

E TORU NGĀ REO:
A Case Study of a Spanish
Language Programme in a Kura
Kaupapa Māori

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ABSTRACT

Learning Languages is a new area in the 2007 New Zealand Curriculum. However there have not been many studies in this subject. Kura Kaupapa Māori, established in 1985 in New Zealand with over 6,000 students currently attending, have English language programmes (Hill, 2010), however few, if any, studies of the teaching of other languages have been conducted. The purpose of this study was to describe and evaluate an additional international language programme at a Kura Kaupapa Māori.

This qualitative case study describes the views of the Principal, five teachers, five students and three parents of a Kura Kaupapa Māori about an additional Spanish language programme. The primary means of gathering data was through individual semi-structured interviews. Interviews were used to collect data in the areas of identifying the attitudes of the participants towards learning an additional international language, the perceived benefits, if any, of learning an additional international language and if there is a relationship between the learning of an additional international language, and Kaupapa Māori. The narrative data was transcribed, coded and categorised into four themes related to the research questions. The success of this Spanish language programme can be understood in terms of several factors such as whānau support, programme leadership, quality teachers, international excursions and positive attitudes to foreign language learning.

These findings will contribute to literature concerning additional language learning programmes, specifically those based in indigenous language immersion settings and they will also provide useful information and ideas which other Kura Kaupapa Māori can take advantage of when implementing additional international language learning programmes.

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CHAPTER ONE: INTRODUCTION

1.1 Introduction

Tērā anō ōku nei hoa, kei ngā tōpito e whā o te ao – (My friends come from all four corners of the world). In line with this proverb by the second Māori King, King Tāwhiao, in 2001 Professor Sir Mason Durie wrote about what the education goals should be for Māori (Durie, 2001, p. 3-4);

- to live as Māori
- to actively participate as citizens of the world
- to enjoy good health and a high standard of living

Analysing the second goal stated by Durie (2001), it is clear that he saw the need for Māori to be able to contribute to a global society. He suggested that education be at the forefront of global aspirations for Māori. Durie (2001) suggested that New Zealand secondary schools need to strenuously prepare young Māori to tackle the world head on, and to actively participate on a world stage. He also recognised that Māori will live in many different social and cultural contexts and should be able to easily move from one to the other.

For these reasons, the second goal stated by Durie is strongly linked to the research presented in this thesis which will describe a Kura Kaupapa Māori (KKM) that has successfully incorporated an additional international language programme and examine the attitudes of the KKM community towards this language programme. This research project will also seek to address the perceived benefits that the participants of this case study believe derive from the teaching and learning of the additional international language programme.

The purpose of this chapter is to highlight the need for a research project that describes the way in which a KKM has developed and incorporated an additional international language programme in their school. This chapter will also draw attention to the purpose, justification, and significance of the study.

This thesis is entitled, 'E Toru Ngā Reo' which can be defined as three languages, but which refers to the bilingual aspect of KKM and the learning of an additional international language, such as the Spanish language programme in the case study of this thesis. My interest in this research project originated from my passion of learning languages. I have studied te reo Māori, Japanese and Mandarin Chinese at secondary school and at tertiary level in New Zealand. I have also taught te reo Māori and Japanese at secondary school level.

1.2 Statement of the investigation

Even though it is well documented that learning an additional language has many positive benefits (e.g. East, 2009a; Gallagher-Brett, 2004; Willems, 2002), no existing academic literature can be located showing the current state of additional international language learning programmes in KKM. It has also been very difficult to locate ready data concerning which KKM offer an additional international language programme or the availability of additional language teaching resources in te reo Māori.

The New Zealand Curriculum (Ministry of Education, 2007) and Te Marautanga o Aotearoa (Ministry of Education, 2007a) explicitly emphasise Learning Languages as a key priority learning area. English medium schools in New Zealand are now required to offer an additional language programme as part of their school wide curriculum from Year 7. Cultural diversity and future focus are two of the principles that the Ministry of Education have promoted in terms of school wide curriculum planning (Ministry of Education, 2007). However, even with the recent addition of learning languages in the New Zealand and Te Marautanga o Aotearoa curricula, it is still not compulsory for primary or secondary school students in New Zealand to learn an additional language.

Te Marautanga o Aotearoa (Ministry of Education, 2007a) is a curriculum supporting document of the New Zealand curriculum specifically designed for Māori medium primary and secondary schools. Te Marautanga o Aotearoa recognises the importance of Māori language, culture and beliefs. It acknowledges te reo Māori at the forefront of Māori medium education and that there are specific Māori learning models that

are crucial to the success of Māori medium institutions. The underpinning vision of Te Marautanga o Aotearoa is *kia tū tangata te ākonga* (enabling students to achieve to their full potential). In this curriculum document, there is a special section dedicated to learning additional languages that provides a framework for the teaching and learning of additional languages in a Māori immersion setting. The following is a translation into English from Te Marautanga o Aotearoa in relation to the principles behind KKM offering additional language programmes:

Through our understanding of whanaungatanga, acquisition of languages entitles us to explore our own whakapapa, mātauranga, whānau and individual identity while engaging in the rituals, histories, customs and cultural knowledge of others (Ministry of Education, 2007b, p. 80).

The purpose given in the Learning Languages section of Te Marautanga o Aotearoa is to allow KKM students to develop and acquire the skills to equip students to effectively communicate with people from a diverse range of cultures and backgrounds (Ministry of Education, 2007a). From this curriculum document, it can only be assumed that the Ministry of Education believes that learning an additional language is beneficial for KKM students and for students to reap the cognitive and communicational advantages that come from such learning (Ministry of Education, 2007a). As stated earlier, although Learning Languages is a focus area of Te Marautanga o Aotearoa, no academic literature has been found regarding additional language programmes in KKM other than English (Hill, 2010).

1.3 Background

This section of the chapter will briefly outline the background to the research project. The themes that will be outlined in this section are the history of the Māori language, background to KKM education in New Zealand, including the Te Aho Matua philosophy and the international language learning scene in New Zealand schools.

1.3.1 History of the Māori language

Te reo Māori which is indigenous to the Māori people is an official language of New Zealand. In 1987, te reo Māori gained status as an official language of New Zealand alongside English¹ (Māori Language Commission, 2011). It is a *taonga* (treasure) which has been guaranteed protection under the Treaty of Waitangi which was signed in 1840 by some Māori chiefs and the British Crown. The Māori language is unique to New Zealand as it is the only place where Māori is predominantly spoken and it is considered indigenous to New Zealand.

With the arrival of the Pākehā in the 1800s, the Māori language has experienced a tumultuous history and has become a minority language (Corson, 1993). The colonial education system brought by the British abandoned the Māori language and culture as it was seen as an impediment to the Māori people. English became the dominant language and it became law that English be the only language of instruction in all schools from the mid-19th century (Harrison & Papa, 2005). According to Penetito (2002), New Zealand's educational landscape was heavily founded upon western capitalist values, a secular and a conflict-based ethos which Māori view and identify as the Pākehā culture. Since British colonisation, Māori have also been marginalised through laws and education policies. In a historical context, Māori have not always had enjoyable education experiences.

Numerous studies by Richard Benton (Benton, 1997) strongly suggested that during the 1960s and 1970s the Māori language was close to dying, taking with it the culture and confidence of Māori. Benton (1997) emphasised that during the 1960s and 1970s the loss of the Māori language was occurring rapidly especially in urban areas of New Zealand where Māori speakers faced immense pressure from the English speaking majority. The scenario was even worse for young Māori whose proficiency in the language was much less than that of their elders. Benton reported that there were approximately 70,000 fluent Māori speakers left, that is, 18-20% of the total Māori population (Benton, 1997). It was reported that as a result of the decline of the language and culture, young Māori were

¹ Note that New Zealand Sign Language added in 2006 (Dyson, 2006).

dropping out of school in large numbers and 75% left without any formal school qualifications. In the 1970s, the dangers of the loss of the Māori language were recognised by Māori leaders, therefore, interventions were needed to revitalise the Māori language and culture. By the 1980s, English was the first language of most Māori children in New Zealand (Harrison, 1998). Māori communities gathered to voice their concerns about the gradual loss of their language, culture and identity. Major changes were seen in the 1980s where there was a clear shift in the way Māori were thinking by becoming more politically proactive and Government were receptive to some of their ideas (Smith, 2003).

In 1985, a claim was lodged with the Waitangi Tribunal seeking that the Māori language be recognised as an official language. The claimants believed that te reo Māori was a taonga that should be protected under the principles of the Treaty of Waitangi (Waitangi Tribunal, 1986) which was signed by some Māori chiefs and the British Crown in 1840. The claimants petitioned that te reo Māori be given official status in a number of different media such as television, radio and the newspaper (Waitangi Tribunal, 1986). Māori Battalion veteran and Ngā Puhī leader Sir James Clendon Tau Henare highlighted his passion for the Māori language by speaking out to the Waitangi Tribunal (Waitangi Tribunal, 1986, p. 53) '*Ko te reo te mauri o te mana Māori*' (The Māori language is the life force of Māori authority). This claim stressed that the Māori language must be supported and given equal status to that of the English language. In 1987, Te Taura Whiri i te reo Māori (The Māori Language Commission) was established to promote the use of the Māori language as a living and everyday language.

Karetu and Waite (1988) describe the Māori language as a "powerful social force for the reconstruction of a damaged and deteriorated self-image among Māori youth, a vehicle of contribution to society, and therefore a means of regaining dignity" (p. 217).

1.3.2 The evolution of contemporary Māori medium education

A KKM is defined as a state funded school that teaches in the medium of the Māori language and where a school's aim, purpose and intention reflect the philosophy and principles of Te Aho Matua (Smith, 2003). KKM covers Year one to Year thirteen students. The original purpose of these distinctive schools was to regenerate the Māori language and culture (Bishop & Glynn, 1999). This section describes changes in Māori medium education from the mid-1970s to the present time with the official designation of Ruatoki as a bilingual school (Kura reo e rua) in 1977. The first KKM opened at Hoani Waititi Marae in 1985 in West Auckland. From then on, a number of other KKM have been established throughout New Zealand. KKM education has played a major role in the revitalisation and securing the survival of the Māori language into the 21st century (Bishop & Glynn, 1999). Over the years, the Māori medium education movement has included other Kaupapa Māori based learning movements such as *Kōhanga Reo* (early childhood centres first established in 1982), KKM (years 1-13), *Kura Teina*², *Whare Kura* (Māori language immersion secondary schools for years 9-13), *Whare Wānanga* (Kaupapa Māori focused tertiary institutions), and *Te Ataarangi* (a method for people to learn the Māori language). There are also kura-ā-iwi which are special character schools delivering Māori medium education where their curriculum is aligned to a particular Māori tribal area (Education Counts, 2010).

What differentiates Kaupapa Māori based education institutions from European Pākehā institutions is the governance aspect which is Māori managed and operated. *Whanaungatanga* (relationships), *aroha* (compassion) and *manaakitanga* (hospitality) are just a few of the key values which underpin the main philosophy of these Māori based institutions (Mead, 2003).

Most KKM follow the philosophy of Te Aho Matua, a Māori values-based philosophy document which was designed by pioneers such as Katerina Mataira, Pita Sharples, Graham Smith, Linda Smith, Cathy Dewes, Tuki Nepe, Rahera Shortland, Pem Bird and Tony Waho of the

² 'Kura Teina' – Māori medium schools that aspire to become KKM and attaches itself to established KKM in its establishment phase (Ministry of Education, 2010).

KKM education movement as a foundation for KKM (Ministry of Education, 2010). Its prime purpose is to provide a philosophical base for teaching and learning and policy guidelines for the Board of Trustees and the KKM community concerning their respective roles and responsibilities (Ministry of Education, 2010).

Penetito (2010) describes the Māori medium education movement as radical structuralism in that it promotes “change to the social order by changing structures and/or modes of domination” (p. 123). Penetito (2010) observed that a political shift happened in the mid-1980s with the introduction of KKM education in New Zealand from a highly centralised education system to a more decentralised system. The education reforms actually acted as an aid in helping legitimise the Māori immersion education movement that began with bilingual schools and subsequently expanded into KKM schooling.

Mead (1996, p. 392) suggests that KKM education is an “attempt to transform the pattern of these past educational experiences into one which offers increased success and life chances for Māori people and Māori society”. It is stated in Te Aho Matua that all languages are sacred (Mataira, 1997) and additional language learning is given priority in the Te Marautanga o Aotearoa curriculum document. However, there is a lack of guidance for KKM who may wish to implement an additional language programme other than English (Hill, 2010).

Kōhanga Reo are early childhood centres in Aotearoa New Zealand where the Māori language is the medium of instruction. The first Kōhanga Reo were established in 1982 to meet the needs of Māori communities who were focused on reviving the Māori language and wanted their children immersed in the Māori language and culture. It aims to raise Māori children in a culturally safe environment which is whānau managed and which affirms Kaupapa Māori principles (Smith, 2003) in contrast to English Medium Education. Kōhanga Reo are run by a collective which involves teachers, parents, local elders and other members of the Māori community. The Kōhanga Reo National Trust monitors that the quality of education and care of the children in Kōhanga Reo attains nationally regulated standards and offers support and training (Te Kōhanga Reo

National Trust, 2010). Some of the spin-offs from the success of Kōhanga Reo involved parents of the children also learning te reo Māori who were themselves deprived of learning the Māori language in the past.

After the successful implementation of Kōhanga Reo, there was significant pressure to continue to build on the language and cultural learning by initiating KKM institutions (Bishop & Glynn, 1999). Parents were concerned that after their children left Kōhanga Reo, there was no other Māori educational institution which could offer their children the same learning environment. They were also anxious about how their children's competence in the Māori language gained at Kōhanga Reo would be lost in English medium schools. Māori parents involved held high educational expectations for their children and they had a desire for an education system that enhanced what it meant to be Māori (Penetito, 2002). Māori parents realised that English medium schools were functioning to reproduce European ideals and values at the expense of the Māori culture. KKM follow a policy of using the Māori language as the medium of instruction within a Māori philosophical orientation and curriculum framework. These schools were seen as a sound solution to the threat to the Māori language. The goal of KKM was to grow and reproduce authentic, native-like speakers.

Te Kura Kaupapa Māori o Hoani Waititi was the first Māori immersion school that was opened in Henderson, West Auckland in 1985. At first, it was the parents who had to privately fund the school which showed the passion and dedication the parents had towards the revitalisation of their language. They sacrificed their time, energy and efforts to establish a Kaupapa Māori based institution. Due to the success of these early KKM and the constant pressure from the Māori community for more Kura to be established, a pilot scheme of six KKM was approved for state funding in 1990 (May, 1998). However, Kōhanga Reo and KKM had to give up some of their power on becoming state funded institutions because they receive government funding and therefore had to align with the specific guidelines of the Ministry of Education.

Even though KKM education has existed for around 25 years, there are fewer Māori students attending compared with mainstream schools. The majority of Māori students (90%) are enrolled in the mainstream education system in New Zealand (Bishop & Berryman, 2006).

During the last four years, the number of KKM has been stable at 74 (Education Counts, 2011). The number of students attending KKM has been steady over the past ten years. In 2007, there were approximately 6,272 students registered at a Kura Kaupapa or a Kura Teina (Education Counts, 2011). In 2010, there were 6,038 students attending KKM and Kura Teina (Education Counts, 2011). Thirty five of the 74 KKM are located in the central north island of New Zealand with just over 3,000 students (Education Counts, 2011).

1.3.3 Te Aho Matua Philosophy

As reported in 1.3.2, KKM follow the philosophy of Te Aho Matua, a philosophy document based on the beliefs and values of Māori (Mataira, 1997). This document provides a philosophical base for teaching and learning and provides policy guidelines for the Board of Trustees and the KKM community in their respective roles and responsibilities. Te Aho Matua describes philosophy which adheres to cultural values that Māori aspire to for their children in order to succeed in the modern world as well as affirming the traditions of their ancestors. It serves to cater for the education goals that each KKM have for their communities. According to Nepe (1991),

Te Aho Matua is a philosophical doctrine that incorporates the knowledge, skills, attitudes and values of Māori society that have emanated from a purely Kaupapa Māori metaphysical base. As a product of the combination of Kaupapa Māori metaphysics and Māori societal relationships, Te Aho Matua sets standards and pedagogical procedures for the significance of Kaupapa Māori education as a system of intervention that is highly applicable today (p. 41)

The six different elements identified in Te Aho Matua seen as crucial in the educational outcome for Māori school children are *Te Ira Tangata* (the human essence), *Te Reo* (the language), *Ngā Iwi* (the people), *Te Ao* (the world), *Āhuatanga Ako* (circumstances of learning) and *Te Tino Uaratanga* (essential values). These will now be explained and explored.

Te Ira Tangata

This element of Te Aho Matua relates to the nature of the individual. Te Ira Tangata mainly focuses on the spiritual and physical component of the person and the importance of nurturing both aspects in the education of children (Mataira, 1997). It also reflects the priorities and goals that whānau have for their children by making sure that the school provides a respectful and nurturing environment where students are encouraged to develop healthy habits and positive attitudes (Mataira, 1997).

The element of Te Ira Tangata shows that for Māori, the notion of *hauora* (health) and well-being goes beyond just simply physical well-being. Durie (1994) focussed his attention on the *Whare Tapa Whā* model of hauora which describes four components of a *whare* (house) and if one of those components falls down, then the whare breaks down. These four components are *taha tinana* (physical well-being), *taha hinengaro* (mental and emotional well-being), *taha whānau* (social well-being), *taha wairua* (spiritual well-being). All of these dimensions of hauora influence and support each other. They are necessary for the symmetry and strength of the building. This model gives an understanding of the importance of holistic care and that every dimension must be nurtured. Rochford (2004) also supported the Whare Tapa Whā model which in his view is “universal in its application but also reflects the unified view of the universe, which is fundamental to the Māori world view” (p. 49).

Te Reo

KKM are designed to foster and advance the learning of te reo Māori. This component of Te Aho Matua deals with language policy and how KKM can properly plan for language advancement (Mataira, 1997). A serious issue that needed to be addressed was how KKM children could achieve a sense of growth and development in both te reo Māori and

English (Mataira, 1997). An interesting point from this area is that the aim of KKM is to firstly respect all languages but more importantly foster competency in both te reo Māori and English. Te Aho Matua also recognises the importance of bilingual competence (Mataira, 1997). KKM are encouraged to offer English language programmes in their schools (Mataira, 1997). However, Te Aho Matua affirms that total immersion in the Māori language is required in order for rapid language development. English is taught in the Kura when it is deemed appropriate by the community. This usually takes place after students have reached a competent level of te reo Māori.

Ngā Iwi

This element focuses on the social agencies of the children which influence their development (Mataira, 1997). 'It takes a village to raise a child' is a well-known African proverb which highlights the importance of every person and the important role they play in the educational outcomes of KKM students. Therefore, it is the responsibility of the whole community to contribute to the needs of every child. It is emphasised that whānau ties are fundamental to socialisation and this is reinforced in a caring and nurturing school environment. KKM distinctively pride themselves on being a culturally safe and responsive learning institution for Māori children and their whānau. It also aims to help children discover who they are amongst their own people and to explore the ways of life of others.

In terms of specific programmes being taught, it is highly appropriate that curriculum programmes involve opportunities for input by whānau which emphasise the child's actual being through *whakapapa* (genealogy), *iwi* (tribe) and *hapū* (sub-tribe) knowledge. Programmes that include issues and events related to the historical, cultural, social, economic and religious background of Māori are given priority to their learning needs (Mataira, 1997)

Te Ao Māori

This element of Te Aho Matua closely looks at the world that surrounds the child (Mataira, 1997). It recognises the different facets of life for students (home, world and community). The role of KKM and their

whānau is to also maintain and optimise the learning experiences and the appreciation of the natural world around them and how students interconnect in many ways with the environment (Mataira, 1997). It legitimises Māori knowledge of nature as a significant and important feature of the curriculum.

Āhuatanga Ako

This element fosters the teaching principles which are vital in regards to working with and teaching KKM children (Mataira, 1997). Firstly, it demonstrates the concept of tuakana-teina relationships, a *tuakana* (elder sibling of the same gender) helping or guiding a *teina* (younger sibling of the same gender). It also acknowledges that the tuakana-teina role can be reversed at any time (Mead, 2003). It expands the learning environment to important cultural places like *marae* (traditional Māori meeting areas), *pā* sites (traditional Māori fortified villages), museums, even natural environment areas such as the bush, sea and mountains, as these places also contribute to the learning needs of Māori students (Mataira, 1997).

Relationships in this element are exposed as being highly important and influential in the successful running of KKM. The knowledge of *kaumātua* (elders) is highly regarded and utilised wherever possible and *kaumātua* are seen as vital contributors of Māori knowledge to staff, parents and children.

The concept of *ako* means to teach and learn. It acknowledges that both teachers and learners are able to share experiences and reciprocally learn from each other and as a result of using *ako*, student achievement is evident in the classroom (Alton-Lee, 2003).

This principle also provides guidelines in developing learning programmes for meeting the needs of diverse learners. This includes programmes for special needs and gifted and talented students.

Te Tino Uaratanga

Te Tino Uaratanga is the last element of Te Aho Matua (Mataira, 1997) which concentrates on the final outcomes of students, the qualities that they wish to achieve by the end of their time at a KKM. School and whānau wish for students to leave with an open and broad mind, which will allow the students to make personal judgements based on their previous knowledge and learning experiences.

According to Te Aho Matua, Te Tino Uaratanga focuses on KKM having put in place suitable assessment strategies and ways of evaluating student achievement at all levels of the curriculum. It also states the school community of a KKM should play a strong role on what their children are learning. These schools set targets to improve teaching and learning in the school and implement appropriate reporting systems which will vary for each Kura (Mataira, 1997).

According to Te Aho Matua (Mataira, 1997), the most important aspect of this element is that the students depart with proficient reading, speaking, writing and listening skills in both te reo Māori and English. Students should possess sound bilingual skills which will enable them to be confident in both languages. This element represents the ideal of wanting to produce well-rounded and balanced young Māori who show independence and determination in all aspects of their lives as they seek to contribute positively to their respective whānau, hapū and iwi.

1.4 The current language learning scene in New Zealand

Ko tōu reo, ko tōku reo, tuakiri tangata – (Your voice and my voice are expressions of our identity). This Māori proverb highlights the power of how language can help craft and create an identity. In this section, an introduction to the language setting in New Zealand will be described and the New Zealand Curriculum will be outlined, in particular the Learning Languages learning area.

1.4.1 Introduction to language setting in New Zealand

Over the last 200 years, New Zealand has experienced a dramatic change in its sociolinguistic structure with the reversal that has evolved from being a predominantly Māori speaking nation in the early 1800s to a

mainly English language speaking one (Benton, 1997). Even though New Zealand has been viewed by many as a monolingual and monocultural nation (e.g., Holmes & Bell, 1991; Watts, 1991) it has been documented by Barkhuizen, Knoch and Starks (2006) that since the Māori Language Act in 1987 and with the steady trend of Asian and Pacific immigrants arriving to New Zealand, there has been a significant change in the social and linguistic demography of New Zealand. The resurgence of te reo Māori with the Kōhanga Reo and KKM movement has helped the establishment of similar Pacific Island language schooling programmes within the main Pacific Island communities in New Zealand to promote their heritage languages (Barkhuizen, Knoch & Starks, 2006).

1.4.2 The New Zealand Curriculum: Learning Languages

The main languages of education instruction in New Zealand schools are English and te reo Māori. There are curriculum documents for both languages that cater for English medium schools and KKM. The New Zealand Curriculum (Ministry of Education, 2007) specifies eight different learning areas which are English, The Arts, Health and Physical Education, Science, Mathematics and Statistics, Social Sciences, Technology and Learning Languages.

Te Marautanga o Aotearoa (Ministry of Education, 2007a) is the curriculum document for Māori medium primary and secondary schools which has the same eight learning areas. Schools develop their own individual curriculum using Te Marautanga o Aotearoa as a guide to meet the needs of the children in their community. Most KKM choose to use Te Aho Matua as their guiding framework as well.

As previously mentioned in Chapter One, Learning Languages is a key learning area of the New Zealand Curriculum. According to the New Zealand Curriculum (Ministry of Education, 2007): “in learning languages, students learn to communicate in an additional language, develop their capacity to learn further languages, and explore different world views in relation to their own” (p. 17). The New Zealand Curriculum (2007) and Te Marautanga o Aotearoa (2007a) provide the framework for the teaching and learning of additional language programmes in schools, but in New Zealand it is still not mandatory for students to learn additional languages

like in many other countries around the world. The desired outcome of the Learning Languages learning area in both the New Zealand Curriculum and Te Marautanga o Aotearoa is for students to be confident communicators of their chosen language by the time they leave school.

In both the New Zealand Curriculum and Te Marautanga o Aotearoa, the Learning Languages learning area strongly supports two strands known as language knowledge and cultural knowledge which are interwoven to support the communication strand.

It is now expected from the Ministry of Education that schools with Year 7 – 10 students offer a quality second language course implemented into their school curriculum. The requirements for schools to offer such a language programme has stemmed from the decade long strategy of encouraging the teaching and learning of second language learning from a number of previous initiatives (Spence, 2006). Significant progress was already being made by many New Zealand schools with 42% of primary schools, 64% of intermediate schools and 95% of secondary schools meeting the requirements. Since 1995, the Ministry of Education has created curriculum documents for the languages of Chinese, Spanish, French, German, Japanese, Korean, Cook Island Māori, Tongan, Niuean, Tokelauan and New Zealand Sign Language (Ministry of Education, 2007).

Most recent statistics show that more than 94,000 students from both primary and secondary schools were enrolled in some form of second language classroom learning (Education Counts, 2011a). There are more than 23,000 students learning French at secondary school level which is currently the most popular international language of choice (Education Counts, 2011a). There are over 14,000 students of Japanese and in order of popularity Japanese was followed by Spanish, German, Samoan and Chinese. It is also interesting to note the numbers studying Chinese as of 2009, has now surpassed Latin.

East (2008) believed that the implementation of the learning area of Learning Languages in the New Zealand Curriculum would have given the learning of an additional language greater emphasis and a better profile in schools especially since historically there has been low interest seen in the uptake of second language learning in New Zealand.

1.4.3 Past second language learning initiatives

Over the last 15 years, there have been a number of attempts to encourage and broaden pre-secondary school participation in second language learning, especially international languages. Resources and services were provided by the Ministry of Education to target further international language learning which would have aligned with the previous New Zealand Curriculum Framework (Ministry of Education, 1993). Many of these projects did not last very long, experiencing many difficulties and problems through their implementation. An example was the second language learning (SLL) project which started in 1995 and finished in 1998 (Peddie, 2003). Its main focus was to use a variety of delivery techniques such as the use of secondary school trained language teachers in primary and intermediate schools on a part-time basis, the use of distance technology, and the use of native speakers. The problems associated with this scheme, even though many schools stated that it was a success and such second language programmes should be applied in primary schools, were numerous (Peddie, 2003). Limited learning time, pedagogically untrained native speakers, and infrequent use of technology assured the demise of the SLL project after three years.

1.5 Thesis Outline

The following is a detailed chapter outline that provides a brief overview of what will be covered in each chapter of this thesis. In Chapter Two, the Literature Review, a detailed description of the existing body of literature concerning key areas of this research will be given. In particular, a range of research concerning the themes of KKM education, the language learning scene in New Zealand and international indigenous language education will be reviewed. The research questions will also be outlined.

The Methodology Chapter (Chapter Three) will describe the approach and process by which data for this research project was collected in relation to a Kaupapa Māori methodological approach. Ethical issues will also be examined. Chapter Four will focus on the case study and summarise the findings of the interviews that took place at a selected KKM, in relation to the research questions. Chapter Five will discuss the results of this study in light of existing research and literature. It will also underline major themes that were uncovered from the interviews. This chapter will also summarise and provide a final analysis of the key findings, mention limitations of the study and also provide recommendations for future research.

CHAPTER TWO: LITERATURE REVIEW

2.1 Overview

There is not a large number of research studies concerning additional language learning in New Zealand. This chapter will begin by discussing bilingual and multilingual education, and will then review the handful of studies which have specifically examined language learning and teaching in New Zealand. This chapter will also cover attitudes towards additional language learning in New Zealand and international studies concerning other indigenous based nations that teach languages in addition to an indigenous language. A case study focussing on indigenous based multilingual education will also be briefly described.

2.2 Bilingual education

May, Hill and Tiakiwai (2006) define bilingual education as “where school subjects are taught in two languages and students become fluent speakers and writers in both languages by the end of their schooling” (p. 2) in which immersion education is a form of bilingual education.

Bilingual education is defined by Leung (2005) as promoting the use of two or more languages for the teaching and learning of curriculum subjects in a range of different contexts. Bilingual education can be used in a range of different contexts to serve a variety of different educational and collective goals but in a South American context, the aim is the revitalisation of local minority languages in a linguistically diverse society (Leung, 2005). In Canada, there are bilingual education programmes for indigenous languages that are combined with English, French or both (De Korne, 2010).

In Ecuador, bilingual intercultural education has been used to preserve cultural distinctiveness. For most indigenous groups, this type of education demands the recognition of cultural difference and the need for protection of indigenous culture and language (Martinez-Novo, 2009). Similar to that of the KKM movement in Aotearoa New Zealand, bilingual education institutions have allowed indigenous children to learn in a more culturally friendly environment where children show pride in their culture

and there have been better job opportunities for indigenous professionals in an often discriminatory labour workforce where in the past indigenous peoples have been heavily victimised (Martinez-Novo, 2009).

2.3 Multilingual Education

Multilingual education has existed for hundreds of years and since the arrival of the new century, there has been a devoted revival of this form of education (Hornberger, 2009). There is a clear view that multilingual education is vital in a time where “ethnolinguistic diversity and inequality, intercultural communication and contact, and global political and economic interdependence are more than ever acknowledged realities of today’s world” (Hornberger, 2009, p.198). Tucker (1999) discussed the use of multiple languages in education which may be attributed to the linguistic diversity of a country or faith, community and religious attitudes, and the need to support national identity and distinctiveness.

There are many countries that are considering or have considered implementing multilingual language education policies for their indigenous minorities. Rahman (2010) identifies that there are more than 45 indigenous groups in Bangladesh that speak more than 30 languages where their country has disregarded language issues with respect to ethno-linguistic minorities. Bangladesh regards *Bangla* as the official language and the English language as important for economic development. The desire for indigenous communities, government agencies and non-government agencies to work together to achieve an effective multilingual education system for indigenous children is highly sought after but Bangladesh faces many difficulties including quality resources.

In the case of Rwanda, Samuelson and Freedman (2010) describe the development of its language policies since the brutal war and genocide that occurred in 1994. Rwanda wants to create greater prosperity and increase its global economic power and hence adopted the English language as an official language alongside Kinyarwanda and in 2008, dropped the French language as an official language. According to Samuelson and Freedman (2010), many of the elite primary and secondary school students had the English or French language as the

target language of instruction and took Kinyarwanda and the other language as a further school subject.

2.4 Intercultural education

Intercultural education is defined by Bleszynska (2008, p. 537) as an “applied social science that engages in exploratory - explanatory, adaptive and transformational functions for individuals, institutions and social groups”. In terms of a global and multicultural society, Bleszynska (2008) emphasised that in the area of education, intercultural education can be viewed in the dimensions of macro-social/global (having respect and an awareness of the many existing cultures and a recognition of human rights issues), mezzo-social/national (supporting the development of a culturally diverse society and fighting social and cultural inequalities that may arise from conflict), and micro-social individual (development of a harmonious society where barriers that limit intercultural contact can be eliminated).

Newton, Yates, Shearn and Nowitzki (2010) completed a report on intercultural communicative language teaching for the Learning Languages learning area of the New Zealand Curriculum. The report focuses on a literature review of intercultural communicative language teaching and a framework of the principles of an intercultural communicative language teaching approach. The authors believe that learning about the culture is just as important as learning how to effectively communicate in that target language. Newton, Yates, Shearn and Nowitzki (2010) state that, “Culture is no longer an invisible or incidental presence in language learning but instead is presented as a strand with equal status to that of language” (p. 1). According to the New Zealand Curriculum (2007, p. 24; cited in Newton, Yates, Shearn & Nowitzki, 2010), through the learning of an additional language, “students acquire knowledge, skills, and attitudes that equip them for living in a world of diverse peoples, languages, and cultures”. Hence it is important that intercultural communicative language teaching firmly aligns with the intentions and goals of the Learning Languages learning area of the New Zealand Curriculum.

2.5 The South America Setting

The Spanish language is the dominant majority language of South America. It was the strong impact of the Catholic Church which brought the use of Spanish as a lingua franca to South America. Even though Spanish is the majority and official language used, most of these countries have numerous indigenous groups of people who have their own respective languages and cultures. In South America approximately 10% of the population are of indigenous descent (Lopez & Sichra, 2007). According to Hornberger and Lopez (1998), Bolivia has the highest percentage of native language speakers in South America as a proportion of its population (63%). Kaplan and Baldauf (2007) state that once the Spanish language began to take over and grew dominant over the native languages, several key issues arose in nations such as Ecuador, Bolivia and Peru that, “they all have significant numbers of long ignored indigenous languages” and “have all made recent attempts to correct the situation regarding indigenous languages”(p.9). In recent times, government policies have been passed and the influence of these practices is now seen in the impact on the native languages. According to Kaplan and Baldauf (2007), it was suggested that socioeconomic and cultural factors mean that these countries are facing a range of challenges in implementing and sustaining these indigenous languages.

2.5.1 Intercultural education in Ecuador

Ecuador has pressing issues when it comes to bilingual intercultural education (Haboud, 2009). Haboud discussed international language learning in a multi-cultural society such as Ecuador and the impact that this learning has on indigenous groups who are largely a minority group that face the burden of the larger, hegemonic groups, their languages and cultures. Ecuador has characteristics similar to that of New Zealand in that both populations are heterogeneous; there have been many major past incidents of conflict between peoples, and indigenous groups have rallied and have come up with an array of different strategies for how to endure and survive the dominant sectors of society.

Generally in the case of Ecuador, learning additional international languages such as English, German and French is seen in a better light

than learning a native language of the land, which is often rejected by the Spanish speaking majority. Haboud (2009) highlights the two terms, *elite bilingualism* and *minoritized bilingualism*. Elite bilingualism describes being proficient in the official language of Spanish and capable in another international language whilst minoritized bilingualism is the term used when you have an indigenous language as a second language which is seen by many as an obstacle for future development. This latter form of bilingualism is the unwarranted target of harmful attitudes and comments.

2.5.2 Indigenous opinions towards international language learning in Ecuador

There has been a strong voice from indigenous groups agreeing that learning an additional language will be beneficial especially with trade and commerce opportunities (Haboud, 2009). Indian and Mestizos peoples from Ecuador stated their opinions concerning the teaching and learning of an international language for indigenous children. Haboud (2009) conducted an informal survey with a range of indigenous peoples (university students, professionals, community leaders) that looked at ethno-linguistic attitudes. A few of the interviewees commented that English should be taught in the bilingual Kichwa-Spanish schools in order to offer these students better future employment opportunities. A key theme highlighted that English was an important tool for future growth. In the north eastern area of Ecuador, there has been a push for the Kichwa speaking people to learn the English language which will allow them to have more control and power over their own resources.

Haboud (2009) described an education centre near the city of Quito, a school system in place (covering pre-school, primary and secondary school levels) which established a number of different language learning programmes in English, French and also native languages such as Kichwa and Shuar. This school utilised the skills of mainly foreign teaching volunteers who come into the school as part of an educational agreement. The ultimate desire of the school was to set up a learning facility that inspired an intercultural sense of pride amongst both students and teachers. There was a strong desire to inspire young minds to build their confidence and understanding of not only themselves but also the world around them. Haboud (2009) described difficulties when teaching

international languages in a minoritised learning infrastructure such as not having a developed curriculum, a lack of skilled teachers and the availability of modern teaching resources. There was also no government educational policies regarding the teaching of international languages in indigenous schools and so, funds were not allocated in that area.

This case study of a school in Ecuador is similar to the research study described in this thesis which sets out to describe how an additional international language programme has been implemented into a KKM, to describe the attitudes of the KKM community towards the teaching and learning of an additional international language in their school, and the perceived benefits of the participants towards learning an additional international language and the relationship between Kaupapa Māori and additional international language learning.

2.5.3 International language curriculum planning

Haboud (2009) identified several issues regarding the delivery of a foreign language curriculum in indigenous schools in Ecuador. The first challenge she encountered was the teaching delivery of an international language and culture to the indigenous children whilst still being able to reinforce their own identity. Haboud (2009) reported that teacher training is a very important aspect of language curriculum development. In addition, if the teacher is of indigenous descent but lacks additional language teaching techniques, then Haboud believed that there needed to be specific training made available. In addition, if the teacher is not of indigenous descent, then training needs to be made available to them concerning the history, culture and the world view of the indigenous students.

2.6 Additional language research in New Zealand

East (2009) discussed a PhD study undertaken by Kaye Thorn which investigated the reasons why highly educated emigrants (doctors, lawyers, bankers, surgeons) were leaving New Zealand. East (2009) wrote that Thorn received 2608 responses from a questionnaire where participants had to rank the six main reasons for emigrating. The results conducted clearly showed that the main reasons professionals were leaving New Zealand was the opportunity to interact with diverse cultures, learn additional languages and living in a different environment. The results of the questionnaire were different from the perceived notion by many that the economy was the main reason professionals were heading overseas. East (2009) used these findings to suggest that it was not the need for financial benefit that was the reason why professionals were leaving; in fact the respondents in this research left New Zealand in search of authentic experiences of interacting with different cultures and language. Therefore East suggests it is highly crucial that additional language learning amongst secondary school students needs to be promoted even further in New Zealand in order to equip young New Zealanders with the communication, social and cultural skills to confidently interact with others in New Zealand as well as people around the world.

A study conducted by Shearn (2004) investigated a number of myths concerning the study of foreign languages in New Zealand. The main aim was to interview a range of students from 11 – 13 years old concerning their attitudes towards foreign language learning. Shearn interviewed 308 students from three different types of New Zealand English medium schools (full primary, intermediate school and a year 7-13 Catholic school), and students from a diverse background. Shearn also gathered data from a selection of staff from the schools and some parents.

According to Shearn (2004), her data showed that there is a limited understanding of the skills that could be developed from learning a second language among secondary school students and teachers. Shearn (2004) summarised from student feedback that they had mostly positive experiences when learning an additional language in New Zealand but were often restricted with the advanced learning of languages due to the

attitudes that society has on foreign language learning. Shearn (2004) also noted that the teaching professionals and language advisors she interviewed believed that barriers to foreign language learning included school timetables and an overcrowded curriculum programme rather than negative attitudes.

According to Shearn, “positive attitudes [towards language learning] develop from earlier experience of language learning, travel or parental encouragement” (2004, p. 29). Shearn (2004) also pointed out that there is pressure on schools to “focus on subjects perceived as more relevant for future employment” (p. 29).

While Shearn’s findings are a very valuable snapshot of attitudes towards language learning in New Zealand schools, it only concerns the attitudes of students and parents in English-medium schools in New Zealand and not KKM education; therefore there is a clear need for research to look at the attitudes towards additional international language learning in KKM.

Hill (2010) investigated English language transition programmes in three separate case studies involving New Zealand Māori immersion settings. The aim of his doctoral thesis was to study how these Māori immersion schools implemented English language transition programmes and the issues that they faced. In terms of language competition, Hill (2010) examined the notion of fear that KKM have had in incorporating formal English classes as it may invade the space of Te Reo Māori. Two out of the three English transitional case studies that Hill researched deliberately separated the languages by teacher, time, place and subject in order to position it away from the Māori language (p. 334). However, this threat is not posed by a Spanish language programme at the KKM of this case study because the students do not have a strong background in the Spanish language and it is not a common language in their region.

A study conducted by Villers, Tolosa and East (2010) highlighted a case study of an intermediate school (Year 7 and 8 students) in the Auckland region of New Zealand that has incorporated a successful additional language programme. For the purpose of the research, the Principal and Head of Languages of the school were interviewed. The

intention of the Principal for introducing an additional language teaching programme into the school was to become more internationalised and he saw the teaching and learning of additional languages vital in achieving this goal. The intermediate school made a commitment for professional development opportunities for the teachers in this learning area as most of them had little or no previous second language knowledge. The school currently offers French, German, Spanish and Māori language courses and every teacher is expected to deliver a second language course to the best of their ability.

According to Villers, Tolosa and East (2010), the Principal in collaboration with the Board of Trustees and senior management team recognised the importance of technology be made available for this type of teaching. Therefore, the school utilised electronic team teaching where two classes were able to view a single lesson through video conferencing. The school has also made links with Korean schools and started language learning relationships by setting up an e-school system.

Like the Spanish language programme in the KKM of this case study, the Principal was the motivating factor in the success of this additional language programme model because he understood that learning additional languages is a twenty first century imperative and wanted to make that available to all his students. He also identified the importance of quality teaching staff and resources when implementing an additional language programme. Furthermore, the Principal recognised the importance of an authentic learning approach for the students as the school in this study interacts with overseas students. This case study is an example of a successful language programme in an English medium school, but there are no studies of such a programme in a Māori medium setting. Hill's study (2010) examined how English language teaching is delivered in three KKM; however, no studies seem to be available concerning an additional international language programme in a KKM.

There are a number of reasons why student numbers are low in the development and retention of second language courses. Shearn (2004) suggested that if we want New Zealand to be a thriving nation where being bilingual or multilingual is seen as the norm then attitudes to learning

additional languages needed to change. Her research investigated a number of myths and the thoughts of Year 9 - 13 students in New Zealand concerning additional language learning. Some myths were investigated such as languages being too hard for students, language learning seen as not useful for future employment, and language learning being too directed towards girls (Shearn, 2004). Her results clearly showed that these were only myths. Students appreciated the understanding of other cultures. According to Statistics New Zealand (2006), 80.5% of the total population can only speak one language. Barnard (2004) presented the idea that the New Zealand curriculum is already overcrowded and this will make the addition of the Learning Languages section, difficult to implement additional language programmes especially in primary schools.

2.7 Summary

This literature review has described and discussed bilingual, multilingual and intercultural education. It has presented a case study of an Ecuadorian indigenous language school and lastly, it has outlined several research studies of additional language teaching in New Zealand, including a recent study of English language teaching by Hill (2010). However, no studies have been found looking at additional international language programmes in KKM.

The purpose of the study described in this thesis was to establish how a KKM has incorporated an additional international language programme into their school curriculum. The following research questions are addressed in the current research project:

- 1) How has an additional international language learning programme been developed and incorporated in a Kura Kaupapa Māori School?
- 2) What are the attitudes of the community of the Kura Kaupapa Māori towards the teaching and learning of an additional international language?
- 3) What are the perceived benefits of learning an additional international language?
- 4) What relationship exists between additional international language learning and Kaupapa Māori?

Chapter Three is the Methodology Chapter which will introduce how the current research was conducted, strategies employed, and also the main research questions will be outlined.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

The purpose of the study described in this thesis was to establish how a Kura Kaupapa Māori (KKM) has incorporated an additional international language programme into their school curriculum. A Kaupapa Māori Research (KMR) methodology framework was selected to guide the current research project. The aim of this chapter is to document and to provide an understanding of the methodological procedures that were followed in the current investigation in order to achieve that specific goal.

The following research questions are addressed in this research project:

- 1) How has an additional international language learning programme been developed and incorporated in a Kura Kaupapa Māori?
- 2) What are the attitudes of the community of the Kura Kaupapa Māori towards the teaching and learning of an additional international language?
- 3) What are the perceived benefits of learning an additional international language?
- 4) What relationship exists between additional international language learning and Kaupapa Māori?

This qualitative case study describes the views of the Principal, five teachers, five students and three parents of a KKM about an additional Spanish language programme. The primary means of gathering data was through individual semi-structured interviews. Interviews were used to collect data concerning gaining an understanding of how the additional international language programme was developed and incorporated; identifying the attitudes of the participants towards learning an additional international language; the possible benefits, if any, of learning an additional language; and if there was a relationship between the learning of an additional international language and Kaupapa Māori. The narrative

data was transcribed, coded and categorized into four themes related to the research questions.

In 3.2, I will discuss various literature concerning a case study approach. In 3.3, I will document potential ethical issues of the current research project. In 3.4, I will describe the setting where the research took place. In 3.5, I will review the data collection process including the semi-structured interviews. In 3.6, I will describe the Kaupapa Māori key principles fundamental to KKM (Smith, 1992). In 3.7, I will describe how I used the Kaupapa Māori based IBRLA model (Bishop & Glynn, 1999). In 3.8, I will summarise Chapter Three.

Most of the Māori terms used throughout this thesis are defined in brackets immediately after the word firstly appears.

3.2 Case Study Approach

A case study approach was undertaken for the purpose of the current research project. According to Nisbet and Watt (Nisbet and Watt, 1984, p. 72 as cited in Cohen, Manion & Morrison, 2007) a case study is a “specific instance that is frequently designed to illustrate a more general principle”. According to Soy (1997), the case study method has the potential to make a complex matter understood much easier and also able to add strength to what is known through earlier research. Cohen, Manion and Morrison (2007) mention that a case study approach provides an example of a study that is authentic by using real people and scenarios where the reader is able to comprehend with ease the ideas associated with the main principles of the study.

Stake (1995) identifies three types of case studies that include *intrinsic* (when the research subject is of an interest to the researcher), *instrumental* (providing an insight on a particular topic) and *collective* (a collection of cases studied).

In terms of the current research project, the focus of the study concerned the Spanish language programme in a KKM referred to as Kura A, where the researcher has a keen interest in the topic, and so this is an intrinsic case study.

Soy (1997) discusses six steps that should be used when organising a case study research project successfully: determine and define the research question, select the cases and determine data gathering and analysis techniques, prepare to collect the data, collect data in the field, evaluate and analyse the data, and finally prepare the report. These steps were followed in the case study described in this thesis. The research questions of this thesis were developed and Kura A was chosen as the specific case study because of its Spanish language programme. Semi-structured individual interviews were chosen as the main method of collecting data and then the data was evaluated and analysed to align with the main research questions.

Soy (1997) also mentions that case study research questions will be limited and will usually begin with “how” or “why” and that the research and interview questions need to be refined so it helps determine methods of analysis.

According to Cohen, Manion and Morrison (2007), there are many possible strengths and weaknesses of using a case study approach. The authors state that the results of a case study can be easily understood by a diverse audience, both academic and non-academic which will be important for the current research project. The research can also be undertaken by an individual rather than a team. In terms of weaknesses, Cohen, Manion and Morrison (2007), state that results may be too difficult to generalise and studies may be too biased and one-sided.

3.3 Ethical Issues

The main ethical issues relating to the current research included access to participants, informed consent, confidentiality, potential harm to participants, participant’s right to decline to participate and right to withdraw, arrangements for participants to receive information, use of information, conflicts of interest information, procedure for resolution of disputes.

In terms of access to participants, each was given an introductory letter that provided details of the current research project and was accompanied by a consent form (see Appendices B & C). Each participant

had time to read over the introductory letter to make sure they understood the purpose of the research and what their involvement would entail.

With regard to confidentiality, the name of the school involved has been kept anonymous in all writing about the project, and the name Kura A has been used. However, due to the unique language learning programme in Kura A, its identity may be identified by those familiar with the school. This issue was raised with potential participants in the information sheet given (see Appendix B). The names of the participants were also kept confidential and pseudonyms (Participants A, B, C, D & E) are used throughout this thesis. All research materials and notes concerning this research will be stored in a locked office and I have sole access to this information.

Concerning the potential harm to the participants, it was made explicit to them that they could have a whānau member or a friend sit with them during the interview process. Participants also had the option of withdrawing from the interview and/or research after two weeks of the transcribed interviews being returned to the researcher.

After the completion of this thesis, arrangements will be made to present the findings to the Kura A community. A digital copy of this thesis will be lodged permanently with the University of Waikato library.

In terms of procedures for resolution disputes, in the information letter (see Appendix B), the names and contact details of my supervisors were listed and any potential complaints or issues could be passed to either of these contact points for appropriate resolution.

3.4 Setting

The interviews and data collection for this research study took place in a KKM located in the North Island of New Zealand. This school is a KKM (status is a composite school which entails secondary school level classes, in addition to the primary classes), catering for the needs of students from Years 1 – 13. A 2007 Education Review Office report of this school shows that it is a decile four school (Education Review Office, 2011) and has 197 students enrolled with 18 teachers (general academic and specialist subject staff). This particular KKM has a high level of target

Māori language (between 81 and 100 percent) and the school environment is imbued with Māori language and culture.

It is a requirement that all students who enrol at this school must take Spanish lessons and this is compulsory from year 1 onwards.

3.4.1 Process of finding participants

After ethical approval was received from the University of Waikato, the Board of Trustees of the KKM (referred to as Kura A throughout this thesis) located in the North Island of New Zealand known to have a Spanish language programme in place was approached by letter (see Appendix A) with an explanation of the purpose of the research project and what was involved. This letter was sent to both the Board of Trustees and the Principal. A follow up email was written to both the Principal and Chairman of the Board of Trustees explaining that a letter had been sent to both parties and further expressing an interest in going into the school and completing the required interviews from a range of participants (Principal, teachers, parents and students). A follow up phone call to the Principal was made the next week, requesting permission to be allowed to complete the necessary interviews. The Principal explained that the letter was received and permission from the Board of Trustees had been granted and appropriate dates would need to be arranged. The dates were mutually agreed upon for me to visit the school and the travel was arranged.

In late November of 2010, I arrived at the school and gave an informal and brief presentation to some of the staff in the morning concerning my research project. It was explained to the Principal and staff that if they wished to talk to me about my research and/or to volunteer for my research project that they could approach me anytime during the three days that I would be present at the school.

All potential participants were given an information sheet and had an opportunity to discuss the research and ask questions before they signed informed consent forms before interviews were completed (see Appendices B & C).

3.4.2 Participants

Participants in this study (see Table A) included five secondary school students (ranging from Years 10 – 13), five teachers, three parents and the school Principal. The majority of the participants in the study identified themselves as being of Māori ethnicity but were from diverse tribal backgrounds. Two of the teacher participants were identified as being of South American ethnicity. Table A includes approximate age groups to indicate the range of participants' ages.

Table A. The details of the participants of the research project

Participants	Gender	Year Level / Age Group	Ethnicity
Principal	Male	50 - 60	NZ Māori
Teacher A	Female	20 – 30	NZ Māori
Teacher B	Male	30 – 40	NZ Māori
Teacher C	Female	30 - 40	Mexican
Teacher D	Male	50 – 60	Chilean
Teacher E	Female	50 – 60	NZ Māori
Parent A	Female	30 – 40	NZ Māori
Parent B	Female	30 - 40	NZ Māori
Parent C	Female	40 - 50	NZ Māori
Student A	Male	Year 10	NZ Māori
Student B	Female	Year 13	NZ Māori
Student C	Male	Year 13	NZ Māori
Student D	Female	Year 13	NZ Māori
Student E	Female	Year 10	NZ Māori

3.5 Data collection process

This section will describe the data collection process of the current research project. Data was collected by using semi-structured interviews, a KMR approach, and the IBRLA model. Each of these will now be described and discussed in relation to this research.

3.5.1 Data collection process of the participants

Before the start of each interview with a teacher, I gave each participant an information letter (see Appendix B) and a consent form (see Appendix C) to read thoroughly. All the interviews were conducted in rooms on the school site relatively free of outside noise. Each interview was tape-recorded for accuracy. The information letter highlighted what the research was about, how the interview would be conducted and my contact details and also the contact details of my supervisors. I sat down with each teacher participant and thoroughly went through each of the forms (see Appendices B & C). They were given the opportunity to ask questions any time during the interview process. I also gave the teachers a choice that they could complete the interview in te reo Māori, English or a mixture of both. Two out of the five teachers wished to speak in te reo Māori for the full duration of their respective interviews. The teachers were also given the option of having a whānau or support person with them during the interview. The interviews with the teachers lasted between 20 minutes and 60 minutes. None of the teachers requested that they have a support or whānau member present during the interviews.

I interviewed five students from Kura A. Three were female and two were male. Three of the students were Year 13 students who were on study leave at the time of the interviews for their National Certificate of Educational Achievement (NCEA) formal school external examinations. The remaining two students were Year 10. Like the interviews of the teachers, the procedures were the same. The length of each interview with the five students lasted between 15 minutes and 30 minutes. Three of the students chose to speak in te reo Māori for the majority of their interview. As with the teachers, none of the students requested a support or whānau member to be present during any of the interviews.

It had originally been planned to interview five parents but due to time constraints and availability of parents, I was only able to interview three parents who were also staff (general and teaching) of the selected school. One of the parent participants had four children go through the Spanish language programme at the school. The other two participants were general administration staff of the school who also had children currently attending the school.

3.5.2 Semi-structured Interviews

A semi-structured (Whiting, 2008) interviewing approach was undertaken to promote a more conversational approach based on the key research questions of the research project.

Burnard (2005) explains that interviews are the most common means of gathering data for qualitative studies. He also states that semi-structured based interviews is the most common form of qualitative interviews and defines semi-structured interviews as an interview in which the interviewer (Burnard, 2005, p. 5):

- a) refers to a sheet containing important areas to be covered
- b) uses a set of questions but is prepared to incorporate further questions into the interview in order to capture elaboration.

DiCicco-Bloom and Crabtree (2006, p. 2) define semi-structured interviews as often the “sole data source for a qualitative research project which are organised around a set of pre-determined, open-ended questions emerging from the conversation between the interviewer and participant”.

DiCicco-Bloom and Crabtree (2006) explain that an in-depth individual interview allows the researcher to examine more deeply social and personal matters whereas a group interview may restrict this due to the nature of the interview process.

Semi-structured interviews offer the opportunity to develop a meaningful, shared relationship based on qualities that Māori are open to, such as mutual trust and honesty. They will promote free interaction and opportunities for clarification and discussion between research participants through open-ended questions. Semi-structured interviews provide a less

intrusive environment for the participant and can function as an extension tool in that those being interviewed can also ask questions of the interviewer (Davis-Case, 1990). However, this information highlights precautions when using the semi-structured interview method. A lot of extra information may surface during the interview and it is vital that interviewers have the necessary interviewing skills to keep the focus of the interview. Problems can also arise when interviewers ask leading questions, do not listen carefully, repeat questions, or ask unnecessary or inconsiderate questions.

In the present study, participants were given autonomy over the interviewing process where they were able to edit their transcripts within two weeks of getting them back. Participants were also given the option of withdrawing from the research project if they wished. Close communication with the school was imperative in order for mutually respectful relationships to develop and flourish.

3.6 Kaupapa Māori Research Methodology

Due to the KKM context of this project and the researcher and the majority of the participants being of Māori descent, it was deemed appropriate that KMR theory be used as the guiding methodology of this research.

A KMR approach was the basis of the data collection process in which it was imperative that participants were made to feel comfortable as Māori, in that they had a choice whether te reo Māori, English or a combination of both languages was spoken during the interviews.

Smith (1997) summarises Kaupapa Māori as an expression to describe the practice and beliefs of living a Māori culturally informed life. A key component of Kaupapa Māori is the centrality of te reo Māori me ōna tikanga.

Mead (1996) refers to KMR as an attempt to 'retrieve space' and states three key ideas needed for this to happen:

- To convince Maori of the value and benefits of research for Maori.
- To persuade the dominant Pakeha research communities about the merit of Maori research and the greater need for Maori research by Maori.
- To develop and implement valid approaches that legitimises ways of conducting research and are not restrained by past experiences (p. 196).

There have been a number of research projects undertaken that have reinforced these Kaupapa Māori principles. Pihama, Cram and Walker (2002) clarify that KMR is not bound by one discipline and can be transferable and that Māori pedagogy undertakes a holistic approach. Pihama, Cram and Walker (2002) also comment that Māori pedagogy is not new and derives from primeval tikanga Māori and with that ancient Māori knowledge can be utilised for "answers to present (and future) Māori educational developments is perhaps the most critical factor to Māori educational achievement" (p. 53).

There are some academics who have expressed a number of concerns about the uncritical aspects of KMR methodology. Elizabeth Rata is a well-known non-Māori academic from the University of Auckland whose publications have often criticised KMR as flawed and too dominant in government educational policies with little criticism (Rata, 2004). She claims that "Kaupapa Māori has been noticeably exempt from critical scrutiny" (p. 2). Rata also makes the claim that Kaupapa Māori methodology is racist because it is linked entirely to ethnicity and that if you are not of Māori descent then you are not able to fully participate in a 'Kaupapa Māori way'.

However, Barnes (2000) writes that Kaupapa Māori theory allows Māori to carry out and develop research that is likely to create a better understanding of issues that are important to Māori. Smith (2003) supports this by affirming that Kaupapa Māori theory needs to be seen as a supportive tool that helps create the conditions for positive changes in

the lives of Māori people. Mead (1996) states that Māori research has “shaped the attitudes and feelings Māori people have towards research” (p.196) and mentions that academic research has been predominantly from a Western perspective and therefore has dehumanised Māori knowledge, language and culture. Bishop (1997) supports these claims by acknowledging that in the past, research concerning Māori issues by predominantly non-Māori researchers has contributed to the suppression and on-going attacks on Māori which has resulted in the marginalisation of the Māori language and culture in New Zealand. The concept of Kaupapa Māori affirms and legitimises the essence of being Māori. Bevan-Brown (1998) writes that:

Māori research must be conducted within a Māori cultural framework....and must stem from a Māori world view, be based on Māori epistemology and incorporate Māori concepts, knowledge, skills, experiences, attitudes, processes, practices, customs, reo, values and beliefs (p . 231).

Cram (2001) identified *kanohi ki te kanohi* (face to face) as an important aspect of KMR. Cram (2001) emphasised the whakataukī, *He reo e rangona, engari, he kanohi kitea* (a voice may be heard, but a face needs to be seen) as an important guideline for the importance of meeting people face-to-face when conducting research. Cram (2001) also stated that it is important to make connections with your research participants before interviewing them thus contact was made earlier and a relationship was formed with Kura A before beginning the formal interviews.

The present project is one that is relevant to Māori as it seeks to demonstrate positive outcomes for Māori communities (iwi, hapū and whānau). The empowerment of Māori language, culture and beliefs are an important part of Kaupapa Māori methodology and is therefore appropriate when dealing exclusively with Māori participants (Rautaki Limited, 2011). Therefore it was fitting that Kaupapa Māori methodology was the underpinning theory for all research involved.

Smith (1992) underlines six key principles that are fundamental to Kaupapa Māori and these principles have been further expanded by other Māori academics (Bishop & Glynn, 1999; Smith, 1997).

- Tino Rangatiratanga – The principles of self-determination
- Taonga Tuku Iho – The principle of cultural aspiration
- Ako Māori – The principle of culturally preferred pedagogy
- Kia piki ake i ngā raruraru o te kāinga – The principle of socio-economic mediation
- Whānau – The principle of extended family structures
- Kaupapa – The principle of collective philosophy

These key principles are based on Kaupapa Māori values and were used as a foundation to carry out some of the tasks involved in the present research especially the communication aspects with the chosen school and participants.

Each of the aforementioned principles will now be described in terms of the current research project.

Tino Rangatiratanga

Pihama, Cram & Walker (2002) see tino rangatiratanga as a means of guiding Kaupapa Māori initiatives, “reinforcing the goal of seeking more meaningful control over one’s own life and cultural well-being” (p. 34). Bishop and Glynn (1999) identify tino rangatiratanga as the “fundamental issue associated with the whole Kaupapa Māori movement” (p.168). Therefore it is vital that Māori continue to assert their autonomy over research that is important and fundamental to their specific needs. In the current research project, the KKM community play an integral role in the important decision making of what happens in the school. Tino Rangatiratanga has allowed Kaupapa Māori to be at the forefront of the current research. It has reinforced Kaupapa Māori initiatives allowing Māori to be in control of all components of the research. As a Māori researcher, this project is an example of research being led by Māori for Māori.

Taonga Tuku Iho

This principle looks at the validation and legitimation of the Māori language, culture and values (Smith, 1992). The present study has acknowledged Māori cultural aspirations where KKM are providing an educational context for their children where Māori language, culture and way of life is validated.

Ako Māori

This principle recognises the concept of effective teaching and learning from a Māori context. Smith (1992) affirms that within a Māori framework, “knowledge is often perceived as belonging to the group.....individuals have the responsibility to use knowledge to benefit others” (p. 21). Further Smith (1992) states that other cultural methods and pedagogy can be utilised if seen as beneficial to Māori. The present study was conducted within a KKM setting which promotes the principle of ako Māori. This current research utilised the concept of ako (a principle of reciprocity meaning to both learn and teach) in that new knowledge and understandings were learnt and shared between the researcher and participants and also with the supervisors of this study.

The tuakana-teina model works alongside the reciprocal learning concept of ako where the tuakana–teina roles can be reversed. This was true in the case of working with the younger participants in this study and learning about their Spanish language learning experiences especially in a KKM setting. Also having two supervisors, a tuakana – teina relationship existed.

In a traditional Māori context, Pere (1994) stated that “Traditional Māori learning rested on the principle that every person is a learner from the time they are born (if not before) to the time they die” (p. 54).

Kia piki ake i ngā raruraru o te kāinga

This principle outlines the mediation of socio-economic that Māori communities experience. It also asserts the need for KMR to be of benefit to Māori communities (Rautaki Limited, 2011). The present research project acknowledges the philosophy of KKM education and how that type of schooling has been embraced by Māori communities, and the positive

outcomes that KKM education has had for Māori communities. This present research also seeks to benefit the Māori community by documenting the success of Kura A and promoting findings for other KKM to use.

Whānau

The principle of whānau is the extended family structure which is the basic unit of Māori society which sits at the centre of Kaupapa Māori. Whānau acknowledges relationships with others. The process of *whakawhanaungatanga* (relationships and connections with whānau) also plays a crucial role in Māori society and culture (Rautaki Limited, 2011). In the present study this principle was embraced by an acknowledgement that in terms of KKM, whānau are key stakeholders and have an important responsibility to their Kura. In the present research study, the role of the researcher was to develop and maintain professional and mutually respectful relationships with the KKM setting, participants and their whānau. By interviewing whānau as part of this research, the importance was acknowledged.

Kaupapa

This principle examines the collective vision rather than the individual vision that Māori have for their communities. Te Aho Matua (Department of Internal Affairs, 2008) is acknowledged as a philosophy document that is the collective vision of the KKM community. The current research project is an addition, a contribution to the 'collective kaupapa' of the KKM movement and in general, Māori education. One of the main aims of this current investigation is to make a connection with the educational, social, political and economic collective aspirations of Māori tied in with the examination of a successful language teaching programme.

Whakawhanaungatanga

In terms of KMR, whakawhanaungatanga is an important aspect of the relationship building process within a Māori context. It can be seen as the development of relationships between research whānau (Wihongi, 2002). In terms of data gathering in the present study, the concept of

whakawhanaungatanga was applied as a means of making connections with the school and the participants.

When I introduced myself to participants by reciting my *whakapapa* (genealogy) and personal tribal connections, the hope was for the participants to make a link with their own affiliations and create that foundation for a stronger and more comfortable relationship. I had to work hard at building strong, mutually respectful relationships because I am not of the same tribal descent as most of the participants that I interviewed nor do I have experience in a KKM setting. One of my supervisors is a former secondary school teacher who has a thorough understanding and knowledge of KKM especially in the Waikato region and this connection helped in establishing the whakawhanaungatanga central to this project.

3.7 IBRLA Model

Under the umbrella of KMR, in this study it was ideal to use the IBRLA model developed by Bishop and Glynn (1999). This model raises questions about power and control in research through the issues of Initiation, Benefits, Representation, Legitimation and Accountability (Bishop & Glynn 1999). The authors also suggest that this model can be used in a number of different contexts as an evaluation tool to assist planning and to monitor development and growth towards power-sharing goals. Each of these principles of the IBRLA model will now be described in terms of the present project

Initiation

The initiation element looks at “how the research process begins and whose concerns, interests and methods of approach determine/define the outcomes” (Bishop, 2005, p. 112). An important element of KKM research is that the Māori participants play an integral role in the development of the project from the start to the end. The idea of this current research projected stemmed from my previous learning experiences and the aspirations which I attribute to Māori education. This current project was from a Post Graduate paper titled ‘Kaupapa Māori Research Methodology’ taught by Professor Russell Bishop in 2008 at the University of Waikato. Although I initiated this project, I had previously discussed the current

research project with my former University of Waikato Lecturers who were all supportive of this topic and the direction that I wanted to take. This current research project also had the approval of my wider whānau, marae and hapū.

Benefits

This notion supports the fundamental idea that all parties involved with the research project (participants, research team and Māori community) must benefit from the outcomes of the investigation (Bishop & Glynn, 1999). The current research will be added to the academic literature collection at a national level that supports KMR, KKM education and Māori education in general. At the conclusion of this research project, I will also give a presentation and provide feedback of the research findings to Kura A and its community.

Representation

It must be clear and transparent that Māori cultural practises and preferences are evident in the development, presentation and incorporated in the tools used in the research guided by IBRLA research (Bishop & Glynn, 1999). Bishop and Glynn (1999) highlight the past simplification and commodification of Māori knowledge and history where Māori have been grossly misrepresented in a range of textbooks and teaching practises since colonisation. The intention of the present research is that using a KMR approach will enable Māori to 'have a voice' and a 'sense of power' over important issues that are essential to their needs. Individual interviews were conducted *kanohi ki te kanohi* using a semi-structured approach. Transcriptions of the interviews were returned to each participant to ensure that they had a sense of autonomy over their words and had opportunities to modify if desired.

Legitimation

The current research project needed the approval of the Kura A community which included Principals, teachers, support staff, students, parents and *kaumātua*. Both informal and formal *hui* (meeting, gathering) were established and this research project was discussed over a two year period with my whānau and other relevant parties.

My education background differs to the participants of this research. While I am Māori and am relatively fluent in te reo Māori, I have no background or previous experiences in a KKM. Therefore, I sought the advice and guidance of my supervisor, Mrs. Haupai Puke, who has had personal experience of a KKM.

I had the opportunity to present my research proposal at national and international conferences (The University of Waikato Matariki Post Graduate Māori Conference 2010, The Aotearoa Māori Social Sciences Conference 2010, The Aotearoa Māori Teachers' Conference 2011 and The World Indigenous Peoples' Conference on Education 2011) where the audiences were from a variety of different academic backgrounds and were open in giving sound feedback and practical ideas on how to improve the current research project. In a sense, the aforementioned conferences have given me the authority to continue working on this research project.

Accountability

Hill (2010, p.108) defines the principle of accountability as “control over the entire research process, the procedures, the means of evaluation, the text constructions, and ways of distribution of the new knowledge”. As a researcher using KMR methodology, accountability must be shown to all of the research participants, their whānau and wider community. Participants have access to the contact details of the researcher and supervisors. There was frequent communication with the selected school updating the status of the research process. Bishop and Glynn (1999) make it clear that researchers must ensure that there is no potential risk or harm to the participants. Therefore, all transcriptions are locked away in an office and the details of each participant are kept confidential. Follow up support has also been made available to participants if they require this.

3.8 Summary

The data for the study presented in this thesis was collected through interviewing the Principal, five teachers, three parents and five students of the selected KKM that has implemented a Spanish language programme in their school curriculum. A semi-structured interview approach was

undertaken to promote an open discussion alongside using a face-to-face method which is more appropriate when dealing with Māori participants.

It is important that the present research study followed a KMR approach which validates the Māori culture, language and knowledge. Kaupapa Māori principles (Smith, 1992; Smith, 1997) such as Tino Rangatiratanga, Taonga Tuku Iho, Ako Māori, Kia piki ake i ngā raruraru o te kāinga, Whānau and Kaupapa were further discussed in terms of their alignment with the current research project. The principles of the IBRLA Model (Bishop & Glynn, 1999) Initiation, Benefits, Representation, Legitimation and Accountability were also examined in accordance to the present research project.

Chapter Four will highlight and describe the procedures of analysing the results of the interviews that were conducted. It will also draw attention to the major themes that derived from the interviews.

CHAPTER FOUR: RESULTS

4.1 Introduction

This chapter will present the results of the data that was collected in the research project to answer the four key research questions.

1) How has an additional international language learning programme been developed and incorporated in a Kura Kaupapa Māori?

2) What are the attitudes of the community of the Kura Kaupapa Māori towards the teaching and learning of an additional international language?

3) What are the perceived benefits of learning an additional international language?

4) What relationship exists between the additional international language learning and Kaupapa Māori?

This section will describe the procedures for analysing data (4.2), and in section 4.3, data relating to the development of the Spanish language programme will be outlined. In section 4.4, I will describe the attitudes of the community of the KKM towards the teaching and learning of a Spanish language programme. In section 4.5, I will outline the perceived benefits of the Spanish language programme by the participants. In section 4.6, I will illustrate the findings of the relationship between additional language learning and Kaupapa Māori. In section 4.7, I will summarise the chapter.

4.2 The procedures for analysing data

The data from the 14 individual interviews were analysed using a coding system by marking similar passages of texts with a code label which can be easily accessed for additional comparison and scrutiny (Basit, 2003; LeCompte, 2000; Lewins, Taylor & Gibbs, 2005). The themes that emerged from the transcribed data were then matched to the main focus questions of this research topic. These themes included the development of the Spanish language programme, international school excursions, Spanish language resourcing, quality teaching staff and Spanish language programme leadership.

4.3 The development of a Spanish language programme

This section explores how an additional international language programme has been developed and incorporated in Kura A in the present study based on the data collected in the interviews of the Principal, teachers, students and parents. Comments from the Principal, teacher A, teacher B and parent A of Kura A show that the introduction of a Spanish language programme into the school wide curriculum was initiated by the curiosity of a parent at a whānau meeting in 1998. At this particular whānau meeting, a parent commented on an Egyptian case study that her child was undertaking in Social Studies. The parent was impressed that her child came back home counting to ten in Spanish and relayed this enthusiasm back to the Principal. From that point on, a Spanish language programme was discussed by the whānau community at a hui. The Principal had studied Spanish through his previous University studies and travelled overseas and so he also thought it was a good idea and sought funding for a basic Spanish language programme from numerous sources such as the Ngāti Whakaue Education Fund. Four teachers were then sent to Auckland for an intensive Spanish language course.

Across the 14 interviews conducted for this study, several reasons were identified for the introduction of the Spanish language programme in Kura A. The programme was first introduced based on a whānau wide decision. According to the Principal of the school, he initiated a vision that prioritised the importance of te reo Māori me ōna tikanga for his students and secondly, opened the hearts and minds of his students to see a bigger and clearer picture about the wonders and knowledge of a revolving, global world.

Another important reason why Spanish was incorporated into the school curriculum according to the Principal was to take advantage of the metalinguistic skills that bilingual Māori children already possess which would make it easier for them to learn an additional language. Teacher B pointed out that “people can speak four languages in Europe so it’s achievable for kids here in Aotearoa”.

Three of the participants commented that the ability to communicate in numerous languages is not new for Māori. The Principal acknowledged that his ancestors who were involved in the Māori Battalion during World War II were well known for picking up languages easily and their legacy ensures that Māori are welcome in countries where their ancestors once served. Teacher B acknowledged Sergeant Haane Manahi of Te Arawa who served in the Māori Battalion, went to Italy and learnt the local language there. He was already fluent in te reo Māori and English and learned to speak Italian easily.

4.3.1 The current Spanish language programme in the School.

This section will describe the status of the Spanish language programme in Kura A by detailing the teaching staff, the timetable and an explanation of the Spanish NCEA examinations. Data collected from the participants in this study show that since 1998 Spanish has been a compulsory subject of the school and a central part of the school curriculum. Every child at Kura A must attend a Spanish class in the junior and senior school. In the junior section of the school, there are two 45 minute classes a week taught by a teacher from Mexico. In those particular classes, the student participants interviewed mentioned that the emphasis is on fun. The basic Spanish greetings are taught, simple songs are learnt, and the classes covered content such as numbers, colours and shapes. From Year 4, the number of Spanish language classes increases to three 45 minute classes per week. In the senior school from Year 9-13, it increases to four classes of Spanish per week.

There are four staff members who are fluent speakers of Spanish who teach Spanish in the school. The Principal leads the running of the Spanish programme in the school and is highly competent in three languages (Te Reo Māori, English and Spanish). Another teacher has a high fluency in Spanish and teaches the Years 7 and 8 students. Two of the staff members are native Spanish speakers from South America with varying English and te reo Māori speaking abilities.

From Year 10 onwards, Spanish is taught by the Principal with the assistance of a native Spanish language teacher. It is taught in an immersion setting where only Spanish is spoken in the class. The rules of

the Spanish classes are quite rigid, if any Māori or English is heard by the Principal during the lesson then the students are required to line up again outside and are reminded of the only Spanish rule.

The senior students from Year 11 onwards follow New Zealand's National Certificates of Educational Achievement (NCEA) that are the national qualifications for senior secondary school students. Therefore Year 11 students study level 1 Spanish, Year 12 students study level 2 Spanish and Year 13 students study level 3 Spanish. The instructions of the internal and external Spanish examinations are in te reo Māori.

4.3.2 International school excursions

The interviews conducted for this case study indicated the importance of international school excursions to the success of the Spanish language programme at Kura A. International school trips have been an integral feature of the Spanish language programme of this school since the beginning of the programme. Groups from the senior section of the school have travelled to Mexico for three month periods. These trips are usually for the senior students of the school where they are billeted with local families in Mexico. According to the Principal, it is the expectation of the Spanish programme for all senior students to have an authentic experience for their language learning.

In the year that this study was conducted, 20 students travelled on a three month exchange to Mexico where they were based in the city of Oaxaca alongside four staff members. The students and staff attended intensive Spanish lessons and cultural workshops at the Instituto Cultural de Oaxaca in Oaxaca. There are also numerous other exchange opportunities available for students to independently travel overseas.

The Principal mentioned that preparation for such trips is enormous and requires the community and school to work together to achieve such a massive goal. For most students this is their first trip away from their whānau and their first trip leaving Aotearoa.

Eight thousand dollars is needed to enable each student to travel to Mexico. Many hours are spent by the students and their whānau fundraising. Students spend their afternoons and weekends selling art

and craft items, having sausage sizzles and holding raffles. The Principal declared that fundraising was an important part of the trip because it teaches the child to own the success.

Prior to arriving in Mexico, the students spend a week in America. Throughout the journey, they are required to keep a journal where they must write an entry detailing their trip. Students are also required to plan their trip, accommodation and transport while they are in America. The Principal commented that giving autonomy to the students with regards to their planning of their travel in America gives them the life skills and allows them to develop self-reliance.

All participants perceived there to be benefits associated with the international excursions. Teacher C expressed the view that “overseas people get excited when they see our kids speaking Spanish and knowing that they speak Māori first rather than English”. Teacher E noted that overseas trips are beneficial for students and gives them an authentic learning experience. “Students have the opportunity to learn about the customs, food and other such things”.

Teacher E also commented that on these trips, the students still carry their *Māoritanga* (a way of being Māori) as a gift and share this through *karakia* (prayer), *kapa haka* (Māori Performing Arts) and *waiata* (songs).

Parent A remarked that trips like these for students “will have a huge impact on their lives and help them see that there is a bigger world out there and that it will help expand their horizons”.

4.3.3 Spanish language resourcing

This section will describe the resourcing of the Spanish language programme in Kura A, in particular the teaching and learning resources. My interviews with the Principal and teacher participants indicated that the resources in the senior classes are adapted each year to meet the assessment specifications of NCEA Spanish. The Principal has spent many years translating Spanish language textbooks and materials that are written in English into te reo Māori. His primary concern with the Spanish language resources was that the students do not reference to the English language to make the interface between te reo Māori and the Spanish language. The Principal aspires to utilise future applications that are coming through in terms of new computer touch technology.

Parent C also mentioned that the Principal has to re-write a lot of the resources into Māori and the work that he does for the NCEA external examinations because the students of this school have to sit their Spanish exams in the Māori language.

The Principal has worked with the New Zealand Qualifications Authority over the past ten years because the internal and external Spanish examinations have to be translated into te reo Māori.

4.3.4 Spanish Language Programme Leadership

In the interviews conducted for this case study many participants indicated the importance of leadership. The Spanish language programme of this KKM has been led and managed by the Principal since its introduction in 1998. He studied Spanish at University and has been on exchanges overseas in particular, Mexico. The Principal's focus and dedication towards Spanish in the school has been well-received by students, parents and the KKM community.

Student D stated that, "Our Principal is dedicated to the Spanish programme and we are very lucky to have him". She continued her acknowledgement of the Principal by saying, "He inspires us that there is no ending to language learning, whatever the language is".

Student E had the Principal as her Spanish language teacher at the time of the interview and shared in her interview that everybody in her

class enjoyed learning Spanish because he is a good teacher that gives a clear understanding of the learning intentions.

Parent B acknowledged that “you need a passionate captain to drive it because such a programme would be difficult to implement in a KKM because there is nothing else really to model it from”.

Parent C believed that “you need someone passionate to run the programme in a KKM”. She understood the hard work that the Principal does to make the Spanish programme a success for the school.

4.4 The attitudes of the community of the Kura Kaupapa Māori towards an additional international language programme.

This section will discuss the attitudes of the Principal, teachers, parents and students towards the learning and teaching of an additional international language in their school in relation to Research Question 2.

4.4.1 The attitudes of the teachers of the Kura Kaupapa Māori towards an additional international language programme

The general attitude of the teachers of Kura A towards the learning and teaching of Spanish were also very positive. They understood the importance and the strong influence of the Spanish programme in this Kura.

Teacher A admitted to understanding Spanish more than she could speak it. Her family have been very much involved with the learning of Spanish and numerous overseas exchanges. Teacher A believed that Spanish gives the school a unique character because other KKM rarely teach other languages besides English. She also commented that “Spanish is one of the most widely spoken languages in the world and why not give that opportunity to our Māori students”.

Teacher B also believed that it is a good idea for the KKM students to learn three languages. He commented that “there are two languages of this land, and it will be exceptional that they leave with a further language”. Teacher B acknowledged that since the introduction of the Spanish language programme, it has been a massive challenge and if it were not for the support of the parents to their children then the programme would not have reached the level that it has. He also recognised that some

students will struggle with the skills needed to learn an additional language. Teacher B felt that if students have difficulties with their first language, then it may be problematic for some kids to learn a further language so he understood the frustration of some of the students.

Teacher C was excited about the vision of Māori students being multilingual. She saw the Spanish programme as a positive step for better opportunities for these Kura A students and is fully supportive of any programme that encompasses second/third language learning. As a native speaker of the Spanish language, her vision for the students is to develop a high fluency in their speaking and writing skills of Spanish by the time they leave Kura A.

Teacher D was also positive about the Spanish language programme in the kura. He emphasised the bold effort of the school and wider community to implement a unique subject such as Spanish in a KKM. Teacher D felt that New Zealand in particular needs to become more global by firstly acknowledging the indigenous language of this country and then to support additional languages as a means of connecting with other countries. He feels happy that past students of Kura A can come up to him and still speak confidently in Spanish.

Teacher E enjoyed the uniqueness of Kura A because of its Spanish language programme. She is adamant that it is a progressive step forward which encourages KKM students to think outside of the square.

In summary, the five teachers interviewed were receptive of the Spanish language programme in Kura A. They acknowledged the perceived benefits of the programme and the unique opportunity students have to learn a different subject compared with other KKM in New Zealand. The teachers also acknowledged that in their experiences there have been very few, if any negative attitudes shown from the wider community towards their children learning Spanish.

4.4.2 The attitudes of the parents of the Kura Kaupapa Māori towards an additional international language programme

Generally the attitudes of the parents have been positive towards the learning and teaching of Spanish at Kura A.

Parent A has two children currently attending the school and chose to enrol her children because of the Spanish language programme. She acknowledged that her children are bilingual and learning Spanish would allow her children further opportunities to learn a fourth or fifth language. Parent A has seen the benefits of her children learning Spanish and states that “this is the age to really start learning languages”. Parent A also recognised that they will not be fluent once they leave school but because of the well-supported learning environment, they will leave fairly competent.

Parent B started her interview with a strong statement that “since the arrival of Pākehā to this country, New Zealand has had a monolingual view of the world”. She believed that her children deserve to have broader opportunities for learning. Parent B acknowledged the involvement that her whānau and friends have had with additional language learning and noted that she has seen the benefits of such learning. She realised that in order for a Spanish programme to be successful in a KKM, it required hard-work and it needs the right teachers.

Parent C who has had four children in total attend Kura A believed that the Spanish programme added value to this school and stated that “our world is so global these days, having another language is adding another feather to their bow”. Parent C is proud of the development of the Spanish programme and the acknowledgment that it was a community based decision where the parents wanted this programme in the school. She had the opportunity to travel to Mexico with her daughter in 2006 and thought it was a wonderful and thrilling experience.

In summary, all the parents were very receptive and open to the idea of their children learning an additional language. They all had clear ideas about the benefits that the teaching and learning of Spanish gave to their children. The parents supported the school’s ambition for the students to succeed in a modern and global world.

4.4.3 The attitudes of the students of the Kura Kaupapa Māori towards an additional international language programme.

Like the teachers and parents, the five students that I interviewed were upbeat and positive towards the teaching and learning of Spanish in their school. All of the students had started learning Spanish at five years old. There are also several comments indicating difficulties by the students learning Spanish.

Student A (Year 10 student) commented that learning Spanish is different and that he thought it was cool to be different linguistically. He found Spanish relatively easy to pick up because there are words that are similar to English. Student A gave the example of the English word 'occupied' with its Spanish equivalent 'ocupado'. He believed the most difficult aspect of learning Spanish was the language structure and grammar rules. Student A shared that learning is probably different at Kura A compared with other KKM because it offers a Spanish language programme and that it has been a life changing experience to have the opportunity to learn three languages.

Student B (Year 13 student) found Spanish difficult to learn. In particular, she found the grammar and sentence structures of Spanish challenging. Student B acknowledged the efforts of the supportive staff of Kura A and believed that it would be good for other KKM to have a Spanish language programme or another language. She went to Chile last year on a three week school exchange and felt it was the most memorable experience of her life: "Learning Spanish has given me the opportunity to go to Chile, it's another language for me to learn and grow from".

Student C (Year 13 student) found Spanish easy to understand but more difficult to speak. He also acknowledged that "once you learn Spanish, it's easier to learn a further language". As a senior student, he enjoyed the challenge of being in a full-immersion Spanish classroom where it is forbidden to speak either Māori or English.

Student D (Year 13 student) felt that some parts of learning Spanish are hard while other parts are much easier. She noted that “it’s hard to concentrate on Spanish for a full 45 minutes because Spanish isn’t around us, especially in New Zealand”. Student D supported the view that learning Spanish will help students develop a better world view.

Student E (Year 10 student) enjoyed the vigorous challenge of learning Spanish. “It’s good to know another language and most people in this country can only speak English”. Spanish reinforced her passion about learning how others do things. Student E wants to attend Victoria University once she finishes her studies to pursue another language as this aligns with her key message: *Kua huakina aku karu ki te ao* - (my eyes are open to the world).

The majority of the students interviewed had generally positive attitudes towards the learning and teaching of Spanish in Kura A. They collectively spoke about the academic challenges of learning Spanish and were also aware of the perceived benefits that came from this language learning. The students were supportive of the Spanish language teaching staff and their efforts in building the Spanish programme in the school.

4.5 The perceived benefits of Spanish language learning

This section will examine the perceived benefits of Spanish language learning by the Principal, teachers, parents and students of Kura A in relation to research question three. It is clear there is a strong link between the positive attitudes reported in 4.4 and many of the benefits described below.

4.5.1 Perceived benefits by the Principal and teachers

The Principal outlined many benefits for the Kura A students learning Spanish. He firstly talked about the differences in each of the students and how they vary according to the type of student they are and even their family priorities. He believed there are many opportunities such as tourism, trade and business opportunities where students would be able to participate in an authentic way through language. He reported that many of his past students have been successful working in the media either in front of or behind the camera. The students were able to bring Spanish to

the job that they worked in. He recalled a time when a past student who is a current television host used the Spanish language in an interview he conducted with a native Spanish speaker. The Principal also recognised that by speaking good Spanish, students have the ability to gain jobs. He also mentioned the personal satisfaction students receive from learning Spanish. The Principal lastly acknowledged that “we are not perfect yet but once the Spanish programme improves, the speaking skills will get better”.

The Principal also believed that for KKM students to learn an additional language will “help challenge the assumptions that they have about themselves”. He also stated that “children who are bilingual should be open to learning a third and a fourth language”. He is adamant that you can still be Māori and learn an additional language and points out that there are many other nationalities that learn English as a second or third language. According to the Principal, learning Spanish for these students might change some of the pre-conceived attitudes that they may have about other people and cultures.

Teacher A felt that Māori students need opportunities to learn about the world around them and the teaching and learning of Spanish aids them in this area. In terms of the specific school programme, this teacher also makes the comment that learning Spanish “allows kids to further their horizons and expectations and they get the opportunity to travel”. Teacher A has also seen that students have developed from learning Spanish and are now thinking of possible careers that learning Spanish will lead them towards.

Teacher C mentioned “having a second language is good, but having a third language opens gates”. She further expressed her views by talking about learning an additional language will further job opportunities, social status and also cited the possibility of the KKM students temporarily moving to study at foreign universities. Teacher C also spoke how learning Spanish has helped KKM students meet other people from overseas especially South America.

4.5.2 Perceived benefits by the parents

All the parents that I interviewed were very supportive and had very clear perceptions of the benefits of additional language learning.

The parents were open in discussing what specific benefits they could see with the KKM students learning Spanish. Parent A went into detail by stating that “learning an additional language will allow the student to see further than just New Zealand”. She also added that this type of language learning will support the self-esteem of the students by giving them the courage to go anywhere in the world.

Parent A also noted that “learning Spanish helps build confidence, creates a more global person.....and that Spanish is a widely spoken and practical language”.

Parent B continued with the theme of ‘globalisation’ that sharing a language would be beneficial “because we are such a global world”. She added that having knowledge of another language would be an advantage when applying for jobs.

Parent C commented that learning a further language for KKM students can lead to “learning about other people, comparing a lot of things and more opportunities”.

4.5.3 Perceived benefits by the students

All students mentioned that in some way learning Spanish helped them develop a better world view. In particular, Student D noted that “it helps with learning other subjects like History so it helps broaden your view”. Student B had the opportunity to travel to Chile and was immersed in the language and culture. Student C believed that by learning Spanish, it made it easier to learn an additional language.

4.5.4 Summary of perceived benefits

All of the participants of this research generally had a clear perception of the benefits of the Spanish language programme in Kura A. They particularly recognised that learning Spanish gave them the opportunity to learn about the world around them which the participants identified as a benefit to them. Many mentioned the job opportunities that came with having knowledge of an additional language.

4.6 Threat to Māori

The majority of the participants did not believe that the Spanish language programme was a threat to the Māori language and culture within the school. The Principal commented about many countries are multilingual and learn English as a third language so multilingualism is common. He also commented that because Spanish is only primarily learnt within the school and not a familiar language of the KKM community, it would be difficult for Spanish to rise above te reo Māori.

The Principal of Kura A also stated that “the good thing about learning Spanish is that it doesn’t threaten the Māori language at all, it doesn’t push Māori out just because the children don’t have a strong background in it aside from what happens here at school”. This statement diminishes the possible fear that Kura whānau may initially feel about the Spanish language programme having a negative effect on the acquisition of English and Māori. The Principal further added that “using Spanish here doesn’t encourage kids to leave Māori behind and jump over to Spanish so it’s non-threatening which then satisfies the Te Aho Matua criteria about code-switching”³.

4.7 The relationship between additional international language learning and Kaupapa Māori

In answering question E (Appendix D) regarding the relationship between Kaupapa Māori and the Spanish language programme, the participants largely made comments relating to cultural and linguistic comparisons. For example, in terms of culture, student A and student B mentioned that Mexicans enjoy large feasts which would be similar to that of the Māori *hākari* (feast). Student D noted that the pronunciation of both languages are similar and that the culture is very much like Māori where they are loving, caring people and the younger generation show respect for their elders.

Student D who is in the senior school spoke in depth about her past school exchange experience last year in Chile where she recognised the situation that the indigenous people over there were in a similar position to

³ Rapid bilingual competence separates English and te reo Māori, consequently rejecting the code switching of both languages (Mataira, 1997).

Māori in New Zealand in terms of colonisation. “We had the arrival of the Pākehā, they had the arrival of the Spanish and both countries were colonised”.

The Principal and the majority of the teachers mentioned *El día de muerto* – (the celebration of the dead). This is a national celebration day particularly celebrated in Mexico. Māori have a special connection with their tūpuna (ancestors) that have passed on and that aligns with Māori culture. Parent A cited that the school held a celebration of the dead ceremony during the time that Sir Howard Morrison passed away in 2009. This involved the school where students created altars, shared food, held a parade and celebrated the lives of their tūpuna.

At this celebration, the Principal conversed with parents about the challenge of taking their children to visit the urupā (cemetery) in order to pay their respects to their tūpuna that have passed on which has a tikanga Māori focus but also aligns with the celebration of the dead day.

Parent B discussed this topic in more depth by stating that the relationship between tikanga Māori and Spanish “adds more value to their understanding of another language/culture”. Parent B strengthened that statement by adding, “I respect their culture because I have my own”. Having worked with international students in her previous occupation, Parent B believed that the school trip to Mexico is a very important feature of the Spanish language programme. She understood that whakawhanaungatanga is a strong cultural trait of the Mexican people and much stronger over there than in New Zealand.

Having travelled to Mexico many times, the Principal affirmed the Mexicans’ passion and acknowledged that they express their love for their whānau in a much stronger sense than Māori, “Kāore anahe te Māori i te kōrero mō te aroha, ko ngā mea o Mehiko, hei aha te kore, ka mahi te mahi” (Māori are not the only people who speak about love, what is significant about Mexico is that no matter how poor they are, they will still do the work).

Although these answers showed interesting and valid observations of cultural and linguistic differences, the responses did not address Research Question 4 (“What relationship exists between additional international

language learning and Kaupapa Māori?') in the way the researcher had envisaged. However, this does not mean this Research Question cannot be answered using a broad overview of all the data collected. This approach to answering research question four in terms of an overall picture of the Spanish language programme at Kura A, will be presented in section 5.3 of Chapter Five.

4.8 Summary

This chapter presented the results of the data that was collected from the Kura A community. The semi-structured interviews conducted with teachers, parents and students gave several perspectives on how the Spanish language programme was implemented, the idea coming from a parent with the support of the wider Kura A community. Several other themes also emerged including resources, the importance of school excursions, and leadership and how these contribute to the overall success of the Spanish language programme in Kura A. The perceived benefits of the language programme such as globalisation, broadening their world view and opening possible career opportunities.

Chapter Five will discuss the results of the data that was collected in light of existing literature, describe limitations and provide recommendations for further research.

CHAPTER FIVE: DISCUSSION AND CONCLUSION

5.1 Introduction

Chapter Four of this thesis outlined the results of the 13 semi-structured interviews conducted for the purpose of this research. The interviews provided insight into how a Spanish language programme has been incorporated into Kura A, addressing Research Question 1 outlined in Chapter Two, 'How has an additional international learning programme been developed and incorporated in a Kura Kaupapa Māori?'. It firstly showed the importance of the wider Kura A community and how they played a crucial role in the decision made by the school to teach Spanish to all students. Some of the themes that emerged from the individual semi-structured interviews of the Principal, five teachers, three parents and five students included the importance of teaching and learning resources, Spanish programme leadership and international school excursions. It also showed the positive attitudes that all the participants had towards the Spanish language programme, addressing Research Question 2, 'What are the attitudes of the community of the Kura Kaupapa Māori towards the teaching and learning of an additional international language?'.

Chapter Four also described the numerous benefits perceived by the participants of the additional international language programme, relating to Research Question 3, 'What are the perceived benefits of learning an additional international language?'. Indeed all of the results indicated that the Spanish language programme at Kura A was very successful in terms of longevity (14 years), teacher, parent and student attitudes, and the perceived benefits by teachers, parents and students.

These results raised several issues relating to understanding the factors which may have contributed to being able to say that the Spanish language programme at this Kura Kaupapa Māori (KKM) is successful. The purpose of this chapter is to discuss the results of this study and the issues raised by the results in light of existing relevant literature. In this final chapter, I will discuss the importance of whānau community involvement in successful additional language teaching, positive attitudes

of the participants, the importance of leadership, native language teachers, teaching and learning resources, international school excursions, globalisation and the importance of the additional language programme posing little threat to the indigenous language. Suggestions will also be made for further research and development, and some conclusions will be made, including recommendations to other KKM regarding successful additional international language learning programmes.

5.2 Overview of the development of a Spanish language programme

This section explores the major findings of this case study, describing the development of a Spanish language programme in the KKM. The results also highlighted several factors which may have been fundamental to the success of the Spanish language programme in the KKM. These factors include whānau involvement, positive attitudes of the participants, leadership, native language teachers, teaching resources, international school excursions and globalisation. Each of these areas will be discussed in light of existing literature.

5.2.1 Whānau involvement

As mentioned in Chapter Four, the introduction of a Spanish language programme was initiated by a parent and then implemented by the Principal and the wider Kura A community. The continued support of the community is particularly evident in the fundraising needed for the school excursions. The process which led to the inclusion of Spanish into the school curriculum and it becoming a compulsory subject highlights the strong involvement that communities play in the decision making concerning the structure and curriculum of KKM. Smith (1992, p.15) states in terms of KKM education, “in seeking alternative schooling outside of the state system Māori parents moved to assume greater control and autonomy over the important educational decision making related to the schooling of their children”. This statement directly affirms the influence that communities can have in the curriculum, administration, pedagogy and learning outcomes for their children (Smith, 1992).

The importance of community involvement in educational change has been shown in research in other settings. According to research conducted in the United States by Watson and Reigeluth (2008) who investigated systematic educational transformation involving community groups in Decatur township, “community involvement is essential for systematic transformation to be successful in school districts” (p. 48). This project held six publicised meetings in the Decatur township where the major objectives of the meetings were to gain an understanding from the community about what they believed the schools in the area should be like and to build stronger relationships between schools and communities. There were 120 voluntary participants in total across all six meetings. The meetings were video-taped. In addition, field notes were also undertaken in regards to the background information and forums during conversations and interviews with Principals, teachers, administrators and parents. Watson and Reigeluth (2008) believed that in order for systematic transformation to be successful in schools, community involvement was crucial.

In their guide to New Zealand schools about how to implement the Learning Languages learning area, The Ministry of Education (2002) affirms the importance of the involvement and support of the wider community in implementing language programmes in particular to “develop effective strategic plans, schools need to consult with their communities. Schools that involve parents and students in developing their strategic plan benefit from a sense of shared ownership and a community-wide commitment to language learning” (p.19).

Thus the findings of the present study that a successful Spanish language programme in a KKM began with community consultation and received continued support, is in line with existing research showing the importance of community involvement.

5.2.2 Positive Attitudes of the Parents

The interviews with the parents conducted for the case study presented in this thesis showed very positive views about the teaching and learning of Spanish in the school. The parents were supportive of the initiatives conducted by the Principal to develop the language programme

such as bringing in native language teaching staff and the school's international excursions to meet the specific needs of the Māori students. The parents also mentioned that they were initially intrigued that a KKM delivered a Spanish language programme in the school but after some time they could see how their children could benefit from learning Spanish in a Māori immersion setting.

Parental encouragement in language learning is a theme that Shearn's research (2004) highlighted. According to Shearn's (2004) study in terms of students choosing a foreign language to study, "parental attitudes are generally significant in student choices" (p. 225). Shearn (2004) also pointed out in her studies that "parents had a strong influence over students' attitudes towards foreign language learning" (p. 229). The interviews conducted with the three parents in Kura A showed that they encouraged their children to be proactive in the learning of Spanish and to take advantage of the opportunities that the programme presented to them. In fact some had chosen to come to Kura A primarily because of the Spanish language programme.

A study by Merisuo-Storm (2007) conducted in Finland investigated the outcomes of the literacy skills of children and the research also examined attitudes towards additional language learning. The main aims of the research were to find out whether or not there were any academic differences of literacy achievement of bilingual learning students (Finnish and English languages) to exclusively Finnish medium language classes and to find out the attitudes of the students towards language learning in both the bilingual and monolingual class. The data of this research was collected through a number of tests of the students measuring each individual's academic level and testing them six times throughout the year. The data concerning the attitudes of the students was collected through a simple picture questionnaire. Merisuo-Storm (2007) reported that parents of students who studied in bilingual classes compared with monolingual classes showed more interest in the education of their children. Her research showed that these parents attended teacher-parent interview meetings more often than other parents and that these parents engaged

with their children more often by encouraging them more to read and write outside of school which had a positive effect on their progress.

These findings are similar to the findings of this case study in which Kura A parents were very interested in the education of their children. Some had made deliberate decisions to send their children to the school because of the Spanish language programme.

Sung and Padilla (1998) investigated 140 primary and 451 secondary school students' attitudes towards learning an additional Asian language (Japanese, Chinese or Korean) in the United States. The study also gathered information by questionnaire from 847 parents regarding their attitudes towards foreign language learning. The majority of the parents questioned held positive attitudes towards their child's FLL (foreign language learning) especially at primary level. Some of the findings of their research included the importance of the involvement of parents in terms of motivation for learning Asian languages by their children. The researchers (Sung & Padilla, 1998) also made the interesting point that "language teachers of less commonly taught languages need to find ways to incorporate parents into the instruction of their children" (p. 215). Thus studies conducted by Shearn (2004), Merisuo-Storm (2007) and Sung and Padilla (1998) all indicate the importance of parental attitudes and involvement in language learning. It seems likely that the positive attitudes and high level of interest demonstrated by parents in Kura A has contributed to the success of the Spanish language programme.

According to Shearn (2004), the attitude of parents plays a central role in whether or not students choose to study an additional language. It is also mentioned that the socio-economic circumstances of the family can have an impact on school subjects that students choose. In her research, Shearn suggested that because parents of students attending low decile schools had little prior FLL experiences, they were not as forthcoming as to promote the learning of an additional language as a school subject (Shearn, 2004). Kura A is a decile 3 school and the learning of an additional international language for many of the Kura whānau would be a new experience. However, all parents had experience of being bilingual,

and this experience could be behind the very positive attitude of parents to the Spanish language programme.

5.2.3 Positive Attitudes of the Students

The five students that were interviewed all held positive views towards the Spanish language programme. It was clear that the five students interviewed for this study were aware of many benefits of learning Spanish including that this type of learning was a direct pathway to becoming a more globalised person. The students also commented that academically Spanish had its challenges but the Spanish teaching staff at Kura A were supportive and accommodating to the needs of the students in their language learning. The students noted similarities between words and pronunciation of the Māori language and the Spanish language. Students B and D had already travelled overseas on the mandatory school excursion and enjoyed their cultural experiences. Students A and E were a part of the senior section of the school that would travel to Mexico for three months in early 2011 (after the interviews for this study were conducted).

Many researchers concur that attitude is an integral component of learning an additional language (East, 2009; Engin, 2009; Merisuo-Storm, 2007). According to Merisuo-Storm (2007), negative attitudes reduced the motivation of language learners, while positive attitudes increased the enthusiasm of language learning (p. 228). Various studies have also shown that students who were already bilingual possess a more favourable attitude to FLL (Gardner and Lambert, 1972; Merisuo-Storm, 2007).

The study by Merisuo-Storm (2007) mentioned in section 5.2.2 in Finland also explored the effects of bilingual teaching on the development of the literacy skills and the language learning attitudes of students. Three bilingual classes in three different schools participated where English was the second language and 20% of the teaching instruction was in English. From observations and questionnaires, the author concluded that students enjoyed learning and using the English language in the classroom and wanted to develop a better understanding of the language. When comparing attitudes to FLL between monolingual and bilingual classes,

Merisuo-Storm (2007) also concluded that students in the bilingual classes clearly held more positive views. The bilingual students were motivated to learn an additional language because they saw English frequently around them through television, newspapers and computers for example. Students in the study mentioned travelling overseas and utilising the English language in a real context for example, shopping. They believed that opportunities to use the target language increased their motivation. Results from Merisuo-Storm's study also showed that when students learn a further language, they have a better understanding of their own mother tongue.

As indicated in Merisuo-Storm's study, the bilingual students in the present case study were very positive about the Spanish language programme. Her results indicate it is possible that bilingual students such as the students in Kura A, have more positive attitudes to language learning than monolingual students.

Research completed by Sevim and Seda (2006) investigated the relationship between the attitudes of foreign language students and academic achievement. The participants were 421 high school students living in Turkey in their final year of study. This study showed that attitudes towards academic achievement influence behaviours and the way the students behave and learn and also the relationship between attitudes affecting academic achievement (Sevim & Seda, 2006). The research supported the researcher's original hypothesis that there is a relationship between positive attitudes towards learning and achievement.

Research conducted in New Zealand by Shearn (2004) showed that students surveyed generally held positive attitudes towards their FLL experiences. Shearn's research showed that students were more likely to study a foreign language based on an interest in language, learning about the target community, and interest in future travel. Some of the students also conveyed that FLL gave them a better understanding and knowledge of other cultures. Shearn (2004) also made the point that there was a general lack of interest from Year 8 students surveyed and if they or their parents had not had exposure to learning a foreign language then it would

be highly unlikely that these students would commence a FLL course in Year 9.

5.2.4 Leadership

According to the views of the teachers, parents and students, the leadership of the Spanish language programme was seen as fundamental to the overall success of the programme. The efforts of the Principal in making the Spanish language programme an integral part of the school's curriculum since 1998, had seen a number of initiatives in support of the advancement of the Spanish language programme such as the compulsion for all students to learn Spanish, creating Spanish language resources, organising international excursions, organising professional development opportunities, and employing native language teachers.

Several international studies have identified and discussed the importance of leadership in school. A study based in the United States conducted by Valentine & Prater (2011) examined the relationships between school Principal leadership and student achievement in a number of public secondary schools with the aim to understand the impact of principal leadership on student academic achievement. In the state of Missouri, 313 schools were asked to participate. From these schools, 155 Principals agreed to participate and 131 teachers sent back valid responses to the survey (Valentine & Prater, 2011). One of the key focus areas of the research identified that Principals were able to recognise new opportunities that inspire, encourage and motivate others with a future vision for their school. The results of the survey highlighted that effective Principals were competent in instructional leadership and curriculum management. The article also commented that Principals needed to be well-versed and have a strong knowledge in best practices related to instructional and curriculum leadership (Valentine & Prater, 2011). In addition, it was seen that effective Principals were knowledgeable and understood the latest educational trends and were able to evaluate whether or not these educational trends were practical in the classroom. In terms of transformative leadership in the school, the results illustrated that leadership factors included, "providing a model, identifying a vision, and fostering group goals" (p. 23) which aligned with student achievement

scores in this research. In other words, the Principal was able to relate well to his or her teaching staff and students, had a vision for the future that inspired others and had personal ambitions that supported a set of group goals that fostered the growth of the school. This was certainly the case for the Principal of Kura A in that he had a vision for his school to become a global school and used the Spanish language programme to inspire the Kura A community.

Egan & Marshall (2007) researched the school system in Wales and considered the advances made in student achievement and how they were influenced by a number of factors such as teaching and learning pedagogy, school leadership effectiveness, and aspirations for the development of a high standard education system in Wales. In addition to other studies concerning successful factors in improving student attainment (Newmann & Wehlage, 1995; James, Connolly, Dunning & Elliot, 2006) themes that were prominently highlighted included strong leadership in schools to push for wider educational improvement, promoting effective teaching and learning strategies, having a strong vision, setting high expectations and a commitment to strong teamwork. The Principal of Kura A has a strong commitment to developing a leading Spanish language programme in the school with the support of the staff and community of Kura A.

As mentioned in Chapter Two, Villers, Tolosa and East (2010) highlighted the importance of leadership in developing and incorporating an additional language programme in a New Zealand intermediate English medium school. The Principal and the Head of Languages were responsible for the advancement of the language programme and worked hard to inspire the teachers, parents and the community of the school to establish such a programme.

In research funded by the Australian Research Council, Jorgensen and Niesche (2011) examined the many challenges that indigenous Principals and education leaders face in remote indigenous schools in Australia. Six remote indigenous schools were trialled in using a pioneering pedagogy to the teaching of Mathematics, with the aim of not only helping improve the academic performance of indigenous students in

Mathematics but also to address challenges of curriculum leadership in these remote schools. The research team visited the six schools regularly during the research period and collected data through questionnaires, taping of classes in action, interviews with the Principals, teachers and consultants. Their findings showed the importance of leadership in terms of challenging the status quo and being able to deliver high quality curriculum programmes to remote indigenous schools. Jorgensen and Niesche (2011) reported that the challenges for Principals in such remote indigenous schools were enormous where they also act as community leaders; therefore there are limited resources and time for Principals to address innovation and assistance concerning curriculum development. While Kura A is not in a remote location, the Principal is responsible for many areas in the school including the curriculum development of the Spanish language.

Thus the importance of leadership by the Principal in the case study presented in this thesis is supported by studies of the importance of Principal leadership in many other contexts. The Principal of Kura A has played a significant role in the development of the Spanish language programme seen clearly in his knowledge of Te Aho Matua, curriculum leadership and future vision for his students. The strong vision, high expectations and the Principal being a community leader, is in line with existing research showing the importance of leadership.

5.2.5 Native language teachers

There are currently four Spanish language teaching staff at Kura A. The Principal and another teacher are second language learners who learnt Spanish at university and also spent time overseas in Spanish speaking countries. The Spanish language programme has developed over time to include two full-time native Spanish language speaking staff from Chile and Mexico. All the participants acknowledged that these two native Spanish language staff have worked hard to adapt to a KKM environment and are an asset to the school. The Principal believed that native speakers play an important role in the teaching and learning of Spanish in the school and that the English speaking skills of such teachers are not overly important if you want to create an immersion based

atmosphere. The Principal explained that, “Most teachers of other languages do not expect to be teaching in an immersion-situation, they actually expect to be able to teach the language with explanations and classroom management language that is often English and that’s why for us we have two major speakers of Spanish not people who have learnt Spanish since because we just can’t find those prepared to be in an immersion situation”.

Madrid and Perez-Canado (2004) examined the perceptions of students and teachers of the differences between native and non-native teachers of the English language. For the purpose of the study which occurred in Spain, 35 teachers and 459 students answered a questionnaire about the influence of native and non-native teachers in the English language classroom. The results of the study were inconclusive for students as they did not have a preference over which were the better English language teachers. However, the teachers surveyed in this study leaned more towards native language teachers but acknowledged the language teaching and learning understanding that non-native language teachers possessed. Madrid and Perez-Canado (2004) concluded that native language teachers were able to obtain better communication outcomes for students and that students preferred native language teachers in the higher grades.

The Principal, parents and teachers of Kura A in the present study also saw the benefit of having native Spanish speakers and in the Māori immersion setting. The participants were aware that this had advantages such as pronunciation, oral communication outcomes and they brought with them another perspective. It was also imperative that native speakers be willing to work in an immersion Māori setting.

5.2.6 Resources

The results of this case study show that the Principal of Kura A spent many years creating teaching and learning resources for the students and has also translated the National Certificate of Educational Achievement (NCEA) internal and external Spanish assessments in te reo Māori. In order for successful language learning to occur, students need access to a range of appropriate language resources (Kaplan & Baldauf, 1997; Payne,

2007; Villers, Tolosa & East, 2010). As reported in Chapter Four, many of the teacher participants commented on the need to develop suitable resources to meet the language learning needs of the Kura A students. The teachers also mentioned that many of the resources which they used had been created by the Principal and the native language teachers. This was not a new challenge for a KKM, as many new resources were developed for a Māori immersion setting. Thus this challenge could be readily met by the school.

As mentioned previously in Chapter Three, Villers, Tolosa and East (2010) described a case study in which an Auckland intermediate school has developed and incorporated a successful additional language programme model. The case study particularly highlights the importance of resources in assisting the teaching and learning of an additional language programme. Information and communications technology (ICT) supports the whole curriculum framework of the school, hence the emphasis on technology to assist the Learning Languages area in the school.

5.2.7 International school excursions

A theme that emerged from the interviews of all the research participants was the importance of international school excursions in the Spanish language programme of Kura A. Opportunities for students to travel and experience authentic language and cultural encounters were an important part of the programme. The importance of these excursions by senior students to Mexico, despite being relatively expensive and requiring time-consuming fundraising, was perceived by most of the participants as a very important feature of the Spanish language programme. As well as being important for the language acquisition of the students, overseas trips were also important for some of the Kura A teachers to learn basic Spanish in Mexico. According to Teacher A, it “allowed teachers to have a better understanding when the Spanish kaiāwhina came in, they could actually start to help in the classroom”.

Two of the senior students interviewed for the present case study had travelled to Chile on another short school exchange programme. Student D identified these types of visits as being very important in terms of

language acquisition, “I was learning the Spanish language much faster because I was surrounded by it all the time”.

In terms of research, there is little available literature concerning the benefits of secondary school aged pupils enrolling in study abroad programmes but there is research which shows that study abroad experiences have regularly been a strong focus in modern language department curricula at university level. Ingram (2005) looked at a pilot scheme in the United States that examined a study abroad programme in France for undergraduate university students studying the French language. Ingram (2005) concluded in his study that study abroad options will give students the tools to become “more confident in their language skills and motivated to deepen their knowledge of other languages and cultures through language study and travel abroad” (p. 220).

A similar study by Badstübner & Ecke (2009) in the United States investigated the impact of brief study abroad programmes and the impact that they had on second language acquisition for university students who had participated in a summer study abroad programme in Germany for one month. Badstübner & Ecke (2009) stated that “many educators, administrators share the views that language competence and cultural understanding are acquired most effectively while living in the target language country” (p. 41). Badstübner and Ecke (2009) found that the “overall expectations were significantly higher than their perceived progress in all skills with the exception of cultural learning in which participants reported the greatest gains” (p. 48). The study also highlighted that there were valid connections between the frequency of second language listening and the gains made in second language proficiency.

These two studies describing and analysing study abroad programmes for tertiary language learners, while being at a different academic level, link closely to the findings of the present study that the students are exposed to authentic language and culture; they also have opportunities to use the target language. A unique finding of the present study is the effect of the excursion on the Spanish language of accompanying teachers who were then able to use this new knowledge

back in the Kura A classrooms. Thus the benefit had positive implications for future language learners and the future of the programme at Kura A. In terms of the excursions of Kura A, it greatly impacts on the teaching staff as they are also learning, which is a unique finding to this study.

5.2.8 Globalisation

The majority of the five students interviewed in Kura A, particularly senior students, were very clear about the benefits that they believed they acquired through learning Spanish. The results highlighted that the benefits of learning an additional language differed from student to student but most students mentioned a connection to the world. The students mentioned a sense of globalisation from learning Spanish and that it gave them a clearer view of the world. Student B and D who had already experienced living overseas during their school travel experience saw travel opportunities as a way to connect with such a global world.

There has been much discussion in the literature on the many benefits of learning an additional language (e.g., East, 2009; Gallagher-Brett, 2004; Willems, 2002). They express similar advantages and reasons for learning an additional language.

Gallagher-Brett (2004) identified more than 700 reasons for studying languages. The main themes that derived from the research and the interviews that the researchers conducted were, citizenship; communication; economic, social and political dimensions; democracy; diversity; employability; environmental sustainability; equal opportunities; globalisation; identity; intercultural competence; international dimension; key skills; language awareness; mobility; multilingualism; personal and social development of the individual and values (Gallagher-Brett, p. 2).

The five Kura A students interviewed spoke about many of these qualities mentioned by Gallagher-Brett (2004) but in particular commented on globalisation, diversity, multilingualism and personal and social development. The majority of the students generally understood that learning an additional international language gave them a linguistic advantage over others in New Zealand. Globalisation was a major theme that derived from the interviews as the students expressed their desire to

learn about the world around them whereby Spanish would help achieve that aim.

5.3 Relationship to Kaupapa Māori

In discussing the results of the present study, it is clear that many aspects of Kaupapa Māori are central to the success of the present programme. In this section, I will discuss the results of the case study of the Spanish language programme in Kura A in light of the six elements of KMR discussed by Smith (1997). As discussed earlier, these principles are Tino Rangatiratanga (principle of self-determination), Taonga Tuku Iho (principle of cultural aspiration), Ako Māori (principle of culturally preferred pedagogy), Kia piki ake i ngā raruraru o te kāinga (principle of socio-economic mediation), Whānau (principle of extended family structures) and Kaupapa (principle of collective philosophy). Each of these areas will now be discussed in terms of the findings of this case study.

5.3.1 Tino Rangatiratanga

Tino Rangatiratanga has been previously discussed in this thesis as the notion of self-determination (Chapter 3.6). It is a modern Māori concept that signifies control over one's life and cultural well-being (Penehira, Cram and Pipi, 2003). It is clear from the data derived from the semi-structured interviews that the implementation of the Spanish programme in Kura A was a whānau-based decision where the community exercised their autonomy over the decision to start teaching and learning Spanish in the KKM. Implementing an additional language programme would have been difficult because at the time this programme began in 1998 there was no other KKM delivering an additional language programme for the school to model their programme on. KKM are supported by the Te Aho Matua document (Mataira, 1997) that allows communities to assert their own power over the structure of the school and curriculum planning. It allows communities the opportunity to assert their own language, history, and protocols into the educational practises of their individual KKM. It could be argued the Kura A community are committed to the outcomes of this programme over the long term because they were included in the key decision to introduce the Spanish language programme, and continue to be involved in supporting the language

programme, particularly with regard to fundraising for major trips to Mexico.

5.3.2 Ako Māori

Ako Māori was previously discussed in Chapter 3.6 as the culturally preferred pedagogy in a KKM. This principle is primarily about a Māori approach to teaching and learning, and building proactive relationships in the classroom. Ako Māori can also encompass other cultural education pedagogy that Māori may well find valuable and suitable to their specific needs.

The move towards a culturally preferred pedagogy is clearly seen in the Spanish programme. The Kura A community recognised the Māori cultural background of the students and their life circumstances. However, the school and the community hold global ambitions for their children and therefore made the decision for the students to have the opportunity to learn Spanish and reap the benefits associated with additional language learning. Teachers, parents and students believe that from learning Spanish, the students are exposed to other views, ideas and ways of thinking. There is also a clear understanding from the interviews conducted with all the participants that there are close linguistic and cultural similarities with the Māori language and culture and the Spanish language and culture which has made the learning process easier for the students of Kura A. Students made linguistic and cultural connections with Māori and Spanish and were also able to identify specific contrasts. The native Spanish language teachers have also had to learn about the Māori language and culture because they are teaching in a KKM setting.

Ako Māori plays a central role in the organisation of Kura A. In order for any subject to be taught in a KKM, it must firmly follow a Māori cultural educational pedagogy.

5.3.3 Taonga Tuku Iho

As previously mentioned in Chapter 3.6, Taonga Tuku Iho is the concept that describes the cultural aspirations of Māori (Smith, 1997). In terms of the Spanish programme at Kura A, te reo Māori, tikanga and mātauranga Māori (Māori knowledge) are at the forefront and control how the Spanish teaching and learning occurs in the school. Taonga Tuku Iho

means that Māori language, knowledge, culture and values are seen as normal, valid and legitimate (Bishop & Glynn, 1999). Spanish is a compulsory subject of the school and according to reports from the participants in this case study, it conforms to the practises adhered to at a KKM, for example, *karakia* (chants that acknowledge a spiritual presence) are said at the beginning and the end of each Spanish class.

Therefore, Kaupapa Māori is predominantly still at the centre of the Spanish classes. Te reo Māori is the language of instruction in the junior Spanish classes and the native Spanish teachers who are not fluent in te reo work alongside the classroom teachers in the classes. Tikanga Māori influences the way Spanish is taught because in the classroom, it encompasses best practice for the KKM students by creating an inclusive environment that incorporates Māori principles because the school is a KKM that follow Te Aho Matua which stresses classroom practice should include *manaaki* (support), *aroha* (compassion), *tiaki* (care for), *āwhina* (assist), *whanaungatanga* (relationships) and *whakapakari hinengaro* (to strengthen the mind).

The data from this case study shows that staff and parents at Kura A held global aspirations for their students. It is also clear that taonga tuku iho ensures they do this without sacrificing their Māori culture and beliefs. It is clear that Kura A held global aspirations for their students and wanted them to become more globalised without sacrificing their culture and beliefs.

5.3.4 Kia piki ake i ngā raruraru o te kāinga

Kia piki ake i ngā raruraru o te kāinga is the concept of socio-economic mediation which was mentioned earlier in Chapter 3.6. According to this principle, Kaupapa Māori mediation principles and whānau are used to alleviate some of the difficulties that Māori communities face (Penehira, Cram & Pipi, 2003).

The teaching and learning of Spanish in Kura A has allowed parents and families to participate in the programme in numerous ways. According to the interviews, it was highlighted that in terms of the \$8000 needed in order to travel to Mexico, help from the whānau in raising money to fund the trips was vital in the success of these overseas

excursions. The Principal stated that “there is an expectation that all students have the opportunity to head overseas for a visual experience”. He also admitted that some families would find it difficult to come up with the full costs of the visit. The fact that the community came together so strongly to support the fundraising of their children’s expenses was evidence that this principle of *kia piki ake i ngā raruraru o te kāinga* is upheld by the KKM community.

So the Spanish language programme at Kura A provided an opportunity for families to provide a travel experience through joint efforts, which would probably not have been possible otherwise. Thus the Spanish language programme reflects the principle of *kia piki ake i ngā raruraru o te kāinga* to be enacted.

5.3.5 Whānau

Whānau is the extended family structure principle that plays a fundamental role in KKM. It is about establishing relationships.

The concept of whānau is important as the people are collectively responsible and accountable to the needs of the people, and this element of Kaupapa Māori is also central to the Spanish language programme described in this thesis.

As was shown in Chapter Four, the whānau of the Kura A students support the academic, cultural and social processes of the Spanish language programme. The backing of the community is vital for the success of the programme. They do this by supporting specific Spanish cultural events that the school holds (e.g. celebration of the ‘day of the dead’), supporting fundraising initiatives for the Mexico trips and also providing encouragement in developing healthy study and homework habits for their children. Whānau understand the special character of this programme and are willing to support and assist their children in the learning of Spanish. In the interviews conducted with the parents, all of the parents spoke about the perceived benefits of learning Spanish and the opportunities that it gave to the students. The Principal and teachers also mentioned the importance of this support. The principle of whānau ensures that the community share a similar vision of the aspirations and are aware of the developments of the Spanish language programme.

Thus whānau are an important aspect of the Spanish language programme described in this case study.

5.3.6 Kaupapa

The concept of Kaupapa is the collective philosophy concept as previously described in Chapter 3.6. The collective philosophy of KKM is Te Aho Matua (Mataira, 1997). Most KKM follow Te Aho Matua which is the foundation and driving force behind KKM. As cited before in Chapter 1.3.2 and 1.3.3, Te Aho Matua (Mataira, 1997) is made up of six sections and the teaching and learning of Spanish can make viable connections with each of the sections. These sections include Te Ira Tangata, Te Reo, Ngā Iwi, Te Ao, Āhuetanga Ako, and Te Tino Uaratanga. In the 'Te Reo' section of Te Aho Matua (Mataira, 1997), it is acknowledged that all languages are sacred and must be respected. This section also points out that languages need to be separated and the mixing and/or code-switching should be rejected. This is similar to what the Spanish programme at Kura A is trying to achieve where from year 10 onwards, Spanish is the only language allowed in the classes during Spanish lessons where the aim is to create an immersion-based environment. This section of Te Aho Matua also focuses on the world which surrounds children. The Spanish programme gives the students opportunities to learn about how others live in the world around them. Thus the Spanish language programme in Kura A reflected Kaupapa Māori in that it links strongly to the philosophy underpinning the school.

5.4 Summary of the relationship of the principles of Kaupapa Māori and additional language learning

According to Smith (1992, p.1), Kaupapa Māori philosophy “underpins the successful educational initiatives” of Māori medium education institutions such as Te Kōhanga Reo and KKM. Kaupapa Māori values are central to the organisation and running of these types of modern Māori educational settings. Kaupapa Māori affirms and legitimises what being Māori is about. It is evident in the present case study of the Spanish language programme in Kura A that the Spanish curriculum programme is taught in a manner that follows the guidelines of Te Aho Matua which are primarily guided by Kaupapa Māori principles that aligned with and

reaffirmed the aspirations of the wider KKM community. What is also evident in KKM education and in the findings of this research is that strong relationship bonds that parents have with KKM are highly evident and I suggest these are central to its success.

It is clear that each of the six principles of Kaupapa Māori are strongly evident in the way in which the additional language programme has been introduced and developed in Kura A. This may be the key to the programme's success in this school. An additional language programme imposed upon a KKM which did not reflect these principles, may not enjoy such success.

5.5 Recommendations

The results of this study suggest that specific issues need to be considered if a KKM wished to implement an additional language programme. These include leadership, community support, quality teachers, resources, international excursions, and curriculum linked to Te Aho Matua. As discussed in this case study, the Spanish programme has grown steadily from its initial implementation in 1998 where according to the interviews conducted, the attitudes of the Kura A community towards the Spanish language programme continue to remain positive. Based on the findings of this case study, it is recommended that if other KKM want to pursue an additional international language programme it needs to be strongly supported by the community with on-going discussions about how the language programme will develop and operate. It is also advised that the KKM initiate firstly a basic additional language curriculum, employ qualified and competent teachers and acquire quality resources in te reo Māori to nurture the additional international language programme.

A recommendation coming from the case study of Kura A would be the planning of a comprehensive curriculum of an additional language programme and the need to fine-tune and thoroughly organise it in a manner that is directly related to the goals of the Te Aho Matua document and to follow the learning languages objectives of Te Marautanga o Aotearoa. This would particularly benefit other KKM who may wish to implement a similar additional language programme.

While the international excursions of Kura A seemed to be integral to the success of the language programme described in this case study, the organisation needed for these types of international excursions is difficult and expensive. Thus for KKM who may wish to implement an additional international language programme, it is necessary to be aware that they will need to actively seek funding and get parents fully on board if they are serious about sending their children overseas on an exchange. KKM will also need to find appropriate space in the school calendar year for time to have their excursion. Some of the participants acknowledged the determination and energy that the students and their families put in to raising the funds needed for the three month compulsory trip for senior students to Mexico. The Principal noted that for some families this can be particularly difficult and that it would be favourable for KKM to seek sponsorship for such school trips.

Another vital recommendation concerns staffing and the quality of teachers needed to teach additional language programmes. According to the Principal of Kura A, it is important that teachers who wish to teach an additional language in a KKM setting have a background or training opportunities in second language acquisition and are knowledgeable in how to effectively teach in an immersion setting. Teachers need to be able to teach in the target language using immersion, but also be able to operate within a Māori immersion setting. In particular for additional native language teachers working in a KKM setting, it is fundamental that they are open to learn about the Māori language and culture.

It is also recommended that other KKM who wish to implement an additional international language programme start from Year 1. The Spanish language programme at Kura A is implemented from Year 1, and students and parents know that students will be studying the Spanish language for 13 years which makes this additional international language programme unique to Kura A.

5.6 Limitations

There were a number of limitations in the case study of Kura A presented in this thesis. Firstly, because of time constraints and work commitments of the researcher and participants only three parents were interviewed instead of the five that had originally been planned for. It would have been ideal to have equal numbers in each group of participants. However, interviews with participants provided rich data for this study, and the fact that similar themes emerged from different interviewees validates these findings. Another limitation of the present study is that it is limited to the reported views of participants. It is possible that a future study including observations may uncover aspects of the programme that participants were not aware of, and therefore not able to report on. Future studies could also include observations of the details of the classroom teaching of the Spanish language programme.

In light of the findings of the present case study, it is suggested that a future case study could also follow and describe a pilot scheme of a KKM that wishes to participate in such a scheme by using the findings and recommendations of this thesis to help initiate such an additional language programme. Further research also will need to be conducted to find suitable additional language options for KKM if they wish to implement an additional language programme

5.7 Conclusion

In this study, a KKM that taught a successful Spanish language programme was approached. The Principal, five teachers, five students and three parents were interviewed using a semi-structured approach concerning the development of and attitudes towards the teaching and learning of an additional international language programme in their school. The overarching aim of this thesis was to document how this programme developed and is currently delivered, and to understand what factors underpin its success.

The Spanish language programme was initiated by the curiosity of a parent whose child was learning to count to ten in Spanish in a Social Studies class and this enthusiasm by the parent was relayed back to the Principal and other community whānau at a school hui. The Principal then

made a commitment by securing funding from Ngāti Whakaue to train some of the teachers in an intensive Spanish language course. The Spanish programme is now a compulsory subject of the school and is taught at all year levels (years 1-13) by four teaching staff (of whom two are native Spanish speakers). There is an expectation for senior students to experience living abroad for three months in Mexico and attending an intensive Spanish language course.

The attitudes of the Kura A community (Principal, teachers, parents and students) towards the Spanish language programme were overwhelmingly very positive. A large part of the success of the programme came from the themes that arose from the interviews such as the leadership of the programme, development of language resources, teaching staff, whānau assistance and the international excursions.

The participants of the research identified many benefits of the Spanish language programme. Globalisation was a major theme that was mentioned by the majority of the research participants. Many participants mentioned how learning Spanish gave students the opportunity to learn about another language, culture and way of life.

It was suggested that the success of this Spanish language programme can be understood in terms of several factors such as whānau support, programme leadership, quality teachers, international excursions and positive attitudes to FLL, but perhaps most importantly it can be understood in terms of the way the Spanish language programme adheres to the six underlining principles of Kaupapa Māori, the ethos which underlines the KKM movement.

While other studies of additional language programmes in KKM have been completed (eg. Hill, 2010), none have been done of an additional international language programme. Part of the success of this programme could be because Spanish is not a threat to the Māori language.

In line with the prophetic saying by King Tāwhiao mentioned at the beginning of this thesis, overwhelmingly parents and students wanted to link to friends from all corners of the world and as students and community of a KKM, they could do this very successfully. It is evident that exposing these students to other cultures and to the wider world, reinforces their Māori identity and also assures them of their own unique place in the world.

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Appendices

Appendix A: Letter to the Principal (Forwarded to the Board of Trustees)

Tēnā Koe,

Ko te take mō tēnei reta hei tonono e pā ana ki taku rangahau mō taku tohu paerua ki te Whare Wānanga o Waikato. Ko “E toru ngā reo” te ingoa o taku tuhinga rangahau mō te tohu paerua MEd hei tuhinga pepa e whā, ā, ko te kikokiko o te rangahau nei, ko te aha ngā painga o ngā Kura Kaupapa Māori hei ako i ngā reo e toru ki ngā ākonga. Ko te tino moemoeā ki a au nei, me ako ngā ākonga katoa i roto i aua momo kura i ngā reo e toru. Ko Te Reo Māori te reo taketake, ko Te Reo Pākehā me tētahi atu reo. E mōhiotia whānuitia ana, ko tō kura, he kura rongonui mō te ako i Te Reo Paniora. Kua mātakitaki au i te hōtaka a ‘Kia ora Hola!’. He rauemi tēnei hōtaka hoki mō aku ākonga, i roto i aku karaehe mō Te Reo Māori. Ka tau kē taua hōtaka.

Ko Wiremu Flavell tōku ingoa. Ko Ngāti Maniapoto rāua ko Ngā Puhi ngā iwi. Nō Whangārei ahau, koinei te wāhi i tipu ake ai au. I te wā i haere au ki te kura tuarua, i akona e au te reo Hapanihi mō ngā tau e rima mā te kura-ā-tuhi. I muri mai i tēnei, i haere au ki te Whare Wānanga o Waikato ki te ako i ngā mahi kaiako mō Te Reo Hapanihi me Te Reo Māori (Ko BTchg/BA te tohu). I taku taenga atu ki te Whare Wānanga i te tau 2004, tīmata ai au ki te ako i Te Reo Māori mō te wā tuatahi. I te tau 2007 i whakaakona e au Te Reo Hapanihi ki te kura tuarua o Avondale. I muri i tērā, ka neke au ki Waikato ki te whakaako ki te kura tuarua o Tihipuke (Hillcrest) mō ngā tau e rua. I aua wā i akona ai e au te pōkairua paetahi hoki. I te tīmatanga o tēnei tau, i hoki mai ki tōku tūrangawaewae ki Whangārei ki te whakaako ki te Kura Tama Toa o Whangārei mō tēnei tau anake. Ka haere au ki Hapāni ā tērā tau mō ngā wheako hou.

Ka tīmata au i te tino mahi o te rangahau nei ā te Whiringa-ā-nuku o te tau nei, ā, Ko Dr. Nicola Daly rāua ko Haupai Puke ōku kaiārahi. Ko ngā tokorua nei ōku Kaiwhakaako o mua i te Whare Wānanga. He rawe ō rāua pūkenga mō te mātauranga wetereo.

Ka tukuna hoki taku reta ki te Poari Matua o te kura me ngā tūmomo pātai rangahau ki a koe.

Kāti e te Matua, ā tōna wā, ka whakapā atu au ki a koe.

Ngā manaakitanga,

Nā Wiremu Flavell

Appendix B: Information for Participants

E Toru Ngā Reo: A Case Study of a Spanish Language Programme in a Kura Kaupapa Māori

Ko Ngā Puhi te iwi.

Ko Ngā uri o Pohe te hapū.

Ko Ngararatunua te marae.

My name is William Flavell and I am a Masters' student in the Faculty of Education at the University of Waikato. I am currently planning a research project that sets out to describe the experiences of Kura Kaupapa Māori students, teachers and the wider community in learning an additional language and how Kura Kaupapa Māori students can benefit and reap the rewards of learning an additional language in a Tikanga Māori based infrastructure. The purpose of this form is to invite you to participate in this research, and to tell you about how the research will proceed and how the information will be used.

I would like to interview you about the perceived benefits of learning an additional language in your school and am interested in your experiences. You are welcome to bring along a whānau member or friend to this interview if you wish. I would like to record the interview so that I can have an accurate record of your kōrero. You will have control over how long or short you want the interview to be, and can choose to end the interview whenever you think appropriate. These types of interviews can vary in length, and usually take at least 30 minutes to an hour. Te Reo Māori can be used in the interviews if preferred by the interviewees.

When I am not using them, the audio recordings and any written excerpts or quotes taken from it will be stored in a locked filing cabinet in my office. No-one apart from myself and my supervisors will have access to them.

You may choose to remain anonymous in this research project if you wish. To the best of my ability I will try and ensure your anonymity. In this context I will not tell anyone that I have interviewed you, a pseudonym will

be used where necessary and as much as possible I will try and ensure that you will not be able to be identified in any publications on the findings of this research.

I would like to use the data collected in this research in presentations to academic conferences, and as the central data for my Master's thesis. I also hope to publish from this thesis in the future. A digital copy of my thesis will be lodged permanently in the University of Waikato Research Commons.

The process will involve only individual interviews. The interview will most likely be performed at the school. The quality of sound is always an important issue in this respect, and also the need to be free from distractions.

It is hoped that the interview will give you the opportunity to tell your personal experiences about this topic in your own words. This means that I will try to keep my questions as open as possible to allow you to direct the interview in a way that feels comfortable for you. In this interview I would like to hear about both your experiences and the way that you have thought and felt about (your child) learning an additional language.

A transcript of the interview will be sent to you whether or not you wish to amend your contribution in anyway. You are free to withdraw from the research and/or withdraw your data up to two weeks after the checked data has been returned to me.

I will ensure that all data collected will be kept in a locked filing cabinet in my office for five years.

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

- a) To refuse to answer any particular question, and to terminate the interview at any time
- b) To ask any further questions about the interview or research project that occurs to you, either during the interview or at any other time
- c) To remain anonymous should you so choose – anything that might identify you will not be included in conference papers, academic articles or any other report about the findings of the research
- d) To take any complaints that you have about the interview of the research project to either of my Supervisors whose contact details are listed below.
- e) To be informed of the times and dates when I report back to the Board of Trustees and Principal on the progress of my research.

I will contact you in the next week (to two weeks) to see if you might be willing to take part in this project. If you are, then we can discuss how his will be done. If you have any queries please feel free to contact either myself or my supervisors via the contact details listed below.

William Flavell:

(contact details have been omitted for confidentiality purposes)

Supervisor: Dr. Nicola Daly

(contact details have been omitted for confidentiality purposes)

Supervisor: Haupai Puke

(contact details have been omitted for confidentiality purposes)

Appendix C: Consent Form for Participants

E Toru Ngā Reo: A Case Study of a Spanish Language Programme in a Kura Kaupapa Māori

Researcher

William Flavell

Masters Student

Faculty of Education

University of Waikato

(contact details have been omitted for confidentiality purposes)

Name (Please print clearly) _____

I understand the purpose of this research project and what will be required of me as a participant, and I have had an opportunity to ask questions and have them answered. I am free to withdraw from the research and/or withdraw my data up to two weeks after the checked data has been returned to the researcher.

I understand that if I have any concerns regarding the interview or this research project which I would prefer not to discuss with the researcher, I can contact either one of the Supervisors whose contact details are listed below:

Supervisor: Dr. Nicola Daly

Supervisor: Mrs. Haupai Puke

(contact details have been omitted due to confidentiality purposes)

I agree to take part in this research.

Signed: _____

Date: _____

I consent to my child participating in this research (if applicable)

Name: _____

Relationship to Student: _____

Signed: _____

Appendix D: Starting Questions

E Toru Ngā Reo: A Case Study of a Spanish Language Programme in a Kura Kaupapa Māori.

For Students:

- a) How have you learnt Spanish at school? What is a Spanish lesson like?
- b) What do you like about learning Spanish and why?
- c) What do you not enjoy about learning Spanish and why?
- d) Do you think other Kura Kaupapa Māori students in other schools should learn Spanish as well? Would it be beneficial to them? If yes, why? If no, why not?
- (e) Is learning Spanish helpful or not helpful to you learning other subjects at school? How?
- (f) Do you use Spanish outside the classroom? Give some examples.

For the Principal and Teachers:

- a) How does Spanish fit in your school?
- b) What are your thoughts about a Kura Kaupapa Māori school offering an additional language?
- c) Do you think other Kura Kaupapa Māori schools could implement a similar language programme in their school? If yes, why? If no, why not?
- e) Do you see a relationship between learning an additional language and Kaupapa Māori? How?
- f) Do you think students benefit from learning Spanish or not? How?
- g) What reactions have you received from the community with regards to having a Spanish language programme in your school?

For Parents:

- a) How do you feel about your child learning Spanish?
- b) Do you feel that learning Spanish will benefit your child? If yes, in what ways? If no, please expand.
- c) Do you think other Kura Kaupapa Māori schools could benefit from a similar language programme? If yes, why? If no, why not?
- d) Do you think your child is well supported in learning Spanish? If yes, how? If no, please expand.
- e) Do you see a relationship between learning an additional language and Kaupapa Māori? How?