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TEACHERS' PERCEPTIONS OF THE
EFFECTIVENESS OF THE
WHĀNAU RŪMAKI
TEACHER EDUCATION PROGRAMME

1990 - 1992

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FRED K. KANA

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ABSTRACT

In 1990 the School of Education, the University of Waikato, initiated a special option within its regular pre-service teacher training programmes, an option designed to prepare teachers to deliver the New Zealand curriculum in bilingual and total immersion schools through the medium of te reo Māori. This alternative programme, designated Whānau Rūmaki, was experimental and evolutionary. Inevitably particular elements of it had to be varied with each year's operation as its architects attempted 'to get the mix right'. It is difficult, however, when engaged in the day to day running of a programme, to stand back and review with any degree of objectivity its strengths and weaknesses. This study, therefore, in retrospect attempts to do three things: one, to follow the initial Whānau Rūmaki student cohort through its three or four year training cycle noting especially the difficulties confronting individual students some of whom dropped out of the programme; two, to gather information from as many as possible of the graduates who graduated about how well they felt they had been prepared for the rigours of classroom teaching; three, to be able, after analysing the data gathered, to recommend ways of improving the on-going Whānau Rūmaki programme.

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CHAPTER ONE

INTRODUCTION

The Topic Defined

Mā te rangahau o ngā mahi kua oti ka mārama ake te haere whakamua.

Only by studying the past can you divine the future (Confucius).

The initial training of primary school teachers has been the subject of considerable research and inquiry internationally and nationally. In New Zealand some of the most significant studies have been those by Battersby (1981, 1986, 1989), Lang (1996), McGee, Oliver and Carstensen (1994), an internationally by King and Logan (1973), Shaw (1977) and Tamir (1991).

All these studies have focussed on teacher preparation generally. They have ignored the outstanding characteristic of many New Zealand classrooms, the predominance in those classrooms of Māori children. Increasingly the parents of many of these children want them to be taught in culturally sensitive classroom environments by sympathetic, empathetic teachers, in te reo Māori. The Hamilton Teachers College Whānau Rūmaki programme (teacher education courses delivered through the medium of te reo Māori) evolved as a response to what many Māori communities saw as a political, cultural and educational need. They sensed what research by Benton (1987) Smith (1991) and Bishop (1992) has confirmed, that the continued existence of te reo Māori depends upon the presence in classrooms of teachers able to deliver most of the curriculum in te reo Māori.

Evolutionary programmes such as Whānau Rūmaki, although anecdotal evidence may suggest high client satisfaction, need to be more vigorously appraised. That is what this study attempts to do. But what are the components in orthodox teacher training programmes architects of a unique initial teacher training course need to examine in detail? There are two: the people and the programmes. The people responsible for and involved in the programmes must have characteristics that set them apart from their peers. Their uniqueness will not equate with elitism; rather it will represent a dedication to a task of great importance to all New Zealanders, the preservation of the indigenous culture and language.

The teacher educators, the lecturers chosen to deliver the desired programme, must have particular qualities. They must be reasonably fluent in te reo Māori, be able to teach across the curriculum in Māori and have or be developing a teaching - learning pedagogy which is distinctively Māori. They should be able and willing, both in and out of class, to support their Māori trainees many of whom will be experiencing the loneliness and sometimes frustration of academic life for the first time. The trainees must also have certain qualities. In particular they must be well motivated to acquire the special skills and competency they will need in their classrooms. They must be eager to carry out all the complex tasks entailed in the successful teaching of and in te reo Māori.

The study attempts to do three things: one, to follow the initial Whānau Rūmaki student cohort through its three year training cycle noting especially difficulties confronting individual students, some of whom dropped out of the programme; two, to gather information from as many as possible of the graduates who entered teaching about how well they felt they had been prepared for the rigours of classroom teaching; three, to make recommendations, after analysing the data

gathered, for improving the Rūmaki programme.

To put the Whānau Rūmaki project in perspective, to emphasise its uniqueness it is necessary first, to describe briefly the nature and character of Pākehā provided and controlled Māori education as this evolved after the annexation of New Zealand in 1840 and secondly, to reflect on the challenges and opportunities for teacher training institutions presented by the success of the Te Kohanga Reo movement, by Tomorrow's Schools and the Education Act 1989.

Because of the Whānau Rūmaki's close links with Māori society and it is a kaupapa Māori it is proper that the evaluation should be done by a researcher of Māori descent.

CHAPTER TWO

ANGLICISED MĀORI EDUCATION IN PERSPECTIVE

*Kohikohia mai ngā tupu pai o te papa huawhenua
hipaihia ki ngā tupu pai o te ao, kia puta ko te tino tupu.
When the integration of the best from the local scene
with the best from the national and international scene
the final result will bear fruit.*

Everyone and everything has value; combining disparate values can be fruitful. Belief in the truth of the message of this tribal saying probably encouraged and persuaded Māori in the missionary era and beyond to accept English style schooling. Unfortunately, in so doing, they did not gain the hoped for enrichment of their own lives but instead gave the colonists a means by which they could exercise paternalistic control, educational, economic and political. George Grey unashamedly used schooling as a political means for pursuing his assimilation goals. The Education Ordinance of 1847 made government funding available only to schools, mostly missionary, where the teaching had to be in English. From then, until a few years ago, the Māori language was barred from most classrooms and playgrounds ostensibly for fear it would impede Māori children's educational progress. Only when sociologists, psychologists and linguists could show that the English only policy was counter productive did the Department of Education very tentatively begin to allow the teaching and greater use of te reo Māori in the nation's primary classrooms. The concession reflected a remarkable change of official educational policy with respect to the use of te reo Māori in the colony's and nation's classrooms. Māori had been a medium of instruction up to 1847; it took over a century before it began to regain its rightful place in New Zealand's classrooms.

It is fashionable now to impute baser motives to Grey's actions than are perhaps fair. Certainly he and other like-minded officials and colonists were prepared to use the school for less than honourable purposes but they would have argued that their reasons for doing so were in the best interest of Māori for whom it was the Pākehā's responsibility 'to smooth the pillow of a dying race' (McLaren, 1974, p.74). Only through their assimilation into the Anglo mainstream could a remnant of the Māori race survive and or so it was believed. And there were also Māori who preferred their children to learn English, already an international language, rather than being concerned about the future of te reo Māori.

Te reo Māori until the first decade of this century was widely spoken and written; few Māori leaders were perceptive enough almost a century ago to foresee the dangers that sociological and economic change would eventually pose for the very existence of their mother tongue and because language is an integral part of them, for their unique culture and values. Education bureaucrats in Wellington were unaware of the damage being done to Māori culture, language and psychological well-being by their Department's well intentioned but misguided language policy. Even the elevation of the liberal and far-sighted Dr. C. E. Beeby to the position of Director of Education in 1940 did little to ease the plight of Māori children and youth. Beeby and his first ministers, Fraser and Mason, were laudably determined to open up the secondary schools to all children but failed to understand the need of young Māori both in the country and increasingly in the cities, for access to secondary and higher education. Equity of educational opportunity, Beeby and Fraser's goal in the late 1930's, still left many young New Zealanders, and particularly Māori, inequitably treated.

Positive discrimination, now often used to overcome educational inequality world-wide, was not part of the weaponry of New Zealand's

educational reformers until recently. After the Beeby and Fraser reforms it was a long time before a further analysis was made of the state of our educational system to determine just how fair it was. When that analysis was done by the Royal Commission on Social Policy in 1988 it showed that for many people, especially Māori, the system was most unfair.

Awareness that many Māori children were underprivileged predated the Royal Commission's April Report by nearly 30 years. Between 1957 and 1959 a certain amount of research into the 'psychological, sociological and cultural problems of the Māori' (Maxwell, 1962, p. 68) had been done. Much of the work was strongly oriented towards a deficit perspective and the findings were eagerly taken up by people in education at the time as providing insights into the 'problems' of the Māori in education. In 1960 a report of a special inquiry conducted by the Department of Māori Affairs ('The Hunn Report') pinpointed statistically the disadvantaged position of Māori in the key areas of health, education, housing and employment. This report led to the introduction of an integration policy which advocated new life practices for Māori people. The Hunn Report's recommendations, however, were contradictory. They were both positive and negative. On the one hand the report talked about Māori culture remaining distinct but on the other hand it encouraged integration. But even at that early period it signalled that special training was needed to equip teachers in board schools to help Māori children, a recommendation administrators ignored. Hunn's report was also influential in speeding up the decline in the use of te reo Māori through its encouragement of Māori urbanisation. Urbanisation forced Māori into a situation where Māori was no longer their community's first language. And sadly the Hunn Report, when addressing the issue of the educational underachievement of many Māori children, put the blame almost entirely on Māori parents and by implication the quality of the home

life of their children.

Young Māori moving into the towns could often profit from advice as to what is permissible conduct and what is not (Hunn, 1960, p. 6).

What the report did not do was to question the appropriateness for Māori of the educational system, the power structures, the discrimination, both overt and covert, against Māori and the low teacher expectations of Māori children.

Before the Department of Māori Affairs inquiry was completed, the Minister of Education in the second Labour administration, P. Skoglund, launched a full scale inquiry into all aspects of New Zealand education except the university sector. (The latter had been recently investigated and reported upon by the Hughes Parry Committee.) Surprisingly, given the depressing evidence that the Hunn committee was gathering all too easily, the 1960 Commission on Education's initial terms of reference did not require it to look specifically at the education of Māori children and youth (Report, p.401). The commissioners, however, asked that Māori education be added to their terms of reference. In its massive report the Commission treated Māori educational issues in a well researched separate chapter. But like the Hunn Report the Commission's Report chapter eight, adopted an Anglo-centric approach. The emphasis continued to be, as it had been since Governor Grey's 1847 Education Ordinance, on assimilation.

Never-the-less the Commission on Education declared Māori education to be 'an area of special concern' (McDonald, 1973; Metge, 1976; Simon, 1990). The report focussed on Māori 'deficits' and recommended compensatory or remedial type programmes. The

commissioners claimed to have detected retardation of cognitive development because of the language used by Māori learners and their findings endorsed the view that Pākehā cultural norms and educational goals were equally 'natural' and legitimate for Māori as for Pākehā. In concentrating attention on the Māori child and the impediments presented by his or her culture, the report protected the education system and avoided the acknowledgement of its role, historically, in making inevitable Māori under-achievement in education. Teachers who believed that Māori children were inherently academically backward were confirmed in their belief.

The 1967 New Zealand Educational Institute Report, the authors of which included Māori teachers, asserted that Māori culture was not deficient or inferior but different. This view continued to be ignored by the Department of Education. Fortunately the departmental view was challenged. The NACME (National Advisory Committee on Māori Education) in 1970 attributed much of Māori underachievement to low self-image and identified the lack of recognition of Māori culture and values in the curriculum as a primary cause. In 1973 Ranginui Walker affirmed the NACME perspective and suggested other contributing factors. One of these, he said, was the fact that teachers were predominantly Pākehā and monocultural. This meant that teachers were generally ignorant of the Māori culture and Māori values and were not sensitised to react to bicultural needs. Although a number of Māori conferences about this time were urging the introduction of bilingual education, Department of Education policy makers seemed not to hear their advice.

In 1974 the Advisory Council on Educational Planning claimed that there had been progress towards introducing some understanding of Māori cultural values in New Zealand schools. This was attributed to the teaching of elements of Māoritanga.

Official acknowledgement of the growing importance of the Māori in New Zealand society came, also in 1974, in an amendment to the Māori Affairs Act. This gave te reo Māori the status of an official language. It did not, however, have much, if any, practical significance, a judgment supported in 1979 by Richard Benton, an internationally and nationally recognised New Zealand expert on Māori language issues. To many New Zealanders the 1974 amendment was nothing more than cosmetic. Te reo Māori did not gain in status until the Waitangi Tribunal and the New Zealand Māori Council pressured successive governments to accord it greater respect.

In 1975 Benton began a socio-linguistic survey to determine as accurately as possible the extent to which Māori was still a living language. In particular Benton hoped to gauge the percentage of the Māori population who were fluent in their mother tongue. His finding was more than depressing; it was alarming. Only 15% of Māori were able to claim fluency.

Overseas research showed that when the percentage of fluent speakers of an indigenous language sank to this low level a language's chances of survival became minimal. A number of Māori groups were spurred into action by these dire tidings, including the people of Ruatoki, many of whom were fluent speakers of te reo. After extended consultations with the Minister of Education and senior Department of Education officers the setting up of a bilingual school, New Zealand's first, was approved.

Ruatoki opened as an official bilingual school in 1977 heralding the beginning of a revival and revitalisation of te reo Māori in other schools. Some of these gained official bilingual status and others embarked on unofficial bilingual projects. In Ruatoki te reo Māori became the primary language of instruction for the younger children

(Benton,1984) enabling the Māori speaking new entrant children to adjust to the school environment more easily. While Māori was used extensively in the junior classes (years one to five) English continued to be the dominant language in the upper levels of the primary school. At the same time Māori remained the language in the home. Consequently children were able to move easily from their home environments where Māori was the first language into the linguistically similar school environment. This transition was consistent with Spolsky's (1989, p.17) observation that 'learning is best when the learning opportunity matches the learner's preference'.

But enthusiasm, backed by appropriate knowledge for teaching either Māori language or culture, was not evident among teachers in many state primary schools in the 1970s. Courses in Māori Studies were being run in teachers colleges but there was little or no pressure on teachers regionally or nationally to acknowledge Māori culture and Māori values in school programmes or to acquire even minimal Māori language competence (Simon,1990, p.143). Some teachers, because of their personal concerns and their sense of commitment did attempt to organise and run Māori programmes (Simon,1982; 1986) but there was no Department of Education encouragement to do so. For primary teachers and their schools it was really business as usual. And perhaps most critically, teachers in training were not alerted to the cultural differences which subtly but seriously impeded Māori children's cognitive development. The Department's laissez-faire attitude stemmed from the fact that most Māori new entrants were not familiar, let alone fluent, in te reo Māori. Too often poor English was their language. They came to school, like the children the Education Commissioners had observed in 1960-1962, speaking

...a language that [was] neither pure Māori nor pure English and which, lacking the cultural contacts and

associations on which language thrives [had] become so impoverished as to be devoid of all but the most elementary vocabulary and grammar (Report, 1962, p. 417).

CHAPTER THREE

KÖRERO

Tungia te ururua kia tupu whakaritorito te tupu o te harakeke.

Clear away the undergrowth so that the new shoots may emerge (Henare, 1991).

The complacency of the Department of Education, of most primary teachers and of teacher training institutions was destroyed in the decade after 1982, the year in which the Department of Māori Affairs opened its first kohanga reo in Wainuiomata, Wellington. The purpose of this kohanga reo centre was to take children from the age of one to five into a 'language nest' from which they would emerge with a reinforced sense of their Māori identity and a sound grounding in te reo Māori. Wainuiomata's original purpose remains to the present day the purpose of the large numbers of te kohanga reo now established throughout New Zealand and in the two in Sydney and one in Melbourne, Australia.

Genuine consultation between the policy makers in the Department of Education and concerned Māori people was almost non-existent for many decades. It was not until 1955 that an advisory committee on the educational and linguistic needs of Māori children and youth had substantial Māori people representation. Paternalism consistently characterised departmental handling of matters affecting Māori people's education. The voice of the Māori people was not heeded.

But had the Wellington bureaucrats listened they would have learned much that might have prevented the emergence of many of today's so-called Māori education problems. They could have caught them at the

initial stage. For years Māori people have been saying they want to play active roles in shaping an educational system which caters adequately for the growing numbers of Māori children entering the system at the age of five. Had the bureaucrats listened, people in authority would have heard of Māori concern about the fate of their language as the numbers of fluent speakers of it decreased. The national education system was failing its Māori people consistently and no one in authority seemed to know why. Officials seeking to improve the schooling of Māori children looked to overseas initiatives like Head Start for inspiration instead of to local grass roots development. As early as 1961 Māori preschool education was a major topic of discussion at a Māori Women's Welfare League conference in Hamilton. Realising its significance, the League continued to stress the benefits of preschooling with a Māori focus or emphasis. The Māori Education Foundation recognised the emergence of a distinctive form of preschooling when it designated and funded "family preschools" early childhood centres with a Māori focus. Most of the original family and community preschools modelled themselves on the conventional kindergartens and playcentres. Although these pioneer preschools discouraged the use of Māori and did not emphasise te reo Māori (McDonald, 1973) they proved influential; they were the acknowledged forebears of the Kohanga Reo movement which evolved ten years later to challenge the monolingual character of the New Zealand school system. Those advocating preschooling for Māori children in Māori did so because they realised that without such intervention in the formative years of a child's education, te reo Māori was destined to go the way of hundreds of other minority languages around the world which have become extinct.

By the end of the 1970s concern for the future of te reo Māori was becoming widespread. Participants in the 1979 Department of Māori

Affairs wānanga kaumatua were alarmed at the rapid decline in the number of fluent speakers of te reo Māori. It was these participants who formally recommended the setting up of preschools to be called Māori Day care centres in which teaching would be in te reo Māori. In 1981 Tilly Reedy from Ngāti Porou and Sir James Henare from Ngāti Hine christened these Māori language preschools Te Kohanga Reo. Future generations of Māori people will benefit because of the foresight, wisdom and leadership of Māori like Sir James Henare. The following quotation reflects the vision, depth and breath of his knowledge :

Ko te hā o te Māori ko tōna reo.

The lifeforce of Māori is his / her language.

Hamilton Teachers' College response

The educational crisis facing Māori communities in the 1970s and the early 1980s, which acted as a stimulus to the emergence of an indigenous preschool movement, had not diminished by the late 1980s. Statistics compiled for the 1986 New Zealand Census of Population and Dwellings showed that only about 6.4% of all school teachers were of Māori descent although 19% of children aged 5-14 years were. In 1986 only 15% of teacher trainees were Māori (Ministry of Education, 1990). The chances, therefore of a Māori child being taught by a Māori teacher, especially one able to teach through the medium of Māori, were minimal. Teachers themselves were beginning to realise there needed to be teachers with more than a smattering of knowledge about Māori culture in some of the nation's classrooms if Māori children were to be appropriately and adequately taught.

For their part Māori parents and Māori grandparents who had children coming out of Kohanga Reo with fluency in te reo Māori were finding

that the typical primary schools were not catering for their children's linguistic and cognitive needs. Māori parents and Māori grandparents wanted a greater diversity of schools to be developed to meet the educational needs of their children and grandchildren. The pressure they were able to exert on 'the system' did have effect. By 1988 there were 20 bilingual primary schools, 67 primary and 18 secondary schools with bilingual classes, and 256 secondary school teachers teaching te reo Māori.

The first Kura Kaupapa Māori school, Hoani Waititi, opened in 1987 and five other Kura Kaupapa Māori schools in 1989. There were also many school-based but unofficial bilingual classes (Manatu Māori, 1991).

Bilingual schools and bilingual classes were not seen by many Māori as an adequate response to the needs of Māori children. Parents and grandparents wanted schools in which both the pedagogy and the curricula matched the psychological, linguistic and knowledge needs of Māori pupils. They believed the Kura Kaupapa Māori school movement, then in its infancy, could provide what they and their children wanted. Tomorrow's Schools provided the administrative machinery for the setting up of more Kura Kaupapa Māori schools; parents were enthusiastic but where were the teachers to come from?

It was against this background of growing concern for the future of te reo Māori and the preservation of Māori cultural values that the Hamilton Teachers College introduced the Whānau or bilingual (Māori and English) programme in 1988 and the Whānau Rūmaki (total immersion Māori) programme in 1990 specifically designed to prepare teachers to teach through the medium of Māori in bilingual and total immersion (Māori) schools. Both programmes were options within the College's regular pre-service primary teacher training

programme, leading to the award of the Diploma of Teaching.

The Whānau teacher education programme represented a first, somewhat tentative step, towards the more ambitious Whānau Rūmaki or total immersion Māori venture.

Whānau entrants had to have reasonable fluency in te reo Māori which they were required to improve by taking a range of Māori language and Māori studies papers all taught in Māori. Other courses were taught in English.

The outcomes of the Whānau programme were keenly debated before a final 'profile' of a satisfactory 'product' was arrived at. The outcomes sought were: competence in all areas of the primary school curriculum; reasonable and increasing fluency in te reo Māori; familiarity with the theories of bilingual education; ability to teach te reo Māori as a second language; confidence to use both Māori and English as the classroom language of instruction.

Because the Whānau teacher education programme was to be a bilingual one misconceptions about bilingual education, particularly the historical notion that bilingual education is usually a disadvantage, had to be dispelled. Another misconception was that bilingual education meant equal use of two languages. In fact, as competent bilingual teachers know, the extent to which one or other language is used in a classroom differs according to circumstances. It was therefore clear to the Whānau programme architects that the Whānau programme would have to include detailed knowledge of bilingual education theory.

Suitable options within the existing preservice primary teacher education programme were incorporated in the Whānau programme.

For the students to be able to graduate with their Diploma of Teaching in three years specific attention had to be paid to particular elements in the programme.

Whānau programme features

The year one and year two programme had to include level one papers from the subject Education Studies and from each area of the curriculum. Of necessity all these papers were to be taught through the medium of English. The year one and year two programme also had to include two level one Māori language papers, two level two Māori language papers and two Māori Studies papers. The Māori language and Māori Studies papers which were to be taught through the medium of Māori were also to provide opportunities for intense language experiences which would help develop the students' Māori language fluency. Students were to join one T group (tutorial group). This would make it possible for them to receive special Māori language assistance and would give them opportunities to use te reo Māori incidentally. One of the three years of their teaching practicum component was to take place in a bilingual school or bilingual unit.

However, even though the Whānau programme was useful and reasonably popular with students and Māori communities, it was not adequate in preparing teachers to work in Kura Kaupapa Māori schools or total immersion Māori classrooms.

The need for teachers with greater competence in te reo Māori than the Whānau programme was originally intended to produce was becoming urgent. Increasing numbers of children were moving into the primary school from Kohanga Reo. Their parents doubted the ability of most primary school teachers to continue tuition in te reo Māori. The solution, many Māori parents and communities believed,

lay in developing uniquely Māori schools-Kura Kaupapa Māori -in which Māori was the language of instruction and in which the curriculum gave validity to Māori knowledge (Smith, L. 1992).

The preparation of teachers for such schools had, clearly, to be somewhat different from that of Whānau teachers and very different from that of primary trainees (those following the regular three year programme_ although there would be some common elements. In 1989 a Hamilton Teachers College working party was asked to design a third preservice teacher education option for prospective Kura Kaupapa Māori teachers or for teachers in schools where most of the National Curriculum was delivered in te reo Māori. Hamilton Teachers College (soon to become Te Kura Toi Tangata of Te Whare Wānanga o Waikato) accepted the challenge presented by the Kura Kaupapa Māori movement by designing the Whānau Rūmaki approach to preparing teachers to work in primary schools where te reo Māori was the dominant language. The descriptor, Whānau Rūmaki, means 'totally immersed in te reo Māori'.

Whānau Rūmaki programme features

There had been few, if any, applicants for entry to the primary education programme or its Whānau variant with the level of language competence needed to succeed in the kind of Whānau Rūmaki programme envisaged. Head hunting of appropriate recruits had to be pursued vigorously on marae or at other Māori organised gatherings. Language assistants already working in bilingual schools and units (Kaiarahi i te reo and Kaiawhina i te reo) and men and women assisting former kohanga reo children move into bilingual schools and units were targeted. These people, some of whom were native speakers of te reo Māori, had often become skilled classroom practitioners. Many of them, dissatisfied with their untrained teacher

status (and its matching low level monetary reward), were keen to gain formal professional qualifications. There were also known to be numbers of fluent speakers of te reo Māori in a few communities who had all the attributes of good teachers but either lacked the self confidence or freedom from family ties needed to enter formal teacher training programmes.

Recruiting for the first Whānau Rūmaki intake was done in a more systematic face to face manner than for the Whānau programme. There was planned and vigorous recruiting in selected rural areas. Information about the programme was shared in these areas through open community hui as well as through the local media networks.

The Whānau Rūmaki candidates' programme included six Māori language papers, with three at the 300 level. Education and curriculum papers were also taught in Māori. As in the Whānau programme the students joined one T group which encouraged the continuing professional use of te reo Māori. All three years of their teaching practicum component were in a Kura Kaupapa Māori or a total immersion Māori classroom.

Students entering the Whānau programme were expected to have enough fluency in te reo Māori to enable them to cope with the te reo Māori papers taught entirely through the medium of Māori. This was the means of preparing the participants of the programme to deliver the school curriculum through the medium of Māori and English in bilingual schools and in Māori total immersion situations. Careful observation and close monitoring of them would be able to sustain the level of Māori expected but there were a sizeable minority who would struggle to reach the required standard. It was clear that although the Whānau programme was preparing some teachers to teach the school curriculum through the medium of Māori and English in

bilingual schools it was not meeting the needs of schools wanting teachers who could deliver the curriculum entirely through the medium of te reo Māori.

To achieve this outcome required the creation of a significantly different programme, one likely to make considerable demands on participants : Whānau Rūmaki students needed fluency in te reo Māori, sufficient to allow them to teach in te reo Māori across all areas of the primary school curriculum. In Appendix F is a description of the Whānau Rūmaki programme. This includes its goals and an analysis of the differences between it and the mainstream preservice teacher education programme and a list of the courses taught.

This research will show the reactions of the former participants in the Whānau Rūmaki programme: their reflections on the programme's successes and positive aspects, and areas of concern about how effectively it prepared them for their first year of teaching or working in an educational institution.

CHAPTER FOUR

METHODOLOGY

Kia whati ranō te tuara kātahi anō ka whakatā.

Maximum effort is all that is asked (proverb

Ngāti Mahuta, Tainui).

Today many Māori people have a deep mistrust and suspicion of non Māori researchers (and even of some Māori researchers) because in the past researchers have manipulated the knowledge they have gained to enhance their own reputations. Of even greater concern has been the damage sometimes done to the character of Māori people, both individually and collectively. Māori become increasingly disenchanted with western style anthropological and social science research to the point where they have followed the lead of the Western Samoans when 'researched' by Margaret Mead and as the author of this study knows, have deliberately misled some non Māori researchers.

It appears to be a common misconception among many western social scientists that because of the Māori oral tradition they do not understand or appreciate research. In fact, research about Māori by Māori has been a part of Māori culture from the beginning (very early times). Scholars of my own people Ngāti Mahuta, Tainui for example, over many generations, researched and recorded the way in which our ancestor Tawhaki journeyed to the twelfth heaven to acquire ngā kete wānanga, baskets of knowledge (Winiata, in Manson, 1994, p.142). Other tribes similarly have researched and preserved knowledge of critical events and developments in the histories of their people. The notion of research and appreciation of its value is therefore well understood by Māori people.

Māori people are tired of being researched by non-Māori in culturally insensitive ways. As Graham Smith comments, Māori want more control over their research to ensure that such research is carried out in culturally appropriate ways and for the right reasons (1992, p.6). Māori academics accept that a place for traditional Māori research methods needs to be found because there is general acceptance of the importance of cross-cultural research with its emphasis on ensuring validity, reliability and accountability.

The Context of the Research

The credentials of the author of this study are not those of someone with an extensive background in social science research. Rather they are those of a person who for the past 30 years has taught in primary schools, community, marae and inservice centres and has been, for nine years on the staff of a Teachers College which merged with its university neighbour. At no time, however, has he ever lost touch with his Māori heritage.

I first became interested in research into the training of Māori beginning teachers, when I was given responsibility, as a Senior Teacher and as a Deputy Principal in my school for the guidance of beginning teachers, especially Māori. My contact with these young people made me conscious of the trepidation, often fear, with which they were embarking on their professional careers. When I joined the staff of the then Hamilton Teachers College I became involved in planning and implementing the Whānau and Whānau Rūmaki programmes designated to prepare teachers to teach in the emerging bilingual and total immersion schools.

My keenness to know more about the effectiveness of these experimental programmes was heightened when the first Whānau

Rūmaki students graduated and took up teaching or tutoring positions. I decided a useful study would be to analyse the preservice training experiences of these first Whānau Rūmaki intakes and to collect, collate and analyse their perceptions of life as first year teachers or tutors. On the basis of such data it should be possible to improve the structure and form of delivery of the present Whānau Rūmaki programme. And because the Whānau Rūmaki programme was essentially a Māori initiative concerned with developments in Māori education, I believed it appropriate, and indeed my duty, to carry out the study. I have already quoted Graham Smith's 1992 challenge to Māori researchers. Much earlier Donna Awatere had challenged Māori researchers to be doing Māori research (1982, p. 40).

The Researcher's Frame of Reference

Like any other researchers, Māori researchers are accountable to a particular group, an organisation or an iwi (tribe) all of which impose, implicitly or explicitly, particular criteria and constraints on the scope and nature of research students do and on the ways in which the researchers go about seeking information. When the researcher is Māori and the research has strong Māori connotations, the investigator has to be prepared to justify his or her activities to Māori people. They must be assured that there is benefit to the Māori in the knowledge which will be gained. In this particular case I had to be ready to explain who was doing the research; the researcher's line of accountability; the benefits to be gained - and by whom - from the new insights and knowledge; the ownership and potential control over the new knowledge. I believe I can answer satisfactory these questions if asked.

I could point out that I am bicultural and bilingual and have had

extensive experience in the general area of the intended research. Through my research I could explain I hoped to improve the quality of teacher training for Māori especially those - regrettably still few in number - who will be preparing to teach in bilingual and immersion Māori schools. As a Māori researcher, however, I had to be aware of over stating my credentials, of being seen to be uplifting myself in the eyes of my iwi. I had always to heed the Ngāti Mahuta dictum, 'Waiho mā te tangata kē e mihi'. (Let someone else sing your praises.) However, within my own iwi, because of my background and experience, I was reasonably confident of my acceptance because I have continued to keep my contacts and commitment to my iwi through presence and participation. Knowing that Ngāti Mahuta has the saying, 'Tau ana te tangata i ākona i te kāinga" (a person trained at home stands with the authority and dignity of home) and because I was a Māori working in a university environment I was sure I would be able to conduct research and to report results in ways acceptable to all. I promised at the outset that my findings would be available to all participants, to colleagues at the University of Waikato, to my iwi and the wider educational community and anyone interested in preservice Māori immersion teacher education. The prime purpose of this research is the improvement of teacher training both specifically and also generally. The knowledge gained is intended to be shared widely for the good of all.'

Preconceptions, Values and Beliefs

I am very conscious of the philosophical, cultural and linguistic 'baggage' I brought with me to this study. At no time did I try to remain invisible in the research process. I believed it necessary 'to identify and consider my own biases in order to consider the extent that these biases may distort my perceptions' (Ramsay et al, 1990, p. 85).

Satisfied I was competent to conduct the intended research appropriately I developed a research plan which required me to :

- * Identify and define the characteristics of the Whānau Rūmaki preservice teacher education programme (Refer to Chapter Three for further information);
- * Track the academic progress of Māori students through the Whānau Rūmaki (total immersion Māori) preservice teacher education programme thereby deriving information on attrition rates, the reasons for these and the graduation rates;
- * Gather and analyse data on Māori graduates' perceptions of their experiences as first year teachers or tutors and the extent to which their preservice programme had prepared them for these;
- * Suggest improvements to the Whānau Rūmaki programme in the light of the information gathered and the degree of support by the graduates in initial teaching or tutoring positions.

Such information, I believe, is of value to all individuals, groups and organisations connected with the research study.

There is one other matter which needs comment and that is the possible conflict of interest and lack of objectivity, which could arise from the fact I was researching a group of students in whose training I had been involved. Reinharz (1973, p.54) has pointed out that one view of research is that a 'nonpartisan approach is the only approach' to research. However in this study I believe my 'insider' knowledge of the trials and tribulations facing Māori entrants to the teaching or tutoring profession can be used to advantage in gathering and

interpreting data.

I believe that taking on the interviewing role has allowed me to gain entry into both the cultural and professional worlds of the Whānau Rūmaki participants. My appreciation and insight will help bring about a better understanding of culturally complex behaviours and responses; it should minimise or eliminate the risk of misinterpretation that so often occurs in cross-cultural research involving Māori respondents.

Originally I thought I could be 'invisible', 'non-partisan', rigorously objective. It was not long, however, before I realised I could not achieve this level of objectivity. My heart told me that I had to have a personal involvement in the project that I knew at least some western style social science researchers frowned upon. I knew I had to uphold and maintain my responsibilities and commitments to the immediate whānau, the extended whānau, the hapū and the iwi, by attending tangihanga, kawē mate, marae huihuinga, huritau, poukai and other iwi huihuinga. Clearly I needed to be a participant researcher if I were to have credibility in the Māori context. If I did not participate, if I adopted what could be crudely described as 'a fly on the wall' Pākehā approach, I could well be asked the embarrassing question, 'I whea koe i te hauhaketanga o te kumara ? Where were you when the kumara was harvested or where were you when the work had to be completed?'

Responsibilities and commitments to the whānau and iwi took precedence over Pākehā conventions. I had to be 'a face to be seen' (Bishop & Glynn, 1992). In spite of this acknowledgement of subjectivity, the following section will show that data collection was based upon the careful construction of a questionnaire and interview schedule.

Qualitative and Quantitative Research

This research exercise has involved both qualitative and quantitative research.

Cohen and Manion (1992), argue that qualitative research can be seen as a philosophy or methodology in which specific procedures are identified during the research. The basic skills involve collecting, classifying, ordering, synthesising, evaluating and interpreting. C. H. Edson (1988) argues that qualitative research is a form of research that attempts to understand the participants in relation to the world. The larger world includes both the past and the present and an historical study is a way to reveal the relationship. This type of research depends upon prior information collected during the study; it usually entails identifying a case or cases to be studied in depth. For example in this particular study ten participants out of thirty eight were selected to be interviewed in depth.

Quantitative research Cohen and Manion describe as a:

... multipurpose research method for investigating problems in which the content of communication serves as a basis of inference (p. 251).

Almost all the information in this study was gathered using qualitative methods, used in a range of applications, focused on specific samples, with the goal being access to information. This methodology was considered particularly appropriate for utilisation-focussed evaluations or exploratory studies (Patton, 1990).

It was important that I did not impose on the participants either an institutional or a personal definition of what constituted the Whānau

Rūmaki. I had to allow them to construct their own definitions from their own experiences and cultural framework.

A further reason for favouring qualitative methods of data collection was to address the concerns the participants (all of whom were Māori) were likely to have about research procedures (Bishop & Glynn, 1992; Smith, 1991; Stokes, 1985). I used a combination of interviews, observation and document analysis. My research questions grew out of detailed knowledge of the Whānau Rūmaki programme and the backgrounds of the Whānau Rūmaki students in the programme. However, rapport and trust had to be established with the Whānau Rūmaki students before the collection of appropriate data.

Validity and Reliability of Qualitative and Quantitative Research

The value of qualitative research is sometimes questioned because, critics allege, it lacks rigour. However, Cohen and Manion point out that qualitative research can have high internal validity because of the lengthy data collection periods normally required, the use of particular language, field research and disciplined subjectivity. The reliability of qualitative research can be measured by the extent that other researchers discover the same phenomena and the level of agreement between the researcher and the participants on the description of phenomena. To enhance reliability all aspects of the design of the investigation must be explicit. The fact that qualitative research uses participant observation and personal constraints seemed to make it appropriate for this study which sought to find out Whānau Rūmaki teachers' reactions to their teacher education experiences. Simple quantitative measures were used to tabulate the information gained and to engage in analysis and interpretation of the perceptions the participants had about their teacher education and its relevance to their work as first year teachers or tutors.

Background : Selection of Participants

To meet the requirements of the Privacy Act and relatively new ethical guidelines introduced by the University of Waikato for the conduct of research involving people, this study had to be approved and cleared by the School of Education ethics committee.

Once that was achieved the early stages of the investigation were straightforward. I am known to all the selected participants and had already had informal discussions with them about my intended project. Without exception all appreciated the potential value of such a study for the 'fine tuning' of the Whānau Rūmaki programme and appeared keen to participate. Most of the participants were still working within a reasonable distance from the university.

The first formal contact with the 45 Whānau Rūmaki participants was by letter addressed to the participants at the institution in which they were teaching or tutoring. This letter explained in some detail what the research project was about. Enclosed was a form seeking their consent to allow me to track their academic progress through the School of Education's Whānau Rūmaki programme; to permit me to involve participants in the questionnaire stage of the study; and finally, to agree to, if chosen, being involved in the indepth interview which would be required with ten of them. The initial letter emphasised that even if a participant signed a consent form he or she was at liberty to withdraw from the study at any time.

Of the 45 written to, four did not respond (the researcher assumes that they got their correspondence but were not interested in participating) and the letters to three were returned. These presumably came into the 'Gone, no address' category. That left 38 agreeing to participate. When these students returned their consent forms the researcher

photocopied them, filed the originals and returned the photocopies to the 38 participants along with further explanatory material about the project and a questionnaire for each participant to complete and then return to the researcher. The 38 teachers who agreed to participate were considered to be a representative sample of the Whānau Rūmaki population.

After gaining the 38 participants' agreement or consent to participate, a questionnaire type survey was conducted which enabled me to collect basic data economically from a large number of participants without conducting individual interviews. Data from the questionnaire survey were then analysed and used as the basis for the next stage, the in depth interviewing of ten beginning teachers.

Before the questionnaire was forwarded to the participants it was trialed on three teachers who had trained at the School of Education in the Whānau programme and had begun their first full time year of teaching in 1992. Two of the teachers were teaching in a kura kaupapa Māori and the other in a kura tuatahi or mainstream primary school that had a total immersion Māori unit. After discussions with each of them alterations were made in section or wāhanga one, the personal and background information section.

The 38 participants were encouraged to frame their answers in whatever way they considered most appropriate and in their own words. It was hoped as a result to get not only in depth, critical and considered statements but also unexpected, thought provoking suggestions for improving the programme.

In this study the information gathered from the 38 participants followed the pattern that conforms to the snowball sampling technique discussed by Bogdan (1982). Through the use of this technique key

information by the former Whānau Rūmaki teachers was supplied about their first full time year of working in an educational institution. This process assisted in gaining information on the participants' perception of the strengths and weaknesses of the programme in preparing them for teaching. From these data I was able to select ten participants to be interviewed in full. I was not putting together a predetermined picture from the data gathered but constructing one which took shape only as I collected, examined and considered the parts. I used this initial phase of the study to learn what the important questions really were about the structure and content of the Whānau Rūmaki programme. I had not made up my mind before undertaking the research exactly what issues had to be explored.

The ten participants selected for indepth interviews were chosen on the basis of gender and the range of positive and negative responses they had given in the initial questionnaire.

The questionnaire sent to the 38 participants had two sections or wāhanga. The first wāhanga sought personal and background information and the second wāhanga asked for the participants' responses as first year full time workers in educational institutions to four open ended questions. (Refer to Appendix B for further detail.)

Background : Participants

The numbers in various age range groups of the 38 initial participants were: eight in the age range of 20-24 years, seven in the age range of 25-29 years, five in the age range of 30-34 years, eight in the age range of 35-39 years, four in the age range of 40-44 years, five in the age range of 45-49 years and one in the age range of 50-54 years. The participants selected to take part in the written questionnaire were from the first three intakes of the Whānau Rūmaki programme in 1990,

1991, and 1992.

Ten females and four males responded from the 1990 intake; seven females and three males from 1991; seven females and seven males from 1992 making a total of 24 female and 14 male respondents.

The types of schools or educational institutions that the 38 participants taught or tutored in during their first full year out of the School of Education Whānau Rūmaki programme varied. Eight participants were in kura kaupapa Māori total immersion schools, six were in kura tuatahi mainstream primary schools with total immersion units, ten were in kura tuatahi mainstream primary schools with bilingual units, seven were in kura tuatahi mainstream primary schools, one was in a kura ā rohe mainstream area school with a total immersion and a bilingual unit, one was employed in a kura tini or mainstream polytechnic and another was employed in a private training educational institution. The remaining four participants were in full time university study.

Six of the 38 participants had not completed their Diplomas of Teaching by the time they left the School of Education. I decided to keep them in the study for two reasons: one, all wanted to be involved; two, the other 32 participants still accepted them as whānau rūmaki members and wanted their six colleagues included in the study. Besides it would be useful to discover why they had not completed their qualification.

Interviewing

In an interview the interviewer's main role is to ask questions to which the person being interviewed responds (Whyte, 1984). The popularity and value of interviewing is often justified on the grounds that

interviews can be flexible because the order of questions can be changed, responses can be probed, and use made of more complex questions.

In the one to one and group situations it is also possible to correct misunderstandings by the respondents. The interviews can also be used with children and non literate adults and because of the situation, it is possible to ensure a high response rate. Another advantage of the interview situation is that it allows for information to be obtained through a variety of forms. For example, because pictorial or graphic aids may be used less patience and motivation is required of the respondents. The interviewer has the ability to determine who answers what, when and at what length, a point that Sarantakos (1993) also makes when he notes that it is possible for the interviewer to set the time frame and change the order or otherwise of the questions. On the other hand, there are also disadvantages in the interview approach. Where there is face to face interviewing the respondent is not anonymous. Interviews can also be inappropriate on sensitive issues particularly where the level of trust between the interviewer and the respondent is not high. Where there are one off interviews, there can be some problems when analysing information, especially if the researcher discovers too late that there is not enough information to give a clear picture. In interviews it is also possible for the respondents to provide misleading information either deliberately or inadvertently.

Whyte argues that the success of an appropriate research strategy which includes some forms of interviewing depends on how well the data measure the aspects of the situation the researcher is trying to describe. The goal, clearly, is to match what the researcher sets out to study with an appropriate research strategy. First, the form of the interview should be appropriate for the particular research project;

secondly, there is a need to consider the variables in the method. These variables relate to aspects such as the feasibility and the validity of the method being used. Thirdly, there is a need to consider the aspects of time and location, both formal and informal.

It is important to have a well-defined population for interviewing purposes. Grounded theory develops out of the interviews as the respondents answer questions as accurately as possible. The researcher needs to minimise the influence of the interviewer on the answers. When using an interview technique the scene must be set. The person or persons being interviewed must feel completely at ease and uninhibited. Achieving this end is a function of recognising that the interview, like all social relationships, is a social exchange situation and involves the interaction of two or more people and that for any social interaction to be enjoyable and productive both parties have to receive social rewards. People who are to be interviewed should be given, prior to the meeting, possibly a synopsis of the interviewer's hoped for outcomes but certainly an indication of the likely range of questions.

In the interviews I conducted, a set of specific questions was given on each subject. Some were open ended and others closed. I took pains to establish a rapport and feeling of cordiality with each respondent thereby I believe helping to elicit a full and frank appraisal of the merits and demerits of the Whānau Rūmaki project.

I tape recorded the interviews. The intention was to keep the interviews with the selected ten participants to a time limit ranging from approximately fifty minutes to one and a half hours. However, even though I met each participant at prearranged times and venues, the actual time taken for each interview varied considerably. Most of the interviews took between one and a half hours to three hours

because the participants were keen to discuss the Whānau Rūmaki programme and the intentions of my study. Each participant made positive remarks about waiting in anticipation for the interview to take place and all were looking forward to the day when the study would be completed and I would be calling all participants together to share the findings.

Prior to the interview I also allowed each participant time to peruse the questions and then I discussed with each participant in general terms the interview schedule, the questions, the requirements of the interview and some other processes. Each participant shared with me any information he or she wanted to convey. I explained what would happen to the recorded information. The participants all said they were happy for me to keep the recorded data. I did not proceed with the interview proper until the participant was ready. During the interview I sought to read the questions exactly as worded and to probe when I sensed that more detail might be forthcoming. Throughout the recording of the interview the intention was to maintain an interpersonally neutral, non judgmental relationship with the participant. After the interview I offered each participant a copy of the question schedule and thanked them for sharing their perceptions of the Whānau Rūmaki programme. In general, the questions were broad enough to elicit the information that was needed for the study. Their open endedness allowed the participants plenty of scope for elaboration.

Ethics and Confidentiality

The names of the individuals approached were taken from the University of Waikato graduation lists. These are public documents. I was very sensitive to cultural, ethnic and gender differences, and acknowledged any issues that arose. Information gathered could

eventually be used in an article or in a conference paper. Fictitious names for the participants were used and care was taken to disguise their places of employment in the draft and final copies of my report. Information gathered was confidential to me and to my supervisors. Participants were promised a copy of a summary of the research findings and were also invited to attend a seminar presentation and discussion about the implications of the findings for the future of the Whānau Rūmaki programme.

Sustaining confidentiality and anonymity was a major issue. The design of the research ensured that only I was able to identify the participants, their academic records and transcribed interview tapes. Information, including lists of participants, the identity codes of participants, computer disks, transcribed notes and audio tapes were to be stored in a secure place.

Access to data generated in a variety of ways was restricted to me and to my supervisors. The participants have access to their own interview schedule but not to the interview schedules of other participants. A copy of the transcript was returned to each participant, amendments were made on the original which was copied and if necessary returned to the participant for further confirmation. A copy of the information obtained from the School of Education academic records for each participant was available to the participants on request who were assured that all personal data including computer disks, transcribed notes and audio tapes would be destroyed soon after the two paper thesis had been marked.

Background : Selection of Ten Participants

As discussed earlier, selection was based on gender, positive and negative responses to questionnaire items and apparently differing

points of view as reflected in their questionnaire returns.

The ten beginning teachers selected from the total of 38 respondents for further indepth interviewing, all identified themselves as Māori; six were female and four male. The first year of teaching for four of the ten participants was in 1993 after three years of teacher education and the award of their Diploma of Teaching. One other participant began teaching in 1994 and three others in 1995. The remaining two entered teaching in 1996. Participants from 1994 had either their Diplomas of Teaching or Diplomas of Teaching and the Bachelor of Education degree. Between 1990 and 1996 the Whānau Rūmaki programme changed in various ways.

The ten selected participants came from a variety of teaching positions. Two were in kura kaupapa Māori total immersion Māori schools, two in kura tuatahi mainstream primary school kaupapa Māori units, two in kura tuatahi mainstream primary school bilingual units, three in kura tuatahi mainstream primary schools and one in a kura tini polytechnic teaching unit.

Brief Descriptions of the Ten Participants

(As mentioned earlier, to ensure anonymity fictitious names are used.)

Tānenui

Tānenui, a male from the age range of 30 -34, started his training in 1990 and graduated with his Diploma of Teaching. He did his first year of teaching in 1993 in a mainstream primary school Kaupapa Māori unit in a large Bay of Plenty city.

Rangitaka

Rangitaka, a female from the age range of 30 -34, began her training in 1990. She graduated with her Bachelor of Education degree and did her first year of teaching in 1994 in a Polytechnic in a large Waikato city.

Reremoana

Reremoana, a female from the age range of 30 -34, was from the 1990 intake. She graduated with her Diploma of Teaching and did her first year of teaching in 1993 in a mainstream primary school in a large Waikato city. Reremoana now has her Bachelor of Education degree.

Anihera

Anihera, a female from the age range of 30 -34, was from the 1991 intake. She graduated with her Bachelor of Education degree and she did her first year of teaching in 1995 in a Kura Kaupapa Māori school in a small Waikato town.

Taka

Taka, a female from the age range 45 -49, started her training in 1990 and graduated with a Diploma of Teaching. She did her first year of teaching in 1993 in a Kura Kaupapa Māori school in a large Waikato city.

Rona

Rona, a female from the age range of 40 -44, started her training in 1990 and graduated with her Diploma of Teaching. She did her first year of teaching in 1993 in a mainstream primary school bilingual unit in a small Waikato town. She now has her Bachelor of Education degree.

Rangikaha

Rangikaha, a female from the age range of 40 -44, was from the 1992 intake. She graduated with her Bachelor of Education degree and did her first year of teaching in 1995 in a mainstream primary school in a small Waikato town.

Tānekaha

Tānekaha, a male from the age range of 30 -34, started his training in 1992 and graduated with his Diploma of Teaching, did his first year of teaching in 1995 in a mainstream primary school in a small Waikato town.

Tāneroa

Tāneroa, a male from the age range of 25 -29, was from the 1992 intake. Taneroa graduated with his Diploma of Teaching and did his first year of teaching in 1996 in a mainstream primary school bilingual unit in a large Waikato city.

Tāneti

Tāneti, a male from the age range of 20 -24, was from the 1992 intake. He graduated with his Bachelor of Education degree and did his first year of teaching in a big Waikato town in a mainstream primary school Kaupapa Māori unit.

CHAPTER FIVE

FINDINGS FROM FIRST QUESTIONNAIRE

Introduction.

This study surveyed 38 School of Education teacher education Whānau Rūmaki teachers who all identified themselves as Māori and were from the 1990, 1991 and 1992 School of Education intakes. Preparation for the study began in September 1995; between September and December of that year I sought approval from the appropriate authorities in the School of Humanities where I was completing an M.A. to research a thesis topic supervised by staff of the School of Education; to find interested supervisors; to get permission from the School of Education Ethics Committee and to question and interview participants .

Once these formalities had been completed I began preparation work on making first contact with former Whānau Rūmaki teachers. I did this by forwarding to the selected teachers, a consent form seeking their willingness to participate. This correspondence also explained the purpose of the study. I sent this material out in late March and early April 1996. As the participants replied I forwarded further explanatory material including the initial questionnaire. Because the participants were slow in responding to my first letter, the second phase was not completed until June 1996 by which time my research leave was over and I had to return to work at the School of Education. All consent forms and initial questionnaires were not back until September 1996. The initial questionnaire, as explained earlier, sought personal information about the participants and asked for their responses to four open ended questions about their first full time year of teaching. As the completed initial questionnaires were returned, I

was able to sort and analyse the data and to begin preparation work for stage three which was the selection of ten participants from the 38 participants to take part in indepth interviews. The first indepth interviews began in December 1996 (but this process was interrupted because many of the participants could not be contacted over the December-January recess) and the last were completed in February 1997.

Background to the Participants

Of the 38 former Whānau Rūmaki students who answered the initial questionnaire twenty four were female and fourteen male. Eight of the 38 participants first taught or tutored in 1993, seven first taught or tutored in 1994, nine first taught or tutored in 1995 and ten first taught or tutored in 1996. Four of the 38 did not complete a full first year of teaching or tutoring in an educational institution although they completed the initial questionnaire.

Of the 38 respondents six still had to complete their Diploma of Teaching, 15 had completed their Diplomas of Teaching, 13 had completed their Diplomas of Teaching and first degrees in Education, and four had decided to return to university to complete other higher degrees.

Of the six participants who had not completed their Diploma of Teaching, two had enrolled part time at the University of Waikato, two had enrolled part time at Wānanga institutions and the other two continued to work as unqualified tutors in educational institutions. The latter assured me during informal discussions that they would be returning at a later date to complete their Diplomas of Teaching and, they hoped, their Bachelor degrees.

A summary of the information gathered from the initial questionnaire follows.

Question 1 : What areas did you handle most competently in your first fulltime year working or tutoring in an educational institution?

This open ended question elicited 98 responses from 34 of the 38 teachers, (four people did not record any response). Comments focused particularly on the :

- * Management of children.
- * Delivery through the medium of te reo Māori.
- * Planning.

The actual groupings of the participants' responses were (N = 28 / 98) in the area of management of children. The next highest number of participant responses was in the area of delivery through the medium of te reo Māori (N 23 / 98). Next (N = 23 / 98) were the responses referring to planning competently through integrating long term and short term plans, the integrating of curriculum areas and catering for the range of the children's needs. There were 12 responses in the area of assessment and evaluation were and 12 responses to handling competently the different curriculum areas. Smaller numbers of participants thought they had handled the curriculum areas of reading and language best, followed by pāngarau or mathematics, followed by physical education, pūtaiao or science, social studies and health.

I looked again at the 98 responses to the above question to work out how many of the 34 participants referred to management of children, delivery through te reo, and planning. Most participants believed (N = 28 / 34) they managed the children competently. Planning (N = 23 /

34) and the delivery through the medium of te reo Māori (N = 23 / 34) were also areas believed to be competently covered by two thirds of the participants. It should be noted, however, that these were self-evaluations.

Question 2 : Which aspects if any proved especially difficult during your first fulltime year teaching or tutoring in an educational institution?

This was also an open ended question and 98 responses were made by 32 of the 38 participants. An analysis of the responses identified four areas of concern:

- * Policies and politics of the school.
- * Planning.
- * Assessment.
- * Limited appropriate resources.

The highest number of responses (N = 20 / 98) was in the area of interpreting, understanding, following and putting into practice many of their institutions' policies and understanding their politics. Planning by integrating the curriculum areas and catering for the wide range of the children's needs had 14 responses. The areas of next highest number of concern were assessment and evaluation combined with diagnostic testing (N = 13 / 98) and the lack of appropriate resources in te reo Māori (N = 13 / 98) to help them deliver in te reo Māori. A further area of concern (N = 12 / 98) mentioned by the participants was the area of understanding, comprehending and interpreting the new curriculum documents. Other areas of concern were management (N = 10 / 98) of children and the difficulty they had had (N = 10 / 98) with some curriculum areas . Six others had concerns about relationships with parents and caregivers and another six had

difficulty in relating their schools' philosophies to the philosophy underlying their total immersion Māori commitments.

As in question one I looked again at the 98 responses made by the 32 participants. I then took the four major groups identified above and noted the number of participants who had mentioned each aspect. This analysis showed that policies and politics (N = 20 / 32) of the school was an area most of the participants had difficulty in understanding. Planning (N = 14 / 32) through the integrating of the curriculum areas had the second highest number of responses. Assessment and evaluation (N = 13 / 32) combined with diagnostic testing was next highest. The participants also had difficulty in teaching through the medium of Māori because there were limited appropriate resources in te reo Māori (N = 13 / 32).

Question 3 : What professional support was made available to you during your first fulltime year teaching or tutoring in an educational institution?

In this question the 31 participants made 108 responses (seven people did not record any response). The data collected yielded this summary of professional support available:

- * Able to attend staff development sessions.
- * Allocated a tutor teacher and •2 professional development time.

Thirty one comments were about being able to attend staff development sessions, other professional development sessions, and development sessions with Māori Advisory or Resource Teachers of Māori and Year One teacher meetings. A lot of comments were about being allocated and receiving (N = 28 / 108) a tutor teacher and the •2

professional development time during their first full year of teaching or working in an educational institution. Although three of the participants indicated that they had not been allocated the full benefits of the •2 professional development time, in later comments all mentioned that they got assistance and all were able to attend the Year One teacher meetings. However, the responses showed that (N = 19 / 108) many participants had had assistance from principals and other staff from within the school and 16 of the responses also showed that the participants got assistance from other teachers from outside their school. The rest of the responses (N = 11 / 108) mentioned that the respondents felt they needed further professional development time, they needed time to come to terms with the realities of teaching and time to develop appropriate resources in te reo Māori.

When looked at again, the 108 responses made by 31 participants (seven people did not record any response) about the professional support made available during their first full time year of teaching or working in an educational institution, showed that all participants (N = 31 / 31) were able to take part in some form of staff development. Nearly all of the participants (N = 28 / 31) were allocated a tutor teacher and •2 professional development time but three of the participants replied that they had not been allocated a tutor teacher and the •2 professional development time.

Question 4 : Which aspects of the programme would you like to have known more about before you began your first full time year of teaching or tutoring in an educational institution?

The 32 participants (six did not respond) made 94 responses to this question. Information collated identified the following perceived deficiencies:

- * Realities of teaching
- * Planning
- * Policies and politics of the school
- * Assessment

The highest number of responses from the 32 participants who answered this question referred to the need for further information about what to expect and how to cope with reasonably common classroom episodes (N = 15 / 94). They wanted more on the realities of teaching. Extra preparation was wanted with planning (N = 14 / 94) with the integrating of long term and short term plans, with the integrating of curriculum areas along with catering for the wide range of children's needs. Some participants would have liked to have known more about school politics and school policies (N = 14 / 94). Politics in terms of interpreting the school rules and regulations. Assessment, evaluation and diagnostic testing (N = 12 / 94), the management of children (N = 10 / 94) and the linking, comprehending and developing of information from the new curriculum documents (N = 10 / 94) were other areas of concern. Six responses asked for further information on the curriculum areas, another six mentioned the need to have had time to create appropriate resources in te reo Māori and another six responses asked that further time be given over to work on the Māori philosophy that most of the total immersion Māori schools are practising. One participant expressed satisfaction with the coverage of these issues given in the Whānau Rūmaki programme.

I again took the four major concerns identified above and noted the number of times each of them was mentioned by each of the 32 participants answering this question. Replies collated indicated that approximately half of the Whānau Rūmaki members (N = 15 / 32) wanted more preparation for the realities of teaching. Planning caused concern for 14, a better understanding of school politics and

school policies for 14 and assessment, evaluation and diagnostic testing was a concern for 12 participants.

FINDINGS FROM INDEPTH INTERVIEWS

Introduction

For each of the ten interviews the venue and the time was arranged separately with each participant. The participants were given the option of being interviewed at their school, the university, their home, my home or an alternative venue of their choice. I felt it necessary to offer a range of venue options in case some participants felt unable to speak freely and frankly in their own school settings. The venue was very important because I did not want the conversations interrupted and information flows disrupted. I never began an interview until I was sure the participant was completely at ease, both with the environment and with me.

I did not begin to ask my questions immediately because many of the participants had questions of their own and expected answers to those first. Many then expected me to listen to what they wanted to share. On average interview sessions took much longer than I had planned for, lasting from one hour to three hours.

The tapes of these unexpectedly lengthy interviews were then transcribed, a long and tedious but very necessary process. Many of the interviews were conducted in Māori and some were in Māori and English. I had, therefore, to make time to listen again and again to those particular tapes and to follow the written transcriptions to check that all dialogue was correctly transcribed. There were a few short phrases or words that were inaudible. However, listening and following the transcription helped me to recall most of the interview.

The tone and pitch of the participant's voice along with the pauses and points of silence in the interviews indicated to me the possible frame of mind or possible inner feelings of the participant at the time of the interview. I took particular note of what each participant said and how it was said. Like Reinhartz, I believe that "we respect the intention behind [interviewee's] words" if we record their speech exactly (Reinhartz, 1992, p.40).

The Questions Asked

I had a checklist of 15 questions which I asked in the following sequence:

Question 1 : How did you find teaching generally in your first year?

The responses to this open-ended first question on the participants' initial teaching year were classified into two sections.

- * Those indicating strain
- * Those indicating a busy but challenging and rewarding year.

Five of the participants found teaching in their first year a considerable strain because they were in full charge of a class all day, every day. The reality of teaching hit home under such circumstances. One of this group had the misfortune to inherit a class which had had three relieving teachers during the previous two terms. Fortunately through his own persistence and peer guidance and support, the circumstances improved. Four of the other participants stressed how busy they had been but noted satisfaction derived from the challenges and rewards of their initial teaching year. One teacher commented particularly on the difficulty of motivating reluctant learners.

Question 2 : In your first survey you said you believe you handled the aspects of most competently. How do you feel about that now?

The second question varied for each of the ten participants. This question was framed according to what the participants had mentioned in their questionnaire responses as the aspects of their teaching they had handled competently. This topic was pursued further during the indepth interviews.

In their initial questionnaire responses four of the selected ten participants felt they had handled competently the building and developing of the children's self esteem, four thought the same about the planning, management and organisation of work for their classes, and two believed they had had success developing the curriculum areas of pūtaiao or science, pāngarau or mathematics and pānui or reading.

When each of the ten participants had been interviewed indepth about their initial responses two distinct areas of satisfaction emerged. All felt they had succeeded in:

- * Building and developing the children's self esteem.
- * Planning, managing and organising the classroom and the children.

Four said they handled the aspects of building and developing the children's self esteem competently and that they had created positive rapport with the children, a rapport that improved as the year progressed and they got to know their children better. As in the questionnaire responses four teachers said they had managed classroom planning and organisation well and two continued to express personal satisfaction with their teaching in the curriculum

areas of pūtaiao or science, mathematics or pāngarau and pānui or reading.

Question 3 : What do you remember about your first day? How well did you plan / prepare for it?

Memories of their first day of teaching all revolved around:

* Planning.

Of the ten participants six mentioned that they planned their day's lessons, waited in anticipation and were overcome by the realities of teaching because things did not always go according to their planning. A seventh teacher said he had planned well but had misgivings about likely success because he took over his class on the first day of term two after the class had had many relievers in the previous terms. Paper work for one participant was a difficulty but managing the class was not. Another of the participants was given a great deal of assistance in setting up his classroom and the tenth had forgotten the details of his first day.

Question 4 : In your first survey you noted that certain aspects of your teaching proved especially difficult. How do you feel about that now?

The answers of the ten participants varied because they were asked to note what they had said in the first survey about these aspects of their teaching that proved especially difficult and to compare self-evaluations made then with ones they would now make as more experienced and confident teachers.

In the first survey most participants had mentioned difficulties with managing, disciplining and motivating the wide range of children in

their classes; four referred to difficulties in some of the areas of assessment, evaluation and planning, and in particular, finding the children's correct reading levels in te reo Māori. Not surprisingly they had also experienced difficulty in locating appropriate reading material in te reo Māori. One participant had difficulty with the curriculum content of pānui or reading and pāngarau or mathematics. Another participant, who taught in a total immersion Māori environment, believed she had been disadvantaged because her tutor teacher did not understand Māori. The final participant, it was a pleasure to hear, had had no concerns about any aspects of his teaching.

The results of the face to face interviews were much the same as those from the questionnaire. There was still majority concern about:

- * Motivation, management and control of classes with children of diverse abilities.
- * Assessment and evaluation.
- * The grading of Māori reading material and the lack of reading material in te reo Māori

For three of the participants, the aspects of teaching that proved especially difficult were motivating the learners, and dealing with associated management and discipline issues. Assessment and evaluation for two of the group was still a difficulty and the grading of Māori reading material compounded by a lack of reading material in te reo Māori created problems for another two participants. Planning in terms of interrelating curriculum areas and interrelating unit plans with short term plans was a difficulty for one participant. Inadequate understanding of matters of school administration worried one

teacher. The tenth again said he had no difficulties in his classroom or his school worth mentioning.

Question 5 : How was / are your relationships with other staff? How was / is your relationship with the principal? How was / is your relationship with your tutor teacher?

This question about interpersonal relationships with other staff members, the principal and their tutor teacher elicited a single positive response:

- * There was support from other staff members, the principals and their tutor teachers.

Relationships were mainly constructive and supportive. Seven of the participants said they were well supported by other staff members, the principals and their tutor teachers. One participant, however, had had some difficulties because in one year he had had three tutor teachers. Another participant had excellent rapport with the principal and staff colleagues but felt that relationships with her tutor teacher had taken the better part of the year to develop. The one other participant also had very good relationships with the principal and other staff members but had to insist that she be given a tutor teacher.

Question 6 : Did you get your •2 professional development time during your first year? How effectively did you use that •2 professional development time? What other staff development support was made available to you? What would you have done differently?

The responses to this question were similar to those to question 5 and do not warrant separate analysis.

Question 7 : In your first survey you noted that you would have liked to have known more about before you had begun teaching or tutoring. How could you have improved? Any further comments?

As with question two and four the questions put to each of the ten participants had to be varied somewhat to reflect what the participants had said in their first survey answers. Participants were asked what more they would have liked to have known about before they began teaching. Had they had this extra knowledge how would it have helped them in their early days in the classroom and how did they now feel about what to them was initially seen as a deficiency in their teacher preparation?

The results from the initial questionnaire showed that three of the ten participants had wanted to know more about general school and board of trustees administrative and management processes and two wanted more opportunities to observe experienced teachers and more classroom experience during initial training. One participant wanted to know more about assertive discipline and two wanted to know more about motivating children. One wanted to know more about the new curriculum documents and once again, one participant was satisfied with his training.

Indepth interviews highlighted just three areas to which on reflection, participants still recommended more attention should be given:

- * More time observing experienced teachers in action and more practical teaching.
- * More information about the role of boards of trustees and a clearer explanation of what 'managing a school' entailed.

- * Fuller discussion of the new curriculum documents.

Three of the participants, now that they were fully engaged in their own classrooms, were conscious of their inability to observe other teachers at work. They considered exposure to more teachers at work during their training would have made them feel more adequate in their own, confined classrooms. Two still believed there should be more attention to management and administration matters at both school and board levels. Two thought fuller treatment of curriculum documents was needed. One would have liked to have known more about planning how to interrelate all subject areas and one participant wanted to know more about assertive discipline and other forms of children management. The final participant continued to be happy with his training.

Question 8 : Has managing children's behaviour been a problem for you? (No / yes) Why?

The answer to question 8 was an encouragingly negative one:

- * Managing the children's behaviour was not a problem.

Of the ten in the group six said managing the children's behaviour was not a problem in part because they had had varying degrees of support from their colleagues. The other four mentioned that they had some difficulty at the beginning because of their expectations but with careful assistance and guidance from their colleagues and the use of different techniques they had become able to cope.

Question 9 : Has planning been a difficult aspect of teaching for you? Was your knowledge of the new curriculum documents adequate?

Not surprisingly, planning their classroom programmes had posed some initial difficulties but the consensus was clear.

- * Planning improved over the year.

Four of the participants agreed planning in the beginning stages had been difficult but with help substantial improvements had been made. Another four of the group did not have any difficulty and another one agreed that although she had not had particular difficulty she sometimes ran out of ideas. The one other participant did not answer this section of the question. Five felt they had good understanding of the new curriculum documents and found them helpful; one admitted to finding the new curriculum materials difficult and the remaining four did not choose to discuss this question.

Question 10 : Did the Whānau Rūmaki programme improve your reo Māori?

All ten participants were asked this question; the answer from nine of them was unequivocal.

- * The Whānau Rūmaki programme had improved their reo Māori.

One participant who had completed the Certificate in Māori papers said the programme content had not improved his te reo Māori but did concede that being part of a study group had improved his abilities as a student.

Question 11 : Did the Whānau Rūmaki programme help you to teach the curriculum in Māori?

Eight of the participants were certain:

- * The Whānau Rūmaki programme had helped them to teach the curriculum in Māori.

They attributed its value in part to the collective way in which the group had functioned. One of the participants, however, mentioned that because of her situation she had chosen to deliver in English; the tenth respondent gave the Whānau Rūmaki programme no credit for helping him to teach the curriculum in Māori.

Question 12 : Did the Whānau Rūmaki programme help you with teaching Māori children?

Nine of the 10 respondents - one did not comment - were in no doubt:

- * The Whānau Rūmaki programme had helped them to teach Māori children.

An interesting comment made was that the approach and philosophy of the programme had made them very conscious of the individuality of each child in their classrooms.

Question 13 : Did you feel that the Whānau Rūmaki programme gave you any advantages / disadvantages? (What were the advantages / disadvantages of being in the Whānau Rūmaki programme?)

The question produced one major finding. All ten participants said that the main advantage of being enrolled as a Whānau Rūmaki student stemmed from:

- * The collective nature of the group.

Collective support and guidance were always at hand. The only disadvantage some saw was the misconception held by Māori and Pākehā mainstream students that the Whānau Rūmaki was getting 'special' attention.

Question 14 : In retrospect, what constructive criticisms are you able to make about the effectiveness of the Whānau Rūmaki programme in preparing you for your teaching?

This question, coming towards the end of each interview when both interviewer and interviewee were relaxed, generated some critical but constructive answers which reviewers of the Whānau Rūmaki programme will need to consider carefully (some had surfaced earlier).

- * More teaching practice was essential. 'Sections are not long enough ... we do not see the whole picture ... [we] don't see the kids' development' (Anihera, 1997).
- * Relevant, up to date material had always to be included. '[We] were fortunate that we had worked on the pāngarau document ... we had done the pūtaiao document and I understood it' (Anihera, 1997).
- * Need for kaiako chosen to deliver in te reo Māori to be up to date and effective. '[Kaiako] need to have special qualities in order to cope with our group' (Rangitaka, 1996).
- * More interaction between the Whānau programme and kura kaupapa with possible rotation of kura kaiako on the kaupapa

with university kaiako also on the kaupapa.

... we need interaction between the kura and the school of Education. ... there are a lot of new things coming in ... (Anihera, interview 1997).

- * Kaiako to be clear about their kaupapa before delivery.

... certainly it was flexible enough, it was so flexible some of the times we were booked into other interesting classes ... (Moanakaha, 1996).

- * Dissatisfaction with the content and delivery of one particular paper. 'I hated it ... I had difficulty in understanding... I had difficulty in thinking about other theorists and I wondered where were our Māori theorists' (Moana, 1996).
- * The need to make more explicit to possible participants the content and medium of instruction of Whānau Rūmaki programme.
- * Satisfaction with the overall effectiveness of the Whānau Rūmaki programme. 'I just didn't realise the effectiveness of the programme until my first year of teaching ... the Rūmaki programme was really effective for me' (Rangitaka 1996)

In summary these are some of the suggestions made for improvement by the participants of the Whānau Rūmaki programme. For one participant the programme strengthened her belief in herself; she was proud to be recognised as a Māori. Generally the criticisms were relevant and useful although some of them may not be easy to remedy in the short term. The tutors with the necessary skills are very

hard to find. But our pioneer students have challenged us to do better; we will respond as well as we can.

Question 15 : What would you seek to change in the Whānau Rūmaki programme you experienced at the School of Education, University of Waikato.

Three interrelated points were made strongly in answer to this question.

- * Incorrect use of the term Rūmaki.
- * Need for attention to Māori philosophy.
- * Need to ensure delivery of the whole programme through the medium of Māori.

The programme's title was considered misleading because it was not a total immersion programme. Possible participants who read about the programme would believe that it would be delivered through the medium of Māori for all the three or four years duration of the programme and that its subject content would include and encompass Māori philosophy which would contribute to the validation of Māori knowledge. Because these outcomes were not met many participants questioned the wisdom of attaching the description 'rūmaki,' with its promise of delivery in Māori, to the programme as currently taught. Finally one of the ten participants expressed that all planning needed to take place in a collective group and when visiting schools for curriculum tasks only one curriculum area should be covered on one day.

The disappointment some participants felt at the absence of a

distinctively Māori philosophical and pedagogical emphasis was well expressed by one respondent.

I think that one of the things that lacked in our programme was, me kī, the Māori dimension, ngā tikanga Māori. How we never really got into that side of things. You know we did the curriculum ... you're talking about the Bruner and Marx's theories ... but we never looked at ngā tūpuna Māori ... like our kuia and that was a little bit sad ... how to bring their philosophies. There was an element missing ... Māori children learn differently ... Māori children were hands on ... I'm not saying that they couldn't do all the written ... tended to be a lot more energetic ... according to our kuia, that's how they were brought up in ngā rā i mua. You just watched and did it as opposed to learning out of a text book (Taneroa, 1997).

Participants in the interviews were aware of the difficulties planners of courses such as the Whānau Rūmaki face in trying to find fluent speakers of Māori with the requisite specialist knowledge. Their message to the School of Education was, however, clear: 'Keep trying. Here are some steps you can take. Seek kaiako who are capable, competent and fluent in each of the curriculum areas. Deliver courses in te reo Māori. Support and encourage students in the Whānau Rūmaki group with little reo Māori to improve their language competence. Require Te Tari Māori Reo Rua to provide excellent role models of te reo Māori. Encourage the kaiako to model the different learning styles of Māori. Arrange regular exchanges of University kaiako and Kura Kaupapa Māori kaiako. Allow ākongā to plan together.'

CHAPTER SIX

DISCUSSION

Introduction

In the previous chapter the results of responses to the initial questionnaires and the indepth interviews were presented. This information formed the basis of a study of the perceptions of student participants of the strengths and weaknesses of the University of Waikato's three or four year teacher education Whānau Rūmaki programme. Students from three Whānau Rūmaki groups were asked about their experiences in the programme as it related to their first year of full time teaching or working in an educational institution.

The 38 participants who replied to the initial questionnaire were asked to give their responses to four questions on how they felt about certain aspects of the programme during their first full year of teaching. From the original 38 participants, ten were selected to be interviewed indepth on how they felt about certain aspects of their teacher education and how they perceived the University's Whānau Rūmaki programme. Perhaps not surprisingly, the participants had both positive and negative things to say about the Whānau Rūmaki programme. In the following sections, the responses reported in Chapter Five will be discussed.

Major Positive Aspects and Concerns

The responses elicited by the initial questionnaire indicated that although the Whānau Rūmaki programme was generally well regarded by beginning teacher graduates of it, there were some concerns and perceived shortcomings. The majority of the

participants felt they had been well prepared to manage children, to plan classroom programmes and to deliver their lesson requirements through the medium of te reo Māori. A number of the participants however, were less confident they understood the politics and policies of their schools. Planning, although not a worry for two thirds of the respondents, did appear to concern a minority especially when they were required to integrate a common theme across the curriculum areas. Other concerns which showed up in the questionnaire answers were about competence to deal with assessment and evaluation and the lack of appropriate reo Māori resources for those who were delivering through the medium of te reo Māori.

Research on beginning teachers has consistently shown that management of children, and planning and assessment are always prime concerns of beginning teachers (Battersby, 1980). It was not surprising, therefore, to find them appearing in the Whānau Rūmaki survey.

The ten participants interviewed indepth repeated the comments made by the survey respondents. On the positive side, however, they listed some more specific strengths of the Whānau Rūmaki experience: the improvements and progress each had made in te reo Māori; the strong liking that had developed for teaching Māori children; enjoyment in teaching the curriculum areas through their pleasure in working as a whānau (collective) group.

The ten participants' interviewed also expressed some concerns and reservations about the scope and content of Whānau Rūmaki. These were about preparation for the realities of teaching; planning, at both the micro and macro levels; understanding of school policies and politics; and training in assessment and evaluation techniques and practices. There was also a wish expressed for more time to be spent

on discussion of The New Zealand Curriculum Framework and its supporting documents. It should be noted, however, that these documents were published during and after the programme.

Management of children : positive aspects and concerns

Both the surveys and the interviews showed that the management of children was an aspect of their work handled competently by the participants during their first year of teaching or working in an educational institution. In the initial questionnaire more than two thirds of the 34 participants made positive statements about how well they had handled the management of children and in the indepth interviews of the ten participants said managing the children's behaviour was not a concern. I also noted that there were many positive comments made by the former Whānau Rūmaki teacher participants about the effective support that they had received during their first fulltime positions teaching or working in educational institutions. The much appreciated support, guidance and direction offered to most of the participants came from their tutor teachers, their principals and their in school and out of school colleagues.

Concerns about management of children were expressed in four of the responses made by the 34 participants. They stated that difficulty was experienced with the disciplining and managing of children's learning situations especially during their first months as teachers or educational tutors. Many of their concerns were based on not knowing what was appropriate behaviour and what was not appropriate behaviour. Fortunately, their difficulties with managing learners' behaviour became less of a concern as they grew in confidence and they were able to gain support, guidance and direction from tutor teachers and colleagues. Most of the educational institutions had either institutional assertive discipline arrangements

or tutor teachers or more experienced tutors who shared sound management advice. Some of the ten interviewed participants who had concerns in this area of management of children also found difficulty at the beginning because of their own, sometimes unrealistic expectations but in time, with careful assistance, direction and the use of a range of management techniques they were able to cope.

To manage the children in a competent manner meant the participants had not only to observe and practise many techniques but they had also to reflect on their own attitudes to teaching and the teaching process. Successful teaching they came to realise, entailed having a passion for teaching or work, respect for the learner, ability to provide a safe, secure and happy learning environment, ability to strengthen, build and develop a learner's self esteem, capacity to plan and accommodate the learner's needs, possession of a sense of humour, and a willingness to go the "extra mile".

The following are some of the comments made by four of the participants on how they had managed the children under their guidance and direction during their first full year of teaching. All inferred that they had developed their own management strategies.

It started out as a bit of a problem because I wasn't [firm enough,] I was a little bit too lenient. You say something but you sort of didn't really stick to it. You say, oh yeah, if you don't do this, this is what's going to happen and next minute, oh it's alright this time, next time if you do that - and they got onto that. Once I cottoned on to that and said, Right this is how it goes. If this happens then this is the consequence or I asked them what the consequences were likely to be and once I stuck to those, then the management became a breeze because

everybody knew exactly how far they could go and if they stepped over the boundaries what the consequences would be and that I was going to enforce [them] (Taneti, 1997).

... i te timatanga me kī āe, he raru ēngari ināianeī ka ki au kua pai nō te mea kua pai ake te whakarongo o ngā tamariki / ... in the beginning it was difficult [but] now along with the children's improved listening skills things have improved (Rona, 1996).

Involving the tamariki in planning, building their self esteem and allowing them to take on some responsibility for their own learning [made a great difference] (Moanakaha, 1996).

Not a problem. Nā te mea I made it my business to know the parents ...tātou te Māori, we look at children's behaviour in a different light to some of our colleagues and that's how it is at our kura (Taka, 1996).

All the participants quickly appreciated the full import of what they had been told by their lecturers. Teaching involves both instruction and management. Instructional activities are aimed at attaining specific educational outcomes and management activities attempt to establish and maintain conditions under which instruction can occur effectively and efficiently. Adequate control of a class is a prerequisite to achieving instructional goals and a classroom that is out of control is hardly a pleasant experience for either the teacher or the learner. Accordingly, a successful teacher must function as a manager of group behaviour.

Management and teaching are best and most effective when the learners are encouraged to gradually take more responsibility or ownership for their own learning. Learning is also facilitated when the skills are taught in situations where they are needed:

Skills of relating to others can be taught through play and in social situations at home, at the school and in the community. ... Mobility skills can be practised by students when they need to move around the class, school buildings, and playground ... (Ryba, in Frazer, Moltzen and Ryba, 1995, p. 64).

Information from the former Whānau Rūmaki teachers indicates that they were equipped by their training to provide appropriate skills and learning environments in which the learners under their direction and guidance were able to take ownership of their own learning.

Planning : positive aspects and concerns

As the former Whānau Rūmaki participants looked back on their teacher education and their first full year of teaching or working in an educational institution about two thirds of the 34 surveyed mentioned that the Whānau Rūmaki programme had made them appreciate the importance of planning. Many of the participants also commented on how helpful in this respect they had found their teacher related opportunities experienced during teaching practice and other teaching sessions. Typical positive comments expressed by participants about planning included:

Planning sessions at the School of Education were very helpful (Taneroa, 1997).

Involving the tamariki in planning ... and allowing them to take some responsibility for their own learning [was invaluable] (Moanakaha, 1996).

... i roto i ngā mahi whakatakoto mahi kua puta mai rā i te ao pouri ki te ao mārama ... / ... during planning one has emerged from the the unknown to be enlightened ... (Tanenui, 1996).

... fortunate to be taught well ... when comparing with other first year teachers ... we felt we were more competent ... our Rūmaki group shared resources and ideas which helped us to improve our planning (Tanekaha, 1996).

... I once said planning was a waste of time ... because we were constantly planning ... until I went out there and [finally realised], management and your classroom routines stem from your planning (Anihera, 1997).

Although two thirds of the participants felt well prepared in terms of understanding and appreciating the relevance of planning, the other third of the participants still had concerns about being ill prepared for planning. This critical minority felt ill prepared to integrate long term and short term goals, to integrate curriculum areas and to cater for the individual differences of members of their classes or working groups. Planning in these areas only became easier or clearer for many of these concerned participants as the year progressed and after they had observed, considered and reflected upon the models or strategies provided by their tutor teachers, members of their syndicate teams or other experienced teaching staff. For many of this concerned group of participants the work done in syndicate sessions in

conjunction with their tutor teachers and other members of the syndicate team was judged particularly helpful. The information from the total group of participants showed that most of the participants were given opportunities to observe and share with their tutor teachers and in the case of five of the participants, special arrangements were made for them to observe other experienced teachers who were not from their particular syndicate teams. Some of the participants were also fortunate in that they were able to arrange observations and discussions with other teachers from outside their schools or educational institutions. All these participants found especially helpful the discussions that took place after the observational sessions. This comment by one of the participants is an apt summary of much that was said on the topic of planning:

During my first year of teaching I found my tutor teacher very supportive. ... her guidance enabled me to integrate the curriculum areas (Reremoana, 1996).

Research on successful teachers was shown that much of a teacher's success can be attributed to effective planning:

Pre lesson planning ... usually allows solutions to teaching problems to be devised in relatively more controlled circumstances (Haigh, in Lang 1996, p. 97).

Experienced teachers tend sometimes to give the impression of teaching 'off the cuff', of not really planning their lessons. In fact experienced teachers do plan but not always obviously because they can draw on hours of past teaching experience, reflective thinking and mental dialogue (Ramsay, 1995). In contrast, inexperienced teachers tend to need more time to set up a plan, to marshal the appropriate resources and to select the appropriate teaching

strategies:

In general beginning teacher planning is more time consuming than expert teacher planning and it focuses mostly on the development of concrete strategies and activities for involving students with content. But it lacks the contingency plans common to more experienced teacher planning (Reynolds, 1992, p. 9).

From data gathered in this study it seems there is a need to include in the Whānau Rūmaki teacher education programme more forms of integrative planning including integrative curriculum planning. Including this form of planning in their Whānau Rūmaki programme would give the members the opportunity to experience planning, practising and reflecting on the varied methods and functions of integrative teaching prior to their first year of teaching or working in an educational institution.

Te reo Māori : positive aspects and concerns

A major positive finding from the initial questionnaire was that the participants felt that Whānau Rūmaki programme had assisted them to deliver through the medium of te reo Māori. However, one participant from both the questionnaire survey and the indepth interviews said his reo Māori had not developed or shown improvement. Everyone else did believe their reo Māori had improved although to different degrees. The majority of the participants believed they had become more competent and confident in delivering the curriculum in te reo to Māori learners during their three or four years of working in Whānau Rūmaki groups with their emphasis on sharing, caring, assisting one another together with their teacher related experiences in total Māori and English learning settings.

Within each of the three Whānau Rūmaki groups were students with varying abilities in te reo Māori and knowledge of tikanga Māori. They ranged from native speakers fluent in te reo Māori and immersed in tikanga Māori, through a group who were second language learners of te reo Māori to a number who had just enough te reo Māori and tikanga Māori to allow them to cope initially with the Whānau Rūmaki programme. This wide range of ability in te reo Māori and tikanga Māori represented in the three Whānau Rūmaki groups proved challenging and demanding for the participants and lecturers who delivered through the medium of te reo Māori.

To accommodate this wide range in ability of te reo Māori and tikanga Māori the 1990 and 1991 Whānau Rūmaki intakes worked through the medium of te reo Māori on six Māori language papers which required the students to enhance their te reo competence, to learn some tikanga Māori and to acquire skills on teaching through the medium of te reo Māori. Besides taking these te reo Māori language papers the 1990 and 1991 Whānau Rūmaki intakes programme also included curriculum papers, educational theory papers and professional support papers mostly taught through the medium of English.

At the end of 1990, the Hamilton Teachers College combined with the Department of Education from the University of Waikato to form a University School of Education. As a result there were many changes to the teacher education programmes including the Whānau Rūmaki programme. These changes introduced different diploma and degree funding arrangements and led to some restructuring of the two programmes.

These changes impacted on the programme of the Whānau Rūmaki intake of 1992. Although they still had their reo Māori papers taught

through the medium of te reo Māori the number of such papers was reduced from six to four. This reduction meant less time could be given to learning te reo Māori, tikanga Māori and relevant language teaching methodology. Changes also meant restrictions in curriculum papers, educational papers and professional support papers.

Even with these cutbacks, the Whānau Rūmaki programme still continued to produce teachers who had improved or developed their reo and tikanga Māori regardless of their competency levels when they entered the programme. To substantiate this assertion I have extracted from my research notes five comments made by those who were native speakers fluent in te reo and well-versed in tikanga Māori, through to those who were second language learners of te reo Māori and those who had little fluency in te reo and tikanga Māori when they entered the Whānau Rūmaki programme.

The majority of the participants also mentioned that having strong and very good speakers of te reo Māori as colleagues had strengthened and reinforced for them tikanga Māori. The programme, they believed, had prepared them to teach the curriculum through the medium of te reo Māori and it had also prepared them to work with Māori learners through the medium of te reo Māori. The attention and respect given to Māori beliefs, Māori information, Māori values and te reo Māori reaffirmed for the majority of the participants their sense of Māori identity.

Native speakers made these positive observations:

Working alongside other fluent speakers broadened my vocabulary and improved my writing of te reo Māori (Taka, 1996).

Made me monitor more carefully what I said in te reo Māori (Rona, 1996).

Helped me in the use of the macron (Tere, 1996).

Working in Rūmaki / immersion Māori situations, alongside other, fluent speakers of te reo Māori and other Māori students helped to prepare one in working with Māori children (Toronui, 1996).

The collective nature of the group helped to prepare one in working with Māori children (Anihera, 1997).

Five less linguistically and culturally well prepared students were similarly positive in their evaluation of the Whānau Rūmaki programme:

The te reo Māori papers improved my confidence in speaking and writing ... (Taneti, 1997).

Working with and alongside other speakers of te reo and other Māori students helped to prepare one in working with Māori children (Taneroa, 1997).

Māmā ake ki te whakaako mā te reo i te whakaako mā te reo Pākehā. / It was easier to teach in te reo Māori than to teach in te reo Pākehā (Pikiake, 1996).

The reo Māori papers broadened my vocabulary and improved my ability to follow speakers of te reo Māori (Hira, 1996).

The programme gave me the confidence to deliver the curriculum to Māori in te reo (Reremoana, 1996).

The other speakers who were more fluent in te reo Māori encouraged me to improve my reo Māori (Heni, 1996).

As a native speaker of te reo Māori with some depth of knowledge in tikanga Māori I found the positive comments made by the native and fluent speakers of te reo and tikanga Māori particularly interesting and encouraging. I felt this way because the data from the two surveys showed that the te reo and tikanga Māori components of the Whānau Rūmaki programme were accepted and appreciated by the majority of the participants. The programme helped all but one of the participants to develop and improve their reo Māori. In the past many reo and tikanga Māori classes and programmes conducted throughout Aotearoa New Zealand have been criticised by fluent speakers of te reo Māori because of their ad hoc nature. Therefore, the fact that the majority of the Whānau Rūmaki native and fluent speakers of te reo Māori found the reo and tikanga Māori classes of value is exciting and rewarding. However, even though the two surveys found the Whānau Rūmaki programme beneficial, there is still an urgent need for an ongoing reo and tikanga Māori development programme for each of the former Whānau Rūmaki individual teachers or workers who are now out in the educational institutions to encourage and aid them to continue to teach through the medium of te reo Māori. Such a continuing education and developmental programme should further broaden the participants' knowledge of te reo and tikanga Māori, increase the participants' range of teaching strategies in te reo Māori and promote the production of resources in te reo Māori.

Comments made by the participants who were second language learners of te reo and those who weren't fluent in te reo and tikanga

Māori were also interesting because their comments had also indicated that they had advanced their personal reo Māori levels by working alongside and modelling themselves on the fluent or native speakers of te reo Māori in their particular Whānau Rūmaki programme. Involvement with others who were Māori speakers had improved their confidence in the use of te reo and tikanga Māori. The programme had broadened and brought depth to their reo Māori vocabulary, had engendered a better understanding and appreciation of tikanga Māori, had improved their ability to follow speakers of te reo in Māori in immersion situations, had given them the confidence to deliver the curriculum areas in te reo Māori and also improved their ability to write in te reo Māori.

Māori tribal groups throughout Aotearoa New Zealand have their own particular tribal or proverbial sayings to express the significance and value of te reo Māori in reaffirming and maintaining one's identity. I have taken one from my tribe, Ngāti Māhuta, Taharoa (Tainui).

Kia mau, kia ū ki tō reo. Te reo i tukua mai e Io ki ōu mātua tūpuna. Nā ōu mātua tūpuna koe i whāngai. Ko tāu ko te whāngai atu ki āu tamariki mokopuna.

Hold fast to your reo. Your reo which was gifted to your ancestors by the Creator. Your ancestors taught you with the legacy of teaching your children and grandchildren.

To many Māori people te reo Māori is the life line and substance of Māori and tikanga Māori; it empowers the user to converse, debate, challenge, advise, host and entertain:

Te reo Māori enshrines the ethos, the principle of a people. It helps give sustenance to the heart, mind, spirit and psyche (Pere, 1990, p. 7).

As already noted one participant did observe that his reo Māori had not improved.

The programme didn't improve my reo Māori because I had gained my Māori papers through the Certificate of Māori. However we shared things and the comradeship helped me to get through the rest of the university life (Tanekaha, 1997).

This solitary, negative observation on the improvement of his language competence observation (which also includes a positive aside) suggests that he should not have been attending the Whānau Rūmaki reo and tikanga classes. In the future such students should do more advanced language courses in the Māori Language Department in place of the prescribed Whānau Rūmaki offerings.

In Chapter Four, reference was made to the fact that four of the ten participants did their first fulltime year of teaching or working in a Kura Tuatahi, Kura Kaupapa or total immersion Māori setting. All four did their planning and delivery through the medium of te reo Māori. Three of them made specific comments about this.

... unless you have the reo it is would be very difficult moving from a mainstream programme into a total immersion Māori teaching situation ... (Anihera, 1997).

He māmā ake ki te ako tamariki mehemea e whāngai ana i ngā mārau ... ka tae te whakaako tamariki kia pēnei.

It is easier to teach the children using the themes of curriculum ... it is possible to teach children in this manner (Rona, 1996).

It suited me teaching the curriculum in Māori because it is about using te reo Māori ... (Tanekaha, 1997)

Of the four participants who taught in Kura Tuatahi, Kura Kaupapa or total immersion Māori situations three were fluent speakers and writers of te reo Māori. They had, therefore, little difficulty in planning or delivering through the medium of te reo Māori. The fourth participant, who was a second language learner of te reo Māori, admitted to struggling during the beginning weeks. Fortunately he was given support, guidance and direction by his school colleagues which assisted him in his written presentation of plans but he had to seek help from outside the school to develop his delivery in te reo Māori. Although this one participant struggled initially to deliver the curriculum areas through the medium of te reo Māori his persistence enabled him to deliver the curriculum areas through the medium of te reo Māori for the rest of the year.

The remaining six participants who were interviewed had taught in a variety of educational institutions in their first year. One had been in a Polytechnic, two in Kura Tuatahi bilingual units and three in Kura Tuatahi mainstream schools. Of the six, three had some fluency in speaking and writing te reo Māori and the other three although second language learners of te reo Māori, were able to sustain long conversations in te reo Māori. Two recorded almost all their planning in te reo Māori and delivered most of their lessons through the medium of te reo. Three, because of their teaching or working situations, used some Māori in their delivery but most of their planning was done through the medium of English. The remaining one began to use te reo Māori in his delivery only as his confidence improved and as he moved into the third and fourth terms of a four term year. In summary, and not surprisingly, the six teachers' use of te reo Māori as a means of recording their planning and as a means of delivery was

governed by each particular participant's fluency in te reo Māori, personal confidence, and the particular learning environment. Two commented as follows on their early teaching experiences.

I used many of the awesome ideas and tūmahi [activities] we covered in the Marautanga paper when teaching te reo Māori (Taneroa, 1997).

The Whānau Rūmaki programme taught me to look at each individual child and their [sic] individual reo Māori (Moana, 1996).

Although all ten participants had passed the level three reo Māori papers the data consistently show that there is still a need for ongoing support and opportunities for staff development for beginning teachers in the delivery of the curriculum areas in te reo Māori. This is especially so for those participants who are second language learners of te reo Māori. They need to extend and deepen their reo Māori vocabulary, tikanga Māori and general background knowledge of Māori. This continuing education of staff delivering in te reo Māori could be likened to the help given teachers working with the mārautanga Māori or curriculum Māori documents that are now contracted out by the Ministry of Education.

... the wide range of reo Māori and knowledge of Māori of the Whānau Rūmaki participants has helped me in my teaching (Tanekaha, interview 1996).

Most of the former Whānau Rūmaki members had individually taken on the responsibility for learning, improving and developing their own reo Māori. They were motivated through the desire to learn their reo Māori, to maintain it as a living language and to give Māori learners

the right to educational processes that affirm their own tikanga.

Whānau Rūmaki trained teachers teaching in te reo Māori had quickly noted the lack of Māori forms of assessment. Most of the participants had had to use English equivalent types of assessment or forms of assessment used by other Māori immersion teachers. Both had had their draw backs. Translating or adapting English language assessment instruments to suit the needs of their Māori immersion learners was time consuming and not always appropriate. Assessment forms used by other Māori immersion teachers also needed to be administered appropriately but because the former Whānau Rūmaki members lacked experience in assessment methods they weren't always able to do this properly. Even the few participants who used English language assessment tools had difficulty because they were unfamiliar with the actual forms of assessment and lacked experience in administering and managing most of these forms of assessment. The actual marking, grading and interpreting of the results of diagnostic surveys and tests such as the P. A. T. tests, the six year net survey and the standard two survey worried the inexperienced Whānau Rūmaki teachers although they could perhaps have taken some comfort from the fact that most beginning teachers lack confidence in the assessment area (Renwick and Vize in Lang 1996, p.115).

Whānau (collective) group : positive aspects and concerns

As has been explained earlier, the first Whānau Rūmaki group of the School of Education preservice teacher education programme was set up in 1990 and each year since then there has been a Whānau Rūmaki intake. Although the term Whānau is taken from te reo Māori in this context it does not cover the original complex sense or meaning of the word a point made earlier. The School of Education

programme uses Whānau to mean a group of students placed in a collective group who have some fluency in te reo Māori and who are committed to fostering a collegial spirit of nurturing, caring and sharing during their teacher education programme of three or four years. Like the word Whānau, Rūmaki has also been taken from Māori and again in this context it does not cover the full sense or meaning of the word. In the School of Education programme Rūmaki means working together and being immersed in te reo Māori. In combination, in School of Education usage, Whānau Rūmaki refers to a collective group of students who have some fluency in te reo Māori working together, in a te reo and tikanga Māori environment.

The intention from the beginnings of the Whānau Rūmaki programme has always been for the Whānau Rūmaki group members, to work and learn together collectively in mutually supportive settings. The Whānau Rūmaki programme is the responsibility of the lecturers who guide and teach its members. Whānau Rūmaki's success is owed to the enthusiasm and commitment of these lecturers who have always worked and talked with the group rather than at it. The creation of the cooperative Whānau Rūmaki programme came at a time when individualism was becoming rampant in education. The original Whānau Rūmaki concept has survived with minor modifications since its inception in 1990. Its architects have been encouraged and sustained by two Māori proverbs as they have battled to ensure recognition for their programme and its members.

Toi te kupu, toi te mana, toi te whenua.

Retain the language, retain the dignity and in so doing, retain one's identity with the land.

Nāu te rourou, nāku te rourou, ka ora ai te manuwhiri.

From our combined food baskets, the wellbeing of the people shall be assured.

The following selected remarks are typical and help to highlight and demonstrate the positive light in which the former Whānau Rūmaki participants view the programme, especially its collective nature.

Āe. Anō kei te whakapono au ki tēnei mahi te mahi rūmaki ...

Yes. Again I believe in the method of total immersion Māori ... (Rona, 1996).

... we shared things and the comradeship helped me to get through the rest of the university life ... (Tanekaha, 1997).

... it was wonderful going through with all those wonderful people ... we all fed and bounced off each other ... it was neat ... it was great fun (Rangitaka, 1997).

These positive comments about the Whānau Rūmaki programme are encouraging because the grouping of students together in a cooperative manner to achieve their Diplomas of Teaching and Bachelors of Education shows cooperation can work in an otherwise competitive world. Almost all the participants in the Whānau Rūmaki programmes were already familiar with the concepts underlying the terms whānau and rūmaki. They were terms used freely and readily though with varying meanings in present day Māori society. Having a programme with a Māori title meant an association with Māori society, and helped to make the programme attractive and relevant for many of the participants who were entering into a strange academic, Pākeha-dominated environment. The Whānau Rūmaki climate encouraged a feeling of bonding, protection and togetherness among all members, despite their diverse backgrounds. That climate has been maintained by the continuous positive efforts of all individual

members of each of the Whānau Rūmaki groups supported, guided and where necessary, challenged, by staff members.

Not everyone in the School of Education, Māori and non-Māori, understood the unique collectivist character of the Whānau Rūmaki programme. This misunderstanding led to 'snide' remarks being made about the 'special' consideration given Whānau Rūmaki students. This annoyed Whānau Rūmaki students who did not see themselves as getting 'special' attention. They resented being told by mainstream students they were 'getting king-pin treatment' (Rangikaha, 1997).

Whānau Rūmaki trained teachers had another concern, like the preceding one, a result of misunderstanding. Most had come into the programme believing that the Whānau Rūmaki teacher education programme would emphasise Māori philosophy and would be taught through the medium of te reo Māori for the duration of the three or four years. When the participants were questioned carefully on where they got this misleading information no one could actually pinpoint the source of misinformation.

The future of the Whānau Rūmaki programme within the University of Waikato School of Education, although it has been most successful to date, may be affected by external forces beyond the School of Education's control. The Education Act of 1989 and the Education Amendment Act of 1990 devolved management autonomy to tertiary education institutions and allowed them to manage their own resources, subject to a public accounting for their performance. Changes made to the teacher training environment in terms of the accreditation of private providers of teacher education through the Teacher Registration Board and NZQA may affect the Whānau Rūmaki recruitment of future intakes. The move towards the

accreditation of private providers of teacher education has considerable potential for Māori whether this be at the individual, whānau, hapu, iwi or tribal level of operation. Already there is competition from the Te Rangakura group operating out of the Wanganui Polytechnic and Te Wānanga o Awanuiarangi operating out of Whakatane. The challenge to the Whānau Rūmaki programme of the School of Education if it is to prosper is to provide quality teachers who are able to deliver through the medium of te reo Māori, in total Māori immersion learning situations and bilingual learning situations. Replies from the first graduates of the Whānau Rūmaki programme indicate strong support for the continuation of such a programme.

Assessment : positive aspects and concerns

Although a few of the former Whānau Rūmaki participants had concerns about assessment and evaluation most responses to the initial questionnaire indicated the beginning teachers were well prepared in terms of understanding assessment and evaluation. All appreciated the need for assessment and ongoing evaluation of children's work:

I could see there was a need to assess the different levels to see what the children's needs were (Hemitahi, 1996).

I will always be grateful for the School of Education and their drive and demand that we complete our evaluation tasks (Hinehaere, 1996).

It was pleasing to note lecturers had 'got the message across' about the importance of assessment and evaluation because commitment to

assessment as a means of improving individual learner's ability to learn could be likened to a professional means of being accountable. The complex learning process that the learner moves through and the functions carried out by the teacher along with their working relationship with one another are all important factors in finding means of catering for the individual needs of the learner. If children are to be assisted to reach their potential in all areas of the curriculum they must be given the opportunity to know where they are at, what they understand and what direction they need to take to achieve their potential. Murphy suggests that:

The involvement of pupils and teachers in assessment process is a positive and motivating experience which provides helpful feedback about progress at regular intervals, so that information can be useful in planning future teaching and learning strategies (Murphy, in Willis 1992, p.251).

All beginning teachers must be aware of the current diagnostic trends in Aotearoa New Zealand schools. The Minister of Education has recently made it clear that:

Assessment especially at the primary school level, is not so much about establishing what a student knows or does not know but why a student understands or doesn't understand and how we can improve their knowledge (Smith, in Willis 1992, p. 251).

The 1990 and 1991 Whānau Rūmaki intake programmes included a specific paper on assessment and evaluation but the 1992 intake programme did not. The only consideration of evaluation and assessment by members of the 1992 Whānau Rūmaki intake was

incidental in some reading and curriculum papers. Analysis of responses to the question on assessment indicated that no one from the 1990 and 1991 intakes who had been required to include a specific paper on assessment and evaluation had concerns about evaluation. Neither did anyone who had elected to complete the 300 level Education paper on assessment. Clearly this analysis has spotlighted an area of weakness in the Whānau Rūmaki curriculum.

Further Aspects Raised

Māori philosophy and pedagogy

Te Marautanga o Aotearoa or the New Zealand Curriculum is the official teaching, learning, and assessment document in New Zealand schools. It applies to all New Zealand schools, including Kura Kaupapa Māori. Under the terms of the Education Amendment Act 1991 it is the responsibility of each school board of trustees to ensure that its school satisfies the requirements of the official curriculum statements in such a way that they meet the needs of its school community. Official curriculum policy recognises that all learners should have the opportunity to study essential areas of learning and to develop essential skills which will enable learners to participate effectively and productively in a competitive world economy. The question many Māori are asking is, does the New Zealand Curriculum accommodate Kura Kaupapa Māori philosophy? Kura Kaupapa Māori and other schools working in total Māori immersion have a holistic base philosophy and the criteria upon which it works are designated as Te Aho Matua. The Ministry of Education has difficulty in validating and legitimising Kaupapa Māori knowledge and has difficulty in determining which schools should be designated Kura Kaupapa Māori. However, the following statement taken from the Education Gazette, 1994, signals some progress is being made to the

determine drive of the Kura Kaupapa Māori Runanga to what may constitute Kura Kaupapa Māori philosophy, pedagogy, curriculum and kura.

The Ministry of Education will consult Te Runanga nui o ngā Kura Kaupapa Māori prior to recommending the establishment of additional kura and prior to redesignating state schools as kura.

We therefore have a situation where the state has a curriculum framework which has defined boundaries of knowledge with pre-determined outcomes compared to the Kura Kaupapa Māori philosophy which takes for granted the validity and legitimacy of Māori knowledge and has no distinguishing boundaries between the different forms of knowledge. This dilemma found expression in these two participants' comments:

We need a Rūmaki programme ki roto i te reo e whai ana i ngā tikanga Māori, not following Tauwiwi / We need a Rūmaki programme in Māori following Māori philosophy and pedagogy, not following Tauwiwi (Taka, 1996).

... one of the things that our Whānau Rūmaki programme lacked was me kī the Māori dimension, ngā tikanga Māori ... (Taneti, 1997).

To address the concern expressed by many of the former Whānau Rūmaki participants about the lack of Māori philosophy and pedagogy in the School of Education, Whānau Rūmaki teacher education programme lecturers in the Māori Bilingual Department introduced into the 1996 programme introductory information on Kura

Kaupapa Māori philosophy and pedagogy. This may become a part three 1997 Marau ki te kura (Curriculum Māori) paper.

Resources in te reo Māori

Throughout Aotearoa New Zealand there are many schools which have bilingual or total immersion Māori programmes but all lament the lack of appropriate resources in te reo Māori. Therefore because it is a nation wide failing it becomes a matter of national concern. If these types of schools or educational institutions are to continue to maintain their delivery in te reo Māori at the highest possible level the production of appropriate resources in te reo Māori in all areas of the curriculum must be addressed. Even the Whānau Rūmaki programme will need to consider arranging further time, effort and space in its programme to accommodate the making of appropriate te reo Māori resources. The frustration at the lack of resources experienced by many of the former Whānau Rūmaki participants was reflected in the following comment:

... there are not enough readers out there so I had to spend time at night translating the English readers ... I'd take books home to see if they were appropriate ... I'd make big blowup books ... (Anihera, 1997).

In the meantime the best possible resources in te reo Māori that a good teacher of Māori teaching through the medium of te reo Māori could have are the teacher himself/herself, the grandparents, and the parents or caregivers of the children. The management and organisation of these appropriate personnel can only be achieved by beginning teachers or educational workers through hours of planning, discussion, practical experience, debating and reflecting. Most grandparents, parents or caregivers of children fortunate to be taught

through the medium of te reo Māori will make time to assist teachers or educational workers if they can see that their child or grandchild will benefit. This is an important resource area which needs to be fostered and encouraged.

Realities of teaching

The realities of teaching in a teacher training programme involve classroom experience of observing, planning, teaching, managing, evaluating, reflecting and learning. Most students experience this during their sessions of teacher related experiences and other teaching sessions while they are under the direction and guidance of an associate teacher from within the school or a lecturer from within the teacher education programme.

Although students are given many opportunities to observe, plan, organise, manage and teach they still do not appreciate fully the real import of what is happening in a classroom. Only when they are in charge of their own classes does the reality sink in.

... the reality was now that I was actually at the chalk face teaching children therefore I would have liked to have had more time observing experience teachers in action (Taneroa, 1997).

School politics and school policies

The participants felt there was a need for them to have a fuller appreciation and understanding of school and board of trustees administrative and management systems and policies. Twenty former Whānau Rūmaki participants said beginning teachers needed to have a better appreciation and understanding of school policies.

Information of this nature could be shared through discussions and sessions on the Education Act. This will give the Whānau Rūmaki participants some understanding of the bases of the school policies they are required to implement. The following is a typical comment expressed by one of the former Whānau Rūmaki participants about school politics and policies:

Where does one learn about school politics and policies? (Hurimai, 1996).

Curriculum Framework and curriculum documents

The New Zealand Curriculum Framework was first introduced into the Whānau Rūmaki teacher education programme of the University of Waikato in its draft form in 1991 and the final version was not available until 1993, the year that many of the 38 participants entered teaching.

Many of the Whānau Rūmaki participants began their first year of teaching or tutoring in an educational institution during this transitional period of changing from the old curriculum booklets to the new curriculum documents. Therefore it is understandable that many former members of the Whānau Rūmaki have had concerns about sighting, understanding, comprehending and interpreting the new curriculum framework and the new curriculum documents.

The following are two typical comments made by former Whānau Rūmaki students about the some of the new New Zealand curriculum documents:

... probably studying the documents in depth ...
(Rangikaha, 1997).

... pāngarau yeah we needed to know more about the
pāngarau marau / curriculum from the junior area ... I
had to go out and learn about it ... (Anihera, 1997).

CHAPTER SEVEN

CONCLUSIONS, RECOMMENDATIONS AND RESEARCH

Timatanga

This study has focussed upon measuring the effectiveness of some teachers' perceptions of the Whānau Rūmaki teacher education primary programme, one of a number of Whare Wānanga o Waikato, Kura Toi Tangata preservice teacher education programmes. The research looked specifically at how effective the teacher education programme has been for the Whānau Rūmaki 1990, 1991 and 1992 intakes during their first year of fulltime teaching or working in an educational institution.

Of the 38 former Whānau Rūmaki teachers who participated in the survey twenty four were females and fourteen males. All 38 participated through answering an initial questionnaire and from the 38 participants ten were selected to take part in indepth interviews.

In the initial questionnaire, answers were sought from the 38 participants of their perceptions of their first year of fulltime teaching or working in an educational institution. This initial questionnaire was divided into two sections. Section one asked the participants for specific personal information and section two asked the participants for their thoughts on what they had handled most competently, what had proved especially difficult, what professional support was made available and what else would have been of assistance to them in their first year of fulltime teaching or working in an educational institution.

The indepth interviews with the ten participants sought answers to 15

questions about their perceptions of their first year of fulltime teaching or working in an educational institution. Answers from the indepth interviews to the 15 questions were recorded on a tape recorder and later transcribed.

The following is a seven point summary of the factors identified by a high proportion of the former Whānau Rūmaki teachers from the 1990, 1991 and 1992 Whānau Rūmaki intakes as having been valuable outcomes of their preservice teacher education programme.

- * Preparation for managing children and improving their learning environments.
- * Making possible the delivery of the curriculum through the medium of te reo Māori.
- * Preparation for short and long term planning, including the integration of planning across the curriculum areas, which took into account the needs of individual pupils.
- * Improvements in their own competence in te reo Māori.
- * Enjoyment in working with Māori children.
- * Pleasure (and reward) in working as a whānau (collective) group.
- * Increased skills in assessment and evaluation.

But the study also showed for a minority of the former Whānau Rūmaki teachers there was still concern about certain aspects of their initial preparation to work with their own pupils and students:

- * Insufficient experience of the realities of teaching.
- * Limited comprehension of the full significance of school policies and politics.
- * Inadequate knowledge of how to integrate a common theme across the curriculum areas.
- * Less than satisfactory background knowledge of assessment, evaluation and diagnostic testing. (This was a minority complaint.)
- * Lack of confidence in teaching in an immersion Māori situation because the Whānau Rūmaki programme lacked depth in Māori philosophy and pedagogy.
- * Disappointment that non-Whānau Rūmaki students believed the Rūmaki group were over-privileged. There was a need to correct a misunderstanding held by many of the non Whānau pre-service teacher education primary student teachers that the Rūmaki Whānau students and their programme were given extra treatment.
- * Serious lack of appropriate te reo Māori resources to help participants who were delivering through the medium of te reo Māori.
- * Too sketchy background knowledge about the Curriculum Framework and curriculum documents.

The Whānau Rūmaki pre-service teacher education primary programme had enabled the 38 participants to gain or be close to

gaining appropriate teaching qualifications recognised throughout Aotearoa New Zealand. When the survey was conducted the 38 participants had attained the following qualifications :

- * Seventeen participants had completed their Diplomas of Teaching and their Bachelor's degrees;
- * Fifteen participants had completed their Diplomas of Teaching;
- * Only six participants still had to complete their diploma or degree studies.

Of the six participants who had not completed their Diplomas of Teaching, two had enrolled part time at the University of Waikato, two had enrolled part time at Wānanga institutions and the other two continued to work as unqualified tutors in educational institutions but told me during informal discussions that they would be returning at a later date to complete their Diplomas of Teaching and / or Bachelor's degrees. The two who had enrolled part time at Wānanga institutions had had to leave the Whānau Rūmaki programme early because of personal and financial circumstances and the last two who continued to work as unqualified tutors in educational institutions had failed courses during the programme. Both felt they needed time away from the University and an opportunity to improve their financial situations.

Recommendations

Since this study began there have been changes to the Whānau Rūmaki preservice teacher education primary programme including:

- * Adjustments needed to take into account the introduction of the new Curriculum Framework and the new curriculum

documents.

- * General agreement that the lack of appropriate reo Māori resources to help participants who are delivering through the medium of te reo Māori is a matter of national concern. (Locally produced Whānau Rūmaki resources continue to be of an admirable high standard.)
- * Better understanding in the School of Education of the different, but non-favoured status, of Whānau Rūmaki trainees.

Certain improvements will need to be made.

- * Papers should be added on Māori philosophy and Māori pedagogy which will validate Māori information, Māori knowledge, and Māori perspectives on assessment, evaluation and diagnostic testing.
- * Efforts should be increased to ensure all Whānau Rūmaki preservice teacher education primary programme papers are delivered through the medium of Māori for the duration of the three or four year programme.
- * Special attention should be paid to Kura Kaupapa Māori policies and politics as part of the Te Marau ki te Kura papers.
- * There needs to be an interchange of kaiako lecturing and teaching through the medium of te reo Māori in the Whānau Rūmaki preservice teacher education primary programme with kaiako in the field teaching through the medium of te reo Māori.

Future research

During this research I became increasingly aware that there is a great need for improving and developing the quality of delivery in te reo Māori of many of the former Whānau Rūmaki members who are working in Kura Kaupapa Māori, bilingual and other educational institutions. By improving and developing kaiakos' te reo Māori and teaching strategies learners will enjoy excellent pedagogical models. Consequently the quality of te reo Māori in the classrooms will be enhanced.

The raising of the standard of te reo Māori can best be done by iwi monitoring groups helped by Te Taura Whiri (The Māori Language Commission).

He kōrero whakamutunga / Concluding comment

Graduation listings of 1997 show that one former member of the Whānau Rūmaki who had enrolled part time at the University of Waikato along with one who had enrolled part time at a Wānanga institution have now gained their Diploma of Teaching.

All of the 38 former Whānau Rūmaki members surveyed continue to teach or work in educational institutions. Most are teaching mainly in te reo Māori.

School principals, tutor teachers and other colleagues informally commented that all former Whānau Rūmaki members are working and delivering competently. There is general agreement in schools and communities that there is a great need for teachers and educational workers with the skills and training of the Whānau Rūmaki programme. The valuable contribution that all former 38

Whānau Rūmaki members are making to the educational profession should be widely affirmed by the School of Education in the same way as the high quality of our concurrent secondary graduates was widely acclaimed when that programme began to produce new teachers.

*Te Whare Wānanga o Waikato
Te Kura Toi Tangata o Waikato*

Pānui Tuatahi / First Letter

Te Tari Māori Reorua

Te Kura Toi Tangata

Te Whare Wānanga o Waikato.

Mane vcvcv, 1996.

Research topic:

“Teachers’ perception of the effectiveness of the

Whānau Rūmaki teacher

education programme.

1990 - 1992.”

Tēnā koe e te hoa, Participants code number. _____.

Stage 1. By Monday 29 April. He kōrero whakamārama, he kōrero whakamōhio, ā, he tono.

Ko te korowai hei whakakotahi i a tātou katoa ko te Kaihanga. Kei a ia he oranga mō tātou katoa. Ko hau tēnei e whakahonore nei i tōku nei Arikinui a Te Atairangikaahu. Me te mōhio hoki, ahakoa ko wai te tangata. Ka tangi ia mō te hunga kua okioki, ā, e hinga tonu nei. Te kōrero mō rātou te hunga kua okioki, ā, e hinga tonu nei haere koutou , moe mai, moe mai.

Tēnā koe me ngā āhuatanga kua whakaritea mōu mō tēnei tau. Te tumanako kei te manaakihia tonu mai koe. He kōrero whakamārama, he kōrero whakamōhio, ā, he tono tēnei ki a koe kia maanaki mai i ahau me aku mahi.

I seek your assistance with my research on the research topic listed above. This study is part of my own academic work and will also assist the School of Education to improve our preservice Whānau Rūmaki teacher education programme. The study will focus on your first fulltime year of teaching or working in an educational institution.

The aims of the project are :

- i. to find out what were your perceptions at the end of your first fulltime year of teaching or working in an educational institution
- ii. to find out what personal professional support was made available to you during your first fulltime year of teaching
- iii. to find out what you thought were your strengths and weaknesses of the programme
- iv. to consider the implications for the School of Education preservice primary Whānau Rūmaki teacher education programme.

I seek your permission to obtain information from the School of Education academic records about your progress through the programme. A copy of the information copied will be made available to you on request and participants are invited to attend a seminar presentation and discussion about implications of the findings at the completion of the project.

Confidentiality is assured. Your responses may be reported in my thesis but your identity will not be revealed. I will be following the ethical standards for research laid down by the New Zealand

Association for Research in Education.

The project will be organised in four stages.

Stage 1. By Monday 29 April. He kōrero whakamārama, he kōrero whakamōhio, ā, he tono.

I will inform participants of my study and what it involves. I have spoken informally to many of you about the study now it is time to formalise the situation and to seek your consent to take part.

I seek an agreement stating that you would like to take part in this study.

I also seek an agreement stating that you give permission for me to obtain information from the School of Education records about you and your progress through the programme. Checking the past records will assist me to record correctly background information about each participant. Certain data from the records may be reported in my dissertation but your identity will not be revealed.

You have the right to decline by not signing the consent form and once you become a participant you are still able to withdraw at any point during the project.

Stage 2. By Monday 13 May. He kōrero whakamārama, he kōrero whakamōhio, he tono, ā, ko ngā pātai.

When the signed written consent form is received I will keep the original, photocopy it and return that copy with the questionnaire to you.

After the questionnaire is returned, I will select 10 participants from the group to be interviewed in depth. This will be based on proportionate numbers of female and male representatives, positive and negative participants and the various points of view identified in the questionnaire returns. Those participants will then be approached.

You have the right to decline by not signing the consent form and once you become a participant you are still able to withdraw at any point during the project.

Stage 3. By Friday 31 May.

A mutually acceptable time and venue for the follow-up interview will be negotiated with the 10 selected participants. A copy of the interview transcript will be returned to each participant and amendments will be accepted and transferred to the original, copied and returned for further checking if desired.

You have the right to decline by not signing the consent form and once you become a participant you are still able to withdraw at any point during the project.

Stage 4. By February, 1997.

After the completion of my study all participants will :

- * be invited to attend a seminar presentation and discussion about implications of the findings
- * receive a summary copy of the research findings

- * receive on request, a copy of the information copied from the School of Education records.

Mā to manaaki mai i te kaupapa ka tae ai tēnei kaupapa ki te rere. Partaking in the project will acknowledge the need for written research in the field of education and as a way of enhancing the development of Māori teachers and Māori people.

If you have any enquiries please phone me at home on 07.8553848.

Mā Te Atua koe e manaaki.

Nāku noa

Nā Fred Kana.

University of Waikato

School of Education

Māori and Bilingual Department

Te Whare Wānanga o Waikato
Te Kura Toi Tangata o Waikato

Consent Form

Please return this consent form in envelope provided .

Tēnā koe. Kua kite koe i ngā whakamārama kua whakatakotohia e hau mō tēnei kaupapa. Nā, ko tēnei te tono, kia tautokohia mai e koe aku mahi.

This research is part of my own academic work and it will assist the University of Waikato, School of Education to consider implications for its preservice primary Whānau Rūmaki teacher education programme. Before I can progress any further with my research I seek your formal agreement to be a participant in this study. I also ask your permission to gather information from your academic records, held by the School of Education, regarding your academic progress through the programme.

The research topic is; *“Teachers’ perceptions of the effectiveness of the Whānau Rūmaki teacher education programme 1990 - 1992.”*

Confidentiality is assured. Your responses may be reported in my dissertation but your identity will not be revealed. I will be following the ethical standards for research laid down by the New Zealand Association for Research in Education.

All stages and involvement.

Name of participant : _____

Date : _____, 1996.

Stage 1.

I agree to participate in stage 1 of this research project.

I understand that I am able to withdraw at any point during the project.

I give permission for Fred Kana, the researcher, to gather information from my academic records, held by the School of Education, regarding my academic progress through the Whānau Rūmaki programme.

Signature : _____

Stage 2.

I agree if selected, to be one of the 10 participants, to participate in stage 2 of this research project.

I understand that I am able to withdraw at any point during the project.

Signature : _____

Stage 3.

I agree if selected, to participate in stage 3 of this project.

I understand that I am able to withdraw at any point during the project.

Signature : _____

Name of researcher : Fred K Kana.

Signature of researcher : _____

Date: _____, 1996.

*If you have any enquiries please phone me at home on :
07.8553848.*

Please return this consent form in envelope provided to :

Nāku noa

*nā Fred Kana,
University of Waikato
School of Education
Māori and Bilingual Department*

*Te Whare Wānanga o Waikato
Te Kura Toi Tangata o Waikato*

Pānui Tuarua / Second Letter

Te Tari Māori Reorua
Te Kura Toi Tangata
Te Whare Wānanga o
Waikato.

*Research topic:
"Teachers' perceptions of
the effectiveness of the
Whānau Rūmaki teacher
education programme.
1990 1992."*

Mane xxxx ,1996.

Tēnā koe e te hoa, Participants code number. _____.

Thank you for signing and returning the consent form so promptly:

*Stage 2. By Monday 13 May. He kōrero whakamārama, he kōrero
whakamōhio, he tono, ā, ko ngā pātai.*

*Ko te korowai hei whakakotahi i a tātou katoa ko te
Kaihanga. Kei a ia he oranga mō tātou katoa. Ko hau
tēnei e whakahonore nei i tōku nei Arikinui a Te
Atairangikaahu. Me te mōhio hoki, ahakoa ko wai te
tangata. Ka tangi ia mō te hunga kua okioki, ā, e hinga
tonu nei. Te kōrero mō rātou te hunga kua okioki, ā, e
hinga tonu nei haere koutou , moe mai, moe mai.*

The questionnaire. **Wāhanga 1** cites personal matters and **wāhanga 2** seeks your comments on how well prepared you were for your first fulltime year of teaching. If you do not wish to provide the personal information for **wāhanga 1**, I would still appreciate your responses for

wāhanga 2.

Confidentiality is assured. Your responses may be reported in my thesis but your identity will not be revealed. I will be following the ethical standards for research laid down by the New Zealand Association for Research Education.

Stage 1. By Monday 29 April. He kōrero whakamārama, he kōrero whakamōhio, ā, he tono.

You have already received information about stage 1, however please request another copy if you have misplaced your first copy.

Stage 2. By Monday 20 May. He kōrero whakamārama, he kōrero whakamōhio, he tono, ā, ko ngā pātai.

Thank you for your signed written consent form. I will keep the original, photocopy the original and then return that copy with the questionnaire.

After you have returned the questionnaire to me, I will select 10 participants from the group to be interviewed in depth. They will be selected on, a bases of proportionate numbers of, female and male representatives, positive and negative respondents and the various points of view identified in the questionnaire returns. Those participants will then be informed.

You have the right to decline by not signing the consent form and once you become a participant you are still able to withdraw at any point during the project.

Stage 3. By Friday 31 May.

A mutually acceptable time and venue for the follow-up interview will be negotiated with the selected 10 participants.

After the interview, a copy of the interview transcript will be returned to each of the selected 10 participants who may make amendments to the original, after which will be copied and returned for further checking if desired.

You have the right to decline by not signing the consent form and once you become a participant you are still able to withdraw at any point during the project.

Stage 4. By February, 1997.

After the completion of the research project all participants will :

- * be invited to attend a seminar presentation and discussion about implications of the findings
- * receive a summary copy of the research findings
- * receive on request, a copy of the information copied from the School of Education records.

Mā to manaaki i te kaupapa ka mōhio au, you acknowledges the need for written research in the field of education and as a way of enhancing the development of Māori teachers and Māori people.

Questions maybe answered in Māori or English or in both Māori and

English. When you have finished answering the questionnaire please return it to me in the freepost envelope provided.

If you have any enquiries please phone me at home on 07.8553848.

Nāku noa,

Nā Fred Kana.

Māori and Bilingual Department , S.O.E.

5 Northolt Road

Hamilton.

Te Whare Wānanga o Waikato
Te Kura Toi Tangata o Waikato

The initial questionnaire sent to all respondents on ,” Teachers’ perceptions of the effectiveness of the Whānau Rūmaki teacher education programme 1990-1992.”

=====

Wāhanga 1 Personal Information Date / / 96.

=====

Please tick, circle or write your answers in the appropriate space.

- 01. Participants code number.** _____.
- 02. Sex.** i. Female [] ii. Male []
- 03. Ethnicity.** i. Māori [] ii. Non Māori []
- 04. Years attended course at Hamilton Teachers College or School of Education. (Circle your answer)**
- 1990 - 1991 - 1992 - 1993 - 1994 - 1995.
- 05. Approximate age in your first fulltime year of teaching or working.**
- | | | | | | |
|-------|-----|-------|-----|-------|-----|
| 20-24 | [] | 35-39 | [] | 50-44 | [] |
| 25-29 | [] | 40-44 | [] | 55-59 | [] |
| 30-34 | [] | 45-49 | [] | | |

06. Type of school / institution you worked in when you began your first fulltime year of teaching or working. (Tick your answer)

Kohanga Reo. []

Kura kaupapa Māori []

Kura tuatahi / mainstream immersion Māori unit []

Kura tuatahi / mainstream bilingual unit []

Kura tuatahi / mainstream primary school []

Kura takawaenga / mainstream intermediate bilingual unit []

Kura takawaenga / mainstream intermediate school []

Kura ā rohe / area school bilingual unit []

Kura ā rohe / area school []

Kura tuarua / bilingual unit []

Kura tuarua / mainstream []

Whare wānanga / total immersion []

Whare wānanga / bilingual []

Whare wānanga / mainstream []

Kura tini / immersion Māori

Kura tini / bilingual

Kura tini / mainstream

Other institution / specify. _____.

07. What qualifications did you hold when you began your first fulltime year of teaching or working in an educational institution ?

Uncompleted diploma of teaching

Diploma of teaching

Bachelor's degree

Other qualification Specify. _____.

08. Your position during your first fulltime year of teaching or working in an educational institution.

Kaiako Kaiako matua

Tumuaki Other position / specify _____.

09. Please fill in the following table tracing your employment details up to the present. If you held more than one position in any year list the position in sequence in the space provided.

<i>Year.</i>	<i>Employment.</i>	<i>Position.</i>
1993	_____	_____
	_____	_____
	_____	_____
	_____	_____
1994	_____	_____
	_____	_____
	_____	_____
	_____	_____
1995	_____	_____
	_____	_____
	_____	_____
	_____	_____
1996	_____	_____
	_____	_____
	_____	_____
	_____	_____

=====

Wāhanga 2

=====

Please comment on the following

=====

01. *What areas did you handle most competently in your first fulltime year working or tutoring in an educational institution ?*

02. *Which aspects if any proved especially difficult during your first fulltime year teaching or tutoring in an educational institution ?*

03. *What professional support was made available to you during your first full time year teaching or tutoring in an educational institution ?*

04. *Which aspects of the programme would you like to have known more about before you began your first full time year of teaching or tutoring in an educational institution ?*

Te Whare Wānanga o Waikato
Te Kura Toi Tangata o Waikato

Pānui Tuatoru / Third Letter

Copy for Ten Participants

Te Tari Māori Reorua
 Te Kura Toi Tangata
 Te Whare Wānanga o
 Waikato.

Research topic:
“Teachers’ perceptions on
the effectiveness of the
Whānau Rūmaki teacher
education programme. 1990
1992.”

Taite 26 Māhuru, 1996.

Tēnā anō koe, Participants code number. _____.

Stage 3 / wāhanga 3. He kōrero whakamārama, he kōrero
whakamōhio, ā, he tono.

Tēnā koe me ngā āhuatanga katoa kei runga i a koe i tēnei tau. Te tumanako kei te manaakihia tonu mai koe e te Runga Rawa. Kei te tono tonu rā tēnei ki a koe kia manaaki tonu mai taku mahi.

We who are individuals in an ever changing world can make a difference. With that in mind I again seek your assistance with my research. As mentioned earlier this study is part of my own academic work and will also assist the School of Education to improve our preservice Whānau Rūmaki teacher education programme.

This is the third stage of the research and you have been selected as one of the 10 participants from the group to be interviewed indepth.

I will be contacting you by phone to set up a mutually acceptable time and a venue for an interview in the near future.

Mā to manaaki mai i te kaupapa ka tae ai tēnei kaupapa ki te rere.

Your continual participation in the project will acknowledge the need for written research in the field of education and as a way of enhancing the development of Māori teachers and Māori people.

If you have any enquiries please phone me at home on 07.8553848 (evenings / home) or at 07. 8384500 (day / work).

Mā Te Atua koe e manaaki.

Nāku rā

Nā Fred Kana.

University of Waikato

School of Education.

Māori and Bilingual Department

Te Whare Wānanga o Waikato

Te Kura Toi Tangata o Waikato

Draft Copy of Indepth Questions For Ten Participants

Questions for in depth interviews with selected ten students.

01. How had you found teaching generally in your first year?

02. In your first survey you said you believe you handled the aspects of most competently.
How do you feel about that now?

03. What do you remember about your first day?
How well did you plan / prepare for it?

04. In your first survey you noted that certain aspects of your teaching proved especially difficult .
How do you feel about that now?

05. How was / are your relationships with other staff?
How was / is your relationships with the Principal?
How was / is your relationships with your tutor teacher?

06. Did you get your •2 professional development time during your first year?
How effectively did you use that •2 professional development time?
What other staff development support was made available to you?
What would you have done differently?

07. In your first survey you noted that you would have liked to have

known more about before you had begun teaching or tutoring. How could you have improved? Any comments?

08. Has managing children's behaviour been a problem for you?
(No / yes) Why?
09. Has planning been a difficult aspect of teaching for you?
What about your knowledge of the new curriculum documents?
10. Did the Whānau Rūmaki programme improve your reo Māori?
11. Did the Whānau Rūmaki programme help you to teach the curriculum in Māori?
How did / didn't the Rūmaki programme help you to teach the curriculum in Māori?
12. Did the Whānau Rūmaki programme help you with teaching Māori children?
13. Did the Whānau Rūmaki programme give you any advantages/disadvantages?
(What were the advantages / disadvantages of being in the Rūmaki programme?)
14. What suggestions would you make now, for us at the University of Waikato, School of Education about how effective has the Whānau Rūmaki programme been in preparing you for your teaching?
15. What would you change in the programme you had at the School of Education, University of Waikato.
(prompts : courses, teaching methods of lecturers, topics)

Te Whare Wānanga o Waikato
Te Kura Toi Tangata o Waikato

<i>Pānui Tuatoru / Third Letter</i>	<i>Copy for Rest of Participants</i>
Te Tari Māori Reorua	<i>Research topic:</i>
Te Kura Toi Tangata	<i>“ Teachers’ perceptions on</i>
Te Whare Wānanga o	<i>the effectiveness of</i>
Waikato.	<i>the Whānau Rūmaki</i>
	<i>teacher education</i>
	<i>programme. 1990 1992.”</i>
Taite 26 Māhuru,1996.	

Tēnā anō koe, Participants code number. _____.

Stage 3 / wāhanga 3. He kōrero whakamārama, he kōrero whakamōhio, ā, he tono.

Tēnā koe me ngā āhuatanga katoa kei runga i a koe i tēnei tau. Te tumanako kei te manaakihia tonu mai koe e te Runga Rawa. Kei te tono tonu rā tēnei ki a koe kia manaaki tonu mai taku mahi.

We who are individuals in an ever changing world can make a difference. As mentioned earlier this study is part of my own academic work and will also assist the School of Education to improve our preservice Whānau Rūmaki teacher education programme.

This is just to keep you informed of the progress of my research. **In fact this is the third stage and I have chosen ten from the total group to be interviewed in depth.** At this stage I will be working with the selected ten and when the research is drawn to a conclusion I will make further contact with you.

Their continual participation in the project will acknowledge the need for written research in the field of education and as a way of enhancing the development of Māori teachers and Māori people.

If you have any enquiries please phone me at home on 07.8553848 (evenings / home) or at 07. 8384500 (day / work).

Mā Te Atua koe e manaaki.

Nāku rā

Nā Fred Kana.
University of Waikato
School of Education
Māori and Bilingual Department.

*Te Whare Wānanga o Waikato**Te Kura Toi Tangata o Waikato**Questions for in depth interviews with the selected ten students*

01. How had you found teaching or tutoring generally in your first year?
02. *In your first survey you said you believe you handled the aspects of most competently. How do you feel about that now?*
03. What do you remember about your first day?
How well did you plan / prepare for it?
04. *In your first survey you noted that certain aspects of your mahi proved especially difficult. How do you feel about that now?*
05. How was / are your relationships with other staff? How was / is your relationships with the Principal? How was / is your relationships with your tutor teacher?
06. Did you get your +2 professional development time during your first year? How effectively did you use that +2 professional development time? What other staff development support was made available to you? What would you have done differently?
07. *In your first survey you noted that you would have liked to have known more about before you had begun your mahi . How could you have improved? Any comments?*

08. Has managing children's behaviour been a problem for you?
(No / yes) Why?
09. Has planning been a difficult aspect of teaching for you? What about your knowledge of the new curriculum documents?
10. Did the Whānau Rūmaki programme improve your reo Māori?
11. Did the Rūmaki programme help you to teach the curriculum in Māori? How did / didn't the Whānau Rūmaki programme help you to teach the curriculum in Māori?
12. Did the Whānau Rūmaki programme help you with teaching Māori children?
13. Did the Whānau Rūmaki programme give you any advantages/disadvantages? (What were the advantages / disadvantages of being in the Rūmaki programme?)
14. What suggestions would you make now, for us at the University of Waikato, School of Education about how effective has the Rūmaki programme been in preparing you for your teaching?
15. What would you change in the programme you had at the School of Education, University of Waikato. (prompts : courses, teaching methods of lecturers, topics)

Te Whare Wānanga o Waikato
Te Kura Toi Tangata o Waikato

Questions 2, 4 and 7 for each of the ten selected participants

Rona

02. In your first survey you said you believe you handled the aspects of **building and developing the learner's self esteem** most competently. How do you feel about that now?
04. In your first survey you noted that **management and discipline** proved especially difficult. Why was **management and discipline** a problem? How do you feel about that now?
07. In your first survey you noted that you would have liked to have known more about **assertive discipline** before you had begun teaching or tutoring. **How could you have improved the areas of assertive discipline?** Any comments?

Tānenui

02. In your first survey you said you believe you handled the aspects of **the curriculum areas of pāngarau, pūtaiao and pānui** most competently. How do you feel about that now?
04. In your first survey you noted **that there were no** aspects of your teaching or tutoring proved especially difficult. How do you feel about that now?
07. In your first survey you noted **that you were happy with your training through the Whānau Rūmaki programme**. **Would you like to comment?**

Rangitaka

02. In your first survey you said you believe you handled the aspects of **planning in most areas** most competently. How do you feel about that now?
04. In your first survey you noted that **motivating people who did not want to be motivated** proved especially difficult. How do you feel about that now?
07. In your first survey you noted that you would have liked to have known more about **general administrative and management procedures within a department** before you had begun teaching or tutoring. **How could you have gathered such information?** Any comments?

Taka

02. In your first survey you said you believe you handled the aspects of **long term planning and maintained a positive rapport with parents and caregivers** most competently. How do you feel about that now?
04. In your first survey you noted that **Pākeha kaiako needs to appreciate that there are differences in the grading of material in Māori**. How do you feel about that now?
07. In your first survey you noted that you would have liked to have known more about **Board of Trustee policies** before you had begun teaching or tutoring. **How could you have improved this difficulty?** How do you feel about that now:

Anihera

02. In your first survey you said you believe you handled the aspects of **classroom management** most competently. How do you feel about that now?
04. In your first survey you noted that **finding reading levels and appropriate reading materials** proved especially difficult . How do you feel about that now?
07. In your first survey you noted that you would have liked to have known more about **pānui, pāngarau and writing** before you had begun teaching **How could you have improved?** Any comments?

Tāneti

02. In your first survey you said you believe you handled the aspects of **developing a positive rapport with children** most competently. How do you feel about that now?
04. In your first survey you noted that **administrational matters** proved especially difficult . How do you feel about that now?
07. In your first survey you noted that you would have liked to have **had more opportunities to observe more experience teachers in action** before you had begun teaching or tutoring. How could you have improved? Any comments?

Rangikaha

02. In your first survey you said you believe you handled the aspects of **developing a positive rapport with children** most competently.

How do you feel about that now?

- 04. In your first survey you noted that teaching or tutoring **the wide ability range of the children** proved especially difficult.
- 07. In your first survey you noted that you would have liked to have known more about **motivating children to learn** before you had begun teaching or tutoring. **How could you have improved?** Any comments?

Tāneroa

- 02. In your first survey you said you believe you handled the aspects of **management and organisation of reading** most competently. How do you feel about that now?
- 04. In your first survey you noted that **assessment** proved especially difficult . How do you feel about that now?
- 07. In your first survey you noted that you would have liked to have known more about **planning long term, weekly and daily** before you had begun teaching or tutoring. **How could you have improved?** Any comments?

Reremoana

- 02. In your first survey you said you believe you handled **most aspects** in a competent manner. How do you feel about that now?
- 04. In your first survey you noted that you had difficulty with **language, reading, assessment, evaluation, school politics and responsibilities**. Why did **you have difficulty with language, reading, assessment, evaluation, school politics**

and responsibilities? Any further comments?

07. In your first survey you noted that you would have liked to have known more about **the new curriculum documents** before you had begun teaching or tutoring. Any comments?

Tānekaha

01. How had you found teaching generally in your first year?
02. In your first survey you said you believe you handled the aspects of **handling and management of children, mathematics, physical education, reading and written language** most competently. How do you feel about that now?
04. In your first survey you noted that **unit planning, integrating subjects, lesson linking, music, science and corporate school life** proved especially difficult . Any comments?
07. In your first survey you noted that you would have liked to have known **more about the practical side of teaching and information about accelerated learning** before you had begun teaching or tutoring. **How have you improved your teaching and have you found further information about accelerated learning?** Any further comments?

Te Whare Wānanga o Waikato
Te Kura Toi Tangata o Waikato

Pānui Tuawhā / Fourth Letter

Te Tari Māori Reorua
 Te Kura Toi Tangata
 Te Whare Wānanga o
 Waikato.

Research topic:
“ Teachers’ perceptions on
the effectiveness of the
Whānau Rūmaki teacher
education programme.
1990 - 1992.”

Mane vcvcv, 1997.

Tēnā koe e te hoa,

Ko te korowai hei whakakotahi i a tātou katoa ko te Kaihanga. Kei a la he oranga mō tātou katoa. Ko hau tēnei e whakahonore nei i tōku nei Arikinui a Te Atairangikaahu. Me te mōhio hoki, ahakoa ko wai te tangata. Ka tangi ia mō te hunga kua okioki, ā, e hinga tonu nei. Te kōrero mō rātou te hunga kua okioki, ā, e hinga tonu nei haere koutou , moe mai, moe mai.

Tēnā koe me ngā āhuatanga kua whakaritea mōu i tēnei wā. Te tumanako kei te manaakihia tonu mai koe e Te Kaihanga. He kōrero whakamihī, ā, he kōrero whakamōhio atu ki a koutou. Me mihi au ki a koutou i whakawātea mai nei i a koutou kōrero, i a koutou whakaaro, ā, i a koutou wawata Ka koutou i tae ai au ki te whakarārangi i aku kōrero mō taku tuhiroa. Ka kitea e rātou e matakitaki mai nei, ā, e pānui mai nei, a koutou whakaaro, a koutou kōrero, a koutou wawata tae noa ki āku kōrero, āku whakamārama me āku wawata. Nā koutou ka māmā ake tāku whakatakoto kōrero mō te huarahi whakamua o te

haere o te kaupapa o te Whānau Rūmaki. Nā he tono tēnei kia koe, kia koutou hoki kia haere mai ki te whakawhitiwhiti kōrero mō taku tuhiroa.

I thank you for your assistance with my research. The study was part of my own academic work and will assist the School of Education to improve our preservice Whānau Rūmaki teacher education programme. The aims of the project have been accomplished and I now invite you to attend a seminar presentation and discussion about implications of the findings and enclosed is a summary copy of the research findings.

The date

The time

The venue.

If you have any enquiries please phone me at home on 07.8553848.

Mā Te Kaihanga koe e manaaki.

Nāku noa

Nā Fred Kana.

University of Waikato

School of Education

Māori and Bilingual Department .

Te Whare Wānanga o Waikato

Te Kura Toi Tangata o Waikato

Whānau Rūmaki programme

The Whānau Rūmaki programme is a teacher education programme options within the programming for preservice training of beginning teachers, leading to the award of the Diploma of Teaching in the School of Education, University of Waikato. The programme had to have suitable options and to allow specific attention to the following areas during training:

- * further time allocated to Māori language proficiency improvement
- * to complete stage 3 Māori language papers
- * know about the theories of total immersion
- * complete specific papers in teaching second language teaching methodology at stage 2
- * to use te reo Māori as a medium of instruction.

This is the programme of work that the Whānau Rūmaki members from the 1990 and 1991 intakes followed during their first three years of training to gain their Diploma of Teaching.

1990 and 1991 intakes in their Year one

stage one

Four Māori language papers

Two Education papers.

First Practical Teaching paper.

One Curriculum Language / Reading paper.

stage two

Two Māori language papers.

1990 and 1991 intakes in their Year two

stage one

One Teaching Support paper.

One Curriculum Language / Reading paper.

Six Curriculum papers.

Second Practical Teaching paper.

stage two

Two Education papers. (One of learning and evaluation).

Two Curriculum papers.

1990 and 1991 intakes in their Year three

stage one

Five Teaching Support paper.

Third Practical Teaching paper.

stage two

One Education paper.

One Curriculum Language / Reading paper.

Three Curriculum papers.

One Second Language learning paper.

stage three

Two Māori language papers.

After gaining their Diploma of Teaching this is the programme of work

that the Whānau Rūmaki members from the 1990 and 1991 intakes followed during their fourth year to gain their Bachelor of Education.

1990 and 1991 intakes in their Year four

stage one

One General Studies paper.

stage two

One General Studies or Curriculum paper.

stage three

One General paper.

Two Māori papers.

Three Education papers.

This is the programme of work that the Whānau Rūmaki members from the 1992 intake followed during their first three years of training to gain their Diploma of Teaching.

1992 intake in their Year one

stage one

Two Māori language papers.

One Education paper.

Professional Practice paper.

One Curriculum paper.

One Teaching Support paper.

stage two

Two Māori language papers.

1992 intake in their Year two

stage one

One Education paper.

Two Curriculum papers.

stage two

One Curriculum Language / Reading paper.

One Curriculum Mathematics paper.

One Curriculum Māori paper.

One Education paper.

Professional Practice paper.

1992 intake in their Year three

stage one

Two Teaching Support paper.

stage two

One Education paper.

One Curriculum Language / Reading paper.

One Curriculum paper.

One Second Language learning paper.

One Curriculum Language / Reading paper.

stage three

One Curriculum Mathematics pape

One Education paper.

Professional Practice paper.

In 1990 the Hamilton Teachers College combined with the Department of Education to form the new School of Education. Therefore a new structure had to be formulated to accommodate the new Diploma of Teaching and the new Bachelor of Education. n 1990

the Hamilton Teachers College combined with the Department of Education from the University of Waikato to form the new School of Education under the umbrella of the University of Waikato. This year brought about many changes to the teacher education programmes which included the Whānau Rūmaki programme. These changes introduced different forms of funding and some reorganisation of the systems and structures in which the Diploma of Teaching and the Bachelor of Education had to be accommodated. Although this Whānau Rūmaki intake of 1992 had their te reo Māori papers taught through the medium of te reo Māori there were now only four and not six te reo Māori papers. The restricting in numbers of te reo Māori papers meant less time on learning te reo Māori, less time on learning tikanga Māori and less time on learning methods on how to teach through the medium of te reo Māori. Changes also meant restrictions in the areas of curriculum papers, educational papers and professional support papers.

With these changes in systems and structures the Whānau Rūmaki programme still continued to function and produce many positive comments. The following are five typical positive comments made by those who were native speakers and therefore had fluency in te reo Māori and tikanga Māori.

After gaining their Diploma of Teaching this is the programme of work that the Whānau Rūmaki members from the 1992 intake followed during their fourth year to gain their Bachelor of Education.

1992 intake in their Year four

stage one

One General Studies paper.

stage two.

One General Studies or Curriculum paper.

stage three.

Two Curriculum papers.

Two Māori language papers.

One Education paper.

stage four.

Professional Practice paper.

The first graduates of the Whānau Rūmaki programmes began teaching in 1993 therefore the timing was appropriate for an analysis to be made of the progress of Whānau Rūmaki students progress through their programme since 1990 and to gather information about their perceptions of their experience as first year teachers. This will provide useful information in improving the structure and form of delivery of the programme and because the Whānau Rūmaki programme has strong Māori concerns and is a development in Māori education, it is appropriate that the project should be conducted by someone of Māori descent.

The Whānau Rūmaki group of students

- * the Māori language papers were to follow the total immersion theory and methodology where emphasis was on improving linguistic and communicative competence. A functional-notional syllabus for language immersion integrated into the

Māori language papers with emphasis on the formal aspects of language such as syntax, morphology, semantics and phonology

- * the major skill areas of listening, speaking, reading and writing formed the basis of these Māori language papers
- * year three of the programme included further papers from the disciplinary areas of education, second language teaching methodology and curriculum at stage 2 and support papers
- * included in the programme was the option for the more fluent students to take a further two papers in te reo Māori at stage 3. Therefore if the student was to start teaching in the fourth (next) year he / she had to take these further two papers in te reo Māori at stage 3 that year
- * year four of the programme included further papers from the disciplinary areas of education and curriculum at stage 3 along with any other papers needed to complete their degree of B Ed. However also included in the programme was the option for the students who had not completed the two further Māori papers at stage 3 the opportunity of picking them up
- * during the programme at least one period of their teaching practicum component took place in a Kura kaupapa Māori school.

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