



He Huarahi Ako te Pūrākau

He Taumata Kōrero
Collaborative Inquiry
Ako Panuku 2021



Kōrero Whakataki

As part of the Ako Panuku collaborative inquiry clusters 2020, Tracey Reid and Arohanui Allen researched the use of 'pūrākau' as a pedagogical approach for teaching literacy.

This presentation is a summary of their findings. For further information regarding this inquiry project visit ['He Pūrākau, He Pūkōrero'](#) on the [Ako Panuku](#) website.





Ko Arohanui tēnei.

AROHANUI ALLEN

Nō Ngāpuhi, Ngāti Kahu, Te Rarawa, Ngāi Te Rangi, Ngāti Kahungunu ki te Wairoa.

Head of Learning | Te Puna Māori Northland College.

Works with a team of Year 9 teachers using pūrākau as pedagogy within a collaborative, project-based, teaching and learning environment.

Ko Tracey tēnei.

TRACEY REID

Nō Pakipaki, Hastings

Nō Ngāti Kahungunu whānui.

Head of House | Academic

Kaiako in Te Waka o te Māramatanga
Kahui Ako

Fourth year teacher at Flaxmere
College, Hastings.

He māmā, he kaiako, he wahine marae.



Te Kapunga Dewes(1975) asserts that oral tradition can contribute to our present literary activities.

“The oral arts in Māori should provide continuity and inspiration for written literature. Far from being irrelevant, the traditional arts challenge us to create with artistic integrity and seriousness, in a manner relevant in contemporary experience and dimensions”

(Dewes, 1975, p. 54)



“He ao, he ao tea, he ao tea roa”
Nā Kuramarotini



He aha te pātai?

How can we use traditional, historical pūrākau Māori to promote engagement in our classrooms so that we can accelerate the literacy levels of our students?

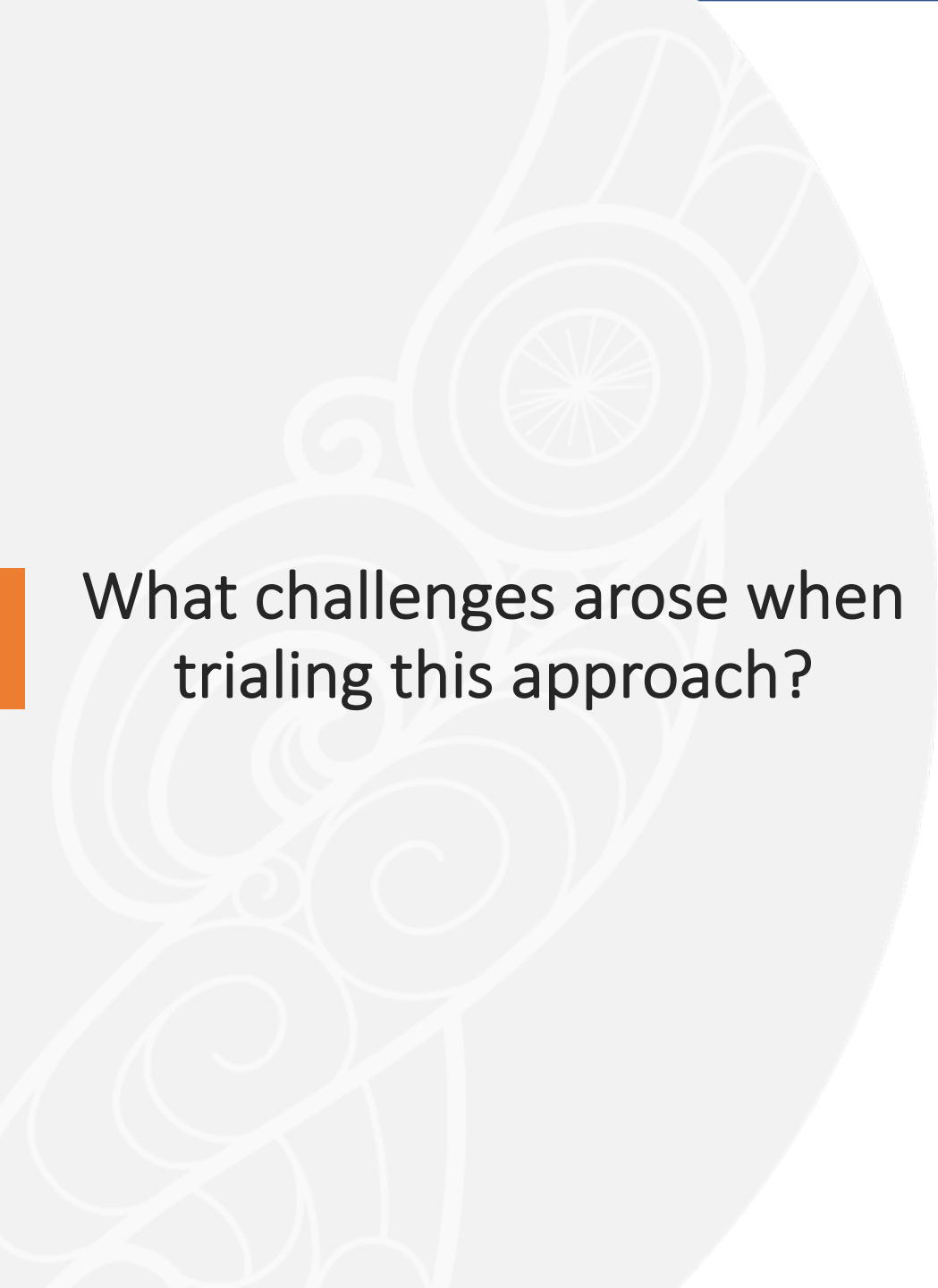


“I began using pūrākau to build a sense of belonging and as a tool for success - to reach out to students, make connections, and to strengthen their well-being.”

Tracey

“I considered the potential impact using this pedagogical approach would have on students’ acquisition of language, culture and identity and the flow on effect this would have on engagement, and consequently literacy.”

Aroha



What challenges arose when trialing this approach?

Finding pūrākau that were written in a style that would engage and entice the students.

Language was “old” resulting in time editing pūrākau to include more contemporary reo to make them more relevant.


Disconnection from culture, language & identity

Some students affiliated to iwi outside of this rohe resulting in a lack of interest

Being able to access kaumātua with knowledge of the pūrākau

Locating literature, online and in print

Finding versions of pūrākau in te reo Māori was the greatest challenge




KURAMAROTINI

HE WAHINE,
HE TIPUA,
HE AO TEA ROA


What were the highlights of this approach?

- Accelerated student academic progress - many students moved two curriculum levels in pānui and tuhituhi (e-asttle).
- Cross curriculum teaching and learning was supported.
- Indigeneity was celebrated through ‘whakapapa’ stories.
- Listening to students describing tīpuna as ‘fierce’ superheros.
- Students gaining a greater understanding of themselves.
- An increased understanding of tikanga and application of this in different contexts.
- Increased classroom engagement.



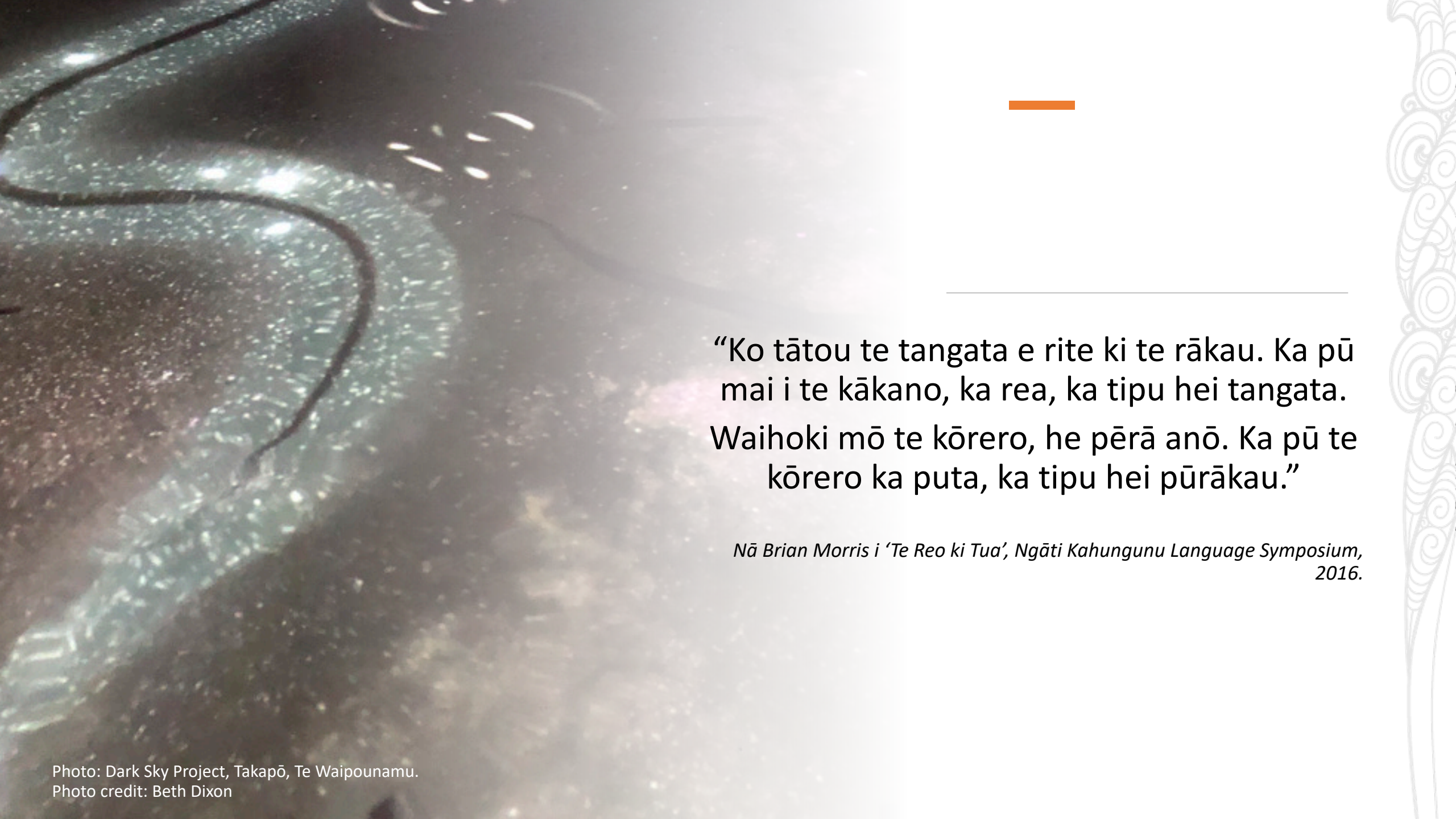
Who were your support networks?

- Ako Panuku provided regular support and communication.
- My collaborative inquiry colleague –the workload was easier to manage with another person to discuss ideas, strategies and data with.
- Attending local kaupapa and events to get to know my community – being proactive is important.
- Individuals who ensured the historical context of the pūrākau used in class was a correct version.
- Whānau, iwi representatives, community leaders.



What advice would you give to others wanting to use this approach?

- Research the pūrākau of your area.
- Record an oral presentation of pūrākau.
- If you are unable to find a written version of a pūrākau, create one after recording someone sharing it.
- Adapt the kōrero to suit your students, making sure not to lose the essence of the story.
- Ensure you research in advance and find the kōrero and people that will have the greatest impact to change the perspective of students, and their learning capabilities.



“Ko tātou te tangata e rite ki te rākau. Ka pū
mai i te kākano, ka rea, ka tipu hei tangata.
Waihoki mō te kōrero, he pērā anō. Ka pū te
kōrero ka puta, ka tipu hei pūrākau.”

*Nā Brian Morris i ‘Te Reo ki Tua’, Ngāti Kahungunu Language Symposium,
2016.*