

Partial immersion te reo Māori Education:  
An investigative study about the forgotten other of  
Māori Education

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A thesis in fulfilment of the requirements for the  
Degree of  
Master of Education  
in the School of Teacher Education  
at the University of Canterbury  
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2015

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**HE MIHI**

Ka rere atu ngā tai o mihi ki a koutou, ōku tūpuna kua whākarikihia te ara tika māku, mā tātou ngā uri kua whakaheke mai nei i roto i tēnei o te ao hurihuri. Ka hikoi au i ngā tapuwae o rātou mā, ka ako au i ngā taonga o rātou. Nōku te whiwahi, nō mātou te whiwahi. He ngākau māhaki ki te ako i ngā mātauranga o ōku tūpuna, i ngā taonga me kī o rātou mā.

He uri ahau nō te tonga, nō Te Ika a Maui hoki. Ki te taha o tōku matua

Ko Maungahaumi te maunga

Ko Waipāoa te awa

Ko Horouta te waka

Ko Te Aitanga a Māhaki te iwi

Ki te taha o tōku whaea, he uri nō te iwi o Ngāi Tahu

It has been a privilege and honour to conduct this research about an area I am passionate about, partial immersion education and it has been with the continual support and guidance of my supervisory team that it has come to fruition. My whānau (family) have shown me the greatest tautoko (support) and aroha (love) in this journey by allowing me time to research, write and make new personal discoveries is something I will always be grateful for. They are the inspiration for my research. My supervisory team initially began with both Jeanette King and Helen Hayward and further down the track, the team grew with Helen leaving to pursue other ventures and I was then privileged to be directed also by Letitia Fickel and Toni Torepe of the University of Canterbury who have been continually supportive in my undertakings. I must also thank and show my appreciation to my valuable and highly respected participants who shared their thoughts and experiences of partial immersion education settings, without them the study could not take place and certain findings would not be uncovered. I am very honoured and privileged to have met these people and to have listened to their stories.

**ABSTRACT**

Māori education has grown out of a long and varied history of Māori engagement with Western forms of schooling. Full immersion Māori learning environments such as kura kaupapa Māori emerged from a background of colonial Mission schools, Native Schools, and evolving assimilation and integration educational policies. It is the subsequent loss of language, continual Māori school underachievement and Māori struggles for indigenous self-determination that have provided the conditions in which the development of Kaupapa Māori otherwise known as Māori medium education has taken place. Māori medium education has emerged in varying forms and differing levels of Māori language immersion, although the principles and philosophies of these environments remain particularly Māori orientated. Kaupapa Māori education is largely built upon whānau aspirations and is set within a Māori framework of learning and Māori language teaching.

In addition to full immersion Māori schools there are other classroom settings that offer varied levels of Māori language instruction. Some of these classrooms have been established in English medium schools, creating a bilingual context. While full immersion schools focus on the breadth of all things Māori, bilingual schools may have a slightly different focus. May, Hill and Tiakiwai (2006 p.1) in their review of Bilingual Education in Aotearoa explain it as an area of instruction where school subjects are taught in two languages (Māori and English) and students become fluent orators and writers in both.

Little is understood about the dynamics of partial immersion programmes and the contribution these settings make to Māori language and cultural knowledge acquisition and to wider self-determination aspirations of Māori. Drawing from the contributed insights of teaching staff, whānau and other stakeholders linked to partial immersion

education, this research considers these settings to better understand the relationship between language acquisition and cultural knowledge attainment. A synergy of Kaupapa Māori theory with a qualitative interpretivist approach has guided the research process. The rationale for the research was to strengthen cultural knowledge and cultural aspirations which made it appropriate to use Kaupapa Māori principles as a foundation of which to develop the research. As research is currently limited in this respect a more extensive understanding of the teaching and learning programmes within a partial immersion classroom may be paramount to their continuation and success.

Key findings emerged from the participant interviews and clear characteristics of these environments developed: Whānau (family), te reo Māori me ōna tikanga (Māori language and cultural customs) Māori values, and Māori pedagogies. The participants talked about many features particular to partial immersion education that linked to these four themes. The themes were further analysed to find key positive outcomes of these settings. A strong sense of pride in identity, particularly Māori identity and Māori succeeding as Māori were the two key positive outcomes that emerged from the participant data.

## 1.0 INTRODUCTION

### 1.1 *Introduction to the study*

In this thesis I explore the contributions partial immersion Māori teaching and learning environments offer to the wider educational landscape of Aotearoa, New Zealand. The objective of the investigation was to reveal key characteristics of partial immersion programmes and explore their ability to offer beneficial outcomes to the learner and the wider scope of Māori education. In this way the research intended to support Māori communities and educators by gaining a better understanding of these relatively unexamined teaching and learning environments.

### 1.2 *Background*

Statistics from 2001 to 2013 show a decrease of nearly 5% in the number of the Māori over 15 years of age with conversational ability in te reo Māori (Māori language) (Statistics NZ, 2013). Fluent Māori speaking families within Aotearoa (New Zealand) are a small cluster, which could in turn reflect a similarly low number of Māori New Zealanders who understand and practice indigenous cultural customs. If cultural knowledge and transfer are not being practiced in many Māori homes, might our schooling systems be the key to sustaining and furthering our ancestral knowledge? Unfortunately the answer is *no* for many educational institutions in New Zealand. For a long time the culture, language and customs of the Pākehā (non-Māori) majority have dictated the educational framework, marginalising Māori language and culture (Sheriff, 2010 p. 90).

A large number of Māori students attend mainstream educational institutions in New Zealand and many of these schooling environments have not made substantial improvements towards the advancement of Māori academic achievement and progression

of Māori academic aspirations (Lee, 2005 p. 2). Te reo Māori is an official language of New Zealand yet there are no specific criteria informing what has to be taught and what percentage of teaching time must be dedicated to the teaching and learning of te reo Māori and tikanga Māori (customs/protocols) (MOE, 2009). The Curriculum Guidelines for Teaching and Learning Te Reo Māori in English medium Schools (2009) states that it recognises the principles of the Treaty of Waitangi and that all ākonga (students) have the opportunity to acquire knowledge of te reo Māori in New Zealand schools. The ambiguity of this statement is recognised in the contradictory dedication to te reo Māori me ōna tikanga (Māori language and cultural customs) in various mainstream schools. The lack of drive by some to teach te reo Māori and culture may be concerning for our Māori students and families. In contexts where indigenous language and culture are not acknowledged appropriately, do Māori students feel valued? And when the native language and culture of this land are not acknowledged will non-Māori be aware of our rich indigenous history or past and present issues of Aotearoa?

I was a Māori student who broke statistical norms and achieved in a predominantly Pākehā system, and I have often wondered why this is so. Aspects of Māori culture were present in our home combined with a small amount of te reo Māori. Because my own achievements are contrary to that of national norms this has made me wonder how and why my experience differed. This study has grown from a combination of my own personal educational journey, my work as a teacher in immersion settings in primary and secondary education, and the wider persistent issue of Māori educational underachievement. There are many inequalities evident in educational statistics for Māori. The New Zealand Education Review Office (2010) highlighted that many schools are not yet even indicating a commitment to the advancement and success of Māori students. Yet



there is also generous research to suggest that students learning in kura kaupapa Māori (full immersion Māori language instruction) settings surpass their mainstream Māori peers academically. Might greater cultural knowledge, understanding of history and identity make a difference? Might immersion settings regardless of their level of instruction in te reo Māori offer Māori and non-Māori students more than we credit them for? These initial wonderings helped shaped the context in which to grow the study.

The context for this investigation lies in the poor educational statistics for Māori students in Aotearoa. In 2001, around 17% of Māori children of school age were enrolled in some form of Māori medium education, including kura kaupapa Māori and other primary full immersion schools, and schools with partial immersion or (bilingual) units or classes (May, Hill & Takiwai, 2004). The need to respond to the growing number of Māori children failing within the New Zealand education system has seen many enrol in partial immersion settings. It is therefore timely for this study to explore how these environments may be positively contributing to Māori educational success.

### ***1.3 Purpose of the study***

Teaching in partial immersion classrooms has allowed me to observe on an informal basis how cultural knowledge can help in the creation of a self-knowing student. Drawing from these personal experiences this study now seeks to more formally explore how partial immersion Māori medium programmes may contribute towards Māori student success. Through an enhanced understanding of the daily happenings of partial immersion teaching and learning environments, we may achieve a deeper understanding of how these environments contribute positively to Māori medium education.

Though bilingual classrooms have existed in mainstream New Zealand schools for decades little is understood about the dynamics of partial immersion Māori language programmes and the contribution these settings make to Māori language acquisition and indigenous cultural knowledge acquisition. These programmes are not often researched and their varying models are not generally studied in regards to their ability to achieve positive outcomes. In contrast self-determination aspirations of Māori achieving as Māori within the educational sector are heavily described in literature for total immersion settings. Partial immersion environments are assessed by the level of te reo Māori language delivery of the teacher. Auxiliary learning in regards to culture, history, values, and tikanga are practised in accompaniment to te reo Māori although these attributes are not officially assessed by the Ministry of Education (MOE, 2013). The prospect that such auxiliary learning of cultural knowledge may be aiding student achievement, yet only language fluency is measured to attain the sustainability of the programme, is a factor worth consideration.

Whilst an expansive body of knowledge exists around full immersion environments, partial immersion is something of a poor relation to this growing scholarship. There remains a widely held belief that Māori medium, or total Māori language immersion environments, deserve a high status in the hierarchy, while partial immersion settings delivering a mixture of English and Māori instruction do not have the same status. Jacques, (1991 p. 8) explains that the most prominent advantage of a total immersion programme is that children become fluent in two languages. These environments teach in the indigenous language and display and teach aspects of culture daily. Therefore how do our lower level, partial immersion environments compare? I am particularly interested in environments where there is less of the curriculum taught in te reo Māori than in total

immersion settings. The possibility that these partial immersion classrooms and schools may teach indigenous knowledge, exhibit aspects of tikanga Māori, and normalise aspects of te ao Māori (the Māori world) to a similar extent to total immersion schools is an important aspect for further investigation. This research seeks to increase our understanding of the contribution that partial immersion education has for Māori and for the wider educational landscape of Aotearoa, and it seeks also to make a contribution to the global agenda of indigenous peoples and the value of indigenous language revitalisation.

#### ***1.4. Research question***

In considering these partial immersion Māori environments I wanted to better understand how cultural knowledge acquisition may be present, as well as examining how this may benefit both the learner and also the wider community. Thus, my guiding research question for the study is: What contributions do Māori partial immersion environments make to Kaupapa Māori (Māori medium) education? To address this question, I gathered perceptions of teaching staff and other stakeholders linked to partial immersion education.

#### ***1.5 Study design and scope***

The fusion of Kaupapa Māori theory with the Western approach of qualitative interpretivism has formed the framework for conducting and analysing this investigation. This synergy is not uncommon and researchers such as Fleur Harris (2008) have seen the benefits of a Western theory combined with an indigenous approach. For myself as the researcher of this study I take an outsider stance, listening to the viewpoints and opinions of the research participants. Although I am an outsider looking in I am also an insider

because I have spent many years teaching in partial immersion classrooms and have witnessed many of the characteristics and features spoken about by the interviewees. My insider lens has been helpful in gaining a deeper understanding of these environments and their potential for positive outcomes, not only for students but also for the wider school community including whānau (family) and teaching staff. I have been privy to witnessing and participating in the learning successes of many partial immersion students and the gratitude and pride demonstrated by whānau in seeing their child's progress.

The participants in this qualitative interpretivist study were both insiders and outsiders in the field of partial immersion education. Both teaching staff and those connected to partial immersion at an outer level were involved in the study. A principal, a Board of Trustee's chair, a Resource Teacher of Māori, and whānau members' perspectives were gathered in regards to their understanding and thoughts about partial immersion programmes. All participants involved in the study were very knowledgeable of the daily running of partial immersion programmes because of their regular participation in these settings.

Because of the small cohort of interviewees, seven participants in this study, it is best characterised as an exploratory investigation (Sauders, Lewis & Thornhill, 2007) into these issues. An exploratory study allows for new insights and to find out what is happening in a particular field, situation, classification (Sauders, Lewis & Thornhill, 2003 9. 139). This study extracts a small, yet varied, group of perspectives linked to partial immersion education including personal experiences and perspectives of interviewees who are associated with Māori partial immersion students. This investigative study of participants' perception gives an insight into the daily happenings of partial immersion settings and also a glimpse into some of the main characteristics that guide partial

immersion classroom programmes. The interviewee cohort is made up of participants linked to partial immersion settings in Canterbury, New Zealand only. Canterbury has a limited number of Māori medium settings, less than 10 full immersion and partial immersion settings in the Canterbury region (MOE, 2014). Although this study has its limitations the findings are nevertheless informative for a range of issues in Māori education.

### ***1.6 Considerations of language use***

Te reo Māori is used throughout this paper to describe various aspects and features connected to partial immersion education. The first time a te reo Māori word or phrase is used in the text the English translation is given to aid the reader, but for subsequent instances only the te reo Māori word or phrase is used. A glossary is also provided for reference as Appendix A. Many of the participants used te reo Māori phrases and words in their dialogue and some of these are further explained where they appear. Both New Zealand and Aotearoa will be used interchangeably to refer to our country as to give mana (prestige) to the ancestral language of this land.

### ***1.7 Definitions of Full and Partial immersion***

Partial immersion is the term used to describe less than full immersion Māori classrooms, schools and units. Kura kaupapa Māori teach at a level of 81-100% te reo Māori delivery daily and partial immersion settings are defined as 80% and less. A full explanation of the various levels of Māori language instruction and Māori language immersion is provided in Appendix B. Partial immersion is the term used to describe less than full immersion Māori classrooms, schools and units.

## **1.8 Overview of thesis**

This study considers the relationship between language acquisition and cultural knowledge attainment in partial immersion settings through the perceptions of teaching staff, whānau, and the wider community.

Chapter 2 provides an overview of Māori education and gives an enhanced understanding of the context of partial immersion environments within current educational practice as well as providing an insight into the history of Māori education in New Zealand. From pre-colonial to contemporary times, first traditional Māori pedagogies are examined then current educational practices are traced. Current Ministry of Education (MOE) responses to the need for Māori language and culture revitalisation are explored. Bilingual education globally and within New Zealand is reviewed.

Chapter 3, the Methodology chapter, presents the rationale for my research and a summary of the research process. Kaupapa Māori theory is the main methodological approach that has framed this study and this is explained through. Kaupapa Māori (Smith, G. 1990) principles are interwoven with the qualitative interpretivism approach. The research design and process as well as a description of the interviewee cohort are presented in the Methodology.

Chapter 4 presents the findings of the study. This chapter focuses on the data which is explored using principles of Kaupapa Māori theory (Smith, G. 1990). The perspectives and ideas shared about partial immersion programmes and partial immersion settings offered by the research participants are collated into key themes.

The fifth chapter, the discussion chapter presents the analogy of a wharenuī (traditional Māori meeting house) in reference to the key characteristics and positive outcomes of partial immersion. These are linked and associated to the symbolism of the different and strengthening posts of a wharenuī.

The sixth and final chapter explores the possible implications of the data. This chapter explores the many beneficial and positive aspects of partial immersion education. The implications address issues relating to Māori aspirations for self-determination, policies, considerations as well as suggestions for further research. Many of the participant viewpoints encourage the sustainability and progression of partial immersion as a valuable link in the chain of Māori medium education.

## **2.0 CONTEXT OF THE STUDY**

### **2.1 *Introduction***

This chapter is organised into two main sections. The first section gives an overview of the history of Māori education in New Zealand. The second section more closely considers bilingual settings both within Aotearoa and globally.

### **2.2 *Historical context***

Over time a series of government Acts and policies were key markers that lessened Māori language, culture and pedagogies in New Zealand. This section follows the history of Māori education from traditional pedagogies through to Pākehā colonisation of Aotearoa and the ensuing effects on traditional teaching and learning practices. Church Mission Schools and Native Schools are referred to as the foundation of Māori education in light of assimilationist policy and legislation. The effects of assimilation and integration are examined and their negative impacts on Māori education are also reviewed. In addition, the near extinction of te reo Māori both within New Zealand's education system and, more widely, in Aotearoa itself through to later language revitalisation movements and strategies are explored.

#### **2.2.1 *Pre- contact, traditional Māori pedagogies***

Knowledge reflects the values of the collective, a particular way to share histories and understandings (Villegas, Neugebauer & Venega, 2008). Māori pedagogies and curricula reached the shores of Aotearoa with the first migrations (Hemara, 2000). He writes that commonalities exist between early indigenous teaching and learning practices and modern techniques within the Māori education sector today. Some early Māori teaching and learning strategies and approaches included:



- Students and teachers both being integral in the educative process.
- Knowledge acquisition was life-long and intergenerational.
- Learning was a gradual process and progression was built upon.
- Programmes of study were wide-ranging and complementary to the learner.
- Expertise in a particular field was recognised and encouraged.
- The strengths of the learner guided the teaching and learning.
- Gender specific learning experiences (Hemara, 2000 p. 7-11).

Traditional teachings were closely related to the spiritual, intellectual, social and physical wellbeing of the individual and wider community (Hemara, 2000). It was a holistic approach that valued and developed potential. Māori established institutions of learning known as wharekura and whare wānanga (places of high learning) (Smith, P. 1913). These were places which preserved the teachings of superior knowledge (Whatahoro, 1913).

Teachers were tohunga (specialists/experts) in particular areas; often from an older, wiser generation. Tohunga had various roles and levels of expertise and these were represented through different titles and classes (Best, 1976). These experts in a particular field whether it be knowledge of genealogy, medicines and other healing or other proficiency were central to the entire process of governing knowledge and purposefully choosing to whom this knowledge would be imparted (Robust, 2007. p. 1). Kaumātua (elders) also took on the important role of teachers and guardians. Children were taught their roles and status early on and with this came a range of expectations, prospects and restrictions (Hemara, 2000). Restrictions did not exist to prevent learning but to expand and develop specific areas according to predetermined expertise. Learning occurred in a kanohi ki te kanohi

(face to face) method allowing for personal development and growth as well as absorbing from teacher modelling and specific example. A *kanohi ki te kanohi* method of learning denotes trust, reliability, closeness through physical presence and accountability (Kana & Tamatea, 2006). Education valued the whole learner, their *whakapapa* (ancestry), strengths and capability.

### **2.2.2 *The arrival of Pākehā to New Zealand shores***

Following the arrival of Pākehā to Aotearoa, teaching and learning in the manner Māori had been accustomed to for centuries was swiftly transformed. A foreign, assimilative education system emerged. The obliteration of pre-contact *whare wānanga* and suppression of *tohunga* and the attempted eradication of *te reo Māori* nearly ceased all ancestral institutions for knowledge preservation and trans-generational transfer of knowledge (Taonui, 2005).

Along with European migration came new languages, cultural protocols and beliefs. Māori educational practices initially continued but as migration expanded original indigenous education started to become diluted and it was not well regarded in a fast changing world.

### **2.2.3 *Church Mission schools and Native schools, 1800s***

Māori education as we know it today has emerged from a background of colonial Church Mission schools and Native Schools. Missionaries were sent to New Zealand shores to teach in these schools and to learn *te reo Māori* as a pathway to teach the Bible to Māori. This was a platform to launch a new Western Christian paradigm that for many replaced Māori values, philosophies and pedagogies. Mission schools were established in New Zealand as early as 1816 (Dale, 1931). The development of Mission schools saw Māori

children separated as a group that could be educated and civilised (Barrington and Beaglehole, 1974). Royal (2015) reiterates the intention of early Mission schools to familiarise Māori with Christianity and to immerse Māori in Biblical schooling through literacy based teaching.

Mission schools taught by Māori speaking missionaries through the medium of Māori language existed initially in the Bay of Islands (Harris, 2007). A series of government policies to eradicate Māori language and culture followed. The earliest colonial assimilationist policy for Māori was the 1844 Native Trust Ordinance. This was followed by the Education Ordinance 1847 which declared that classroom instruction in the English language was necessary, even for Māori whose first language was Māori. Governor FitzRoy stated that this ordinance was to ensure that native Māori as swiftly as possible assimilated the habits, customs and behaviours of the European (Barrington & Beaglehole, 1974).

The Native Schools Act (1867) gave Government funding to the village primary schools that taught in English language. State schools greatly discouraged the use of te reo Māori while at school and, as a consequence, many students became bilingual, speaking Māori at home and English at school. Māori children were not offered an academic curriculum at the Native schools because they were seen as having lower intellectual ability (Harris, 2008). Belich (2001) reiterates the rapid conversion, missionaries initiating the transformation of Māori children into small, brown Pākehā emulations.

A further step towards assimilation and the absolute abolishment of te reo Māori was realised with the Native Schools Code 1880. The Code directed teachers to dispense with

the use of the Māori language as soon as possible (Simon & Smith. J, 2001). A drop from over 95% Māori speaking te reo Māori in 1930 to only around 26% in the 1960s occurred, a generation grew up not knowing how to speak their ancestral language (May, Hill & Tiakiwai, 2006). Many Māori efforts to retain indigenous language at home and within the schooling system ensued but were overcome by dominant Crown rule. Hone Heke's attempt in 1908 at persuading the Māori Congress to allow Native Schools to speak in their native tongue was overturned (Williams, 2001). Heke (1908) announced "This [loss of language] must be prevented at all costs, for if the language were not retained, then they [Māori] would lose their nationhood and be neither one thing nor the other" (Williams, 2001 p.41).

#### **2.2.4 1900s**

The deterioration of Māori lifestyle could be measured through all facets of life and the subsequent urge of the New Zealand Government of the mid-twentieth century, to expel Māori from their homelands to city centres sped up the eradication of culture, language, and pedagogies. The model of urban relocation of Māori to townships away from their families and livelihoods was problematic because of the loss of identity and traditional knowledge (Williams, 2001).

Crown policies firmly rejected transmission of Māori cultural knowledge as being in any way relevant to what they deemed as necessary education for Māori (Williams, 2001). Māori communities were facing poverty, new challenges that came with a different urban lifestyle, and alcoholism, and as a result there was a growing feeling of hopelessness (Beaglehole, 1968).

Māori students and their educational behaviours were often looked at through a Pākehā lens within a Pākehā-dominated schooling system. Educational disparities were apparent, policies and practices were created within a neo-colonialism framework to suit the interests of the elitist group (Bishop, Berryman, Tiakiwai & Richardson, 2003). The Hunn Report on Māori Affairs was released in 1960. Hunn's view of Māori of the time was that integration of Māori into the wider Western culture was inevitable, and was heading towards total assimilation. Most facets of Māori cultural society had already been lost and those that were left were relics. These cultural facets included haka (Māori cultural dance), poi (Māori cultural dance performed with a ball on a string), place of the marae (culturally significant area for Māori- place of meeting, in or outside the ancestral meeting house) and language. Hunn's view in aiming towards ultimate assimilation of Māori into Western societal norms was not for Māori to conform to a Pākehā way of life, but for Māori to live a more modern existence. The Hunn Report (1960) was a strongly worded, contentious document given to the Government to influence their view and understanding of Māori people and culture resulting in a deficit, underclass perception of Māori.

A Western dominated schooling system has had lasting negative social ramifications for Māori adults including, little or no formal qualifications, obtaining low paid employment, crime, and imprisonment (Sheriff, 2010. p. 4). Poor statistics reflected the failures and discrepancies between Māori and non-Māori achievement, and these were often viewed as resulting from disparities in socioeconomic status (Chapple, Jefferies & Walker, 1997). Ka'ai- Mahuta (2008, p. 168) shares her view of the New Zealand Government having been fundamentally damaging to the loss of te reo Māori and that the New Zealand Government have continually passed legislation at the detriment to Māori culture, enforcing assimilation.

For many years Māori had lived and learned within a world that was dominated by Western influence and although some were succeeding, a large majority were failing. Penetito (2010) author of *What's Māori about Māori education?* Refers to the paternalistic nature in which Māori students were accepted into mainstream society. They were judged, managed, and observed to see whether they were as good as Pākehā. Whiting (1996) reflects upon his concern for Māori in the education system and his desire to find a path for Māori whānau in order for them to feel comfortable within the schooling system. His hope was for Māori to be strong in their identity and not have to leave their Māoritanga (sense of Māoriness) at the gate.

The notion of disparity between Māori and Pākehā was the focus of attention within the education system of the 1960s and 1970s. The concept of *closing the gap* emerged in reference to negative academic results and statistics for Māori. Māori aimed to achieve and succeed within the education system but for many this meant neglecting their innate sense of being Māori. Penetito refers to the education system as not having autonomy for Māori. His view is that Māori will not achieve the success they are entitled to within the current educational structures due to “existing philosophies, policies, structures and practices” (Penetito, 2005, p. 6) which are unfavourable for Māori students.

Pere (1982) investigated the effects of the education system for Māori learners. Tribal tradition and culture were normal aspects of Pere's childhood; however, her later life was as a career woman within a Pākehā dominated education system. She witnessed first-hand the need to understand and to learn traditional modes of Māori learning (Pere, 1982). Pere felt it necessary to document Māori ways of thinking, learning, and living in the hope that readers would form a greater understanding of Māori pedagogies (therefore hopefully

improving Māori academic statistics). She wanted readers to build knowledge of these intrinsic behaviours so that classroom practice would change for the better for Māori. Pere (1988) refers to not only there being traditional physical modes of Māori teaching and learning but also a spiritual realm. Nepe (1991) extends upon this notion and explains his view that Māori knowledge derives from a spiritual domain.

The 1980s saw dramatic and influential changes for Māori education and Māori learners. Māori learning environments founded by Māori, managed by Māori, and with a prominent Māori flavour were being established. In 1987 the Māori Language Act declared Māori an official language of New Zealand (NZ Legislation, 2014). Māori language revitalisation and cultural resurgence began to increase. Kōhanga reo (Māori language nests for pre-schoolers), kura kaupapa, and bilingual settings emerged. Māori medium education taught in te reo Māori began in the 1980s (May, Hill and Tiakiwai, 2006). These settings deliver curricula in the Māori language and teach and live aspects of te ao Māori within the daily working life of the school. Māori culture and values inform how the school is organised, what is being taught and how it is implemented in the classroom programme. It is through the enactment of Māori language and values that the Māori foundational philosophies of these schools is maintained and nurtured (Ministry of Education, 2008). The need and desire for Māori to learn within an environment that recognised and promoted Māori culture and language had been long awaited. Many had attempted to initiate or establish language learning or traditional cultural knowledge acquisition strategies in the decades prior with no solid government support.

Māori education in Aotearoa today may be seen to be on an upwards path regardless of its injurious history. To some the language and cultural rejuvenation and restoration efforts

are considered celebratory. To others the extinction of our ancestral language seems preferable. “Tukuna taku reo kia mate pai noa iho, kāti tā koutou kōhuru mai i konā kōhuru mai ai” (Kāretu, 1995). Here Kāretu repeats the words of an elder, and his words loosely translate as “allow my exquisite language a dignified death, rather than be murdered by you” (Christensen, 2001). Others believe that Māori education in New Zealand has always existed and that there are dual structures of education operating in Aotearoa “the Māori education system; predates the contact period and exists to this day, though in modified form” (Irwin, 2004).

From pre-colonial, traditional teaching and learning practices to the near extermination of Māori language and culture there have been many upheavals in terms of maintaining cultural identity, language and traditional pedagogies. There are now a variety of government produced documents to promote the growth, retention and transfer of Māori knowledge.

Māori education today comprises kura kaupapa Māori settings, kōhanga reo, wharekura, bilingual education and Māori language in English medium. Bilingual schooling is broken into various levels of Māori language immersion education. This is described in Table 1.



**TABLE 1: Levels of Māori language immersion (MOE, 2013)**

<i>Level of immersion</i>	<i>Percentage of daily Māori language instruction</i>	<i>Setting type</i>	<i>Supplementary Teacher allowance</i>
Level 1 <i>Considered Māori medium education</i>	81% to 100% Immersion	Kura kaupapa Māori Wharekura Bilingual classes working at a high level of Māori language instruction	Full time teachers in Level 1- Level 3 immersion receive a Māori Immersion Teaching Allowance annually
Level 2 <i>Considered Māori medium education</i>	51% to 80% Immersion	Bilingual classes Bilingual units Bilingual schools	
Level 3	31% to 50% Immersion	Māori language in English medium settings	
Level 4a	12% to 30% Instruction		
Level 4b	At least 3 hours		
Level 5 & 6	Less than 3 hours- no te reo Māori language instruction	English medium settings	

Skerrett & Gunn (2011) describe effective bilingual programmes as teaching the learner to transition proficiently and confidently between te reo Māori and English. These programmes are measured according to the amount of te reo Māori spoken by the classroom teacher. Level 1 is the highest, 81%-100% Māori instruction. Level 2 is where children receive Māori instruction for between 51%-80% of the classroom programme. 31%-50% Māori instruction in Level 3 programmes. Level 4 is where children are exposed to te reo Māori for between 12% and 30% of the learning (MOE, 2013). The Ministry of Education consider both Level 1 and 2 programmes Māori medium settings.

The number of Māori medium programmes has increased in Aotearoa in recent years particularly those based in an English-medium setting (May, Hill & Tiakiwai, 2006). Many

partial immersion classrooms or units are established within a wider mainstream setting. Partial immersion environments attract differing levels of funding depending on the level of fluency of te reo Māori demonstrated by the main teacher in the room. The higher the level of fluency, the higher the level of allocated funding. Partial immersion programmes are important culturally but are not as effective in regards to language acquisition, according to May et al. (2006).

Most partial immersion programmes run from new entrant level to Year 6 or Year 8, depending on whether or not the institution is a full primary school. Some schools run a transition programme from a mainstream classroom setting to the partial immersion room. This type of situation may occur if there are low enrolments in the immersion unit or wider school policies request a later than new entrant changeover to immersion. Research suggests, however, that for Māori language to flourish and for fluency to become natural students need to be instructed in te reo Māori for at least six, or preferably eight, years as well as taught te reo Māori language (May, et al, 2006). But, even five or six years of second language learning in an adept teaching environment may or may not result in linguistic proficiency (Cooper, et al, 2004) and therefore early enrolment, and consistency in an immersion programme, is optimum for language success. Teaching staff must not only be fluent in te reo Māori, in order to teach in a partial immersion setting, but must also be knowledgeable as to how to teach a second language. Teachers will teach reading, writing and all curriculum areas through the medium of te reo Māori as well as teach Māori language structures, phrases and other language idiosyncrasies.

**TABLE 2: Number of students enrolled in partial immersion from 2010 to 2014**  
(Statistical information retrieved from MOE, Education Counts, 2014)

<i>Year</i>	<i>Number of students enrolled in:</i>					
	<i>Level 2 immersion</i>	<i>Identify as Māori</i>	<i>Level 3 immersion</i>	<i>Identify as Māori</i>	<i>Level 4a immersion</i>	<i>Identify as Māori</i>
<i>2010</i>	4,587	4,351	4,904	4,372	6,303	4,516
<i>2011</i>	4,729	4,423	4,807	4,308	5,640	4,265
<i>2012</i>	4,976	4,643	4,936	4,412	5,357	3,794
<i>2013</i>	5,313	4,945	4,843	4,261	5,718	4,024
<i>2014</i>	5,009	4,695	4,884	4,240	5,723	4,048

Not noted in Table 2 but of interest are the increased numbers of student enrolments from 2010-2014 (MOE, 2015) in Level 1, full immersion environments of 966 students. Also of interest are the rather high numbers of non-Māori students enrolled in immersion education. For example in 2014, 314 non-Māori students were enrolled in Level 2 immersion settings. The number of Level 2 immersion students also increased over this period by 422 students. Both Level 3 and Level 4a partial immersion student enrolments decreased, this begs the question why? Are they deemed the ‘other’ of Māori medium education? Similarly the number of Māori student enrolments increased in Level 1 and Level 2 from 2010 to 2014, yet Māori student enrolments in Level 3 and Level 4a partial immersion settings decreased in this period. The question then emerges; do Māori communities also deem higher level immersion, particular full immersion environments (Level 1) at a higher status than partial immersion?

### **2.3 *Kaupapa Māori theory and practice***

Out of the synthesis of Māori educational reforms emerged language and cultural revitalisation. Māori language, culture, and pedagogical rejuvenation became of

progressively greater significance in the 1970s and 1980s and by the 1990s. Kaupapa Māori theory (Smith, G. 1990) emerged to guide practice of kura kaupapa Māori education. Smith, G. (1997) explains Kaupapa Māori theory as living and thinking within a framework that is particularly Māori in philosophy. In essence his theory outlines a Māori world view signifying the integral importance and the survival of te reo Māori. Royal (1998) reiterates the notion of Kaupapa Māori theory as something specific to Māori culture, history, and thought that cannot be replicated elsewhere. Māori ways of thinking, being, including culturally specific protocols are encompassed within Kaupapa Māori theory.

Smith G's (1990) six principles of Kaupapa Māori theory align directly to kura kaupapa Māori and other full immersion Māori medium settings. It may be suggested that the principles can be easily aligned also to partial immersion environments as well. The six principles are outlined.

**TABLE 3: Kaupapa Māori Principles adapted from Smith, G. 1997**

<p><b>Tino Rangatiratanga</b></p> <p><i>The Principle of Self-determination (Relative Autonomy).</i></p> <p>Self-autonomy and authority. Increased control over own life and cultural wellbeing.</p>
<p><b>Taonga Tuku Iho</b></p> <p><i>The Principle of validating and legitimating cultural aspirations and identity.</i></p> <p>Language, culture and values are certified and legitimated.</p>
<p><b>Ako Māori</b></p> <p><i>The Principle of incorporating culturally preferred pedagogy.</i></p> <p>Settings closely connect with backgrounds and life circumstances of Māori people.</p>
<p><b>Kia piki ake i ngā raruraru o te kāinga</b></p> <p><i>The Principle of mediating socioeconomic and home difficulties.</i></p> <p>Māori society acknowledges the potential of education as a positive and worthwhile experience.</p>
<p><b>Whānau</b></p> <p><i>The Principle of incorporating cultural structures, which emphasise the collective, rather than the individual</i></p> <p>A collective and shared support structure involving reciprocity, dependence, reliance and a collective responsibility.</p>
<p><b>Kaupapa</b></p> <p><i>The principle of a shared and collective vision or philosophy.</i></p> <p>A group vision relating to Māori aspirations in all facets of life.</p>

Over time, these six principles have been expanded and developed by other researchers and academics such as Smith, L. (1996), Pihama (2001) and others. Pihama (2001) explains that a fundamental concept within Kaupapa Māori theory is shifting the historical notion of oppression of Māori people, to a framework that is built upon Māori practices and experiences that give greater control and autonomy to Māori. The concept of Kaupapa Māori to promote Māori aspirations and autonomy is not new and over generations the title given for the underlying concept of Māori succeeding as Māori has changed; in name but not essence. Movements to bring about positive change for Māori communities have earlier been called Māoritanga and taha Māori; both proclaim Māori pride in language, culture, traditions, and history (Smith, L. 1999).

### ***2.3.1 Māori Educational Strategy***

In response to Māori proclaiming their own autonomy, and to a growing scholarship concerning Māori education, the Ministry of Education has made a series of policy responses to aid the success of Māori within the New Zealand education system. In recent times a significant amount of research and written documentation has been distributed to both mainstream and Māori medium schools, regarding effective teaching and learning of te reo Māori. *Tau mai te Reo 2013-2017, The Māori Language in Education Strategy*: expresses Ministry of Education aims for learners within Aotearoa who attend mainstream and immersion schools in terms of Māori language (MOE, 2013).

*Ka Hikitia, Managing for Success* (MOE, 2008) is New Zealand's current document focusing on raising Māori learner success. Although this strategy is for all Māori learners, including those in mainstream settings, it is particularly important amongst immersion settings because of high Māori student enrolment. Similar obligations to Māori learner

engagement as those which have been mentioned before, such as identity acknowledgement and continual learning of whakapapa, te reo Māori, and culture, are all mentioned repeatedly in *Ka Hikitia*. Also of particular relevance in *Ka Hikitia* are the input, recognition, and regular involvement of whānau and the local community. It promotes student empowerment through awareness and acknowledgement of cultural background. *Ka Hikitia* (MOE, 2008) focuses on Māori self-development and autonomy, and represents a move away from a focus on problems and towards a concentration on opportunities, which is a far cry from the education system Māori children endured four or five decades prior.

The *Ka Hikitia* strategy outlines the necessity for quality education from pre-schooling through to secondary and tertiary education. It states the desire to strengthen te reo Māori throughout New Zealand education. Financial resourcing, teacher capability, and teacher attitude may be challenges when attempting to implement facets of the strategy. Ministry of Education facilitators offer training and documentation, as well as online resources to help outline the strategy and its approaches in aiding Māori educational success through self-identification and self-determination aspirations. Goren (2009) conducted analysis of *Ka Hikitia* and he explained that the main objective of the strategy is to address Māori student achievement and that it is of high priority for the New Zealand education sector. He did raise the question, however, of whether teaching staff and other education professionals saw the urgency or relevance of the document. He also noted that practitioners want more than just theory or logic: they want practical suggestions for implementing the strategy in the classroom (Goren 2009). On reflection, I agree with Goren's (2009) analysis of educators not fully comprehending how to implement aspects

of the strategy practically in the classroom and that further teasing out of the approach to reach its full potential were lacking.

In exploring *Ka Hikitia* (2008) through a critical lens I can see both challenges and significant benefits of the strategy. The implications of this strategy are widespread, ranging from potentially impacting Māori learners in mainstream education contexts as well as in Māori medium settings ultimately for the betterment of their educational success. The purpose of explaining this strategy in detail is to exemplify the progressive strides Māori education has taken from Crown-enforced assimilation to current government-driven initiatives that benefit Māori students. Although it may be argued that the mainstream education system remains particularly Pākehā in nature various initiatives and research have been set in place to remediate wrongs of the past.

It is crucial to understand from the outset that the strategy is long-term, beginning with an initial 5 year timeframe from 2008-2012, followed by further research in 2013-2017. From 2008 the vision was set, this was the beginnings to which further understanding of the strategy and ideas of its practical implementation were formed. My view of *Ka Hikitia, Managing for success 2008-2012* (MOE, 2008) is that it was an initial guide. It may be suggested that it is a stepping stone to motivate practitioners to think about how to best prepare our Māori students for success. *Ka Hikitia, Accelerating Success 2013–2017* (MOE, 2013) has a continued focus on ensuring Māori learners' identity, language and culture are key factors woven throughout their schooling life.

The distribution of *Ka Hikitia* (2008) initiated further Ministry of Education research and documentation including *Tau mai i te reo* (2013), the Māori language in education strategy



and also *Tū rangatira* (2010) focusing of educational leadership through a shared leadership model reflecting Māori concepts and understandings. A further support document focussing on cultural competencies for teachers of Māori students is *Tātaiako* (MOE, 2011). This document recognises the importance of building and maintaining positive relationships between kura (school) and Māori learners as well as whānau and iwi (extended kinship group/tribe) (MOE, 2011). The research, distribution and implementation of *Ka Hikitia* (2008) and its follow on developments in regards to culture and language can only be beneficial. It is the responsibility, however, of educators to fully comprehend the potential of the Ministry of Education produced material and use it to best motivate and prepare our Māori students academically.

Clearly te reo Māori is a key component of *Ka Hikitia* and to other Ministry of Education driven strategies to strengthen educational outcomes for Māori learners. Bilingual education is a response to the desire and the need for Māori to have greater cultural integrity in the classroom for their children's benefit. Absorbing cultural knowledge is part of language learning. Bilingualism is fostered through settings which support distinct cultural values promoting cultural identity (Skerrett & Gunn 2011).

### **2.3.2 Māori Education Curriculum- Te Marautanga o Aotearoa**

Mainstream education today continues to draw upon school values and features that are distinctly Pākehā in nature. The difference between a mainstream and a Māori medium institution may sit in the way in which the teaching staff and wider community motivate their students and plan the learning journey. Kura kaupapa Māori and Level 2 immersion classrooms or school's curriculum are guided by *Te Marautanga o Aotearoa*, (2008) the Māori medium curriculum document which is not a direct translation of the New Zealand

Curriculum. This document is built upon the foundation principles of Te Aho Matua (Ministry of Education, 2008). A guiding statement within the document refers the students being competent and confident, communicating effectively in the Māori world, healthy of mind, body, and soul (Te Marautanga o Aotearoa, 2008). Partial immersion settings can choose to use either *Te Marautanga o Aotearoa* or the *New Zealand Curriculum* document. Level 2 partial immersion teaching staff will predominantly use *Te Marautanga o Aotearoa* to plan, although Level 3 immersion staff sit somewhat in the middle with the luxury or possibly uncertainty to choose to plan from either document. I have witnessed first-hand the ambiguity of partial immersion; sitting in the middle of total immersion and mainstream, at times there is a sense of flexibility and choice at other times there is the feeling of lack of direction and guidance leaving partial immersion teaching staff a little bewildered.

Māori medium classrooms create and live by educational philosophies that are founded in Māori perspective and epistemology. Penetito (2010) confirms the need for schools to create and live by an overriding school philosophy. The importance of a values based education to guide the school curriculum has become more common in mainstream education but Māori immersion classrooms and schools have regarded this as significant since their inception. Cooper, Arago-Kemp, Wylie and Hodgen (2004) revealed that teaching te reo Māori me ōna tikanga in a safe environment helped to develop a strong sense of pride and identity and this was the main philosophy of the kōhanga reo and kura, and whānau deemed this as integrally important when making a choice to enrol their children in these environments. These philosophies may be replicated within partial immersion settings signalling that Māori epistemologies are prevalent in immersion environments working at a range of levels of fluency.

Immersion classrooms or schools are encouraged to produce a Marau-a-kura or a specific school based curriculum. *Te Marautanga o Aotearoa* (Ministry of Education, 2010) is the guiding document to support the establishment of a school based curriculum and classroom programme built upon Māori philosophies. The main aim of Marau-a-kura is that the learner will be confident in the Māori world. The secondary aim of the school-based curriculum is that it will provide experiences which enable the learner to participate in the wider society (MOE, 2010).

Schools are also encouraged to create a graduate profile linked to their school based curriculum and the template for this is derived from *Te Marautanga o Aotearoa* (2010). The concept of the graduate profile and its establishment to uphold the special features of the immersion school does differ from traditional Māori pedagogies. Traditionally Māori learner success focused on personal capacity and individual talent whereas a contemporary graduate profile focuses on collective learner potential. Although early traditional Māori pedagogies and current graduate profile ideals are similar, in the fact they both focus on creating a productive and moral wider society, there are differences in the process towards achieving this goal.

The New Zealand Curriculum (mainstream) reports on National Standards which give an indication of a student's progress according to national norms. *Te Marautanga o Aotearoa* assesses according to Ngā Whanaketanga Rumaki Māori which are the Māori medium Standards of Assessment (MOE, 2010). Some partial immersion settings choose to use Māori medium assessments standards and others; especially Level 3 and lower partial immersion settings often use National Standards for reporting.

## **2.4        *Indigenous education***

In the teaching and learning of language, culture is inextricably bound. The most reliable path to culture is language as Durie (2006) agreed. He explains that language is vital in recognition of cultural identity and knowledge. Culture can be defined by a multitude of attributes and ways of being but ultimately culture refers to the ways in which a certain group think, act, and interact. Culture is a set of ideas people have about the world and the right ways of acting within it. Culture is one of the distinguishing features of humanity: no human society can operate without it. (Metge, 1990). Culture is acquired, consciously or unconsciously, through participation in society and development of culturally based knowledge. Timutimu & Johnston (2011) also reaffirm the interwoven link of culture and language. They go further to explain that in their view culture and language are so interconnected that when one is lost, potentially so is the other (Timutimu & Johnston, 2011. p. 54).

### **2.4.1        *Bilingual education***

Learning a second language is a gradual process that it is dependent on constant exposure. The higher the quality of second language output of the teacher, the higher the quality of second language input of the learner (Cooper, et al, 2004). The better the vocabulary output, the more diverse grammatical forms, and the wider range of styles the children are privy to, the greater their language competence (Holmes, 1990). A main objective of second language teaching may be to grow the linguistic capabilities of the student (Barnard, 2004). “Bilingualism influences phonological-awareness development and cultural context influences the ways children learn to tell stories” (Harris, 2009 p. 17).

Learning a second language has advantages in terms of wider communication ability, literacy in two languages, and ease in learning a third or further language. Bilingualism may offer cognitive, social and educational benefits for students (Franken, May & McCornish, 2005). Keegan (1996) also noted that bilingual education can be constructive to children's language development and intellectual development.

Underlying the majority of cultures is a set of values (Durie, 2006). In Māori immersion settings social values lead learning. Principles such as manaakitanga (hospitality, care, and respect), kotahitanga (unity), whanaungatanga (relationships, kinship, and bonds), wairua (inner spirit), aroha (love and caring), kaitiakitanga (guardianship) and ūkaipōtanga (connection to people, place and traditions) guide the teaching of Māori immersion settings. Metge (1990) describes the characteristics of these environments as having a particular emphasis on a whānau style atmosphere, mixed ability groupings, shared teaching, and close personal relationship between staff, students and the wider learning community. Specific aspects of cultural knowledge and values which were emphasised in most of the kōhanga reo and kura observed were karakia (blessings, incantations, chants, prayer), pepeha (close connections to people and land), whakapapa (lineage), manaakitanga, waiata (song), pakiwaitara (stories), whanaungatanga and mihi (greetings, acknowledgements) (Cooper, Arago-Kemp, Wylie and Hodgen, 2004).

#### **2.4.2 *Indigenous language revitalisation***

Māori culture is significant in the fact that it is unique to New Zealand. It developed here over a period of a thousand years in interaction with our natural environment (Metge, 1990) and stems from traditional and historical life and society. Māori culture, including language, cannot be learnt with full integrity elsewhere: its home, its tūrangawaewae (the

physical space where your feet are rooted into the earth, ancestral home) is here. Culture essentially is an appropriate way to describe the different ways members of a group understand each other and communicate that specific understanding. (Durie, 2006). Formalities, ceremonies, spiritual incantations, beliefs, educational philosophies ways of teaching, protocols, aspects of humour, and values all relate back to intrinsic or taught cultural ways of being and knowing. Indigenous peoples worldwide are endeavouring to retain and revive language and culture. Indigenous languages are more than mere vocabulary; there is a spiritual relationship that explains history and traditions, mythology and relationships with the land (Christensen, 2001). Many of the language revitalisation strategies implemented in Wales, Canada, and Hawai'i are similar or have been modelled on those initiated in Aotearoa and focus on the education sector. Studies of other indigenous languages (such as Hawai'ian and Cherokee) found similar shifts in a growing number of schools teaching indigenous language from early childhood to secondary education (Skerrett & Gunn, 2011). Similar to the Māori language, the Welsh language thrived as a community spoken language in small rural areas until urbanisation accelerated in the 1900s (Peterson, 2000). Timms (2007) explains language revitalisation as indigenous peoples fighting against globalisation which threatens to overthrow indigenous aspirations. The teaching of cultural knowledge is essential to the teaching and learning of language. Like New Zealand, Wales is attempting to preserve historical knowledge, teach cultural protocols and re-establish aspects of culture into mainstream society through the institution of policies and initiatives, including the institution of many bilingual schools. The example of Wales as an exemplar to compare is pertinent because of its similarities to New Zealand. Wales is also a small country and it also has a long history of colonisation. In addition, both countries only have one distinct indigenous language with several dialects.

### 2.4.3 *Parallels in language and cultural revitalisation strategies;*

#### *New Zealand and Wales*

In the same way that English was considered to be the language to learn, know, and speak here in New Zealand, a similar emphasis and dominance was put on the English language in Wales. Welsh was deemed the language of poets and peasants and English was seen as the language to get further in the world (Jones, 1998). Also, similar to Aotearoa, Wales has seen resurgence and a revolution of indigenous language. Te reo Māori revitalisation strategies have increased primarily in the last twenty five years; this mirrors that of Welsh language revival objectives. Wales established a “*National Action Plan for a Bilingual Wales- Iaith Pawb*” (Welsh Assembly Government, 2003) similar to language strategies and plans implemented in Aotearoa. The Action Plan was founded to support the Welsh language and to assist in establishing the right environments to flourish (Welsh Government, 2003). *A living language, a language for living- 2012-2017* is the strategy undertaken by the Welsh Government to encourage and support Welsh language in families (Llywodraeth Cymru Welsh Government, 2012). Ngāi Tahu, a Māori tribe of the South Island, whose territory includes the area in which the participant interviews took place, have a language strategy for their indigenous people. The strategy aims for one thousand Ngāi Tahu households to speak te reo Māori by 2025 (Te Rūnanga Ngāi Tahu, 1996).

Beneficial links between bilingual education in a Māori medium setting and a bilingual Welsh setting sit in the connection between the learner and family. Being bilingual bridges a gap between older and younger generations, grandparents speaking in their native Welsh tongue could still communicate to their grandchildren who may predominantly grow up

speaking English. The connection to personal background and identity is integrally important when thinking about self-worth and future direction.

#### ***2.4.4 Parallels in language and cultural revitalisation strategies;***

##### ***New Zealand and Hawai'i***

Also comparable to Māori language revitalisation techniques are Hawai'ian rejuvenation initiatives. Keegan (1996) affirms the many parallels in Māori and Hawai'ian language revitalisation. Similar to New Zealand in the late 1800s the indigenous language of Hawai'i was dominant. With colonisation this changed and eventually it was deemed a sign of not being sophisticated if someone could only speak one language, and that language was not English (Wilson & William, 2009). Again like New Zealand indigenous language speaking schools were banned, resulting in young people speaking Hawai'ian with adults and Hawai'i Creole English with their friends (Wilson, 1999). A very similar pattern of language loss and loss of cultural custom ensued for Hawai'i, one that paralleled that of Aotearoa. The 1970s and 1980s saw a shift towards language renaissance and renewal. Kōhanga reo has been pivotal in the promotion and revitalisation of te reo Māori in New Zealand and very similar early childhood language renaissance centres called Punana Leo has been initiated in Hawai'i (Keegan, 1996). The turnaround in modern Hawai'i is that many language learning programmes are helping the younger generations to teach older generations their ancestral language, yet another parallel with Māori language (Luning & Yamauchi, 2010).

Te reo Māori and indigenous Hawai'ian are very similar in revival history but also in vocabulary and grammatical structures since they are both Polynesian languages. Biggs (1978) explains that by the time of the Christian era, a Proto-Polynesian language was



formed and spoken. Biggs (1978) locates Tonga and Samoa as the islands of origin from which many other Polynesian languages were formed including Māori, Hawai'ian, and Rarotongan. Hawai'i has seen the decline of their indigenous language and culture, following Western impact, in the same way Western philosophies and values dominated Māori culture and language. In the latter part of the twentieth century a number of strategies have been established to rejuvenate traditional Hawai'ian practices, including indigenous language. Basham (2014) describes how numerous language immersion teaching and learning environments have been established that are founded on the principles of Kura kaupapa Māori and kōhanga reo in Aotearoa. Professor Ka'ai (2014) speaks about her enthusiasm for generating positive associations between educational institutions both in New Zealand and Hawai'i with the objective of sharing effective teaching and learning practices to retain and revitalise indigenous language and culture.

## **2.5        *Summary***

The evolution of Māori education has seen a growth from the near eradication of Māori language and culture to contemporary incentives and initiatives to promote Māori aspirations and Māori educational success. Some traditional Māori pedagogy are now reflected in government documentation that has been written to guide the success of Māori learners, which is a far cry from the assimilationist government policies that saw the establishment of Mission schools and Native schools in the late 19<sup>th</sup> century. Māori education has seen dramatic and positive change particularly in the latter part of the 20<sup>th</sup> century and 21<sup>st</sup> century, so much so that Aotearoa is exemplary in terms of revitalisation strategies around the world. Decade upon decade of fighting for Māori self-determination and the realisation of cultural norms against policies, Acts, and prejudiced behaviours set to debilitate could destroy a people. Instead Māori have not succumbed but rather have

remained relentless in the pursuit of cultural sustenance. Although New Zealand may be looked upon as a positive model in terms of recapturing our indigenous past, there is still a long way to go. Māori underachievement in education, low enrolment in tertiary education, low socioeconomic status, and other poor statistics for Māori remain. Efforts of tūpuna (ancestors) to fashion bright futures for their progenies by holding on to the cultural treasures of the past will always be of paramount importance. Ngata's (1948) desire to empower Māori spiritually, culturally, and economically are aspirations that persist today:

*Kia mau koe ki ngā toanga o ōu tūpuna mō ake tonu atu.*

(Hold fast to the treasures of your ancestors forever more).

### **3.0            **METHODOLOGY****

#### **3.1            *Introduction***

A synergy of Kaupapa Māori theory and qualitative interpretivism has steered my research approach in the investigation of partial immersion settings. Indigenous theory has guided my investigation and to this I have interlocked aspects of Western methodology. It was appropriate to use Kaupapa Māori theory and its guiding principles to embark on this research into partial immersion education because it is very fitting for this study. Many of the principles of Kaupapa Māori theory align with characteristics of partial immersion programmes that, in combination with the Māori educational background of my participants, made it an appropriate choice. Kaupapa Māori principles are reflective of iwi and hapū (kinship, subtribe) aspirations and it was of utmost importance that I acknowledge the background and whakapapa of the participants and their corresponding schools in a respectful manner. The principles that involve aspects of self-autonomy, respect, and acknowledgement of the Treaty of Waitangi are all pertinent to my area of study. In this chapter I provide the theoretical proposition for the study and describe the research process.

#### **3.2            *Methodological Framework***

Knowledge and understanding of partial immersion Māori settings, the learners within them as well as their whānau and the wider community; make it appropriate to use Kaupapa Māori theory as a methodological framework. Also necessitating the use of Kaupapa Māori theory is the objective of cultural aspirations and Māori self-determination. At a more specific level the research focus, the immersion school setting, the participants, and the communities involved all necessitate the use of an indigenous methodological framework. The synergy of an indigenous theory combined with a Western method reflects the nature of this bilingual education investigation.

To uphold the mana (prestige/pride/integrity) of the inquiry I chose an indigenous framework that was respectful of the specific topic and acknowledges injustices and prejudices of the past. This framework also recognises, appreciates and values tikanga Māori and Māori paradigms which is integral to this study.

Kaupapa Māori theory and the qualitative interpretivist approach directed my research process. Valuing the opinions and pakiwaitara (stories) of my research participants has been essential to the overall study and to upholding Kaupapa Māori theory principles. Kaupapa Māori principles, particularly referring to Māori self-determination and manaakitanga, have guided my research and the way in which I conducted myself with the research participants. This study looks at partial immersion environments through both an insider and outsider perspective. The insiders within this study were the teaching staff connected to partial immersion education, the outsider views were gathered from whānau and auxiliary staff of partial immersion environments. As already noted as the researcher I am looking at the research both from an outsider's standpoint and an insider one. Because of this, I needed to continually pull myself back from the subjective slant so I could take on interviewee insight to allow for upmost autonomy of the research participants perspectives. In all Kaupapa Māori theory research the hope is that whānau, iwi and more generally Māori development is at the heart of the research. If the investigation findings determine that partial immersion settings are advantageous to the teaching and learning of cultural knowledge acquisition than this may be the platform to conduct further research and inquiry into partial immersion programmes.

### **3.2.1 *Kaupapa Māori theory***

Kaupapa Māori research theory respects, acknowledges, and values the participants, their whakapapa, and their connection to the research topic and it encourages a positive ongoing relationship with the research participants and their learning communities. Not all Māori conducting research choose Kaupapa Māori theory as a methodological framework as it does not fit with their particular project of study (Smith, L. 1996 p. 199) however Kaupapa Māori principles are derived from the Māori world view. Projects that align to Kaupapa Māori actively seek to advance Māori aspirations from a Māori world view (Mane, 2009, p. 9). Kaupapa Māori theory supports Māori development and self-determination. Cram (2004) describes Kaupapa Māori theory as building long term relationships with the research participants. The objective of this study was not merely to obtain research but works towards a commitment to change and seek positive outcomes, explained as tino rangatiratanga (control, autonomy, self-determination, sovereignty). Cram (2004) emphasises that it is the relationships that underpin the research. Smith, L. (1996) also alluded to the notion of tino rangatiratanga within kaupapa Māori theory, when establishing and maintaining relationships that reflect autonomy, which allows Māori to shape their own research pathway (Smith, L. 1996).

In creating the methodological framework for the study I used Linda Smith's (1996) fundamental methodological design questions:

- What research did I want to carry out?
- Who was the research for?
- What difference could the research make in the future?
- What are the possibilities of the research?
- What were the research considerations?
- Who might benefit from the research?

### **3.2.2      *The Qualitative Interpretivist approach.***

A key characteristic of the qualitative approach is the depth to which investigations are conducted and described. The fundamental correspondence between the qualitative approach and interpretivist approach lies in the word-based research method. Holloway and Jefferson (2000) suggest that the qualitative approach is not a particularly traditional research methodology it is linked closely with meaning, and how meaning informs subjective understanding of a situation or a phenomenon. The researcher's role is very important in Kaupapa Māori theory due to a mutually beneficial outcome for both the people involved in the research and the researcher. In the qualitative interpretivist approach the researcher is just as significant. An interpretive approach provides a profound insight into lived experiences from perspective of those who have lived it (Schwandt, 1994, p. 118). The objective of interpretive research is to interpret as greatly as possible the significance of what is being studied in particular contexts from the viewpoint of a particular group or individuals (Leininger. 1985).

Qualitative intrepretivism, although a Western approach, has allowed for deep analysis and understanding of the perceptions of the participants in regards to their experiences of partial immersion education. Combining this approach with Kaupapa Māori theory principles has made it possible to interact with the participants and conduct this research in a particularly Māori way whilst delving deeper into the specific characteristics of partial immersion environments from the interpretation of the participant cohort.

### **3.3            *Conducting the study***

Kaua e takahia te mana o te tangata (don't trample on the prestige/dignity of the people). This was of utmost importance from the outset of my research when thinking about research questions, in interactions with participants, in interactions and discussions with my supervisory team, and also in writing transcripts and the analysis of interviews. Upholding the dignity and pride of my interviewees and their whakaaro (perspectives) was and is always of greatest significance. It was with gratitude and manaaki (respect) that I approached the research project and all persons involved.

### **3.3.1 Participants**

Convenience sampling was used to identify participants. Convenience sampling is a method of research design that allows the researcher to easily access suitable participants for the study (Battaglia, 2011). Convenient sampling allowed access to particular contributors who I knew were linked closely to the topic of investigation and who had an appropriate range of backgrounds.

All participants within this study had links to partial immersion teaching and learning environments. Māori involvement in this investigation aligns with tūmanako (hopes, aspirations) where “tangible benefits may derive from participant sharing and engagement” (Hudson, Milne, Reynolds, Russell, Smith, 2010 pp 8). In acknowledging my participants through a Kaupapa Māori theory paradigm, kānohi ki te kanohi (individual face to face meetings) were integral to seeing, feeling, and understanding the particular viewpoints of my interviewees.

Seven participants attached to partial immersion education contributed their ideas, perspectives, and experiences to the study. Four participants were teachers of partial

immersion programmes and the others were contributing stakeholders: a principal; a resource teacher of Māori; and a whānau member who was also a Board of Trustees chair. Interviewees were dedicated to contributing their perceptions and involvement in these settings. To maintain confidentiality I use pseudonyms in presenting the data. The pseudonyms were chosen specifically to connect to the partial immersion unit or school. Interviewees were either connected to a partial immersion school operating bilingually at a school wide level or connected to an immersion unit where only a small number of classrooms were teaching bilingually amongst a wider mainstream school setting. Four of the seven participants were connected to partial immersion programmes for more than three years, either from teaching in these settings, being a leader within these environments, or having had children go through partial immersion education programmes. Table 4 provides a summary of the participant cohort and the type of school context to which they were associated.



**TABLE 4: Participant cohort and partial immersion setting**

Participant Pseudonym	Level of immersion of associated classroom	Role and school context	Partial immersion school or unit	Māori/Non-Māori	Classroom Teaching Experience	More than 3 years connected to a partial immersion programme	Māori language fluency <sup>1</sup>
Otakaro	L2	Teacher in partial immersion unit	2x L2 rooms within a mainstream school	Non-Māori	Provisionally registered teacher	No	Beginners
Rakahuri	L3	Teacher in partial immersion school	All rooms either L2 or L3	Non-Māori	Experienced teacher	Yes	Proficient
Ruataniwha	L3	Teacher in partial immersion school	All rooms either L2 or L3	Non-Māori	Provisionally registered teacher	No	Beginners
Maahunui	L3	Teacher in partial immersion school	All rooms either L2 or L3	Māori	Experienced teacher	No	Beginners
Putaringamotu	L1 & L2	Resource Teacher of Māori <sup>2</sup> working in a partial immersion unit and Kura kaupapa Māori	Connected to a L2 immersion unit And L1 school setting	Māori	Experienced teacher and Resource Teacher of Māori	Yes	Advanced
Maukatere	L2 & L3	Principal in partial immersion school	All rooms either L2 or L3 immersion	Non-Māori	Experienced teacher and principal	Yes	Proficient
Moki	L2	Dual role: Father of child in partial immersion unit & Board of Trustees chair	Comprising of 2x L2 rooms within a	Non-Māori	2 children in partial immersion	Yes Older child in partial immersion for more than 3yrs	Beginners

The interviewees differed in age and teaching experience within a partial immersion environment, overall teaching experience, ethnicity, and level of Māori language fluency. All teaching staff that shared their thoughts and experiences were from multi-year level classrooms.

---

1

The participants described their own level of te reo Māori fluency

2

Resource Teachers of Māori are employed by the Ministry of Education to assist teachers (and students) in Māori medium settings to teach te reo Māori and develop classroom te reo Māori programmes

I was satisfied that a broad cohort of contrasting roles, responsibilities and most importantly perspectives would be shared from the participants. Within this cohort allowance for teacher perspectives and onlookers to the partial immersion classroom environment (non-teacher perspectives) were shared and differences and similarities emerged. The opinions and thoughts shared by the insider and outsider perspectives did bring forth significant themes regards to cultural knowledge and cultural appreciation in partial immersion environments.

### ***3.3.2 Data collection and interview process***

Fortunately I had formed a working relationship and rapport with my participants early on in the research process or before the research was conducted, which permitted the convenience sampling method of data collection to be employed. A sense of whanaungatanga had already been established prior to the initial interviews. Participants were contacted individually by phone call, email, or kanohi ki te kanohi to arrange times for initial interviews and discussions about the kaupapa of my research.

The interviews were undertaken in a semi-structured manner. The interview questions that shaped the dialogue with the participants were:

- 1) What are the positive characteristics of partial immersion teaching and learning environments?
- 2) What do you deem to be the main differences between partial immersion environments and mainstream settings?
- 3) What are the tamariki (children) learning in regards to cultural knowledge?

Although the interview questions did draw in-depth viewpoints from the participants the opportunity to let the kōrero (discussion) flow freely was a chance for participants to clarify or expand on particular themes or topics. Specific questions were asked for particular participants. This adaption of interview questions in regards to participant roles allowed me to gather differing perspectives based on their roles and types of engagement in their particular partial immersion context. All questions were designed to be open and to encourage in depth responses. The questions were intended to highlight knowledge students might learn over and above language learning contexts. Two main benefits of personal interviews were that they allowed for description and exploration. Participants were encouraged to extend upon answers within their dialogue. This extra information was very valuable to me as the researcher because it elaborated on the personal experiences and characteristics I had observed in partial immersion rooms. Unstructured qualitative interviews, with minimum intervention by the researcher allows for unconscious ideas to come to the fore (Clarke, 2002, p. 190).

All interviews were video and audio recorded. Video was chosen over audio alone to enable viewing of the research participant later. All participants understood and agreed to the interview process. The participants were offered the chance to pick the time and place of the interview and given the opportunity to bring along whānau support during the interview should they wish. Interviews started with mihimihi (acknowledgements and greetings), kai (food) was offered and then the interviews began with particular questions, and all of this was recorded. All recordings were then transcribed.

### **3.4            *Data Analysis***

The transcriptions were collated and analysed to find dominant themes. These themes related mostly to the interview questions although some auxiliary themes emerged. Following this the transcriptions were analysed alongside each other and dominant themes from one interview matched with other prevailing themes from other interviewees. These themes then became headings from which major characteristics of partial immersion environments were extracted. From the interviews emerged four significant characteristics namely whānau, te reo Māori me ōna tikanga, Māori values, and Māori pedagogies. The process and analysis of data took a grounded theory method. This approach allows a researcher to produce a theory *grounded* in substantial and considerable data (Glaser & Strauss, 1967). Grounded theory is a qualitative method (Glaser, 1992), which weaves well into the qualitative interpretivist model. Here it is used to gain a deeper understanding of the data within the overall guiding frame of Kaupapa Māori theory which dictates the way in which all interactions and investigation are managed.

### **3.5            *Ethical Considerations***

When interacting with the interviewees ethical principles were always of paramount importance. Ethics can be considered as an honourable code of practice. In this particular case there are two audiences to consider: the institution via the University of Canterbury's Human Ethics Committee and the predominantly Māori research participants. In keeping with the Ethical guidelines of the University of Canterbury's Human Ethics Committee, Information sheets (Appendix C) and Consent forms (Appendix D) were completed by the participants. I acknowledge my role and responsibility as an insider, as Māori, a teacher in an immersion classroom and having formed a rapport with many of my participants prior

to conducting interviews. This dynamic is also informed by my role as an outsider: the researcher.

In maintaining Kaupapa Māori as a methodological framework maintaining tikanga Māori has to be paramount. Ethics relate to inherent morals and values reflecting particular behaviours that are predetermined to benefit more than just the individual but the wider group. Tikanga provides a framework through which Māori can positively engage with ethical issues and consider the possible effect investigation may have on their values or associations (Hudson, Milne, Reynolds, Russell & Smith, 2010, p. 3). Through acknowledging and practising tikanga Māori values such as manaakitanga and mana are paramount in interactions with research participants and the supervisory team; this ensures that the mana of all involved in the study remains intact. The way that the data is analysed and the findings are presented is of high consideration. Also of importance is who the compiled results, who they are distributed to, and why the research is conducted, are all factors of ethical concern.

### **3.6**        *Summary*

Acknowledgment and thanks are due to the research participants who have given up not only time but offered their personal thoughts, perceptions, and experiences of partial immersion settings to fulfil a desire to best provide for the learners within these environments. A great amount of data and potential considerations emerged from the data, which is exciting for the future of partial immersion education and the sustenance of these programmes. The interwoven indigenous frame of Kaupapa Māori theory with Western qualitative interpretivism has allowed for a very analytical stance. The grounded theory approach permits further analysis of the collated information and this has aided in refining

the dominant characteristics and positive outcomes of partial immersion environments. The findings section which follows details some of the progressive contributions partial immersion programmes make to the overall landscape of Kaupapa Māori education in New Zealand.

## **4.0 FINDINGS**

### **4.1 Introduction**

This chapter presents the key themes that have emerged from the participant's perspectives in relation to the Research question: What are the contributions partial immersion settings offer to the wider landscape of Māori education in Aotearoa? Listening to whakaaro of partial immersion staff and whānau in regards to this question was invaluable for recognising the potential of partial immersion environments.

Two major themes emerged, identity and student success. Four key characteristics of partial immersion emerged from the data: 1) whānau, 2) te reo Māori me ōna tikanga, 3) Māori values, and 4) Māori pedagogies. The findings from this study resonate well with Smith G's (1990) principles of Kaupapa Māori theory and therefore I have used these Kaupapa Māori principles as a theoretical framework for situating and examining the themes derived from the grounded data. A consideration of the findings of the study through this theoretical framework offers a deeper understanding of the contributions these settings make to the wider Māori educational framework and to realising Māori potential.

#### **4.1.1 Analytic Framework**

Partial immersion classrooms instructing at a reduced percentage of te reo Māori delivery may be perceived less "Māori" than their Kura kaupapa Māori counterparts. Using Kaupapa Māori principles that guide Kura kaupapa Māori as an analytical framework allows this study to illuminate the contributions of the partial immersion contexts to the Māori community. The contributions of these settings reveal identified characteristics which relate to cultural knowledge acquisition and language learning. These contributions are to benefit partial immersion programmes and the stakeholders connected to them, in particular the ākonga. Both Kura kaupapa Māori and mainstream education have

documents to guide their programmes; both have clear pathways to help with the preparation of appropriate teaching and learning programmes and progressions of learning. Partial immersion environments sit in the middle between mainstream and full immersion Māori based settings and as such have the privilege or possible confusion to choose between them.

Using the principals of Kaupapa Māori as a theoretical framework has supported a deeper examination of the findings of the study, and has shown that many characteristics of partial immersion programmes align closely with the aspirational goals of Kaupapa Māori education.

#### **4.2 *Two key positive outcomes of partial immersion education***

This study sought to investigate the contributions of partial immersion to the wider landscape of Kaupapa Māori education. Four key characteristics of practice and experiences of these types of settings emerged: 1) Whānau, 2) Te reo Māori me ōna tikanga, 3) Māori values and 4) Māori pedagogies. In this section I will elaborate on the two themes identity and student success that have emerged from the characteristics above.

It has become clear from the perspectives of the participants that knowledge of Māori identity and pride in identifying as Māori are positive outcomes within partial immersion education settings. These themes were reflected in the consistent focus participants put on student success and Māori achieving as Māori as being a beneficial outcome of partial immersion programmes. In defining Māori success, the teachers and other stakeholders identified a range of beneficial outcomes these included: tikanga Māori, progression in confidence, future success, being a better New Zealand citizen, cultural acceptance and



pride, language acquisition, values linked to tikanga Māori, and achievement were all named as beneficial outcomes of partial immersion. These outcomes of partial immersion settings and programmes sit within the overall umbrella of identity and success.

The Tino Rangatiratanga principle (Smith, G. 1990) relates well to the positive outcome spoken about by the participants in relation to student success and Māori achieving as Māori. This principle describes Māori as being able to control their own culture, aspirations and destiny and this concept is reflected highly in the subsequent participant statements.

A statement from a parent linked to a partial immersion room illuminates growth in confidence and pride in the child's time as a student in a partial immersion room. The child was initially overwhelmed by the partial immersion setting, but the parent explains that both the child's self-assurance and self-awareness grew due to her environment. Moki says

She spent four and a bit years in that class and a completely different girl came out the end of it, she grew and really enjoyed the challenge to the point where she didn't want to leave the class and then she wanted to come to school. That was a fantastic aspect.

Maukatere, an experienced school principal of a partial immersion school, emphasised the importance of Māori autonomy and Māori achieving as Māori within a particularly Māori schooling environment: "A really important benefit (of partial immersion) which is for Māori by Māori, appreciation of history, pronunciation, just knowing more about our country and being proud of it".

Student knowledge of who they are, where they come from, including ancestry and links to land, are very important and are highlighted as positive characteristics of these particular immersion environments. Personal identity being acknowledged, respected, and valued in a partial immersion environment was reflected through a culmination of various factors and characteristics. Ones' own identity, valuing that of others, and identifying as Māori were integrally important and beneficial in the teaching and learning of partial immersion students according to the interviewee cohort. Fitzgerald (1977) refers to identity having positive affects to the individual due to a sense of belonging to a subcultural group inaccessible in wider society.

The potential for Māori and non-Māori to reach success through progressive roles of leadership was mentioned by various participants. Moki, both a parent and Board of Trustees chair of a mainstream school encompassing a partial immersion unit explains his perspectives of leadership development and says, "The senior kids go and mentor other children in te reo and that not only challenges them but it also helps them to appreciate the ability to teach and a little bit of leadership".

Putaringamotu, a Resource Teacher of Māori linked to both partial immersion environments and Kura kaupapa Māori referred to a young student who reached success through developed knowledge and pride in being Māori. She mentioned that the particular student was not from a home that explicitly taught or acknowledged Māori cultural traditions and that this child was initially very shy when demonstrating his taha Māori (Māori side). The progression in confidence, self-awareness and eventual success in this student's knowledge of Māori culture gave him and his whānau a sense of unmeasurable pride. Putaringamotu notes, "I remember one of our students who stood in front of his

whānau and just spontaneously started doing a haka, he knew it was right from what he had been taught, and it was in him”.

Maahunui reaffirms the concept of Māori achieving as Māori in her statement:

As a kaiako (as a teacher) providing opportunities for Māori to succeed and experience success is fundamental in them achieving as Māori. Like most classrooms social, ability, and needs groups are used within the classroom to ensure that children learn in a safe and valued environment that is geared at the appropriate level.

Maahunui reiterates the notion of leadership in her statement referring to older students modelling and assisting younger students with correct behaviours and values within the partial immersion classroom. She notes:

It's not uncommon for older children to approach younger children and ask them if they would like or need help, just as they are quick to remind younger children of desired behaviour expectations. The younger children seem to look to the older children for direction and support and they seem to have a relaxed nature with each other where they will lean or sit alongside each other, without any issue or unease.

Māori achieving as Māori and setting high expectations for both learning and behaviour was also talked about by participants as being important characteristics to contribute towards positive outcomes partial immersion students.

Smith G's (1990) principle of mediating socioeconomic and home difficulties relates to participant comments above. Within the fourth principle a commitment by Māori communities to realising student potential (and success) through schooling and looking at

it as a positive experience (despite other hindrances) helps to build a culturally collective practice possibly overcoming incapacitating socioeconomic circumstances.

### **4.3            *Key Characteristics of partial immersion programmes***

The contributions of partial immersion education to Māori identity and student success have emerged from the key characteristics of these environments. The primary characteristics fit into four thematic clusters:

- 1) Whānau
- 2) Te reo Māori me ōna tikanga,
- 3) Māori values
- 4) Māori pedagogies.

Participants shared these characteristics when explaining from their perspectives the differences between partial immersion programmes and mainstream education. Within these dominant characteristics are a variety of instrumental aspects that are explored.

These four characteristics align well with Smith G's (1990) principles of Kaupapa Māori theory as outlined in this section.

#### **4.3.1            *Whānau***

Here whānau is looked at as both a concept and construct: It is both verb and noun, both the enactment of the family structure and the establishment of a family type system. The integral involvement of whānau in the partial immersion setting of the school, in a kanohi ki te kanohi manner may be likened to how a whānau interacts. Close bonds and relationships and a particular feeling or atmosphere similar to that of a family. Macfarlane (2004) reaffirms the need for strong relationships in the school and classroom between all stakeholders, staff, tamariki and whānau must be established and maintained.

Whānau connected to these programmes were described as active participants in the daily life of the school and engaged in decision-making and the wider management of the school. Also central to partial immersion settings is the whānau style atmosphere that promotes a caring, supportive and safe learning environment for all.

***Whānau involvement.*** Whānau are considered to be influential contributors to school and classroom life. Participants shared that whānau are more than just connected. They are greatly involved in all aspects and complexities of teaching and learning in a partial immersion programme. Whānau is similarly important within Kaupapa Māori theory; in fact it is a principle in itself (see Table 2). The principle refers to the significance of an extended family structure. The values of reliance, reciprocity and mutual responsibility were talked about by the participant cohort when reflecting upon partial immersion experiences and this aligns to the Kaupapa Māori theory principle of whānau (Smith, G. 1990).

The heavy reliance on whānau input and contribution in partial immersion programmes can also be connected to the Kaupapa Māori principle of Tino Rangatiratanga – self-determination or the ability to control and manage. This is linked to whānau sharing knowledge and other contributions at a management or decision-making level.

***Whānau participation.*** Participants within this study describe an open door policy where whānau are welcome to freely come into the classroom, an environment that promotes a welcoming and shared learning space. Both Maukatere and Putaringamotu highlight the many whānau contributions and ongoing whānau support within the partial immersion setting they are associated with.

Putaringamotu mentions her observation of whānau in a mainstream class setting as being significantly different from a partial immersion context. Whānau connected to a mainstream setting wait out in the cloak bay for their children while those linked to a partial immersion classroom have a closer connection to the schooling environment and come in and out of the classroom freely. Whānau engagement is integral to Kaupapa Māori theory. The principle of self-determination or relative autonomy exemplifies “control over ones’ own life, cultural well-being and decision making (Smith, G. 1990). Curriculum planning, organisation, and school management are influenced by whānau input within a partial immersion environment. The principle of incorporating cultural structures which emphasise the collective rather than the individual such as the notion of the extended family relates directly to Whānau involvement and participation in partial immersion settings.

The significance and impact of whānau participation in the partial immersion classroom or involvement in the partial immersion programme was referred to by all participants. The participant cohort explained that in their view regular whānau input and involvement into their child’s education helps influence positive student outcome. Whānau consultation and positive engagement in the daily running of the partial immersion setting was a consistent theme from the participants. Both Maukatere and Rakahuri commented upon the necessity and importance of regular and ongoing whānau consultation. The whānau engagement referred to by participants included establishing or refining a school based curriculum and establishing school wide values. Maukatere also mentioned the need for school staff to be regularly involved in events outside of the school, so that not only are whānau involved in the life of the school, but also the school is involved in all aspects of the local community.

Ko te kaiako te ringa e hāpai ana, engari ko te whānau te korowai e manaaki ana hei  
whakapuāwai te taonga o āpōpō.

*The teacher is the hand that helps to uplift the child, although the family are the  
everlasting cloak that support and love the child allowing them to flourish and grow into  
tomorrow.*

I wrote this whakataukī (proverb) to support the notion that teaching staff within partial immersion settings have an important role to play in the teaching, learning, and progression of our future generations, but even more central are the family. The ongoing support and guidance of the whānau to the child and the child's schooling are very valuable.

***Whānau atmosphere.*** A safe, comfortable and positive learning environment that resembles aspects of family relationships was another area of significance in partial immersion rooms. Three participants connected to these settings from various backgrounds (a parent and Board of Trustees chair, a Resource Teacher of Māori and classroom teacher) all talked about the whānau style atmosphere, witnessed and felt in partial immersion rooms. As classroom teacher, Maahunui, explained, “The best way that I can describe the difference is there seems to be a real sense of whānau and tautoko (support) that I have not witnessed in mainstream classrooms”.

In this particular statement Maahunui reflects on how partial immersion programmes are unique in their capacity to promote unity and provide a supportive setting where strong relationships are built and maintained. Similarly, Resource Teacher of Māori Putaringamotu, talked about the idea of unity in the partial immersion setting. She described the core value of partial immersion as whānau based. She explained how the students operate as a whānau and when a situation occurs, good or bad, the tamariki come

together and there is a sense of bonding and group responsibility. According to participant opinion, the notion of whānau support could be felt within the room, an understanding of how to act and be, as well as a social structure that is explicitly taught and fostered. The whānau structure displays a support network for individual students; there is also a reciprocal obligation of individuals to participate in the wider whānau group

#### **4.3.2      *Te reo Māori me ōna tikanga.***

The indigenous orientation for Māori values and ethics are the creation stories (Taonui, 2010). These emphasise relationships deemed fundamental to the sustainability of life and provide the foundation for the establishment of tikanga. Tikanga are iwi identifiable practices that aim to enhance relationships and ensure the preservation of mana. As the environment changes or new situations arise, tikanga are enacted or adapted to provide context-specific responses for a greater good (Hudson, Milne, Reynold, Russell & Smith, 2010).

Te reo Māori and tikanga Māori are intertwined because learning te reo Māori allows access to te ao Māori (MOE, 2009). Although te reo Māori acquisition and teacher instruction were not the main basis of the study, language acquisition emerged from the interviews as a key characteristic of these partial immersion settings. Through language, beliefs, values, and history can be absorbed. Different aspects of formal language learning were mentioned by all the participants, regardless of their role, as particularly characteristic of partial immersion. Through traditional oratory skills being taught in these environments, ancestral knowledge and protocols were transferred to the students. This traditional Māori pedagogy resonates closely with comments made by participants in regards to te reo Māori use and learning through language in our current partial immersion



settings. The principle of taonga tuku iho (Smith, G. 1990) which validates and legitimates cultural aspirations and identity links closely to the te reo Māori me ōna tikanga characteristic within partial immersion education. Central to this principle is mātauranga Māori which stems from ancestral language and teachings. Māori ways of knowing, doing, and understanding the world are considered valid in their own right (Smith, G. 1990).

***Tikanga.*** The learning of traditions, protocols, and culture is part of language learning (Skerrett & Gunn, 2011). Tikanga can be deemed as a set of guidelines or key principles, which guide interactions between people land, and history. Tikanga are obligations and expectations. Interviewees recognise tikanga Māori as essential to the sustainability of culture and language within the partial immersion environment. Both Maahunui and Ruataniwha noted that for some students knowledge of tikanga was intrinsic. Maahunui reflected upon a progression of learning for both herself and her learners as far as tikanga Māori knowledge was concerned on the other hand Ruataniwha explained how cultural knowledge in her classroom is strong, because of plenty of exposure to authentic tikanga practices.

Maukatere's comment below exemplifies the importance of tikanga Māori within the partial immersion environment. It guides all that happens in these classrooms and all personal interactions:

Well it's, I am told, I can't say I am an expert on it, but tikanga is everything, so the reo, the tikanga they're one and the same, and so all of our children are learning about that and our staff so that's a really important thing.

Rakahuri mentions that she has witnessed the very limited knowledge or practice of tikanga in mainstream schools and that she has observed te reo Māori and tikanga Māori

being “tolerated, rather than celebrated” in other schools. Yet within this study, authenticity of tikanga, being learnt in real life contexts was mentioned by various participants in this project.

Other participants spoke about cultural knowledge or tikanga being taught through specific activities or aspects pertaining to cultural knowledge acquisition and rejuvenation.

kapahaka (Māori performing arts) was one vehicle to advance cultural learning through knowledge of history and traditions. More than one participant spoke about how both partial immersion students and the wider school involved themselves willingly in cultural learning through kapahaka.

Close links and positive relationships with local marae and iwi were mentioned by more than half of the participants. They also referred to traditional ceremonies such as pōwhiri (ceremony of first encounter) and mihi whakatau (ceremony of welcome, not involving a traditional call and other formalities) being part of the normal life of the school. Various participants made reference to weaving historical and place based knowledge into classroom programmes. For example Maahunui, a teacher in a Level 3 partial immersion classroom, explained that the local environment and history of the area are becoming more intertwined in their everyday curriculum: “In our Level 3 classroom, children are spending a greater amount of time exploring their immediate environment and look more closely at the way things are done and the historical reasoning behind it”.

***Te reo Māori acquisition and te reo Māori importance.*** Language is culture and to learn a language culture must be explained, taught, and explored. The aim of this research was not particularly to look at second language learning in a partial immersion room, but rather, to

closely examine cultural knowledge acquisition and possible benefits of this. However, the participants' comments have served to reaffirm what research has clearly asserted, that language and culture is intrinsically intertwined.

Manu kōrero, pepeha and mihimihi, three types of formal oral language compositions recited by those with proficient or developing oratory skills, were mentioned by the participants as key features of cultural knowledge acquisition. Manu kōrero are Māori language speech competitions intended to extend and encourage formal, metaphoric language delivery. Pepeha is the transfer of whakapapa (genealogy) knowledge including links to land tūrangawaewae, features of landscape, and connections to marae.

In the following comment Rakahuri, a Level 3 partial immersion teacher, explained that te reo Māori is not taught and used in isolation but incorporated into all teaching and learning throughout the day:

In my class now, te reo is a normal part of daily classroom life, it is integrated seamlessly throughout the day ... tamariki thrive on new learning and are so proud of themselves when they can answer questions or say something at an appropriate time using te reo rather than English.

Language incorporated into all aspects of daily classroom life as well as formal te reo Māori oratory, such as Manu kōrero and pepeha, were mentioned by many different participants. The comment above typifies the significance and pride te reo Māori knowledge has for partial immersion learners.

#### **4.3.3**                      *Māori Values*

An intrinsic value system where respect, caring for one and other, and relationships, are at the forefront and an overall holistic education of the child are also central to partial immersion programmes according to the participants in this study. Values based education within the mainstream has become more prevalent in recent years (Thomson, 2006). Her paper *Values education in New Zealand schools*, reiterates that there has been a push from the Ministry of Education towards the promotion of values based education (Thomson, 2006). Russell Bishop (2003) was instrumental in the establishment of Te Kotahitanga, which is a programme that was developed from the desire to create positive change in regards to the longstanding low educational statistics for Māori. Like Māori medium education and other Māori initiated programmes, Te Kotahitanga (Bishop & Berryman, 2012) is founded on a set of values that are particularly Māori in nature. One of the values of integral importance within the Effective Teacher Profile of Te Kotahitanga (Bishop, 2012) is manaakitanga. Manaakitanga, a sense of caring, hospitality, respect and compassion prevalent within many Māori settings and many participants within this study mentioned manaakitanga.

Many of the participants talked about values based education when asked about the main differences between partial immersion programmes and mainstream programmes. The participants noted the following values as key differences between partial immersion and mainstream education: Manaakitanga, whanaungatanga, and working within a whānau style structure, or behaving in a manner that acknowledges others' strengths and weaknesses.

The principle of whānau relates well to the innate and explicit Māori values present in partial immersion programmes. This principle demonstrates Māori values including

manaakitanga, whanaungatanga, and working towards a positive collective outcome. Putaringamotu, an experienced Resource Teacher of Māori, commented that she believed the value systems being taught and encouraged in mainstream classrooms was a new concept and for partial immersion and other kaupapa Māori educational settings it is normal and intrinsic. Putaringamotu also shared her perspective that mainstream and partial immersion settings may have a similar values base but the actual enactment of the values may differ in these spaces. She reiterates, though, that it's not enough to merely teach values, but you have to "walk the talk" and that this is evident in a partial immersion setting as she explained:

In mainstream schools it's that whole drive to set up their school values, all the words, and in immersion they are just there, they're [mainstream] catching up. It's interesting that in the mainstream they [the values] have become really explicit. The school values in a mainstream classroom and a bilingual unit may be the same but when you go through the doors of the classrooms things may be quite different.

Maukatere, principal of a partial immersion school, reaffirmed that values have been a part of their school structure for some time. Here she comments on the importance of community involvement and consultation in the process of collating particular values set for the school to teach and adhere to. "We were told to put out a list of about 20 [values], ask the community 'What do you value?' And that's what we did and the word respect came out. So our initial mission statement was about respect".

Similarly many other participants made reference to the value of manaaki. The comment below from Putaringamotu an experienced Resource Teacher of Māori looks at manaaki in a holistic sense from her perspective of a mainstream and partial immersion setting,

“When you go into a kura or a bilingual unit it is different, the ideas around manaaki are different.

Evident within the interviewee comments were both intrinsic values (that are just there and present in everyday actions) and also explicitly taught values to help explain the Māori world, aspects of tradition, and history. Rakahuri, an experienced teacher, although fairly new to the partial immersion environment setting, explained how her students recognise and understand the values of the school and that these Māori values are similar and interwoven:

Now that we are really using them – the school values, we know that some of them are really similar, so interlocked – I love that my kids really understand the values. For example we were reading a book today and it had the word rangatira in it and one of the kids said “oh that’s like rangatiratanga - leadership”. We explain and talk about them (the values) a lot.

#### **4.3.4 Māori Pedagogies**

Ako is a teaching and learning method that was important in the creation, conceptualisation, transfer, and correct communication of Māori knowledge (Smith, G. 2004).

Taonga tuku iho (Smith, G. 1990), the principle of cultural aspirations associates well with Māori pedagogies present in partial immersion settings because ancestral knowledge is being passed down the generations through authentic learning experiences. Māori pedagogies present in partial immersion rooms included: a sense of collective responsibility; younger students learning from older students, and vice versa; reciprocity;

care for one another; and strong bonds and strong connections. Also present were Māori cultural practices and phrases such as whakataukī (Māori proverbs) and karakia explicitly taught to link to Māori tradition and also to enhance the learning of Māori values.

***Karakia.*** Daily recitation of karakia was mentioned by participants as being a significant characteristic of the partial immersion experience. The ability of karakia to unify a set group of people together at one time, and in one place in a peaceful and harmonious manner, is one of the positive attributes commented upon by participants. Moki spoke about karakia as a uniting and settling time that initiates a gentle and positive tone for the day or upcoming lessons. He also makes reference to whānau being acknowledged and the wider schools community being brought together for this special and cultural significant part of the daily routine of the partial immersion Māori unit.

Gather that group of kids, with both classes, both teachers, any teacher aids, parents are more than welcome to jump in which is just fantastic even though you may not know the karakia for the day - you are acknowledged as a parent when you are standing with that group, so just that whānau thing again, so that is one distinct thing that sticks out in the bilingual class ... This is our karakia and we learn to be respectful of it. The social worker and teacher aide often come to karakia. If a parent comes in the door, we invite them to join us for karakia.

***Tuakana/teina.*** The tuakana–teina relationship, an integral part of traditional Māori society, provides a model for buddy systems of learning in partial immersion classrooms, and this is also noted by the participants in this study. Historically, Māori children were taught from an early age that their role within the whānau construct was reliant on their capability and willingness to co-exist with, and learn from, others (Tamarua, 2006). An

older or more expert tuakana (traditionally brother, sister, cousin or kin) helps and guides a younger or less experienced teina (younger generation) or vice versa. Tamarua (2006) affirms that tuakana/teina has an emphasis on reciprocity, sharing and whanaungatanga within the process of teaching and learning. Many different participants connected to different partial immersion environments recognised the importance of tuakana/teina as being integral to the learning scaffold of the room. Rakahuri explained that she is part of the reciprocity of learning, she too learns from tamariki, as well as learning from others within the schooling community. Rakahuri situates herself as both a teacher and learner which is the heart of the concept of ako and tuakana/teina:

As a new teacher to this environment, I am on a personal learning journey where I am discovering and exploring new learning daily. Being able to share this learning in a Level 3 classroom has been extremely beneficial for the children and myself. Some children are experts where other children are learning alongside me and usually we find answers by accessing information from other kaiako, experts or resources within the school setting.

The tuakana/teina reciprocity of the classroom encompasses a comfortable and natural feel. The notion of younger students learning from older students is normal; it is not forced.

.Rakahuri notes:

It's not uncommon for older children to approach younger children and ask them if they like or need help, just as they are quick to remind younger children desired behaviour expectations. The younger children seem to look to the older children for direction and support and they seem to have a relaxed nature with each other where they will learn or sit alongside each other, without any issue or unease.



Through analysing Kaupapa Māori theory principles (see Table 3) it is evident that many aspects identified as characteristic of partial immersion environments resonate well with the six principles of Kaupapa Māori theory. In the same way that all four main characteristics of partial immersion identified here are intertwined, so are Kaupapa Māori principles and it is difficult to individually pigeonhole any one characteristic into one principle. The principles and the overriding Māori self-determination nature of the kaupapa Māori approach are apparent in partial immersion programmes, and this was commented on by the participants in this project.

#### **4.4            *Challenges of partial immersion education***

As the title of this paper suggests partial immersion is the forgotten “other” of Māori education, and these types of programmes may incur negative or inferior perceptions by many in terms of their ranking within a hierarchy of Māori medium education programmes. These programmes sit in the middle between English medium and Māori medium education, awkwardly vying for acceptance and acknowledgement as legitimate Māori language and cultural knowledge acquisition programmes. For partial immersion units situated within an English mainstream school setting, a further challenge exists because “the majority language dominates, any additive bilingual context fostered by the programme may be potentially undermined” (May, Hill & Tiakiwai, 2004 p.132).

Although the participants within this study have been very forthcoming about the many positive aspects and outcomes of partial immersion programmes, they have also mentioned some challenges of these environments.

Participants were asked to share their thoughts and perceptions on the challenges they experienced and witnessed in partial immersion contexts. This was not an easy process for

most as they had difficulty identifying any negatives of these types of programmes however; one clear theme that was raised is the lack of qualified immersion Māori kaiako. Moki commented on the need to retain good quality, fluent, teachers. In the comment below he refers to the junior partial immersion room in the bilingual unit that has seen a consistent change of kaiako and the negative response of the community to the change.

As a negative, really the only negative is having a continuity of teachers in that class, that would be my only thing, you either have a really good teacher that shines and gets head hunted elsewhere and that's life and we understand that, but in the last five years one class has had about seven teachers go through it. I don't know if it's a status thing and it's not considered to be the class to go into and I know the Intermediate is having the same issue [in regards to partial immersion teacher retention].

Moki continues on to explain his views as to why it is difficult to attract good quality partial immersion teachers. He acknowledges the higher workload of a partial immersion teacher and refers to this as being an issue when retaining a highly effective partial immersion kaiako. He describes primary partial immersion teachers as requiring a good comprehension of all curriculum areas, possessing adequate knowledge of second language learning techniques, and a high fluency in te reo Māori. He acknowledges that the combination of all these skills is a rare find:

You've got your core numeracy and literacy subjects and New Zealand curriculum, NZ Standards that's what you get in every teacher but then you've got this other element which is the ability to teach a second language and very rare do you get someone with all five [elements].

Maukatere, a principal from a bicultural and bilingual school reaffirms this notion, “It’s extra work and time, but if you look at our bilingual teachers they go to other jobs, they go to the advisory, MOE. It’s a hard road”.

Attracting and maintaining high quality staff in partial immersion settings is the main negative comment that presented itself in participant perspectives. Of interest, although not reflected in participant responses, is that the teacher’s participant profiles clearly showed their level of te reo Māori fluency was rather low. Skerrett & Gunn (2011) comment in their Literature Review: *Quality in Immersion-bilingual Early Years Education for Language Acquisition* that initial teacher education often does not promote the production of quality bilingual teachers. The Education Review Office in 2006 documented that one of the greatest challenges facing Māori medium education is teacher retention and supply. This is a challenge noted in Kura kaupapa Māori education which is clearly replicated within partial immersion settings.

#### **4.5 Summary**

The forgotten other, partial immersion education is infrequently analysed in terms of the many attributes of these environments and more importantly the beneficial outcomes such settings may produce. It is clear from the findings of this research that Kaupapa Māori theory principles are evident in partial immersion programmes equivalent to the way they are present in Kura kaupapa Māori settings. The participants of this study shared many characteristics and contributions of partial immersion education that brought forth two key themes: identity and student success, both positive outcomes of partial immersion environments. These two key themes were developed from analysing the main characteristics of the partial immersion learning environments. The contributions partial

immersion settings make to the wider landscape of Māori education has emerged in four main characteristics: whānau, te reo Māori me ōna tikanga, Māori values, and Māori pedagogies. The findings from participant interviews suggest there is a relationship between the Kaupapa Māori principles and characteristics of these settings. The findings also indicate a clear challenge to these settings related to teacher proficiency and retention.

## **5.0 DISCUSSION**

### **5.1 *Introduction***

The examination of the potential contributions of partial immersion environments to Māori cultural knowledge acquisition and language within our New Zealand Māori education system formed the focus of this study. From the analysis of the data four key characteristics of this setting emerged: Whānau, Te reo Māori me ōna tikanga, Māori values, and Māori pedagogies. These came from a range of participants with differing connections to partial immersion rooms. Moreover, the findings identified student success and self-identity as overall positive outcomes of these environments.

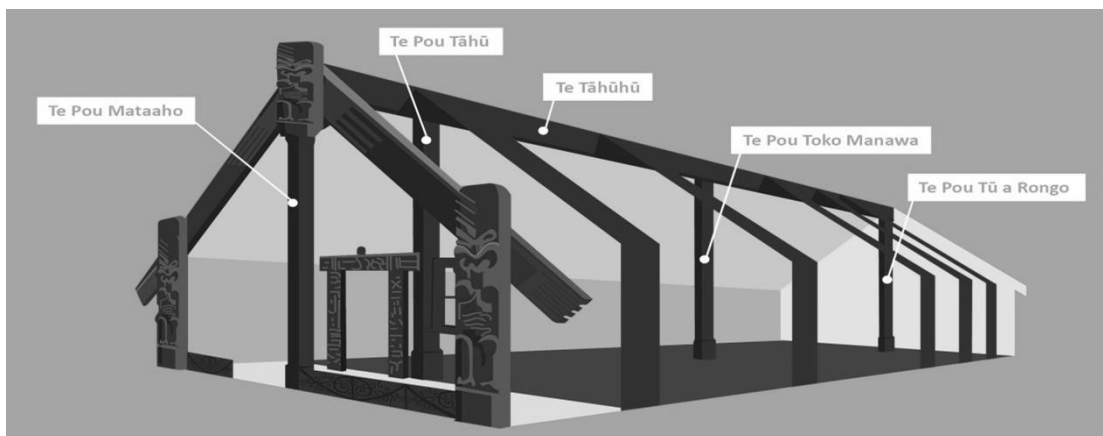
The symbolism between partial immersion characteristics and the traditional Māori structure of the whareniui will be explored as a conceptual framework. The whareniui is a structure that holds great standing in the Māori world as a shelter, as a place to gather, and as a venue where important ceremonies and discussions take place and traditions are upheld. Apirana Ngata, who was integral in the history of Māori cultural rejuvenation, promoted the building of whareniui in the early 1900s as a way in which to strengthen Māori attachment to culture and identity (George, 2010). I use the structure of the whareniui as a symbol to discuss how the main characteristics of partial immersion environments have a definite Māori flavour and feel. Whareniui are structures in which cultural identity and knowledge can be taught, develop and flourish and the findings of this research indicate that partial immersion environments have a similar potential.

### **5.2 *Conceptual model of partial immersion***

The objective of the investigation, to reveal the contributions of partial immersion programmes to the wider landscape of Māori education, and to explore their ability to

offer beneficial outcomes, is examined here through the symbolism of a traditional whareniui. Although whānau, tikanga me te reo Māori, Māori values, and Māori pedagogies, are all aspects of culture that are reliant on one another to work. These characteristics are only separated into sections for the purpose of this study to fully understand the details of the individual characteristic. Here these four characteristics are related to the conceptual framework of a whareniui to show a metaphoric representation linking to te ao Māori. The different pou (posts) are interlocked and reliant upon one and other to sustain the strength, stability and sustainability of the structure likened to the prominent characteristics of partial immersion.

**DIAGRAM 1: Whareniui as a conceptual framework (diagram from Tūhoe, 2013).**



### 5.2.1 *Whānau: Te pou tokomanawa*

In this analogy Whānau is represented by Te Pou tokomanawa. A pou tokomanawa is the central column that holds the whareniui upright; it is strong and can be interpreted as the heart of the whare. The significance of whānau in partial immersion settings is just as central and integral as a pou tokomanawa to a whareniui. Whānau are at the heart of the learning environment. Whānau are necessary contributors and stakeholders of partial immersion settings and the strength of the programme is dependent on continual positive

whānau input likened to the dependence in which a whareniui relies on a robust pou tokomanawa.

### **5.2.2 *Te reo Māori me tikanga Māori: Te pou mataaho***

At the forefront of the whareniui close to the roro o te whare (porch of the meeting house) stands Te pou mataaho. Te pou mataaho supports the ridge pole in the front of the whare. Mataaho means window. The connection this particular pou has to partial immersion education is that it helps to symbolises a window to the past. Both tikanga and te reo Māori are the ways in which we understand traditional Māori culture and values and this window into the past, or window to understand represents the partial immersion characteristic of te reo Māori me ōna tikanga Māori. The ability to open a window of understanding by promoting self-awareness and identity linking to knowledge of one's background and past is linked to this pou. Te pou mataaho relates to the enlightenment of knowing one's self through knowing one's history; an understanding of ancestral language and traditional protocols. This pou is at the forefront of the whareniui which signifies the importance of te reo Māori and tikanga Māori in partial immersion programmes.

### **5.2.3 *Māori Values: Te pou tāhū***

The third characteristic of partial immersion programmes is a Māori based values system that is taught explicitly and is also innate within the overall structure of the school or partial immersion setting. Māori values are associated with the front interior post of the meeting house, te pou tāhū. This pou stands majestic inside the front wall of the whareniui and correlates to the values leading and guiding all interactions and relationships amongst students, staff, and the wider school community. These traditional ways of thinking and being, stand at the forefront. The link to Māori history, culture, and whakapapa is

represented in the word *tāhū* which means a direct line of ancestry. Ancestral knowledge has brought forth understandings about Māori ways of being and behaving, which include *manaaki* and other intrinsic values within the Māori world and link to partial immersion education.

#### **5.2.4 *Māori pedagogies: Te tāhuhu***

Māori pedagogy is the fourth prominent feature present in partial immersion teaching and learning environments. It is a way of teaching and learning that is indigenous, traditional and specific to Māori culture and history. This is represented in the concept of the *wharenuī* as the *te tāhuhu*. *Te tāhuhu* is the central ridgepole that holds all *pou* together. It provides essential support to the overall *wharenuī*. *Te tāhuhu* represent systems and styles of traditional teaching and learning that link historical methods with the modern day partial immersion environment. These customs and educational methods are the backbone of partial immersion settings. Within partial immersion programmes learning is looked at through a Māori lens and traditional Māori ways of thinking are essential, as essential as *te tāhuhu*.

#### **5.2.5 *Positive outcomes of Partial immersion: Te pou tū a rongo***

*Te pou tū a rongo* represents peace and positive outcomes. The word *rongo* in *te reo Māori* denotes peace and goodwill. *Rongo* the potential for positive outcomes to result from partial immersion programmes and is integral to the structure of the *wharenuī*. This *pou* stands at the back of the meeting house; it represents both peace and goodwill. *Te pou tū a rongo* is illustrative of future benefits and possibilities of partial immersion contexts. Rather than this *pou* symbolising a specific characteristic, it represents the relationship of all four characteristics together that lead to positive outcomes. The two outcomes that



emerged from participant kōrero were positive self-identity and student success. These two attributes are linked to te pou tū a rongo as both pride in identity and student success stem from characteristics demonstrated in partial immersion such as manaaki, caring, and learning from one and other all relating back to peace and goodwill for all individuals as a collective.

### 5.3 *Summary*

Using a metaphoric structure, such as a wharenuī, as a conceptual framework to represent the outcomes and characteristics of partial immersion programmes has helped in symbolising the potential these programmes possess in both current and future sustainability within Māori education. Both the application of Smith G's (1990) principles and the analogy of the wharenuī, illustrates the ways in which partial immersion environments display many of the same characteristics as kura kaupapa Māori.

From this it is clear that a partial immersion context is just as valid in the Māori medium education structure. The hierarchy due to levels of Māori immersion may be a reality to many although a myth according to my participants within this study. The order of immersion levels seems to be extrapolated to mean that higher levels are better. May, Tiakiwai & Hill (2004) identify that for a bilingual programme to be effective; a minimum of 50% te reo Māori must be taught. This in turn places Level 2 immersion programmes under the operative status, although Level 3 immersion and lower environments have little to no value. My perception of partial immersion environments along with that of the participant cohort contradicts the statement above. The participants have vastly commented upon the value of partial immersion settings in their ability to aid cultural knowledge acquisition, Māori aspirations and wider indigenous self-determination

aspirations. The participants have found positive outcomes of these environments that deserve further inquiry.

Moreover, clear positive outcomes of these particular partial immersion environments have been identified by the participants and this alone should suggest that further research and investigation into such environments is essential to learn how they can be further developed and enhanced for partial immersion students. Knowledge in knowing one's self identity and potential for student success are excellent positive outcomes of these settings and programmes.

Partial immersion environments are complex but not complicated and the complexities deserve further study. Strong positive outcomes for the partial immersion learner suggest that further research and analysis within this area of Kaupapa Māori education may help in improving and developing these programmes. When visualising partial immersion programmes, you could picture a venn diagram with partial immersion sitting in the middle of Māori medium and mainstream English medium education. Partial immersion education in many ways is 'othered' by both structures of our New Zealand education system. Level 2 immersion settings sit under the Māori medium umbrella although lower immersion settings align more closely to the English medium New Zealand curriculum. Partial immersion staffs are often left with no specific guidelines which may not be advantageous for a field of education that is already deemed the 'other'.

Growing scholarship pertaining to Māori medium education often pushes partial immersion settings to the side with little or no formal exploration as to the full particulars of these types of programmes.

## **6.0 IMPLICATIONS**

### **6.1 *Introduction***

The perspectives of the participants revealed an interesting breadth of data about the daily experiences of partial immersion programmes and their contributing information. Detailed accounts of the characteristics and positive participant perceptions of these settings have been discussed in the previous chapter. In this chapter the implications of this research are explored under the headings Māori aspirations, Ministry of Education as Treaty partner, and focus for further research.

### **6.2 *Personal perspective***

Participant comments have affirmed that partial immersion settings have great potential in building confident, self-aware and successful students. I too acknowledge many of the characteristics of partial immersion as being beneficial to the learner including conversing in te reo Māori, dual language learning, knowledge of tikanga and history and acknowledgement and understanding of culture and values (Māori and other).

### **6.3 *Māori Aspirations***

*Whānau:* The importance of whānau in the involvement, engagement, and participation of the classroom and wider school were strongly represented in the participants' opinions. Whānau are valued, respected, and encouraged to be a part of every aspect of school life within partial immersion settings and this cannot be underestimated or overlooked.

Because of the considerable whānau involvement in these programmes a high number of parents and local community are not only able to be participants in decision-making and organisation of the school but they are also active partakers in the mātauranga that is being shared. Māori aspirations are recognised by success not only occurring for the individual

learner, the child in the partial immersion classroom, but these positive teaching and learning experiences are shared within a wider whānau context. Whānau involvement not only brings a kanohi kitea aspect, which is valuable for the children to see daily, but iwi and hapū ideas are acknowledged as well as the possibility for intergenerational academic success. For whānau that may not have had positive experiences in the New Zealand schooling system, or did not gain fluency in te reo Māori at a younger age, a second opportunity is available in a non-threatening environment to learn alongside their children. A powerful potential of these types of environments is that whānau can learn and succeed together. By allowing regular whānau input in a manner that is truly desirable and not tokenistic both tamariki and older generations may benefit. Māori aspirations for self-autonomy and Māori achieving as Māori within an authentically indigenous learning context can be realised within partial immersion settings, a factor noted by the participants in this study.

*Te reo Māori me ngā tikanga Māori (Māori language and culture)*. In Aotearoa, there remains little published literature on effective classroom pedagogies for teaching Māori (Glynn, O'Laiore & Berryman, 2008 p2). Māori aspirations for language revitalisation and revival are recognised in partial immersion environments with the practice and daily teaching and learning in te reo Māori. This study of partial immersion environments sought to find out what contributions these settings made to the wider landscape of Māori education in New Zealand. Although these settings are deemed by many as the underclass of language fluency in Māori medium, participants in this research project shared the integral importance of te reo Māori within partial immersion settings. Moreover participants shared the significance of te reo Māori to the students in developing self-identity and connection through pepeha and mihimihi. These settings offer the ability for

intergenerational learning. For whānau not yet fluent in te reo Māori, partial immersion offers a stepping stone into Māori medium education and more generally te reo Māori.

Participants described the necessity to attract and maintain effective and fluent te reo Māori speaking teachers, and this was highlighted as a concern. Te reo Māori, although not a focus of this study was revealed as being integrally important to the structure and philosophy of these environments as well as aiding in student success. Further research into why partial immersion teachers are leaving the profession as well as research on how to retain effective teaching staff that possess the added ability of high te reo Māori fluency is therefore necessary.

*Māori values.* According to the participants in this study an innate and explicit teaching of a set of values connected to Māori tradition and tikanga was present in partial immersion programmes. Participants mentioned whānau engagement and consultation in regards to establishing a school values system.

Values such as manaakitanga and whanaungatanga were spoken of regularly in interviewee comments as was the ability of the values to produce a well-respected leader. The values were seen as a positive characteristic of partial immersion environments, but more importantly they were lived, not just written up on a wall, or talked about by teachers. The interviewees talked about the students really knowing the school values and living them daily. Further investigation could identify how partial immersion settings are enabling values to be the korowai (cloak) of the school, there to protect, guide and keep the students safe. Participant interviews confirmed that Māori aspirations to live and operate in a particularly Māori paradigm are enacted in partial immersion classrooms, bringing forth positive feelings about identifying as Māori and being proud of whakapapa.

*Māori pedagogies*. Traditional methods of teaching and learning were present in the partial immersion setting, according to the participants. Both karakia and a reciprocal nature of teaching and learning were evident in these settings which connected to traditional pedagogies.

The interviewees commented on karakia as a time when not only the children and teacher from the partial immersion setting would unite, but also outside parties including whānau, teacher aides, and other classes not in the partial immersion unit would also join in: a time when everyone is welcome. The non-threatening nature of second language learning acquisition of a recited karakia, which is often based on creating a harmonious and productive feeling amongst those involved, is a beneficial way for those unfamiliar with Māori language and protocols to be active participants. Although karakia may seem a small step towards the breadth of Māori cultural knowledge acquisition, it is a facet of Māori culture present in partial immersion that was mentioned as significant by many interviewees. The ability for karakia to unite a group of people under the umbrella of Māori language and tikanga while enacting Māori values such as manaakitanga, whanaungatanga and kotahitanga (unity) enacts aspects of traditional Māori pedagogies. Participant comments suggest that partial immersion settings offer an environment that is guided by particularly Māori principles and values that resonate well with Māori aspirations of autonomy and cultural renaissance.

Tuakana/teina, or reciprocal teaching and learning practices, were witnessed and even practiced by many of the interviewees. Participants mentioned that older children innately knew to help younger or less abled children both behaviourally and academically. The reciprocal nature was not merely represented in the older children helping younger

children but also the teaching staff modelled that they too are learners. The learner in a tuakana/teina environment has the freedom to express their ideas and past experiences as valid. One of the participants mentioned that she was on a learning journey with the children in terms of te reo Māori acquisition and it was beneficial for the students to see her make mistakes or struggle at times. Removing the definitive roles of teacher and learner could empower students and build future leaders. The potential implication of tuakana/teina in the partial immersion setting could be to investigate how teachers, parents and the wider community see tuakana/teina benefiting the success of students. Māori aspirations to shape competent and effective young Māori role models for younger generations in terms of modelling correct behaviours and tikanga were present in partial immersion settings.

*Identity.* A positive outcome that was commented on by participants throughout the interviews was the ability partial immersion environments possess in allowing students to fully understand, acknowledge, and feel pride in their personal identity and whakapapa. Many of the participants mentioned pepeha and mihi as a way in which to strengthen their self-identity and awareness. Furthermore participants felt that the students in these learning spaces who identified as being Māori were proud of their ancestry and heritage. These settings were seen as the foundation to learn more about their own cultural background whilst growing an appreciation and acceptance of other ethnicities and cultural differences.

*Student success.* Student success academically, socially, and behaviourally were the main positive outcomes of enrolment and participation in a partial immersion environment, according to interviewee comments. Students within these environments have not only

success in the classroom but they also become confident leaders when they leave the partial immersion primary school setting to move off to high school. Participants mentioned a sense of all-roundedness about the partial immersion student in that they have the potential to become a better New Zealand citizen: a citizen that respects other cultures, a leader that can walk both in the Māori world as well as confidently in other facets of life, and a citizen that is good a role model for others.

#### **6.4 Ministry of Education as Treaty partner**

Involving indigenous teachers in teacher education at both the in-service and teacher training levels may be beneficial according to Santoro, Reid, Crawford & Simpson (2011). These Australian researchers explain that there is no one way of being indigenous. They explain that attaining teachers in the profession who have grown up and completed their schooling as ‘indigenous’ learners have a wealth of experience and knowledge. These indigenous teachers are able to identify with indigenous worldviews in a different way to their non-indigenous counterparts (Santoro, Reid, Crawford & Simpson, 2011 p. 66). Although the viewpoints from the researchers above are reflective of the indigenous peoples of Australia, the perspectives remain the same for Aotearoa.

The Ministry of Education has a responsibility to offer indigenous language instruction, as well as the teaching and learning of traditional histories and culture in honouring the Treaty of Waitangi. Moreover the Ministry of Education has a responsibility to the children of New Zealand (Māori and non-Māori) to teach and demonstrate an understanding and appreciation of one of the three official languages of New Zealand: te reo Māori, English and New Zealand sign language. As both research and the participants in my study have confirmed, culture and language are inextricably bound, and therefore



our children of Aotearoa should be taught the native language of the land in an authentic, culturally appropriate manner.

The Māori version of the Treaty of Waitangi explains sovereignty over lands and all taonga or treasures. Partial immersion settings offer an educational environment that acknowledges tikanga Māori and te reo Māori in a distinctly realistic manner. Teaching staff and auxiliary contributors to these environments attempt to honour the Treaty by designing a teaching and learning programme which promotes learning through the lens of the Māori world view. It has, however, been recognised by the participants in the study that many of the partial immersion teaching staff have a low level of te reo Māori fluency. It seems appropriate that our educational guiding body, the Ministry of Education should look to create new professional development opportunities to upskill our current partial immersion teachers in regards to te reo Māori language and second language learning techniques. As well as this a more critical investigation into current pre-service teacher training institutions may be beneficial. Inquiry as to whether these spaces are effectively delivering a programme that promotes teaching te reo Māori me ōna tikanga in the classroom and practical activities to support indigenous language and traditional knowledge. Exploration into whether current pre-service teacher programmes incorporate sufficient emphasis on Māori language acquisition and second language teaching skills in a supportive environment may give greater clarity as to why a gap remains in partial immersion teacher supply. My preference would be to encourage, motivate and guide teacher trainees in second language learning techniques as well as offering higher level fluency te reo Māori classes at pre-service training for those intending to go out into partial immersion environments could support greater teacher fluency and better support Māori aspirations. These environments may model many of the characteristics particular

to partial immersion including a positive whānau style atmosphere, tuakana/teina reciprocal learning, and manaakitanga.

This study also indicated that many partial immersion teachers do not remain in the teaching profession, although many remain within education. An implication of this study would be further research as to why teachers are leaving partial immersion environments and how to retain them in the classroom. This could be done by surveying a range of ex-partial immersion teaching staff as to why they left the field of partial immersion education, the challenging aspects of their past position, and if changes could have been made to better support their role, what would these have been? Perhaps specific professional development for existing partial immersion teachers to support them in their role and ongoing development of te reo Māori would be beneficial.

Different funding for different levels of immersion is allocated by the Ministry of Education, following the assessment of the level of immersion of the setting. Teachers of Level 1, Level 2 and Level 3 programmes are offered a Māori Immersion Teacher Allowance as part of their salary each year supplementary to their regular pay to recognise their point of difference – te reo Māori. Findings from this study suggest future research to examine these allowances and their effect may give further understanding as to their efficacy. As example questions: Does the allowance reflect the workload? Does te reo Māori knowledge, ongoing professional development, and knowledge of second language learning strategies as well as continuing further personal progression of the language equate to a specified annual allowance? Or is there a better way to acknowledge the significantly increased workload of a partial immersion teacher?

Participants talked about partial immersion teaching staff having double the workload of a mainstream teacher. These teachers need fluency in dual languages plus knowledge of the breadth of the curriculum. Te reo Māori fluency was regarded as an integral characteristic of partial immersion, and therefore there is a real need to ensure teachers are upskilled to reach a high fluency, but without burning out. One answer may lie in providing regular, ongoing professional development in te reo Māori and second language teaching and learning strategies. The scheduling of professional development for te reo Māori supplementary to other curriculum areas would significantly increase teacher workload. Recognition of the extra workload could be in terms of a monetary increment, although obvious discontent must exist in the current allowance mentioned above. The research participants recognised that many partial immersion teachers still leave the profession regardless of the current allowance. Partial immersion teachers may find dissatisfaction and difficulty being out their classrooms to attend ongoing professional development. Thought should therefore be given to appropriate release teachers and how to schedule release time so that it does not detrimentally affect, rather it enhances the overall partial immersion teaching and learning programme.

There have been clear progressions in Māori medium education, particularly in the past 30 to 40 years although further research and investigation to improve partial immersion programmes and support the teaching staff within would be valuable.

### **6.5        *Future research***

A range of areas for further research and investigation could help to improve understanding of the attributes of partial immersion leading to possibly enhancing and developing these programmes. Although partial immersion settings have the potential for

positive student outcomes including identity and student success further study into alternate auxiliary beneficial outcomes may emerge with extra exploration.

This research project makes it clear that whānau are integral in all facets of partial immersion programmes and life of the wider school. Further study into the ways in which partial immersion settings attract whānau participation and ongoing involvement and how whānau buy in may be conducive to student success could be analysed.

Te reo Māori is explicitly taught in partial immersion environments as a second language. Understanding how different partial immersion classrooms plan and deliver their te reo Māori programmes may give insight into best practice techniques as well as sharing successful attributes amongst other partial immersion teaching staff. This knowledge could help ascertain what further professional development teaching staff need to benefit student development. Pressures on access to Māori language and the ability to develop competency in te reo that face our tamariki today, and will face our mokopuna (grandchildren/future generations) tomorrow are now greater (O'Regan, 2011).

Investigation into what values are explicitly taught in partial immersion settings and how these are regularly reinforced to enhance student learning experiences and personal student development could result in a more defined understanding of these spaces. Exploration as to how these values are imparted and how, or if, values are being transferred into the home setting could improve knowledge of partial immersion programmes. Participants spoke about partial immersion school or unit values being chosen through a process of whānau consultation and kōrero. Through analysing the different processes to create a values system and the ways in which the values are

imparted in a particular Māori manner, clearer comprehension of these settings may emerge.

Exploration regarding the teaching and learning of whakapapa, pepeha, language, culture, and history in partial immersion settings could help in recognising how these settings provide a space for building confident, self-assured ākonga with strong identities.

Students who know who they are and where they have come from may have a sense of confidence and pride that can lead to successful future endeavours. Investigation into how partial immersion contexts provide an avenue for students to find out more about themselves and their cultural background may lead to additional study pertaining to whānau. Whānau may also extend their knowledge of history and whakapapa through intergenerational learning provided for within the partial immersion settings.

The participant cohort in this study focused on the perceptions and experiences of teachers, whānau, and other stakeholders connected to partial immersion environments. Because of a range of constraints taking account of the viewpoints and experiences of current or past partial immersion students was beyond the scope of this project. Future research directed towards revealing the perceptions of past, and possibly current partial immersion students, may come with particular ethical considerations, although very detailed insights into these programmes may be discovered. Inquiry to uncover the attributes of these environments including student aspirations and positive contributing factors towards success could be explored. Past partial immersion students could be interviewed in regards to their high school participation and enrolment in tertiary education. Partial immersion student outcomes could be analysed to see whether their contributions to te ao Māori including language and culture have benefited them in future

endeavours for example participation in or winning high school Manu kōrero competitions, entering into kapahaka competitions, being awarded scholarships into tertiary study. Student success was perceived by the research participants as being a positive outcome of partial immersion environments, and therefore research into student success within Māori contexts and at secondary and tertiary levels may affirm this attribute.

## **6.6 Conclusion**

The cohort of interviewees have commented upon various characteristics of the partial immersion settings and programmes that are beneficial to the learner and the learning community. Student success and self-identity have been identified as positive outcomes of these environments; the potential for partial immersion settings to create success may spread wider than the partial immersion environments and the learners within them to the wider school community, hapū, and iwi. Intergenerational learning because of whānau being integral to the partial immersion setting and programme could also create a positive environment for academic success. Although partial immersion environments may not have the highest level of te reo Māori teacher fluency and may be deemed the forgotten other of Māori medium education, the research participants have been integral to sharing their perceptions and experiences of how and why they value these environments. These settings are the forgotten other in our New Zealand education system, they have been left to find their own route towards continuation and sustainability while both English medium education and Māori medium education are better supported. Partial immersion programmes are left in the shadow of higher level immersion programmes. Partial immersion education does not fit into (nor should it), into mainstream, education therefore

where is the appropriate fit? Who are the bodies ensuring partial immersion educational settings are guided and supported to provide high quality programmes reflecting their unique and distinctive characteristics?

The findings here show that partial immersion education has the potential to grow student success, to enhance indigenous cultural knowledge acquisition, and ultimately grow Māori aspiration towards self-determination. Further research and analysis of these environments may lead to greater understandings, better detailed knowledge of their particular characteristics, knowledge of other auxiliary positive outcomes and opportunities to improve current programmes.

My work in partial immersion and other Māori medium settings has been both rewarding and gratifying for a number of reasons. I have witnessed and been a part of stories that replicate many of the successes mentioned by the participants. I have been privileged to work alongside effective, selfless partial immersion teaching and auxiliary staff that maintain a larger than normal workload but still uphold the integrity of their partial immersion classroom by attending to teo Māori professional development and other opportunities for growth.

I have seen many successes in my time as a partial immersion teacher; some may not be successes as far as national standards are concerned; but successes nonetheless. In review of my time as a partial immersion teacher, I have witnessed students demonstrate pride in their Māori identity and express an interest to want to learn more about Māori language, culture and history. To conclude this study I will reflect upon some of my own experiences

within partial immersion education in reference to the two main positive outcomes mentioned by the research participants; Student success and identity.

One of the greatest qualities of working in a partial immersion environment has been the strong relationships that have formed with both ākongā and whānau. In many ways the lines are blurred in a partial immersion setting and relationships with students and whānau may be different to that in an English medium setting. These strong relationships with whānau and knowing the local community help in better understanding the ākongā holistically.

It was always of utmost importance to me to know my student's whakapapa, their marae, their iwi and their whānau well. I believed that by valuing knowledge of the individual, my ākongā would understand that I valued them. It was commented on by some of my student's that I felt like their mum or aunty and there were many times when I was called mum in class inadvertently. Due to establishing a whānau style atmosphere and ensuring manaakitanga and other Māori values guided our classroom culture, the way we operated may have been slightly different to other classroom structures.

Ex- students who had challenges and issues in their time as a partial immersion student have often come back later to express their gratitude. This may not seem like a success in general terms, although in analysis there may have been positive factors or impacts of partial immersion that influenced a positive change in attitude towards school and other educational settings. For students who initially perceive school to be a challenging or negative place, to come back with appreciation and positively engage with ex-kaiako displays growth and development.



Past students of mine have visited other indigenous cultures and their first instinct was interest and inquiry into the other culture and secondly to compare it to Māori culture, reinforcing cultural appreciation and value wider than that of their own. I have seen one of my shy young Pākehā students with no initial knowledge of te reo Māori, originally too withheld to contribute in class; grow into a confident young man, who eventually stood proudly to present his pepeha and manu kōrero. I have seen one of my past students' who struggled as far as English literacy (reading and writing) was concerned light up when he could write about his tūrangawaewae and his specific role on his marae. I have been privileged to see my ex-students go off to their prospective high schools with the special gift of te reo Māori and knowledge of Māori culture, inevitably sitting NCEA te reo Māori and Kapahaka papers up to three years earlier because of the knowledge they have received in a partial immersion environment. I am privileged to have had many proud moments being a partial immersion teacher and I am sure these are replicated in many other partial immersion (bilingual) settings across the country.

Partial immersion environments have a lot to offer their ākongā and contributing stakeholders and their continuation and survival is dependent on the knowledge that these environments are producing successful outcomes. Partial immersion te reo Māori education, may be deemed a forgotten other to some, but for the whānau, the communities and the talented tamariki that attend these environments, they are valued and the kaiako that work in these spaces are often highly regarded by the local people. For many of the students I taught, te reo Māori was not in the home, aspects of traditional Māori culture varied from household to household, but when these tamariki were immersed in an environment that valued Māori culture, valued who they are and where they come from the tamariki thrived. Allowing a space where students can learn more about who they are,

their history, the language, traditions and protocols of the indigenous people of this land, may materialise in a confident and successful student. The participants have alluded to the fact that these settings, the forgotten other, do contribute towards Māori aspirations and the global agenda of indigenous self-determination, therefore an obligation for further explorative study is warranted. Partial immersion Māori settings, the forgotten other, under the shadow of higher level immersion environments may hold greater treasures than what they are given for. If they do help in creating a proud, confident and successful ākonga, the ‘forgotten other’ perception may in future be re-titled.

Kia mau koe ki tōu ake ahureitanga, tōu whakapapa, ōu tūpuna, ngā taonga katoa.

*Hold fast to your uniqueness, your genealogy and family lines that make you who you are.*

With knowing one’s self comes confidence,

with confidence comes pride, with pride comes success.

Whāia te iti kahurangi ki te tūohu koe, me he maunga teitei.

*Pursue excellence – should you stumble, let it be to a lofty mountain*

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**APPENDIX A****Glossary**

In this glossary Māori terms and phrases will be explained as well as some frequently used English terms within this thesis.

Ākonga	<i>Students</i>
Aotearoa	<i>New Zealand</i>
Awhi	<i>Embrace</i>
Bilingual education	<i>Teaching and learning in dual languages</i>
Haka	<i>Māori cultural dance</i>
Hapori	<i>Local community/society</i>
Hapū	<i>Kinship-, Sub-tribe</i>
Hongi	<i>Press noses, share breath</i>
Hui	<i>Meetings, group assemblies, group discussions</i>
Iwi	<i>Tribe</i>
Kai	<i>Food</i>
Kaiako	<i>Teacher</i>
Kaitiakitanga	<i>To take care of, guardianship</i>
Kanohi ki te kanohi/Kanohi kitea	<i>Face to face</i>
Kapahaka	<i>Māori group performing arts</i>
Karakia	<i>Blessings, incantations, chants, prayer</i>
Kaua e takahi te mana o te tangata	<i>Don't trample on the prestige/dignity of the people</i>
Kaumātua	<i>Elders</i>
Kaupapa Māori education	<i>Māori medium education</i>
Kaupapa Māori theory	<i>Māori methodological framework</i>
Kaupapa Māori principles	<i>Principles of kaupapa Māori theory</i>
Kōhanga reo	<i>Māori language preschool (language nest)</i>
Kōrero	<i>Discussion, talk, speech</i>
Korowai	<i>Cloak</i>
Kotahitanga	<i>Unity</i>
Kura	<i>School</i>
Kura kaupapa Māori	<i>Level 1 immersion, 81-100% te reo Māori instruction</i>
Mana	<i>Prestige, pride, dignity, authority</i>
Manaaki	<i>Respect</i>
Manaakitanga	<i>Respect, care, hospitality, to look after</i>
Māori medium education	<i>Schooling taught from a Māori paradigm</i>
Māoritanga	<i>Māori way of being (authentically Māori)</i>
Marae	<i>Culturally significant place for Māori, meeting place</i>
Mataaho	<i>Window</i>
Mātauranga	<i>Knowledge, education, wisdom, skill</i>
Mātauranga Māori	<i>Māori knowledge</i>
Mihi	<i>To greet, acknowledge</i>
Mihimihi	<i>Acknowledgements, greetings</i>
Mihi whakatau	<i>Welcoming ceremony (not all formalities of pōwhiri)</i>
Mokopuna	<i>Grandchildren, future generations</i>
Pākehā	<i>Non- Māori</i>
Pakiwaitara	<i>Stories</i>
Partial immersion education	<i>Less than 80% daily te reo Māori language instruction</i>
Pepeha	<i>Connections to land and people past and present</i>
Poi	<i>Ball on a string (Māori cultural dance)</i>

Pōwhiri	<i>Ceremony of encounter (home people and newcomers)</i>
Pou	<i>Posts</i>
Rangatira	<i>Leader</i>
Rangatiratanga	<i>Leadership</i>
Resource teacher of Māori	<i>Employed by the Ministry of Education to assist teachers (and students) in Māori medium settings to teach te reo Māori and develop classroom te reo Māori programmes</i>
Rongo	<i>Peace and goodwill</i>
Taha Māori	<i>Māori-side</i>
Tamariki	<i>Children</i>
Taonga	<i>Tresures</i>
Te ao Māori	<i>The Māori world</i>
Te pou mataaho	<i>This post supports the ridge pole in the front of the whare</i>
Te pou toko manawa	<i>The central column that holds the wharenuī upright</i>
Teina	<i>Younger sibling</i>
Te Marautanga o Aotearoa	<i>Māori curriculum document</i>
Te reo Māori	<i>Māori language</i>
Te reo Māori me ōna tikanga Māori	<i>Māori language and customs</i>
Tikanga Māori	<i>Māori customs, traditions, protocols</i>
Tino rangatiratanga	<i>Self-determination, sovereignty, autonomy</i>
Tohunga	<i>Specialist teachers, holders of knowledge</i>
Tuakana	<i>Older sibling</i>
Tuakana/teina	<i>Concept referring to reciprocity, younger generations learning from older generations and vice versa</i>
Tūmanako	<i>Hopes, aspirations</i>
Tūpuna	<i>Ancestors</i>
Tūrangawaewae	<i>The physical space where your feet are rooted into the earth, ancestral home</i>
Ūkaipōtanga	<i>Connection to and guardianship of place, people and traditions</i>
Waiata	<i>Song</i>
Wairua	<i>Spirit</i>
Whakaaro	<i>Thoughts, opinions, perspectives</i>
Whakapapa	<i>Lineage, genealogy</i>
Whakarongo	<i>Listen</i>
Whakataukī	<i>Māori proverbs</i>
Whakawhanaungatanga	<i>Establishing relationships</i>
Whānau	<i>Family, family like structure</i>
Whare	<i>House (building structure)</i>
Whare kura	<i>Place of higher learning (often these days the name for a high school within total immersion Māori schools)</i>
Wharenuī	<i>Meeting house (ancestral house)</i>
Whare wānanga	<i>Place of higher learning</i>
Whanaungatanga	<i>Relationships, kinship, bonds, close ties</i>
Whare kura	<i>School (modern term), place of esoteric learner (traditionally)</i>
Whare wānanga	<i>Traditional learning institutes of higher knowledge</i>



**APPENDIX B****Definitions of Level of immersion (MOE, 2013)****Level 1: Maintenance Programmes (81% to 100% Immersion)**

- Te reo Māori is the principal language of communication and instruction.
- The principal curriculum is taught entirely in Māori.
- Curriculum is taught in Māori for between 20 and up to 25 hours a week

(It is expected that all students in the programme will interact freely in Māori).

**Level 2: Development Programmes (51% to 80% Immersion)**

- Te reo Māori is, for most of the time, the language of communication and instruction.
- English is accepted as a temporary language of instruction and communication.
- There is an agreement between the school and parents that the programme will achieve a particular level of immersion over a specified period of time.
- The level of fluency of the teacher will vary considerably, from not very fluent to native-like fluency.
- There is a reliance on Kaiarahi Reo to increase the amount of spoken Māori
- Curriculum is taught in Māori for between 12.5 and up to 20 hours a week.

(It is expected that not all students in the programme will interact freely in Māori).

**Level 3: Emerging Programmes (31% to 50% Immersion)**

- English is the main language of communication and instruction.
- The teacher can communicate at a basic level of Māori, but has difficulty instructing
- Māori is used as the classroom management language.
- An increase in the level of immersion is restricted by the level of fluency of the teacher.
- *A Kaiarahi Reo is usually the only fluent speaker in the programme.*
- Curriculum is taught in Māori for between 7.5 and up to 12.5 hours a week.

**APPENDIX C****Information Sheet for participants**

Kay-Lee Jones  
 Telephone: +64 3 3792 307  
 Email: [Kaylee177@hotmail.com](mailto:Kaylee177@hotmail.com)



**The forgotten other of Kaupapa Māori Education:  
 Level 3 immersion classrooms: a qualitative case study**

**Information sheet for teachers, principals, staff and whānau**

Aku mihi, aku rahi, tēnā koutou

My name is Kay-Lee Jones. I am a postgraduate Master of Education student at the University of Canterbury and past Level 3 immersion teacher. I have worked in various immersion settings and different Māori language teaching environments. I am currently interested in the learning outcomes of Level 3 immersion teaching and am embarking on a qualitative research project investigating Level 3 immersion classrooms. My research will explore the possibility of supplementary learning that accompanies language acquisition.

I would like to invite you to participate in this case study. If you agree to participate the study will involve:

- A classroom teaching observation of 30mins and a follow up discussion of 15min. Anecdotal notes will be taken during the observation (any notes may be read and approved by you before they are used in the written research) and the follow up discussion will clarify certain teaching points or questions the interviewer may have.
- A one on one video recorded interview of up to an hour in length. (The interview will be recorded for later transcription and analysis). The main question of the interview will be “What are your experiences of Level 3 immersion?” Only my thesis supervisors and I will witness the recorded interview.
- A possible further meeting/interview if additional questioning or clarification is needed (of no more than one hour).

Please note that participation in the study is absolutely voluntary and at any stage you have the right to withdraw completely from the study. If at any stage you do decide to withdraw, I will do my best to remove any information relating to you, provided this is practically achievable.

I will take particular care in ensuring confidentiality of all data. Video recorded data will be securely locked in storage at the University of Canterbury. Confidentiality will be assured by the use of codes rather than names E.g. Participant A.

Results of this research may be used to promote further understanding and appreciation of Level 3 immersion classrooms. The findings of my research will be published in my thesis

and may be used for later publication or presentation at upcoming conferences. You will receive a report of the study and at any time you may contact my supervisors or myself in regards to any questions or queries you may have.

I do not anticipate any risks associated with this research. However if an event of significance occurs this will be addressed immediately and discussed with my thesis supervisors.

- **CONTACT DETAILS**

Kay-Lee Jones  
Phone: 03 3792 307  
Email: [kaylee177@hotmail.com](mailto:kaylee177@hotmail.com)

Supervisors contact details:  
Helen Hayward  
Email: [Helen.Hayward@canterbury.ac.nz](mailto:Helen.Hayward@canterbury.ac.nz)

Jeanette King  
Email: [j.king@canterbury.ac.nz](mailto:j.king@canterbury.ac.nz)

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This project has received ethical approval from the University of Canterbury Educational Research Human Ethics Committee. If you have any complaints please contact:

The Chair, Educational Research Human Ethics Committee,  
University of Canterbury, Private Bag  
4800, Christchurch  
([human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)).

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If you do agree to participate in the study, please complete the consent form and return it to me in the envelope provided.

I am looking forward to working with you and thank you sincerely in advance for your contributions to this study.

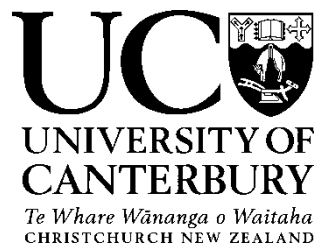
Noho ora mai  
Kay-Lee Jones



**APPENDIX D**

**Consent form for participants**

Kay-Lee Jones  
Telephone: +64 3 3792 307  
Email: [Kaylee177@hotmail.com](mailto:Kaylee177@hotmail.com)



**The forgotten other of Kaupapa Māori Education:  
Level 3 immersion classrooms: a qualitative case study**

**Consent Form for teachers, principals, staff and whānau**

I have been given a full explanation of this project and have been given an opportunity to ask questions.

I understand what will be required of me if I agree to take part in this project.

I understand that my participation is voluntary and that I may withdraw at any stage without penalty.

I understand that any information or opinions I provide will be kept confidential to the researcher and that any published or reported results will not identify me.

I understand that all data collected for this study will be kept in locked and secure facilities at the University of Canterbury and will be destroyed after five years.

I understand that I will receive a report on the findings of this study.

I have provided my email details below for this.

I understand that if I require further information I can contact the researcher, Kay-Lee Jones.

If I have any complaints, I can contact the University of Canterbury Educational Research Human Ethics Committee.

By signing below, I agree to participate in this research project.

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

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

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

Email address: \_\_\_\_\_

Please return this completed consent form to myself (Kay-Lee Jones) in the envelope provided.

Noho ora mai  
Kay-Lee Jones