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**EXAMINING THE PROFESSIONAL LEARNING AND
DEVELOPMENT OF PRINCIPALS AND TEACHERS
IN MĀORI MEDIUM.**

An investigation into the Resource Teachers Māori service.

A thesis

submitted in partial fulfilment

of the requirements for the degree

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ABSTRACT

The Resource Teacher Māori service (RTM) has been working to lift the performance of principals and teachers of Māori medium schools for over 25 years as Māori medium education has attempted to achieve the twofold aim of revitalizing the Māori language and increasing the success of Māori students in Aotearoa/New Zealand. While there have been many positive gains over that time, issues still remain in fulfilling these aims. Therefore, an important question that needs to be answered is to what extent have RTM been successful in supporting schools to realize the key aims of Māori medium education, and what issues still remain in the service they provide?

The central aim of this research project was to examine how Resource Teachers Māori (RTM) facilitated professional development (PD) in schools, what issues they faced, and how they negotiated them. The study was a multiple case study design of three RTM, principals and teachers and used conversational interviews as the method of data gathering.

The research found that the RTM service was viewed positively by schools and had a positive influence on teacher skills and student learning outcomes. Of particular importance was the Māori language and cultural guidance the RTM provided teachers. They were also highly committed to the Kaupapa Māori philosophy and to Māori language revitalization. However, their potential was not always realized. Factors that affected the performance of RTM included having a large number of schools to service and a wide range of teacher needs. The support the RTM received at the national and local levels was also insufficient. An implication of these findings is that the RTM service should receive greater support and guidance, but there should also be a greater degree of accountability that the service the RTM are providing is meeting school needs.

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CHAPTER ONE: INTRODUCTION

This research is concerned with the predicament that Māori medium schools experience when trying to access high quality professional learning and development programmes for their teachers. The literature on professional development for bilingual teachers in the New Zealand context is limited because Māori medium education is fairly new to the New Zealand education system. In the past it has been under-resourced, particularly in appropriate and adequate language and assessment resources in Māori.

My decision to move into Māori education in 1991 was made after teaching in English medium contexts for 17 years. It was an experience that illustrated to me that teaching in a bilingual/immersion context required specialised knowledge that I did not possess. This led to me attending a postgraduate programme on bilingual education at the University of Waikato in 1994. It was a valuable year of learning about the following themes:

- Bilingual theory and research
- Bilingual programme models
- Second language acquisition and development
- Instructional strategies in second language development
- Cooperative learning strategies

Following this, an opportunity arose for me to become an RTM. I had always been interested in the professional learning and development of teachers in the Māori medium and this was the opportune time to pursue that pathway and play a greater role in its development within bilingual contexts. I began my career as an RTM in 2001 and was alarmed to find that there was no induction programme or professional leadership created by the Ministry of Education. I was once again forced to use my knowledge, skills and experience to learn how to provide effective professional learning and development for the teachers I worked with.

Māori medium education has progressed rapidly over the last 30 years. It experienced huge growth in the early days beyond its ability to cope, particularly in the areas of having adequate supplies of curriculum resources, being staffed by highly fluent teachers, and changing teacher attitudes towards using more relevant

practices that relate to Māori medium education. While Māori medium education is better funded and resourced now, and accepted by government and many New Zealanders as being legitimate, one of the issues that has arisen is how to support the professional learning and development of Māori medium teachers.

There is very little research documented about Māori medium professional support. This research project will examine how RTM facilitate professional learning and development programmes to support their principals and teachers in Māori medium contexts.

The composition of this thesis is as follows: Chapter One discusses the issues that exist in the provision of PD for principals and teachers in Māori medium contexts.

Chapter Two reviews the literature both national and international and the impact of colonization and its assimilative consequences on the indigenous languages and cultures, in particular, the Māori language. The research then examines the Resource Teacher Māori service, and focuses on its impact on professional development for principals and teachers in Māori medium contexts.

Chapter Three discusses the multiple case study research method that I employed to investigate the professional learning and development support provided by Resource Teachers Māori (RTM) to principals and teachers in three schools. The research implemented a Kaupapa Māori theoretical framework and used semi-structured and conversational interviews to explore the subject.

Chapters Four, Five and Six each presents a single case study of how three RTM facilitated professional development (PD) in their schools, what issues they faced, and how they negotiated them. Chapter Seven discusses the key findings from all three case studies. Chapter Eight the concluding chapter, discusses the educational implications of this research.

CHAPTER TWO: LITERATURE REVIEW

This chapter begins by providing an overview of the history of Māori education and how the process of colonization has impacted on the Māori language and culture. This is an important inclusion as the RTM service was established as a consequence of inequalities in Aotearoa/New Zealand, particularly in respect to the loss of the Māori language.

Following this, an examination of the national and international literature pertaining to the professional development of Māori medium schools and the Resource Teacher Māori service is provided. The final section discusses Bourdieu's (1991) theory of power and practice as a theoretical foundation for this context.

2.1 A Historical Overview

In order to understand the position of Māori within the wider society of Aotearoa/New Zealand, it is important to discuss the events and processes that have occurred before and since colonization. Māori education existed long before the arrival of the Pākehā settlers. For generations Māori had been resolute about the regeneration of Māori skills and knowledge as a means of upholding their authority and control and improving the quality of life for their people. They valued knowledge enough to maintain a variety of higher learning facilities for its preservation and its distribution to different levels of the population (Metge, 1980, 1995). Specialised schools of learning called *whare wānanga* were established to facilitate higher learning for those of high rank and standing. *Whare wānanga* also taught *iwi* and *hapū* leaders advanced forms of knowledge essential to the welfare of their people. Examples of such knowledge included tribal *whakapapa* (genealogy), the arts of warfare and peace, astronomy, navigation, agriculture, hunting, *whakairo* (carving), childbirth and many others. Through these *wānanga*, *iwi* and *hapū* educated their *mātanga hītori* (historians), *mātanga whakapapa* (genealogists), *tohunga* (specialists), *pouako* (teachers), *kaimahi* (labourers), *kaitiaki* (conservators) and *kaiarataki* (leaders). Māori education was a progressive process of teaching and learning. Individuals with the appropriate skills would instruct those chosen for specific roles. Students would not progress until they had mastered each level of the learning process. The proper maintenance and

transmission of knowledge to succeeding generations was essential to the survival of whānau (family), hapū (extended family) and iwi (tribe) (Hemara, 2000; Jahnke & Taiapa, 2003).

When Pākehā started to migrate to Aotearoa/New Zealand during the late 18th and early 19th centuries, Māori were eager to participate in an exchange of knowledge. Missionary schools were a key means of gaining that knowledge. The primary aim of the mission schools was to introduce the Bible to Māori. However, first the missionaries had to create a literate population in the Māori language. Once achieved, Māori then learned English. Māori took up this challenge in great numbers (Simon, 1994) as they saw many benefits that the English language skills would bring them. During this early half of the 19th century there was no threat to the survival of the Māori language. It was not long, however, before legislation started to be passed which put pressure on Māori to shift permanently away from te reo Māori and towards English.

After the 1840 signing of the Treaty of Waitangi, Governor George Grey's colonial government commenced the building of a new system that sought to control Māori (Simon & Smith, 2001), using education to restrict Māori to manual and domestic labour (Walker, 1991). The 1847 Education Ordinance established a directive that financial assistance for schools would be available only on condition that English was the language of instruction. Following this, the 1867 Native Schools Act was passed, reinforcing English as the only medium of instruction for Māori children. The pedagogy and content of the curriculum was the prerogative of the Inspector of Native Schools, who declared that the English language was to be the medium of instruction and that the use of the Māori language was to be actively discouraged (Walker, 1991). While these first attempts at controlling the language of the classroom were initially quite ineffective, during the 20th century the effect was far more obvious (Benton, 1979). Between 1930 and 1960 the number of Māori speakers dropped from 96.6 percent to 26 percent (Benton, 1979).

By the 1970s government policy towards Māori started to swing from an overt assimilationist period to one of promoting integration. Reports such as the Hunn Report (Hunn, 1960) emphasized the educational disparity between Pākehā and Māori, but reacted in a tokenistic way by initiating compensatory programmes

that continued the process of assimilation. Even in the 1960s and early 1970s the propaganda was clear: Pākehā knew what was best for Māori, which was to abandon their language and culture and learn the ways of the Pākehā culture. Unfortunately, the loss of the Māori language by this time had reached crisis point and precipitated significant reactions of resistance and protest from Māori leaders and their communities.

2.2 Challenging the Status Quo

The 1970s was a significant period for Māori, it was for many minority groups around the world. This was a time when the black American civil rights movement in the United States grew in prominence and started to actively demand equality from their governments (Smith, 1997; Bishop & Glynn, 1999; Hill, 2011). This was to have an influence on Māori who related closely to the issues black Americans were experiencing. In Aotearoa/New Zealand, Māori started to become more vocal, with the lobby group Ngā Tama Toa (The Young Warriors) successfully fighting for te reo Māori to be introduced into the schools. Whina Cooper, a well-known Māori kuia, also marched to parliament to demand a stop to the loss of land. Māori-led educational initiatives were also springing up, such as New Zealand's first bilingual schools, the Te Ātaarangi Māori language movement and Tribal Māori language development plans by Ngāti Raukawa, Ngāti Toa and Te Atiawa.¹

In the early 1980s, a key intervention emerged on the New Zealand education scene that transformed Māori education. A group of Māori leaders, strong in their belief that they could provide a 'for Māori, by Māori' alternative for educating pre-school Māori children, conceived the idea of Te Kōhanga Reo (Māori language nests). The first Te Kohanga Reo (language nest) was established in 1982, nurturing the children in the Māori language and cultural traditions (Pihama, Smith, Taki & Lee, 2004). It was based on the traditional concepts of learning where whānau (extended family) played the central role in the decision-making process about what the children learned, how they learned it and who was involved in that learning (Bishop & Glynn, 1999).

¹Te Ātaarangi is a Māori oral language programme developed for adults by Katerina Mataira and Ngoi Pewhairangi.

The proliferation of Te Kohanga Reo (TKR) was extremely successful in building te reo Māori in the youngest generation of Māori but the state primary system could not cater for their graduates, so a group of whānau associated with Te Kohanga Reo withdrew their children from state schools and established a new form of Māori medium education at the primary school level called Kura Kaupapa Māori (Māori language schools). The first Kura Kaupapa Māori was established in 1985 at Hoani Waititi marae and operated outside of the state schooling system (Nepe, 1991). From this period the growth of Kura Kaupapa Māori around Aotearoa/New Zealand was brisk and, in 1990, Kura Kaupapa Māori (KKM) was included in government legislation as a legitimate Māori medium schooling option using Te Aho Matua (Mataira, 1980) as its underpinning philosophy.

The TKR and KKM initiatives were extremely successful as a means of making the Māori language and culture a realistic educational option for families (Smith, 1997). They gave Māori the previously unattainable independence and freedom to manage their own educational choices (Bishop & Glynn, 1999), and importantly, they produced Māori graduates who were fluent in te reo Māori and secure in their identity (Pihama, Smith, Taki & Lee, 2004). Interestingly, this new form of Māori medium education operated largely using teachers of a new era – second language speakers of Māori, many of who learned their Māori in the country's universities (Rau, 2005). This would have implications for Māori medium schools and, in particular, in regard to the need for Māori language advisors such as Itinerant Teachers of Māori (ITM) and the focus of this project, Resource Teachers Māori (RTM).

2.3 Māori Medium Education

This section describes the types of Māori medium education programmes that operate in Aotearoa/New Zealand. This is important to understand as RTM can be working in any type of Māori medium programme on a daily basis. Māori medium describes a number of schooling options operating in New Zealand where Māori language is used either primarily or exclusively to deliver the national curriculum in te reo Māori (Hohepa, 1998). These programmes are heritage models of bilingual education because they are commonly associated with indigenous groups' language revival initiatives. Heritage programmes can teach students who are learning te reo Māori as their first language (L1). However,

increasingly, students of these programmes learn Māori as their second language (L2) (May, 2004; May & Hill, 2005).

There is a range of programmes that are collectively termed Māori medium. The key common element between them is the quantity of Māori language instruction. All Māori medium programmes must include at least 51 percent Māori language instruction. These programmes include Kura Kaupapa Māori, total immersion, bilingual-partial immersion, wharekura and Kura-a-Iwi.² A Ministry of Education funding criterion further defines Māori medium programmes. Level one Māori medium programmes include 81-100 percent Māori language instruction, while Level 2 programmes include 51-80 percent Māori language instruction (See Table 1 below).

There are three other programme types that operate below Māori medium programmes. Collectively termed Māori language in English medium, or partial immersion programmes, these include between 3-51 percent Māori language instruction. Level 3 programmes include 31-50 percent Māori language instruction, Level 4 programmes include 12-30 percent Māori and Level 5 programmes include 3 percent Māori language instruction (see Table 1 below).

² *Kura kaupapa Māori* are state-funded high immersion Māori medium programmes that have a Māori philosophy. *Bilingual* and *partial immersion* programmes are the common term for programmes with less than 80% Māori language content. *Wharekura* are Māori medium secondary schools and *Kura-a-iwi* are similar to Kura Kaupapa Māori that emphasise tribal associations (See Ministry of Education, 2013).

Table 1. Māori Language in Education Report.

Level	Ministry of Education designation	Forms	Percentage and hours of Māori language instruction
1	Māori medium	Kura Kaupapa Māori Total immersion Partial immersion Wharekura Kura-a-iwi	81-100 % 20-25 hours per week
2	Māori medium	Partial immersion	51-80% 12.5-20 hours per week
3	Māori language in English medium	Partial immersion	31-50% 7.5 -12.5 hours per week.
4(a)	Māori language in English medium	Delivers Māori language instruction for 3-7.5 hours a week	12-30%
4(b)	Māori language in English medium	Operates in schools where students learn te reo Māori as a separate subject	3%
5	Māori language in English medium	Operates in schools where students learn te reo Māori as a separate subject	3%

Source: Ministry of Education, 2013

(www.educationcounts.govt.nz/statistics/Māori_education/schooling/6040)

2.3.1 Characteristics of Māori medium programmes

Level one programmes, including Kura Kaupapa Māori and Total immersion schools, have traditionally provided 100 percent curriculum instruction in te reo Māori during the primary school years (May, Hill & Tiakiwai, 2004; Walker, 1990) - a legacy of the Kohanga Reo model that they inherited. However, most programmes tend to include some form of English language instruction sometime between years 4 and 7 to ensure students become familiar with the characteristics

of academic English language. The quantity of Māori language instruction nevertheless remains very high in Aotearoa/New Zealand compared with similar programmes in international contexts (Hill, 2010).

Level 2-4 programmes, which include Bilingual/partial immersion, are usually situated within larger English medium schools and are staffed by less fluent teachers. As such, they often include far less Māori language instruction than required. These programmes fail to consider a progressive pathway towards becoming bilingual for their students and the suitable teaching and learning strategies that will achieve their goals. This is why it is important that they receive guidance based on recent research outcomes – a support that RTM provide (Rau, 2005; May et al., 2004; Hill, 2010).

2.3.2 Timing of the instruction of the languages

Year one Māori medium students begin te reo Māori instruction immediately because of the belief that the earlier and longer the child's exposure is to the Māori language, the more advanced their language development is likely to become. The reason for this stems from the beliefs of the Māori elders who first created the Kohanga Reo programmes. They felt that the earlier the exposure to te reo Māori, the better. Delaying Māori language exposure would threaten the regeneration of the language and the potential for students to become bilingual.

Achieving bilingualism and biliteracy in Māori medium schools is a very complex and challenging part of teaching and learning practice. The focus solely on the regeneration of te reo Māori has had a significant impact on the academic English instruction in Māori medium programmes by reducing it to a minimum. When and how to include it is a controversial issue that many Māori medium schools struggle to negotiate. Hill's (2010) research into English transition education in Māori medium schools highlighted that the typical teaching approach of most Māori medium programmes was to employ a separate teacher to teach in a separate classroom of the school in an attempt to keep the Māori immersion environment completely pure. Hill's study concluded that the most important English language learning for students in Māori medium programmes was: first, to learn the differences between te reo Māori and English; second, to acquire English academic literacy skills to prepare them for secondary school; and third, to further develop and extend students' oral English language skills.

2.3.3 Instructional design

In the New Zealand context it is high immersion programmes that offer children the best opportunity of producing students who are fully bilingual. Māori medium programmes offer a distinctly Māori approach to instructional design. They provide holistic programmes which instill the values and beliefs of te reo Māori and tikanga (cultural practices). The teaching of the Māori language in Māori medium programmes is similar to bilingual programmes in international contexts, where the learning of the language is as natural as possible, thus emulating the natural process of language learning that occurs when children learn their first language. In this way, Māori is taught incidentally as the students are immersed in curriculum learning, cultural learning and associated activities (Hill, 2010). Māori medium programmes offer a distinctly Māori approach to instructional design. They provide holistic programmes which instill the values and beliefs of the Māori culture.

A Māori medium classroom displays Māori themes that relate to local tribal history and beliefs, as well as current topics associated with the children. It also expresses other important Māori cultural features such as kapa haka (Māori dance/haka), mahi toi (Māori art), pūoro (music), whaikōrero (speech-making) and whakaairo (carving). However, because these schools are funded by the New Zealand Ministry of Education, they are also obliged to deliver the Māori curriculum - Te Marautanga o Aotearoa (Ministry of Education, 2008). There are nine learning areas in the marautanga (curriculum), including: te reo Māori (Māori), pāngarau (mathematics), tikanga-a-iwi (social studies), pūtaiao (science), hangarau (technology), hauora (health), ngā toi (the arts), te reo Pākehā (English) and ngā reo (other languages).

2.3.4 Students

The students of Māori medium programmes are usually L2 speakers of te reo Māori, a reflection of the language shift that has occurred in the Māori community (Benton & Benton, 2000). However, while L2 Māori language learners constitute a large proportion of the school-aged population, there is still a diverse range of home environments that feed into Māori medium schools. Rau (2005) lists five distinct categories of students who attend Māori medium programmes. These are:

- Children for whom Māori is their first and only language
- Children who have mixed competencies in more than two languages
- Children who have dual proficiency in both English and Māori
- Children for whom English is their first language but who also have some competency in the Māori language
- Children for whom English, is their first language and only language, and who will begin Māori language learning at school

When students enrol in Māori medium schools at age five years, most of these Year 1 students predominantly belong to groups four and five above (Rau 2005). This wide range of language skills levels has compelled schools to limit entry to only students who have previously attended Kohanga Reo or those who display a basic proficiency in the Māori language when they arrive at school. However, this is difficult to enforce if parents insist on a Māori medium schooling option for their child. Ideally, most students who attend total immersion or Kura Kaupapa Māori programmes are expected to have a basic understanding of te reo Māori when they arrive in order to enable the maintenance of an immersion classroom environment.

2.3.5 Teachers

Teachers are crucial to the success of teaching and learning programmes in schools. In bilingual education settings especially, teaching requires specialist training in immersion pedagogy, curriculum, materials and resources, and second language assessments (Cloud, Genesee & Hamayan, 2000). Specifically, teaching in a Māori medium context also requires the teacher to have a sound knowledge of te reo Māori and its cultural aspects and some academic knowledge of second language instructional methodologies (Lindholm-Leary, 2001).

Teachers of Māori medium programmes are more often than not second language learners of te reo Māori who do not possess additional second language teaching qualifications. This means that not only are the students not exposed to native Māori speaking models, but also the teacher may not be highly knowledgeable in how to scaffold the curriculum material to the levels of the students. A potential implication of this predicament is that teachers may reduce the cognitive challenge of classroom studies to match their language proficiency and level of

skills. This could consequently affect the overall engagement of students in their learning environment and their achievement (Hill, 2010).

These issues have increased the need for ongoing professional development in the literacy practices of teachers in the Māori medium, because these skills and knowledge are inevitably required in the planning, implementation and assessment of Te Marautanga o Aotearoa. It is the RTM who predominantly provide this support.

In other areas there are skills that Māori medium teachers need to have to be effective in this specialist educational context. Teachers need to be sensitive to the dynamics of teaching Māori children. They should understand their backgrounds, skills, interests, aspirations and values and when to use Māori pedagogical methods such as the tuakana-teina³ system effectively. Being knowledgeable about tikanga Māori concepts such as whānau (family), whanaungatanga (building relationships) manaakitanga (caring and nurturing support), mahitahi (collaborative and co-operative learning) and ako (reciprocal teaching and learning) are all extremely important for Māori medium teachers to possess (Bishop & Glynn, 1999). These are skills that RTM also attempt to support teachers with.

Teachers in Māori medium classrooms generally focus on second language listening and talking activities, with most of these activities being interactive and fun. They find that students are very responsive to this shared approach and that it helps to develop creative and imaginative language. This approach by teachers, especially with the support of a kaiāwhina (language assistant), creates a very organised, safe and caring environment that facilitates learning. The teachers feel comfortable using a variety of instructional approaches that allow the students to explore and understand challenging concepts, topics and issues in developmentally meaningful ways. By providing these multiple paths of learning, the teachers help to develop the language proficiency of the students through supporting their learning of new concepts in the various curriculum areas.

³ The tuakana-teina relationship, an integral part of traditional Māori society, provides a model for buddy systems. An older or more expert tuakana helps and guides a younger or less expert teina.

Teachers find that this approach also supports students to learn to function in a culturally friendly environment (Cloud, Genesee & Hamayan, 2000).

2.4 Resource Teachers Māori (RTM)

2.4.1 RTM Background

The RTM service was created in 1986 from the Itinerant Teachers of Māori (ITM) service that supported schools between 1975 and 1986. The ITM service was administered by the Department of Education through the Māori Advisory services. These groups of advisors were teachers who were seconded to these positions. Their role was to move from school to school to provide support for the teaching of te reo Māori and for the teaching of Māori students. As this period preceded the introduction of bilingual education in Aotearoa/New Zealand, the ITM advisors supported all primary schools. As such, the primary role of ITM was to support teachers who had limited Māori language skills, and the occasional school that had enrolled Kohanga Reo graduates.

The ITM supported teachers in implementing a basic Taha Māori programme (literally ‘the Māori side’) where students learned simple aspects of te reo Māori such as songs, greetings and simple words. Amongst the ITM, their practice was known as the ‘milk run’ because they moved from school to school delivering a somewhat tokenistic Māori language programme that produced negligible benefits for the students. Taha Māori was later abolished because of its ineffective nature and because teachers showed little commitment to up-skilling themselves or taking responsibility for passing their knowledge of te reo Māori and culture on to the students (Penetito, 1995; Howe, 2000). In 1986, the ITM service was replaced by the RTM service, and in 1989 when the administrative reforms of Tomorrow's Schools (Ministry of Education, 1989) took place, responsibility for its oversight moved from the Department of Education to the primary school Boards of Trustees.⁴ There are currently 53 RTM who are attached to 47 schools in 12 broad regional groupings across the North and South Islands of New Zealand (Education Review Office, 2008).

⁴Tomorrow's Schools were the administrative reforms designed to improve the responsiveness, accountability and community control of schools in New Zealand. Boards of Trustees were the governing body of the schools appointed by the parent community.

In 1996, six years after the control of the RTM service was vested in school Boards of Trustees, a document emerged which altered the way the RTM service operated. The 1996 Memorandum of Understanding (MOU) was negotiated between the Ministry of Education, Boards of Trustees of the host schools and the Resource Teachers Māori service. It created a set of guidelines to further define the RTM role.

The key change that was signaled in this document pertained to the RTM client schools. Whereas earlier, RTM supported all New Zealand schools, the Memorandum defined the prime purpose of the RTM service as assisting Level 1 and Level 2 Māori primary school medium settings, with a secondary focus for Level 3 and 4 Māori medium programmes. Apart from this change there was little difference from past practices. The RTM would be required to provide services to a designated cluster of schools, and school Boards of Trustees would establish management committees to supervise their work. This Memorandum is the only guide for the RTM service. Its lack of definitive content means that there is considerable scope for interpretation, which can compromise the effective and efficient administration of the RTM, as found by the Education Review office (Education Review Office, 2008).

2.5 RTM Role and characteristics

A key role of the RTM is supporting immersion teachers to teach te reo Māori, especially in instances where teachers have limited Māori fluency. However, because the RTM need to be responsive to teachers' requests for support and intervention, accommodating the many needs of teachers requires good organisational, time and budget management skills. Some RTM have narrowed the scope of their support to specific areas such as literacy and assessment to help make their workload manageable and to maximize the benefits to students. The RTM is crucial in creating opportunities to motivate and engage teachers and students in developing collaborative relationships that are likely to result in positive student outcomes (Alton-Lee, 2003). Other key RTM PD tasks include working with teachers through in-service and PD courses to enhance their curriculum delivery and knowledge of te reo Māori and other curriculum areas through the medium of te reo Māori. RTM are required to provide ongoing programme guidance support for teachers with the expectation that the support

given will help teachers to adapt their programme, if necessary, to facilitate success.

Most RTM have high levels of communicative and technological skills to allow them to work effectively with a diverse range of people in both Māori and non-Māori settings because of their bilingual capabilities. This often requires an ability to establish and nurture relationships between home and school, and with whānau, hapū and iwi when facilitating professional development courses.

2.5.1 Action research

Action research is one type of PD that has some merit and has been implemented in some regions of the RTM service. Action research takes a real-life issue and the teachers become the researchers in their own settings, gathering the data and analyzing it in order to improve the quality of their practice (Kemmis & Grundy, 1981). There are four key elements in action research for teachers that Lewin (1952) and Hill, Hawk and Taylor (2002) describe.

Situational – They identify a problem they are experiencing in the classroom such as, how to administer an assessment tool, and then attempt to solve it in that setting

Collaborative – Teachers and the RTM work together on an action-plan

Participatory – Both the teacher and RTM decide that the RTM will implement the assessment tool and that the teacher will observe

Self-evaluative – At the end of the action research the RTM and the teacher evaluate the results (data collected) and discuss the findings

When conducting action research, the RTM is an important part of the process of developing understandings around:

- What data to collect
- How to collect the data
- How to analyze the data
- How to present the findings in a way that makes sense to parents, teachers and the principal.

Data collecting does not have to be formal or conducted on a broad scale, as might occur in a formal research study. It involves simple questions being asked in the early stages of any professional development planning, such as the following:

- What data do we have already? For example: He mātai māātupu (Rau, 1998), he pānui haere (Rau, Berryman & Melbourne, In Press)
- What are some simple ways information can be gathered? For example: monthly observational entries on reading and writing, anecdotal notes on reading and writing, checklists, parent interview information, or student conference information
- Are there occasions when we can collect data during some of the professional development activities we have planned, for example, other literacy PD at whole staff and syndicate meetings?
- How will we know we have made a difference? For example: systematic observation will uncover which children are forming good or poor strategies, habits and skills in literacy learning
- What will this difference look like? For example: administering another assessment tool like AsTTle⁵ may help develop deeper understandings of how children learn to read and write.

The crucial outcome from an action-plan type of PD is the collaboration between the teacher and the RTM. Professional development plays a very important role in ensuring that a school is a stimulating learning community for teachers and students. The indications are clear that quality professional development happens on site, where teachers have ongoing help, teamwork and support from their colleagues. Therefore, if professional development is going to make a change in the classroom, schools must ‘work smart’ and create ways of ensuring that teachers acquire more than just professional knowledge. Professional

⁵ e-asTTle is an online assessment tool, developed to assess students’ achievement and progress in reading, mathematics, writing, and in pānui, pāngarau and tuhituhi.

development needs to transform classroom practice and it needs to be linked to improving outcomes for students (Hill, Hawk & Taylor, 2002).

2.6 Professional development for RTM

The PD for the RTM is coordinated by the principals of their base schools. They are often expected to receive professional development, support and guidance on a similar basis as other staff members. However, while this PD will usually be pertinent for RTM based in Māori medium schools, it is not the case for RTM based in large mainstream schools with bilingual units, because the nature of teacher PD is likely to be focused on English medium teaching practices. This issue of relevance has led many RTM to manage their own professional development in areas such as te reo Māori, literacy teaching and assessment.

Additionally, some RTM have participated in one-off professional learning courses that are funded by the Ministry of Education, such as *Ki te Aotūroa*⁶ and *Ngā Taumatua*.⁷ Involvement in initiatives such as these has given them opportunities to develop their knowledge on effective approaches in their professional learning and in how to reflect on their own practices. These courses are no longer funded despite the positive benefits that were derived from participating in them. For this reason, it is imperative that RTM maintain their knowledge of bilingual education and second language methodologies so that they can model good practice to teachers (Lindholm-Leary, 2001).

2.6.1 A review of the research conducted on the RTM service

From 1995 and 2012 six reports have traced the development and challenges for the RTM service. These reports will now be discussed.

A Review of Resource Teachers of Māori (Ministry of Education, 1995).

Wally Penetito wrote this report for the Group Manager Māori of the Ministry of Education. The set of recommendations identified the need to create a set of clear guidelines for the future operation of RTM as high quality Māori medium teacher

⁶ Ki Te Aotūroa (2008) is a set of learning materials for inservice teacher educators (ISTEs). They were developed as part of INSTEP, a Ministry of Education, New Zealand-wide research and development initiative about the learning and practice of ISTEs.

⁷ Ngā Taumatua (2002) was a 12 month professional development programme for RTM. The programme involved extensive literacy training to function as specialist literacy experts providing specific guidance, planning and professional support for teachers in Māori medium.

support providers. The report recommended that a series of District/Regional Management Committees be established which would be responsible for co-ordinating the service, allocating workloads and ensuring that stakeholders have a fair input into the content of RTM work. An interesting addition to the report was a strong request by the RTM service to have a closer relationship with hapū and iwi, a strong source of inspiration to the RTM.

Whakaraunga Whakaaro Report

The second report was prepared by Paora Howe (2000) for the National Association for Resource Teachers and Advisors Māori (NARTAM). It reported on the main issues affecting the service, the service's strengths and the areas that the Ministry could further strengthen in the RTM service. First, the NARTAM service wanted to develop as a more professional and business-like organisation within a year. Second, the report recommended a model that placed NARTAM at the centre of an approach to improve Māori education outcomes. NARTAM believed that both sets of options would lead to a vigorous organisation that had increasing autonomy and control over its future.

Te Huarahi Hou Report

Its title literally meaning the new pathway, this report surveyed the RTM organisation to discover their perceptions regarding the RTM service (Powick & Worsley, 2006). It was an attempt by the RTM members of NARTAM to make a more meaningful contribution to Māori language education. The findings revealed that the members were committed to becoming more effective in the support they provide for teachers, and this would lead to increased quality of delivery for students and improved language outcomes for te reo Māori.

Evaluation of the Resource Teachers: Māori (Education Review Office, 2008)

The Education Review Office undertook an evaluation of the RTM service in 2008, following a request from the Ministry of Education for information to inform future policy decisions. The evaluation examined: the extent to which RTM support quality learning outcomes for students learning in te reo Māori, or learning about te reo Māori; the effectiveness of governance and management arrangements; and the role of the Ministry of Education in relation to the RTM service. This was the first ERO evaluation of the RTM service since the Tomorrow's Schools administrative reforms brought RTM under the control of

Boards of Trustees. The evaluation made five recommendations for the Ministry of Education to consider including the following:

- Define the role of the RTM explicitly
- Provide governance and management guidelines to RTM, boards of trustees, principals and management committees
- Establish a national coordination role to provide professional leadership for the service
- Develop performance standards specific to the RTM role description
- Investigate a suitable tertiary qualification to support RTM in developing language acquisition pedagogy

The Matarau Report (Te Ohu Matarau & Powick & Worsley, 2012)

The Matarau report was designed to report on the restructuring of the RTM service. The focus of Te Ohu Matarau⁸ was on increasing the capacity and capability of the service to deliver improved results for Māori learners. As a result of their findings, Te Ohu Matarau authors recommended:

- A specialised focus to the role of the teacher support service

The joining of the RTM and unfilled RTLitM positions to form one combined teacher support service for Level 1 and 2 immersion programmes

- A designated training programme for the service
- Changes to the management structure
- A transition process to support quality service provision

These recommendations were to be implemented in two phases:

Phase One: To establish the newly designed teacher support service for a defined section of the Māori medium sector.

Phase Two: To extend professional support to Māori medium secondary and early childhood, and to Level 3 and Level 4 immersion, as well as te reo Māori in English medium settings.

⁸ Te Ohu Matarau is the sector reference group engaged to lead the design of a strengthened Resource Teacher Service. It is comprised of representatives of: Te Rūnanganui o Ngā Kura Kaupapa Māori; Ngā Kura ā Iwi; Te Akatea Māori Principals; Ministry of Education Iwi Partners; NARTAM; NZEI; Te Riu Roa; PPTA; Te Huarahi; Ministry of Education Regional Offices.

Resource Teacher Service Work Programme Report

The sixth and last report to the Ministry of Education was an analysis of a Resource Teachers survey that aimed to identify the knowledge and skill base within the RTM service and to inform on potential priorities and solutions (Kāhui Tautoko Consulting Ltd, 2012). The outcomes would then be used to inform the next phase of the RTM restructure. There were five recommendations in this report:

- Establish a national and/or regional coordination body to manage the RTM service
- Review the current Memorandum of Understanding and provide more specific clarity and expectations around key aspects of the RTS model
- Develop guidelines and tools for RTM, boards of trustees, principals and management committees
- Review the current geographic distribution of RTM
- Confirm the status of the RTLit Māori positions to increase the support in the Māori medium sector

In summary, there were several key findings that featured across all six reports. They all reported that the quality and consistency of the RTM practice varied, and that this presented challenges for the schools they worked in and was detrimental to the reputation of the service as a whole. There was also a general consensus for the need to improve the cohesion and effectiveness of the service through:

- Clarifying what is expected of the RTM, particularly their role in supporting te reo Māori teachers in immersion settings
- Ensuring that they receive personnel entitlements especially in the areas of performance management and induction
- Improving the governance and management arrangements
- Investigating ways to provide national coordination for the service

2.7 The Provision of effective professional development for teachers in bilingual/immersion contexts

Māori medium education has developed as a successful model of bilingual education. However, its development must be further encouraged and resourced,

in line with more specific pedagogical indicators of good practice as indicated by May, Hill and Tiakiwai (2004) in their research, which include the following:

- The target (L2-Māori) language must be used extensively as the language of instruction (that is teaching curriculum content through the language). Its use as simply an organizational language (though this will contribute to the development of cultural knowledge) is not sufficient for the cognitive and educational advantages of bilingualism to ensue
- Teachers must be fluent speakers, readers and writers of both languages. This is an expectation internationally. However, because of the language loss in Aotearoa/New Zealand, most teachers in Māori medium are L2 speakers, readers and writers of te reo Māori. The long-term academic language proficiencies required for the long-term academic success of their students is dependent on how well teachers are professionally developed⁹
- Teaching in te reo Māori also requires an understanding of 2nd language learning delay experienced by L2 learners in the acquisition of academic language proficiency in te reo Māori (as opposed to conversational language proficiency in te reo Māori which is more quickly acquired). This also necessitates specialist training in second language acquisition and learning for teachers
- There is also a need to teach the academic language characteristics of the L1 (English) to ensure that the literacy skills acquired in te reo Māori are able to be fully transferable
- Separating languages of instruction with respect to particular learning/instructional experiences is consistently deemed more effective than teaching them both together. Though this is not harmful, code-switching is after all, a key feature of bilingual language use. However in Māori medium education, the historical separation of Māori and English language instruction (or sustained periods of monolingual instruction – in this case Māori) is the most effective pedagogical means of promoting bilingual language development. This is because separating languages of instruction allows for the establishment of language boundaries, and this,

⁹ Of course, 2nd language speakers of te reo Māori can also be fluent speakers and able to teach the higher cognitive/linguistic skills required of academic language proficiency.

in turn, facilitates language learning and the development of metalinguistic¹⁰ awareness in students (Cloud et al., 2000; Lindholm-Leary, 2001).

¹⁰ Metalinguistic awareness is the ability to analyse one's language use (see Baker, 2011 for a full definition).

2.8 Theoretical understandings - Culture and education

The processes of colonization and their detrimental effects on the Māori language and culture can be explained using Bourdieu's (1991) theory of power and practice and, in particular, the concepts of 'habitus' and 'cultural capital'. Bourdieu states that the curriculum taught in schools reflects the elements that are regarded as being the most worthwhile by the decision makers of that culture. In Aotearoa/New Zealand, this content is derived from the white middle class groups who generally dictate what should be taught in schools. It is their culture that is embedded in the education system. This means that those students whose culture reflects middle class, white principles will have an advantage over other groups because the school reflects their home lives. By contrast, minority group children (including Māori) do not have this advantage and must learn the dominant groups' culture in order to be successful in school and beyond.

Bourdieu used the term 'habitus' (literally meaning personalized culture) to describe the knowledge, skills and dispositions that children learn as they grow up through the processes of socialization. Schools reinforce the white, middle class group's habitus to the extent that it turns into a type of capital. He refers to this as 'cultural capital'.

Minority groups, who do not acquire the cultural capital from their families, are left with the task of attempting to gain it from school. Bourdieu sees this phenomenon as the key reason why there is a perpetuation of social divisions in society. From this perspective, education is not an equalizer, as dominant group members will have us believe: it is, instead a means of excluding some groups and advantaging other groups (Harker & McConnochie, 1985). As Bourdieu states (1991, p.62)

...the educational market is strictly dominated by the linguistic products of the dominant class and tends to sanction the pre-existing differences in capital.

In New Zealand, it is clear that this process occurred from when the British first migrated to this country. From this early period Māori were led to believe that the habitus of their colonisers would lead to success and that the habitus of their own culture would not. This is why teaching using the Māori language was sanctioned

in the mid 19th century, because it was viewed as an inferior language that transmitted worthless habitus. A knowledge of the content of the Pākehā culture replaced the original content that Māori held in high regard (Macfarlane, Glynn, Cavanagh & Bateman, 2007). It is now viewed as normal and the same for everyone, when in fact it is not; it is, instead, the habitus of the dominant group culture. This explains why Māori have often struggled in New Zealand society and why their habitus has low levels of status.

Unfortunately, gaining the target cultural capital will not solve the problems that exist for Māori. This is because they are gathering the capital of a moving target. Even if Māori aspire to take up Pākehā ways, they often find that the rules change. This is because the key issue underlying inequality in education is one of power, not gathering the correct skills to participate in society (May, 2012). This is the reason Cummins (2000, p.18) stated “why is bilingualism good for the rich but not for the poor?” Being successful in society is about the culture you belong to, not what skills and cultural capital you have (Cummins, 2000; Freire, 1972).

Bourdieu’s theories assist us to understand how and why Māori are disenfranchised. As such, this acts as a step towards redressing the past losses and regaining Māori mana (status) over their resources.

2.9 Summary

This literature review provided an overview of the history of Māori education and the assimilative impact of colonisation since the 19th century. The birth of Māori medium education was then described and the part that the Resource Teacher Māori service has in supporting Māori medium teachers. The reason for the need for Māori medium education and the RTM service was found to be a consequence of Māori being a colonized group whose power has been taken. This was explained using Bourdieu’s theory of power and practice.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

There are three sections to this chapter. Section one discusses my personal and vocational background and, in particular, how I connect to the context of this research project. Section two examines the methodology used to conduct this research. Being a Māori researcher and researching in a Māori context meant that a Kaupapa Māori theoretical research framework was the most appropriate in which to guide this project. Section three of this chapter discusses the method, including the data collection processes that were used during the project.

3.2 Section one: Personal and vocational background

3.2.1 Ngā korero mōku (Personal narrative)

Mataatua te waka

Tawhiuau, Maungapōhatu ngā maunga

Rangitaiki, Hopuruahine ngā awa

Rangitahi, Uwhiarae ngā marae

Apa-hāpai-taketake, Te Paenga ngā tīpuna whare

Ngāti Manawa te iwi ki te taha o tōku pāpā,

Ngai Tūhoe te iwi ki te taha o tōku mama.

Te mihi tuatahi ki te runga rawa, māna nei tātou e manaaki, e arataki i runga i ngā huarahi maha kai mua i ā tātou, kia whaikōroria ai tōna ingoa tapu. Te mihi tuarua ki te waahi ngaro. Ki a rātou ma, ōku kuia/koroua, ōku māmā/pāpā kua huri tuarā mai, rātou katoa kua tae ki te pae o maumahara. Haere atu, haere atu, okioki atu rā koutou. Hoki mai nei ki a tātou ngā waihotanga iho o rātou mā. Tātou katoa kai te takahi tonu nei i te mata o te whenua. Tēnā koutou, tēnā koutou, tēnā tātou katoa

I was born in Murupara, the second eldest of a family of thirteen. My father was born and raised in Murupara, the third in a family of nine. His father was an Englishman and his mother, who died young, was a descendant of the Ngati Awa and Tuhourangi tribes. My grandfather did not marry again and my father's older

sister was brought home from boarding school to help look after the family. My mother was born and grew up on Uwhiarae marae in Ruatāhuna. Her mother died young and her father married again. Her stepmother was the grandmother I knew when I was growing up.

My mother and father experienced the traditional Māori practice of being asked by our grandparents for my older brother and I to be brought up by them. My mother and father reluctantly agreed but only on the proviso that it would be just for our pre-school years. My brother was particularly special to my Dad's family because he was the first mokopuna (grandchild) and carried the family surname. I went to live with my Koro (grandfather) and Nani (grandmother) in Ruatāhuna. I was special to my Mum's whānau too because I was named after my Koro's mum, my tīpuna kuia. I grew up in a whānau steeped in tikanga Māori and where te reo Māori was the only language spoken at home and in the community. Those pre-school years were to make an impact on my future life in so many ways, the main one being that my potential to acquire a natural proficiency in te reo Māori was never fulfilled because I returned to my parents' home to live – where I was excluded from conversations in Māori. I clearly remember the wrench of leaving my Koro and Nani and the whānau at Uwhiarae, and the difficulties of later integrating back into my family and beginning school.

My mother and father spoke Māori to each other and to the other adults in our extended family, but English was predominantly spoken to us. Going to school was difficult at first because Māori was my first language and everyone else spoke only English. However, I found that I learned English quickly because I had good teachers, enjoyed the challenge of learning to read and write in English, and my parents were very supportive of us speaking English and getting a good English education.

The following years of schooling were predominantly English medium-oriented interspersed at secondary boarding school with four years of language and cultural learning in Māori and French. However, during my holidays I could go home to my Ruatāhuna whānau and immerse myself again in te reo Māori and tikanga. The Tūhoe proverb was always an apt reminder of the importance of this:

Hokia ki ngā maunga, kia purea koe e ngā hau a Tāwhirimatea. – Return to the mountains that you may be cleansed by the winds of Tāwhirimatea. (oral tradition)

My decision to become a teacher when I left college was influenced by the fact that I came from an immediate and extended whānau where many of them were teachers or educators in either or both languages. The introduction to teacher training at Wellington Teachers' College in the early 1960s was very intimidating and foreign to me to begin with because I had moved from a sheltered, inclusive educational environment where I had been taught by Catholic nuns to a large educational institution that was European-dominated and was not inclusive of ethnic diversity. Fortunately, my Uncle Himiona Nuku was in his second year there and was the support I needed until I found somewhere to live. Through him I joined the Teachers' College kapahaka group where I was able to meet and connect with other Māori students in an environment of whanaungatanga (building relationships), manaakitanga (care and respect) and aroha (love and friendship).

The Women's Dean later informed me that a university lecturer and his wife were offering board at a reduced rate with the condition that the student would baby-sit for them when the concert season began. I accepted the offer and for the next year experienced an interesting and eventful year of discovery, learning and aroha while living with Jim and Jane Ritchie and their young family. Jim and Jane's sense of social justice and their innate understanding and compassion for families and children at that time made a deep impression on me because whānau was such an important aspect of my upbringing. I was deeply moved and impressed by Jim's experiences and understandings of te reo and tikanga Māori because it was such a rare thing at that time to see a non-Māori with that ability. He was also responsible for introducing me into the Ngati Poneke Māori club because he had been one of the foundation members. This was another impressive event that impacted on my experiences because I learned about the kawa and cultural practices of the local iwi.

My first teaching position in 1964 was in a small school situated on the shores of Lake Taupo. It was a full primary of around 125 predominantly Māori students. I taught a Primer 4-Standard 1 (Year 3 to 4) class of 20-25 students. My first year

of teaching was a good introduction to the real world of teaching: from learning how to plan, implementing and managing a classroom programme, teaching children to read and write, learning how to modify student behavior and how to do play-ground duty. It was a year of teaching challenges for me but also a year of intensive practical learning. I was fortunate that I had a perceptive and discerning principal and a very experienced STJC (Senior teacher of junior classes) who had high expectations of their teachers and actively organized a supportive environment to promote in-school professional learning opportunities, particularly in the areas of language instruction, mathematics programmes and the assessment of the students at the completion of those units of work. Crucial in my own education was learning about the local iwi, their histories, stories and waiata.

In my second year teaching I was placed in a small coastal school. This appointment was to be an important time, in that I was to meet close relatives for the first time and live with them that year. There resulted more learning about my whakapapa connections with this part of the whānau. I had a class of approximately 25-30 Standard 3 and 4 (Year 5 and 6) students. It was an anxious time for me because I had concentrated my efforts on the junior school system, so working with older students was a whole new teaching and learning curve. It was another significant phase in my teaching and learning practice because I was fortunate to have another astute and incisive principal who actively provided the professional assistance I needed in teaching English and mathematics but, most importantly, how to assess both subjects at that level.

The following year I returned home to take up a permanent position at one of our large primary schools that had approximately 350 students, a high percentage being Māori. I was happy to get the junior class I had applied for, a Primer 3 and 4 (Year 1 and 2) class of 25 students. I taught there for three years, during which I met and married my husband Bill who was also a teacher on the staff. I left teaching at the end of that third year to have our first child, Lynette Aroha, and over the next few years had three more children, Helen Ana, Jacqueline Taare and John William Topia. Raising our children in close proximity to our immediate and extended whānau (families) was special. They had the best of both worlds in having a strong and active relationship with both their Māori and Scottish whānau.

The next 10 years was spent raising my family, interspersed with short term relieving periods in Murupara. We then moved to Rotorua and it was there that I did the re-training teacher course so that I could apply for full-time positions in teaching. There were many relieving opportunities in Rotorua. However, I found myself developing an interest in special education after I was a relief teacher in the special school, and was pleased that I subsequently won a teaching position there. The experience of learning how to teach children with intellectual and physical disabilities was a defining episode in my teaching development because it required a new approach in my teaching practice. Teaching students who had intellectual, physical and medical conditions was a challenging and thought-provoking teaching experience but one that extended my skills and knowledge in how to work with students that had conditions that most times restricted their ability to perform particular activities. My skills in kapahaka (Māori song and dance) became relevant at this time. The students connected instantly with waiata (song) and haka (dance), and with a great deal of practice were able to take part in the Rotorua primary schools kapahaka festival – the first time this had happened. It was a proud moment for me.

The next significant development in my teaching career occurred in the late 1970s when Bill and I secured positions at a two-teacher school north of Auckland. We had approximately 45 students, a high percentage being Māori. This was my first experience with teaching a multi-level junior class who ranged from J1 to Standard 1 (Years 1 – 4). Though I was aware of and had practised grouping children according to their ability in language and mathematics, the skills and knowledge needed to teach across the curriculum and to manage and assess this wide group was very challenging. There were, however, opportunities to attend very good PD locally, and although PD sessions tended to be mainly about language and mathematics, they were very valuable, not only for my professional learning but also for the social contact with other teachers. That was my first contact with an Itinerant Teacher of Māori. She visited our school and was instrumental in supporting me to implement a Māori language programme throughout the school. Once again my skills and knowledge in te reo Māori and tikanga were useful because the students and I were able to learn about the local iwi, their environment, stories and songs.

Following the three years we spent in Northland, Bill and I began our return home to the Bay of Plenty in the early 80s, spending two years in the Hauraki district where I taught at a large full primary school of up to 400 students, a high percentage being of European descent. I had a class of 25 J2 – 3 students who came from farming and business backgrounds. It was an interesting experience having that reverse cultural perspective, with Māori children being in the minority. I was the only Māori teacher on the staff and inevitably got the responsibility for planning a school-wide Māori programme, which simply followed a basic Māori language programme for English medium contexts. It was a programme that caused apprehension amongst the staff because there was very little PD for it and therefore no commitment by the school and its staff to implement the programme. However, with the support of parents I developed an inclusive kapahaka group that could proudly display their local knowledge and skills in waiata, haka and poi to welcome and entertain people, either at school or in the community. My next move back to the western Bay of Plenty in 1983 would be my final teaching period in English medium. I returned to teach in a large special school where my knowledge and skills in te reo and tikanga Māori were used for the benefit of the children's learning.

My decision to move into Māori education in 1991 was made when bilingual education was starting to gain traction in the New Zealand education system. Te reo and tikanga Māori had always been a significant part of who I am and it was a natural progression for me to move into this area to work. I was appointed the deputy principal and junior class teacher of a Kura Kaupapa Māori. This experience illustrated to me that teaching in an immersion context required specialized knowledge that I did not possess. Luckily, a new Resource Teacher Māori was appointed to our region and was based at my school. She was able to advise and support my professional development to increase my knowledge and skills in the planning and implementation of the marautanga (Māori curriculum). That PD was mainly related to understanding the curriculum documents, and in particular, the Te Reo Māori document. I found the documents were not user-friendly because they were direct translations of the English documents and that was always going to be problematic, because the wairua (spirit) of the language was not Māori.

I was lucky that there were excellent advocates of the Māori language such as RTM and Māori advisors available then, facilitating good professional development in the delivery of the curriculum. However, in addition to the challenge of understanding and implementing the documents, I found there were no officially researched assessment tools for Māori medium contexts. I consequently had to rely on my own knowledge and skills of assessing junior students that I had learned in the English medium context. These translated assessment tools from English to Māori were sometimes helpful but quite often were not, and I did not have enough knowledge to know why. That soon became clear when I studied bilingual and second language education at the University of Waikato in 1994. That year was pivotal in renewing my commitment to improving my professional learning about bilingual/immersion teaching and learning practices. Following my time at Waikato University, I was appointed as a teaching principal of a small bilingual school in 1996, an experience that was at times frustrating and difficult. It was a period of working within an inflexible educational paradigm primarily focused on English medium cultural preferences, beliefs and practices, and with the unreasonable expectation that Māori medium education should fit into that paradigm. It was a period during which there was very little professional direction from the Ministry of Education and where, as the professional leader of a bilingual school, I was dependent on my own knowledge and skills and those of the RTM. It took six years to create a structural environment that nurtured learning through putting in place a bilingual/immersion infrastructure and conditions that enabled the teaching staff to continually develop their capabilities as Māori medium teachers.

It was at this point that the opportunity arose to become an RTM. I had always been interested in the professional learning and development of teachers in the Māori medium and this was the opportune time to pursue that pathway and play a greater role in the development within bilingual contexts. I began my career as an RTM in 2001 and was alarmed to find that there was no induction programme to train me how to be an RTM. Once again this forced me to use my knowledge, skills and experience to learn how to provide professional learning and development for teachers. This role has led me to seek solutions to issues that I have encountered. This is why I have pursued this research project.

3.2.2 The research participants

Three Resource Teachers' Māori took part in this project. They were all colleagues of mine from one region in the North Island of New Zealand. Two of them had more than 20 years experience working in the RTM service and had a great depth of knowledge about the service. The third person had been an RTM for 8 years. However, his range of experiences and skills offered many benefits to this project. Each RTM was asked to nominate one of their schools to be part of the project, and the two most experienced RTM chose kura-a-iwi.¹¹ The third RTM chose a bilingual school which runs a Level 2 partial immersion programme offering between 51–80 percent Māori language instruction.

Resource Teacher Māori One (RTM1) had been an RTM for 21 years and was based at a large urban mainstream school with five bilingual classrooms. She worked with a cluster of approximately 10 schools that included a range of Māori medium programmes varying in Māori language content. She chose a Kura-a-Iwi for this study.

Resource Teacher Māori Two (RTM2) had been a Māori immersion classroom teacher for 15 years and an RTM for 8 years. He was based at a large mainstream school which ran a Level 3 (31–50% Māori language instruction) partial immersion programme. He worked with a cluster of six schools offering a range of bilingual options. He chose a small bilingual school for this research.

Resource Teacher Māori Three (RTM3) had been an RTM for 24 years and an ITM prior to that. She worked with a cluster of five schools and chose a large kura-a-iwi as the school site for this research.

3.3 Section 2: Kaupapa Māori research

Kaupapa Māori research (KMR) was the methodology that was chosen to guide this research because a traditional western research paradigm could not address the cultural beliefs, protocols and knowledge of Māori to the same extent as KMR. To successfully conduct this research project, it was necessary for me to have an in-depth knowledge of te reo Māori and tikanga, so that I could connect

¹¹ Kura-a-Iwi are state-funded composite schools where there is a high level of instruction in te reo Māori. However the content of the curriculum is iwi-based and integrated within the framework of Te Marautanga o Aotearoa (Ministry of Education, 2008).

with and make sense of the processes and customs that influence conduct and practice within a Kaupapa Māori framework. This was an important aspect of Kaupapa Māori (Bishop, 1996; Smith, 1999; Bishop & Glynn, 1999), because the Māori traditional practice of connecting with people through whakapapa (genealogy) was an important precursor in being able to build a relationship (whanaungatanga) between the participants and myself. In the Māori world, it is by knowing where we come from and who we are that strengthens the link between us when sharing stories and creating a knowledge base for the study. Of equal importance in this relationship was the ability to create an environment of manaakitanga (care and respect) through using the traditional kaupapa Māori process of mahitahi (collaboration). This process of sharing and caring also allowed the practice of tino rangatiratanga (self-determination) and mana motuhake (individual empowerment) to take place, so that both the research participant and I could take part in the study on equal terms (Bishop & Glynn, 1999).

KMR acknowledges Māori viewpoints and knowledge, and ensures that the research is conducted in ways that are appropriate to Māori cultural values, beliefs and ethical standards. It was created because Māori scholars were not satisfied with the way that non-indigenous researchers were conducting research about Māori (Smith, 1997). In particular, traditional research has been guilty of fabricating ideas and notions that have degraded and demeaned Māori knowledge, language and cultural practices while continuing to privilege western knowledge and their cultural preferences and practices (Smith 1999, p.183). Kaupapa Māori research attempts to alleviate the social injustices inherent in earlier traditional forms of research, where Māori were treated like guinea pigs in a laboratory where things were being done *to* them. Central to Kaupapa Māori research is the understanding that the research should not be done *to* Māori, but should be a collaborative exercise (Bishop, 1996).

Smith (2000) discusses a set of extremely important kaupapa Māori processes that were implemented in this research. These are as follows:

- Aroha ki te tangata – being respectful to the participants involved in the research

- Kanohi kitea – being able to have your discussions face to face with the participants
- Titiro, whakarongo, korero - being able to look for common ground in the research discussions, to listen closely to the participants responses and to speak only when you need to have something clarified
- Manaaki ki te tangata – being able to share and having a generous wairua when hosting research participants
- Kia tūpato - being cautious about your safety and that of the participants
- Kaua e takahia te mana o te tangata – showing care and respect for the integrity of participants by not being arrogant and judgmental
- Kaua e mahaki – showing humility and discretion by not flaunting your knowledge

These cultural terms, as stated by Smith (1997), are some of the essential elements of tikanga Māori that make kaupapa Māori research ethically successful for Māori.

3.4 The principles of initiation, benefits, representation, legitimization and accountability

Bishop and Glynn (1999) discuss five key kaupapa Māori ethical standards that are important to the successful implementation of KMR and, therefore, to this research project. These are the principles of Initiation, Benefits, Representation, Legitimacy and Accountability (IBRLA). The IBRLA model specifies attendant questions that provide a theoretical framework for the setting up, managing and understanding of the research. These five key KMR principles will now be discussed.

3.4.1 Initiation

The concept of initiation focuses on exactly how the researcher/s begin the research process and what methods of approach they use, to explain and describe the practices, understandings and issues of the research participants (Bishop, 2005).

This research was initiated because of the dissatisfaction Resource Teachers Māori voiced to me regarding the absence of effective professional leadership and

coordination from successive educational ministries. They felt that this has consequently limited the effectiveness of the RTM service in providing quality professional development for teachers and better learning outcomes for students. The project was also initiated as a response to the frustration voiced within some schools about the unsatisfactory provision of quality professional development for teachers in Māori medium settings. These have been concerns that have been expressed often in the literature (see Penetito, 1995; Howe, 2000; Powick & Worsley, 2006; Education Review Office, 2008) and formed the basis of this research.

The initiation process proceeded when I requested a group meeting with the three RTM. However, it was not possible to meet as a group to discuss the research proposal because times and respective workloads prevented that. The decision was collectively made that we would communicate either through emails, phone calls or skype. The research proposal was mutually discussed in a tikanga Māori environment of whanaungatanga (connecting with each other), mahitahi (collaborating) and manaakitanga (care and respect) - a relationship that has been well established over 11 years. The three RTM established which schools in their school clusters would be receptive to taking part in the research. They then approached their respective schools, meeting with the principals and teachers whom they thought would be willing to take part in the research project. When the participants were confirmed, I was then informed by phone and email. The initial formal contact with the research participants was done electronically because it became too difficult to organize for all participants to meet me at the same time. The wide distance and a short timeframe also had to be considered, so it was decided that all nine participants would each be emailed three letters and a copy each of their particular research questions.

3.4.2 Benefits

The concept of benefits ensures that the participants achieve genuine benefits from the mutual sharing and contribution. Pivotal to this concept is the understanding that no person would be disadvantaged by the research, and that the outcomes should be mutually beneficial to both the researcher and the participants (Cram, 2001).

It was expected that the outcomes from this research would enhance the knowledge and understandings of the RTM around the provision of quality PD to teachers and leaders in the Māori medium at both the national and local school levels, and that, in addition, the benefits of this research would also add to a limited collective resource of information that supports professional development for teachers in the Māori medium (Hill, 2010).

3.4.3 Representation

The concept of representation ensures that the research is conducted in a culturally appropriate way and that the information gathered through the research process is an accurate representation of the participants' cultural views, values, beliefs, aspirations and practices (Smith, 1997, Bishop & Glynn, 1999,).

The use of individual interviews as the preferred method of data collection helped to ensure that the participants' views were represented accurately by returning interview transcripts to them for confirmation, and by following up with further negotiation by email, skype or phone. This form of questioning allowed the interaction to be open ended and conversational in manner, but still followed a specific set of questions derived from the case study procedure (Yin, 2009). This practice also helped to heighten the collaborative relationship between the participants and me (Bishop, 1996) and optimized the tino rangatiratanga (independence) and mana motuhake (self-determination) of the research participants.

3.4.4 Legitimation

The concept of legitimation challenges the philosophy of western dominance that has permeated much of the earlier research involving Māori, and ensures that power-sharing practices are utilized, and that Māori epistemologies are legitimized.

In addressing the legitimacy principle, this research looked for confirmation from within the research group and made sure that the research participants defined what was true and accurate. In this regard, "verification of the text, the authority of the text, and the quality of its representation of the experiences and its perspective of the participants", (Bishop, 2005, p. 128) was verified through the process of interviews, rather than depending entirely on traditional reliability and

validity measures. The participants in this project clearly understood that it was my intention to identify how the RTM facilitated PD in their schools and what impact that had on their practice, and consequently, on student achievement.

3.4.5 Accountability:

The concept of accountability relates to the management of the total research process, the methodology, the KMR processes, and how the current and new knowledge collected is disseminated to the reader.

As the researcher in this project I was accountable to the RTM, principals and teachers involved in the project through the sharing and communication of their stories and the accurate transcribing of those stories (Bishop & Glynn, 1999). All the research participants had access to the findings through having the transcripts of their stories made available to them to delete or add to. I was also accountable in the ethical management of the total research process, the methodology, the KMR processes, and how the current and new knowledge collected was disseminated to the reader. Of equal importance was that the information was made available to the wider audience of the Māori medium and mainstream sectors because, upon publication, the thesis would be accessible online, this being an important element of KMR (Bishop, 1996) and a key principle of accountability.

3.5 Qualitative Research

Qualitative research refers to the research method of collecting descriptive and interpretive (non- numerical) data. This was the tool I implemented to collect qualitative data through using interviews. Quantitative research refers to the research method of collecting numerical data using questionnaires and experimentation. I did not use this tool because I was not collecting quantitative data. Qualitative research attempts to get information about people's skills, practices, viewpoints and understandings through seeking answers to questions that emphasize how social experiences are established and given meaning (Denzin & Lincoln (2005); Creswell, 2012). As the qualitative researcher in this study I wanted to understand those experiences rather than to just have knowledge of them. I also wanted to interpret those experiences rather than measure them and I

also wanted to understand the values involved in those experiences rather than just to know the facts (Watling, 2002).

I chose a qualitative research method because it allowed me to unpack concepts in detail, such as the Māori principle of building relationships with the participants. As the researcher, my relationship with the research participants was based on the mutual understandings that we shared and collaborated on during our interview conversations about the provision and facilitation of professional development for teachers in Māori medium settings. Of equal importance during these interview conversations was the care and respect employed to promote commitment and engagement between the participants and myself (Bishop & Glynn, 1999). Furthermore, the qualitative research structure allowed me to utilize various methods and practices. These methods included practices such as email, phone and skype conversations to further substantiate some of my conversations with participants that had been explored and validated. This also involved continuing to respect the relationships that had been developed, and to express sensitively and accurately the research participants' stories and viewpoints (Bishop, Berryman, Cavanagh, & Teddy, 2008).

3.6 Case study research

A case study design was helpful in investigating the research participants' experiences when accessing PD provision with the RTM in their region. The identifying feature of a case study is to clarify why judgments are made and how they are put into practice and to analyze the ensuing results of those judgments (Stake, 1995; Bassey, 1999). Yin (2009) proposes that in terms of outcomes case studies can be exploratory, descriptive or explanatory. This current study reflects an explanatory case study as it investigates a possible relationship between the RTM provision of PD and its impact on the leadership and teaching practices of three principals and three teachers in Māori medium contexts.

This study is also a multiple case study, because it researches several similar cases in parallel. Studying more than one case collectively strengthens the opportunity to compare across all cases, and in this study the ability to research three unique cases across varying Māori medium contexts provided a more reliable form of research and the potential for a broader view of the issues (Stake, 2006; Yin, 2009). The challenge with a multiple-case research design, however, is that it is

never static; it is always changing, adapting and rationalizing because of the multiple interactions and the many variables that have to be examined. This is why any case study should be viewed as a snapshot in time of each context.

An important benefit of choosing case studies for this project is that it provides a depth of information to the participants and their communities about the realities of their educational settings. This is an important aspect that aligns well with KMR.

3.7.1 Triangulation

Triangulation is defined as the study of an experience or occurrence using a combination of methods. This form of research allowed me to use various reference points for retrieving information and consequently improving the accuracy of my findings when collecting different kinds of data about the same experience or occurrence (Denzin, 1978; Jick, 1979). This triangulation involved investigating the same experience or occurrence, and the researcher asking the same questions of multiple participants (Bush, 2002).

This research study used respondent triangulation to investigate the provision of professional development in Māori medium contexts because it involved the researcher asking the same key questions of the RTM, the principals and the teachers. The project was also able to utilize triangulation to enhance the validity and reliability of the research into the provision of professional development in Māori medium contexts, by the RTM giving information about their PD support, and the principals and teachers giving their information about that support. The researcher had to recognize the need not only to be accurate in how the interview conversations were described and interpreted but also to recognize that only the important data and claims were deliberately triangulated. This is shown in Figure 1 below.

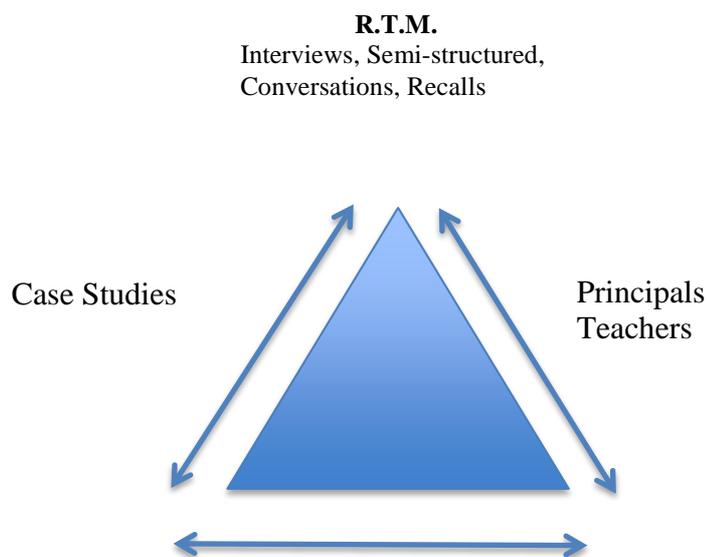


Figure 1. Professional development for Māori Medium Teachers

3.8 Section Three: Data collection

The central objective of this research project was to gather information about how the professional development support of three RTM impacted on schools and what issues, if any, occurred as a result of it. In addressing the research focus, the core method of gathering data was semi-structured interviews or interviews as conversations. This form of questioning allowed the interaction to be open-ended and conversational in manner, but still followed a specific set of questions derived from the case study procedure (Yin, 2009). The interviews helped to heighten the collaborative relationship between the participants and me. This practice is appropriate in a kaupapa Māori situation because they optimize the tino rangatiratanga (independence) and mana motuhake (self-determination) of the research participants (Bishop, 2005).

3.9 Interviews

Interviews were used to collect data for this study because they allowed me to develop a relationship with the participants and foster a safe and caring environment in which to discuss the kaupapa (subject). It encouraged the use of tikanga Māori protocols when bringing people together to develop understandings

and perceptions around the topic of professional development. The interviews as conversations, promoted an atmosphere of trust and confidence, and allowed discussions to flow freely, providing a depth of information on the themes. (Burns, 2000). The participants were three Resource Teachers of Māori, three principals and three teachers representing their respective schools. Each interview lasted for approximately one hour and was quite concentrated because of the short period of time that was available to the participants. However, “the interviews could still remain flexible and take on a conversational and story-telling approach while still following the key research questions” (Yin, 2009 p.107). This method of collecting data was appropriate because interviews build up a relationship where the researcher and the participants can become actively engaged in the practice of teamwork and of sharing and exploring stories, and then developing a detailed understanding of the central theme (Cresswell, 2012); which in this case was the provision and facilitation of PD for principals and teachers in Māori medium.

The participants were able to provide additional important information about how professional development support impacted on their practice through identifying other pertinent sources of evidence encountered in prior teaching experiences. An essential feature in this interview approach is that it gave me and the participants the opportunity to develop a mutual, conversational relationship based on a collaborative and honest discussion, and where the participants were able to reflect on their own PD experiences and clarify their understandings of those experiences (Bishop, 1996). This is especially consistent with the Kaupapa Māori principles of *tino rangatiratanga*, where power and control is shared, and *whakawhanaungatanga*, where relationships are nurtured and maintained (Bishop and Glynn, (1999).

3.9.1 Interviews with Resource Teachers Māori

The interview discussions with the three RTM were conducted at the school sites. These discussions were designed to provide baseline data related to their experiences working as an RTM. They were asked about the positive aspects and the barriers that affected their work. Of importance to the discussion was how they provided and facilitated PD to accelerate improvement in the knowledge, skills, understandings and practice of principals and teachers in Māori medium

contexts, and ultimately improve student achievement. The themes explored in these interviews were as follow (refer also to Appendix 4).

- Knowledge, skills and understandings of te reo Māori and bilingual and second language theories and pedagogies
- Personal experiences and teaching history
- Knowledge, skills and understandings of curriculum and assessment documents
- Governance and management
- Successful examples of PD that have improved teacher practice and impacted on student achievement

3.9.2 Interviews with Principals

The discussions with the three principals were also conducted at their school sites. They were interviewed to gain an understanding of the designation and philosophy of the school and the school's approach to professional development. The interview discussions were designed to gather baseline data about the provision of PD by the RTM to the teachers in the school. The themes explored in the interviews were as follow (refer also to Appendix 5).

- Knowledge, skills and understandings of te reo Māori and second language theories and pedagogies
- Personal experiences and teaching history
- School history, philosophy, aims, programme structure and understandings of curriculum and assessment documents
- Governance and management of RTM
- RTM provision and facilitation of PD
- Successful examples of good quality PD
- Impact on teacher practice and student achievement culturally and academically

3.9.3 Interviews with teachers

The interview discussions with the three Māori medium teachers were conducted at their school sites. This project was concerned with exploring their views about the impact and benefits of the PD provided for them by the RTM. The themes explored in the interviews were as follow (refer also to Appendix 6).

- Knowledge, skills and understandings of te reo Māori and second language theories and pedagogies
- Personal experiences and teaching history
- Knowledge, skills and capability implementing the curriculum and assessment documents
- Most successful PD models of practice that accelerated pedagogical knowledge and skills
- Successful RTM models of PD that improved teaching practice and student achievement culturally and academically

While the interviews were conducted primarily in te reo Māori, a conscious decision was made to write the thesis in English so that it would be accessible to a wider audience. Most RTM worked across a variety of educational settings and in many cases, had to consult with and advise non-Māori Principals and management teams in large primary schools. This thesis would therefore be accessible to those non-Māori speaking staff of schools so that they could also benefit from the results that emerge.

3.9.4 Interview Analysis

The interviews were recorded on an iphone voice recorder with the permission of the participants. This recording facility was very efficient and discreet and allowed the researcher and participant to have a mutually free flowing conversation and exchange of stories *kanohi ki te kanohi* (face to face).

As discussed earlier in this section, the semi-structured conversations of the interview process were more than just a research tool to gather and process information. They also presented an opportunity for reflecting on and revisiting aspects of the discussions. This process allowed the researcher and research participants to mutually reflect and construct stories together to make sense of the data. After the initial interviews with each of the participants, there were ongoing emails, phone calls and skype sessions to share, check and re-check the data. These collaborative conversations characterized the *tikanga Māori* process of *whakawhanaungatanga* (building relationships), *mahitahi* (collaborating) and *manaakitanga* (caring and respecting) (Bishop & Glynn, 1999).

Following the transcription of the interviews, the documented conversations were returned to the participants for their perusal and consideration and ultimately their approval to use their data. I initially identified common themes in the participants' responses and then created an interpretation that reflected a co-constructed understanding of their theorising and subsequent practices.

The IBRLA issues of representation and legitimation were particularly emphasised during this analysis process. This was especially consistent with the Kaupapa Māori principles of tino rangatiratanga where power and control is shared, and whakawhanaungatanga where relationships are nurtured and maintained (Bishop & Glynn, 1999).

3.10 Ethical considerations

Ethical research practice requires researchers to respect the rights and integrity of research participants and to ensure that the research is reported fully and honestly (Cresswell, 2005). This is also true when researching in indigenous communities such as Māori, research ethics at the very basic level is about establishing, maintaining and nurturing reciprocal and respectful relationships, not just among people as individuals but also with people as collectives and as members of communities (Smith, 2005).

The importance of relationships in this research was demonstrated in the Kaupapa Māori research principle of whakawhanaungatanga, which highlighted the critical connection between the research participants and me, and, as a result, the commitment to ensure that the participants were safe and treated with respect and care. Furthermore, it was important that they were the beneficiaries of this research (Bishop, 1996). As a Kaupapa Māori researcher, my commitment went beyond the procedural rules and practice of signing ethics documents because I was involved in this research physically, ethically, morally and spiritually (Powick, 2003).

In this research an application for ethical approval was submitted to the ethics committee of Waikato University. The application required me as the researcher to consider all the ethical issues and dilemmas that I may encounter and detailed how I would comply with the ethical codes of practice. During the initial discussions with the research participants and throughout the case studies segment

of the research, the principles of benefits, representation, legitimation and accountability were discussed and consequently also provided the ethical structure that guided this research (See 3.4).

3.11 Summary

This chapter has outlined the methodology and the Kaupapa Māori theoretical framework that guided this research. The strength of this multiple case study research is that it facilitated a thorough examination of a small group of RTM and how they provided PD to principals and teachers. The ability to choose cases because they had similar and contrasting features to compare across all cases was a significant stage in all the replication practices, because it helped to develop a rich and theoretical framework.

CHAPTER FOUR: Case Study One

4.1 Resource Teacher Māori One (RTM1)

4.1.1 Te whakataki (Introduction)

RTM1 began her career as a Resource Teacher Māori during the early 1990s when there was an unprecedented growth in Māori medium education. She had taught for 24 years in English medium schools and at the time of this study had been an RTM for 20 years. She has been based at the same large primary school for that time. She works with a cluster of 10 schools including Wharekura, Kura Kaupapa Māori, Kura-a-Iwi and bilingual/immersion units in large English medium schools.

4.1.2 Te whakatipuranga (Growing up)

RTM1 was raised by her kuia (grandmother) and grew up in a small, coastal, Māori community where te reo Māori was the only language spoken. She first learned English when she started school and stressed:

Ko te reo Māori te reo o te kāinga, ko te reo Pākehā te reo o te kura.

Unlike many native Māori language speakers who struggled to learn English at school, RTM1 did not experience such issues because of the nurturing support that her home and school provided.

RTM1 attended English medium schools throughout her years of compulsory education. She felt that both languages were valued in her upbringing. While te reo Māori continued to be the language spoken at home, she felt that English learning was still encouraged and valued, saying:

We were taught to be competent speakers and writers of the English language at school, and my kuia supported that, although te reo Māori continued to be spoken at home.

RTM1 thoroughly enjoyed school and spoke of the high quality teaching she experienced.

4.1.3 Te Kuraina (Schooling)

After graduating from primary school she went to boarding school where she experienced an initial home- sickness living away from home, she declared:

Boarding school was a big shock to me and I was quite homesick. Food wasn't as freely available as it was at home, because everything was apportioned!

However, after four years, RTM1 became accustomed to the culture of the school. It was here that she first studied te reo Māori as a curriculum subject, as occurred in all boarding schools for Māori girls of that time.

4.1.4 Ngā wheako whakaako (Teaching experiences)

Following secondary school, RTM1 trained in Auckland to be a primary school teacher. While there she used the teachers' training college Māori club to connect with other Māori trainees and to learn waiata, poi, tī rākau and haka. RTM1 recounted that there were approximately 80 Māori students in the club who played a pivotal part in providing her support on her path towards becoming a teacher, she acknowledged:

It was a home away from home where we formed strong, long, lasting friendships

After her teacher training, RTM1 went on to teach for 24 years in English medium schools, followed by one year in a bilingual context. She then decided to move away from classroom teaching and seek work at the local polytechnic. It was during this period that a RTM position became available which she applied for and won. For the last 20 years RTM1 has played an important role providing ongoing support for teachers in language and pedagogical areas. She felt that her high level of fluency in te reo Māori and knowledge of the literacy teaching needs of her schools have been critical in up-skilling teachers and students in her region.

4.1.5 Whakangungu RTM (Professional development for RTM)

RTM1 has witnessed significant changes in the role of the RTM since she first commenced this career. She began in the role when there were very few resources to support the teachers who delivered the curriculum in te reo Māori. In the first years she was part of the regional team that developed resources for Māori

medium classrooms which has led to the publication of a far wider range of supporting resources. As part of a very proactive RTM regional team, RTM1 has also had to develop new knowledge and skills to provide professional learning and development (PD) for teachers in the delivery and implementation of the Te Marautanga o Aotearoa (Ministry of Education, 2008a) and Ngā Whanaketanga Rūmaki Māori (Ministry of Education, 2009). She has always felt a high level of commitment to teaching in the Māori medium sector and expressed:

My priorities have always been to assist classroom teachers with whatever they need, which can consist of planning and assessments, analyzing data, explaining how to use a new resource, supporting reading and writing programs, judging manu korero (speech competitions) – many things

RTM1 has also seen a significant amount of her time used in an advisory capacity. Her knowledge and skills in Māori medium education and her ability to mentor principals and teachers have been critical to the success of her work. She has played a leading role in the development of a PD programme for the RTM and advisors of her region. She has also created a programme that targeted the strengths of each member, and planned how these could be utilised to support other RTM of the region. RTM1's approach to education has been fundamentally centred on a strong Māori philosophy. She has high commitment to the retention and maintenance of te reo Māori through providing strong leadership and professional guidance in te reo matatini (Māori medium literacy). She expresses her commitment in this way:

I like to work on a one-to-one with my teachers and I particularly like to model teaching and learning practices in literacy in the classroom. But I do find that the skill that the teachers especially seek support in is how to administer the literacy assessment tools and in particular, how to analyse that data.

RTM1 also attends four Māori language courses (Kura Reo) every year that are available to Māori medium teachers. She does this to maintain her knowledge of te reo Māori me ōna tikanga (Māori language and its cultural aspects).

4.1.6 Whakangungu kaiako (Professional development for teachers)

RTM1 works with a cluster of 10 schools including Wharekura, Kura Kaupapa Māori, Kura-a-Iwi and bilingual/immersion units in large English medium schools. A significant part of her work includes training the teachers in how to use the teaching support resources to implement the curriculum and how to administer assessments in Māori medium settings. She felt the increased number of recently published Ministry of Education documents and resources had increased the pressure on teachers to focus on the quality of their curriculum delivery, which had consequently increased their need to know about second language pedagogical practices. She found that the teachers in her schools are highly reliant on her expertise in these areas, stating:

A huge part of my work has been involved with lifting the capability of my teachers to implement the marautanga, particularly te reo matatini (literacy). I've worked hard to build up their confidence in their own ability to try something new rather than expect me to do it for them.

Another type of support RTM1 gave to schools concerned teaching te reo Māori, as there is an increasing number of Māori medium teachers who do not have high levels of Māori language fluency to teach the curriculum. RTM1 found that the mentoring of these teachers in this area was critical. She had always been apprehensive about teachers with poor quality reo Māori filling Māori medium positions. RTM1 has found that her skills, knowledge and experience across all of the curriculum documents have made a very meaningful contribution towards improving support of teachers in Māori medium classrooms, and reiterated:

I want to make sure that both the integrity and commitment to te reo Māori me ōna tikanga is maintained and improved as well as making sure that the literacy needs of the tamariki are met.

The impact of this curriculum knowledge was evident in the progress RTM1 had made in the crucial areas of student achievement and the professional learning and development of teachers. In particular, she has supported teachers in the

implementation of the writing resource, He Manu Tuhituhi¹² (Ministry of Education, 2008b) and Ngā Whanaketanga Rūmaki Māori¹³ (Ministry of Education, 2009).

4.2 Kura I

RTM1 chose Kura I as her research site. Kura 1 was a level 1 school (81-100 percent instruction in te reo Māori). It was a small Māori medium Kura –a-Iwi (Tribal school) situated in a small rural town, which educated approximately 90 students, from Year 1 to Year 13. Though she was not from the tribal area she had a close relationship with the community because her son was well-known and lived and worked there.

4.3 Kura I: Poutoko One (PT1)

4.3.1 Te whakataki (Introduction)

PT1 is from the school's tribal area and was responsible for driving the establishment of Kura I, which was Aotearoa/New Zealand's first Māori designated character school. PT1 has been the poutoko (principal) of Kura I since its inception in 2000 and is a highly proficient speaker of te reo Māori and a very experienced bilingual and immersion educator.

Kura 1 was a small Māori medium Level 1 school (81-100 percent instruction in te reo Māori), which educated approximately 90 students from Year 1 to Year 13. It was a state-funded Kura-a-Iwi and operated in the same way as Kura Kaupapa Māori schools, offering a high level of instruction in te reo Māori in the delivery of the curriculum. However, the content of the curriculum delivery focused on themes that pertained to the iwi.

¹² He Mantuhituhi is a writing resource of 11 teacher-student books, designed to facilitate the acquisition of specific knowledge, skills and understandings, as they relate to writing for a range of purposes, in te reo Māori.

¹³ Ngā Whanaketanga Rūmaki Māori (Progressional standards for total immersion Māori) is the document that sets out what students should be achieving in literacy and mathematics and at what schooling stage.

According to PT1, all the planning processes, systems and their thinking and actions for their marautanga, were under-pinned by their Tino Uara (Core Values), and stated:

Kāre i huri ki te curriculum framework, tuatahi te Values framework, te whakakotahi, te whakawhanaunga, te whakawhānau i a mātou tonu rā me te pono ki te kaupapa o te Ngati (Iwi)tanga. Koirā te mahi tuatahi o te kura. Ka ruku hohonu ki tērā taha, kāre i paku huri, rangahau rānei mai i te ao Pākehā, me aha rā au.

PT1 indicated that the school and whānau community began first with a values framework rather than a curriculum framework. They explored in depth the notions of collective wellbeing and responsibility, relationships and family, and being true to themselves and the kaupapa of iwi. He felt they never deviated from their focus to create their own iwi epistemology before attending to the wider curriculum, and emphasized:

Na taku noho ki (Kura 1) mo te whā tau te roa, ka kite atu au i taku mōhio tūturu rawa ka taea e te mokopuna te whakatutuki i ōna hiahia mai I roto I te reo Māori, ngā mātauranga i whakarērea iho mai, kia eke rā ki ngā tino taumata o tēnei mea te ako, o te ara angitū. I reira nā taku kite, taku rongō me te kī o taku Manawa, o taku puku, a-Māori nei ka taea e tātou ngā mea katoa.

Kura 1's ultimate aim for their students was that after 13 years' education, they achieve mana Māori motuhake. According to PT1, this involves the pursuit of cultural and intellectual autonomy and the pursuit of good health and well-being, so that their students become good iwi citizens who are well equipped to take up the challenges of their world, and stated:

Kia whai mana Māori motuhake ai a tamariki mokopuna mā - that tamariki mokopuna live freely and naturally as Māori with certainty and confidence.

According to PT1, the school is divided into two broad divisions: Kura Pōtiki – from years 0-6 and Kura Mataamua (Years 7-13). Each kura is further divided into whānau, including Momori (Years 0-3) and Tumanako (Years 4-6) in the

Kura Potiki, and Kakama 1 (Years 7-8), Kakama 2 (Years 9-10) and Ngā Taurira (Years 11-13) in Kura Mataamua.

As a Kura-a-iwi (Designated Character School with a tribal philosophy), Kura 1 had to develop a close relationship with the school community to establish a governing body. Their governance structure provided for an ongoing cycle of consultation with their four marae representatives who met monthly with their respective marae. This arrangement was ideal for their inclusion in the decision making process for a diverse range of kaupapa, including feedback, information sharing, strategic planning, an iwi curriculum and tribal affairs in general. Combined with many hui at the kura for a variety of purposes, engagement with their community was continuous and underpinned all key educational and cultural developments in the kura

4.3.2 Te whakangungu Pouako (Professional Development for teachers)

PT1 stated that they did not see RTM1 as much as they would like, and expressed:

Te pai o te RTM ka tae mai ana ia he hua ka puta, he painga ka puta i a ia, he rauemi, he kaupapa hai hāpai i te kura.

According to PT1, when RTM1 came and implemented a PD programme, there were always great benefits to the kura in up-skilling the teachers and implementing new resources that she left to support the teachers especially in respect to literacy. PT1 stated that RTM1 was particularly useful when the lead teacher, P1, needed PD to implement the primary school curriculum because this teacher had moved across from her specialised position in the secondary school system to lead and teach in the middle/junior school, an area in which she had little experience. This move required the teacher (P1) to have a significant content and pedagogical knowledge of all the learning areas in the primary curriculum for the students, stating:

I tere tonu tā mātou tonu ki a (RTM1) ki te awahi i a Pouako One (P1) ki te whakatakoto mahere ki te whakaako hoki i te reo matatini.

PT1 reiterated that the up-skilling for P1's new position was immediate, and began with PD from RTM1 in how to plan and implement an effective literacy

programme beginning with a pānui arahanga - guided reading (Ministry of Education, 2007) programme. She was also instrumental in giving Pouako One (P1) PD in how to assess her students' reading, PT1 affirmed:

Tino mārama ana a (P1) ki ngā akoranga a (RTM1) me pēhea nei te tātari i ngā raraunga aromatawai kia mōhio ai a ia. Kai te aromatawai koe i te aha? He aha te take i aromatawai ai koe? E ahu pēhea ana te tamaiti? He aha i roto i ngā otinga hai whakaū i tērā?

PT1 stated, that of particular benefit to P1 was RTM1's ability to model good practices when administering an assessment tool, then to observe and monitor P1 administering that assessment tool herself and to support her with the analysis of that data. PT1 alluded to the fact that his teachers needed to be skilled and knowledgeable in teaching in te reo Māori and teaching in the local dialect. He indicated that the core work of the RTM should be to teach te reo Māori, and although RTM1 was from another tribal area and was well respected, his aspiration was to see RTM placed in their own tribal area to influence their tribal language and culture.

4.4 Kura I: Pouako One (P1)

P1 had been a teacher at Kura I for 11 years. She has a Bachelor of Social Sciences and a teaching diploma, having majored in mathematics at university. P1 began her teaching career at Kura I as the Pāngarau (Mathematics) teacher at the secondary level of the kura. She then progressed to become lead teacher in pāngarau for the whole kura. However, she subsequently moved down to the middle school three years ago. At the time of this research she was teaching the whānau pōtiki (juniors) and was lead teacher in the junior/middle school for pāngarau (mathematics).

4.4.1 Te whakangungutanga ā-RTM (RTM PD)

P1 realized that movement across from her specialized teaching in the secondary school to implement the primary school curriculum required her to have a significant content and pedagogical knowledge of all the learning areas of the curriculum for her middle/junior school students. Her up-skilling for that was immediate, and began with PD from RTM1 in effective literacy instruction in pānui arahanga – guided reading (Ministry of Education, 2011), she explained:

I accessed the RTM to help me with planning and delivering a guided reading programme. We've been able to give a wider reading programme and get better results in the children's reading now.

Of considerable benefit to P1 was RTM1's demonstration of good assessment practices. RTM1's support with the analysis of that data and in terms of how to plan for students' future learning was significant learning for P1, she clarified:

That's what I liked about (RTM1): she breaks down the assessment data so that you know what you're assessing, why you're assessing, where you want the children to be, and what all the numbers mean.

P1 attributes her much improved understandings of the *he mātai mātātupu* - 6 year observational survey and *pānui haere* - running records (Clay, 1998; Rau et al, In Press) to RTM1. RTM1 was insistent that P1's classroom planning should reflect and be responsive to the assessment data gathered if she wanted to meet the learning needs of the children. She reiterated that assessment should therefore be seen as a natural part of the teaching and learning programme and not something additional or supplementary. P1 was appreciative of the large number of resources that the RTM provided her for each assessment tool, specifically *Pūkete Pānui Haere* record sheets with sample probes to check students' understandings. These sample probes were all graded using the *Ngā Kete Kōrero* (NKK) Framework (Ministry of Education, 1999)

According to P1, RTM1 assembled these graded record sheets with the book in clear-file pockets, and arranged in their levels ready for immediate use by the teacher when the teacher needed to complete *pānui haere* (running records). P1 also valued the *he mātai mātātupu* (6 yr observational survey) compilation of assessments that RTM1 had organized into a folder for easy access when they were needed. RTM1 also left electronic copies of reading activities developed by the regional RTM team for the graded readers that were used in the Māori medium. P1 felt that the PD RTM1 provided had increased her knowledge and skills immensely.

4.5 Summary

This case study has shown that RTM1's high level of fluency in te reo Māori and her knowledge of the literacy teaching needs of the school had been critical in upskilling and assisting the P1 and students in Kura I. RTM1 found that the teachers especially sought support in the administration of the literacy assessment tools and, in particular, how to analyse the student assessment data. PT1 and P1 corroborated this finding; they particularly valued how RTM1 modelled teaching the assessment practices in literacy. RTM1's place in the community was also of significant importance. She was well known in the school and community and respected as a kuia with specialist knowledge in te reo Māori and tikanga. For this reason, she was able to relate well to the Kura 1 staff and direct the PD to their needs through nurturing a culture of shared beliefs and values based on mutual understandings about how PD is provided and delivered in the school context.

CHAPTER FIVE: Case Study Two

5.1 Resource Teacher Māori Two (RTM2)

RTM2 taught for 10 years in English medium schools, 15 years in Māori medium and has been an RTM for 8 years. Because of the absence of specific training and induction procedures, RTM2 drew heavily from his own personal previous classroom experiences and skills to carry out his role. He relies on a strong, regional network to enhance his knowledge and skills in supporting his teachers in their classrooms. His strength is in developing programmes focussed on hands-on activities that demonstrate the development of correct language usage in quality classroom activities for both te reo Māori and tikanga Māori.

5.1.1 Te whakatipuranga (Growing up)

RTM2 was raised on his family farm, situated in a valley on a small coastal settlement in the North Island. He is the fifth child in a family of ten children, and stated:

I āhau e tipu ana, ko te reo o tauwiwi te reo matua te nuinga o te wā. Kāre i tino rangona e mātou te reo Māori. Hāunga i te wā ka hoki atu mātou ngā tamariki ki te moe ka takinoho ā mātou mātua ki te korero i te reo rangatira i waenganui i a rāua. Koinā te āhua o te reo ki taku rēanga whānau i taua wā huri noa i te takiwā (iwi/tribe) tae atu ki ērā taha ōku (iwi/tribe) hoki. Kotahi anake te reo matua i taua wā, ko te reo Pākehā.

Like most Māori of his generation RTM2 grew up with English being the principal language spoken in his surroundings. While he was growing up, his parents spoke Māori to each other but not to their children in the hope that RTM2 and his siblings would succeed in a Pākehā-dominated world. The Māori language was hardly heard in his childhood.

5.1.2 Te Kuraina (Schooling)

RTM2 grew up in an area where there was no pre-school facility available. He started school as a five year old at the local sole charge school [single teacher school] where the total curriculum was taught in English. When he was seven his family moved into town where he attended the large public primary school there.

After completing primary school, RTM2 spent five years attending a secondary boarding school for Māori boys learning te reo Māori from text books, he explained:

Ka mutu ana taku kuraina ki te kura tuatahi, ka haere au ki te kura- noho tuarua (o Tīpene) mo ngā tau e rima. I reira ka ako au i te reo Māori mai i ngā pukapuka a Hoani Waititi.

RTM2 felt he was not proficient in his reo Māori when he left boarding school because he could not practise speaking it, and because English was the dominant language at that time.

Kai te whakapae au kaore i tino tutuki, i eke i a au te kounga o te reo Māori, na te mea, ka puta atu ana i te kura karekau i whai wāhi ki te korero i te reo. I roto tonu i te ao Pākehā taua wā.

5.1.3 Ngā wheako whakaako (Teaching experiences)

When he left school RTM2 attended Waikato University to train to be a teacher. He was trained in the principles and practices of teaching children in English medium primary schools. However, he was fortunate that while at university he was able to pursue learning te reo Māori under the expert tutelage of John Rangihau and other prominent tutors of Māori, he elaborated:

I waimaria i uru atu au ki ētahi o ngā karaehe Māori o te whare wananga o Waikato ki te taha o John Rangihau mā. I reira ka ako au i te reo a waha i te tuatahi (te tino kai a Te Rangihau mā), tuarua ko te mahi i ngā pepa wananga. He rawe a Rangihau, he tangata ngākaunui ki te tangata ahakoa ko wai, me tana ngawari hoki ki te ako i ngā āhuatanga o te reo - ka takinoho ngā ākongā i roto i wana karaehe ka mahi i te mahi ki te korero, ko ia nei e whakatauirā ana i te hangana o te reo ā-tinana, ā-waha hei whai, hei ako ma mātou.

He was also a founding member of the university kapahaka group which challenged leaders at the university to include tikanga Māori in their official procedures such as to pōhiri manuhiri (welcoming visitors) and manaaki tangata (looking after people).

RTM2 began his teaching career in 1978, teaching for 10 years in mainstream schools before deciding to teach in a Māori medium setting, and disclosed:

Tekau mā rima tau au e ako ana i roto i te kaupapa reo Māori ki te (Wharekura). I taku taenga atu ki reira kāre i te tino kaha taku reo. I whakapiki ake au i taku reo i te taha o te tumuaki, te tumuaki tuarua me ngā kaiako i reira, na tā rātou matatau hoki ki te reo. I noho ngā kaiako i ngā wā katoa ki te korero i te reo me te whakahau, te poipoi i ēra o ngā kaiako e tapepe ana te reo.

He taught for 15 years at a wharekura but revealed that, to begin with, he had a very poor command of te reo Māori. It was only by listening, learning and practising te reo with the principal, deputy principal and other fluent staff members that he was able to build up an acceptable language proficiency. While he was at the Wharekura, an RTM position became available in his home tribal area which he applied for and won.

When RTM2 first became an RTM, he did not receive any induction. He felt that if the Ministry of Education had viewed the role of the RTM as being important for the advancement of te reo Māori, they would have ensured that he had received some type of professional development (PD) to learn the new role. He thought that the RTM service lacked structural and managerial direction from the Ministry of Education. Because of this, the role of the RTM was far from ideal for RTM2

5.1.4 Te whakangungu RTM (Professional development for RTM)

RTM 2 found the position of RTM challenging when he first started because the role was not very well defined. He was forced to create his own role description and systems of accountability because the 1996 Memorandum of Understanding that was used as a guide for RTM could be interpreted in a range of ways. RTM2 felt fortunate to have been part of a very proactive regional RTM team through which he has been able to develop some reliable professional guidelines.

RTM2 felt that integral to his success at his job as an RTM was the year he spent at the Ministry of Education-funded Ngā Taumatua course on literacy assessment. Its impact on his knowledge and skills around the administration of the literacy

assessment tools has been invaluable. He also deepened his knowledge about bilingual education, stating:

I also gained such valuable background knowledge of bilingual and immersion education, second language development and Māori teaching methodologies through my academic studies at Waikato University.

RTM2 felt very strongly that the Ngā Taumatua PD programme should continue to be funded and made compulsory for RTM and Māori medium teachers. He continually worked at up-skilling his reo Māori proficiency through his own commitment to “hīkoi i te korero” (walking the talk), and explained:

Haere ai au ki ngā kura reo o te Taura Whiri, ngā wānanga reo o te motu, ngā wānanga reo o te kāinga hoki ki te whakapiki i tōku reo. Ka huri atu hoki ahau ki te tātari i ngā pukapuka matua, ngā pukapuka ako, ngā pukapuka kaupapa hai whakaū i ōku mōhiotanga, ōku pūkenga ki te whakaako i roto i te reo, ki te whakaako i te reo.

RTM2 stated that he was committed to attending wānanga reo (Māori language courses) such as Kura Reo, which are run in educational facilities by native speakers. He also attended language-learning programmes that were organised on his home marae. Reviewing and analysing the curriculum documents to reinforce his knowledge and skills of teaching te reo Māori was also an important focus of RTM2.

5.1.5 Te Whakangungu pouako (professional development for teachers)

RTM2 felt that the best resource that he could give his teachers was te reo Māori and tikanga Māori. The major part of his work involved up-skilling his teachers in their reo-a-waha (oral language). He found that catering for all of the teachers’ needs was extremely challenging because of their wide range of reo Māori abilities – from native-like fluency, to those with very little Māori. RTM2 felt that most of the teachers he worked with lacked the confidence and belief in their own abilities to meet the challenge of speaking and teaching in te reo Māori, revealing:

Kāre e tino whakapono ana te nuinga ki tō rātou reo ake, o rātou tikanga ake hoki. I runga i tērā he uaua mo rātou ki te whai, ki te whakapakari i a rātou.

His expectation was that the teachers would continue to break down their own barriers through practice, so that they get more comfortable with using te reo Māori in the classroom. He felt that the teachers had shown some progress but still relied heavily on his support, particularly in the classroom.

RTM2 felt that the key support that he provided in his schools differed in each case because of their varying needs and attitudes to te reo Māori. He found that, overall, the principals were concerned about the skill level and fluency of their teachers but most did not have enough knowledge about bilingual educational principles to guide the RTM in what PD to provide for their teachers. Furthermore, he found that the type of PD he provided aligned to the status of te reo within the different settings. For example, PD for Kura Kaupapa Māori (KKM) and immersion schools was different from that of partial immersion and English medium programmes. PD for KKM tended to be focused on the implementation and the assessment of the curriculum, whereas PD for partial immersion programmes concentrated on using a series of professional development activities that identified, developed and improved strategies of teaching practice. Teachers of English medium programmes, by contrast, tended to need a focus on basic Māori language activities.

RTM2 felt his method of providing professional learning and development suited the teachers he works with because it was implemented in the tikanga Māori practice of ‘kanohi ki te kanohi’ (face to face) and ‘mahitahi’ (collaboration). The teachers have collectively found that the Action research programme (see 2.5.1) was the PD that suited them best because they could work on a one to one basis with RTM2. An example of the process would include the following steps, which he outlines:

- Teacher sets up the task
- The RTM demonstrates the lesson and models the oral examples
- The teacher takes over and practises the RTM examples
- The RTM observes and supports with feedback

RTM2 found that his work with his Kura Kaupapa Māori teachers was clear-cut and straightforward because the teachers were all fluent speakers and writers of te reo Māori and understood the pedagogical requirements of teaching their students.

His advice and support for these teachers usually focused on Te Marautanga o Aotearoa (Ministry of Education, 2008a), Ngā Whanaketanga Rumaki Māori (Ministry of Education, 2010) and their supporting documents such as, He Ara Ako i Te Reo Matatini (Ministry of Education, 2011). However, in other schools, his knowledge and skills in te reo, tikanga and the Ngā Toi (the Arts) were also frequently requested, as he describes:

I've always been big on children expressing themselves through the different forms of ngā toi (the arts), toi ataata (visual arts), ngā mahi-ārēhia (performing arts) and toi pūoro (music). It is an area in which I have been able to accomplish successful and positive outcomes for the teachers and their students.

He also played a vital role as the Kaiwhakahaere (co-ordinator) in the primary schools' regional kapa haka competitions where he used his knowledge and skills to promote te reo Māori and tikanga. Prior to the competition, his role was to advise and support two of his schools in the development of their kapa haka items, their practices and the fine-tuning of their performances, and stated:

I also got the 'manu kōrero' up and running, because it had originally been tagged onto the English medium speech competitions. I wanted to give the mana of whaikōrero back to our kura and whānau.

According to RTM2, with that commitment comes the responsibility for instilling tikanga Māori (Māori customs) into the process, such as holding the competition on the marae. In that process, teachers and students learned the tikanga that was involved in the practice of whaikōrero (speech making). He was proud of the success of the manu kōrero Māori speech competitions, particularly in seeing the mana of te reo and tikanga Māori being acknowledged with integrity, sincerity and enjoyment.

5.2 Kura II

RTM2 chose Kura II, a state-funded bilingual primary school, as his research site. Kura II educated approximately 100 students from Year 1 to Year 8. At the time of this research the school was working towards a Level 2 bilingual programme (51 to 80 percent instruction in te reo Māori).

5.3 Kura II –Poutoko Two (PT2)

5.3.1 Te whakataki (Introduction)

PT2 was previously a teacher at Kura II for 11 years and had been the principal there for 5 years when this study was conducted. Kura II is a state-funded bilingual school that educates approximately 100 students from Year 1 to Year 8. According to PT2, with the support of RTM2 she had gained an adequate understanding and proficiency in te reo Māori to enable her to work towards the school providing a Level 2 bilingual programme of between 51 to 80 percent instruction in the medium of Māori. The school implemented the curriculum in the English language and integrated a Māori medium aspect, using the cultural and environmental stories of the local community, such as their hapū/iwi stories, noho marae (marae stays), and Matariki (Māori new year celebration).

PT2 contended that a key future aim of her school was to increase the Māori language component to Level 1 immersion (81-100% Māori language instruction) quantities in the school. She indicated that the school wanted their Year 8 children to leave school confident in knowing who they were, where they came from and where they were going. PT2 also wanted them to have the courage to challenge and to ask questions. Her school encouraged the students to continue the bilingual pathway when they moved to secondary school. However, historically, the whānau chose the English medium option for their children's secondary schooling.

5.3.2 Te Whakangungu Pouako (Professional development for teachers)

According to PT2, a key strength in RTM2's support of her school is his creative abilities in the curriculum learning area of Ngā Toi (The Arts). She felt that he had been instrumental in establishing a culture of confidence and enjoyment for the teachers and students in the teaching and learning of te reo Māori, she reiterated that:

RTM2 always makes it fun by using pūoro (music) and rotarota (poetic stories) to extend the reo of the teachers and students. We want the children to love te reo Māori because originally they had it forced on them and switched off whenever Māori was introduced. Some of the older children still display a reluctance to participate.

PT2 affirmed that RTM2's method of providing professional learning and development suited the teachers' style of learning because he employed the tikanga Māori practice of 'kanohi ki te kanohi' (face to face) and 'mahitahi' (collaboration). They collectively found that the best PD for them was on a one to one basis, she stated:

The teachers find his method of teaching them te reo Māori non-threatening and very easy to follow. They like the way he works with the students and makes it fun for them, and of course fun for the teachers too.

According to PT2, te reo Māori was a cultural learning journey for the teachers, students and parents of Kura II. Literacy and Maths planning and assessment was done in English. She talked about the te reo Māori curriculum for English medium which was introduced at Years 7 and 8, and expressed:

I think that it would work really well as a starting point for our teachers. I mean it has all the planning done for the lessons and the correct reo Māori to use at their level of oral proficiency.

According to PT2, RTM2 provided knowledge to teachers through his innate ability to explain tikanga Māori in a manner that was supportive and comfortable for them to learn. She was appreciative that he was there to guide and support Kura II when they developed their strategic plan. She also hoped he would be involved in more depth with the future of te reo Māori and tikanga in the school, she explained:

I have been impressed with RTM2's influence on other local schools in the development and implementation of their manu kōrero and kapahaka events.

These events and RTM2's support in the erection of a welcoming 'waharoa' (gateway) at the entrance to Kura II had made a positive impression on their hapū and iwi.

According to PT2, RTM2's support extended to him attending the school staff meetings and giving feedback to all the teachers on what sort of PD he could arrange to further strengthen their practice of using te reo Māori in their classrooms. PT2 hoped that, with his help, they could develop a strategic plan that

reflected their local curriculum in terms of cultural wellbeing and responsibility, relationships and family, and being true to themselves and the kaupapa of hapū and iwi. PT2 was appreciative of RTM2's dedication to her school, particularly when he had many commitments in other schools, she said:

We're lucky to have RTM2 in our school and would like to utilize him more but we do realize that his workload is stretched across his cluster of schools. He used to come in once a fortnight but through challenging the management committee because of our Level 2 status now, I've managed to get him once a week.

It was in respect to this issue of attending to the needs of schools that PT2 made an important point regarding the use of RTM2's time. PT2 felt that schools with lower levels of Māori instruction should not have the same access as schools such as hers – a similar thought that was expressed by the principal of Kura I. She thought that schools developing high levels of Māori in students should be prioritized in order to progress the level of immersion in te reo Māori.

5.4 Kura II: Pouako Two (P2)

5.4.1 Te whakataki (Introduction)

P2 had been a teacher at Kura II for seven years. She has a Kindergarten Diploma of Teaching and a Bachelor of Teaching degree. While she could whakapapa to the tribal area of the school, the reason she settled there was because her husband was from the Kura II district. P2 had done most of her teaching in English medium contexts prior to working at Kura II and was only just beginning her journey into Māori medium since arriving at this school.

5.4.2 Te whakangungutanga a-RTM (RTM PD)

P2 stated that the PD she received from RTM2 supported her to increase her skills in implementing her Māori oral language programme, she explained that:

He models the correct sentence structures that are relevant to what I'm teaching in the curriculum. For example, in maths we were studying the concept of under/over – putting those key words into correct sentence structures orally. I set up the task, then RTM2

models the oral examples, and then I take over and practise his examples.

P2 indicated that she regularly sought RTM2's help to demonstrate lessons, to observe her teaching and to give feedback on her practice. She acknowledged the importance of RTM2 in the school's strategic plan for te reo Māori, particularly in terms of implementing the curriculum. The teachers looked to him for support and advice on what, how and where te reo Māori should be strategically included in the programme, saying:

RTM2 is always there introducing each new learning along the way.

P2 stated that the most important impact RTM2 had made on the whole school had been in the area of the tikanga (protocol) of pōhiri (welcoming people/visitors), particularly since they had built the waharoa at the entrance to the kura, expressing:

He put in place a programme of correct procedures and practice for us to follow. We begin with the kohanga tamariki who are about to begin kura here, we pōhiri them into our new entrant classroom, and the tamariki learn the tikanga of pōhiri (karanga, whaikōrero, waiata, hongī, manaaki) in the safety of our kura.

P2 stated that the tikanga of pōhiri was highlighted during the Matariki celebrations when the kaumatua were welcomed to the kura to take part in the school activities. The kaumatua also added other tikanga to the process. For example, they recited a karakia (prayer) during the karanga (welcoming call) to protect the school while they practised the pōhiri. There has been a significant impact on the children's learning and understanding of the tikanga of pōhiri. The children had been able to observe, listen and practise the procedures of a pōhiri with their teacher.

P2 stated that the PD activities that RTM2 provided had built up confidence across the school. He was like an MC (master of ceremonies) in the background who moved things along while they did the work, but he quietly facilitated the next learning steps. P2 was very appreciative of the level of support RTM2 provided her and her colleagues.

5.5 Summary

This chapter has outlined the case study of Resource Teacher Māori Two (RTM2), and his interactions with Kura II and its principal (PT2) and teacher (P2). The study found that RTM2 provided hands-on/one to one PD that was received very positively by the staff. The principal and staff saw RTM2 as a central feature of their te reo and tikanga Māori development. However, they felt that the use of his skills and knowledge should be prioritised with higher immersion programmes as he was overburdened working in schools that did not utilise his skills well.

CHAPTER SIX: Case Study Three

6.1 Resource Teacher Māori Three (RTM 3)

6.1.1 Te whakataki (Introduction)

Resource Teacher Māori Three (RTM3) had been an RTM for 24 years at the time of this study, and was based at a small Kura Kaupapa Māori. She began working in the RTM service as an Itinerant Teacher Māori (ITM) in the mid 1970s before the RTM service was created, transferring to the RTM service when the ITM service was disbanded.

6.1.2 Te whakatipuranga (Growing up)

RTM3 grew up in a family of five in a small, Māori, coastal, rural community where Māori was spoken among the kaumatua at home and on the marae but was not spoken by the children. English was the language spoken in RTM3's home. She described herself as being of mixed European and Māori parentage, a mixture she enjoyed in her upbringing. Both sides of RTM3's family were equally accepted. However, this appreciation of their mixed whakapapa (genealogy) was not shared by other Māori whānau in her community, as she explains:

My family were regarded by the people in my community, who were largely Māori, as people who weren't really Māori because of the blood mixture I always felt sad about that but I dealt with it in other ways.

In spite of the bias RTM3 experienced growing up, she was a motivated and determined person. She represented her school and region in sport and excelled in visual arts.

6.1.3 Te kuraina (Schooling)

RTM3's first experiences learning te reo Māori formally occurred at the beginning of secondary school, when she and other Māori students were ushered into a prefabricated classroom with their tutor. She found this a particularly stressful experience as she was told to bring a pad and pencil to class and to write a story in Māori about going to the beach. While RTM3 had the English language knowledge of the beach and its kaimoana (seafood) she was unable to write about it in Māori. She was chastised by the teacher and called a derogatory name.

RTM3 took offence at this slur on her whakapapa and walked out of the classroom. Her mother's reaction was to tell her to ignore it, which was the same response her grandmother had made to RTM3's mother in the past. So RTM3 grew up being told to accept this slight on her family and consequently chose to study home craft instead of te reo Māori.

6.1.4 Ngā wheako whakaako (Teaching experiences)

When RTM3 left school she went to the more welcoming context of Auckland Teachers' College where she enjoyed being accepted as Māori, and said:

That was a great experience being there, because nobody knew who I was and that I was such a mixture of bloods, and I was just immediately seen as a Māori.

She took Māori studies as one of her subjects, which was the catalyst for her interest in learning te reo Māori. She also joined the university Māori club where she reconnected with her Māori cultural traditions of whanaungatanga (kinship), manaakitanga (care and respect), aroha (love and friendship) and valuable teachings of waiata, te reo and tikanga Māori (Māori waiata, language, and customs). Her previous pursuit of homecraft ceased when she found that there were no other Māori students enrolled in this subject. Instead she chose to study the arts.

RTM3 began her teaching career in the early 1960s, when all New Zealand schools were English medium. Her first year of teaching was spent in a two-teacher native school that had a high percentage of Māori students. However, the curriculum was solely focused on English perspectives. The Māori language and culture was limited to kapahaka, and that was usually dependent on the availability of a teacher with appropriate skills. In her second year teaching RTM3 was a relief teacher in two rural native schools on the East Coast, followed by a year at a small northland community school in the upper North Island.

RTM3 did not stay in this small Northland community but travelled from the nearest small township on the cream truck to school each day and back home in the rural delivery van. The fathers in the community worked in a large town that was over an hour away. They lived and worked there from Monday to Friday on the railways, and came home for the weekends. The teaching and learning of

English was not a normal part of life for this community who breathed and lived te reo Māori and tikanga.

RTM3's most pleasurable experiences with the Māori language and culture occurred at this small, rural school, expressing:

I taught English to students whose first language was Māori and was amazed at the very rapid progress they made in their English literacy. I found them awesome, bright and very clever kids.

At this early period RTM3 became aware that these children who were literate in their own first language (Māori) learned a second language relatively quickly. Several of these students have since gone on to be at the forefront in promoting and working in Māori education and health. RTM3 recalled one of her students who was a very clever boy but very talkative. She would often bribe him to work more and talk less. This is a point he loved to remind her of many years later, stating:

You were that scheming Miss S who used to bribe me to stop me talking aye? Tell you what Miss S, people pay me heaps to talk now!

This boy went on to have a wide-ranging career promoting te reo Māori not only as an educator but also as a writer and actor in television and film. According to RTM3, in those days the principal allowed children to begin school when they were three years rather than five years, contrary to the law. They were then taught to speak English. She felt that this practice, however, compromised the natural growth and development of the student's first language (te reo Māori).

RTM3 moved from this Northland school after a year, and went on to work for a year at the School for the Deaf in Auckland. She then moved to a town in the central North Island where she was employed as a teacher of a special class for special needs children in a large mainstream school. While in that position, a group of Tokelauan children were put into her special class because they could not speak English. This was a challenging experience for RTM3 because, like most teachers of that time, she did not understand that children who were literate in their own first language learned a second language relatively quickly through the concept of language transfer, but explained:

I taught these children to speak English, again relying on my own knowledge and skills because there was no training for this specialized work. I just got on with it, worked it out myself and made my own resources.

During this period at the school RTM3 also developed a taha Māori programme. The programme involved learning waiata (songs) and rotarota (poems) and teaching basic vocabulary for things such as the weather, the days of the week and numbers. The principal then approached RTM3 and asked if she would develop a Māori programme for the whole school. Though reluctant at first because of her lack of fluency in te reo Māori, she agreed to do it. When a Māori inspector later appraised her, she was impressed with RTM3's programmes and talked to her and the principal about RTM3 joining the Education Department as an Itinerant Teacher of Māori (ITM) in a newly established position within the region. This later transitioned into her current role as a Resource Teacher of Māori.

6.1.5 Te whakangungu RTM (Professional development for RTM)

RTM3 was reluctant to become an RTM because she lacked a high level of te reo Māori proficiency, saying:

“I felt that I was pushed into it”.

However, she accepted the position because she was a senior teacher and an experienced classroom practitioner. RTM3 had developed effective Māori programmes for her own school and her own Māori resources. She also had the knowledge and skills to manage and direct teachers to develop their own Māori language resources. Although RTM 3 had not received any special training or induction for this position, she used her knowledge and skills she had acquired as a mainstream classroom practitioner to support her RTM work. She had found that because she mainly worked with mainstream teachers her level of te reo Māori was sufficient for the work she did with them.

RTM3 found it highly rewarding assisting the teachers in strengthening the Māori language content in their classrooms through the utilization of resources developed by her colleagues in the service. RTM3 indicated that the opportunities to take part in professional development in the early days were insignificant by comparison with what is available for RTM today, expressing:

I remember the days where our regional RTM group would generally PD [professionally develop] ourselves. There was always someone who had knowledge and skills to share.

However, she was unequivocal in her admiration for the standard of PD available now for RTM and the quality of people supporting her in Māori medium education, particularly in literacy and numeracy. PD programmes such as the Ngā Taumatua programme (see 2.6) were valuable. She still looks back on those PD notes to revise and update her knowledge and skill level. She had experienced some intensive literacy work with the RTM regional team in the implementation of Ngā Whanaketanga Rūmaki Māori in the schools in the last two years.

RTM3 thought that principals of schools with bilingual units should have knowledge of bilingual and second language theories and practice so that they can guide and support the bilingual teachers in their PD requirements. Secondly, she alluded to the issue of releasing teachers to attend courses because of the shortage of Māori medium relief teachers. Thirdly, she found that, because of the high number of teachers requiring a wide range of support, providing an intensive and sustained programme of PD had always been a significant task that had been difficult to maintain. She found it physically impossible for one person to service so many schools and teachers adequately.

6.1.6 Te whakangungu pouako (Professional development for teachers)

RTM3 indicated that her job was becoming more complex, involving a broader range of specialist areas, particularly in this period when assessment and accountability are central features in a teacher's life. This contrasted with earlier times when she supported teachers to implement basic Māori language programmes in their English medium classrooms. She also felt that when bilingual education became established Māori language assessment became more challenging because of the lack of resources to address the issue and also because she lacked te reo Māori fluency to adequately support the teachers. RTM3 did, however, enjoy a lot of success in her work in schools. She described a recent PD programme that worked particularly well with one of her larger schools, explaining:

The senior teacher employed a reliever every Monday for a term, so that each teacher in the junior department could be released to sit with me, and work together on administering the assessment tools in literacy.

Because of the way RTM3's PD programme was arranged, the teachers were able to observe her and learn how to correctly use the assessment systems that RTM3 had learned. She also made a point of encouraging all of the teachers from her cluster of schools to attend the Ngā Taumatua Māori medium literacy course so that they could train themselves in Māori medium (MM) pedagogical practices in their kura.

The most significant improvement that RTM3 had made in PD for her teachers was in the area of how to administer and analyse the literacy assessment tools, *Pānui haere* (Rau, C., Berryman, M., & Melbourne, H.) and *He mātai mātātupu* (Rau, 1998). RTM3 was also successful in providing an opportunity for the lead teachers of her cluster schools to attend the Ngā Whanaketanga Rumaki Māori PD workshops facilitated by her regional RTM colleagues. RTM3 had then been able to follow up and support them to provide in-service training for their teachers in their schools. Another aspect of RTM3's service has been to train the teachers in the use of *Te Marautanga o Aotearoa* (Ministry of Education, 2008), particularly in the planning and assessment of literacy.

6.2 Kura III

RTM3 chose a Kura-a-Iwi (Māori medium school based on tribal principles) as her research site because she had known and worked with some of the teachers in the past when Kura III was a small, state school with a bilingual unit. A significant part of RTM3's work with this school has been in the development and administration of assessment practices. RTM3 stated that the school shared with its Board of Trustees and parent community what PD the RTM service had done with their teachers, particularly in relation to the curriculum. Kura III had students and whānau with different tribal affiliations, whānau from other iwi who had settled there for work and those from neighbouring iwi who attended the local schools. The *marau-a-kura* (iwi-based curriculum) followed a programme that included *te reo* and *tikanga* Māori, and philosophies and stories of the hapū and iwi of the region.

6.3 Kura Three: Poutoko Three (PT3)

6.3.1 Te Whakataki (Introduction)

PT3 was the principal of Kura III, a composite designated Kura-a-Iwi and Level 1 Māori medium school (81-100 percent language instruction in te reo Māori) that educated approximately 120 Year 1-13 students. It was a state-funded school that operated in the same way as a Kura Kaupapa Māori where there was a high level of instruction in te reo Māori. However, the content of the curriculum was iwi-based and integrated within the framework of Te Marautanga o Aotearoa (The National Curriculum in Te Reo Māori). PT3 was not from the school's tribal area, but had married a local man, and had lived and worked there for over 30 years. She felt that her understanding and command of te reo Māori was adequate for her to lead the school.

PT3 stated that the school implemented Te Marautanga o Aotearoa, with literacy and mathematics being key teaching and learning focus areas. She stressed that the marau-a-kura (iwi-based curriculum) followed the guiding principles and the key teaching and learning areas of the kura-a-iwi, stating:

The iwi topics have been integrated into the Marautanga-o-Aotearoa frame-work which is now quite a comprehensive document. Each curriculum area has a particular responsibility to ensure that everything that is taught is underpinned by 'ngā tikanga o ngā mātāpuna o te Iwi' – the principles and traditions of the iwi.

PT3 reiterated that Ngā Whanaketanga Rūmaki Māori (Ministry of Education, 2010)¹⁴ was a part of the curriculum that the teachers were still learning about, particularly in mathematics. She stated that there were no specific procedures in place to guide RTM3 in her work at her school. Her expectation was that RTM3 would support teachers with resources for planning and assessing literacy. PT3 also required RTM3 to adhere to the policies in place for the teaching staff, such as conduct, ethics, and what fits in with the kaupapa (philosophy) of the kura. PT3

¹⁴ Ngā Whanaketanga Rumaki Māori (National progression standards for Māori immersion): Provides reference points or signposts for each curriculum level. Signals important things to watch for to guide teaching, learning and assessment practices in korero (oral), pānui (reading), tuhi (writing) and pangarau (mathematics).

stated that RTM3 would liaise directly with the leaders of the teaching syndicates, after she informed PT3 of her aims.

6.3.2 Te whakangungu pouako (professional development for teachers)

While PT3 felt that RTM3's support for the school was appreciated, a matter of concern was her limited Māori language proficiency. PT3 felt that the core function of the work of RTM3 should be in the high immersion classrooms, and this required a depth of skill and knowledge in te reo Māori, particularly at the senior class levels. This was the reason why RTM3's services were usually confined to the junior classes of Kura III.

According to PT3, the kaiwhakahaere (senior teacher) of the junior classes sought RTM3's support in providing specific literacy resources and some assessment support in literacy. The kaiwhakahaere had been particularly pleased with the literacy PD programme RTM3 had implemented in the junior school. PT3 thought that this support had been effective in re-familiarising teachers with the processes of assessment again, stating:

The pouako (teachers) had become very lax about collecting data and they didn't understand some of the tests they were administering. They didn't know what to do with the data that they had. And that's where we really needed to access the support of RTM3.

PT3 also stated that the kaiwhakahaere appreciated RTM3 leaving copies of the assessment procedures for the teachers to arrange into folders for easy access, particularly for pānui haere (running records)¹⁵ and he mātai mātātupu (Marie Clay, 1988; Rau et al; Rau, 1998)¹⁶. PT3 stated that since her kaiwhakahaere had been released from classroom teaching for the year, it had enabled her to be more vigilant in appraising how the teachers gathered and analysed their data and how they planned for the next achievement steps. This enabled RTM3 to support her other schools, she stated:

¹⁵ Pānui haere (running record): Teacher records reading behaviours observed while child is reading a text aloud. Behaviours are scored and analysed to provide information on how the child processes print.

¹⁶ He mātai mātātupu (6 year net): A set of standard observation procedures for recording the reading and writing behaviors and responses of students in Māori immersion during their first 12/18 months at school.

It worked out really well that the kaiwhakahaere was free to continue with follow-up support for her teachers because RTM3 was unable to provide that sustained follow-up support because of her commitments to her other schools.

PT3 felt that the efforts of the kaiwhakahaere in continuing this support ensured the embedment of those essential pedagogical practices learned during the PD training with RTM3.

6.4 Kura III- Pouako Three (P3)

6.4.1 Te Whakataki (Introduction)

P3 had been Kaiwhakahaere (senior teacher) at Kura III for two years. It was the Kura-a-Iwi (tribal school) of her tribal area. She had a higher diploma in primary school teaching and a certificate in bilingual education. She had taught for more than twenty years in the five schools of her home-town. In her current school she had the overall responsibility of guiding and supporting the teachers in the junior school to improve student achievement. During this project she had been released from classroom teaching to undertake more administrative and managerial work.

6.4.2 Te whakangungutanga ā-RTM (RTM PD)

When asked about utilising RTM3, P3 stated that they accessed her services, but not as often as they would like. She felt that RTM3 had skills and knowledge to offer in the area of resources and in the administration and analysis of junior assessments, expressing:

We do appreciate that contact because we know she has literacy resources such as kohikohinga rotarota (poems) and ngohe pānui (reading activities) so we will always contact her for those kinds of resources.

She also indicated that the teachers who needed PD concerning the literacy assessment tools would access RTM3's support, describing how:

I employed a reliever every Monday for a term to release my junior teachers, so that each teacher could sit with the RTM for 45-60 minutes while she showed them how to administer the various literacy assessments.

According to P3, the PD programme RTM3 provided was arranged so that the teacher observed RTM3 as she administered the assessment tool with a student. They then analysed the data together and made teacher judgments about the next steps for that child. Following this, RTM3 would observe the teacher administer the assessment, and support the analysis. This was concluded by RTM3 giving feedback to the teacher.

6.5 Summary

This case study has found that while RTM3 provided a range of PD support for Kura III, this was hindered by her limited Māori language proficiency. This did not detract from RTM3's ability to provide good quality PD to the teachers, however, which they acknowledged positively. Working in the junior school supporting the administration and analysis of the literacy assessments was the key service RTM3 provided Kura III. She helped the teachers to recognize the importance of being responsive to assessment data and pro-active in its analysis and reporting.

CHAPTER SEVEN: Final Discussion

7.1 Introduction

This chapter will discuss the three central themes that emerged from the three case studies:

1. RTM addressing the diverse needs of Māori medium schools
2. Skills that RTM provide schools
 - a. Bilingual theory and pedagogies
 - b. Te reo Māori fluency
 - c. Commitment to supporting Māori language development
 - d. Kaupapa Māori in professional development
3. Coordination of RTM services

7.1.1 RTM address the diverse needs of Māori medium schools

This research project has found that RTM play an important role in Māori medium education, not only because they support teachers to improve educational outcomes of students but also because they provide important assistance in strengthening Māori language use by the teachers and students. All of the schools acknowledged that they needed support from the RTM throughout the year, and that the RTM were helpful in supporting them. The need for the services of the RTM stems from a history of injustice in Aotearoa/New Zealand that has caused the Māori people to lose many of their tāonga, including the near loss of the Māori language (Benton & Benton, 2000; King, 2003; Walker, 2004). It is because of the effects of colonisation that the need for the RTM service has arisen, so that past wrongs can be corrected and standards maintained.

While their work has been appreciated by the schools, RTM do struggle to meet the wide range of needs. The type of support RTM provide schools has altered as the educational landscape has changed over the last 30 years. Whereas in the days before Māori medium education was established the Itinerant Teachers of Māori provided simple support to teach taha Māori programmes, today, the availability of a wide range of Māori medium programme types, the emergence of new research findings about pedagogies, and the publishing of specialised Māori medium curriculum documents and supporting information has increased the

demands on RTM. This has undoubtedly created a greater burden on them to satisfactorily support the schools' multiple needs.

A significant issue that arose from this research concerned the high demand schools make on RTM services. This means that the RTM struggle to cater for the needs of all the schools equally. PT1 voiced his concern that his school was not provided enough time to utilise the skills of RTM1. From his perspective, RTM should be prioritising high immersion schools like his because this is where the greatest Māori language needs lie and where the most traction is being made in revitalising the Māori language. This argument has credibility with the Māori language struggling to grow in Aotearoa/New Zealand, it may be better to utilise the skills of RTM where that need is the greatest rather than using their time to teach skills that are unlikely to lead to anything substantial. The same issue arose in the 1980s when taha Māori was taught in schools. It caused mainstream English medium schools to siphon valuable language resources from bilingual programmes where there was already a shortage, to be used to teach non-Māori students tokenistic programmes (Bishop, 1996).

7.1.2 Skills RTM provide schools

Bilingual theory and pedagogies

As RTM are advisors working within a bilingual education context, there are particular skills that they require in order to service the needs of the Māori medium sector. RTM need to possess the pedagogical skills of mainstream English medium teachers. However, they also require specialist skills including; knowledge of second language learning theories, the related bilingual education pedagogical practices, knowledge of the assessment tools, and knowledge of the Ministry of Education curriculum documents and supporting resources (Cloud, Genesee & Hamayan, 2000; Lindholm-Leary, 2001; Ovando, Collier & Combs 2003; May, Hill & Tiakiwai, 2004; Hill, 2010; 2011). All three RTM provided this knowledge and the schools appreciated the access to that knowledge.

A key reason for this strength was because all three RTM had previously taken part in a government funded PD programme called Ngā Taumatua (McNaughton, MacDonald, Barber, Farry, S & Woodward, 2006). The RTM felt that this course had strengthened their ability to support their schools. This finding shows that

even educational consultants require PD in order to manage their personal needs, particularly in a context like Māori medium education that has had an injection of resource support in recent years.

Te reo Māori fluency and a commitment to supporting Māori language development

This study showed that providing quality PD for the Māori medium teachers relied on the Māori language knowledge of the RTM because this is a key area of weakness within the Māori medium schools of this study and across the national educational context. RTM1, a native speaker of te reo Māori, played an important role in providing ongoing support around Māori language development to her schools. Her high level of fluency was critical in assisting the teachers and students in her cluster of schools. RTM2 was not a native speaker, but was a highly proficient second language speaker of te reo Māori. He felt that the best resource he could give his teachers was te reo Māori and tikanga Māori and cited oral language development of teachers in partial immersion programmes as the majority of his work.

RTM3 was not able to provide the same level of Māori language support to her schools which limited the scope of her support for schools. At Kura III the principal consequently restricted her access to working solely with junior class teachers in the area of administering and analysing literacy assessments. This predicament was not RTM3's fault as she was originally an ITM when they were responsible only for taha Māori programmes in schools. Despite this, if schools require Māori language support, it is incumbent on RTM to attend to the need, and, if they are unable to do so, they should seek avenues to strengthen themselves. Failure to do so is a failure to fulfill the basic needs required of the role.

Commitment to supporting the Māori medium movement

An important feature of each of the RTM that was obvious in this study was an underlying belief in the value of Māori medium education, and a strong commitment to the regeneration of te reo Māori. All of the RTM understood that instruction in te reo Māori had to be the most important component of their classroom programmes and did what they could to support it. RTM1's approach

was centred on a strong Māori educational philosophy. She had a high commitment to the retention and maintenance of te reo Māori through providing strong leadership and professional guidance in te reo matatini (Māori medium literacy). Despite already being a native speaker of te reo Māori, RTM1 attended four Māori language courses called Kura Reo every year to maintain her own knowledge of te reo Māori me ōna tikanga (Māori language and its cultural aspects). She found that this helped her to lift the capability of the P1, to move across from a secondary school setting to a primary school setting.

RTM2 also saw the fast-tracking of the teachers' abilities to speak te reo Māori as crucial to the success of Kura II. He felt that increasing the conversational use of te reo Māori in his teachers would enable them to teach in te reo Māori, and that not attending to this could lead to teachers reducing the cognitive demand of the programmes. This was an issue that Hill (2010) raised in his study of Year 8 Māori medium students.

RTM2 often went to great lengths to make change in his community. At the time of this study, RTM2 was attempting to implement an oral language programme based on the principles of Te Ataurangi¹⁷ (Mataira, 1980) for the teachers and whānau members who were interested in learning to speak te reo Māori. He also continually worked at up-skilling his own reo proficiency through his commitment to attending wānanga reo (language schools) that were arranged on his home marae. It is clear that the development of te reo Māori was a priority for the RTM of this study when working with their principals and teachers.

Kaupapa Māori in professional development

A significant reason for the effectiveness of the RTM of this study concerned their ability to apply strategies that aligned to Kaupapa Māori (Bishop & Glynn, 1999; Smith, 1997, 2005; Bishop, 2003, 2004) – an important understanding on which this research project was built. All RTM displayed two types of knowledge: tikanga Māori, and the maintenance of effective relationships.

The shared beliefs and values the RTM had with the principals and teachers of the schools were important. The RTM were well known and respected in their

¹⁷ Oral language programme for adults

communities as specialists in te reo Māori and tikanga. They were also an integral part of the whānau communities where they worked, and understood the strategic part that whānau, hapū and iwi played in nurturing their children's literacy experiences and successes. This same culture of care and commitment was also found in Bishop, Berryman and Richardson's (2001) study of highly effective teachers of Māori medium programmes.

RTM1 stated that a significant amount of her time was spent in an advisory capacity. Her ability to use her knowledge and skills to support, guide and mentor the principals and the teachers had been critical to the success of her work. RTM2's knowledge and skills in te reo Māori, tikanga Māori and the Ngā Toi (the arts) learning areas of the curriculum were frequently requested by his principal and teacher. He felt it was important that children expressed themselves through the different forms of the Māori arts, such as toi ataata (visual arts), ngā mahi-ā-rēhia (performing arts) and toi pūoro (music). This was an area in which he had accomplished many positive outcomes for the principal, the teachers and their students.

RTM3 indicated that, by collaborating with her principal, she had successfully provided opportunities for the principal and lead teacher of Kura III to encourage their teaching staff to attend PD workshops facilitated by her regional RTM colleagues. She had then followed-up those workshops by supporting the lead teacher in the provision of in-service training for the teachers in their classrooms

The use of tikanga Māori practices of 'kanohi ki te kanohi' (face to face), whanaungatanga (relationship links) and 'mahitahi' (collaboration) were also features of the professional development RTM provided teachers. These skills were most salient in the work of RTM2 who described how the major part of his work involved up-skilling the teachers' reo-a-waha (oral language). He needed to be sensitive because the teachers often lacked belief in their own abilities to meet the challenge of speaking and teaching in te reo Māori. For this reason he would spend time observing the teachers in the classroom, followed by providing quality feedback. He would then model the practices for the teachers.

7.1. 3 Coordination of the RTM service

This study revealed that RTM act as sole operators in schools without satisfactory guidance at a national and regional level. Chapter three described the Memorandum of Understanding (1996) as being the sole guiding document of the RTM service. This document does not provide sufficient guidelines and lacks detail. Numerous reports, reviews and assessments of the RTM service (see Penetito,1995; Howe, 2000;Powick & Worsley, 2006; Education Review Office, 2008; Kāhui Tautoko, 2012; Te Ohu Matarau, 2012) have described inherent weaknesses but their recommendations have not yet been acted upon.

At the regional level also the lack of guidelines was apparent. School Boards of Trustees are given the responsibility of overseeing the work of the RTM. However, they are not qualified to provide this support, and the principals and teachers are too busy. The service RTM provide would be more effective if better guidance systems and accountability were in place. There were instances where school support was restricted by the RTM's lack of skills. If a better system of guidance and support that included appraisals and professional goal settings, was provided at both regional and national levels, then the RTM would be required to maintain their skills at a high level. While this type of support is expected in other areas of education, it is even more necessary in Māori medium education, given the importance of strengthening and maintaining the capacity of Māori medium schools.

CHAPTER EIGHT: CONCLUSION

8.1 Introduction

Māori medium education is relatively new on the New Zealand landscape and is still undergoing a process of experimentation. Over the past 30 years it has experienced many positive outcomes in terms of educational attainment and changing trends in language use in Aotearoa/New Zealand. A small group of students are also now graduating as bilingual and there is evidence that many of them are entering successful careers in education, tourism, law and other areas of employment. However, the needs have changed in Māori medium schools and one area in particular that is changing is the skills teachers require to operate in this environment. This is where the work of the RTM is critically important. This chapter will conclude by discussing key themes that have emerged from this study, including the wide role RTM play, the importance of having both reo and tikanga knowledge, and the need for RTM themselves to be supported in serving the needs of their schools.

8.1.1 The critical role of RTM in Māori medium education

This study found that RTM are extremely important resources of the Māori medium sector. They are a key mechanism in supporting the professional development and practice of teachers to lift learner achievement. Their skills are specialized and therefore not available through any other service that is funded by central government or the private sector. In particular, RTM need to have wide-ranging skills and knowledge in te reo and tikanga Māori, bilingual theory and pedagogies, and assessment practices. This key point is supported in the literature from Aotearoa/New Zealand (May, Hill & Tiakiwai, 2004; Hill 2010) and international contexts see, for instance (Cloud, Genesee & Hamayan, 2000; Cummins, 2000; Lindholm-Leary, 2001; Baker, 2011). RTM1 and RTM 2 provided high levels of PD support around te reo Māori, tikanga Māori, curriculum and assessment. RTM2's skills broadened to assist in the arts curriculum area and, in particular, the performing arts. RTM3's skills, while not as broad as the other RTM, still helped teachers in the important area of assessment support in junior classes. The implication of this finding is that the RTM service needs to at least maintain its presence in Māori medium education

and, if possible, extend its influence to enable them to further support the wide range of needs in schools.

8.1.2 Knowledge of te reo and tikanga Māori

Knowledge of te reo Māori was found to be a crucial prerequisite to RTM servicing schools adequately. Each of the case study principals discussed the importance of this skill. RTM need to be able to model the target language to teachers who are usually themselves second language speakers of Māori, and are not always highly fluent in the language. When the RTM service was established in 1987 it was not envisaged that RTM would provide this type of support for teachers. Like the advisors of English medium programmes they were employed to provide pedagogical support, including assistance in teaching approaches, resource support and assessment practices. However, the reality in the New Zealand context is that, in light of the significant Māori language shift that has occurred, there remains a high level of language needs amongst the Māori medium teaching workforce. Furthermore, with many new Ministry of Education documents and supporting resources being published in te reo Māori, teachers must not only understand their contents but also be able to use them in their daily teaching practice. This is where RTM are required to translate and simplify the contents in a form that is digestible to the teachers. This study would conclude that RTM must be highly fluent speakers of te reo Māori if they are to take on the role, and must actively engage in maintaining their own high levels of Māori fluency so that they remain useful to the schools they serve.

Possessing a specialist knowledge of tikanga Māori was also found to be an important skill RTM provide Māori medium schools. It allows them to successfully navigate the important contexts of the school and community in Māori medium settings. In this way, a conduit is created that opens the doors to schools. Without this, schools would not be receptive to RTM assistance. This point was particularly salient in the RTM1 and RTM2 case studies. RTM1 provided significant support for her schools because she initiated literacy programmes that enabled whānau to support their children at home. RTM2 assisted his schools in gathering local stories from kaumātua and establishing regional manu kōrero and kapahaka competitions. Nurturing effective relationships with the principals and teachers is a significant feature of this

cultural knowledge. There needs to be a culture of shared beliefs and values about how PD is provided and delivered in the school context. RTM approach schools with care and respect to promote commitment and engagement with their communities.

8.1.3 Support for the RTM service

This study has shown that, despite the positive outcomes that they provide, RTM are stretched to accomplish the task because of the wide range of needs in schools. A significant issue that has been uncovered concerns how well the RTM are supported at a national level via the Ministry of Education and at the local level by school Boards of Trustees. Considerable evidence in this study showed that RTM do not receive enough support at either level, despite the publication of numerous reports describing the inherent weaknesses. This study would conclude that at both national and local levels greater levels of support are required, including providing a higher level of accountability for the RTM themselves, who should be relied upon to model exemplary practices in line with current research findings.

8.1.4 Limitations of this study and future research

On a personal level, this research has assisted me to answer the original question I contemplated back in 2011 of “how *do* RTM *provide* professional development to support schools?” While this project has uncovered many significant findings, the small number of participants and schools meant that the findings do not provide significant weight. As such, a larger scale investigation across multiple regions is required in order to gain a more comprehensive answer. A wider study would show how widespread this issue is at a national level.

A second limitation of this study concerns the data collection tools. Employing solely conversational interviews was sound, but at times did not reveal the full picture. A future study may broaden the methods by including observations, and surveys of the greater population of RTM. Nevertheless, this small-scale study has provided some interesting and valuable insights into RTM practices and school needs, which could inform some fundamental changes in Māori medium education.

8.2 Summary

This research study has found that the role of the RTM is critical in supporting the practice of Māori medium teachers. It has shown the important place RTM have in Māori medium education, but also highlighted the lack of support at the national and local levels to ensure that the service they provide is of a high standard. An implication of this is that the Ministry of Education should take cognizance of the many reports that have been published and provide greater support for RTM and with it Māori medium education. This process would inevitably start by collaborating with the key stakeholders, including RTM, principals, teachers and the Māori communities.

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APPENDICES

APPENDIX 1

INFORMATION SHEET

Examining the professional learning and development of teachers in Māori medium education.

Researcher: Heeni McClunie

Tēnā koe,

This research project is part of a Masters thesis being implemented with the School of Education at the University of Waikato. The Human Research Ethics Committee of the School of Education has approved the project. My aim is to conduct a case study research that will examine how Resource Teachers Māori facilitate professional learning and development programmes to support principals and teachers in Māori medium education. The project will focus on three core issues by seeking an understanding into the perceptions of the key stakeholders (Resource Teachers Māori, principals and teachers) regarding the provision of professional learning and development in Māori medium settings. I would like to interview you about your experiences and understandings and to record our discussion, so that I can get an accurate record of what you have to share. I envisage the interviews taking at least an hour; however, you will be able to end the interview whenever you decide, as there will be no set time limit. A second interview may be requested to further explore specific questions that may have arisen in the first interview. You are not obliged to participate. Any recordings or notes taken during the interview will be locked away in a filing cabinet in my home office when not being used. No one will have access to these records except my supervisor or me. They will be stored for the duration of the research, after which they can be archived to a place that you choose, or be destroyed. The recorded discussions will be transcribed and a copy of the transcript returned for you to read. You will be able to make changes to it, including crossing out information you do not want used for this research. Attached to the returned transcript will be a feedback sheet. Any feedback will be sensitively discussed and any changes agreed upon between the two of us so that there is a satisfactory

outcome for both parties. A master copy will be kept in my office, and on completion of the project at a location of your choice. You will also be given the choice as to what access to the recordings and transcripts you will allow to other people. These options will be outlined in more detail in the consent form. You may choose to remain anonymous in this project if you wish; your name and school will be confidential. You and your school will be given pseudonyms. I would like to use the data collected in this research as the core data for my thesis, and in presentations at In-service Courses that our service runs for colleagues, leaders and teachers who work in Māori medium contexts.

If you agree to take part in this research you have the following rights:

To refuse to answer any particular question, and to end the interview at any time

To ask any further questions about the interview or research project at any time

To remain anonymous should you choose – anything that might identify you will not be used in any other reports, academic articles, or course presentations

To take any complaints about the interview to the University of Waikato's School of Education Human Research Ethics Committee

Private Bag 3105, Hamilton 3204 soe-ethics@waikato.ac.nz

I will be in contact with you sometime over the next two weeks to see if you are willing to take part in this research project. If you are, we will discuss how this will be conducted. If you have any queries please feel free to call my supervisor or me at the contact details below.

Heeni McClunie: hmccclunie@xtra.co.nz,

Home: 574 8944

Mob: 021 244 0843

Supervisor: Dr Rihara Hill: r.hill@waikato.co.nz

APPENDIX 2

INTRODUCTION LETTER

Ko Mataatua te waka

Tawhiuau, Maungapōhatu ngā maunga

Rangitaiki, Hopuruahine ngā awa

Ngatimanawa, Ngai Tuhoe ngā iwi

Ko Heeni McClunie au.

Tenā rā koe,

E tuku mihi ana ki a koe e whakawātea nei i a koe ki te pānui, ki te āta whakaaro i aku tuhinga kua horaina ki mua i tō aroaro. He tono tēnei ki ā koe ki te hāpai i āhau i roto i aku mahi rangahau i te tau 2012. E whai ake nei ngā kōrero e whakamārama ana i taku mahi rangahau.

I am currently undertaking research to complete my Master of Education at the University of Waikato. I would like to conduct my research at your school or workplace and to implement a series of interview/s, with the hope that you will be willing to participate in the interview/s. There is an 'Information Sheet' accompanying this letter which will advise you what the project is all about. I hope you will take the time to read it so that you are aware of the process and the details of the research.

The main objective of this research project is to collect and record your experiences and understandings about the professional learning and development of teachers in bilingual/immersion settings and ultimately how that impacts on student achievement.

I hope the interview/s will prove to be a useful experience for you as it is envisioned that this research will advantage you as a leader and a teacher by providing you with examples of researched sound, quality practice, and also identify where pedagogy and practice can be further improved or extended, in light of the wider research indicators of good bilingual/immersion practice (May & Hill, 2004). The results should consequently benefit the students.

Ngā mihi,

Heeni McClunie

APPENDIX 3

CONSENT FORM

Please sign this consent form to protect your privacy and interests

NAME OF PROJECT: Examining the professional learning and development of teachers in Māori medium education.

FULL NAME OF PARTICIPANT.....

.....

...

ADDRESS

DATE OF INTERVIEW.....

INTERVIEWER: Heeni McClunie

PLACEMENT

I.....of.....agree that the recording of my interview, transcripts and accompanying material will be held in a locked filing cabinet in the home office of interviewer, Heeni McClunie. On completion of the project I require that the recordings be *archived or destroyed*.

ACCESS

I agree that the recordings and transcripts of my interview and accompanying material may be made

available to the researcher at.....

PUBLICATION

I agree that the transcripts or accompanying material may be used or shown in full or in part for presentations.

RESTRICTIONS:

No access is allowed to the recording/s and transcripts and may not to be quoted in full or part, without my prior written permission.

YES NO (Please circle your choice)

I wish to stay anonymous and any information that may identify me be excluded from any presentations resulting from the interview/s.

YES NO (Please circle your choice)

It has been explained to me that it may not be possible to guarantee my anonymity and I am satisfied with the interviewer's explanation of what she will do to try and secure my confidentiality.

YES NO (Please circle your choice)

I require that the interview recording be archived at a secure place of my choosing on completion of the project.

YES NO (Please circle your choice)

I require that the interview recording be destroyed on completion of the project.

YES NO (Please circle your choice)

PRIVACY ACT:

I understand that under the Privacy Act 1993 I may have access to this interview and request amendment of any information about me contained within it.

COPYRIGHT

Copyright of recordings and accompanying material generated by

This project is held by.....

I have attached a copy of the questions to this letter for your consideration

COMMENTS

.....

.....

.....

.....

Participant

Interviewer

Date

Date

The Human Research Ethics Committee of the School of Education has approved this research project. Any questions about the ethical conduct of this research may be sent to the Committee, postal address: Human Research Ethics Committee, School of Education, University of Waikato, Private Bag 3105, Hamilton

APPENDIX 4

INTERVIEW QUESTIONS FOR RESOURCE TEACHERS MĀORI

1. Could we start by talking about you? Your personal history (tūrangawaewae, upbringing, te reo Māori/English, educational experiences etc)
2. Why did you become a Resource Teacher Māori and what training did that require? Did you require a Bilingual / Second Language Teaching qualification? What degree of proficiency in te reo Māori did you need to have?
3. The role of the RTM has evolved over time; what have been the most significant changes that you've seen happen over that time?
4. The RTM have a Memorandum of Agreement (MOU) with the MOE and BOT. Key RTM tasks are outlined in the MOU. Which three tasks do you consider as priorities in your work with: principals (b) teachers (c) students and why?
5. How do you demonstrate an awareness of the current theory, practice and research in Māori medium (MM) education and apply this to your work with Principals, Teachers and Students and/or in MM contexts?
6. How do you establish appropriate expectations for learning and teaching initiatives and ensure that these are really clear to all key parties such as the principals, teachers and their students including BOT and whānau?
7. What has been the most significant improvement you have made in your provision and facilitation of PD to the MM teachers in your schools? How do you know that?
8. What do you consider your most successful example of PD that has accelerated the practice, knowledge, skills, and understandings of the MM teachers in your schools?
9. What opportunities do you get to increase your level of proficiency in te reo Māori, and how do you transfer that knowledge and skill to upskill the teachers in your schools?

APPENDIX 5

INTERVIEW QUESTIONS FOR PRINCIPALS

1. Could we start by talking about you? Your personal history, upbringing, te reo Māori/English, educational experiences etc).
2. What is the philosophy of your Kura? Do you follow the Marautanga o Aotearoa / Ngā Whanaketanga Reo Māori? Have you developed your Marau-a-Kura? What does that look like?
3. Can you tell me about the students who attend this Kura? What are the goals for your students who graduate from school? (Graduate Profile)
4. What are the policies and management procedures that you have in place that successfully support the RTM in his/her work?
5. What are the things that are problematic in the successful management of the RTM?
6. From your perspective what are some of the most effective conditions for the provision and facilitation of PD for your MM teachers?
7. In what areas of the curriculum have you noticed a significant improvement being made in student achievement that has been a direct result of PD training by the RTM?
8. What level of professional guidance do your MM teachers get to upskill themselves in current theory, practice and research in MM education so that they can apply that in their classroom practice?
9. In what other areas in your school curriculum does the influence of the RTM services show an increased result in high levels of student achievement?
10. How do you ensure that the teachers and students continue to get high quality RTM support/initiatives to accelerate the quality of te reo Māori in their classrooms?

APPENDIX 6

INTERVIEW QUESTIONS FOR TEACHERS

1. Could we start by talking about you? Your personal history (tūrangawaewae, upbringing, te reo Māori/English, educational experiences etc)
2. Why did you become an Māori medium teacher and what training did that require? Did you require a Bilingual / Second Language Teaching qualification? What degree of proficiency in te reo Māori did you need to have?
3. How confident are you in your knowledge, skills and understandings about the Marautanga and Ngā Whanaketanga? Can you elaborate why?
4. What has been the most significant improvement in your teaching practice that you think has been a direct result of PD training with the RTM?
5. What professional guidance do you get to upskill your knowledge and understandings of current theory, practice and research in Māori medium education?
6. What opportunities do you get to increase your level of proficiency in te reo Māori and how do you transfer that knowledge and skill to the students in your classroom?
7. In what areas in your school curriculum does the influence of the RTM services show an increased result in high levels of student achievement?
8. What do you consider the most successful example of PD facilitated by the RTM that has accelerated your practice, knowledge, skills, and understandings of MM education?
9. How did that impact on your students' achievement?

APPENDIX 7

Return of Transcripts

(a) Letter to accompany return of transcript

26 Balmacewen Place Mount Maunganui 3116

07 574 8944

021 244 0843

Kia ora _____,

Enclosed is the transcript of the interview conducted on _____.

The transcript of your interview is written as it was said in the interview, except for the removal of fillers (umms, ahhs) and unnecessary repetitions.

I would appreciate you reading the transcript and adding, deleting or altering any parts you wish. Please make comments on the transcription itself, and return it by mail with the accompanying form releasing the transcript for use.

If you have no alterations to make, please keep the transcript copy and simply return the enclosed form.

If you have named particular people, and they are relevant to a story that develops, you may choose a pseudonym to protect their privacy. You can indicate this on the transcription.

If you would like to discuss the transcript before returning it, please feel free to contact me.

I look forward to receiving your responses and the accompanying form. If I have not received this release after three weeks, I will telephone you.

Ngā mihi,

Heeni

APPENDIX 8

(b) Return of transcript form

Release of transcript for use

Name of participant: _____

Pseudonym: _____

I have received the transcript of the interview and have read it. The following applies:

The transcript is acceptable as raw data provided that the conditions agreed to on the original consent form are met. I have kept the transcript because I have made no alterations.

I have corrected the text of the transcript. The annotations accompany the return of the transcript. Once the alterations are made, the text is OK as raw data provided that the conditions agreed to on the original consent form are met.

I want to withdraw from the project. Please destroy any data you have collected from me.

Signed: _____

Date:

Send to: Heeni McClunie

26 Balmacewen Place

Mount Maunganui 3116

APPENDIX 9

Case study One: Poutoko One (PT1) – Principal 1

Te Whakatipuranga (Growing up)

PT1 grew up in a small, forestry township in the North Island of New Zealand. PT1 was raised in an environment where te reo Māori was the language spoken at home and tikanga Māori was practiced at home and on the marae, stating:

Kāre rawa taku mama mo te korero Pākehā mai, kāre rawa. Ko te reo e mau nei ki taku māmā, ki tana whatumanawa tonu, ko te reo Māori, ahakoa ki konei, ki te tāone, ko tana reo mau pūmau ia, ko tana reo Māori. Taku pāpā, matatau atu ki ngā reo e rua. Kāre i pēnā rawa te kaha ki a mātou nē, he korero hāwhe/hāwhe nei.

PT1 indicated that it was not the same for him and his siblings; they grew up bilingual as a result of being educated in the English medium and practising their Māori language at home and in the community.

Te Kuraina (Schooling)

PT1 attributes his successful and positive schooling experiences to a culture of teachers who were outstanding classroom practitioners and who nurtured the whole child holistically, he expressed:

Ka nui te aroha hoki ki ēra momo mahita, na tā rātou aroha nui ki te tamaiti. Ko ngā māhita rawe rawa atu o te ao, ko (teacher) rāua ko (teacher). Koirā te tino waimaria ki ērā karanga pāpā ōku. Nō konei anō rā, i tipu mai i konei, nō mātou ake. Nā reira whakatipungia mātou i raro i wā rāua parirau, rawe ki te whakaako, me kī rā he ‘heroes’ rāua, kura māhita mai, pūrei whutupōro mai! I pakeke mai mātou i roto i te wairua o te tautoko, o te ngākau piripono ki te tīma whutupōro o te kāinga, koinā te tīma o te hapū, o te iwi hoki.

PT1 particularly made mention of two uncles who had a huge impact on his schooling because not only were they dynamic teachers, skillful rugby players and great role models, but he could identify with them because they were from his tribe.

Ngā Wheako Whakaako (Teaching experiences)

PT1 talked about his experiences in establishing a Kura Motuhake¹⁸.

Na reira i huri ake ki te hanga he kura taketake i ahu mai i te whakapono rawa nōku ki te oranga a-hinegaro, a- wairua, a-tinana mo te iwi, a ko tōna Ngati (Iwi)tanga. He whakaaro hou tērā i taua taima.

PT1 recalls that although establishing a Kura Motuhake was a new idea at the time, the ultimate aim was to aspire and commit to the ultimate achievement of mana Māori motuhake (Māori autonomy) for their children.

Te Marautanga (Curriculum)

PT1 was very clear that all the planning processes, systems and in fact their very thinking and actions for their marautanga are under-pinned by their Tino Uara (Core Values), stressing:

Kāre i huri ki te curriculum framework, tuatahi te Values framework, te whakakotahi, te whakawhanaunga, te whakawhānau i a mātou tonu rā me te pono ki te Kaupapa o te Ngati (Iwi)tanga. Koirā te mahi tuatahi o te kura. Ka ruku hohonu ki tērā taha, kāre i paku huri, rangahau rānei mai i te ao Pākehā, me aha rā au.

PT1 indicated that the school and whānau community began first with a values framework rather than a curriculum framework. They explored and examined in depth collective wellbeing and responsibility, relationships and family and being true to themselves and the kaupapa of Ngati (Iwi)tanga. They did not veer from their focus to create their own iwi epistemology before attending to the wider curriculum.

Te Whakangungutanga (Professional Development)

PT1 stated that the minimum qualification to teach in his Kura is a Bachelor degree. He was also clear about the school's programme of professional development (PD) for his teachers.

¹⁸ Kura Motuhake at that time was a special character school that eventually developed into the designated character school of a Kura-a-Iwi (tribal school).

Ka noho mātou ki runga i ngā Kaupapa i kite mai rātou (teachers) hai whakangūngūtanga.

PT1 and his senior staff provided and facilitated a sustained program of in-service PD for the staff, based on the specific needs that arose from staff meetings.

Te Kaitakawaenga Mātauranga Māori (The Resource Teacher Māori)

PT1 stated that they did not see the RTM as much as they would like, stating:

Te pai o te RTM ka tae mai ana ia he hua ka puta, he painga ka puta i a ia, he rauemi, he Kaupapa hai hāpai i te kura.

However when she did come and implement a PD programme, there were always great benefits to the kura, in the way she upskilled the teachers and the resources that she left to support the teachers especially in literacy, because that was her area of expertise. She was particularly useful when his lead teacher needed PD to implement the primary school curriculum because she was moving across from her specialized position in the secondary school system to lead and teach in the middle/junior school. This move was going to require her to have a significant content and pedagogical knowledge of all the learning areas in the primary marautanga for her students, he reiterated:

I tere tonu tā mātou tono ki a (RTM1) ki te awahi i a pouako 1 ki te whakatakoto mahere ki te ako hoki i te reo matatini

The upskilling of pouako 1 for her new position was immediate, and began with PD from RTM1 in how to implement an effective guided reading approach in her reading program. She was also instrumental in giving pouako 1 PD in how to assess her student's reading, and explained:

Tino mārama ana a pouako 1 ki ngā akoranga a (RTM1) me pēhea nei te tātari i ngā raraunga aromatawai kia mōhio a ia:

1. Kai te aromatawai koe i te aha?
2. He aha te take i aromatawai ai koe?
3. E ahu pēhea ana te tamaiti?
4. He aha i roto i ngā otinga hai whakaū i tērā?

Of particular benefit to pouako 1 was RTM1's ability to model good practices when administering the running records to assess reading, then to observe and monitor her (pouako 1) administering that assessment tool herself and then supporting her with the analysis of that data.

PT1 alluded to the fact that his teachers needed to be skilled and knowledgeable in teaching in te reo Māori and teaching in te reo-a-iwi. He indicated that he thought this should be the core function of the work of the RTM and Advisors Māori and that he would like to see them placed in their own tribal areas to progress their tribal language and culture.

APPENDIX 10

Case Study Two: Poutoko Two (PT2)

Te Whakatipuranga (Growing up)

PT2's mother is of Tuhoe descent and her dad is Ngāti Porou. Although both her parents spoke Māori, she contends that she is not matatau (fluent) in te reo, saying:

I understood what my parents were speaking about and I felt that I could have spoken the reo if I had been encouraged to.

However she grew up with te reo and tikanga Māori a normal part of her life and with English the spoken language amongst her age group.

Te Kuraina (Schooling)

PT2 was brought up in a small coastal town and attended the local primary school. The only Māori she experienced during that time was kapahaka and the Māori spoken at home by her parents, stating:

I went to the local college where I took Māori as a subject but I didn't enjoy it because it was too textbook-driven.

She found that the college did not cater for her style of learning and she dropped out of school.

Ngā Wheako Whakaako (Teaching experiences)

PT2 later trained as a mature student at Auckland Teachers' College and participated in and completed the four-year bilingual training programme (Kahukura), a new initiative at the college. This was a motivating factor that strengthened her determination to eventually teach in a bilingual setting.

She taught in Mangere in the early stages of her teaching career, where she experienced a mainstream, multicultural classroom of Pacifika students, and revealed:

This required a different approach and style of teaching that I had to work really hard to achieve. I was so thankful for the bilingual teacher training I'd done at college.

She found those experiences of teaching and learning in a multicultural setting most helpful and after four years moved back to teach at the small local school that she is presently at.

Te Marautanga (The curriculum)

The school uses the New Zealand Curriculum to plan its teaching and learning programmes and the National Standards to assess its programmes. Local kaupapa Māori such as their hapū/iwi stories, noho marae, matariki, te moana etc, are integrated into the school curriculum, emphasizing:

We want the children to love te reo Māori because originally they had it forced on them and switched off whenever Māori was introduced. Some of the older children still display a reluctance to participate.

PT2 reiterated that the introduction of te reo into the curriculum has been to work up to Level 2 Māori (51-80 percent instruction in te reo Māori) proficiency. She affirmed that RTM2's method of providing professional learning and development suited the teacher's style of learning because he employed the tikanga Māori practice of 'kanohi ki te kanohi' (face to face) and 'mahitahi' (collaboration). They collectively found that the best PD for them was on a one to one basis, and stated:

For example RTM2 always makes it fun by using waiata and rotarota to extend their reo.

Te reo Māori is a cultural learning journey at this time for the teachers, students and parents of School II. Literacy and Maths planning and assessment is done in English. PT2 talked about the te reo Māori curriculum for the mainstream Ka Mau Te Wehi (Ministry of Education, 2007) which is introduced at Yrs 7 & 8.

I think that it would work really well as a starting point for our teachers. I mean it has all the planning done for the lessons and the correct reo Māori to use at their level of oral proficiency.

She further contended that it was a discussion that could be had as part of their strategic planning with RTM2 and then, eventually, how the introduction of te reo

Māori Level 1 (81-100% Māori language instruction) will eventually fit into that plan.

She indicated that the school wanted its Year 8 children to leave school confident in knowing who they are, where they came from and where they're going to and that they have the courage to challenge and to ask questions. The children have the option of bilingual or mainstream when they move on to college. The school does encourage the students to continue the bilingual pathway but historically the whānau have chosen the mainstream option for their children's secondary schooling.

Te Whakangungutanga (Professional development)

RTM2 provides knowledge to the whānau through his innate ability to explain tikanga Māori in a manner that is supportive and comfortable for them to learn. PT2 is encouraged that RTM2 will be there to guide and support them when their strategic plan is developed and that he will be involved in more depth with the future of te reo Māori and tikanga in the school.

She has been impressed with his influence on the local kura in the area, and the development and successful implementation of their manu kōrero and kapahaka events. That has definitely had a positive effect on the hapū and iwi of this rohe. Another positive development has been the erection of a welcoming 'waharoa' (gateway) that proudly stands at the entrance to the kura.

Te Kaitakawaenga Mātauranga Reo Māori (The Resource Teacher Māori)

RTM2 attends the school staff meetings to give feedback to all the teachers (after working in their classrooms) on what PD he can support them with to further strengthen their practice in using te reo Māori in their classrooms. PT2 and her staff are hoping that, with his help, they can develop a strategic plan that reflects their local curriculum ie: cultural and collective wellbeing and responsibility, relationships and family and being true to themselves and the kaupapa of hapū and iwi, she says:

We're lucky to have RTM2 in our school and would like to utilize him more but we do realize that his workload is stretched across his cluster of schools. He used to come in once a fortnight but through challenging the

management committee because of our Level 2 status now, I've managed to get him once a week.

PT2 didn't think it was right that he should be used as much by schools that were just operating at Level 3 (30-51% instruction in te reo Māori) and under.

APPENDIX 11

Case Study Three: Poutoko Three (PT3)

Te whakatipuranga (Growing up)

PT3 was raised by her grandparents in a small, coastal and rural community, raised PT3. She grew up in an environment where te reo Māori was the only language spoken by her grandparents. However, she did not grow up speaking te reo, and reiterated:

Ahakoā e whitu aku tau ko taku tino mahi ko te tiki i te nūpepa me te pānui i tērā ki aku tīpuna. Ahakoā taku hiahia ki te puta atu ki te porohianga, koinā taku tino mahi.

PT3 explains that although she was only seven her task was to collect the newspaper every day and read it to her grandparents, even though she would have preferred to be out playing. She would also relay any English messages to her grandparents when visitors came to the house. English was her first language, but she had a basic understanding of te reo Māori.

Te Kuraina (Schooling)

PT3 grew up in an environment that valued the Māori and English languages and cultures. She won scholarships to attend well-known Māori and English secondary boarding schools at which she took Māori as a subject. She struggled with learning te reo Māori, in spite of having one of the best teachers of te reo Māori of that time, she stated:

He tangata weriweri ki te ako, matakū rawa mātou ki a ia.

PT3 found his style of teaching Māori made her fearful because he was too rigid and inflexible. Her poor exam results were a good indication of that. When her father showed displeasure at her results, it was the first time that she felt challenged about her knowledge and use of te reo Māori, and strongly indicated:

Ēngari ko tāku ki a ia, “Kāre kōrua i whakaako i a mātou ki te korero i te reo!

PT3 retaliated, blaming her parents for not teaching her te reo Māori.

Nevertheless, over time she got used to growing up in this bilingual environment, with PT3 always cherishing her Māori language and culture.

Ngā wheako whakaako (Teaching experiences)

PT3 talked specifically about her experiences, coming back to live in her husband's hometown in the early 1970s, and the state of te reo Māori there. His family did not speak te reo Māori, although they were brought up like she was, with their grandparents and parents speaking it, she said:

Rawe tā ratou whakahua i te reo Pakeha. Rawe! I te moe tonu te reo Māori i taua wā.

PT3 marvelled at how beautifully they spoke English, and commented that the Māori language was still dormant at that time. Later she and a friend whom she worked with decided to attend a Te Reo Māori Oral language course to improve their proficiency.

Te Marautanga (curriculum)

PT3 stated that the school follows the Marautanga o Aotearoa (Māori national curriculum), with Literacy and Mathematics being key teaching and learning focus areas. She stressed that the Marau-a-Kura (iwi-based curriculum) follows the guiding principles and the key teaching and learning areas of the Kura-a-Iwi, stating that:

The iwi topics have been integrated into the Marautanga-o-Aotearoa framework which is now quite a comprehensive document. Each curriculum area has a particular responsibility to ensure that everything that is taught is underpinned by 'ngā tikanga o ngā mātāpuna o te Iwi' – the principles and traditions of the Iwi.

Ngā Whanaketanga Reo Māori (Māori national progression standards) is a part of the curriculum that the teachers are still learning about, particularly in Mathematics.

Te Whakangungutanga (professional development)

PT3 stressed that she and the board encouraged their teachers to pursue tertiary studies and up-skill themselves. The teachers had taken advantage of this opportunity and so, consequently, they had a well-qualified staff, and indicated:

However I have to say while some of them have done the courses and the papers and have all this knowledge, there is no indication that it underpins what goes on in the classroom.

PT3 indicated however, that a staff learning and development plan was designed to harness and share this knowledge collectively to increase knowledge of second language acquisition and of effective curriculum approaches in teaching and learning practices in their class-rooms.

Te Kaitakawaenga Mātauranga Reo Māori (Resource Teacher Māori)

PT3 indicated that there were no specific procedures in place to guide RTM3 in her work at her school. Her expectation was that RTM3 would adhere to whatever was in place for the kaiako such as conduct, ethics, and what fits in with the Kaupapa (philosophy) of the kura. She stated that normally RTM3 would liaise directly with the heads of syndicates, though PT3 did confirm that the RTM3 would usually liaise with her first. PT3 would then refer her to the senior teacher in charge of the junior syndicate.

PT3 indicated that while RTM3's support for the school was appreciated, a matter of concern for her was her limited Māori language proficiency. This was because she felt the core function of the work of the RTM required a depth of skill and knowledge in te reo Māori, particularly at the senior class levels. This was the reason why RTM3's services were usually confined to the junior classes.

According to PT3, the kaiwhakahaere (senior teacher) of the junior classes did ask for her support in providing specific literacy resources and some assessment support in literacy. PT3 indicated that the kaiwhakahaere had been particularly pleased with the literacy PD programme the RTM had implemented in the junior school. PT3 thought that it had been effective in re-familiarising teachers with the processes of assessment, stating:

The kaiako had become very lax about collecting data and they didn't understand some of the tests they were administering. They didn't know what to do with the data that they had. And that's where we really needed to access the support of the RTM.

PT3 also stated that the kaiwhakahaere appreciated the fact that RTM3 always left copies of the assessment procedures for the teachers to arrange into folders for easy access, particularly for pānui haere (running records) and he mātai mātātupu (6 year observational survey).

PT3 stated that since her kaiwhakahaere had been released for the year she was able to be more vigilant in appraising how the teachers gathered and analysed their data and how they planned for the next achievement steps.

It worked out really well that the kaiwhakahaere was free to continue with follow-up support for her teachers because the RTM was unable to provide that sustained follow-up support because of her commitments to her other schools.

The efforts of the kura to improve teacher practice would be adversely affected without this ongoing and essential support.

APPENDIX 12

Case Study One: Pouako One (P1)

Te Whakatipuranga (Growing up)

P1 grew up with English as her first language. Her early years of schooling were spent at a English medium pre-school facility and at two large full primary schools. The second primary school that she attended is now the Kura-a-iwi that she teaches at. P1 then went on to finish her schooling at the local college.

She began her journey of learning te reo Māori when her eldest child started at Kōhanga, stating that:

Up until then my only experiences of te reo Māori was just as a subject at college in the 3rd and 4th Form, I didn't carry on with it to School certificate level.¹⁹ I did kapahaka at both primary and secondary school so that really was the extent of my involvement with te reo Māori.

However, P1 had grown up very involved with the marae because her mother worked at the back in the wharekai (dining room), and her grandmother sat with the other kuia (older women) on the mahau (verandah) of the whare tīpuna (ancestral house). She grew up well versed in marae protocol and tikanga-a-Iwi (tribal traditions).

Her journey of learning continued when she enrolled her child at the local Kura-a-Iwi, and was asked by PT1 (see Appendix 9) if she was interested in working in the office. She accepted the position and experienced the biggest challenge of her life, indicating that:

While I was in the office for that eight months, the strategy was that basically everything, every hui, every korero I had with everyone had to be in te reo Māori. It was a challenging time.

¹⁹ School certificate is the former secondary school qualification replaced by NCEA LEVEL 1 in 2002.

P1 increased her Māori language proficiency through having to speak it every day in her job and she also reinforced that learning through attending te reo Māori classes run after school by PT1.

Ngā Wheako Ako (Teaching experiences)

The eight months that P1 spent in the office was the catalyst for her decision to accept a teaching position in the kura, she explained:

That's when I realized I wanted to teach as well and I started teaching Maths and then it just grew from there.

P1 taught NCEA pangarau (maths) to the senior school (Years 11-13) for several years, saying:

So I think that's definitely an area I've made huge progress in, and on the student's NCEA levels.

P1 was then appointed as senior teacher to the middle school, as the kura wanted to use her knowledge and expertise to raise the achievement levels in pangarau in the junior and middle school.

Te Whakangungu (Professional development)

P1 indicated that she found their own school based-PD the most useful for upskilling herself, because it was PD that originated from the needs of teachers. She was unequivocal in her praise of the benefits she had gained from the Kura Reo PD (a five- day Māori language course run by native speakers) held in the school holidays. The improvement in her reo-a-waha (oral language) was pivotal in understanding and implementing the marautanga (curriculum).

P1 acknowledged the Pangarau advisors who ran a comprehensive professional development (PD) programme in the implementation of the Te Poutama Tau project (a program that aims to lift Māori medium achievement in numeracy) throughout the whole school, saying that:

Down at the middle school it was a matter of getting my head around Poutama Tau, planning and implementing the programme of work and

how to assess it and identify everybody's needs. Student achievement in Maths across the school (middle/junior) wasn't very good and we could whakapapa that back to the inability of teachers to teach pangarau effectively.

She credits the PD and successful Maths programmes like Poutama Tau for making a positive impact on educational outcomes for the students. The Resource Teacher of Māori who served the community at the time was not involved with the Pangarau PD as her area of expertise was in te reo matatini (Māori medium literacy).

Te Kaitakawaenga Māori (Resource Teacher Māori)

P1 realized that movement across from her specialized teaching in the secondary school to implement the primary school curriculum was going to require her to have a significant content and pedagogical knowledge of all the learning areas in the marautanga for her middle/junior school students. Her up-skilling for that was immediate, and began with PD from RTM1 in effective literacy instruction using the pānui arahanga (*guided reading*) approach in her reading programme, she explained:

I accessed the RTM to help me with planning and delivering a guided reading programme. We've (teachers) been able to give a wider reading programme and get better results in the children's reading now.

Of considerable benefit to P1 was RTM1's ability to demonstrate good assessment practices when administering the assessment tools, observe and monitor P1 administering those assessment tools, and then support her with the analysis of the data, expressing:

That's what I liked about (RTM1) she breaks down the assessment data so that you know what you're assessing, why you're assessing, where you want the children to be, and what all the numbers mean.

P1 attributes her much improved understandings of he mātai mātātupu (6 year survey) and pūkete pānui haere (running records) to RTM1, who was insistent that P1's classroom planning should reflect and be responsive to the assessment data gathered if she wanted to improve and meet the learning needs of the children.

She reiterated that assessment should therefore be seen as a natural part of the teaching and learning program and not something additional or supplementary. P1 was appreciative of the huge number of resources that the RTM left for each assessment tool, specifically pūkete pānui haere record sheets with sample probes to check understanding. These were all graded using the Ngā Kete Kōrero (NKK) Framework (Ministry of Education, 1996).

These graded record sheets were compiled together with the book, assembled in clear-file pockets and arranged in their levels, ready for immediate use by the teacher when they needed to do pānui haere assessments. P1 also valued the He Mātai Mātātupu (6 yr observational survey) compilation of assessments that she had organized into a folder for easy access when they were needed. The RTM was also able to leave electronic copies of reading activities developed and compiled by the regional RTM team for Harakeke levels (emergent) through to Miro/Whatu levels (Fluency). P1 felt that the PD had increased her knowledge and skills immensely.

APPENDIX 13

Case Study Two: Pouako Two (P2)

Te whakatipuranga (Growing up)

P2 was born and raised in a small, coastal town. She grew up with English as her first language but within an extended whānau environment that practised tikanga Māori such as the values and beliefs of whanaungatanga (building relationships) and manaakitanga (caring and nurturing) and the protocols of the marae.

Te Kuraina (Schooling)

P2 spent her early years of schooling at the local primary school where she was educated in the medium of English. She and her sister won scholarships to go to a secondary boarding school for Māori girls in Christchurch, and it was there that she got the opportunity to learn te reo Māori.

Ngā wheako whakaako (Teaching experiences)

P2 was a kindergarten teacher before she married. She then had time at home bringing up her family. Later, as she explains:

I then went back to Waikato University and got my Bachelor of Teaching degree and began my career teaching in mainstream primary schools.

She has been teaching for 12-15 years. She lives with her family in a valley that is in the school district. It is the school that her husband attended when he was young, and which their children now attend.

The goal for P2 at the time of this interview was to improve her proficiency towards a Level 2 programme (51-80% instruction in te reo Māori). P2 is the teacher for the new entrants – Year 2 at the school. She has a class of 10 but says that the number will probably increase to 15 by the end of the year. She reflected,

Most of my experiences in teaching have been only in mainstream. I haven't taught bilingually before. I concentrate on a korero programme in my class which is mainly conversational.

The children in P2's class are still learning to write in English and in te reo Māori. The written work in te reo is mainly visual such as activities where the children match picture/picture – picture/word – picture/sentence. The children enjoy the activities because they are fun and consequently they learn basic te reo Māori quickly. P2 feels that her level of reo Māori is sufficient for the age group that she teaches.

Tikanga Māori is paramount in my daily teaching and is a natural part of my teaching practice: 'I do it, I say it, I sit it, I show it, I action it, I speak it!'

P2 mainly uses the New Zealand curriculum (NZC) but has used Ka Mau Te Wehi (Te Reo Māori in the NZ Curriculum), and the Literacy Learning progressions resource that is in both English and Māori. She uses the NZC national standards to assess the achievement of her students.

Te whakangungu, te whakawhanake akoranga

(Professional learning and development)

P2 enrolled in a te reo Māori course at Te Wānanga o Te Awanui-a-rangi but felt that it did not challenge her enough and that she should possibly have been in a higher class level. She now plans to enroll in the next intake of a reo wānanga at Te Wānanga o Aotearoa.

Te Kaitakawaenga Mātauranga Reo Māori (Resource Teacher Māori)

P2 stated that the PD she gets from RTM 2 is PD that she has requested. The PD supports her to increase her skills in implementing her te reo Māori oral language programme. Of the RTM she says,

He models the correct sentence structures that are relevant to what I'm teaching in the curriculum; for example; in maths we were studying the concept of under/over – putting those key words into correct sentence structures orally. I set up the task, then RTM2 models the oral examples, and then I take over and practice his examples.

P2 indicated that she regularly got RTM2 in to demonstrate lessons and to follow that up by observing her and supporting her with feedback in her practical application of his models.

She acknowledged the importance of the RTM in the school's strategic plan for te reo Māori, particularly in the curriculum areas. The teachers look to him for support and advice on what, how and where te reo Māori should be strategically included and planned for. She indicated that,

RTM2 is always there introducing each new learning.

P2 stated the area she thought that RTM2 had made an important impact on for the whole school had been in the area of the tikanga of pōhiri, particularly since they had built the waharoa at the entrance to the kura.

He put in place a programme of correct procedures and practice for us to follow. We begin with the kohanga tamariki who are about to begin kura here. We pōhiri them into our new entrant classroom, and the tamariki learn the tikanga of pōhiri (karanga, whaikōrero, waiata, hongī, manaaki) in the safety of our kura.

She stated that the tikanga of 'pōhiri' was highlighted during Matariki when the kaumatua were welcomed to the kura to take part in the school 'matariki' activities. The kaumatua also added other tikanga to the process, for example they recited a karakia during the karanga to protect everyone while they practised the pōhiri in the safety of their kura, she indicated:

There has been a definite impact on the children's learning and understanding of the tikanga of pōhiri. The children right from the babies through to the older children have been able to observe, listen and practise with their teacher the procedures of a pōhiri.

P2 intimated that these are the kinds of things RTM2 had been supporting them with, building up their confidence as teachers school-wide. He was kind of MC (master of ceremonies) in the background, quietly facilitating and moving things along, saying, "We are doing the work but he is quietly facilitating the next steps".

APPENDIX 14

Case Study Three: PouakoThree (P3)

Te Whakatipuranga (Growing up)

P3 grew up in a small, rural community in the central North Island. Like most Māori of her generation, te reo Māori did not feature in her early years going to school, but it was spoken at home between her parents. As a consequence, P3 developed a receptive knowledge of te reo Māori, saying:

I listened and knew what they were saying but didn't verbally speak it myself.

P3 and her siblings always spoke English at home. She indicated that her parents did not talk Māori to them other than to give small instructional commands in Māori, for example, (“Haere mai ki te kai – Come and eat”). P3 expressed her regret that the opportunity to grow up learning her native language had not been afforded her.

Te Kuraina (Schooling)

P3 attended the local primary school, and from there went to a boarding school for Māori girls for four years. It was here that she was able to learn and explore te reo Māori, expressing:

I learnt Māori with (teacher) starting with Rangatahi 1. I loved it and I thrived. I was so ready to learn te reo. I was hungry for it and I flew through it.

Whilst P3 was highly skilled at writing in te reo Māori, having achieved School Certificate and University Entrance in the subject, she did not feel confident speaking it. Her teacher at school encouraged her to use te reo Māori at the dinner table at home and socially with her classmates. However, despite P3's efforts, this was still not enough.

Ngā wheako whakaako (Teaching experiences)

P3 trained to be a primary school teacher at Ardmore Teachers' Training College

in Papakura. She found the experience exhilarating and stimulating, saying:

I found the times out in the schools doing my practical teaching really exciting, I enjoyed working with the children.

P3 stated that her only experiences with te reo Māori at Training College was the Māori club, where she was able to practise her knowledge of te reo Māori (Māori language) and tikanga (traditions).

P3 started her teaching career in English medium schools because, prior to the 1980s, this was the only option. She began her Māori medium teaching in the early 1980s at the local kura. It was at this stage that she realized how limited her proficiency in te reo Māori was, and how challenging it was to teach in a rūmaki/immersion classroom. P3 was fortunate to begin her Māori medium teaching practice with a kaiāwhina who was a native speaker. She translated and modelled te reo Māori daily for P3 to hear and repeat.

My homework after school would be to write up all my instructions in Māori and go home and learn them, then the next day I would practise them in the classroom

A year of that valuable support was the beginning to a challenging but productive and rewarding teaching experience.

Te whakangungu, te whakawhanake akoranga

(Professional learning and development)

Working in Māori medium education in the late 1980s was the catalyst for P3 to begin her journey into tertiary studies and to accelerate her knowledge and understandings about bilingual theories and second language acquisition, and reflected:

I spent an inspiring year doing the bilingual course at Waikato. I truly appreciated the high calibre of tutors and thrived on the exceptional quality of teaching and learning they imparted about bilingual theories and second language acquisition.

P3 continues to work hard at improving her proficiency in te reo Māori. She is also appreciative of the PD provided by the literacy specialists and how they had

greatly influenced her with their expertise in Māori medium literacy and, in particular, pānui pukapuka (reading) and tuhituhi (writing).

Te Kaitakawaenga Mātauranga Reo Māori (Resource Teacher Māori)

When asked about utilizing the RTM service, P3 felt that their staff did not use RTM3 frequently because they preferred to work with an RTM who was fluent in te reo. She also felt that, because of this weakness RTM3 could not help them to improve their proficiency in their use of te reo Māori. However, there were times that she did access her services.

We do appreciate that contact though because we know she has literacy resources such as kohikohinga rotarota (poems) and ngohe pānui (reading activities) so we will always contact her for those kinds of resources.

P3 also indicated that if she had teachers who needed extra PD with the literacy assessments such as pānui haere (running records) and he mātai mātātupu (6 year survey), she would access the RTM3's support because she was able to help the teachers in the junior school with their literacy assessments, explaining:

I employed a reliever every Monday for a term to release my junior teachers, so that each teacher could sit with the RTM3 for 45-60 minutes while she showed them how to administer the various literacy assessments.

The RTM3's PD programme was arranged so that the teachers were able to observe her administer the assessment tool with a child, analyze the data, and then make teacher judgments and decisions as to where to for that student. RTM3 then observed the teacher administer, analyse, make a judgement and then a decision as to the next progression for that student. RTM3 would then give feedback to the teacher.