things teachers can do to support them. Teachers can listen to tamariki to understand what they care about, are worried about, and what they are proud of. They can also listen to gauge whether their teaching practice is resonating with the child, and, if not, they can adapt it to suit the child.

Listen to the children and treat them fairly. Create a safe learning environment. Makes the child inspired and confident in the class.

Listen. If the child thinks their voice/opinion matters, they feel more valued.

### **Whakaakona te tamaiti | Teach to individuals' strengths and needs**

Whānau care that teachers see their tamariki as individual learners with specific strengths and support needs. They value when teachers recognise this and tailor their teaching to help tamariki enjoy and make the most of their time at school.

Believe in them. Over time get to know our children, their talents, interests, fears, goals etc. Know what it is they know, need to know and scaffold their learning or provide fun, enjoyable activities to reach those awesome outcomes. Be flexible to adapt, make mistakes and change the programme, being honest with self and reflect, and change practice to suit the varying needs of the tamaiti. Get support when they don't know or need support to improve the lesson etc.

In this process, whānau see potential for ako between teachers and tamariki, because learning does not go in only one direction from teacher to child, it can be reciprocal (Ministry of Education, 2013).

Encourage their uniqueness, find ways to engage the child to bring the best out in them.

Reciprocity in learning is one of the best skills that adults can teach our tamariki so they can be empowered and know their own potential and expertise.

Listen/observe how the child learns, mixing up the way lessons are taught. This helps with knowing ways the child will learn each lesson. Some kids do well with practical more than theory or vice versa.

## Kia tū hei pou | Embody qualities and values that whānau admire

Whānau value a wide range of qualities and values in teachers. They admire teachers who are kind, patient, honest, and caring. They also value teachers who are positive and create fun learning environments that engage tamariki and make learning enjoyable.

‘Discovery in play’ 3 words is enough! When this got put into kura, I had a happier boy coming home! This is one of the reasons why he enjoys school so much more now!

Continue to be kind and patient. My son is not forthcoming. This does not mean he is slow, nor does it mean he doesn’t understand. Kindness and patience support my son’s ability to feel safe and willing to share what he knows about the topic.

Many whānau consider teachers to be role models who inspire tamariki and encourage and support them to learn and try new things. The following quotes are examples of how whānau view the teachers they consider to be role models for their tamariki.

My son says it’s his Intermediate music teacher ‘because he’s inspiring, he’s kind and he gives me opportunities to learn musical instruments, which is a big part of my life’.

Matua—positive male influence, kind and empowers [her] in te reo Māori and tikanga.

My daughter’s dance teacher has inspired her since she was little. She has shown her many tools of life.

Whānau most commonly used the following types of words to describe teachers they considered to be role models: caring and nurturing; encouraging and supportive; kind, empathetic, and understanding; loving; smart; funny; focused and organised; positive, happy, and honest.

## Ka pēhea ēnei mea e āwhina ai i te tamaiti | How these things help tamariki

### Five things teachers do best to support tamariki to succeed

1. Encourage and support tamariki.
2. Know and care about tamariki.
3. Listen to tamariki.
4. Teach to individuals’ strengths and needs.
5. Embody qualities and values that whānau admire.

In combination, the five things whānau think teachers do best to support tamariki have a range of positive impacts that help tamariki to succeed.

FIGURE 5 The positive impacts of things teachers do to support tamariki to succeed

**Tamariki feel heard, understood, valued, and respected**

Listen. If the child thinks their voice/opinion matters, they feel more valued.

Listen and adjust teaching to keep the child engaged. Makes them happy and comfortable to learn.

**Tamariki feel more confident, have strong self-esteem and self-worth**

Believe in the child and provide encouragement and support. This helps as it gives children confidence to learn.

Listen to them. Eliminates alienation and general negative judgement.

**Tamariki pursue their interests and take up new opportunities**

Acknowledge that all children work at different stages, identify this, and support them individually depending on their qualities. Provides confidence, allows a child to understand subjects better.

Encourage a child to explore their interests in different ways, be persistent without too much pressure, and have resilience. It gives a child the confidence and strength to know what they want and how to achieve it.

**Tamariki engage with and enjoy learning**

Feed them with a passion for learning. It makes them enjoy learning.

Make learning fun and enjoyable for the students so they will want to learn.

**Tamariki experience and emulate the qualities and values that their whānau value**

Encourage, kindness, uplift, don't shout but speak with calm and gentleness. This ensures the child will learn to trust and learn better.

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## He whakaaro | Commentary

Teachers have a very important role in supporting tamariki to be successful in education. Many of the things they do to support tamariki are the same things that whānau are doing at home. One obvious difference is that whānau know and care for their own tamariki, and teachers are expected to know and care for each and every child they have responsibility for like their own. They are expected to put in extra effort to help tamariki succeed in the areas that are important to the child and their whānau.

Whānau value the expertise teachers bring in determining an individual's learning strengths and needs, and they most value teachers who are able to adjust their teaching practice to best support individual learning strengths, needs, and interests, and make learning enjoyable for tamariki.

# Wāhanga Tuawhā: He aha te angitu ki tā te whānau titiro? |

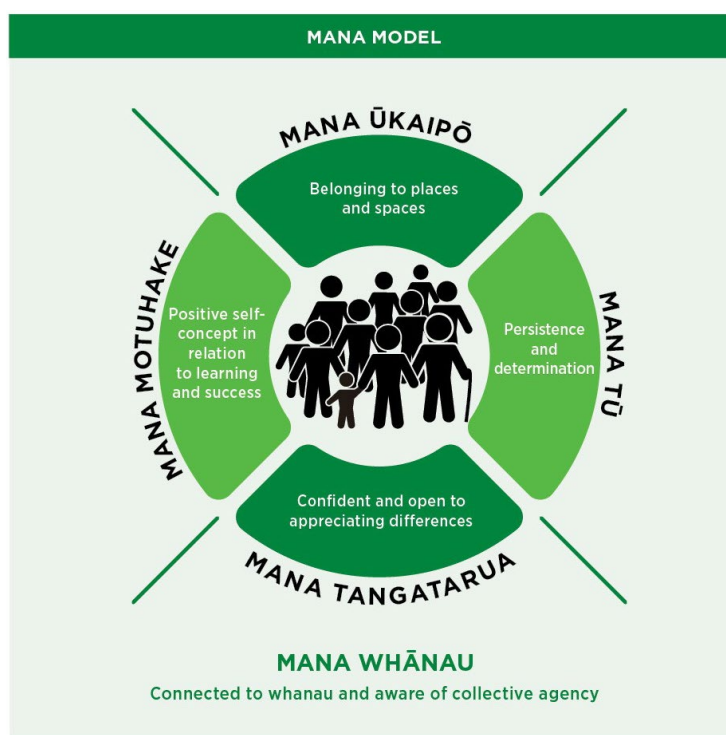
## Part 4: Whānau perceptions of success

The overarching research question explored in this study is “What is success for tamariki Māori according to whānau?” For whānau, success in learning and education means that, firstly, their tamariki develop a solid social, emotional, and cultural foundation that sets them up well to succeed in life and learning. They have a strong sense of self-worth, identity, and belonging. They have also developed the attributes that whānau associate with being successful, admirable human beings, which are often passed on within each whānau.

Secondly, whānau view tamariki as successful when they are enjoying learning, are pursuing their interests, and achieving their learning and academic goals. Success for tamariki means they are proud of their culture and language and able to move confidently within te ao Māori. They are able to take up opportunities to fulfil their aspirations and can also navigate setbacks and challenges when they arise.

These findings have much in common with the Mana Model developed by Webber and Macfarlane (2020) which identifies five individual, family, school, and community conditions that support Māori students to achieve their educational, social, and cultural goals. To date, the Mana Model literature has focused on the actions and beliefs of tamariki. The findings in this report enable us to examine the model from the perspectives of whānau, and make some useful additions to the literature.

FIGURE 6 Mana Model (Webber & Macfarlane, 2020)



(Webber and Macfarlane, 2018)

Within the Mana Model, the five key optimal conditions for Māori student success are: Mana Whānau (familial pride); Mana Motuhake (personal pride and a sense of embedded achievement); Mana Tū (tenacity and self-esteem); Mana Ūkaipo (belonging and connectedness); and Mana Tangatarua (broad knowledge and skills).

Within the Mana Model, Mana Whānau is considered to be the most important condition of Māori student success (Webber & Macfarlane, 2020) that provides a foundation that flows upwards to support the development and enactment of other forms of mana. The findings of the current report confirm how important the foundational role of whānau is in supporting and nurturing tamariki to be successful—particularly in terms of noticing, affirming and developing the mana of their tamariki. Whānau support success by focusing on nurturing the holistic wellbeing of the tamaiti as part of a collective, and giving voice to the ways tamariki are loved and valued. Whānau support their tamariki to feel connected by providing loving, safe, supportive home environments, by helping their children turn up ready to learn each day, and by spending quality time with tamariki.

Whānau support mana motuhake or positive self-concept in relation to learning and success by encouraging tamariki to try new things, be proud of who they are and confidently pursue their strengths and interests, knowing that their whānau are there to support them.

Whānau actively encourage mana tū—persistence and determination—in their tamariki by celebrating effort and success and encouraging tamariki to try even when it is hard. They also admire these qualities in the role models for their tamariki.

To support mana ūkaipo—belonging to places and spaces—whānau communicate that Māori language, culture, and identity are an asset. In being active and positive supporters of learning and education, whānau encourage mana tangatarua—confidence and openness to appreciating differences in others—within their tamariki.

Whānau perceptions of success and knowing how they can support tamariki to be successful and feel mana-ful are strongly aligned with the optimal conditions outlined in the Mana Model. This brief analysis adds to the Mana Model literature in showing that the model also works from the perspectives of whānau.

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## He kupu whakakapi | Conclusion

This study set out to explore notions of success, support networks, and aspirations for tamariki Māori from the perspectives of whānau. According to whānau, success for tamariki Māori means that their tamariki develop a solid social, emotional, and cultural foundation, along with the qualities, values, and behaviours that whānau associate with being successful in life and learning. Success for whānau means that tamariki are enjoying learning and achieving their goals, they are proud of their culture, and they can navigate setbacks and challenges when they arise.

There are many ways in which parents and whānau, along with individuals from their hapū, iwi, and community support tamariki Māori to be successful. The primary ways they do this are through loving and caring for tamariki, providing encouragement and support, having positive attitudes and involvement in education, and positive role modelling.

Whānau are the first and most important role models for many tamariki. However, this study found that most parents are not aware of how much their tamariki look up to them as role models. Whānau play a significant role in setting tamariki up for success, and this report provides information and practical strategies for whānau to support their tamariki in their learning at home and at school.

Māori cultural identity, reinforced by positive whānau beliefs and attitudes, is a powerful and protective dimension of identity for tamariki. A strong sense of identity contributes to tamariki Māori being successful at school. It assures tamariki that they belong, they are valued, and should be proud of who they are and where they come from.

Teachers who can be considered part of the extended whānau in this context do many of the same things that whānau do at home to support tamariki. Whānau value the expertise teachers bring in determining an individual's learning strengths and needs, and they most value teachers who are able to adjust their teaching practice to best support individual learning strengths, needs, and interests, and make learning enjoyable for tamariki.

Racism against Māori in schools and limited access to Māori-medium education are issues that continue to concern whānau. Positive action and deep changes are needed at the system and institutional levels of education if these barriers to Māori success are to be removed. In addition, we know that although role models have a positive impact on the outcomes of students, there are tamariki who do not have role models. This raises the question of how these tamariki can otherwise be supported.

This study contributes to understanding, recognising, and celebrating the important role of whānau and of Māori identity in helping tamariki Māori to be successful. While success within the school domain was a primary focus, this study has found that the social, emotional, and cultural foundations that whānau help tamariki develop are also intended to set tamariki up for success in all areas of life.

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# He Āpitahanga 1 | Appendix 1

## Data analysis plan

### Data collection instrument

The open-ended whānau survey questions relevant to this study were:

1. Who has supported them (tamariki) in being successful? What did this person do that was helpful or encouraging for your child?
2. Name someone from your family/whānau, school, hapū/iwi, or community that is a good role model for your child? Explain why they are inspiring?
3. Describe this person in five words.
4. What is the most important thing parents/whānau can do to help their children be successful at school?
5. What is the best thing a teacher can do to help children be successful at school? How does it help?
6. What is the best thing about your child's ethnic/cultural background? What aspect of their cultural identity are you most proud of?
7. What does your child like most about school?
8. What jobs/career do you think would suit them in the future?

### Analysis

#### *Who has supported them in being successful?*

- Step 1: Counted the number of family/whānau members, teachers, friends, and others.

#### *What did this person do that was helpful or encouraging for your child?*

- Step 2a: coded 300 of family/whānau member responses (approx. 25%) and read through the rest of the responses to test that the most frequent types of responses have been captured in the codes, adding additional codes if necessary.
- Step 2b: a frequency search (of all family/whānau responses) for the key words from each code conducted in Excel to further refine the codes and identify the strongest themes for "What did this family/whānau member do that was helpful or encouraging for your child?"
- Step 3a: coded 300 of teacher responses (almost 50%) and read through the rest of the responses.
- Step 3b: a frequency search (of all teacher responses) for the key words from each code conducted in Excel to further refine the codes and identify the strongest themes for "What did this teacher do that was helpful or encouraging for your child?"

***Name someone from your family/whānau, school, hapū/iwi, or community that is a good role model for your child?***

- Step 1: Categorised then counted the number of family/whānau members, teachers, friends, and others.

***Explain why they are inspiring***

- Step 2: An initial framework and set of codes for “Explain why they are inspiring” generated based on a close analysis for each of these categories/groups.
- Step 3: A frequency search (of all family/whānau responses) for the key words from each code conducted in Excel to further refine the codes and identify the strongest themes for “What did this family/whānau member do that was helpful or encouraging for your child?”
- Step 4: Coding by group—Explain why they are inspiring.
  - o All parent responses coded.
  - o All grandparent responses coded.
  - o All aunty and uncle responses coded.
  - o All sibling and cousin responses coded.
  - o All teacher responses coded.

***Describe this person in five words***

- Step 5: an initial framework and set of codes that “Describe this person in five words” generated based on a close analysis for each of these categories/groups.
- Step 6: all responses for “Describe this person in five words” coded and analysed by category/group.

***What is the most important thing parents/whānau can do to help their children be successful at school?***

- Step 1: an initial framework and set of codes generated based on a close analysis of 300 of the responses (approximately 18% of responses).
- Step 2: read through of all responses to test that the most frequent types of responses have been captured in the codes, adding additional codes if necessary.
- Step 3: a frequency search (of entire dataset) of the key words from each code (associated with the question) conducted in Excel, to further refine the codes and identify the strongest themes.
- Step 4: all responses coded, adding additional codes if necessary.

***What is the best thing a teacher can do to help children be successful at school?***

- Step 1: an initial framework and set of codes generated based on a close analysis of 300 of the responses (approximately 18% of responses).
- Step 2: read through of all responses to test that the most frequent types of responses have been captured in the codes, adding additional codes if necessary.
- Step 3: a frequency search (of entire dataset) of the key words from each code (associated with the question) conducted in Excel, to further refine the codes and identify the strongest themes.
- Step 4: All responses coded, adding additional codes if necessary.

***How does it help?***

- Step 5: an initial framework and set of codes generated based on a close analysis of 300 of the responses.
- Step 6: all responses coded, adding additional codes if necessary.

***What is the best thing about your child's ethnic/cultural background? What aspect of their cultural identity are you most proud of?***

- Step 1: an initial framework and set of codes generated based on a close analysis of 300 of the responses (approximately 18% of responses).
- Step 2: read through of all responses to test that the most frequent types of responses have been captured in the codes, adding additional codes if necessary.
- Step 3: all responses coded, adding additional codes if necessary.

***What does your child like most about school?***

- Step 1: an initial framework and set of codes generated based on a close analysis of 422 responses (approximately 25% of responses).
- Step 2: read through of all responses to test that the most frequent types of responses have been captured in the codes, adding additional codes if necessary.
- Step 3: a frequency search (of entire dataset) of the key words from each code (associated with the question) conducted in Excel, to further refine the codes and identify the strongest themes.

***What jobs/career do you think would suit them in the future?***

- Step 1: an initial framework and set of codes generated based on a close analysis of 300 responses (approximately 18% of responses).
- Step 2: read through of all responses to test that the most frequent types of responses have been captured in the codes, adding additional codes if necessary.
- Step 3: a frequency search (of entire dataset) of the key words from each code (associated with the question) conducted in Excel, to further refine the codes and identify the strongest themes.



