

**He Konohi Kainūkere:**

**An Exploration into the Factors that Encourage Retention in Senior Te  
Reo Māori Programmes in English Medium Secondary Schools in Waitaha  
Canterbury.**

A thesis

submitted in partial fulfilment of the requirements

for the degree of

Master of Teaching and Learning

in the

University of Canterbury

by

Te Hurinui Clarke

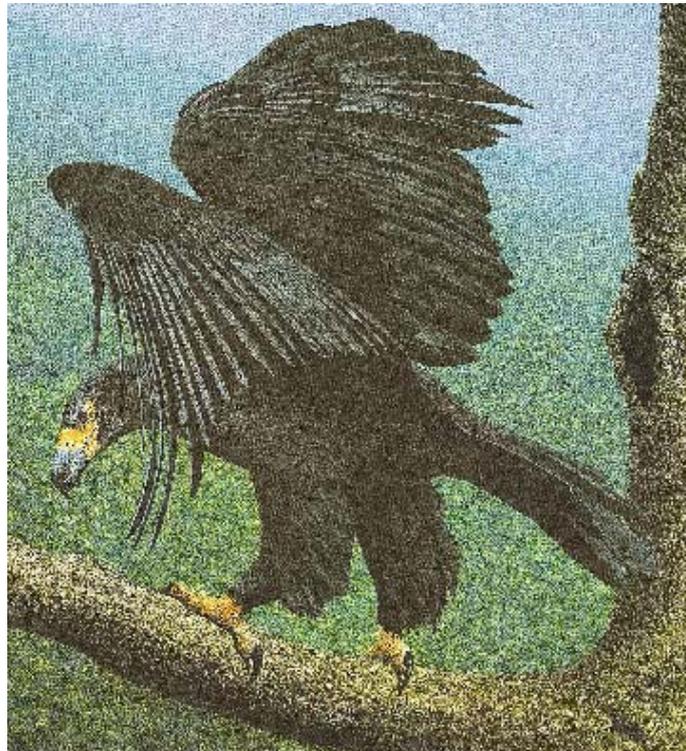
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University of Canterbury

2011

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## **ABSTRACT**

During the 1960's Māori concerned about the state of te reo Māori lobbied the government to have te reo Māori included as a teaching subject in the New Zealand curriculum. In the early 1970's they reaped the rewards of their hard fought efforts when te reo Māori became a taught subject in the New Zealand curriculum. However, even with te reo being taught in English medium schools, its use was still in decline creating even more anxiety about its survival.

In the 1980's Māori took the matter into their own hands and the birth of Māori medium early childhood education centres named Kōhanga Reo (Language Nests) was the result. Shortly afterwards Māori medium primary schools (Kura Kaupapa Māori) emerged followed by Māori medium secondary schools (Wharekura). There was a ground swell of support for these community driven initiatives and it seemed te reo Māori would be returned from the brink of extinction. Even given the emergence of Māori medium educational facilities including Wānanga (Tertiary Institutes), the majority of Māori students have remained in English medium education. After a respite of about twenty years it would seem that te reo Māori is once again on the decline.

For many years kaiako reo Māori (Māori language teachers) in English medium secondary schools have grappled with the issue of high attrition rates from their senior te reo Māori programmes. This is a significant issue as 85 percent of ākonga Māori (Māori students) still participate in the English medium education system. However this problem plagues not only ākonga Māori but also those who are non Māori. Te reo Māori programmes in mainstream New Zealand schools are offered to ākonga as optional subjects. While retention is relatively unproblematic for ākonga in the junior levels of secondary schools (ages 13 to 14), it becomes a significant issue in the senior levels (ages 15 to 18) where attrition rates are considerably high. This research attempts to identify the factors that contribute to the high rates of attrition and offers some possible solutions to decreasing attrition rates amongst ākonga reo Māori.

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## CHAPTER ONE: INTRODUCTION

### 1. Introduction

In its introduction to the Wai 262 report, the Waitangi Tribunal has stated that, “Te reo Māori is approaching a crisis point” (Waitangi Tribunal, 2010, x). Due to the dwindling numbers of young te reo Māori speakers there is now a smaller pool of people able to succeed older native speakers.

Consequently, this research endeavours to discover the reasons secondary school students choose to study te reo Māori in Years 11, 12 and 13. It also strives to find solutions to the disturbing attrition rate from senior te reo Māori programmes. Moreover, this research seeks to illuminate those factors that encourage retention in senior te reo Māori programmes in English medium secondary schools in Canterbury.

This introductory chapter begins with an explanation of the *kīwaha* (colloquial phrases) used to guide this research. It then provides an outline of the objectives of this dissertation before providing a brief historical overview of the changing status of te reo Māori in Aotearoa. An overview of the structure of this dissertation follows which helps profile the author’s background and motivation for conducting this study. Some concluding observations complete this chapter.

#### 1.1 The *kīwaha* and symbols

He konohi kainūkere is a *kīwaha* (colloquial phrase) specific to Ngāi Tahu (a major tribal group in the South Island of New Zealand). It is translated as ‘sharp eyes’ and is used to describe a person who has great observational skills. This *kīwaha* has been adopted to describe the participants of this research as the people who are in the classroom and are able to observe first-hand the factors that encourage retention in senior te reo Māori programmes in English medium secondary schools. The *kīwaha* is also appropriate in recognising that *mana whenua* (authority over land) in Waitaha (Canterbury) resides with the Ngāi Tahu iwi (tribe).

The symbol selected to *tautoko* (support) the title of this research project is the *pouakai* or *harpagornis moorei* (Haast’s eagle). The *pouakai*, now extinct, was a giant eagle that is said to have lived only in the regions of Te Ūpoko o te Ika (the lower

North Island) and Te Waipounamu (the South Island). One of the pouakai's traits was its konohi kainūkere, therefore this acknowledges mana whenua and the research participants. Finally, the pouakai provides a potent reminder that unless taonga (treasures) like te reo Māori me ōna tikanga (and its meaning) are cared for and preserved they too will become extinct. A discussion of how the status of te reo Māori has changed over the years is now presented.

## **1.2 Overview of the changing status of te reo Māori.**

It is generally agreed that Aotearoa was occupied by Māori from approximately 1000 AD. At that time the Māori population is estimated to have been approximately 100,000 according to Rice (1992). Māori was the only language spoken in Aotearoa however it was not homogenous as dialectal variations emerged due to bioregional and other factors. In 1642 Abel Tasman and the crews of his ships were the first Europeans to discover Aotearoa/ New Zealand. Tasman sent some of his crew ashore and they had an unfortunate encounter with Ngāti Tumatakōkiri (King, 2007). Consequently no other Europeans ventured this far south until Captain James Cook in 1769. The indigenous people of Aotearoa were collectively named Māori by Cook with the help of a Tahitian navigator named Tupaia. Shortly afterwards European whalers, sealers and traders began arriving to harvest the wealth of resources Aotearoa provided.

Missionaries then began to arrive to introduce and convert Māori to Christianity. They quickly realised that if they were to achieve their mission they would also need to speak te reo Māori. The missionaries transformed te reo Māori from an oral into a written language and it remained the lingua franca of Aotearoa states Biggs (1968). Mission schools were set up where reading and writing in te reo Māori was taught. Literacy was widespread to the extent where Schwimmer (1969) suggests Māori were more literate, (that is in reading and writing) in te reo Māori, than the British whalers, sealers and traders were in English.

The resources available in Te Waipounamu, the South Island of New Zealand, also stirred great interest after Cook's return to England. In the late 1700's and early 1800's whalers, sealers and traders flocked south to gain a share of the available resources. The wealth of nations was dependant on trade and the discovery of new

lands promised all manner of possibilities according to Evison (1993). Furthermore Evison states that during this time Europeans were treated by Ngāi Tahu as any other Māori would expect to have been treated and willingness to trade fairly was accepted as a sign of peace. In order to expedite trade successfully most of the European traders became fluent speakers of te reo Māori.

In the 1820's Ngāi Tahu endured a bitter inter-tribal feud. Combined with raids by Te Rauparaha in the early 1830's and the outbreak of epidemics of measles, influenza and tuberculosis, the Ngāi Tahu population was decimated (Evison, 1993, 63, 85). The number of English speaking Māori increased and the need to converse in te reo Māori diminished. The status of both te reo Māori and the Treaty of Waitangi were eroded by a combination of increasing migrant numbers (Walker, 2004, 99), a blatant disregard for the Māori text of the Treaty of Waitangi and the law making powers of the colonial government (Walker, 2004, 97).

The suppression of te reo Māori by the colonial government was one very negative characteristic of colonisation. The 1847 Education Ordinance and the 1867 Native Schools Act (Barrington, 2008) provides two glaring examples of the negative impact of colonisation. Both of these laws required English to be the language of instruction in schools. Te reo Māori was dealt another severe blow when the Inspector of Native Schools, James Pope, recommended that children should be persuaded to speak only English in the playground. Therefore children were prohibited from speaking te reo Māori at school. This was a critical time as te reo Māori was in decline and fading from general use in the Māori community which was also in a state of decline (Barrington, 2008). It only takes one generation to lose a language and at least three to restore it insists Fishman (1997). In 2003 an overview of the health and status of te reo Māori in Te Waipounamu concluded that the health of te reo Māori in Te Waipounamu was in poor condition (cited in Te Aika, Skerret and Fortune, 2009, 8). Many Māori parents succumbed to the indoctrination that the English language was necessary to succeed in a world dominated by English migrants. Accordingly, parents who were fluent in te reo Māori did not pass the language onto their own children. The decline of te reo Māori was exacerbated by a decreasing Māori population and government policies promoting assimilation (King, 2003, 234).

In the late 1960s and early 1970s movements to reclaim and revitalise te reo Māori began, states Walker (2004). The people involved in these movements were concerned at the loss of te reo Māori. Activist groups such as Ngā Tamatoa lobbied to have teacher training for te reo Māori (Walker, 2004, 210). Their aim was to provide avenues for students to learn te reo Māori in primary and secondary schools. They succeeded and in the early 1970's te reo Māori started being taught in schools. In 1978 New Zealand's first official bi-lingual school was opened in Ruatoki. Since that time it has been assumed that te reo Māori has undergone a renaissance. The Wai 262 report has found this not to be the case (Waitangi Tribunal, 2010, 41).

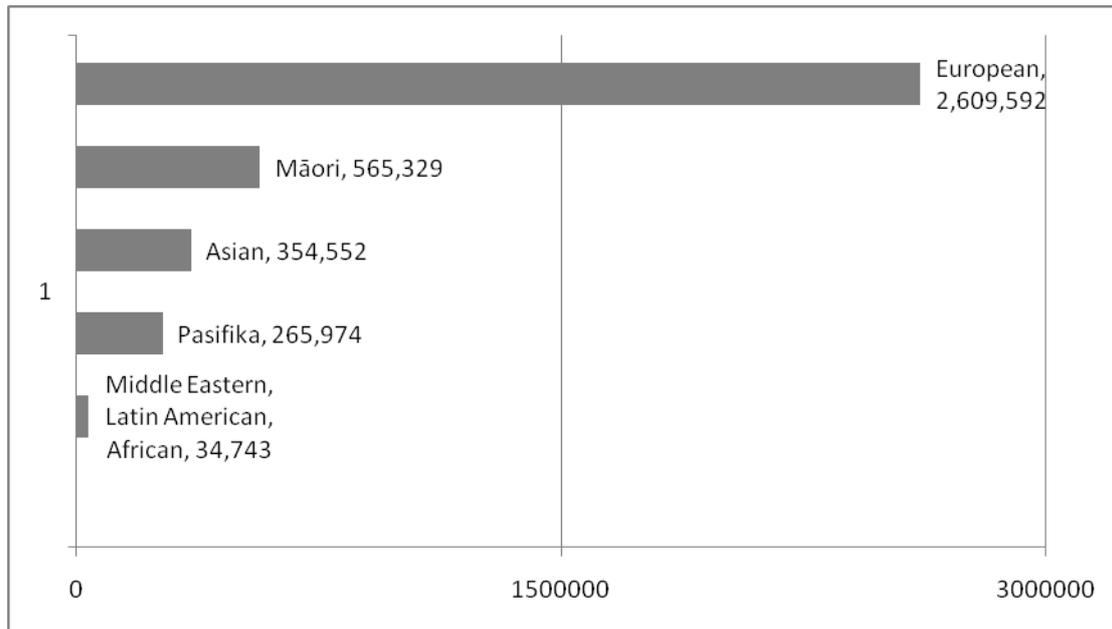
Locally and nationally, Māori medium language schools have been established and include early childhood education centres, primary schools, secondary schools and tertiary institutions. Even with the emergence of these Māori medium educational facilities, 85% of Māori students aged 13 to 18 still choose to attend English medium schools. If te reo Māori is to be maintained by young Māori speakers who are able to be fluent Māori speakers in their communities, then retention in senior te reo Māori programmes in English medium schools is vital. In order to appreciate fully the context of this research a broader (quantitative) perspective is required.

### **1.3 Population, structure and language use**

The following data was compiled from information collected during the 2006 New Zealand Census. The graphs provide a visual representation of the ethnic composition of the New Zealand population, the number of languages spoken by New Zealanders, the percentage of Māori able to speak te reo Māori and the Māori population residing in Te Waipounamu (the South Island). The final graph highlighting attrition rates from te reo Māori classes, was sourced from *Ngā Haeata Mātauranga - The Annual Report on Māori Education 2007/ 08*.

The statistics showing the ethnic breakdown of the population of New Zealand are now presented in Figure 1.3.1.

Figure 1.3.1 New Zealand population shown by ethnicity.

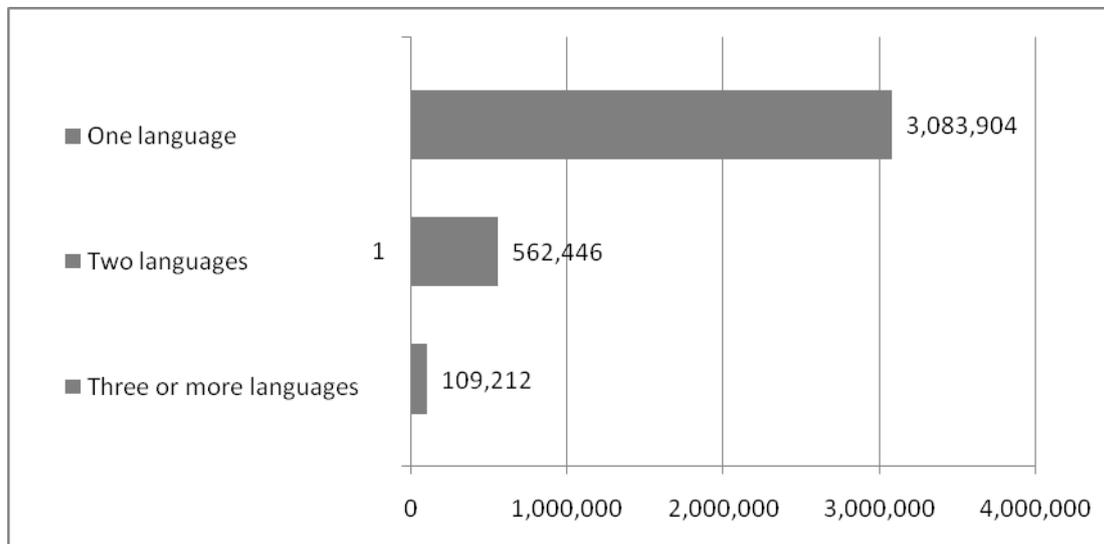


Source: Statistics New Zealand (2006) Census

Respondents providing census information were able to identify with more than one ethnicity. The total population of New Zealand in the 2006 census was 4,143,279. Europeans at the time comprised 68 percent of the New Zealand population. One in seven people identified as Māori contributed to 15 percent of the population. Asian people made up 9 percent followed by Pasifika peoples at 7 percent. 1 percent of the population consisted of people from the Middle East, Latin America and Africa.

Figure 1.3.2 below illustrates the numbers of New Zealanders who are mono, bi- or multi-lingual.

Figure 1.3.2 Number of languages spoken.

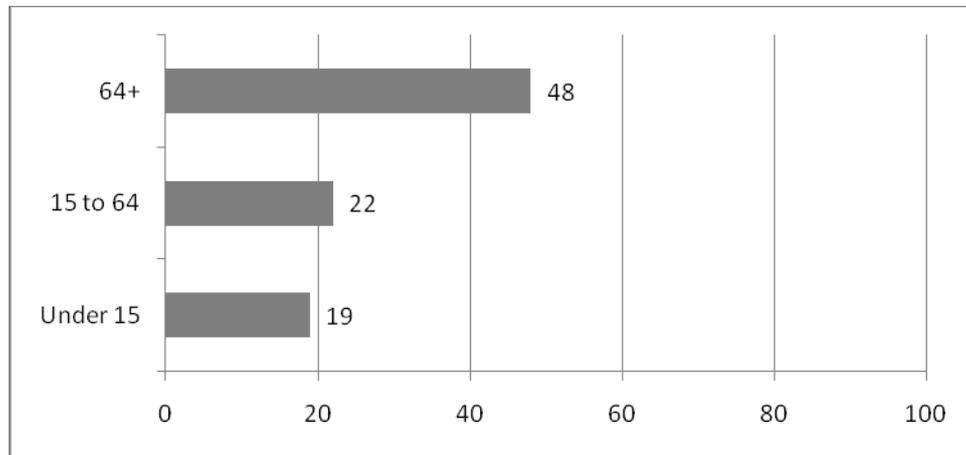


Source: Statistics New Zealand (2006) Census.

Figure 1.3.2 demonstrates that most of the New Zealand population is monolingual and that English is the dominant language of Aotearoa, spoken by 95.9 percent of the population. Māori was the next most common conversational language spoken by 4.1 percent of the population equating to 157,110 people. Less than six hundred thousand people speak two languages and just over one hundred thousand people speak three or more languages. Bilingual respondents affirmed that English was one of the languages they spoke. The census data indicated that migrants were more likely to speak two or more languages than New Zealand born residents stating that, “New Zealand's changing ethnic composition ... was reflected in the increasing diversity of languages spoken.”

The number of Māori people who are able to speak Māori is presented in Figure 1.3.3. below.

Figure 1.3.3 The percentage of the Māori population able to speak te reo Māori by age.

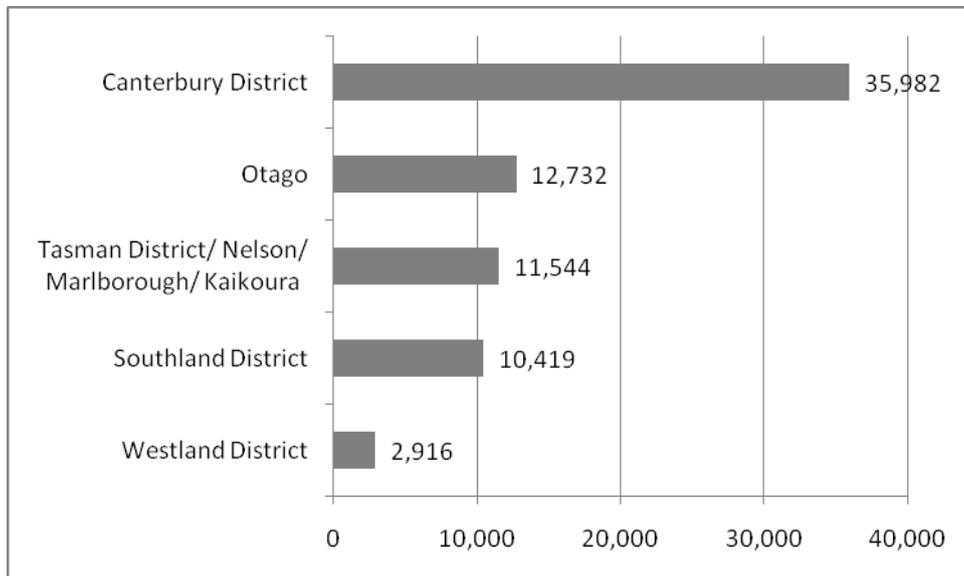


Source: Statistics New Zealand (2006) Census

Figure 1.3.3 shows that forty eight percent of Māori aged 64 or older are able to speak te reo Māori. Twenty two percent of Māori aged from 15 to 64 and nineteen percent of Māori who are younger than fifteen can speak Māori. In total 29.6 percent, less than a third of the total Māori population stated they were able to speak te reo Māori. These statistics are significant when considered alongside the crises identified by the Waitangi Tribunal (Waitangi Tribunal, 2010, 37). Of further interest there was no data available on the number of non-Māori who were able to speak Māori.

The number of Māori who reside in Te Waipounamu (the South Island of New Zealand) is shown Figure 1.3.4.

Figure 1.3.4: Distribution of Māori population in Te Waipounamu (South Island).

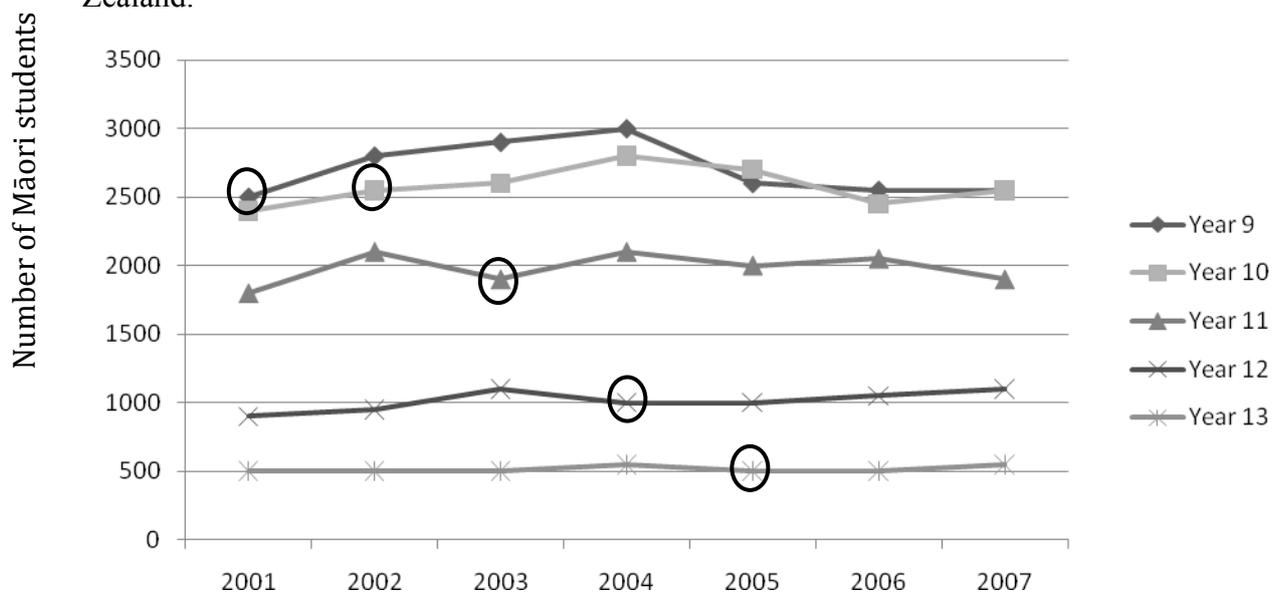


Source: 2006 New Zealand Census

Eighty seven percent of Māori live in the North Island. The graph shows that there are 73,593 people who identify as Māori living in Te Waipounamu. The highest concentration of Māori living in Te Waipounamu resides in Waitaha (the Canterbury region). This data is significant when considering the retention of students in te reo Māori programmes in this region.

In Figure 1.3.5 the high rates of attrition of students from te reo Māori programmes in New Zealand is revealed by the Ministry of Education Ngā Haeata Mātauranga report 2007/08.

Figure 1.3.5 Attrition rate of students from te reo Māori programmes in New Zealand.



Source: Adapted from Ngā Haeata Mātauranga 2007/ 08

When following the 2001 Year 9 cohort (see figure 1.3.5 above), it can be seen that between Years 9 and 10 there is a minimal amount of student loss. However there are significantly higher attrition rates from Years 11, 12 and 13. It is this attrition rate that has been the catalyst in commencing this research and the needs to determine the factors that lead to this result.

### 1.4 Personal position statement

As a researcher my personal direction and past experiences influenced the way I organised and conducted this study and the following position statement provides a degree of transparency to this project. As an infant I was adopted and raised by my mother’s older sister. We lived in the village of Whakarewarewa (Rotorua) at a time when the community intensely believed that the English language was *the* best means to social and financial advancement. I attended Whakarewarewa Primary School

(1965- 1971) and although some Māori cultural activities were an integral part of my primary education te reo Māori was not. Any learning of te reo Māori was simply as the bi-product of learning pūrākau (legends), participating in kapahaka (Māori performing arts) and attendance at hui (meetings). In the summer of 1972, I left and went off to Intermediate school.

I spent two years (1972-1973 ) at Southwell Preparatory School for Boys in Hamilton. English, Latin and French were the only languages taught there. After those two years I went to Tipene (St Stephens) in Auckland (1974). Although it was a Māori boys' boarding school English was the medium of instruction. Te reo Māori was included as a compulsory subject. Later that year I left Tipene and returned home to Rotorua Boys High School. Under the tutelage of Mr (Sam) Gardiner I achieved an A for te reo Māori in my School Certificate exam. I then realised that te reo Māori was a significant factor in strengthening my identity as Māori. Having gained School Certificate I left school to join the Army (1976 -1988). There was no great need to use te reo Māori as a soldier and my knowledge of te reo went into hibernation. My passion for te reo was rekindled when I entered university (1997) and that eventually guided me into teaching.

From 2001 to 2005 I was the teacher of te reo Māori (Māori language teacher) at an English medium secondary school in Canterbury. During those five years there were many students, both Māori and non-Māori, who wished to continue their study of te reo Māori (the Māori language) but for a variety of reasons, were unable to or chose not to do so. I had observed many students with the academic ability to achieve well in this subject decide to pursue other educational pathways in their senior school years. This was an extremely frustrating experience. I deliberated for some time about what I could do to remedy the problem of attrition from my classes. It became apparent that there was not one simple answer to this question and the answers varied greatly depending upon who you asked.

It was during this same period of time that my own son and daughter started their secondary schooling. They had attended high decile English medium primary schools (i.e. schools located in communities identified by the Ministry of Education as averaging higher economic income levels). My children's exposure to te reo and

tikanga Māori or Māori culture had been minimal. My daughter became quickly frustrated with the te reo Māori programme at her secondary school. She decided not to continue with this subject in Year 9. I was disappointed but did not force the issue with her. She cited a lack of confidence in her teacher and the te reo Māori programme as reasons for discontinuing her study of te reo Māori. My son, on the other hand, quite enjoyed his Year 9 te reo Māori experience but he too chose not to continue studying te reo Māori in subsequent years. There was no provision for te reo Māori in Years 10, 11, 12 and 13 unless students studied by correspondence. He instead chose Japanese because he had face to face contact with a teacher. A trip to Japan was also a big enticement. Thus it is my childhood experiences, my children's experiences coupled with my on-going frustration observing Māori students lose faith in school which provides the impetus for this study.

## **1.5 Structure of the dissertation**

The first step in this study was to explore the historical trends associated with government intervention in legislation and policies concerning te reo Māori. Hence chapter two provides a review of the relevant literature on the value of language to indigenous people. This serves as a backdrop to inform the present study by providing a short history of the relevant policy, legislation and governance matters. Literature that relates to the present day situation and the effects of policy upon language revitalisation is also considered. This literature review demonstrates why student retention in senior te reo Māori programmes in English medium schools is critical to the revitalisation of te reo Māori. This discussion will involve a detailed account and analysis of key New Zealand policy documents, statements and reports.

Chapter three then outlines the methodology underpinning this research and a thematic breakdown of the data collected. Issues of validity, reliability and ethical considerations addressed while collecting the research data will be discussed. A commentary on qualitative research theories about interview processes and techniques is provided together with the method of data collection and analysis.

The major substance of this research is presented in chapter four where data collected from an ākonga (student) survey is presented. These initial findings provide baseline

data from which comparisons with the data collected from the student focus group were drawn. Finally, the responses from an interview with a teacher are used to provide an alternative perspective on the initial findings.

Chapter five provides a discussion on the results of the study which are considered in association with other relevant research and literature.

The conclusions which have been drawn are then outlined in chapter six with recommendations provided for addressing the issue of retention of senior pupils in te reo Māori programmes in English medium secondary schools.

## **1.6 Conclusion**

The Māori population able to speak te reo by age is declining according to the data collected in the 2006 census (see section 1.3). The responsibility for ensuring the survival of te reo Māori must now be shared by the government, schools, school communities, iwi, hapū, whānau, parents and the young people who are currently in the education system. The younger generations will have the potential to fill the void left by their elders.

However, if all the reports, programmes and financial input into language development are not providing the desired outcome, then another approach must be found. A starting point is to pose the question why are students who have the opportunity to learn the language not taking up the challenge? For those who do, why are they not continuing to take it into adulthood, their career aspirations and their everyday experience? This research aims to answer some of these questions but first these issues need to be placed in context.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0 Introduction**

This chapter reviews literature which provides a context for researching the retention of students in senior te reo Māori programmes in English medium secondary schools. The literature has been written by researchers who are renowned in the fields of Māori or indigenous education and language revitalisation. The themes emphasised in the literature focus primarily on improving student engagement, improving student retention and raising the levels of academic achievement, all themes consistent with this research topic. The kaupapa or themes can be categorised under the general headings of Whanaungatanga (relationships), Te Akomanga (the learning environment), Tuakiri (identity) and Te Anga Whakamua (future directions). Much of the literature was immersed in mātauranga Māori (Māori epistemology) and a brief account describing mātauranga Māori is now provided.

### **2.1 Mātauranga Māori (Māori epistemology)**

Mātauranga Māori (Māori epistemology) is a knowledge tradition that originated in ancient Polynesia and was conveyed to Aotearoa by the ancestors of the present day Māori. Over a period of a thousand years the oral traditions flourished and were further enriched by successive generations until the arrival of Europeans in the late 1700s. Western knowledge systems did not recognise the validity or reliability of mātauranga Māori and completely disregarded it as a legitimate research epistemology (Sadler, 2007). With the renaissance of te reo and tikanga Māori in the late 20<sup>th</sup> century mātauranga Māori earned academic respect acknowledging that it possessed integrity in its own right (A.H. Macfarlane, personal communication, 2011). New Zealand academics are using mātauranga Māori as the foundation for research into raising the level of academic achievement amongst Māori children. Strategies developed to address poor achievement levels by Māori are steeped in mātauranga Māori. Te Kotahitanga (Bishop et al., 2003) Te Mana Kōrero (The Ministry of Education, 2007) and Ka Hikitia (The Ministry of Education, 2008) are examples of educational initiatives conceived as a result of research guided by mātauranga Māori. Mātauranga Māori will also guide this literature review. There are many kaupapa (themes) common to the findings of these initiatives and to the

retention of students in senior te reo Māori programmes in English medium schools and academic achievement. The kaupapa follow and are directly related to the retention of students in senior te reo Māori programmes. The kaupapa are discussed under the broad headings of whanaungatanga (relationships), te akomanga (the learning environment), tuakiri (identity) and te anga whakamua (future directions). Whanaungatanga will now be explored in more detail.

## **2.2 Whanaungatanga (relationships)**

Whanaungatanga (relationships) is the most crucial element in encouraging positive student participation in education. Relationships take a number of different forms. The student-teacher relationship, the student-whānau relationship and the student-school relationship are some of these.

**2.2.1 The student-teacher relationship.** Student-teacher relationships are fundamental to academic achievement according to Ka Hikitia (Ministry of Education, 2008). Students need to have the confidence in their teacher to enable them to experience success in external exams. This is supported by Macfarlane (2004) who adds that teachers must also be exceptional communicators. Schools that have adopted pedagogies designed to improve student-teacher relationships have experienced an increase in Māori student educational achievement (Bishop et al., 2003). Māori students said that the way their teacher relates to them directly affects their ability to succeed at school. Students who had poor relationships with teachers felt picked on and under-valued prompting truancy and disengagement from learning. Conversely, students felt heartened when teaching staff encouraged them to continue with their studies. Māori students who were meaningfully engaged had attendance that was similar to non-Māori students. Positive student-teacher relationships were decisive for those students who remained engaged according to Bishop et al. (2003).

Positive student-teacher relationships directly affect a student's ability to remain engaged and successfully reach their potential according to Te Kete o Aoraki (2001). Relationships are also the basis to creating positive classroom environments states Melnechenko and Horsman (1998). The Educultural Wheel crafted by Macfarlane (2004) provides a framework for classroom teachers to create culturally responsive

classrooms. It infuses Māori concepts of whanaungatanga (relationships), manaakitanga (caring), rangatiratanga (teacher effectiveness) kotahitanga (bonding) and pūmanawatanga (morale) into teaching and results in a culturally inclusive school. Whanaungatanga establishes the relationship. Manaakitanga nurtures and cultivates that relationship by encouraging the formation of desirable values and attitudes. Manaakitanga is all encompassing and a normal part of a classroom teacher's pastoral care role asserts Caccioppoli and Cullen (2006). Engagement and positive student-teacher relationships flourish from student-centred programmes claims De Jong (2005).

Student-teacher relationships blossom further when the students' culture and background were recognised. Students felt valued and appreciated by their teachers who acknowledged their culture (Caccioppoli and Cullen, 2006). However, cultural blindness and the clustering of Māori students into homogenous groups by other teachers caused some students distress (Bishop et al., 2003). Māori students were made to feel guilty by association whenever something adverse occurred due to the antics of other Māori students. They felt like they were in a 'one size fits all' situation and this impacted negatively on students who were achieving academic success. Those who were judged on their individual merit continued to succeed academically. Academic success can be further enhanced when students have a positive relationship with their whānau.

**2.2.2 The student- whānau relationship.** The main characteristics of positive student-whānau relationships are communication, expectations, respect and affection. The association between success at school and positive family influences has been long known to educators state Melnechenko and Horsman (1998). Furthermore teaching and learning is effective when the students' whānau are active participants in their learning (Te Aho Arataki Marau, 2009). Families who valued education realised that they influenced student learning according to Te Kotahitanga (2004). Whānau provided students with feedback and encouraged the students to engage positively at school. Parental involvement needs to be encouraged insists Macfarlane (2004) because they play an important role in supporting and encouraging their child's education. Many parents recognised they had a role to play alongside schools' to ensure their children had positive experiences in their education (Caccioppoli &

Cullen, 2006). Some parents volunteered to teach students other aspects of Māoritanga further strengthening the student-whānau relationship. The closer parental involvement produced improved academic achievement and attitudes for their children. Parental and whānau influences are important elements in encouraging education and achievement for a variety of reasons but their attitudes and values are very influential when students make subject choices. Attitudes towards subject choices, academic achievement and education can also be influenced by students' peers.

**2.2.3 The student-peer relationship.** Peers can be the single most influential group in the lives of students. Children were the most dominant influence in the lives of other children (Wilkinson et al., 2000). Students depended on and found comfort in the strong relationships they had developed with their friends (Melnechenko, 1998). Moreover having friends in class was very helpful at times and contributed positively to their learning. Peers were found to be a source of information because they used many of the same methods as parents to teach and promote behaviour (Hetherington, 1986). Furthermore behaviour was modelled by peers and frequently reinforced or modified depending on peer approval or disapproval. Peers provided the criteria which students used to evaluate their characteristics, values and abilities. It is through this means that students developed self-image and self-esteem. Peer influences could impact both positively and negatively in supporting or distracting students' academic engagement and learning (Te Puni Kōkiri, 2001). Students' acknowledged that if they were not strong enough they could be influenced into committing behaviour detrimental to their learning and parents stated that peer pressure could be problematic (Bishop et al., 2003).

Peer pressure is a normal part of childhood development. The type of relationship students have with their peers can greatly affect their academic performance and retention in classes according to the Ministry of Education (2008). Positive relationships can encourage students to remain in classes and negative relationships can have a contrary effect. For some students therefore, peer relationships could play an important role in choosing to continue or discontinue studying subjects. However, students' educational choices can also be influenced by the relationship the students' whānau has with their school.

**2.2.4 The whānau-school relationship.** A positive whānau-school relationship is of paramount importance for the academic progress of students. Whānau participation in school teaching and learning activities is encouraged by the Marautanga o Aotearoa (2008) and affirmed by the Ministry of Education (2008). The sharing of learning with the families and people in the wider school community is promoted by the New Zealand Curriculum (2007). Moreover schools and teachers should be pro-active in improving communication with whānau and the community to encourage participation. Teachers are expected to encourage this process by establishing learning communities as community participation will assist with the raising of student achievement levels. Where the teacher and school have established positive relationships with whānau, student achievement has markedly improved (New Zealand Curriculum, 2007).

Whānau involvement in the development of whole-school teaching and learning strategies is necessary according to Te Kete o Aoraki (2000). However since the introduction of the Tomorrows Schools reforms of 1989 parental participation in schools has significantly decreased. One of the main aims of the reforms was to encourage parental participation (McKinley 2000). According to McKinley (2000), principals of high Māori enrolment schools were less satisfied with parental involvement than those from other schools. They were often frustrated as they found it more difficult to obtain parental help. This is stark contrast to research conducted by Dorfman and Fisher (2002) who found that parents in their study were eager to support students in their schools because they knew the principal wanted them there and they felt welcome in that school. Engaging with the school was made easier because of the positive relationship the classroom teacher had established with their children.

The community is a valuable resource that needs to be engaged with in order to provide input into teaching and learning programmes. Engagement includes fostering an environment conducive to whānau and rūnaka participation and the use of the expertise of local kaumātua as teaching resources. Whānau involvement does not relate only to formal education in school but also outside of school as well. Hence parents, whānau and the community must create more opportunities for their children

to access learning. Students need as much exposure as possible to the target language in order to gain the best results in language development according to Fishman (1991). The most appropriate place for this to happen is in the students' homes, marae and communities.

Parental decisions about schooling are normally made with the students best interests in mind as education and academic achievement is more important now than it ever has been. Parents acknowledged the positive impact the introduction of NCEA had made. NCEA provides a credible, quality qualification that recognised students' strengths and allows them to succeed at different levels and in different areas, according to Goh (2005). Achievement and catering to the needs of the individual are fundamental to students experiencing success and this was a factor recognised by the peer group who wished to pursue a career.

### **2.3 Te Akomanga (The Learning Environment)**

The learning environment is another key element for student engagement and achievement.

While teachers' influence is moderated by a number of factors, such as students' prior learning and family contexts, it is teaching that has the greatest influence on education. (Ministry of Education, 2008, 42).

Schools need to promote engagement by providing culturally responsive teaching spaces and pedagogies. There are two main areas where this applies, the classroom and the wider school environment and literature relevant to these areas shall now be reviewed.

**2.3.1 The classroom.** Not only must the physical area of the classroom be considered but more importantly the pedagogies that drive the teaching in that space. Historically Māori had developed their own pedagogical practices. When Māori first arrived in Aotearoa they were already experienced in a wide variety of teaching and learning methodologies and curricula (Hemara, 2000). Tensions between traditional and European teaching methodologies ensued during the colonisation of Aotearoa and

these tensions continue to permeate the educational system today. To overcome those tensions it has been found that effective teachers are required to possess certain qualities and skills to engage Māori students in learning. Firstly, teachers need to possess human qualities such as aroha (love) and manaakitanga (compassion). Secondly, they need to be fluent in and passionate about te reo Māori, and be able to facilitate other activities such as kapahaka. Thirdly, teachers need a sound understanding of the curriculum and the pedagogical ability to cater for student diversity (De Jong 2005). Fourthly, teachers need to maintain a calm demeanour, possess good classroom management skills and believe in their students' ability to succeed.

Good teaching and learning practices are the essential components to actively engaging students. Peer supported teaching activities are recognised as an effective means of raising Māori academic achievement (Ministry of Education, 2009). Effective co-operative teaching and learning strategies such as the tuakana - teina model which explicitly involve peer support were identified by McKinley (2000). This strategy can be used as a classroom or school-wide initiative. McKinley (2000) surveyed teachers to discover whether teachers used different strategies to engage Māori students. Teachers reflected on different teaching and learning styles, however only a few believed that different teaching strategies were required. Those teachers employed co-operative learning and kinaesthetic activities and were successful in engaging Māori students. Effective teachers who are actively engaged with their students provide a nurturing and stimulating classroom.

The creation of a culturally responsive environment enhances Māori academic achievement. Successful teacher practitioners have found that a better understanding of cultural identity and its inclusion into classroom practice has enhanced and improved their own teaching practice. Effective curriculum and pedagogy for Māori are most likely to be found in a culturally safe learning environment (Macfarlane et al., 2008). Teachers in this situation cultivate a caring relationship by offering support, maintaining high expectations and creating culturally responsive learning environments. However, these elements alone do not guarantee success for either the students or teachers. Under the concept of manaakitanga, Macfarlane (2004) states that cultural connectedness is the most important characteristic of a culturally

responsive learning environment. Culturally responsive environments are safe, predictable and non-hostile. Whenever possible associations between the learning, the students' real world experience and culture was included in the teaching creating a meaningful learning environment. Students and teachers who operate in communities of learners are committed to life-long learning experiences such as a meaningful learning environment according to the New Zealand Curriculum (2007). There are occasions when roles reverse, where the teacher becomes the learner and the student the expert. In classrooms where this is accepted as being normal the learning is enhanced.

The school environment needs to be culturally responsive and provide holistic teaching programmes which encourage student engagement with their surroundings. The learning environment must meet the needs of the students according to the Marautanga o Aotearoa (2008) and there is agreement with the New Zealand Curriculum which states that environmental issues impact on personal health. The promotion of physical, social, emotional and spiritual health and learning is a core business of schools according to De Jong (2005). The Alaska Standards for Culturally Responsive Schools (2008) endeavours to set benchmarks for students, teachers, families and schools in order to create culturally safe environments for the students. This document provides an excellent guide as to what the various stake holders in schools can do to establish positive relationships, safe learning environments and engaged learners. The Alaska Standards for Culturally Responsive Schools (2008) was also the basis in the development of Te Kete o Aoraki (2002) which endeavours to achieve the same goal.

**2.3.2 The wider school environment.** The attitude of the principal to teaching and learning dictates the culture and philosophy adopted by the school. Students considered their principals were genuinely supportive of their efforts to learn te reo Māori reported Te Puni Kōkiri (2001). The teacher participants in this report agreed that the principal was the dominant figure in how te reo Māori was perceived. The principal directly influenced the attitudes of the staff and determined the schools priorities and allocation of resources including timetabling. Many New Zealand secondary schools struggle to accommodate timetabling problems that arise in subject areas such as te reo Māori, Art, Technology and Music (McLauchlan, 2007). This

results in students having to make difficult decisions about which subjects to pursue. Principals believe there are a number of things they can do to enable Māori students to better experience success and one of these is to have in place an environment that is culturally safe.

The importance for the provision of culturally safe environments for students should be reflected in school charters. The from the participant schools recognise cultural diversity and maintain a desire to provide high quality, balanced and culturally appropriate learning experiences that encourage student engagement in all academic, cultural and sporting activities. The Treaty of Waitangi is regarded by participating schools as being a fundamental part of their charters. The school charters should strive to provide an environment that acknowledges the unique position of Māori culture in their schools. Additionally they need to recognise that professional development on student engagement from a Māori perspective is required for all staff in order to meet the needs of Māori students. They are also required to acknowledge cultural difference and of being tolerant of all differences ensuring equitable outcomes for all students. While these schools acknowledge the need for community partnership there is no mention specifically of engaging with Māori communities, hapū or iwi. The school charters also refer to the National Educational Guidelines, (NEGs) National Administrative Guidelines (NAGs) and the Ngāi Tahu Memorandum of Understanding as essential components of the charters to direct the vision of the school. These documents require schools to consult with their Māori communities, increase academic participation and success by Māori and acknowledge the unique place of the Māori culture amongst the diverse range of New Zealand cultures.

Academic priorities and expectations promoted by schools form the basis of school policy which does not necessarily meet the needs of its students. Many schools have been reluctant to enter into power sharing relationships due to a failure to consult with the Māori communities connected to the schools based on a “them and us” position (Caccioppoli and Cullen, 2006). An atmosphere of dominance and subordination has in the past directed the culture of schools according to Bishop and Glynn (1999). An attitude has developed that suggests that because schools already know what is required in the best interests of the students, there is no reason to consult with community groups. Programmes based on the premise of power sharing relationships

have been developed as a result and Te Kotahitanga (2001), Te Kauhua (2002) and Ka Hikitia (2008) are representative models. Other initiatives have been created and a waka model is referred to by Caccioppoli and Cullen (2006). The waka is used as a metaphor for the student. Some students resemble luxury liners that are well maintained with powerful engines, are well crewed and travel over calm seas. However most Māori students are more likened to over laden, under maintained, under crewed cargo ships. Schools need to provide an environment that allows the cargo ships good and safe passage. This analogy aligns well with the whakataukī (proverb) included in the model of the Educultural Wheel (Macfarlane, 2004, p.97), “He moana pukepuke e ekengia e te waka (a choppy sea can be navigated).” If the students are supported in a culturally inclusive environment at school and live with community acknowledgement of their learning skills they will understand the place of te reo in their lives and the importance of knowing who they are, or their identity.

## **2.4 Tuakiri (Identity)**

There are varying accounts of how the indigenous people of Aotearoa became known as Māori. In one version Tupaia, a Tahitian navigator on board Captain James Cooks ship the Endeavour, is credited with the responsibility. Due to the similarities between te reo Māori and the Tahitian language Tupaia was able to communicate with the Māori people. It was during his communication with Māori that Tupaia concluded that the indigenous people of Aotearoa were called Māori. Another account states that it was Māori who changed the usage of the word māori to describe themselves (Williams, 1975). The word māori means normal, usual or ordinary and for that reason it is possible that Māori saw themselves as being normal, usual or ordinary and the new migrants as different. Whatever the circumstances, ethnic differences between the indigenous people and the strangers from afar were evident.

Ethnicity is difficult to identify through mere physical appearance alone. There are few clues to indicate whether a person of European origin is from the United Kingdom, Europe or New Zealand. Likewise a person of Asian lineage is from China, Korea or Vietnam or a person of Polynesian descent is from Tonga, Samoa or Hawaii. Indeed it is not until a casual observation becomes more analytical that ethnic identity is more apparent. There are two major contributing factors leading to the recognition of ethnic identity. They are culture and language.

**2.4.1: Identity formation in a socio-cultural context.** Identity within Māori culture is promoted by membership of social groups such as whānau, hapū and iwi. Māori work for the benefit of the group as membership and enterprise takes precedence over individual ambitions (Gadd, 1976). Social identity is an important part of the sense of belonging according to Turner and Giles (1984). These authors argue that individuals define themselves in terms of their membership of social groups and therefore seek positive social identity and individual status from positive group memberships. Knowledge and recognition of te reo and tikanga Māori enhances group membership and identity.

An example of identity formation in both socio-cultural and socio-linguistic contexts is highlighted in the documentary about the haka “Ka mate.” Professor Tīmoti Kāretu was of the opinion that European New Zealanders participated in the haka when abroad to distinguish themselves from other Europeans. Māori language and culture are the hallmarks of the haka, uniquely Māori, and from Aotearoa/ New Zealand. Without the language haka becomes just another dance performance.

Socio-cultural researchers believe identity is a product of cultural practice. Holland and Lachicotte (2007) discuss the studies of Vygotsky, Mead and Erikson. While Vygotsky initiated the ideas of identity formation from a socio-cultural perspective, Mead and Erikson explored these further. Both Mead and Vygotsky were interested in the development of ‘self’ through social interaction. As children develop they are able to recognise social situations and imitate appropriate behaviour. Initially personal actions provide the stimulus for ensuing behaviour. Upon further development and the use of language, children become more cognisant of the finer details of appropriate behaviour meanwhile developing their own variations on it. Behaviour and identity is shaped by the social expectations of what is deemed normal and appropriate in given situations. Mead believes identities can be multiple depending upon the social situation. For example, a person could be the public face of Māori activism. At home he is a father and in the community a member of his local rugby club. Mead suggests all three personalities require three separate identities. Erikson on the other hand believes identity is more encompassing. He postulates that the single identity is formed by all of the social and cultural contexts in which a person participates. This

could mean that social and cultural expectations may impose identities rather than be selected by individuals.

Vygotsky's premise that language is crucial not only for development of self and culture is supported by Smith (1992). Smith argues that language is the means of entry into a culture and that social interaction is the basis for language development. For communication purposes, language is learned in collaboration with an adult or someone who is more adept at it. It then becomes implicit in one's cultural development and identity. Vygotsky, Mead, Erikson and Smith all agree that identities are not static but evolve and develop. Vygotsky in particular articulated the idea that language has an empowering and liberating function in identity development. Identities develop most during teenage years and change in relation to social and cultural contexts. Language is required for communication, however language forms can differ depending on cultural and class groups claims Smith (1992). For example language provides the bond of identity and recognition among members of groups, however it can be perceived by educational professionals as a sign of cultural deprivation. This perception has greatly influenced the New Zealand educational system and its treatment of Māori and Pacific Island students (Smith, 1992).

**2.4.2 Identity formation in a socio-linguistic context.** Socio-linguistic researchers believe language is important for identity formation and this section will explore this perspective. Fishman (1997) states that Gaelic speaking Irish and non-Spanish speaking Puerto Ricans who have been unable to speak their native tongue have existed for centuries. These are groups of people who have lost their traditional and historical language which has meant the development of new identities and cultures for themselves. The identities are founded in the retention of cultural practices. Some language has been retained within those cultural practices strengthening their identity. Language evokes emotion because it is one of the most common ways of identifying a person (Spolsky, 2004). Language is an intrinsic part of socialisation and the social group whose language one uses is an important identity characteristic for that person. Language and culture are the foundation of identity. Te reo Māori is the essence of Māori culture and that culture and language are inseparable. In his opinion identity is cultivated through language and culture (Ministry of Education, 2009).

Most of the contributors to the book *Mana Wahine* (1994) are of both Māori and pākehā descent yet identify more ardently as Māori. One contributor, Annabelle Lee states, “The reo is so important for young Māori because it’s our identity.” For Lee, te reo Māori was the catalyst to giving her a stronger sense of self awareness and self-identity. These sentiments are further echoed by Barlow (1996). He states that language is the medium by which thoughts, customs, emotions and knowledge are conveyed from one person to another. Furthermore he suggests that people without a language lack power and a uniqueness of identity. A panel discussion on the benefits of second language learning for children featured on television (*Good Morning*, TV1, April 14<sup>th</sup>, 2010). The common factor shared by the five panellists was that they were teaching their children both English and their native tongue, Māori, Samoan or French. Three of the panellists were themselves second language learners. The benefits for raising bi-lingual children included the following: the development of neural pathways in brains that might otherwise be dormant, it was intellectually advantageous and it created bonding opportunities with people both within and outside of their families and culture. All panellists agreed that their language provided their children with cultural identity, including a sense of who they are and where they are from.

There is a close relationship between learning and identity where learning languages allows students to continuously redefine their own identities and position themselves in relation to the language being learned (Scarino and Liddicoat, 2009). Identity is also an important issue for non-Māori students. According to Jellie (2001) learning te reo Māori empowered her participants to better understand what it meant to be Pākehā in New Zealand. One of the participants stated that “... by actually getting into the Māori world I think I have become more comfortable as a pākehā ...” (Jellie, 2001, 142). The importance of identity formation through language is also recognised by international language researchers. In certain contexts bi-lingualism in the United States is most likely a feature of Hispanic-American identity rather than a step towards English mono-lingualism according to Linton and Jiménez (2005). The retention of the Spanish language by second and third generation Hispanic American migrants is strengthened by more recent immigrants. This relationship ensures the language is retained and the survival of their identity. For retention to occur in any language requires effective teaching and an environment conducive to learning.

## 2.5 Kāwanatanga (Governance)

Government policy has a direct influence on educational outcomes. Systemic failures in the education system are the reason for the lack of Māori academic achievement (Caccioppoli and Cullen, 2006). It is suggested that there is a ‘one size fits all’ policy that pervades the New Zealand educational system which does not meet the needs of many Māori students. Consequently some Māori students respond to a system that does not meet their needs by misbehaving or truancy. The assimilation policies of the 1930s which were fundamental to the education policies of the time were modified according to Barrington (2008). The modifications allowed for some aspects of the Māori culture to be implanted into schools, however te reo Māori the heart of the culture was still excluded. Māori education between 1881 and 1930 was initially academic. Eventually it became dominated by a curriculum aimed at producing manual labourers according to Barrington (2008).

Over time Māori boarding schools, established by the different religious denominations, taught students trade and related skills which began to overshadow academic programs of work. Māori students were sent to these schools for a further two years after primary school with the expectation that they would return to their communities where those skills would be utilised. Māori education at this time finished two years after the Fourth Standard with no further academic educational pathways available to them. The Ministry of Education (2008) and Te Tāhuhu o te Mātauranga (2007) articulate the benefits of learning te reo Māori not only for Māori but for all New Zealanders. They argue that learning a second language has many benefits for everyone in New Zealand society. Iwi (Māori tribal groups) have always believed in the benefits of learning te reo Māori. Te Kete o Aoraki (2001, 23) has as its main focus is on the raising educational outcomes for Māori, but also asserts that:

To make a difference in raising Māori student achievement, schools need to engage Māori students in the learning process. Effective teachers encourage Māori students to understand their own learning styles and to have high expectations of themselves, and assist them to achieve these expectations.’ Furthermore it also maintains, ‘... it is important that schools examine themselves and their attitudes so that

proactive practices and policies that promote Māori achievement are honestly implemented.

Raising educational achievement is the primary objective of the New Zealand Curriculum (2007). The New Zealand Curriculum (2007) is underpinned by the Key Competencies, two of which relate directly to the establishment and maintenance of relationships. “Relating to others” involves interaction with a wide variety of people in different situations. This competency teaches students how to interact with other people, be open to other learning and enable them to assume a variety of roles. “Participating and contributing” is another Key Competency which encourages students to be active members of their communities. The word community intends a broad interpretation be applied which includes use at local, national and global levels. Participating and contributing hopes to instil a sense of belonging and the confidence to participate in new situations. The Marautanga o Aotearoa (2008) does not explicitly identify Key Competencies but asserts that they are implicitly woven into all the learning areas. Therefore participating, contributing and relating to the learners communities are at the forefront of Te Marautanga o Aotearoa. The word community is used extensively in this document encouraging teachers and students to use expertise from within the community in their teaching and learning programmes. The content of the document encourages the students to be active participants in school, community and marae activities, interaction with other schools through kapahaka and other academic, social, and cultural pathways. Student engagement is also viewed as being fundamental to student achievement by the Ministry of Education. This is apparent in the statement from the New Zealand Curriculum (2007) which states:

This curriculum gives schools the flexibility to actively involve students in what they learn, how the learning is assessed, and invites schools to embrace the challenge of designing relevant and meaningful programmes that will motivate and engage all students.

This sentiment is also echoed in the New Zealand Curriculum's partner document Te Marautanga o Aotearoa (2008), developed primarily for use in Māori medium schools, states that for learners to achieve their full potential, learning experiences need to be engaging. The importance of student engagement is also recognised by Te

Kete o Aoraki (2001). This educational strategy makes a number of suggestions to schools for facilitating Māori student engagement in the learning process. The suggestions range from the delivery of subjects to the development of a user friendly school environment. The introduction of the New Zealand Curriculum (2007) empowers the school community to contribute towards the development of the school curriculum. This allows for a closer association to develop and for there to be more community input into the school. The connection between the school and community is further encouraged by Ministry of Education (2008, 28) stating,

Increasing iwi and Māori authority and involvement in education is critical to improving presence, engagement and achievement. Parents and whānau play a critical role in supporting their children's learning right from the start.

## **2.6 Te anga whakamua (Future directions)**

Career choice is a reflection of a person's emerging identity according to Newman and Newman (2009). For some young people career choice is a reflection of a continued relationship with their parents' occupations, while for others career choice is based on societal expectations of them. The labour market generally has little bearing on career choice. While the charters from the participant schools include pathways towards fulfilling career and higher educational aspirations these future plans create huge dilemmas for some students. Three broad goals for Māori education were proposed by Mason Durie at the Hui Taumata Mātauranga (2001). The first was, to live as Māori and is described as having access to all things Māori such as language, culture and marae. In practice it is for each individual to decide what living as Māori actually looks like. The aim of the goal is to prepare Māori for participation in both a Māori and non-Māori society. To actively participate as citizens of the world and promote Māori education so as to enable students to access and participate in technology, the economy, the Arts and Sciences is the intention of the second goal. It also implores Māori education to prepare students to partake in and contribute to the knowledge wave. A third goal states that to enjoy good health and a high standard of living requires Māori education to provide the foundation for students to maintain a healthy lifestyle and career. The expectation that Māori students graduating from

schools within the Ngāi Tahu rohe are committed to lifelong learning is reinforced by Te Kete o Aoraki (2001). It reaffirms the expectation that Māori students will be able to plan appropriately to achieve their future career or educational aspirations. However, there is recognition that Māori students tend not to consider continuing education or future employment opportunities when choosing subjects (Ministry of Education, 2008). But those students who attend school regularly are more able to make well informed decisions about their programmes of study (Ministry of Education, 2008). One of the Visions of the New Zealand Curriculum (2007) is that all students will eventually be able to contribute to the social, cultural, economic and environmental well-being of New Zealand. A desire to enable students to reach and fulfil their potential is promoted by Te Marautanga o Aotearoa (2008). It aims to provide an education which offers a range of career and educational options. Te reo Māori is an important attribute when seeking employment in the public sector at both local and national levels according to Te Aho Arataki Marau (2009). Furthermore, it states Māori owned businesses and enterprises are playing an ever increasing role in New Zealand society. The use of te reo Māori in the wider community by iwi radio stations offered positive encouragement to te reo Māori students. Students considered it gave them a tangible goal in terms of possible employment opportunities to aim for.

## 2.7 Conclusion

There are many factors which require consideration in order to encourage and engage students in teaching and learning. All of these factors need to be considered alongside Mātauranga Māori when considering development from a Māori perspective. Mātauranga Māori has been used by New Zealand researchers and academics to guide their study of Māori student engagement in education. It has also been the basis for research into raising the level of academic achievement amongst Māori children. Whanaungatanga is one of the areas that mātauranga Māori has identified as being essential to the encouragement and engagement of students in education.

Whanaungatanga encourages positive student participation in education however it takes a number of forms. These are generally the relationships between the student and teacher, the students and their whānau, the students and their school, the whānau and the school and the students and their peers. The student-teacher and student-

whānau connections are central to raising academic achievement. Success at school can be strongly influenced by the relationship and interaction whānau have with the school. Positive peer associations are of paramount importance for the academic progression of students. Therefore whanaungatanga needs to be of a positive nature to ensure students are provided with the best opportunities for educational engagement and academic success. Despite this, whanaungatanga alone does not guarantee positive student encounters with teaching and learning. The learning environment also requires consideration. The learning environment includes the physical area of the classroom and the teaching that occurs in that room. Good pedagogical practices and the creation of culturally responsive teaching settings enhance Māori academic achievement. School policy also needs to reflect academic priorities and expectations that provide holistic teaching programmes encouraging student engagement. In this way schools will create an environment where students feel valued and safe to identify as Māori.

Identity is a product of cultural practice and is an important part of belonging. Māori identity is promoted by membership of groups such as whānau, hapū and iwi. Māori will forsake individual ambitions for the good of the group. Māori identity is enhanced by knowledge of te reo and tikanga Māori. Socio-linguistic researchers believe language is important for identity formation. Language is one of the most common ways of identifying a person and is an intrinsic part of socialisation. The social group whose language one uses is an important identity characteristic for that person. How the government views Māori and education will also acutely affect how some Māori see themselves and their educational aspirations.

The governments 'one size fits all' educational policy does not meet the needs of Māori students. The policy infers that all students whether they are Māori or non-Māori are a homogenous group. Māori in the past did not respond well academically to such policies but recent initiatives by the New Zealand government have seen improvements in Māori student achievement. Māori students have been encouraged to engage with and embrace education. This has led to more career and tertiary educational opportunities being available to Māori. For some young people career choice is a reflection of parental influences, for others it is based on societal expectations of them. However, now career choices are being made because students

are experiencing success academically and are better informed as to what is available for them. As previously stated the responsibility for ensuring the survival of te reo Māori now resides with the government, schools, community, iwi, hapū whānau, grandparents, parents and those young people who are currently in the education system. Achieving academically will better equip them to fill the void left by their elders.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.0 Introduction**

In this chapter the methodology underpinning the research is outlined. Some of the academic research regarding these methodologies is discussed in order to support their application to this research. Chapter 3 also explores some of the anticipated or perceived risks to the research participants and the measures taken to mitigate or eliminate them from the research process. Finally, there will be a brief description of the limitations of this research, particularly in relation to the insider/ outsider dilemmas encountered.

In summary, the research involved a mixed research methodology including both qualitative and quantitative research methodologies underpinned and guided by kaupapa Māori approaches to research. The research had an emergent aspect to it, in that an option to include or exclude data collected during the preliminary phase from participants not included in the focus group was retained.

### **3.1 Methodology: A discussion of the Quantitative and Qualitative research methodologies.**

It was decided that a mixed methodology was the best means to obtain the data necessary for this research. A definition of the quantitative and qualitative methodologies and methods used along with an explanation of how they were utilised follows.

**3.1.1 Quantitative research.** Quantitative research employs methods of data collection where the data, when analysed, can be measured and/ or quantified. Measurement and statistics are central to quantitative research because they are the connections between empirical observation and mathematical expressions of relations (Hoy, 2010, 1). Furthermore, Hoy states that quantitative researchers endeavour to test hypotheses and produce representations and theories that explain behaviour. There are a variety of quantitative data collection methods and this research employed the survey to gather data.

**3.1.1.1 Survey.** A survey can be defined as the collection of a sample of data considered to represent a broader group. Cohen, Manion and Morrison (2007: 205) state that,

... surveys gather data at a particular point in time with the intention of describing the nature of existing conditions, or identifying standards against which existing conditions can be prepared, or determining relationships that exist between specific events.

A survey was selected as the primary research tool because understanding the things that the ākonga perceived as being important for their retention in senior te reo Māori programmes was the primary focus of this research. The participants were initially surveyed either on the marae or in their classroom. This was followed by the collation and analysis of the data to discover what if any trends or themes were recurring in their survey responses. The quantitative data that was gathered from the survey also determined which group of ākonga were selected to participate in the focus group interview and which kaiako was selected for interviewing. The aim of this approach was to select the members of the focus group and kaiako based on the kura that had the highest rates of retention in these classes. Pass rates in senior classes was not a part of the selection criteria. The survey provided the quantitative research element and the themes arising from the survey were used to guide the focus group discussions. This data was useful in determining trends and supported the preparation of the interview schedules for the qualitative component of the research.

**3.1.2 Qualitative research.** Qualitative research provides an opportunity for research participants to express their personal feelings, emotions, thoughts, perspectives and insights about the research topic. This allows for the personal qualities of research participants to be infused into the data. Qualitative research is described by Denzin and Lincoln (2005) as the study of things in their natural environment in order to understand events or trends in terms of the meanings people bring to them. Qualitative research can complement quantitative research by adding richness to the quantitative data that has been collected. This research utilised two qualitative research methods, the focus group and the individual interview.

**3.1.2.1 Interviews.** Interviews empower participants to discuss their perspectives and articulate their opinions and concerns on given situations or topics. Interviews allow interviewers to investigate participants' responses to gather data about their feelings and experiences according to Gay, Mills and Airasian (2009). There are three purposes of the interview that pertain to this research. The first is to test or develop hypotheses, secondly to gather data and finally to sample respondents' opinions. This research utilised two types of interview methods, the focus group interview and the individual interview.

**3.1.2.2 Focus group interviews.** Focus group interviews are a form of group interview however differs in one important aspect. A group interview is primarily an interaction between an interviewer, who asks questions, and the group who collectively respond to the questions posed. Conversely, in the focus group interview the group interact and discuss with one another a topic presented by the researcher. The aim is to gain a collective viewpoint rather than an individual perspective. This is supported by Cohen, Manion and Morrison (2007) who state, "... the reliance is on the interaction within the group ... yielding a collective rather than individual view." In addition, these writers state that,

Focus group interviews are valuable for gathering data on attitudes, values and opinions, empowering participants to speak out, and in their own words and encouraging groups rather than individuals to voice their opinions.

Focus group interviews enable research participants to utilise the energy generated from within the group to invigorate and stimulate an atmosphere where issues and topics can be openly discussed and opinions expressed without researcher interference. However, the researcher is still required to facilitate and direct the discussion while allowing it to develop in accordance with the research data being sought. Participants must realise that focus groups are a group sharing activity and should not be dominated by one or two individuals (Hoy, 2010). In contrast an individual interview is much easier to manage as the researcher is gathering data from one individual rather than a group of energised participants. Individual interviews instead allow for one person to express their point of view.

### 3.1.2.3 Individual interviews.

Individual interviews which are also known as 'one-on-one' interviews are qualitative research interviews with a single respondent. The purpose of an individual interview is to obtain the perspectives, insights and opinions of a single interview participant. These types of interview also provide the interview participant with the privacy and confidentiality to freely express them-self. Individual interviews take a number of different forms as they can be either structured or unstructured, non directive or focussed according to Cohen, Manion and Morrison (2007). The type of interview method used by the researcher depends on the kind of data the researcher is endeavouring to collect.

The research instruments used in this research are presented as Appendix I and II. This includes the anonymous survey used to collect data from the senior ākongā who agreed to participate in the research. This appendix also contains the interview questionnaire used for collecting data from the kaiako participant in the individual interview. Principles guiding good ethical practice were used during the data collection process and underpinned at all times by concepts of kaupapa Māori research.

**3.1.3 Kaupapa Māori research.** Kaupapa Maori research is defined by Irwin's (cited in Smith, 1999, 184) as:

Kaupapa Maori was research that was 'culturally safe,' which involves the guidance or 'mentorship' of kaumātua, which was culturally relevant and appropriate while satisfying the rigour of research, and which was undertaken by a Māori researcher, not a researcher who happens to be Māori.

The principles of kaupapa Māori research as defined by Kana and Tamatea (2006) supported also by Irwin (1994) should reduce the likelihood of any cultural transgressions taking place. Bishop (1996) asserts that kaupapa Māori research was founded because Māori were discontented with traditional research methods which disrupt Māori life. Kaupapa Māori research confronts the dominance of the Pākehā world-view in research. Powick (2002) argues it was easier to describe what kaupapa

Māori research was not, rather than define what it was. Furthermore, according to Smith (1999) kaupapa Māori research has provided a mechanism for Māori researchers and research participants to play a part in the establishment of policy and practice of research by and with Māori. The Te Kotahitanga (2003, 4) report defines kaupapa Māori research as that:

... used to address the research relationships in terms of power, initiation, benefits, representation, legitimation and accountability. This framework both provides the conceptual basis for the development of research methods for the project and for the evaluation of the data gathered during this project. Fundamental to this approach to research was the implementation of the researchers' and their institutions' commitments to the Treaty of Waitangi. ... seeks to operationalise the guarantees made to Māori people and indeed all New Zealanders ....

My research has been influenced particularly by the work of Kana and Tamatea (2006). Kana and Tamatea (2006, 10) more recently described Kaupapa Māori research methodology as:

... [a] methodology [that] emphasises a collaborative approach to power sharing and therefore, demands that ownership and benefits of such a project belong to the participants.

### **3.2 Six principles to guide Kaupapa Māori research (Kana and Tamatea, 2006)**

Kana and Tamatea provided six principles as guidelines to researchers using Kaupapa Māori research methodology. I decided to use these principles as a framework for guidance in this research. An explanation of the principles and example of their use in other contexts follows.

#### **3.2.1 Mana whenua, the right through whakapapa to guardians of the land.**

Mana whenua ensures that those who have the right through whakapapa to be

guardians of the land were included in the research. This applies even if the researcher has mana whenua. Support for the concept of mana whenua can be drawn from Penetito's (2008) presentation on Place Based Education which in essence was an acknowledgement of mana whenua. He talks about his primary school experience where his class studied the area in which he lived. They were taught about the areas post colonial history. No pre-colonial history was taught yet many of the students at that school were descendants of the first Māori settlers in that area. Therefore an opportunity for the students to draw links to the land and acknowledgement of mana whenua was missed.

**3.2.2 Whakapapa, genealogical ties.** Whakapapa was the genealogy of all beings from their descent from the gods to the present point in time and was the foundation for the organisation of knowledge about the creation and development of all things according to Barlow (1991). Whakapapa was important for the accessing of information. Participants can be the guardians of knowledge or intellectual property and whakapapa can offer the researcher privileges in allowing access to that knowledge. Macfarlane (2004, 24) says this about the appointment of a kaiako to a special programme set up by a mainstream primary school:

The project employed Beverly (v) Anaru as its director. Affiliating to Ngāti Awa and Ngāti Tuhoe tribes of the Eastern Bay of Plenty region, she has close affiliations to the iwi of Ngāti Whakaue through her husband, Peter.

Therefore while she had outstanding educational credentials the whakapapa link was also viewed as an essential ingredient to her appointment.

**3.2.3 Whanaungatanga.** Bishop (1999) has proposed a similar principle which he has named 'Whakawhanaungatanga'. He describes Whakawhanaungatanga as the development of relationships by using culturally appropriate methods to identify yourself and your commitment to other people.

According to Kana and Tamatea (2006, 10), whanaungatanga or the establishment of relationships, networks and connections between researchers and research participants plays an important role in a kaupapa Māori theoretical framework. It was through this

mutual understanding that values of trust, loyalty, dedication, commitment and respect were established by the researcher and reciprocated by the participants. Through whanaungatanga research participants were able to gain an in depth understanding of the benefits the research may have for the participants and their whānau. Bishop (1996) supports Kana and Tamatea's (2006) statement that research cannot ensue unless whānau support, kaumātua guidance and respect for others, their ideas, and their opinions have been secured.

**3.2.4 Ahi kā, the well lit fires of the home area.** Researchers are not only gatherers of information but have a responsibility of reciprocity to their community of participants in order to contribute to the 'stoking of the home fires', thus enabling them to continue burning. Researchers also need to ensure that information collected is shared collaboratively with those research participants with the authority of guardianship to maintain validity and reliability in the research work.

Andrews (2005, 299) attests to this when he states,

In the following four years Maggie was to frequently write her family in New Zealand asking them to ensure that what she had written in her book was correct and that they were happy with her representation of their way of life and also asking for their blessing about the material that she intended to include for publication.

Finally, ahi kā also demands that reciprocity is served by the researcher in having been given information and collected data, the results are returned to the research participants in order to 'stoke the home fires' and keep them burning.

**3.2.5 Kanohi ki te kanohi, face to face contact.** Kanohi ki te kanohi is epitomised by the hongī, an in your face style of contact. It is from this form of contact that research participants can gain a 'feel' for the researcher. It can be confrontational but is more often the way in which participants determine the commitment of the researcher to the research topic and the legitimacy and validity of the research.

In addition, if a researcher is not prepared to speak face to face with research participants the question may arise as to what then are the motives that drive the

investigator. More importantly however there are subtleties that can be drawn from facial and body expression that are not able to be observed by the voice recordings of interviews. Andrews (2005, 294) once again offers an example:

When she met her family (her kuia and koroua) she eagerly discussed with them the preliminary work she had undertaken for her book and was to be prudently advised by them over the next few weeks of discussion, as to what would allowed and what was not considered by them allowable, in being divulged in her forthcoming publication.

**3.2.6 Kanohi kitea, the face that was seen.** Māori research participants are likely to be more accepting and supportive of researchers who are seen out working and contributing to the local community, that is for the researched community. The face that is seen out supporting community events is more likely to obtain community support once the findings are finally published. Should research receive accolades from the academic research community these are also shared by the research participants, after all it is their researcher's face that is also seen by the wider research community.

Andrews (2005, 305) exemplifies this,

It was over three years since Mr. Dennan (Te Aonui, Maggie's son) took the manuscript of his mother's book to New Zealand. It was her wish that those of the Arawa people who knew about the old Maori life should read the manuscript and correct it fore it was published.

Although Maggie had passed on, hers was the face that had been seen taking Māori to the world but also more importantly retaining links to those back home.

The principles of kaupapa Māori research proposed by Kana and Tamatea guided the research process whilst also incorporating the principles of research 'mentorship' expounded by Irwin.

### **3.3 Ethical considerations**

There were many ethical issues requiring consideration. Those of a cultural nature were mitigated by the use of Kana and Tamatea's (2006) principles. For example,

whanaungatanga (a relationship) needed to be established between myself and all the research participants. All interviews were conducted face to face, the principle of *kanohi ki te kanohi*. The interviews took place in a culturally responsive environment, a reference to *ahi kā* as stated by Kana and Tamatea. In terms of eliminating compulsory ākongā participation, all participants were given my assurance that participation was purely on a voluntary basis. It was important for the researcher to be in class to introduce the research, clarify any queries and provide help to those ākongā who required assistance.

This presence was repeated while the ākongā completed the student survey. This was an important part of the data gathering process to assure the ākongā that they could answer the questions freely without any coercion from their kaiako. To further mitigate this possibility the kaiako was asked to leave the room while the survey was administered by the researcher. In order to avoid any confusion with the survey, the instructions were read aloud and this allowed for queries to be answered.

3.3.1 Consent. Issues surrounding consent were raised by the Ethics Committee. Those were addressed before ethical approval was given and therefore did not pose any problems when consent was sought from the research participants. This aspect of the research was guided by the principles of informed consent. Consent for all participants was obtained from the schools Boards of Trustees via the principals. This required written consent from the kaiako, the parents, guardians or care-givers of the students and the students themselves (see Appendix IV).

### **3.4 Method**

This section outlines the path taken to gather the information required in order to research this kaupapa/ topic of retention of students in senior te reo Māori programmes in English medium schools in Canterbury.

**3.4.1 Identifying research participants.** In order to gauge community interest in this research one of the monthly meetings of the Waitaha Māori Teachers Association was attended and an abstract about the research was presented. An expression of interest was sought from those of the approximately 20 teachers present who might wish to participate in this research. There was unanimous support for the research and almost

all of the teachers volunteered. In order that the research was manageable for a Masters level thesis, six of the 18 teachers who had volunteered their classes were selected.

The six teachers whose classes were selected provided the following school backgrounds; a mixture of single sex and co-educational schools, a mixture of decile ranges from 1 to 10, a mixture of urban and rural localities and a range of professional knowledge from Year Two teachers with up to more than twenty years teaching experience. Although at this time ethical approval had neither been applied for nor given, the kaiako gave tentative consent to allow their senior ākonga (Years 11 – 13) to participate in the survey.

While this group represented a general cross section of schools in the Waitaha rohe there were no private schools included in this cohort. Only one of the six kaiako who volunteered to participate had whakapapa links to Ngāi Tahu, however others had married into the iwi.

**3.4.2 Consent.** Questions were raised by the Ethical Committee about the need to obtain parental approval for senior ākonga who participated in the research. In order to address this query consent forms for both parents of ākonga and the ākonga themselves were included.

The academic proposal was reviewed by staff members of the School of Māori, Social and Cultural Studies in Education. They recommended changes to the research method citing a lack of ākonga voice and too broad a range of research for a Masters level thesis. As a result of the feedback the following changes were made to reflect the issues raised; a survey was included in order to ascertain which ākonga participants rather than kaiako participants would form the focus group and changes were made to the student survey in order to obtain more ākonga voice.

Ethical approval was sought from the University of Canterbury College of Education Ethics Committee. Although speculation was possible as to which schools had participated and who had said what in relation to the research questions, appropriate steps were taken to protect the identity of kura, kaiako and ākonga by the use of

pseudonyms. Confidentiality of all schools, participants and the information gathered was respected and protected at all times. The schools' identities remain confidential.

**3.4.3 Initial survey.** The aim of surveying the research participants was to gather data from the ākonga of all six schools and then identify a specific group of ākonga who would form a focus group for discussion about the answers they had given. The survey entailed the ākonga answering thirteen questions relating to their experiences of learning te reo Māori. The answers on the questionnaire were collated and analysed and the ākonga from one school were selected to participate in a discussion forum. The selected ākonga reflected the school that had the highest rates of student retention in te reo Māori programmes. Prior to conducting the survey, all six participant kura were invited to celebrate Te Wiki o te reo Māori at Te Whare Wānanga o Waitaha. All six accepted the invitation but only five presented on the day. While the main kaupapa was the celebration of te reo Māori, it also provided an opportunity for the ākonga to meet each other and establish a relationship with the researcher in a non-threatening context. The researcher acted as the facilitator of the activities for the day. Therefore the principle of whanaungatanga had been established and the seeds of a relationship sown.

A unique opportunity in which to conduct the survey was attained. Four of the six selected kura went on a noho marae together for two nights, three days. Attendance at the noho marae with these kura was arranged and whilst there the preliminary exercise was undertaken. My credentials and credibility were established and a more intimate relationship with these particular ākonga was begun. On the first night of the noho the ākonga were still slightly 'suspicious' of the ākonga from other schools. Therefore tikanga Māori dictated mihimihi was to be held. During this process kaiako and ākonga alike introduce themselves by reciting their whakapapa links to maunga, awa, waka, iwi hapū and whānau. Again, Kana and Tamatea (2006) principle of whanaungatanga was in action. It was a very relaxed environment which allowed the ākonga time to really consider the questions on the survey sheet. This environment was additionally conducive to discussion which then provided less restricted, fuller and richer answers. The opportunity to have informal 'over the tea table' discussions with the ākonga was possible. This provided more substance to their written answers.

The other two kura were surveyed in their regular learning environments. Time was limited so it was not possible to establish the same type of relationship with these ākonga. This did affect the depth of answers gained from those ākonga. However, some useful data supporting the material previously collected from the other survey participants was provided. The ākonga were under no obligation to participate and up until the time they handed their survey in were able to withdraw themselves and the information they had provided from the research.

**3.4.4 Focus group interviews.** A focus group is a means to provide group interaction in order to present a collective view rather than that of an individual according to Cohen, Manion and Morrison (2007). Therefore a focus group discussion was conducted as the next stage of the research. The rationale for conducting a focus group discussion was to encourage the students to freely verbalise what they perceived to be the factors in encouraging ākonga retention in te reo Māori programmes in their secondary schools. Certain themes had become apparent during the survey and these themes provided the direction for the focus group discussion. This was a very successful strategy in achieving a more thorough insight into the initial written answers provided. The focus group was semi-structured in order to allow the ākonga participants to interact with one another thereby stimulating engaging conversation, argument and discussion.

**3.4.5 Individual interview.** The purpose of an interview was defined by Cohen, Manion and Morrison (2007) as a mechanism by which interviewees and interviewers were able to engage and discuss their interpretations of the world from their perspectives. The interview was concerned with more than collecting data about life but was also a part of that life. The interview was guided by predetermined questions and prompts with which to engage the kaiako participant. In this stage of the research the kaiako reo Māori of the ākonga was interviewed for his perspective on what encouraged student retention in te reo Māori programmes in English medium secondary schools. He was also able to share some insights on what strategies were successful in encouraging ākonga to remain in senior te reo Māori programmes in his particular school and other strategies that were not so successful. Pouako provided some valuable insights into his perspective on the retention of students in their particular school.

**3.4.6 Analysis and interpretation of the data.** The data gathered was transcribed, analysed, and reported. Prior to starting this research, approval for participation was sought from the participants Board of Trustees to conduct the research with their kaiako reo Māori and senior te reo Māori ākonga. All Boards of Trustees and research participants were given the opportunity to view the survey before the commencement of the research. Furthermore, all participants were then given the opportunity to review the data analysis for editing purposes. Pseudonyms were used to maintain kaiako anonymity. The kaiako had an opportunity to review the transcript in order to clarify, contextualise, change or remove any part of the data they have divulged once it was collated, analysed and the research report written.

### **3.5 The ‘Insider/ Outsider’ dilemma**

In her PhD thesis Sarah Jane Tiakiwai (2001) suggests most research methodologies assume that the researcher is an outsider able to observe without being implicated in the scene. However during the research of her PhD topic it was clear she was implicitly, or emically involved in the research. Kaupapa Māori research also requires the researcher to write themselves into the research. This is the approach that I have taken. There are a number of reasons why I as the researcher am involved in the research. Firstly, by following the framework outlined by Kana and Tamatea I became implicit in the research through the relationships I had established with both the research participants and the research topic, that is the aspect of Whanaungatanga.

Secondly, the research topic is kaupapa Māori driven therefore being a Māori who is a teacher, rather than a teacher who happens to be Māori, positions me within the research.

Thirdly, the topic is based on the revitalisation and maintenance of te reo Māori in English medium secondary schools. This is my major teaching subject, a domain I have previously taught, and am passionate about. Therefore much of the gathered research data I saw anecdotally prior to undertaking the research. This is not suggesting that I have manipulated the research in such a way so as to achieve a predetermined outcome, but the research has both confirmed and contradicted some of my own assumptions prior to undertaking the research.

### **3.6 Limitations**

While this research represents a cross section of schools in the Waitaha rohe it is limited by the number of schools involved. As previously indicated there are no Private Schools represented and only six of the possible thirty nine secondary schools, including Area Schools are involved in this research. Those schools cover an area from Kaikoura in the north as far south as Ashburton. While it may be argued that the sampling is insufficient to provide an accurate indication of what strategies or initiatives successfully encourage student retention in these programmes, this research does provide sufficient evidence to suggest that particular approaches and enterprise can be successfully applied across all schools.

This research is limited also because it only considers the views of current students. It does not include students who have already left secondary school after having successfully completed studying te reo Māori at senior level. Should any follow up research of this nature be undertaken then perhaps their perspectives could be included. The combination of qualitative and quantitative methodologies underpinned by a Kaupapa Māori framework have successfully identified many factors that encourage student retention in senior te reo Māori programmes in English medium secondary schools in Waitaha.

### **3.7 Conclusion**

This research is designed using a mixed research methodology. A qualitative methodology was selected in order to obtain a richness of data from a variety of sources. Those sources included students from six secondary schools in the Canterbury area and a teacher from one of those six schools. It was important to have a strong student voice as part of this research. Baseline data was obtained by using a survey where the students were asked to answer thirteen questions which related to the research topic. They were given options from which to select and they were able to select as many options as they believed applied to them. The survey also allowed students to make comments about the options they chose. Once the survey data had been collated, a group of students was selected to participate in a focus group discussion.

The focus group was selected from the school which had the best record of student retention in senior te reo Māori programmes of the six schools that participated in the survey. The survey questions formed the basis of the focus group discussion and allowed the students to comment further on various aspects of learning te reo Māori. Having completed the focus group discussion the teacher was then interviewed. The teacher selected for the interview had the best record of student retention in his senior te reo Māori programme of the six schools which volunteered to participate. Once again the survey provided the foundation for the interview. The purpose of the individual interview with the teacher was to provide a more personal perspective on what factors encouraged student retention in senior te reo Māori programmes. This was important in order to bring some balance to the discussion. Another important aspect of the data collection methods was that kaupapa Māori research practices were followed.

Kana and Tamatea (2006) have produced six principles which they believe are essential guidelines when conducting kaupapa Māori research. These principles underpinned the entire data collection process in order to provide cultural safety and security for the research participants and myself. The researcher was also cognisant of being an insider involved in this research as this research has a kaupapa Māori basis, has a te reo Māori basis and a te reo Māori teacher aspect to it. This approach has demonstrated clarity in data collection and analysis which will lead to the reliability and validity of the findings. These results form the content of Chapter 4. The analysed material will be presented as described in this methodology section, according to the method of collection. These are: the ākonga survey results, the data gathered from the focus group discussions and finally the personal interview with the kaiako reo Māori.

## **CHAPTER FOUR: RESULTS**

### **4.0 Introduction**

This chapter is an analysis of the data collected from the ākongā survey, student focus group and an individual interview with the kaiako. There were a total of 260 students learning te reo Māori in Year 9 across all six schools. This number represents the Year 9 students who were engaged by various methods with te reo Māori in these schools. Four schools offered te reo Māori as an optional subject. In two schools te reo Māori was compulsory for all Year 9 students. These students had one term of experiential learning in all of the optional subjects available. This empowered students to make informed decisions about subject selection in Year 10. There were a total of fourteen classes spread across the six schools. The number of contact hours for students in these programmes ranged from two to four hours per week.

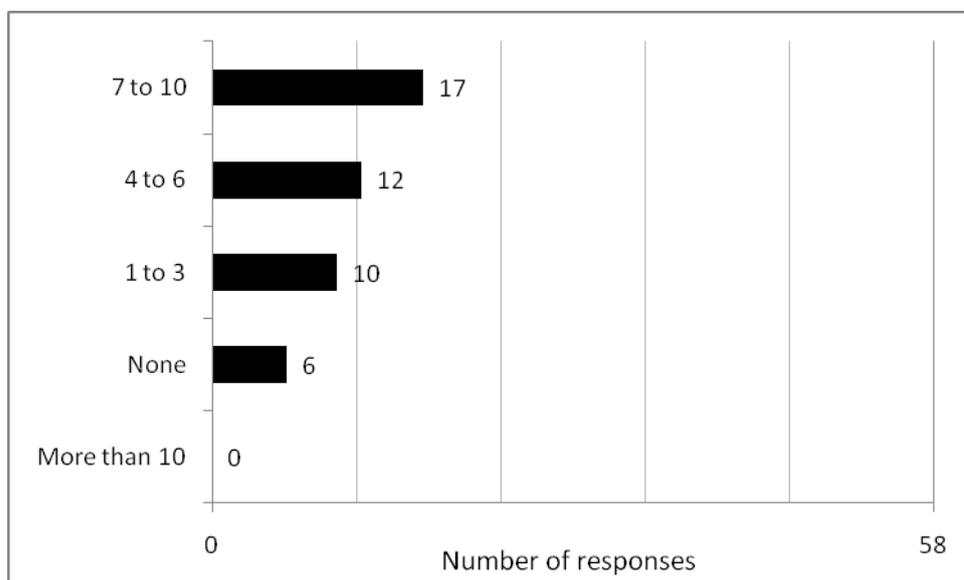
### **4.1 Results obtained from survey data**

In designing this survey thirteen questions were asked enquiring about issues that impacted on student retention in senior te reo Māori programmes. Nine of these questions were presented in multi-choice form. These areas included questions on the numbers of students choosing to remain in the programmes, reasons for choosing to continue and for the discontinuation of studying te reo Māori. Information was also required on student support and assistance. Students were able to tick as many boxes as they believed applied to them for each of the questions. The final four questions required students to write comments. The results are presented in graph form and provide the basis of the data analysis. Fifty eight students completed the survey and their responses to the questions are now presented.

**4.1.1 Numbers of students remaining in senior te reo Māori classes from their original Year 9 classes.** The data shown in Figure 4.1.1 presents a high student attrition rate in the transition years between Year 9 and senior level. One student offered the following statement on the falling numbers in the senior te reo Māori class at their school,

“There were eighteen in the Year 9 class but five have left this school. One picked it up in Year 10 and four aren’t taking it anymore [but] are still at this school.”

Figure 4.1.1 Numbers of students remaining in senior te reo Māori classes from their original Year 9 class.

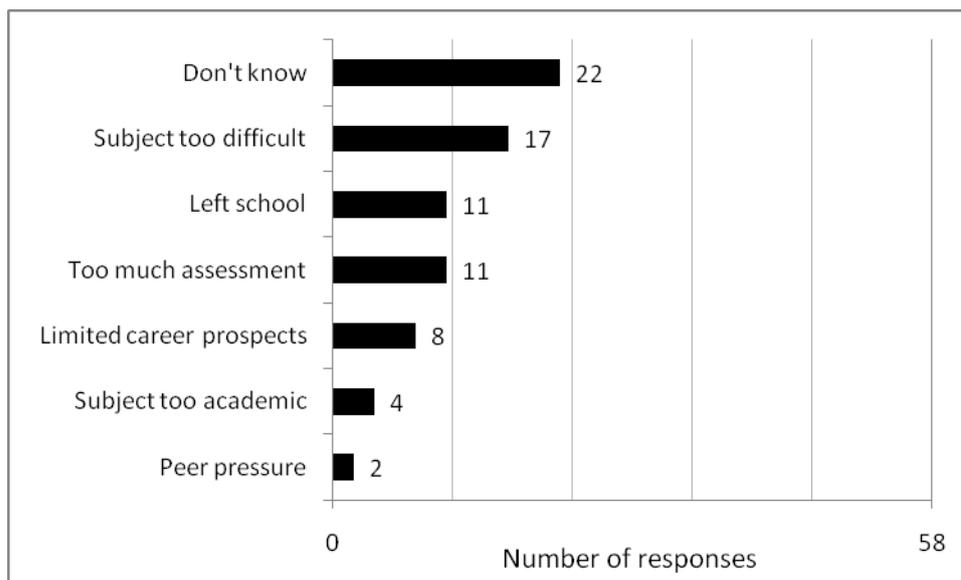


According to seventeen students, there were between seven and ten students remaining in the te reo Māori programme while a further twelve students noted that between four and six students remained in their classes. Ten students identified one to three students remained and finally six students said there were no other students remaining in their classes. No classes had ten or more students remaining.

#### 4.1.2 Reasons for choosing to discontinue studying te reo Māori at senior level.

Students were able to identify a variety of reasons for the decisions made by their peers as to why they wished to discontinue studying te reo Māori. This explanation from one student highlights one of the reasons for cessation of study as, “They aren’t Māori and don’t see the point of learning te reo as a second language because it isn’t an international language.” More reasons are presented in Figure 4.1.2.

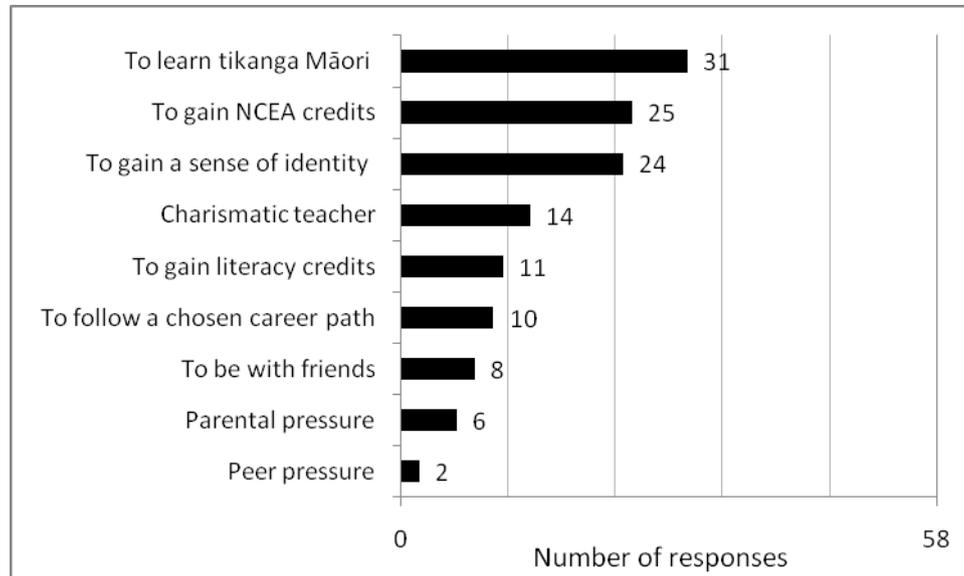
Figure 4.1.2 Reasons for choosing to discontinue studying te reo Māori at senior level.



Twenty two students were unaware as to why their peers had chosen not to continue with their study of te reo Māori. Difficulty with learning the language was identified by seventeen students as the main reason for their discontinuation in this subject. Leaving school was recognised by eleven students and the same number of students believed that too much assessment was the reason for discontinuance. Limited career prospects, the subject being too academic and peer pressure were the other reasons specified by these respondents.

**4.1.3 Reasons for learning te reo Māori at senior level.** Students believed there were three main reasons for learning te reo Māori and Figure 4.1.3 shows these.

Figure 4.1.3 Reasons for learning te reo Māori at senior level



Learning tikanga Māori was identified by thirty one students as the most important factor. Gaining of NCEA credits was selected by twenty five students as being the most significant reason. Twenty four stated that gaining a sense of identity was a central reason for learning te reo Māori. The teacher was designated by fourteen students as being the critical factor for choosing to remain in te reo Māori classes. The gaining of NCEA literacy credits, following chosen career paths, being with friends, parental and peer pressure were less significant reasons for electing to remain in te reo Māori classes. One student stated, “I’m not sure why I would like to learn a second language [but] since I took it in Year 9 I just carried on and Māori culture is interesting.”

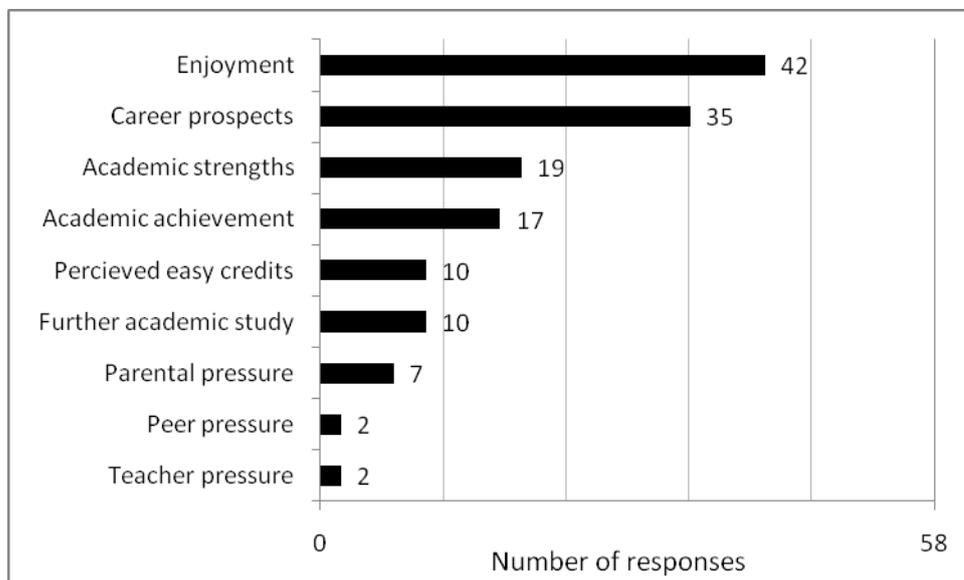
When given the opportunity in this survey to add further information of knowledge and understanding of te reo and its personal importance to them, students provided a wide range of answers to the question. Learning about their own identity and culture aroused the most excitement about learning te reo Māori. Students were excited to be learning about the ways of their tūpuna (ancestors). For others the excitement was generated by learning their ancestral language. As te reo Māori is the medium by which students learn more about themselves and stay connected to their roots. One

student felt it was their responsibility to learn te reo Māori as it was a part of their heritage. The following statement provides an example of the way these students felt, “Just being in the Māori environment makes me appreciate where I come from ... and gaining more insight to my heritage/ kāinga tūturu.”

#### 4.1.4 Reasons students choose particular subjects at senior level (Years 11 – 13).

Students acknowledged there were a number of reasons for choosing particular subjects at senior level and these are presented in Figure 4.1.4.

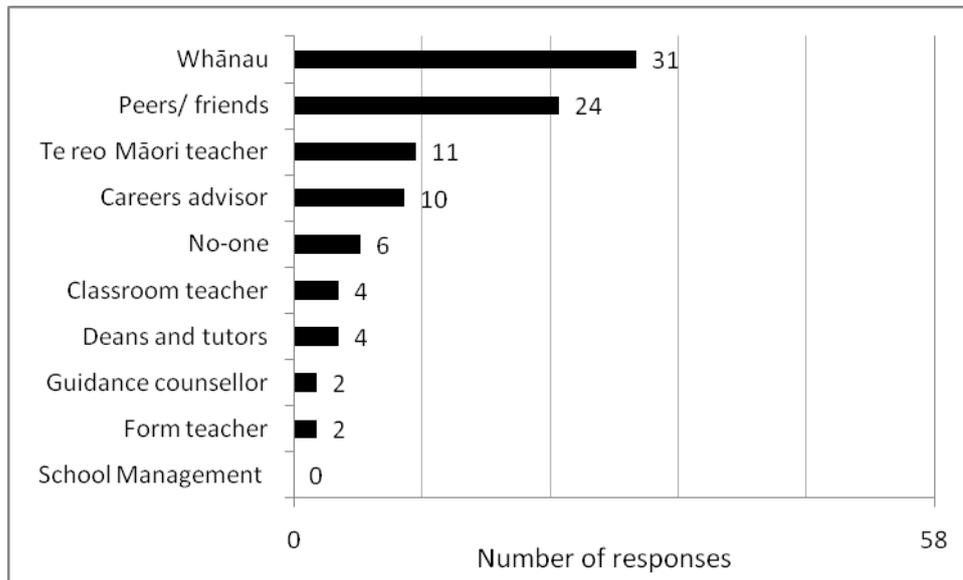
Figure 4.1.4 Reasons students choose particular subjects at senior level (Years 11 – 13).



Enjoyment was selected by almost three quarters of the students as the main factor when selecting senior subjects. The following comment supports the assertion about the role of enjoyment in senior subject selection, “If you are good at them, careers, you have a passion for it, so you’re good at it, you enjoy doing the subject.” More than half of the students identified career prospects as being the next most influential factor. Nineteen students chose subjects based on their academic strength and seventeen on their academic achievement. Fewer students believed choices were made based on the perception of gaining easy credits, for further academic study, parental, peer and because of teacher pressure.

**4.1.5 People students have asked for advice on subject choice.** Students had the confidence to refer to a range of people when decisions about subject choices were being made. These influences are presented in Figure 4.1.5.

Figure 4.1.5 People students have asked for advice on subject choice.

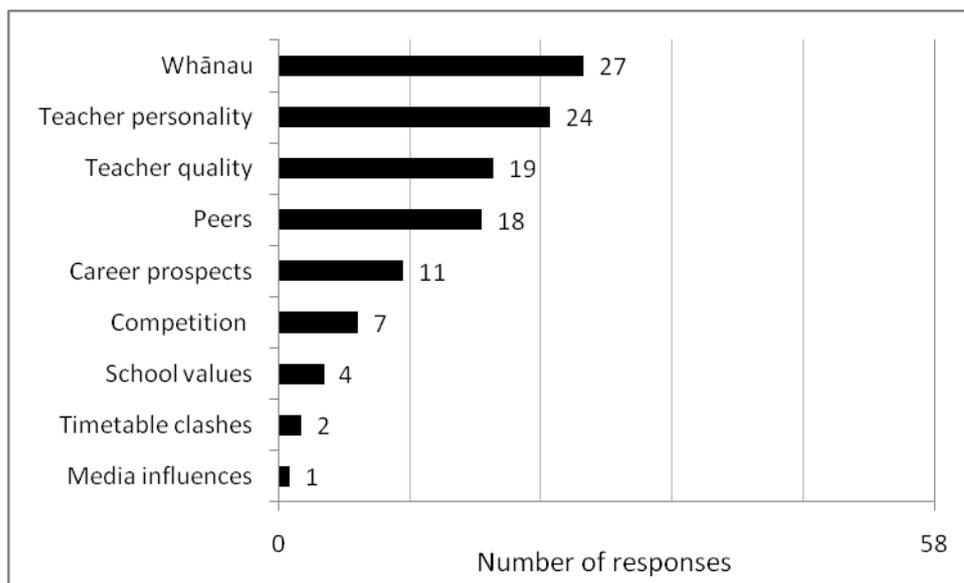


Whānau were consulted by thirty one students regarding subject choice and this represented 53% of the respondents. Peers were the favoured choice of twenty four students. The te reo Māori teacher was asked for advice by eleven students and ten sought guidance from the careers advisor. Independent decisions were made by six students, and smaller number of students asked for direction from various members of the school teaching staff. One student added their youth pastor and mentor as people with whom they consulted. Students commented on the advice given by their te reo Māori teacher saying,

We didn't ask but we got it [anyway]. Our teacher tells us especially for Maori if we're not good enough but he thinks that we can do it next year like if we are actually going to achieve it next year.

**4.1.6 Factors that encourage student retention in senior te reo Māori programme.** Encouragement to remain in the te reo Māori programme was received from a number of people, sources and areas and these are shown in Figure 4.1.6.

Figure 4.1.6 Factors that encourage student retention in senior te reo Māori programmes.

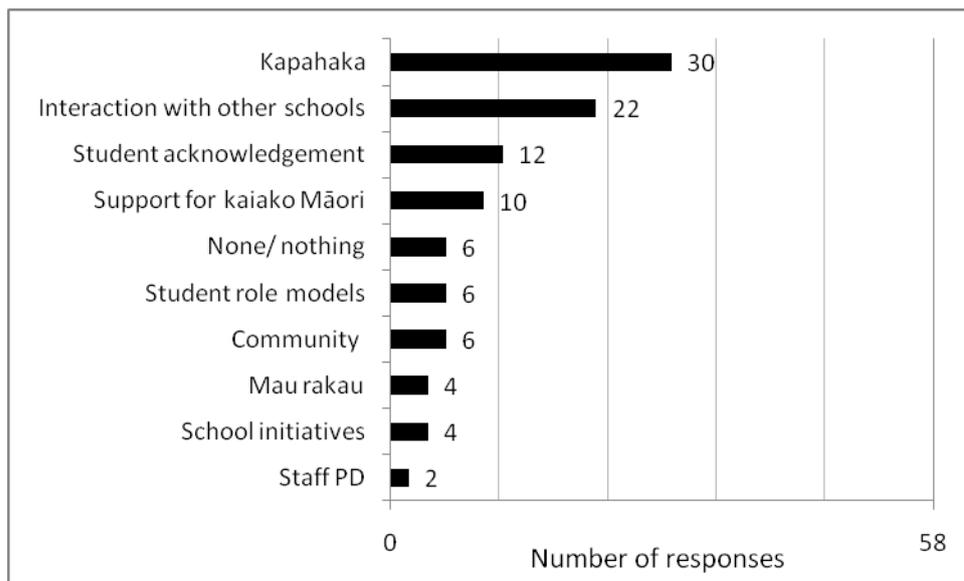


Whānau was selected by twenty seven students or 46% of the respondents as being the most important factor in encouraging retention in senior te reo Māori programmes. The teacher personality and quality were listed as the next two most important factors. The peers category was chosen by eighteen students followed by career prospects. According to the survey results, competition with other subjects/ field trips, school values, timetable clashes and media influences were less likely to encourage students to remain in the te reo Māori programme. Here is what one student offered about encouragement to continue learning te reo Māori, “I am lucky because we use te reo as our language of communication at home. That is all the encouragement I need.”

The passion of the teacher and peers that made learning te reo Māori exciting was conveyed by a student who said the kaiako was, “An awesome teacher and people to take the subject with.” However in contrast one student replied, “Nothing really excites me about te reo Māori.”

**4.1.7 School initiatives that encourage student participation in senior te reo Māori programmes.** Many schools had implemented initiatives which had raised the profile of te reo Māori and have encouraged participation in senior te reo Māori programmes. Figure 4.1.7 shows these results.

Figure 4.1.7 School initiatives that encourage student participation in senior te reo Māori programmes.



Kapahaka was selected by thirty students as the most common initiative that their schools had implemented. Interaction with other schools in their curriculum area was very encouraging according to twenty two students. Student acknowledgement and support for their kaiako Māori were seen to be important factors. Student role models, community involvement, mau rākau, school wide initiatives and professional development for staff did not seem to be high on the list of initiatives. A student made the following comment, “I think most of the teachers [are] quite keen on supporting kapahaka.”

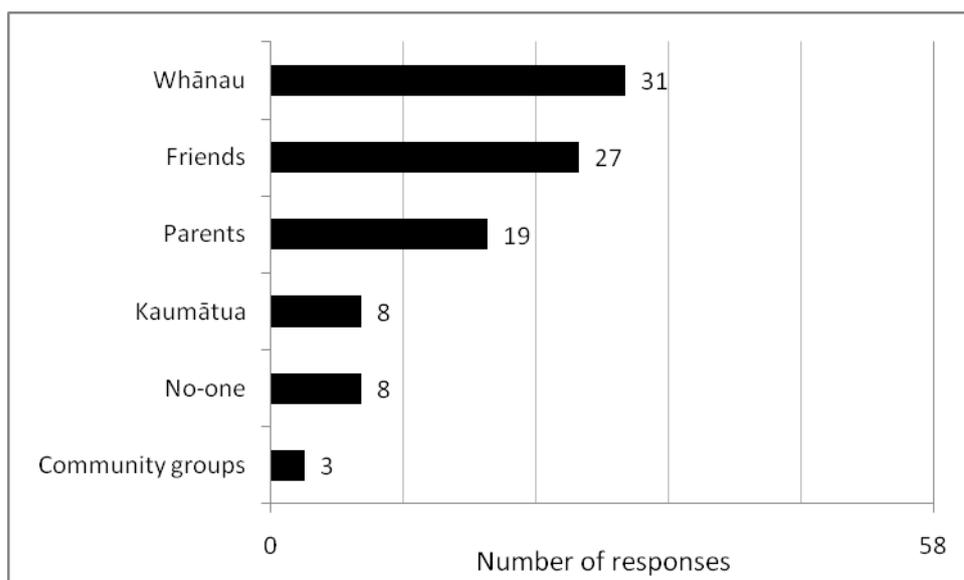
Some students felt their schools had not initiated any ideas that would encourage participation. These students believed their schools did nothing to support or promote te reo Māori. They also said that it was only as a result of the courage and passion of a few students that te reo Māori in their school got any exposure at all. The following quote illustrates their stance, “If it wasn’t for my interest and passion in the language and traditions there isn’t anything else keeping me doing it.” Another student said that

they thought schools could be more involved in the Māori language and organise school-wide events that celebrated Māori culture.

Students were able to add further comments regarding initiatives created by the school to encourage participation in te reo Māori programmes they responded saying that they were really excited by interaction with students from other schools and involvement in the extracurricular opportunities to learn te reo Māori. Learning te reo Māori enabled students to learn about Māori culture and visit marae. Students also interacted with other like-minded people from throughout Canterbury and Aotearoa. This comment exemplifies the extra-curricular opportunities learning te reo Māori presented, "... physical side to it doing things [like] taiaha, waiata and noho. I love going on trips with other schools."

**4.1.8 People outside of school who are able to offer encouragement and help with students' language learning.** Students received encouragement and assistance from an assortment of people and areas external to the school environment. Figure 4.1.8 presents this information.

Figure 4.1.8 People outside of school who are able to offer encouragement and help with students' language learning.

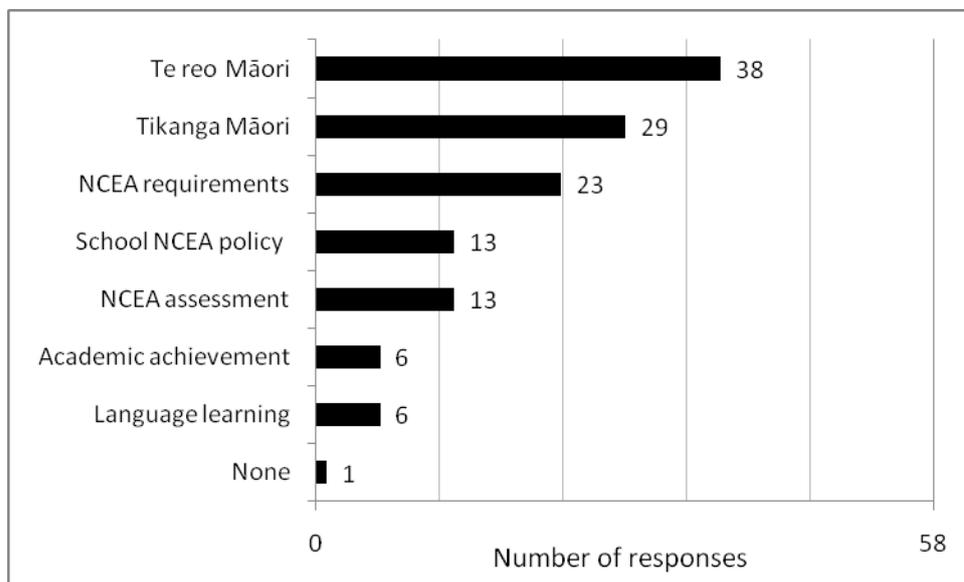


Whānau and friends were able to offer the most encouragement and help with students' language learning. Parents were considered by nineteen students as being most helpful and encouraging, while kaumātua were accessible to eight students for help but another eight had no-one to help or encourage them. A small number of students were able to contact some community groups for assistance. One student was very fortunate saying, "Although my nanny lives in Wellington I can ring her anytime for help and he loves helping me."

Communicating with whānau and friends in a second language and being able to keep the language alive was also high on the list of reasons for being excited. Some students were excited to be able to converse in te reo Māori outside of the classroom environment. Many students were excited by the fact that they were able to communicate in te reo Māori with whānau and friends as an everyday communicative language. They also felt empowered to help teach te reo Māori to friends and whānau who were only just starting to learn it. One student said, "Knowing the language of our country and being able to pass the language down."

**4.1.9 Helpers knowledge and understanding of te reo and tikanga Māori in the school environment.** Acknowledgement that their helpers possessed knowledge and understanding of te reo Māori was made by thirty eight students (66%) and twenty nine stated their helpers were knowledgeable about tikanga. The data is displayed in Figure 4.1.9.

Figure 4.1.9 Helpers knowledge and understanding of te reo and tikanga Māori in the school environment.



Helpers who understood the requirements for NCEA was recognised by twenty three students, however less knew and understood the Schools' NCEA policies and NCEA assessment. A lesser number of students stated their helpers knew or had an understanding of student academic achievement and the politics of language learning. Only one student felt that their helper had no knowledge or understanding at all about any of the above factors. A student clarified their position by saying,

[My] parents know to an extent ... I mean they don't have a really good knowledge about it but it is sort of different for some of us because ... we've had older ones (siblings) already go[ing] through the system.

**What things really excite you about learning te reo Māori?** The answers provided for this question were used to support the data and graphs of previous questions.

**4.1.10 Kaiako skill at making learning te reo Māori more interesting and enjoyable.** Most of the students recognised that their kaiako used many strategies in order to promote interest and enjoyment. The teachers' enthusiasm for te reo Māori had an infectious effect generating excitement in the te reo Māori classroom. Achievement, having high expectations, self-belief encouragement and concern for

the welfare of their students were also important. This student comment provides an example,

From day one [our kaiako] has always made achieving a priority ... In the moments we need [support] they are always there to help us with any issues.

Some students stated that their teachers' were able to create meaningful and relevant contexts for their teaching. This helped the students understand and contextualise the information creating enthusiasm and enjoyment. Some of these situations involved waiata (song) composition, role plays, social interaction and kai (food). The teachers also played games and fully explained the content of their teaching. However a comment from a student confirms the value of these lessons by saying, "Our kaiako puts te reo into everyday situations that relate to us." Classes taught totally in te reo Māori caused apprehension yet excitement. Students were able to appreciate the benefits of learning in a total immersion environment.

According to some students the teachers were able to create learning environments where students felt safe to be Māori. While the school rules still applied, they were implemented in a more relaxed and fair manner. This did not occur in all their subject areas. Students admitted that it was even safe to have a laugh and a joke with the teacher. This students said it very succinctly, "[Our teacher] isn't really strict but keeps us in line". However there were students with conflicting opinions. Two students were more critical in their responses. They believed that they did not learn very much because their teacher did not create an enjoyable learning environment. They replied, "[Our teacher] doesn't make it exciting or enjoyable" and "We don't learn much so that doesn't really happen."

**4.1.11 Suggestions on encouragement to continue te reo Māori.** There were a variety of opinions expressed in response to this question. They ranged from "nothing more" to "making it easy". Most students resolutely believed that their kaiako was already providing an enjoyable programme of study of te reo Māori and the general comment appeared to be, "There is nothing else."

However others thought there should be more focus on non-Māori students saying,

Te reo Māori can be fun but if you are not Māori it can seem a bit pointless if you are not Māori, as there is a lot of emphasis on the students taking it to be Māori.

Other students suggested more noho marae opportunities, more interaction with North Island schools and more support from the school. Others recommended more collaboration with like-minded people, less writing, less speeches and make passing easier. One student offered this observation,

I think that a lot of people drop out of te reo Māori because they don't find it easy and aren't achieving as highly as they are in other subject areas.

A number of students thought quite a lot could be done to change the situation. One made the following comment, "Actually learning something would be nice!" Another said, "In Māori class we never do anything, so if we did more korero and waiata ... it would be more enjoyable for others."

The suggestion was made that having an overseas field trip as part of the te reo Māori programme may influence retention of students. However most students had very firm ideas on how an overseas field trip would affect enrolments. Students were of the general opinion that enrolments would increase significantly. However they had misgivings as to the motivation of students who enrolled. They believed that students who enrolled because of the trip would not be genuine in their learning of te reo Māori. Therefore the majority of students suggested some type of selection process be applied to exclude students who were not serious about learning te reo Māori. Here is a comment from one student, "Heaps of people would do it, but they would take it for the wrong reasons."

## **Conclusion**

This section has provided the views of 58 students who have continued in a te reo Māori programme. Their ideas have been prompted by a series of questions

surrounding the study of te reo Māori. These included how they chose their subjects, who they received support and encouragement from and why they chose this language to start with. These views form the basis of the questionnaire used to elicit further information from the focus group discussions held with students from the school with the highest retention rate.

## **4.2 Results obtained from focus group discussion and interview with the kaiako**

The following section is an analysis of the data collected from two focus group interviews. One school was involved in the focus group discussion which involved 30 students. This school was selected due to its success at retaining students in their senior te reo Māori programme. Two focus group interviews were required as students who had completed the survey were spread across two different classes. The focus group questions were drawn largely from the survey to clarify the survey data and collated responses are presented in this section 4.3

The teacher, known as pouako, chosen for this interview came from the same school as the students selected for the focus group discussion. Pouako was selected as his record of student retention in senior te reo Māori programmes was the best of all the teachers from the six schools involved in this research. While a teacher's perspective was envisioned for this interview, the questions from the student survey formed the basis of the interview as there was the possibility to further explore the ideas and views of the students. The students had described how they felt encouraged when teaching followed certain lines and teachers showed a caring and respectful personality.

**4.2.1 Numbers of students remaining in senior te reo Māori classes from their original Year 9 classes.** Various reasons were given for student discontinuation in the te reo Māori programme. The students replied that seven of their Year 9 peers had decided to discontinue their study of te reo Māori. Two of those seven had moved schools however the other five were still attending that school but had elected to pursue different programmes of study. The students added that some of those who had dropped out now regretted doing so but felt it was too late to re-enter the programme

as they were too far behind with the work. One student said, "... I've talked to some of them and they're really gutted that they didn't come back ...". It was important to probe further and gather information as to why students were 'lost' to the te reo Maori programme when it seemed they had a basic interest in the subject. Therefore the students were asked to provide some answers as to 'Why?'

More clarification as to the numbers remaining in senior classes was provided by the teacher. Data provided by the students was in essence correct however, when the teacher returned to this school after a year of study leave the class size had diminished to a critical level. Only three students from the original Year Nine class had decided to continue with te reo Māori. Here Pouako explains what happened next, "There were three that were taking it and I went and approached everyone else individually ... because ... the class wasn't going to run". Fortunately most of the students selected the senior te reo Māori option as one of their subjects and the class ran.

**4.2.2 Reasons for choosing to discontinue studying te reo Māori at senior level.** A loss of motivation and enthusiasm was the main reason peers had withdrawn from the te reo Māori programme saying, "Everybody just lost their motivation last year." They explained that this was primarily because of a change of teachers, teaching styles and teacher attitude. The students noted that things had vastly improved since their teacher had returned.

In contrast, a personal note was struck when one student stated that people wanted to do other subjects in order to follow certain career paths and to meet certain entry prerequisites for University courses. While the students were able to provide some thoughts on why their peers discontinued their te reo Māori studies, it was necessary to find out why those who enrolled to carry on did so.

Whānau support, peer influence, career intentions and academic goals were acknowledged by Pouako as less important reasons why students choose subjects other than te reo Māori. However Pouako was adamant that it is the te reo Māori teacher who is the crucial difference between students continuing or not. Furthermore this teacher stated definitively that it was imperative that teachers had a positive relationship with the students and an effective teaching programme. He explains the

importance of manaakitanga by saying, “The relationship between Māori teachers and students are the most effective means of bringing kids back into that subject”.

**4.2.3 Reasons for learning te reo Māori at senior level.** Affirming their identity was the main reason these students gave for learning te reo Māori. The programme they were in provided students with the opportunity to learn about who they were and where they were from. They also felt a responsibility to pass that knowledge onto their children. An example of this attitude was shown by the student who said, “... I find it really interesting and I want to speak it and I want to teach my kids to speak it and all the history about it”.

Being amongst like-minded people and in a culturally responsive environment were the main reasons given for learning te reo Māori at senior level. This whanaungatanga was clearly expressed by a student who said, “My kind of people, Maoris because we're in a class that celebrates and acknowledges our culture”. Students stated that there were no other places in the school where this acknowledgement occurred. As mentioned in section 4.2.1 students elected to pursue other programmes of study and therefore the question must be asked as to why and how students choose particular subjects to study at senior level.

Pouako had definite thoughts on why students take te reo Māori as a subject. Whakapapa (genealogy) and identity are the two most important reasons that students continue to learn te reo Māori at senior level Pouako stated. For many students this class was a sanctuary where they could safely immerse themselves in their culture and identity. He said it is a culture that some of their whānau, parents and grandparents did not have the opportunity to experience. As a result some of the students struggle linguistically nevertheless they still relish the cultural experience. Pouako did not believe that being able to gain NCEA literacy credits is a reason why students choose to learn te reo Māori. This aspect of the course is not widely advertised within the school community.

**4.2.4 Reasons students choose particular subjects at senior level (Years 11 – 13).** Students remarked that there were a number of reasons why they chose particular subjects at senior level. These ranged from achieving specific career aspirations, to

taking subjects that would fill their timetables because they had no other choice. Some students had to meet certain academic goals in order to follow a specific tertiary education pathway. One student articulated an idea on university entrance. “You've got to have special subjects to get into different courses for University which is why people in Years 11, 12 and 13 choose different subjects.” Other students were adamant that subject selection was based on having a passion for and ability in those subjects. Whānau and parental expectations were also strong motivating factors, but peer pressure was less important. If making subject choices is so important for career aspirations and further study at tertiary level then who do students go to for help in this vital decision-making?

A number of reasons students chose particular subjects at senior level were identified by Pouako. These reasons included pressure from both teachers and peers to proposed career and academic pathways. Pouako has witnessed pressure being applied to students by both her colleagues as they attempt to gain learners for their subjects, and by peers for a variety of reasons. Pouako described peer pressure in action in the following way,

Although they didn't admit it a lot of those girls choose what their friends are choosing. There's a group of five who are all in the exact same class for every subject. ... when one of them didn't get put at the beginning of the year in the same PE class they went and asked to be moved.

Pouako freely admits that there are additional options available for the more academically able students. Consequently subject choices become more difficult to make especially when they have a particular career or academic pathway in mind. In that case te reo Māori may become less of a priority. As the choice of academic subjects is a serious aspect of school life and frequently life defining it was considered vital that adequate advice and counselling is available in schools. It was important to seek the teachers' views on this aspect of schooling because the students had been very critical of perceived assistance.

**4.2.5 People students have asked for advice on subject choice.** Whānau, parents and peers were consulted by students when making decisions on subject choice. According to some students, parents in particular wanted the best for their futures and were most vocal when their advice was sought. A student declared, "... sometimes mum and dad think that no you don't need that for your career so drop it and you can pick up something else". A careers advisor was provided by the school for students to consult but most students chose not to seek their advice. A student who did go to see them, felt embarrassed because the advisor assumed she did not meet the prerequisite criteria to enter a certain course of study. The student said,

I did. I chose Biology ... then she asked if I passed the papers and I said I passed every paper this year. She replied she was going to talk to the teacher about it. So I went to talk to the teacher and she wants me to do it ...

Other students had more positive experiences with the career advisors. Some students did confer with teachers, including the te reo Māori teacher but no-one asked for guidance from any member of senior management. While the advice offered to students was limited according to their responses and in many cases negative, what did encourage students to seek re-enrolment in their te reo Māori classes was the next question to ask.

According to Pouako no students had approached him for advice on subject selection nonetheless Pouako actively sought out students to ensure that they had clear ideas on what they wanted to achieve in the future. That may or may not have included studying te reo Māori. No answers were received as to why the students had seemed so critical of the help the school provided. However when asked to explain what he considered encouraged students to remain in the senior te reo Māori class he commented that he had been involved in some activities that led to contact with other schools.

**4.2.6 Factors that encourage student retention in senior te reo Māori programme.** Fun and ability in te reo Māori were the reasons given for learning te reo Māori at senior level. The students were encouraged when their teacher employed

strategies that made the learning of te reo Māori fun and they found such strategies very effective. Some of those activities included composing songs and rhymes that the students would sing in other learning environments to assist with their understanding of te reo Māori. An example of what students said was, “We do fun activities instead of just doing things out of a book and having to write down a lot of things”.

According to some students kapahaka and noho marae encouraged students to continue their study of te reo Māori. These two settings provided opportunities to engage with students from other schools. They provided safe environments where students could speak freely, reinforce and contextualise their learning. The students were also inspired to continue with their learning by being in the company of students from other schools who were following a similar dream. Here is an example of what one student said, “... we all leave noho marae and stuff [kapahaka] and come back and want to speak heaps of Maori ...” The teachers personality and teaching style was very important in encouraging students to continue learning te reo, but these only worked within the ethos of the school culture.

For instance, kapahaka and noho marae was instigated by Pouako in collaboration with other schools to encourage retention in the senior te reo Māori programme. The students had also represented their school at regional and national events such as Ngā Manu Kōrero speech competitions. These initiatives had been very successful in retaining students in their te reo Māori programme. As the teacher worked in the school community it was important to understand what the school did to support the students and to gather her ideas on leadership.

**4.2.7 School initiatives that encourage student participation in senior te reo Māori programmes.** The students steadfastly believed that their school had not implemented any strategies to encourage student participation in senior te reo Māori programmes. They were firm in their belief that all of the initiatives had been instigated by their te reo Māori teacher. They stated that their principal attempted to use te reo Māori at school assemblies but apart from the mispronunciation of words, it did not seem genuine in its use. They felt disrespected at the tokenistic way in which te reo was used. Here is how a student described it, “Like okay I give it some acknowledgement ... but only because I have to.”

Students did recognise however that some staff members made sincere, genuine and honest attempts to use te reo Māori. This raised the students' self-esteem and made them feel like valued members of the school community.

Some students believed that the school was more focussed on appealing to the broader multi-cultural community. They stated that there were many more opportunities for Asians and other ethnic minorities to celebrate and showcase their ethnicity than there were for Māori. One student stated, "We have a lot of stuff for the Asians but for us we ... have to organise it for ourselves". However, there were people outside the school who provided support and encouragement to these students and it was essential to find out who did this and in what manner.

The principal was the greatest barrier to the implementation of initiatives by the school according to Pouako. In his opinion the school principal did not fundamentally support Māori culture in their school, hence very little had been done to encourage participation in senior te reo Māori programmes. All the initiatives had been progressed by the te reo Māori teacher alone. The school had begrudgingly agreed to allow student participation in the events mentioned above. An example of the dilemma the teacher often faced and mentioned in this interview was the comment, "I think it's about the opinion ... the principal has in terms of things Māori. From her point of view she is doing a lot for Māori ...". In order to ascertain what changes should be made to alter the school culture Pouako was asked if he were the principal what would he do to encourage retention in te reo Māori programmes. Pouako replied that te reo Māori would become a priority for the school and it would be compulsory for all Year 9 classes. Pouako would also ensure the te reo Māori classes were staffed with effective classroom practitioners and staff would attend compulsory professional development on te reo and tikanga Māori. The teacher steadfastly believed that the principal would need to model behaviour that encouraged the use of te reo Māori as a normal and accepted part of the school environment. Although Pouako anticipated an initial resistance to his stance, over time it would become an accepted part of the school culture as cultures and traditions need time to develop. If there was limited encouragement from the school, people outside the school were valuable assets.

#### **4.2.8 People outside of school who are able to offer encouragement and help with students' language learning.**

Whānau and parents were acknowledged as the students' primary source of encouragement and help with their language learning. Some parents who did not speak te reo Māori attempted to speak Māori around the home. Others had even begun to learn te reo themselves in order to encourage their children and offer assistance where possible. A student said, "My mums learning Maori and trying. ... every so often mum will chuck in words mixed into [English] sentences". One student's father was fluent in te reo Māori however, as he did not live at home was only able to be of limited assistance.

Some students mentioned they had been involved in a programme run by a community organisation. The focus of the programme was of a mentoring nature where a Māori member of the community would visit the students and offer advice and counsel. The students found this programme worked successfully for them. While there was support and encouragement from parents and whānau, which was appreciated by many of the students, there was some concern expressed about the breadth of knowledge these persons had.

The students had led Pouako to believe that they had limited or no access to help outside of school. Conversely more recently the teacher had met whānau, parents and kaumātua who had been assisting students with their study. The teacher stated, "I'm starting to meet some. One of the students koroua (grandfather) came to kapahaka and was speaking te reo. The student lives with him". He also commented that there was a student whose entire family spoke te reo at home, but that student had never told anyone about them. So it became obvious that some students did have access to people who were able to encourage and assist with their language learning and development. Although the majority of students did not have access to help outside of school their parents were very supportive.

Pouako reported that the school also participated in a community programme aimed at helping Māori students achieve academically. The students did have access to those mentors during after school hours however, due to recent restructuring students could only access the programme during school hours and on a monthly basis. It appeared from this interview that there was a degree of community support, but how much

contact the teacher had with individual caregivers and parents required probing.

**4.2.9 Helpers knowledge and understanding of te reo and tikanga Māori in the school environment.** Most students stated that their support people had a limited knowledge of te reo Māori in the school context. Kaumātua were more likely to be better informed as they had generally had more time to be involved in school activities. Where NCEA was concerned students stated that most of their whānau were only aware of how it was assessed and reported.

The two focus group discussions provided additional detail and examples as the students considered the factors that influenced the enrolment of students in senior te reo Māori classes. One of the most influential areas was that of pedagogy and the characteristics and personality of the teachers they encountered. Therefore the next step in the study required an in depth interview with a kaiako who worked with these students.

The teacher was unaware as to how much knowledge and understanding of te reo and tikanga Māori in the school context was possessed by students' helpers. He stated that most of the whānau did not actively participate in school activities and were therefore not familiar with school processes and procedures. On the other hand some parents were very familiar with NCEA assessment procedures he said. In conclusion the teacher admitted it was not all doom and gloom. For example the student numbers in the te reo Māori class remained at higher levels than most other English medium secondary schools in Canterbury. Secondly, the students were achieving well in all subjects areas, especially te reo Māori. Finally, there were some very supportive staff, whānau, parents and members of the wider school community.

### **4.3 Conclusion**

The research data was collected using three methods. Firstly, some baseline data was collected by surveying 58 students from six secondary schools in Canterbury. Information was then gathered from a student focus group comprised of students from one of those six schools and finally further details were gathered in an interview with a teacher. The teacher taught at the same school as the students who made up the

focus group. There were themes common to all of the groups from which data was collected and they are summarised now.

Firstly, it is apparent that students rely on support from various groups of people with whom the students have a relationship (whanaungatanga). These groups range from parents to peers. The type of support each group is able to offer varied for example whānau and parents provided encouragement and help with language learning whereas parents and friends were sources of advice for subject selection. Kaumātua and community groups where available were able to provide subject selection guidance and learning support to students. Schools on the other hand were viewed by students as being predominantly unsupportive of kaupapa Māori initiatives however some staff within those schools were very helpful. The te reo Māori teacher in particular played an important role in providing support to students. Some students looked to teachers for advice on subject selection while others drew encouragement and inspiration from the teacher's knowledge, skill and ability to positively engage them.

Secondly, the personality and pedagogical practices of te reo Māori teacher engendered enthusiasm for te reo Māori from the students. The teacher was able to gain the confidence and trust of the students to achieve their academic goals in te reo Māori. The students enjoyed their te reo Māori classes due to the teacher's ability to create and deliver a varied programme which catered to the students' needs. One of those needs included contextualising te reo Māori within the students' understanding and experiences. This made learning te reo Māori more real for the students and showed it was useful in everyday situations. Being able to interact with likeminded teachers and students from other schools also stimulated interest in te reo Māori.

Thirdly, participation with other schools in kapahaka and Ngā Manu Kōrero speech competitions brought te reo Māori to life for many of the students. These group activities brought a sense of reality and purpose to learning te reo Māori for the students. Students realised that te reo Māori could positively influence their future in either academic or career aspirations. The high profile that te reo Māori now has especially through a variety of media that use it, highlighted the usefulness of te reo Māori outside of places such as school, the marae and church. The marae and church

especially are perceived as environments where te reo Māori is used traditionally and which have an element of Māori identity associated to them.

Fourthly, many students stated that learning te reo Māori was a way of reconnecting with their roots. Most of these students were dislocated from their traditional papakāinga or tūrangawaewae as a result of urban migration. Their parents and grandparents had immigrated to urban areas in search of employment and had not returned home. As a result their children and grandchildren had grown up not knowing where they were from or anything about their family history. The te reo Māori programme offered them a means of finding out who they were and therefore was a strong reason for them choosing te reo Māori as a subject.

## CHAPTER 5: DISCUSSION

### 5.0 Introduction

In this chapter the conclusions that have been drawn from the present study will be discussed and related to international and New Zealand research. The themes used in this chapter, whanaungatanga, akomanga, tuakiri, kāwanatanga and te anga whakamua will be used to provide a structure for the discussion. The themes have been derived from the data that has been collected and encapsulated within the principles and concepts of mātauranga Māori.

### 5.1 The Research Methods

Qualitative and quantitative research methods were used to collect the data for this research and were underpinned by mātauranga and kaupapa Māori research principles.

**5.1.1.a Quantitative research.** “Quantitative research is scientific investigation that includes both experiments and other systemic methods that emphasise control and quantified measures of performance” (Hoy, 2010, 1). A quantitative method in the form of a survey was conducted. The purpose of the survey was to gather a baseline of initial data. There were 58 students involved in the survey and their responses were collated providing a hierarchal structure of the options of answers from which they were able to select. Although the research participants were offered an opportunity to comment in order to qualify their selections, very few students chose to do so. For that reason, qualitative methods in the form of a focus group interview and an individual interview were utilised to compliment the quantitative data.

**5.1.1.b Qualitative research.** Qualitative research methods provide an opportunity for the research participants to express their reasons and feelings for selecting certain options in the survey adding value and richness to the initial data provided. “Qualitative research focuses on an in-depth understanding of social and human behaviour and the reasons behind such behaviour” (Hoy, 2010, 1). Hoy continues saying that focus groups are a qualitative research method which is useful when the interaction between individuals leads to a shared understanding of questions posed by the researcher. While not all of the students who completed the survey were a part of

the focus interview group, the data collected added some depth, breadth and further clarification to the survey data. This was useful in the analysis and interpretation of the research data.

**5.1.2 Mātauranga Māori and kaupapa Māori research.** Mātauranga Māori has been recognised as having mana or an integrity of its own and is inextricably linked to kaupapa Māori research. Kaupapa Māori research provides the principles and guidelines for the treatment of mātauranga Māori. Mātauranga Māori can be defined as the processes of gathering data, including the responsibilities of the researcher to the stakeholders and the way in which mātauranga Māori is subsequently used. This research which seeks to discover the factors that encourage student retention in senior te reo Māori programmes in English medium secondary schools in Waitaha. It has been guided by the six kaupapa Māori research principles defined by Kana and Tamatea (2006). It is important therefore to use te reo Māori to present the themes discovered by this research. However it is appropriate to discuss mātauranga and kaupapa Māori in relation to the collection of this data.

Four of the six participant schools were surveyed while staying at a marae located in Waitaha. The atmosphere was conducive to conducting kaupapa Māori research. The stay was guided by tikanga Māori (Māori customs, protocols and rituals) and te reo Māori was also being used extensively although not exclusively during the stay. As the marae was rurally located, the students had no choice but to be totally focussed on kaupapa Māori without being distracted by outside influences. A very harmonious yet energized atmosphere prevailed and it is possible that the marae stay excitement influenced the students' survey responses. Generally speaking the responses were very positive and supportive of te reo Māori programmes in their respective schools.

In contrast, participants from two of the schools were surveyed in their school environments. Tikanga Māori was followed however the atmosphere in the schools lacked the energy than that experienced at the marae. The students' responses seemed to reflect the atmosphere within the classroom and were less supportive than the responses received at the marae. It is difficult to resolutely determine the influence the marae environment may have had on the results. However, it can be said that mātauranga, te reo and tikanga Māori were very apparent on the marae and less so

evident in the school environments. Irrespective of where the surveys were conducted, similar themes emerged. The first of these themes, whanaungatanga is now discussed.

## 5.2 Whanaungatanga (Relationships)

When analysing the data and literature concerning the retention of students in senior te reo Māori programmes in English medium secondary schools two things regarding whanaungatanga become plainly evident. Firstly, that whanaungatanga plays a prominent role in the retention and engagement of students in education and secondly, that whanaungatanga is multi-faceted. Whanaungatanga in a school environment takes many forms and it ranges from the simple student-teacher relationship to the more complex relationship between the school and the government. What is less evident is that the many facets of whanaungatanga need to be mutually supportive or be reciprocal in nature for students to achieve success. Implicit in the data is that a reciprocating relationship should exist and that the success of some of those relationships depends on others so that each level of the relationship succeeds. For example, in order for a school to successfully implement a policy such as *Ka Hikitia (2009)* which has been developed by the government, funding and professional development should be made available. The principal is then responsible to ensure time and resources are made available to staff to implement the policy. Once the professional development has been completed staff must implement strategies learned to improve their classroom practice. The end result should be Māori students realising their potential. This example of a relationship of reciprocity requires that each participant in the relationship fulfils their role in order for the policy to succeed. Should one level of the relationship fail to meet their responsibility then the implementation of the policy is destined to fail. The various relationships are now discussed.

**5.2.1 Student-teacher relationship.** Ākongā viewed their relationship with their kaiako as being fundamental to encouraging retention in te reo Māori programmes. Ākongā clearly stated that their relationship with the kaiako reo Māori was different compared to those with kaiako from other subject areas. The ākongā saw those other kaiako as being one-dimensional. They perceived them as someone who stood at the front of the classroom giving out instructions and speaking incessantly. They

considered their relationship with the kaiako reo Māori was of a more intimate nature. That relationship had been established over a long period of time. The ākonga believed they had a strong bond and that they could confide in their kaiako. They were willing to discuss issues of a personal nature with them because they felt valued by the kaiako stating, “By knowing each of the students individually and their strengths and weaknesses [our kaiako is] always being open to helping with problems, not just during class times.”

Pouako (the teacher) agreed adding that in order to be effective subject knowledge and pedagogical competence were vital. However those two factors had to be founded upon good kaiako-ākonga relationships especially in a Māori context. Pouako viewed good student-teacher relationships as being crucial for effective teaching and learning to take place. He also considered that positive relationships promote student engagement, mutual respect and retention.

... if they are not treated well and have a teacher that doesn't understand them they're not going to have a good relationship them and they're going to have an awful experience and not want to ... put themselves back in those shoes again.

These findings are similar to the results of previous studies. Māori students involved in Bishop et al. (2003) recognised that their relationship with their teachers was fundamental to their learning. Student-teacher relationships were fundamental to Māori student academic success according to Gadd (1976) and Pere (1982). Pastoral care is all part of the relationship package of establishing and maintaining good student-teacher relationships according to Caccioppoli and Cullen (2006). It is also a part of creating a good teaching and learning environment. Macfarlane (2004) uses the cultural values of whakawhanaungatanga and manaakitanga to describe the student-teacher relationship. Whakawhanaungatanga is the way in which the relationship is established. Manaakitanga is the way the relationship is fostered and maintained. Bishop and Glynn (2003) claim that student-teacher relationships in the past has been one of dominance and subordination. Some of the programmes that were developed and implemented as a result of that research included *Te Kotahitanga* (2003), *Te Kauhua* (2002) *Ka Hikitia* (2007) and *Te Kauhua* (2010). The way a

teacher relates to Māori students directly affects their ability to succeed at school (The Ministry of Education, 2007) and for student potential to be realised the learner must remain at the centre of all teaching and learning (Te Tāhuhu o te Mātauranga, 2008). The ability of the learner to successfully reach their potential is directly related to their relationship with the classroom teacher. That relationship must reflect both traditional and contemporary perspectives in order to achieve successful outcomes.

Schools that have adopted pedagogies designed to improve student-teacher relationships have experienced significant success in raising Māori student educational achievement according to Caccioppoli and Cullen (2006). In a Māori cultural context there is an expectation that the concepts of whanaungatanga, manaakitanga and aroha are infused in teaching practice. For example the terms 'Matua' or 'Whaea' which mean 'Father or Uncle' and 'Mother or Aunty' are commonly used by ākonga as terms of address for kaiako. These words are generally terms of address for 'Sir or Miss or Mrs'. However, there is also an understanding that the kaiako is treated as a senior member of the whānau. The implication is that the kaiako is responsible not only to educate but also provide pastoral care to the ākonga. The kaiako must be empathetic to the educational and pastoral needs of the ākonga. These values are fundamental to the establishment of good student-teacher relationships. Students and teachers operate in communities of learners that are committed to life-long learning according to The Ministry of Education (2007). There are occasions especially in a Māori context where the roles of teacher and student change. The teacher becomes the learner and the student the expert. In classrooms where this practice is accepted the student-teacher relationship and learning are enhanced. The establishment of good student-teacher relationships are only a part of the answer. The influence that the student has with their whānau cannot be underestimated.

**5.2.2 The student-whānau relationship.** Whānau involvement in students' education is of the utmost importance. They are an integral component in the education of their children state Caccioppoli and Cullen (2006). Parental involvement according to Melnechenko and Horsman (1998) has a direct impact upon children's academic progress, issues of discipline, truancy and attitudes. Most ākonga surveyed did not consult with their whānau when making decisions about subject choice.

Ākonga that did confer with their whānau said that their parents are the most influential people when those decisions were being made. They also suggested that whānau advice was often based upon parents' perceptions of priority. Some did not mind as long as the ākonga was happy and succeeding stating, "My parents just told me to do what I enjoy so I can pass."

Whānau influence however does not end with subject choice decisions. If parents do not fully understand NCEA, they are generally happy as long as their rangatahi are achieving credits. "[My parents] know to an extent [about NCEA]. It's just have you passed or are you going to pass, have you got any credits ... that's good ... that's not good and that's pretty much it." The kaiako also agreed with the ākonga. Although very few parents had sought advice from the kaiako, the parental influence was clear. This can cause aggravation when parental advice contributes to the loss of ākonga from the subject as this statement indicates,

I get both annoyed and disappointed when the ākonga just echo the sentiments of their parents in determining their priorities. Especially when they can't see how learning Māori can also benefit them in the future.

However, the kaiako concedes that whānau can be a positive influence upon their rangatahi encouraging them to continue te reo Māori saying,

Sometimes [when considering] whānau there are a lot of these guy's parents and my parents who missed out on the reo in school, didn't have the opportunity to have it, and want to push them that way.

**5.2.3 The student peer relationship.** In the survey most of the ākonga strongly denied that peer pressure played a role when making subject choices. Peer pressure is a normal part of growing up and peers also teach the rules to the game of life (Hetherington and Parke, 1986). Parents involved in *Ka Hikitia (2007)* agreed that peer influences had a negative influence on their children which transferred across into subject selection. The ākonga participants of this study maintained that their choices were guided by other factors. These factors included enjoyment, identity,

academic achievement and career aspirations. Te reo Māori offered all of these. They did concede however that being surrounded by friends created a congenial and sociable atmosphere. They said, “Sometimes if your friends are doing it you may be more likely to do it. Friends can be quite an influential factor ...” The kaiako on the other hand is adamant that for some ākongā peer pressure played a major part in subject choice stating, “Some of them definitely chose subjects [because of] their friends, others of them their careers.”

Peer influence was a dominant factor on student learning especially in the adolescent age group according to Te Puni Kōkiri (2001). Schools in this study had tried to identify student role models to provide a positive influence amongst their peers. Very few Māori student role models were identified by participants of this research. Māori students refused to assume the mantle of role model as they were not prepared to stand out from the crowd or being burdened with the responsibility it entailed. Those that were, presented staunch attitudes and behaviour towards things Māori. Role modelling and peer supported activities have become an important part of teaching and learning strategies. Peers can be very influential in the teaching and learning environment. Students had acknowledged that friends could either support or be detrimental to their learning according to the content of Bishop et al. (2003) and The Ministry of Education (2007).

According to research, peers use many of the same methods as parents to teach and promote behaviour, reinforcement and role modelling. Behaviour is modelled by peers and then reinforced or modified based on peer approval promoting self-image and self-esteem. Research on the Influence of Peer Effects on Learning Outcomes found that children play a significant role and are a dominant influence in the lives of other children. That influence may be more influential than any other according to Wilkinson and Hattie (2000). The report contends that the outcomes of the social influences of the peer group can lead to either positive or negative outcomes for the child.

**5.2.4 The whānau-school relationship.** Families who value education encouraged students to engage in teaching and learning. Parental decisions concerning education were normally made with the students best interests in mind. Literature on best

practice maintains parents have an important role to play in supporting and encouraging their child's education ( Macfarlane, 2004). The closer the parental involvement is to the education of their child the better the child's academic achievement is likely to be. Many Māori parents and grandparents do not value education due to their own negative experiences, stated Caccioppoli and Cullen (2006). School for them was a place they went to fill in time until they were old enough to get a job. Times have changed and academic achievement has become more important when seeking employment. Whānau engagement as a part of the school community will provide positive encouragement to the ākongā.

Schools need to foster an environment conducive to whānau participation. Teaching and learning is effective when the students' whānau and school community are active participants in their child's learning according to Te Tāhuhu o te Mātauranga (2009). The community is a valuable educational resource that needs to be engaged with to provide input into the teaching and learning programme. Relationships between the school and whānau are to be encouraged and the school based curriculum should encourage whānau participation in school teaching and learning activities are suggestions noted by Te Rūnanga o Ngāi Tahu (2001), The Ministry of Education (2007) and (2008). The findings from these studies state that the school based curriculum should also include activities outside of the school environment which are directly relevant to student learning. Teachers should encourage students to share their learning with members of the family, kaumātua from the local rūnaka and people in the wider community. These community initiatives will assist with the raising of student achievement levels and students will gain more from the curriculum due to the closer relationships with whānau. In cases where teachers and schools have established positive relationships with whānau, student achievement has markedly improved. Schools should improve communication with whānau and the community. Principals of high Māori enrolment schools were less satisfied with parental involvement than those from other schools according to McKinley (2000). These principals also found it more difficult to obtain parental help. Since the introduction of the Tomorrows Schools reforms of 1989 Māori parental participation has significantly decreased. Parents on high incomes were more likely to participate than those on low incomes (McKinley, 2000). Most Māori parents are not high income earners. Whānau involvement does not relate only to formal education in school but also outside of

school as well.

Whānau play an important role in the language development and in influencing ākonga learning. For successful language acquisition students need as much exposure as possible to the target language according to Bishop et al (2003) and Fishman (1991). As ākonga have limited time in school, language reinforcement must happen in the students' homes and communities. This can present problems for ākonga whose parents only speak English. The whānau and community need to be proactive in the use and learning of the language in all contexts. While whānau and community language use will assist ākonga with their own language development it also reinforces the importance of te reo Māori for the ākonga therefore, peer, whānau and community support are fundamental to encouraging retention in te reo Māori programmes.

### **5.3 The Akomanga (The learning environment)**

The akomanga refers to the learning spaces within the school. The students need to feel valued and comfortable in the learning environment. They need to feel like they are able to make a positive contribution to the school. In order to achieve this goal, schools must provide teaching and learning spaces which encourage students to be confident in their own abilities and use those skills to achieve to the best of their ability.

**5.3.1 The classroom.** While the classroom is a formal learning space it should also cater for the emotional, cultural and spiritual wellbeing of the ākonga. Ākonga argued that good student-teacher relationships help to establish a safe learning environment. The following ākonga statements support this notion saying, “Just being in the Māori environment makes me appreciate where I come from and yeah, that’s what I like about it.”

The cultural safety and wellbeing of the ākonga is a prime consideration and the learning environment must encourage learning to take place. It must meet the needs of the students (The Ministry of Education, 2007). The comment “environmental health

is personal health” supports the notion of fostering a positive learning environment according to Te Tāhūhū o te Mātauranga (2008). Whether the reo Māori programme is physically located in a whare or a classroom in a two storied block, the kaiako needs to cultivate a sense of manaakitanga (caring, nurturing or well-being) and wairua (spirituality) to enhance the development of whanaungatanga. The kaiako supported this notion with the following comments, “In some schools it is the only place where they can identify themselves in their own culture safely ...” The school environment needs to be culturally responsive to provide holistic teaching programmes encouraging student engagement. The need for an environment that acknowledges the unique position of Māori culture in schools is reflected in the school charters of the participant schools. These charters also recognised that professional development on the engagement of Māori students is required for all staff to meet the needs of Māori students. One school states that in order to achieve the goal for the provision of high quality teaching through effective programmes that engage students it will,

Provide and expect high quality teaching through effective and on-going professional development support, a focussed appraisal system and a reflective practice culture.

Develop and implement specific policies, plans and targets to promote the achievement of Māori and Pacific Island students.

The school also recognises the important contribution family, whānau and community can make by stating, “Develop partnerships with parents/ whānau so they can contribute to the promotion of wellbeing and on-going learning for all students. Whanaungatanga is a vital component in the establishment of an environment which provides a sense of cultural wellbeing and safety. Whanaungatanga also includes interactions between peers.

The focus group agreed unanimously that teacher effectiveness was a critical factor influencing student retention in senior te reo Māori programmes. According to the ākonga, teachers’ effectiveness has three components and the first of these is the ability to forge good student-teacher relationships. The second is that the kaiako must possess competent teaching skills. Thirdly, the kaiako must have sound subject

knowledge. These components shall now be discussed in detail.

Ākonga stated that the effective kaiako should be a competent teacher. They describe a competent teacher as someone who creates a stimulating learning experience. If students found classes difficult, boring or they disliked the teacher they were more likely to miss that class despite choosing that class as an option according to Bishop et al. (2003). When Māori students are engaged in learning, attendance is similar to non-Māori students they said. This document draws attention to the fact that an effective teacher is creative and engaging. The ākonga in this present research declared that Maori was fun and they looked forward to going to Māori every day because the kaiako creates an exciting learning environment. According to the ākonga fun is the key to engagement and retention.

Our kaiako is enthusiastic, easy to understand, answers our questions and an amazing teacher who knows us all personally and therefore adjusts the curriculum to suit our needs like getting us up and actually moving around and making actions for things and words that actually helps us remember it.

Techniques that catered for a range of learning styles were used to support bookwork and the more mundane but necessary teaching practices that many students dislike. The kaiako stated that, “In order to engage the students I try to employ a variety of second language teaching strategies. It makes teaching and learning more interesting and fun for the ākonga.” The tuakana - teina model uses an older – younger student pairing to assist with student learning. This is a co-operative teaching and learning strategy that explicitly involves peer support and was identified by McKinley (2000) and is supported by The Ministry of Education (2009) and Te Tāhuhu o te Mātauranga (2008). The older-younger student is not based solely on age. The distinction is made primarily on levels of knowledge. Ākonga who are younger in age may have more subject knowledge and become the tuakana, and the older ākonga the teina. This strategy is employed in various ways within different schools. It can be a classroom initiative, a school wide initiative or both. Peer supported teaching activities are an effective means of raising Māori academic achievement and is useful for sporting, cultural and social activities. Peer supported activities can also involve

whānau to engage with their children's learning. This is only one of the strategies developed from traditional Māori teaching practices which have been extensively addressed in research.

Upon arrival in Aotearoa Māori were already experienced in a wide variety of teaching and learning methodologies and curricula according to Hemara (2000). There has often been a tension between Maori and European teaching and learning practices. This has been one of the factors leading to student disengagement. Disengagement for some Māori students begins as early as Years 7 and 8 according to The Ministry of Education (2007). Disengagement increases significantly in Years 9 and 10 affecting boys considerably more than girls. Good teaching and learning practices are the essential components to actively engaging students as maintained by Bishop et al. (2003). Macfarlane (2004) adds that excellent communication skills are fundamental to actively engaging students. Enhanced student achievement is directly related to enhanced student engagement. It has also been found that Māori students were successfully engaged by teachers who employed co-operative learning and kinaesthetic activities according to McKinley (2000).

The importance of student engagement in teaching and learning has been accepted in educational and ministerial circles. Steve Maharey, the Minister of Education on launching *The New Zealand Curriculum (2007)* stated, "This curriculum gives schools the flexibility to actively involve students in what they learn ... and to embrace the challenge of designing relevant and meaningful programmes that will motivate and engage all students." Student engagement is a principal component recognised by both Te Rūnanga o Ngāi Tahu (2001) and Te Tāhuhu o te Mātauranga (2008) which states that learning experiences need to engage the learner so learners reach their full potential. Furthermore it offers suggestions for encouraging Māori student engagement from the delivery of subjects to the development of a user friendly school environment. Values and visions to provide high quality, balanced and culturally appropriate learning experiences in supportive learning environments that encourage student engagement in all academic, cultural and sporting activities are shared by the content of the Charters from each of the participant schools.

One school uses six keystones to guide its aims for the school, family, whānau, and teachers. Each keystone has a goal a number of strategies aimed at achieving the goal. For example, the goal of Keystone Two is, “To maintain and develop a quality learning environment by promoting the ... ethos as the wairua or spirit of the ... family/ whānau.” Some of the ways this school will achieve the goal are,

Develop a culture of care and respect between students and staff.

Develop an inclusive community that promotes bi-cultural and multi-cultural perspectives and understandings.

This school has a plan in place and strives to continue meet the keystones and goals it has identified. Under the Teaching and Learning keystone an expectation of high professional standards is also identified as a priority for this school.

Surprisingly the ākonga rated subject knowledge as the least important attribute for kaiako. For the ākonga the kaiako only required a sufficient level of subject knowledge to teach to the appropriate level. While content is important in English medium secondary settings the depth of subject knowledge required to teach Level 1 NCEA is not that great. More subject knowledge is necessary to teach levels 2, 3 and Scholarship, but ākonga were generally happy as long as they gained the NCEA credits on offer.

It is interesting to note that some ākonga would continue learning te reo Māori no matter what circumstances exist.

So if Mr X had stayed I probably would not have, but ... If you're going to get to the top level you rather keep going than lose all of that knowledge, and doing a half arsed effort.

The school is often the only opportunity which offers access for ākonga to te reo and tikanga Māori. Where the kaiako has the right balance of attributes to meet the needs of the ākonga attention then turns to the learning environment.

**5.3.2 The wider school environment.** Ākonga believed the perceptions maintained by the school and its community about things Māori greatly influences retention in the te reo Māori. The majority of the ākonga considered their schools could promote and support the subject better. Some strongly believe that International Languages are supported more than te reo Māori. Ākonga stated that their school had not done anything for Māori Language Week.

I think that schools can be more involved in the Māori language. We need to have school wide events that celebrate Māori culture. ... so Māori language disappears and is now becoming unknown and they [the rest of the school] are becoming unsupportive.

Furthermore they feel fervently that the kaiako reo Māori is one of only a handful of staff who advances kaupapa Māori within their schools. Maori initiatives are left up to the kaiako reo Māori to instigate. They said,

If it wasn't for our kaiako and tumuaki tuarua we wouldn't have a kapahaka group. We wouldn't have a lot of our Maori stuff here there would be no Maori teacher [either].

Their kaiako agrees stating, "In terms of the organisation of everything the responsibility falls upon me and sometimes the tumuaki tuarua helps as well, as much as possible, but other than that I don't have any other help." The kaiako also supported the ākonga beliefs and perceptions. The kaiako believed there was very little support from the school's senior management team. Even when the principal attempted to use te reo Māori, the kaiako felt it lacked sincerity. The kaiako of this school says, "Our principal does it ... in a very tokenistic way." Consequently the principal's lack of support filters down through the staff and the kaiako felt quite isolated. The kaiako participant in this survey agreed that the principal was the main player in how te reo Māori is perceived. The principal's attitude influences the attitudes of the staff therefore should the principal demonstrate a positive attitude towards kaupapa Māori staff will respond in kind.

Conversely ākonga considered their principals were genuinely supportive of their efforts to learn te reo Māori according to Te Puni Kōkiri (2001). Some ākonga in this report felt encouraged by support received from non-Māori teaching staff. This was important for them as it reaffirmed their identity as Māori. Ākonga were aware of the negative attitudes held by the wider community about things Māori. These attitudes were exacerbated by reputations of inferiority that had permeated their school. In the same report parents generally believed learning te reo Māori was positive. Some parents volunteered their services to teach other aspects of Māoritanga. Parents generally felt that non Māori teaching staff supported kaupapa Māori in their schools. One negative aspect was that all Māori students were considered to be the same. Therefore, whenever something negative occurred which involved a Māori student all Māori students were ‘tarred with the same brush’. This unfairly prejudiced students who were doing well.

Schools are reluctant to enter into a power sharing relationship with Māori using recurring themes in ERO reports of schools failure to consult with Māori communities to substantiate their position state Caccioppoli and Cullen (2006). There is an underlying belief that the failure to consult is based on a “them and us” position. Schools believe they are the experts and have all the professional knowledge that parents and communities’ lack. Therefore because schools already know what is required in the best interests of the students, there is no reason to consult. Caccioppoli and Cullen (2006) may well be correct in postulating arrogance as one of the reasons for the non-consultation attitude of schools. Principals and Board of Trustees need to be able to put into action the willingness to consult with their Māori community that is implicit in their charters. Perhaps schools find it easier not to consult as communities can place pressure on schools to follow pathways that the school itself does not see as a priority.

In this study the school charters identified the need to acknowledge cultural difference and of being tolerant of differences. They also identified that they must ensure equitable outcomes for all students, irrespective of age, gender, race, ethnicity, religion, class, ability or disability. They stated schools must provide a quality learning environment. While these schools identified the need for community partnership there was no mention specifically of engaging with Māori community,

hapū, iwi. The schools do however recognise cultural diversity and have included many Māori specific aims. All of the school charters refer to the Treaty of Waitangi as a being fundamental part of their charters. The school charters also refer to the *NEGs* and *NAGs* as essential components of the charters. For schools which are willing to establish a relationship with their Māori community it is often due to ignorance rather than arrogance that consultation does not occur. The process of consultation is foreign to them and they are uncertain about who to approach or how to even start the consultation process. This is possibly as a result of the enactment of 1930s and subsequent assimilation policies which were fundamental to the Education policies of the time. Eventually these policies were modified allowing for some aspects of the Māori culture to be implanted into schools according to Barrington (2008). However, te reo Māori the heart of the culture was still excluded.

Iwi (Māori tribal groups) have always believed in the benefits of learning te reo Māori. Te Rūnanga o Ngāi Tahu (2001) has as its main focus is on the raising educational outcomes for Māori, but also asserts that:

To make a difference in raising Māori student achievement, schools need to engage Māori students in the learning process. Effective teachers encourage Māori students to understand their own learning styles and to have high expectations of themselves, and assist them to achieve these expectations.’ Furthermore it also maintains, ‘... it is important that schools examine themselves and their attitudes so that proactive practices and policies that promote Māori achievement are honestly implemented. (p 23)

The Ministry of Education (2007), Te Tāhuhu o te Mātauranga (2007) and Bishop et al. (2003) articulate the benefits of learning te reo Māori not only for Māori, but for all New Zealanders. They argue that learning a second language has social, cultural, cognitive, intellectual and employment related benefits for everyone in New Zealand society.

The introduction of the *New Zealand Curriculum (2007)* empowers the school community to contribute ideas towards the development of the school curriculum. This allows for a closer association to develop with more community input into the

school. The *Ka Hikitia (2007)* strategy for realising Māori potential has also strengthened this connection.

Another Key Competency which encourages students to be active members of their communities is the element of Participating and Contributing. These communities include whānau, family, school and those based on common interests or culture. Community has a broad interpretation including local, national and global levels. This Key Competency hopes to give the student a sense of belonging and the confidence to participate in new situations. The Key Competencies are implicitly woven into all the learning areas of *Marautanga o Aotearoa (2008)*. Participating, contributing and relating to the learners communities are at the forefront of the intent of the *Marautanga o Aotearoa (2008)*. The word community is used extensively in this document encouraging teachers and students to use expertise from within the community in their teaching and learning programmes. It encourages the students to be active participants in school, community marae activities and interaction with other schools through kapahaka academic, social, and cultural pathways. Te Rūnanga o Ngāi Tahu (2001) also promotes wide participation to augment teaching and learning programmes. It endorses utilising the skills, expertise and knowledge found in the wider community and within other schools to increase the quality of teaching and learning programmes. Therefore, establishing a relationship with the schools Māori community will encourage more active whānau participation and interaction with schools. Undoubtedly this will have a positive effect upon Māori student academic performance.

While the principal of the school which participated in this study may not actively support kaupapa Māori, the school takes part in a community initiative facilitated by Te Tapuae o Rehua in Christchurch. Participation in this initiative costs the school nothing and aims to raise Māori academic achievement. There is some scepticism as to why their school was selected. The kaiako maintains there are schools which should be included so as to receive the benefits of its aims as his school is already regarded as a high performing school and they do not fit into the target group. The kaiako emphasises this point by saying,

I believe they [the organisers of the initiative] see our school as a school that will give them good statistics as there are kids at this school who will achieve no matter what. If it [the programme] isn't here they would still achieve at the same rate because ... this is a success driven school. And so they chose, I believe, schools like this ... [that] have that [philosophy of success] anyway.

This particular school can therefore claim to be offering Māori students extra support without making any actual contribution to that support. It would seem that both the initiative and the school were able to claim to have achieved their aims.

Te reo Māori was used more frequently at kapahaka and hearing it being used in an authentic context brought a sense of satisfaction to ākonga encouraging them to use te reo Māori more often. Seeing others using te reo Māori as a language of communication created an even stronger desire to use the language. The ākonga have set goals to be able to speak fluently saying, "I can do that as well". The kaiako is adamant that opportunities to engage with students from other schools are important for language development. But it is important for building self-confidence as this statement indicates,

We went on a noho marae with a couple of other schools and initially the ākonga were really apprehensive. By the time we had finished the pōwhiri and mihimihi my ākonga realised they were just as capable as the ākonga from those other schools.

The ākonga also felt an overseas excursion could make te reo Māori more appealing. Some ākonga had misgivings about the sincerity of ākonga who would only consider taking te reo Māori for the sake of an overseas trip. When comparing it to the international languages that have trips to France, Spain, Germany and China there was unanimous agreement student numbers would increase. This would also encourage retention in the subject. Their thoughts are summed up in the following statement,

I would think the numbers of enrolments would go up. A trip to Rarotonga I'm sure would be more appealing to people compared to a

noho say Kaikoura. I'm sure many would see Rarotonga as incentive to stay in Māori.

The kaiako agreed an overseas trip would increase interest in te reo Māori. The kaiako had seen the effect an overseas trip had on student enrolment in other subject areas where student numbers in international language subjects were consistently higher than those in te reo Māori. Retention rates from year to year were also much better.

I believe an overseas trip would stimulate more interest in the te reo Māori programme. I also think I am more likely to retain students in this programme if something like this was on offer.

One of the issues of offering an overseas trip poses is the cost to go on the trip. Many of the students who take te reo Māori come from families in the lower socio-economic demographic areas of society where feeding the whānau is the priority. Families may see an overseas trip as superfluous and extravagant preferring to focus on providing the necessities for survival. In order to avoid embarrassment due to being unable to afford to go on the trip, students who really want to study te reo Māori may elect instead not to study te reo. This is already occurring where students are expected to attend noho marae which are less costly than an overseas trip yet considered an important aspect of learning te reo Māori by whānau. Therefore cost to fund the overseas trip may increase student numbers could act as a barrier to attracting students who are passionate about learning te reo Māori.

The following whakataukī “Nāu te rourou, nāku te rourou, ka ora ai te iwi” exemplifies the need for mutual co-operation in order to improve all aspects of life, including education. It exhorts the benefits of working together over those of working as an individual. *The New Zealand Curriculum* (2007) has five Key Competencies and two of these relate directly to the establishment and maintenance of relationships to enhance learning. Relating to others involves the effective interaction with a wide variety of people in a number of different contexts. This competency intends to teach ākongā how to develop and maintain relationships in a variety of situations as collaboration is required at all levels to improve retention in senior te reo Māori programmes.

## 5.4 Tuakiri (Identity)

Prior to 1769 the indigenous people of Aotearoa were distinguished by hapū affiliations. Māori became the generic term to identify the indigenous people of Aotearoa when Captain James Cook arrived in 1769. Since then the Declaration of Independence 1835 and the Treaty of Waitangi 1840 have both affirmed Māori as an ethnic identity. During the early period of colonisation there were obvious physical traits which distinguished Māori from non-Māori. After almost 250 years of interaction including intermarriage those physical differences have diminished. Māori physical characteristics are also not exclusive to Māori alone but are found amongst most Polynesians. Increased Polynesian immigration to Aotearoa means identity based on physical attributes alone can only be presumed. The best indication of Māori descent is the ability to speak te reo Māori.

From a Māori perspective, group membership takes precedence over individual ambitions where Māori work for the benefit of the group rather than the individual according to Gadd (1976). This is further supported by the whakataukī, “Ehara taku toa i te toa takitahi, engari he toa takitini.” This is translated as “My strength is not that of an individual but is drawn from the strength of the multitude.” Success is achieved through the efforts of the many people who supported that individual. Social identity is an important part of the sense of belonging according to Turner and Giles (1984). They argue that individuals define themselves in terms of their membership of social groups. They also determined that individual status and identity were also achieved through membership of social groups having been compared against other groups.

Identity is fundamentally what makes language important according to Holland and Lachicotte (2007) and Spolsky (2004). Identity is primarily why ākongā choose to study te reo Māori according to this study. Ākongā stated that te reo Māori provided a means of self-discovery. They have found out who they are and where they came from. These students were generally second or third generation Māori who had grown up disconnected from their tribal regions. A te reo Māori class provided them with an opportunity to re-establish a link to their culture and identity. The establishment of

cultural links was also relevant for non-Māori ākonga. The te reo Māori class provided the impetus for non-Māori ākonga to pursue their own cultural heritage according to Jellie (2001). Some of the participant schools have enrolled students who have recently arrived from their traditional tribal areas. Their arrival has strengthened the schools te reo Māori programme which was similar to the Hispanic experiences researched by Linton and Jiménez (2005) in the USA. The strengthening of the language has also strengthened the identity of the ākonga. Therefore, for students who have had previous contact with their Māori culture, the te reo Māori class was the only avenue of further developing their prior knowledge as whānau are often unable to provide ākonga with the necessary language support. That language support has predominantly become the responsibility of the kaiako in the classroom. The kaiako involved in this research agreed that identity is the main reason students chose te reo Māori. Therefore the kaiako plays a key role in their retention in senior te reo Māori programmes and teacher effectiveness provides the vital link to retaining those students this kaiako stated.

### **5.5 Kāwanatanga (Governance)**

The New Zealand government has recognised the need to focus on supporting Māori students to achieve better academic outcomes. A number of educational strategies such as *Te Kotahitanga* (2003), *Te Mana Kōrero* (2007), *Te Kauhua* (2001), *Ka Hikitia* (2007) and *He Kākano* (2010) have been implemented by the government to achieve its goal of raising Māori educational achievement.

Māori students must experience success to engage with teaching and learning according to The Ministry of Education (2008). Achieving NCEA credits encourages retention in te reo Māori programmes. In 1998 the Minister of Education claimed that NCEA provided a credible, quality qualification that recognised students' strengths and allowed them to succeed at different levels and in different areas (Goh, 2005). It also encouraged schools to be more innovative in creating programmes catering to the specific needs of their students allowing them to experience success. In this study the value of NCEA was established as ākonga commented that experiencing success in NCEA was a compelling reason to continue studying te reo Māori. "Maori can help me with passing Level 1 NCEA." Ākonga were also aware that te reo Māori is one of

only two subjects that at the time of this research counted towards gaining the NCEA literacy component. That fact contributes to retention in te reo Māori. “I also chose it because I’m not very good at English and Māori credits go towards that [NCEA literacy credits] ...” The kaiako believed experiencing success was a major factor influencing retention. “It is such a wonderful feeling watching the ākonga blossom when they realise they can achieve academically. While the academic achievement is great, seeing them grow in confidence is the biggest thrill for me.” The student-teacher relationship is the most important component in experiencing success as has already been discussed.

Academic achievement was not always recognised by ākonga interviewed in this study. This was a common theme amongst Māori students in previous research as they were not aware that they were considered achievers by their schools according to Bishop et al. (2003). Furthermore they state that although they (Māori students) had experienced success they had never been acknowledged by their schools. Acknowledgement would have reinforced that sense of achievement. Parents recognised they had a role to play alongside schools’ to ensure their children had positive experiences at school. Principals believed they could do a number of things enabling Māori ākonga to experience success. They acknowledged that NCEA had made a positive impact on Māori achievement. Recognising culture, background and knowledge is part of the success experience. Kaiako need to acknowledge culture and traditions as being valid and meaningful according to Macfarlane (2004) and Caccioppoli and Cullen (2006). High Expectations and Inclusion are components of The Principles of the New Zealand Curriculum (2007) and achievement and catering to the needs of the individual are fundamental to these principles.

### **5.6 Te anga whakamua (Future directions)**

Māori students tend not to consider continuing education or future employment opportunities when choosing subjects. As a consequence, Māori students and their whānau do not receive appropriate or sufficient information or advice when choosing programmes of study according to The Ministry of Education (2007). In this study students who attended school regularly were more able to make well informed decisions about their programmes of study. Career aspirations influenced subject

choice for a minority of the ākongā in this study. For the majority of the ākongā choosing te reo Māori was not linked to future career or educational pathways. Most ākongā were keen to continue on with te reo Māori for as long as possible, however there are a number of reasons why they may opt out. Firstly, if te reo Māori was not perceived as necessary in gaining tertiary qualifications towards the career of choice there was a cessation of learning. Secondly, if there was a timetable clash between te reo Māori and another subject which was required to enter a determined career path. Thirdly, if the chosen career lacked an explicit Māori dimension the ākongā saw no reason to continue learning te reo Māori. Where any of these conditions were present the te reo Māori programme was considered superfluous and became collateral damage. Career choice and educational aspirations created huge dilemmas for some ākongā. The following ākongā statements reflected the dilemmas they considered they faced:

University entrance, you've got to have special subjects to get into different courses for University which is why people in Years 11, 12 and 13 choose different subjects.

Their kaiako believed it is normally the more academic students who considered career driven subject selection. Here is what this particular kaiako said, “With the academic students their options open up quite a bit and they’re choosing on career path mainly and I think a lot of them do choose what they want to do.” Therefore, the kaiako is resigned to losing students from te reo Māori due to their career and academic aspirations. There are a number of frustrations for the kaiako and these include the role parents and schools play in the decisions made by the ākongā.

Often parents do not see how te reo Māori will benefit the career path chosen by the ākongā and parental priorities are often in conflict with those of their children. Career choice is a reflection of a person’s emerging identity according to Newman and Newman (2009). For some young people career choice reflects a continued relationship with their parents’ careers. They may select the same career or job as their parents in order to fulfil the parents’ ambitions for them. Furthermore Newman and Newman (2009) state that for some, mainly female adolescents, career choice is based on societal expectations of them. Women are more likely to pursue careers that

meet the community's expectations of wife or mother. It appears that the labour market has little bearing on career choice. Many ākongā were encouraged by the use of te reo Māori on iwi radio stations as it gave them tangible goals for possible employment opportunities.

The structure of the English medium secondary school curriculum also makes subject selection difficult for ākongā, according to student comments. Having timetables requiring ākongā to choose one subject from each column pitches subjects against one another. Ākongā who wished to follow an Arts, Technology or Languages based programme would often find that they must select one or the other. The timetable was considered restrictive and did not always cater to the desires of the ākongā. Schools also had compulsory subjects which took precedence and required fitting into all timetables. Teaching staff regularly offered students subject choice advice which was intended to channel academic students away from te reo Māori. This advice from other staff also ensures the viability of their own teaching programmes. One kaiako had overheard colleagues saying things like, "The kids have to have three Sciences to get into Science and Medicine down at Otago" or "No, make sure they take all three Sciences, so that we have our numbers for our staffing". Systemic failures in the Education system are the reason for the lack of Māori academic achievement according to Caccioppoli and Cullen (2006). They continue by saying that the New Zealand educational structure does not meet the needs of Māori ākongā, 'Māori are not just brown skinned pākehā who will fit into the system designed on pākehā premises of education'. Consequently many Māori students respond to a system that does not meet their needs by misbehaving or truancy. In order to address the needs of their Māori ākongā schools need to consult and give effect to the responsibilities and obligations they have stated as their primary goals for their Māori students in their charters. By fulfilling the aspirations enshrined in their charters, schools will raise the profile and status of te reo and tikanga Māori in their environs and improve the retention of students in their senior te reo Māori classes.

Although all the participant schools' charters reflected a sentiment prioritising te reo Māori the reality of the timetable structure suggests otherwise. The charters stated that the schools attempted to provide academic programmes that met the individual needs of their students. These include pathways towards fulfilling career and further

education aspirations. However to strive to do so and actually do it are two separate matters. The timetables revealed the actual priorities for these schools. Historically between 1881 and 1930 Māori education was academically focussed according to Barrington (2008). Overtime Māori education became dominated by a curriculum aimed at producing manual labourers. Māori boarding schools that taught students trade and related skills began to overshadow academic programmes of work. Māori students were sent to these schools for a further two years after primary school with the expectation that they would return to their communities where those skills would be utilised. Māori education at this time finished two years after the Fourth Standard with no further academic educational pathways available to them.

At the Hui Taumata Mātauranga (2001), Mason Durie proposed three broad goals for Māori education. These were, to live as Māori, to actively participate as citizens of the world and to enjoy good health and a high standard of living. Goal one, to live as Māori, is described as having access to all things Māori such as language, culture and marae. Māori are the same as any other ethnic group in that they are not homogenous. Hence, what it means to be Māori for one person may not be the same for the next and it is for each individual Māori to decide what living as Māori is. One of the Visions of the New Zealand Curriculum (2007) is that students will eventually be able to contribute to the social, cultural, economic and environmental well-being of New Zealand. The principles also have a future focus encouraging sustainability, citizenship, enterprise and globalisation. These are the very same goals espoused by Durie (2001). Māori students graduating from schools within the Ngāi Tahu rohe should be committed to lifelong learning according to Te Rūnanga o Ngāi Tahu (2001). It also reaffirms the expectation that Māori students will be able to plan appropriately to achieve their future career or educational aspirations. Te Tāhuhu o te Mātauranga (2008) promotes a desire to enable students to reach and fulfil their potential. It aims to enhance students learning in order to provide opportunities for them to pursue lifelong learning, contribute positively in the community and live successful and fulfilling lives. It also aims to provide an education which provides a range of career and educational pathways and choice. According to The Ministry of Education (2009) when students combine their study of te reo Māori with other subjects it increases their employment prospects and opportunities. Te reo Māori is considered an important attribute when seeking employment in the public sector at

both local and national levels. Furthermore it states Māori owned businesses and enterprises are playing an ever increasing role in New Zealand society.

## 5.7 Summary

The following are the key findings in relation to the survey questions, focus group and individual interview conducted in order to discover the factors which encourage student retention in senior te reo Māori programmes in English medium schools in Canterbury. The results of the research are listed under the broad headings of whanaungatanga, te akomanga, tuakiri, kāwanatanga, te anga whakamua.

**5.7.1 Whanaungatanga.** Whanaungatanga emerged as a significantly important factor which manifested itself in a number of different forms. Students believed that their relationship with their teacher was the single most decisive factor when decisions to remain in the senior te reo Māori programme were being made. Teachers who were knowledgeable, enthusiastic, delivered an exciting programme and genuinely cared about student welfare gained the confidence of the students and encouraged them to return in senior years. Sometimes the teacher was asked for advice on subject choice. While the teacher generally agreed with the students comments, he added that peer and whānau relationships were also important.

Academics including Hetherington and Parke (1986), agree that peer pressure is a normal part of growing up. Although most of the students denied the impact of peer relationships on subject choice, according to the teacher peer relationships were of considerable importance to students. The students most often sought advice from their peers when contemplating subject choices. The type of information sought from peers ranged from the demeanour of the teacher to the difficulty of the subject and also whether it was fun. Whānau members were less involved and less influential when it came to students' subject choices. However, whānau who were interested in their children's education still offered advice and encouragement focussing mainly on the usefulness of the subject in pursuit of careers and employment. Some whānau were happy to allow the students to make their own choices, however literature reinforced the fact that whānau and parental involvement in student's education directly influenced their academic progress, discipline and attitudes. When whanaungatanga is

positive other factors which influence subject choice are then considered by students. Akomanga or the learning environment is one of those factors.

**5.7.2 The Akomanga.** For the purposes of this dissertation, the akomanga encompasses the whole school environment and is not just exclusive to the classroom. Students recognised the role that good student teacher relationships played in establishing a safe and comfortable learning environment which valued their skills, abilities and opinions. This was the type of environment that encouraged students to continue with their study of te reo Māori. The students also acknowledged that the perceptions of the wider school community strongly influenced the culture of the school and the place of te reo Māori within that culture. Acknowledgement of te reo Māori as being an integral part of the school culture provided encouragement for students to continue their studies. However, students also viewed te reo Māori as being necessary not only for academic achievement but also as a vital part of their personal development and identity.

**5.7.3 Tuakiri.** Students were adamant that knowing and understanding their heritage and identity were important reasons to continue learning te reo Māori. Most of the students involved in this research were second or third generation urban Māori students the te reo Māori programme provided their only link to discovering their heritage. Identity was also the reason non Māori students continued to learn te reo Māori programme as it provided the stimulus for them to start exploring their ancestry. For some students this was reason enough to remain in the senior te reo Māori programme, however for others the reason was not so apparent. These students also considered the role te reo Māori would play in their future careers, employment and life experiences.

**5.7.4 Te anga whakamua.** A small number of Māori students considered how continuing to learn te reo Māori at senior level would impact on their future career or academic prospects. These students in particular were often advised by parents and teachers to discontinue their study of te reo Māori and select other subject options in order to achieve career and academic goals. These parents and teachers did not see te reo Māori as being important for their children's futures. Conversely, there was

awareness by some students of the benefits te reo Māori could provide for future employment and study options. Some students considered careers in journalism, broadcasting and teaching as options where te reo Māori would be beneficial. Aside from the employment opportunities te reo Māori provided, students also considered the benefits for their own families especially their future children. They hoped to raise bi-lingual children whose first language would be te reo Māori. These were the main factors which influenced their continued study of te reo Māori at senior level.

## **5.8 Limitations**

Due to working within the confines of an academic qualification, this research has a number of limitations. Firstly, the sampling of research participants is very small and confined. There were a maximum number of fifty eight student participants all from within the Canterbury region. While there was a broad representation of iwi affiliations amongst the student participants, most had grown up in urban environments around the Canterbury region. The six participant schools were drawn from a cross section of deciles and included single sex, co-educational from both urban and rural locations. The study has a strong student voice but lacks representation from parents, whānau and school communities. This research asked the students for their perspectives on the impact parents, whānau and communities had on their education rather than involving those groups themselves. There was only one teacher participant involved in this research and he was also from the same school as the focus group participants. One teacher from the same school as the students involved in the focus group may not best represent the thoughts and ideas of all teachers of te reo Māori. It is possible that the research could be biased as both the teacher and students hail from the same school and his comments may only be related to his experiences at that school in particular. This also research did not place much of a focus the impact retention generally in school had on retention in senior te reo Māori programmes. This is a possible consideration for further research.

## **5.9 Further research**

Should further research be undertaken as a result of this dissertation it would be recommended that the sampling size be increased and include a broader range of students. It is also recommended the research include past students who have

successfully navigated the senior te reo Māori programme in English medium secondary schools. Their input would be valuable. It would also be valuable to include parents and whānau in any further studies. Another factor of interest would be to compare similarities and contrast differences across schools in different demographic contexts around Aotearoa-New Zealand, such as schools located within different iwi boundaries and schools that have a significant amount of community involvement in their programmes.

## CHAPTER 6: CONCLUSION

### 6.0 Introduction

This research was designed to explore the reasons why a group of Waitaha (Canterbury) senior secondary school students (Years 11, 12 & 13) chose to study te reo Māori. It also sought to consider possible reasons. This research has served to highlight several themes which impact on the issues of student enrolment and retention in te reo programmes. These themes include: issues of values and identity, the role of parents, the role of whānau and community, the role of schools and teachers, and leadership. Subsequently, this concluding chapter will review the key themes that have emerged from the data collected during this research and provide some recommendations. Before proceeding with this review, though, the following passage will consider the symbolic implications of the traditional Ngāi Tahu kīwaha (phrase) introduced at the outset of this project.

### 6.1 “Mā te huruhuru te manu ka rere.” Symbolism.

Far from discovering the elixir to the research question in one simple solution, this research has determined that the problems are many, overlapping and complex. It will, accordingly, require a collective effort by all stakeholders, with an interest in this research, to remedy these problems. To undertake such a task, stakeholders require vigilant eyes, eyes that are capable of critically analysing and responding constructively to complex issues in a rapidly changing world. The stakeholders also need sharp (strategic) minds to develop strategies appropriate to tackle the issues occurring in the school settings described within this report.

From the outset this research drew upon the metaphor of the far-seeing eyes of the pouakai (the extinct Haast Eagle). This metaphor was adopted to draw attention to the relationship between the research and its locale in the Waitaha region of Te Waipounamu (i.e. within the rohe of Ngāi Tahu iwi). The pouakai, it should be recalled was/ is often symbolically associated with mana whenua, Ngāi Tahu, with those people who possessed/ possess ‘sharp eyes’ as follows: He konohi kainūkere is a metaphor that has been adopted to describe the participants of this research as the people who are in the classroom and are able to observe first-hand the factors that encourage retention in senior te reo Māori programmes in English medium secondary

schools. Sharp eyes are the essential component of critical reflection which underpins any transformation process needed to address the recurring themes this research has identified.

In recognition of this kīwaha, the following section will provide a summary of the overall research findings. Following this section, some recommendations will be offered for the consideration of all stakeholder groups with an interest in this research.

## **6.2 Findings**

### **6.2.1 Quantitative and qualitative findings**

#### **6.2.1.1 Tikanga and identity.**

This research found that learning tikanga was a primary reason students chose to learn te reo Māori. For a variety of reasons, learning te reo and tikanga Māori at school was the only means many of these students had available to establish a connection with their Māori identity. Many of the students who were second or third generation urban dwellers stated that learning about their own identity, their ancestral language, the ways of their tūpuna and their culture was really exciting. One student felt it was their responsibility to learn te reo Māori as it was a part of their heritage. Language, culture and identity are intertwined according to Spolsky (2004). Many academics (Smith, 1992, Walker, 2004, Holland and Lachicotte, 2007) agree with Sir James Henare's stance (see Ka Hikitia, 2008, 25) stating that the Māori language is the essence of Māori culture and the two cannot be separated. Believing in oneself is important in encouraging students to reach their academic, social or cultural potential. The te reo Māori class plays a vital role in connecting students with their heritage, promoting self belief and pride in their culture consequently encouraging active and positive participation in secondary education. These findings were consistent with the qualitative findings. The data was collected from a focus group interview with a group of students and a one on one interview with a teacher.

Identity was the reason most frequently given by students for learning te reo Māori. The programme provided students with the opportunity to learn about who they were and where they were from. Whanaungatanga, interacting with like-minded people in a culturally responsive environment was also frequently cited as an important reason for learning te reo Māori at senior level. Students were adamant that there were no other

places in their school where this acknowledgement occurred. The teacher stated definitively that whakapapa (genealogy) and identity were the two most important reasons that students continue to learn te reo Māori at senior level. This class provided a safe environment where the students could be immersed in their culture and language. Some of their wider whānau did not have the opportunity to gain such an experience. This finding aligns with other research conducted by Macfarlane, 2004, Te Rūnanga o Ngāi Tahu, 2001 and Cacciopoli and Cullen, 2006.

Schools could take advantage of the students' desire to use te reo Māori as a means of discovering their identity and culture to enhance their learning. Aspects of tikanga could be infused into the whole schools teaching and learning curriculum to provide cultural links promoting a sense of belonging.

#### **6.2.1.2 Building community and leadership.**

Whānau and community support were important for encouraging and maintaining students continued interest in learning of te reo Māori. This position is supported by a myriad of Ministry of Education policy documents such as *The New Zealand Curriculum (2007)*, *Te Mana Kōrero (2007)*, *Te Marautanga o Aotearoa (2008)* and *Ka Hikitia (2008)*. As early as 2001 Te Rūnanga o Ngāi Tahu showed its support of the assertion that community engagement is an essential component to engaging Māori in education when they developed and published (the now defunct) *Te Kete o Aoraki (2001)* highlighting the value of utilising the diverse range of skills which exist within school communities.

The skills that can be found within the school's whānau and community can be drawn upon to enhance students' education. Students enjoyed interacting with members of the community who volunteered to teach various cultural activities such as kapahaka and mau rākau. Participation in noho marae and Ngā Manu Kōrero speech competitions were also relished by students. These events provided opportunities to network with likeminded students from other schools. Such events also created authentic contexts and opportunities in which to consolidate learning while also exposing them to a wider community of te reo Māori speakers. The community based activities strongly encouraged students to continue with their studies of te reo Māori. Whānau played an important role in the school community.

Some students were offered advice and encouragement from their whānau, friends, parents and kaumātua when making decisions about subject choices. Other students had access to community groups such as marae for advice and encouragement. Active whānau involvement in their education however was limited. Although some students stated that peers did not influence their subject choices the kaiako totally disagreed. The kaiako stated that peers played a central role in the choices students made. The qualitative data strongly supported the data collected from the survey. Accordingly, whānau, parents and peers were students' primary source when making decisions on subject choice, offering encouragement to continue and help with learning the language. They stated that parents wanted the best for their children's futures. Some students asked teachers for advice and others consulted the school career advisors. The teacher of te reo Māori actively sought out students to ensure that they had clear ideas on what they wanted to achieve in the future.

The findings of this research would suggest that the participating schools should be encouraged to establish relationships, actively engage with and utilize the local expertise that exists within their communities. For example local iwi, hapū and whānau who are able to provide assistance and guidance about kaupapa Māori activities (in which the schools wish to participate). Schools may also like to consider also creating and strengthening links with other schools which have similar aims and goals for their students. In this way schools could share the resources available and provide a broader range of knowledge and skills for the students to access. This finding aligns with other research conducted by: Melnechenko and Horsman (1998), Bishop et al (2003) and The Ministry of Education (2003).

### **6.2.1.3 Teaching and learning.**

Students stated that subject enjoyment was the single most influential factor when selecting subjects at senior levels. Students were encouraged when their teacher employed strategies that made the learning of te reo Māori fun and they found such strategies very effective. Those activities included composing songs and rhymes that the students would sing in other learning environments to enhance their understanding of te reo Māori. This was closely followed by the perceived career opportunities presented by studying certain subjects. Academic strength and achievement were also important factors which influenced their choices. Subject enjoyment was very

dependent on the personality and quality of the teacher.

Students stated in the focus group interview that there were a number of reasons why they chose particular subjects at senior levels of the curriculum. They identified that the personality and quality of the teacher were important factors when selecting te reo Māori. Students who had established good relationships with teachers were also more likely to select the subjects they taught. Classroom practice, teacher expectations and positive relationships have been identified by *Te Kotahitanga (2003)*, *Ka Hikitia (2008)* and *Te Kete o Aoraki (2001)* as important factors in engaging students in education. Positive relationships combined with excellent classroom practice encouraged students to remain in the subject.

Conversely, students were less likely to select subjects taught by teachers with whom they did not have a positive relationship and/ or considered ineffective classroom practitioners. Some students' had decided not to continue learning te reo Māori because they had difficulty learning the language and others had left school. On the other hand some students believed the subject was too academic and that there was too much assessment involved. Furthermore, some believed that there were limited career opportunities available while others had succumbed to pressure from their peers. While teachers are the main players in influencing student retention, the school also has a role to play.

The creation of culturally inclusive and safe teaching environments, that value and embrace students' culture and heritage, are essential to engaging these students. The students stated that they enjoyed learning te reo Māori because their teachers created an environment where they felt safe being Māori. They also felt comfortable being able to joke with their teacher but they knew where the boundary was. The students were steadfast in their belief that their teacher was sincerely concerned about their welfare and this helped create a safe and comfortable environment. This finding mirrors the findings of research conducted by Macfarlane et al (2008) and Melnechenko and Horsman (1998). Cultural education outside of the classroom further encouraged students to continue learning te reo Māori.

Cultural interactions with other schools such as kapahaka and noho marae have had a positive effect on student retention levels in senior te reo Māori programmes. According to some students kapahaka and noho marae encouraged students to continue their study of te reo Māori. These events provided the students with opportunities to network with likeminded students from other schools and provided them with authentic contexts for the use of te reo Māori. They also provided safe environments where students could speak freely reinforcing and contextualising their learning. The school wide acknowledgement of te reo Māori and successful Māori students emerging as role models also contributed to healthy student retention levels in the programme. Students clearly felt that their language and culture is valued within their school community when they see their language and peers affirmed by the schools leaders. Hence the role of the principal has the potential to be the greatest encumbrance or advocate to the implementation of culturally responsive initiatives in the school. The teacher believes that the current principal's position on the status of te reo Māori in the school greatly influences support from staff and students.

Principals and Boards of Trustees need to support the te reo Māori programmes in their schools. Without their support te reo Māori will never be taken seriously by the wider school community. This finding supports research conducted by Te Rūnanga o Ngāi Tahu (2001), The Ministry of Education (2007 & 2008). The school will also struggle to attract a well qualified and passionate teacher of te reo Māori. In order to attract the best teachers of te reo Māori that are available schools need to provide a firm support network, particularly for single teacher departments. It is important that schools employ teachers who are proficient in tikanga and te reo Māori. It is equally important that those teachers are also excellent classroom practitioners and outstanding communicators who can forge good relationships with members of their school communities. These teachers *must* be able to provide encouragement and direction to engender enjoyment, a sense of achievement and maintain student motivation. Finally teachers of te reo Māori must be fully conversant with the NCEA assessment requirements to ensure that their students have every opportunity to experience success.

Given the thrust of these research findings and recommendations, it is now appropriate to return to the kīwaha and opening theme that underpinned this research.

As previously stated, “He konohi kainūkere” is a Ngāi Tahu kīwaha that refers to sharp eyed individuals, in this case the research participants. The data provided by their ‘sharp eyes’ strongly suggests that language and culture play a significant role in developing identity, promoting self esteem and confidence. Young, self confident speakers of te reo Māori, who can help avert the crisis referred to in the Wai 262 report (Waitangi Tribunal, 2010, x) and prevent the same fate accorded to the pouakai from occurring to te reo Māori, need to be cultivated. To help nurture a pool of young, self confident te reo Māori speakers, it is this researcher’s contention that the recommendations of this research should be considered by those stakeholders with an interest in this research (the Ministry of Education, participating schools, teachers, whānau, hapū and iwi). These recommendations are consistent with a significant body of earlier research findings. They should moreover provide the impetus for developing strategies that encourage the retention of students in senior te reo Māori programmes in English medium secondary schools located in the Canterbury region.

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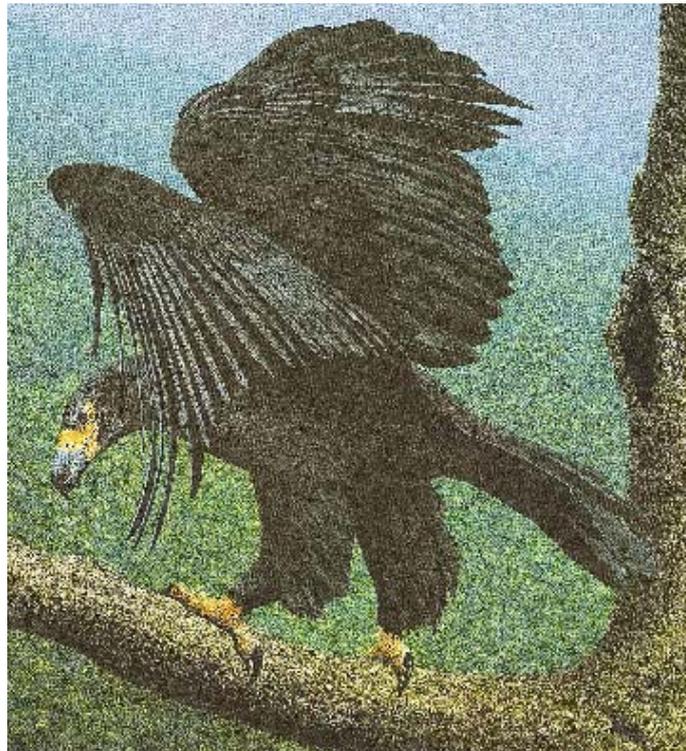
**Appendix I**

EDTL904 Dissertation

Kaiako Interview Questionnaire

nā Te Hurinui Clarke

Topic: **He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***



**by Te Hurinui Clarke,  
University of Canterbury College of Education.  
Supervisors: Richard Manning, Vanessa Andreotti.**

**1. Why do you think students choose particular subjects at senior levels?**

*(Prompts)*

*Enjoyment*

*career prospects*

*academic achievement*

*academic strengths*

*further academic study*

*perceived easy credits*

*peer pressure*

*parental pressure*

*teacher pressure.*

**2. What percentage of Year 11/ 12/ 13 students do you have left from their original Year 9 cohort?**

**3. Why do you think these students have chosen to continue their study of te reo Māori?**

*(Prompts)*

- *Peer pressure* *to learn tikanga Māori,*
- *to gain a sense of identity* *to gain NCEA*  
*credits*
- *to follow a chosen career path ,* *parental pressure*
- *to be with friends ,* *charismatic teacher*
- *to gain literacy credits ,*

**4. What factors do you think are likely to influence students to continue their study of te reo Māori at senior level?**

*(Prompts)*

- *Peers,* *school values,*
- *competition with other subjects/ Field trips,* *career prospects,*
- *teacher personality,* *timetable clashes,*
- *teacher quality,* *whānau,*
- *media influences*

**5. What strategies/ initiatives has the school implemented to encourage student participation in senior te reo Māori programmes?**

*(Prompts)*

- *Interaction with other schools,*
- *kapahaka, mau rākau,*
- *community involvement, staff PD,*
- *school wide initiatives,*
- *support for kaiako Māori,*
- *student role models,*
- *student acknowledgement*

**How effective have these been?**

**What worked and why?**

**What could have worked better and why?**

**6. Who do students go to for advice on subject choice and why?**

*(Prompts)*

- *School Management,* *Form teacher,*
- *guidance counsellor,* *te reo Māori teacher,*
- *careers advisor,* *classroom teacher,*
- *Deans/ Tutors,* *whānau,*
- *peers/ friends*

**7. What reasons have students given for not continuing te reo Māori at senior level? Do you think these reasons are valid?**

*(Prompts)*

- *Left school,*
- *limited career prospects,*
- *peer pressure,*
- *subject too difficult,*
- *subject too academic,*
- *too much assessment*

**8. Who outside of school gives students help with their learning of te reo Māori? Why?**

*(Prompts)*

- *Parents,*
- *whānau,*
- *kaumātua,*
- *friends,*
- *no-one,*
- *community groups*

**9. How knowledgeable are those people about NCEA requirements, assessment, and school policy?**

*(Prompts)*

- *Te reo Māori, student academic achievement.*
- *school NCEA policy,*
- *tikanga Māori,*
- *NCEA requirements,*
- *NCEA assessment,*

**10. If you were the principal of a school, what strategies/ changes would you implement to encourage those students to continue studying senior te reo Māori?**

**11. What support would the school need from its Māori community, iwi and the Crown to implement those strategies/ changes to meet its obligations and responsibilities to Te Kete o Aoraki?**

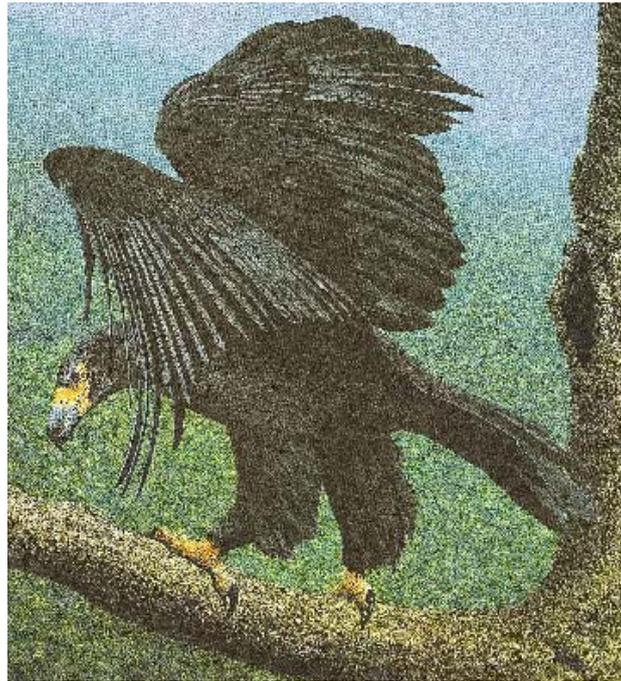
## Appendix II

EDTL 904 Dissertation

# Student Survey

nā Te Hurinui Clarke

Topic: *He konohi kai nukere; An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.*



by Te Hurinui Clarke,

University of Canterbury College of Education.

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May 2009.

### Student Survey

Project name: **He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

*Ngarue ana te whenua, ngaoko ana te moana i te hingahinga o ngā tōtara whakahaē o te wao. Takoto tīraha, takoto okioki. E te ākongā, nei te reo uruhau e rere kau ana ki a koe mō tō āwhina mai ki a au. Toitū te whenua, toitū te mana, toitū te reo rangatira, nō reira tēnā koe, tēnā tātou katoa.*

You are invited to participate in the following research project:

He konohi kai nukere; An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha, by completing the following questionnaire.

The aim of this project is to identify the factors that encourage students to continue their study of te reo Māori at senior levels (Years 11 – 13) from the perspective of ākongā reo Māori.

The project is being carried out as a requirement for the Master of Teaching and Learning degree by Te Hurinui Clarke under the supervision of Richard Manning who can be contacted on 3458389 and Vanessa Andreotti who can be contacted on 3642987 ext 9841. They will be pleased to discuss any concerns you may have about your participation in the project.

The questionnaire is anonymous and you will not be identified as a participant without your consent.

You may withdraw your participation, including withdrawal of any information you have provided, until your questionnaire has been added to the others collected.

Because it is anonymous it cannot be retrieved after that.

**By completing the questionnaire it will be understood that you have consented to participate in the project and that you consent to the publication of the results of the project with the understanding that anonymity will be preserved.**

**Please tick each box that applies to you.**

1. Why do you choose particular subjects at senior level. (Years 11 – 13)

- |                                                 |                                                 |
|-------------------------------------------------|-------------------------------------------------|
| <input type="checkbox"/> Enjoyment              | <input type="checkbox"/> Career prospects       |
| <input type="checkbox"/> Academic achievement   | <input type="checkbox"/> Academic strengths     |
| <input type="checkbox"/> Further academic study | <input type="checkbox"/> Perceived easy credits |
| <input type="checkbox"/> Peer pressure          | <input type="checkbox"/> Parental pressure      |
| <input type="checkbox"/> Teacher pressure       | <input type="checkbox"/> Other (Please specify) |

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2. How many students from your original Year 9 class are taking senior level te reo Māori now?

- |                                 |                                       |
|---------------------------------|---------------------------------------|
| <input type="checkbox"/> 1 – 3  | <input type="checkbox"/> 4 - 6        |
| <input type="checkbox"/> 7 – 10 | <input type="checkbox"/> More than 10 |

3. Why do you learn te reo Māori at senior level?

- |                                                         |                                                 |
|---------------------------------------------------------|-------------------------------------------------|
| <input type="checkbox"/> Peer pressure                  | <input type="checkbox"/> To learn tikanga Māori |
| <input type="checkbox"/> To gain a sense of identity    | <input type="checkbox"/> To gain NCEA credits   |
| <input type="checkbox"/> To follow a chosen career path | <input type="checkbox"/> Parental pressure      |
| <input type="checkbox"/> To be with friends             | <input type="checkbox"/> Charismatic teacher    |
| <input type="checkbox"/> To gain literacy credits       | <input type="checkbox"/> Other (Please specify) |

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4. Which of the following factors do you think are most likely to encourage you to remain in senior te reo Māori programmes?

- |                                              |                                                                       |
|----------------------------------------------|-----------------------------------------------------------------------|
| <input type="checkbox"/> Peers               | <input type="checkbox"/> Competition with other subjects/ Field trips |
| <input type="checkbox"/> Teacher personality | <input type="checkbox"/> Teacher quality                              |
| <input type="checkbox"/> School values       | <input type="checkbox"/> Career prospects                             |
| <input type="checkbox"/> Timetable clashes   | <input type="checkbox"/> Whānau                                       |
| <input type="checkbox"/> Media influences    |                                                                       |

5. What things has the school started that have encouraged you to participate in senior te reo Māori programmes?

- |                                                         |                                                  |
|---------------------------------------------------------|--------------------------------------------------|
| <input type="checkbox"/> Interaction with other schools | <input type="checkbox"/> Kapahaka                |
| <input type="checkbox"/> Mau rākau                      | <input type="checkbox"/> Community involvement   |
| <input type="checkbox"/> Staff PD                       | <input type="checkbox"/> School wide initiatives |
| <input type="checkbox"/> Support for kaiako Māori       | <input type="checkbox"/> Student role models     |
| <input type="checkbox"/> Student acknowledgement        | <input type="checkbox"/> Other (Please specify)  |

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6. Who have you asked for advice on subject choice?

- |                                               |                                              |
|-----------------------------------------------|----------------------------------------------|
| <input type="checkbox"/> School Management    | <input type="checkbox"/> Guidance counsellor |
| <input type="checkbox"/> Deans/ Tutors        | <input type="checkbox"/> Form teacher        |
| <input type="checkbox"/> Te reo Māori teacher | <input type="checkbox"/> Classroom teacher   |
| <input type="checkbox"/> Whānau               | <input type="checkbox"/> Peers/ friends      |
| <input type="checkbox"/> Careers advisor      | <input type="checkbox"/> No-one              |

7. What reasons have your peers given for not choosing senior te reo Māori as a subject?

- |                                               |                                                   |
|-----------------------------------------------|---------------------------------------------------|
| <input type="checkbox"/> Left school          | <input type="checkbox"/> Limited career prospects |
| <input type="checkbox"/> Peer pressure        | <input type="checkbox"/> Subject too difficult    |
| <input type="checkbox"/> Subject too academic | <input type="checkbox"/> Too much assessment      |
| <input type="checkbox"/> Don't know           | <input type="checkbox"/> Other (Please specify)   |

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8. Who, outside of school, is able to offer encouragement and help with your language learning?

- |                                                 |                                           |
|-------------------------------------------------|-------------------------------------------|
| <input type="checkbox"/> Parents                | <input type="checkbox"/> Whānau           |
| <input type="checkbox"/> Kaumātua               | <input type="checkbox"/> Friends          |
| <input type="checkbox"/> No-one                 | <input type="checkbox"/> Community groups |
| <input type="checkbox"/> Other (Please specify) |                                           |

9. Do your helpers have knowledge and understanding of the following?

- |                                                                                              |                                                       |
|----------------------------------------------------------------------------------------------|-------------------------------------------------------|
| <input type="checkbox"/> Te reo Māori                                                        | <input type="checkbox"/> Tikanga Māori                |
| <input type="checkbox"/> NCEA requirements                                                   | <input type="checkbox"/> NCEA assessment              |
| <input type="checkbox"/> School NCEA policy                                                  | <input type="checkbox"/> Student academic achievement |
| <input type="checkbox"/> Other areas of understanding eg. The politics of language learning. |                                                       |

10. What things really excite you about learning te reo Māori?

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11. How does your kaiako make learning te reo Māori more interesting and enjoyable?

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12. What things would encourage students to continue learning te reo Māori at senior level?

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13. Please add any further comments you wish to make

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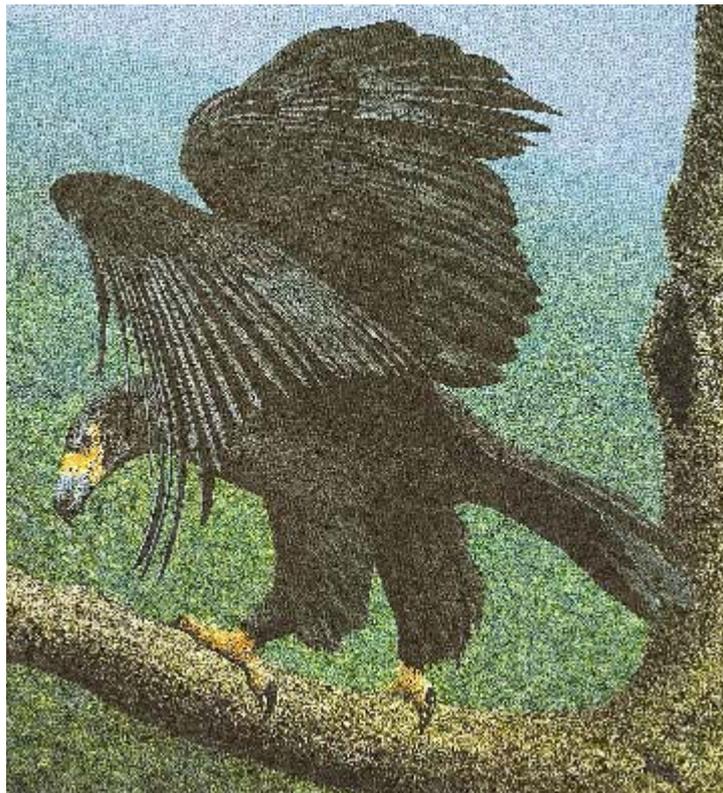
**Appendix III**

**EDTL904 Dissertation**

**Information Sheet for Schools Board of Trustees**

nā Te Hurinui Clarke

**Topic:** He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.*



**by Te Hurinui Clarke,  
University of Canterbury College of Education.  
Supervisors: Richard Manning, Vanessa Andreotti.**

### Appendix III

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May 2009.



## Information Sheet for Participants' Schools

*Ngarue ana te whenua, ngaoko ana te moana i te hingahinga o ngā tōtara whakahaē o te wao. Takoto tīraha, takoto okioki. E te hunga ora, tēnā tātou katoa.*

Tēnā koutou rangatira mā,

I seek your permission to invite your kaiako reo Māori (Māori language teacher) and ākonga (students) studying senior level te reo Māori (Years 11, 12 and 13) to participate in the following research project:

***He konohi kai nukere; An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

The aim of this project is to identify the factors that encourage students to continue their study of te reo Māori at senior levels (Years 11 – 13) from the perspective of senior ākonga who are continuing their study of te reo Māori and kaiako reo Māori.

Ākonga involvement in this project will be to complete an anonymous survey (see attached sheet). The survey is expected to take no longer than 30 minutes. As a follow-up to this interview, ākonga who wish so will be provided with a copy of the data collected from the survey. Consent will also be sought from the parents of senior students as well as the students themselves. Kaiako involvement in this project will firstly be as an interviewee and secondly as a member of a focus group. Both the interview and focus group sessions are expected to take no longer than 30 minutes.

Although speculation is possible as to which schools have participated appropriate steps will be taken to protect the identity of schools, teachers and students by the use of pseudonyms. Confidentiality of all schools, participants and the information gathered will be respected and protected at all times. All participants have the right

to withdraw at any stage of the research process limited only by the conditions of student participation in the survey. Once it has been handed in to the researcher the survey cannot be retrieved as it is anonymous. The results of the project may be published, but the identities of all participants will remain completely confidential and anonymous. All data collected will be stored securely and access limited to myself and my supervisors. Both Kaiako and ākonga may decline to participate, to answer any questions while completing the survey or may withdraw from the project at any time.

This project is being researched by Te Hurinui Clarke under the supervision of Richard Manning and Vanessa Andreotti of the School of Māori, Social and Cultural Studies in Education at the University of Canterbury College of Education.

Your kaiako and ākonga participation in this project would be much appreciated. If you are willing to give consent to their participation in this project please complete the attached consent form and return it in the enclosed envelope.

Heoi anō, nei rā te reo matakuikui, te reo uruhau hoki ki a koe e te rangatira,

nāku noa nā

### Appendix III

#### Description of Project.

**He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

#### Background.

As a consequence of decreasing student numbers the viability of senior te reo Māori classes is always called into question. Solutions have included the creation of composite Year 11, 12 and 13 classes, teaching and learning via correspondence or the cancellation of these classes altogether. While these solutions may fulfil the requirements of the school they are neither satisfactory nor acceptable for kaiako reo Māori or the ākonga wishing to continue their study of te reo Māori.

#### Rationale.

This research aims to identify the factors that have encouraged ākonga to continue their study of te reo Māori at senior level in English medium schools. The findings will be reported and the intention is that the retention rate in senior te reo Māori classes will improve.

#### The research project.

This research project will be conducted through qualitative interviews with individual kaiako reo Māori followed by a focus group interview with all six kaiako at the same time. The interviewee will respond to a set of open ended questions. Interviews are expected to last no longer than thirty minutes.

The results will be transcribed, collated and returned to the interviewee for review and subsequent comment before final draft is written.

Ākonga will be asked to participate in an anonymous, quantitative survey which is expected to take no longer than thirty minutes.

Finally, I would like to thank you very much in anticipation of you agreeing to allow your kaiako and ākonga to participate in this small but important research project.

### Appendix III

University of Canterbury College of Education

Dovedale Avenue

Christchurch.

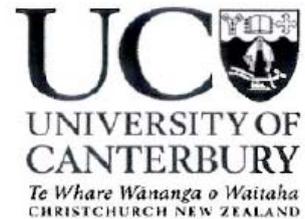
Te Hurinui Clarke

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October 2008.

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#### Interview Consent for Research Participant (Boards of Trustees)

**He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

I have read and understood the description of the above-named project. On this basis I consent to the kaiako of te reo Māori and senior te reo Māori ākonga participating in the project, and I consent to the publication of the results of the project with the understanding that their anonymity will be preserved.

I understand also that ākonga may withdraw at any time from the project, including withdrawal of any information they has provided.

I note that the project has been reviewed *and approved* by the University of Canterbury College of Education Ethical Clearance Committee.

Name: (Please Print) \_\_\_\_\_

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

Office of signatory: \_\_\_\_\_

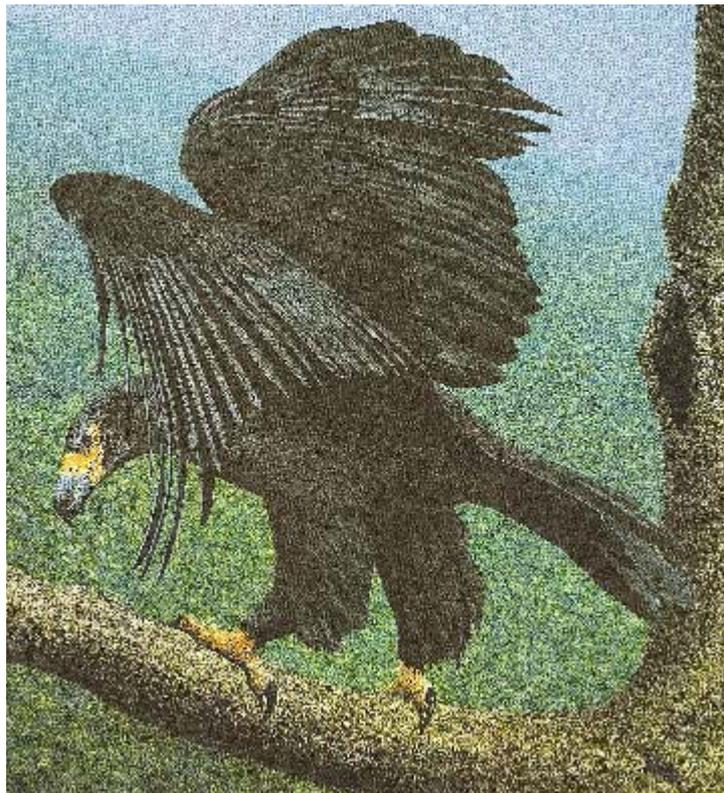
Date: \_\_\_\_\_

**Appendix IV**

**EDTL904 Dissertation  
Information Sheet for Parents**

**nā Te Hurinui Clarke**

**Topic: He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha***



**by Te Hurinui Clarke,  
University of Canterbury College of Education.  
Supervisors: Richard Manning, Vanessa Andreotti.**

## Appendix IV

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May 2009.



## Information Sheet for Parents

*Ngarue ana te whenua, ngaoko ana te moana i te hingahinga o ngā tōtara whakahaē o te wao. Takoto tīraha, takoto okioki. E te hunga ora, tēnā tātou katoa.*

Tēnā koutou rangatira mā,

I would like your permission to invite your son or daughter to participate in the following research project:

**He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

The aim of this project is to identify the factors that encourage ākonga (students) to continue their study of te reo Māori at senior levels (Years 11 – 13) from the perspective of senior ākonga who are continuing their study of te reo Māori. Ākonga involvement in this project will be to complete an anonymous survey (see attached sheet). The survey is expected to take no longer than 30 minutes. As a follow-up to this interview, ākonga who wish so will be provided with a copy of the data collected from the survey. Consent will also be sought from the school and the students themselves.

Although speculation is possible as to which schools have participated appropriate steps will be taken to protect the identity of schools, teachers and students by the use of pseudonyms. Confidentiality of all schools, participants and the information gathered will be respected and protected at all times. All participants have the right to withdraw at any stage of the research process limited only by the conditions of student participation in the survey. Once it has been handed in to the researcher the survey can not be retrieved as it is anonymous. The results of the project may be published, but the identities of all participants will remain completely confidential and anonymous. All data collected will be stored securely and access limited to myself and my supervisors. Both Kaiako and ākonga may decline to participate, to answer any questions while completing the survey or may withdraw from the project at any time.

This project is being researched by Te Hurinui Clarke under the supervision of Richard Manning and Vanessa Andreotti of the School of Māori, Social and Cultural Studies in Education at the University of Canterbury College of Education.

Your son or daughters participation in this project would be much appreciated. If you are willing to give consent to their participation in this project please complete the attached consent form and return it in the enclosed envelope.

Heoi anō, nei rā te reo matakūikui, te reo uruhau hoki ki a koe e te rangatira,  
nāku noa

nā Te Hurinui Clarke.

## Appendix IV

### Description of Project.

**He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

#### Background.

As a consequence of decreasing student numbers the viability of senior te reo Māori classes is always called into question. Solutions have included the creation of composite Year 11, 12 and 13 classes, teaching and learning via correspondence or the cancellation of these classes altogether. While these solutions may fulfil the requirements of the school they are neither satisfactory nor acceptable for kaiako reo Māori or the ākonga wishing to continue their study of te reo Māori.

#### Rationale.

This research aims to identify the factors that have encouraged ākonga to continue their study of te reo Māori at senior level in English medium schools. The findings will be reported and the intention is that the retention rate in senior te reo Māori classes will improve.

#### The research project.

This research project will be conducted through qualitative interviews with individual kaiako reo Māori followed by a focus group interview with all six kaiako at the same time. The interviewee will respond to a set of open ended questions. Interviews are expected to last no longer than thirty minutes.

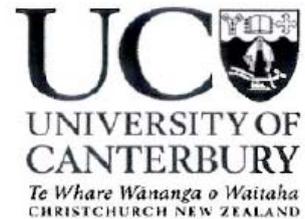
The results will be transcribed, collated and returned to the interviewee for review and subsequent comment before final draft is written.

Ākonga will be asked to participate in an anonymous, quantitative survey which is expected to take no longer than thirty minutes.

Finally, I would like to thank you very much in anticipation of you agreeing to allow your kaiako and ākonga to participate in this small but important research project.

#### Appendix IV

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Christchurch.



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[tehurinui.clarke@canterbury.ac.nz](mailto:tehurinui.clarke@canterbury.ac.nz)  
May 2009.

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#### Interview Consent for Research Participant (Parents)

**He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

I have read and understood the description of the above-named project. On this basis I consent to my son/ daughter participating in the project, and I consent to the publication of the results of the project with the understanding that their anonymity will be preserved.

I understand also that he/ she may withdraw at any time from the project, including withdrawal of any information provided.

I note that the project has been reviewed **and approved** by the University of Canterbury College of Education Ethical Clearance Committee.

Name: (Please Print) \_\_\_\_\_

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

Parent:                       Guardian:                       Caregiver:

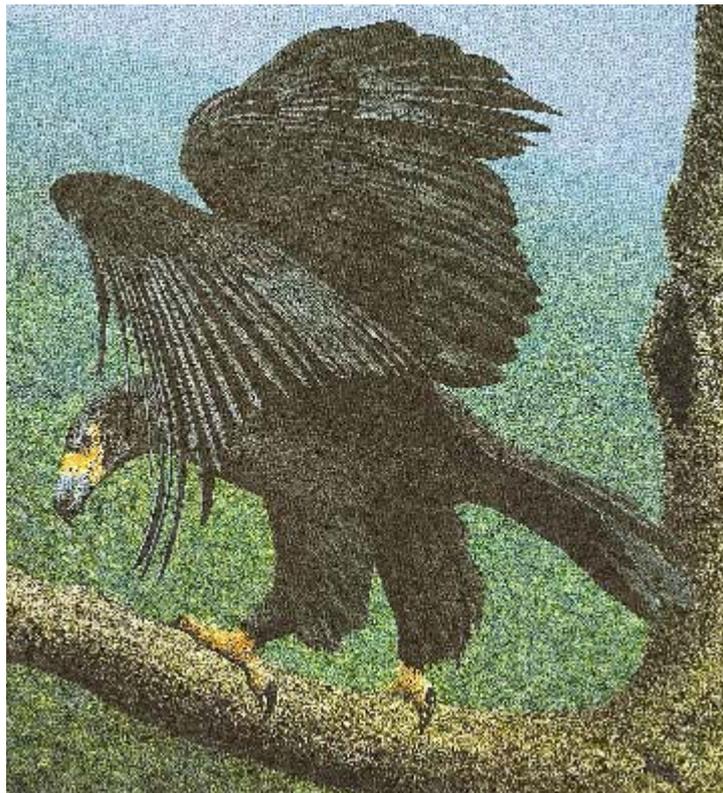
Date: \_\_\_\_\_

**Appendix V**

**EDTL904 Dissertation  
Information Sheet for Kaiako**

**nā Te Hurinui Clarke**

**Topic:** He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha*



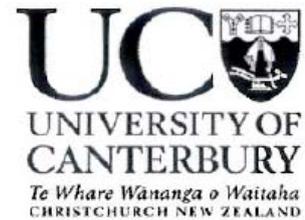
**by Te Hurinui Clarke,  
University of Canterbury College of Education.  
Supervisors: Richard Manning, Vanessa Andreotti.**

## Appendix V

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May 2009

## Information Sheet for Kaiako

*Ngarue ana te whenua, ngaoko ana te moana i te hingahinga o ngā tōtara whakahaē o te wao. Takoto tīraha, takoto okioki. E te hunga ora, tēnā tātou katoa.*

Tēnā koe e te rangatira,

You are invited to participate in the following research project:

***He konohi kai nukere; An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

The aim of this project is to identify the factors that encourage students to continue their study of te reo Māori at senior levels (Years 11 – 13) from the perspective of kaiako reo Māori.

Participation.

Your involvement in this project will firstly be as an individual interviewee and secondly as a member of a focus group. Both the interview and focus group sessions are expected to take no longer than 30 minutes. These will provide an opportunity for you to comment individually as a kaiako reo Māori and then collectively as a focus group.

As a follow-up to this interview, you will be provided with a copy of the transcript of the interview for your information and comment.

Confidentiality.

The results of the project may be published, but you may be assured of complete confidentiality of data gathered in this investigation: the identity of participants will not be made public without their consent. To ensure anonymity and confidentiality pseudonyms will be used. Although speculation is possible as to which schools have participated appropriate steps will be taken to protect the identity of schools, teachers and students by the use of pseudonyms. Confidentiality of all schools, participants and the information gathered will be respected and protected at all times. All participants have the right to withdraw at any stage of the research process limited only by the conditions of student participation in the survey. Once it has been handed in to the researcher the survey can not be retrieved as it is anonymous. The results of the project may be published, but the identities of all participants will remain completely confidential and anonymous. All data collected will be stored securely and access limited to myself and my supervisors. You may decline to participate, to answer any questions while completing the survey or may withdraw from the project at any time.

Preparation for interview.

Should you wish to have time to prepare your answers, an outline of the principal areas of research has been included.

Research supervision.

This project is being researched by Te Hurinui Clarke under the supervision of Richard Manning and Vanessa Andreotti of the School of Māori, Social and Cultural Studies in Education at the University of Canterbury College of Education.

Your involvement in this project would be much appreciated. If you are willing to participate please complete the attached consent form and return it in the enclosed envelope.

Heoi anō, nei rā te reo matakui, te reo uruhau hoki ki a koe e te rangatira,

nāku noa

nā Te Hurinui Clarke.

## Appendix V

### Interview Consent for Research Participant (Teacher)

**He konohi kai nukere; *An investigation into the factors that encourage student retention in English medium secondary school senior te reo Māori programmes in Waitaha.***

I have read and understood the description of the above-named project. On this basis I consent to participating in the project, and I consent to the publication of the results of the project with the understanding that their anonymity will be preserved.

I understand also that I may withdraw at any time from the project, including withdrawal of any information provided.

I note that the project has been reviewed ***and approved*** by the University of Canterbury College of Education Ethical Clearance Committee.

Name: (Please Print) \_\_\_\_\_

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

Kaiako reo Māori

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