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Toitū Te Whānau, Toitū Te Iwi:
**A Community Approach to English
Transition**

M. A. Berryman

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University of Waikato

ABSTRACT

The research project presented in this thesis documents and describes the outcomes of effective whānau (immediate and extended family), kura (school), student, and researcher collaboration. The researcher became part of a whānau-of-interest (Bishop, 1996b) in 1998 and 1999 when she was invited by this community to help develop a suitable programme to assist highly competent Māori immersion students in their transition to a bi-lingual secondary school (the only option available in their community). The whānau wanted students to begin their secondary schooling with an improved competence in reading and writing in English but without compromising their competency in Māori language. Prior to this programme few of the students had received any formal instruction in the English language.

After a ten-week intervention implemented mainly outside the classroom, the researcher found that whānau tutors had effectively implemented the programmes and that all Year 8 students were able to read stories (in English) and talk about them (in English) at age appropriate reading levels. They also displayed improved rates of writing in English while maintaining their high fluency in reading and writing in Māori. The 10-week programme and results were replicated over a further three terms with the Year 7 and again with the Year 6 students. The study employed a multiple baseline across groups, design. A collaborative story gathered from participants at the end of the programme, together with these process and outcome data, strongly support the successful outcomes of this "participant driven" (Bishop, 1996b) programme.

MIHI

Ka tangi te titi,
ka tangi te kākā,
ka tangi hoki ahau.
Tihei mauriora.

E ngā mana,
e ngā reo,
e ngā maunga,
e ngā awaawa,
e ngā pātaka o ngā tāonga tuku iho,
tēnā koutou.

Tēnā koutou ki ngā tāngata o te kaupapa nei.
He mihi mahana ki ngā kaumātua, ngā kuia, ngā kaiako, ngā mātua,
ngā rangatahi, ngā tamariki mokopuna hoki.
E mihi atu ana ki a koutou mō ta koutou whakaaro nui mō tēnei
kaupapa.

Ki ngā tāngata katoa e pānui ana i tēnei tāonga,
tēnei te tāonga e tukuna atu nei ki a koutou.
He kaupapa hei āwhina i ā tātou tamariki mokopuna,
kia puāwai ai te reo me ngā tikanga.
Kia heria te reo me ōna tikanga ki runga i te ātāmira o te ao,
otirā, ki tā Apirana Ngata,
ko te ngākau ki ngā tāonga a ō tīpuna Māori.
A ko te wairua ki te Atua,
nāna nei ngā mea katoa.

Acknowledgements,

To the many people who have helped to make this dream a reality I extend my heartfelt thanks.

Ehara taku toa i te toa takitahi,
Engari taku toa i te toa takitini.

*My strength lies not in what I can achieve on my own,
My strength lies in what I can achieve through working
with others*

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CHAPTER 1: INTRODUCTION

Māori medium educators are concerned with the lack of consistent information and resources available to guide the transition of students who have been learning in Māori medium into learning in English medium. One of the most challenging transition points for these students can be from primary to secondary. At present it appears that teachers in Māori medium settings are implementing one of three options. The first option is to do nothing to interfere with ongoing Māori medium education and wait until the student enters English medium, before dealing with any issues that might arise following transition. The second option is to teach English transition once students reach a specific age group. The third option is to teach English transition to all students within a specific class (year) group. However none of these options appears to take into consideration the identified level of language proficiency of the individual student. All three options assume that a cohort of students is all at the same level of preparedness for transition to English. Another concern is that none of these options utilise the language skills and knowledge of members of the home community.

The lack of consistent application, lack of active monitoring, and evaluation of specific transition practices and the lack of informed sharing of information between home and school, concern many Māori medium educators and school whānau. For example what impact does transition to English have on the lives of the students and their whānau? Are these practices effective or even adequate? How have students benefited from these types of practices? How can we do things better? This research project focuses on the response of one school and it's community to these concerns.

The research project presented in this thesis documents and describes the effective whānau (immediate and extended family), kura (school), student, and researcher collaborative partnership that took place during 1998 and 1999 as part of a community initiated home and school programme to improve students' transition from Māori to English. The researcher became part of this whānau when she was invited by the community to help in the development of a suitable programme to assist a group

of fluent Māori immersion students begin their bi-lingual secondary schooling (the only option available in their community). The whānau wanted students to begin their secondary schooling with an improved competence in reading and writing in English but without compromising their competency in Māori language. Prior to this programme few of the students had received any formal instruction in the English language.

After a ten-week intervention devised by this school and community, the researcher found that tutors had efficiently implemented the programmes and that all Year 8 students, were able to read English stories and talk about them at age appropriate reading levels. They also displayed improved rates of writing in English while maintaining their progress in reading and writing in Māori. The 10-week programme and results were replicated over a further three terms with the Year 7 and again with the Year 6 students. The project employed a multiple baseline across groups, design.

This project involves a retrospective examination of the effectiveness of this school-initiated project. It includes fieldwork, interviews with whānau, community and kura participants in the project. It incorporates an assessment of the project and implications for designing class-wide and school-wide interventions to ensure students' smooth transition from Māori to English. Chapter 2 provides a review of related literature that includes historical aspects of Māori in education, Māori medium education, the impact of second language acquisition and bilingualism, the importance of the social and cultural context for the learner, as well as characteristics of effective collaborative home and school partnerships.

The theory and methodology pertinent to these fields serves as a basis for understanding and describing the specific developments in Māori medium education aimed at students' transition to English and to subsequent bilingualism and biliteracy. The project also includes the use of narrative enquiry and collaborative storying to help understand how the school and community viewed the outcome and the importance of the transition programme. Finally kaupapa Māori research methodology is used to evaluate from this perspective, the whānau-kura English

transition programme in this one kura kaupapa Māori. This project documents for the first time data on tutors' use of the procedures as well as the reading and writing gains in English and Māori made by three groups of students (Year 7, 8 and 9), across four separate assessment points over a full year.

By interviewing key participants the researcher has facilitated participants' reflection on the processes that were employed and the people who participated. This has helped to identify specific elements this school and community believed contributed to the success of the intervention. This second round of fieldwork provided the opportunity to explore the attitudes, feelings and beliefs of the participants during their experiences with this English transition research project. This approach, used to develop a "rich" participant picture, has been described and modelled by Bishop (1996b) as "collaborative storying". A collaborative story is developed through a process of spiral discourse (Bishop, 1996b), which is similar to that of "snowballing" termed and described by Patton (1990). This part of the research involved a series of in-depth, semi-structured, face-to-face interviews with teachers, students and whānau who were part of the 1998 to 1999 project, and involved the collection of participants' narratives. The inclusion and deletion of these narratives occurred entirely at the discretion of the participants. The aim was to develop a rich and detailed picture of how participation in this type of research impacts upon people's lives. Interviews also focused on the collaborative home and school partnerships that were built on during this study.

Collaborative storying draws upon a "grounded theory" approach where major themes are identified, developed and examined through the use of quotes from the participants' own transcribed interviews. This process enabled the researcher to engage with the participants in a way Hershuisius (1994) described as "participatory consciousness". Through thematic analysis of these narratives the research project was able to weave together participants' perspectives in order to add definition and clarity to the discourse about community participation in schools and transition to English by students in Māori medium education. Analysis of data (resulting from the

whānau-kura English transition project) and the combined narratives provided a means by which participants could reflect on their own practice and decision making, interpret, make choices, develop their own understandings, and apply new knowledge to practice.

The interview process followed kaupapa Māori research methodology (Bishop, 1996a; 1996b). This method emphasises a collaborative approach to power sharing and therefore requires that ownership and benefits of the project belong to the participants. The evaluative model developed in Bishop (1996a; 1996b) was used to evaluate and monitor the research project and outcomes. This model seeks to address the locus of power throughout the research by addressing issues of initiation, benefits, representation, legitimation and accountability.

Finally the study provides some conclusions from each of the elements studied in order to make some recommendations for future transition programmes in New Zealand schools.

He ika kai ake i raro,

He rapaki ake i raro.

As the fish nibbles from below,

So too the ascent of the hill begins from the bottom.

This project has been the start of a collaborative journey that has brought together a community united in the pursuit of their children's future success. It has taken this community closer towards responding positively to the questions they had raised about how they could better support their children's transition to English from Māori immersion programmes. The journey continues.

CHAPTER 2: LITERATURE REVIEW

Historical Aspects of Māori in Education

The Treaty of Waitangi was signed in 1840 on behalf of the British Crown and the Tangatawhenua (indigenous people) of New Zealand. The Tangatawhenua interpreted Article One from this Treaty as promising them partnership, Article Two as promising them tino rangatiratanga (protection or control) over taonga katoa (all treasures) and Article Three as promising them participation and benefits (Durie, 1992). Māori as the Tangatawhenua (indigenous people) saw the Treaty as a charter for power sharing in the decision making process for the people of this country and understood that by signing the Treaty they would maintain the right to determine their future.

Despite Māori expectations and the promises implicit in the signing of the treaty document, Māori relations with non-Māori historically have not been one of partnership. Māori have endured political, social and economic domination by the Euro centric majority culture as well as marginalisation through biased legislation, educational initiatives and policies (Bishop, & Glynn, 1999). Education, under sovereign control was seen as the means to assimilate Māori students into European culture and society (Codd, Harker, & Nash, 1990). The state education system failed to address any aspect of the ethnic group to which Māori students belonged (Spoonley, 1990; Ramsay, 1972) and at the same time emphasised the negative features of Māori knowledge and culture (Barrington, & Beaglehole, 1974). Māori failure to achieve resulted in Māori being blamed for their own inadequacies, which in turn exacerbated the loss of their language, culture and self-esteem. Both Ladson-Billings (1995) and Sheurich and Young (1997) contend that where schools practice standard pedagogical methods, which are culturally incongruent with the pedagogical practices of the minority culture, then they are practising institutional racism. This practice has been so pervasive that many of the current generation of grandparents and parents have never developed the ability to speak and understand Māori, nor may they have had a thorough understanding of traditional Māori knowledge and cultural practices.

Socio-cultural perspectives on human learning emphasise the importance of the responsive social and cultural contexts in which learning takes place as key components to successful learning (Vygotsky, 1978; McNaughton, 1995). In the 1970s educational structures and practices that resulted in unequal educational outcomes for Māori began to be questioned and no longer accepted. Māori increasingly sought opportunities to reclaim control over education for themselves and increasingly assumed responsibility for their own knowledge, language and culture (Laidlaw, 1993; Simon, 1983; Gerzon, 1993). The Treaty of Waitangi Act in 1975 saw the relationship between Māori and the Crown, as detailed in the Treaty, finally recognised by statute. Despite this, Māori students continue to be highly over represented amongst New Zealand students experiencing learning and behavioural difficulties in state schools (Jacka, Sutherland, Peters & Smith, 1996; Donnelly, 1998).

Māori Medium Education

In order to establish ways of teaching that better match their home and community cultures, Māori have worked over the past decade to develop their own solutions for these students (Walker, 1990; Smith, 1992). These solutions, based on protecting and maintaining what it is to be Māori, have seen an increased trend towards the revitalisation of the Māori language (te reo Māori) and cultural practices (tikanga Māori) (Keegan, 1996). Māori have begun to exert greater control over education as a means of reclaiming and restoring their own traditional cultural practices and language (Smith, 1990a).

These initiatives in New Zealand saw the emergence in the 1980s of a Māori developed and controlled pre-school movement (te kōhanga reo) teaching Māori language in an immersion context. Young children graduating from kōhanga reo created a need for continued education from within a Māori language and cultural context at the primary school level. The kōhanga reo movement has been a major influence on the continued development of education through the medium of Māori (Spolsky, 1989) and from within a Māori cultural framework. In 1989 the Māori

Education Act formally established kura kaupapa Māori as a form of state funded schooling. These schools were developed and controlled by Māori and operated from within a Māori language and cultural framework (Smith, 1992). In order to provide on-going education through the medium of Māori many kura kaupapa Māori are now initiating kura tuarua (secondary classes). Tertiary institutions (wānanga Māori and endowed colleges) as well as a growing number of Māori medium classes in mainstream schools are also providing more culturally appropriate educational options for Māori. The revival of Māori language and culture in New Zealand classrooms has, to a large extent, been the result of these Māori initiatives. One of the damaging consequences of colonisation over several generations within New Zealand society, has been that many Māori parents are competent English speakers, readers and writers but no longer have the use of their own language or culture. Consequently, they are unable to pass these teachings on to their own children (Spolsky, 1989). This means that some parents, who have chosen to have their children taught through the medium of Māori language, may themselves have mastery of English but little or no mastery of Māori themselves. Success at school for Māori students should not continue to be at the expense of their own language and culture (Glynn 1998) as it has in the past (Wong-Fillmore, 1991).

Second Language Acquisition and Bilingualism

Schiff-Myers (1992) describes three kinds of childhood bilinguality. The first is infant bilinguality in which a child is exposed to both languages in early infancy resulting in full competence in both languages. The second is early childhood bilinguality. This involves children who learn one language at home and are exposed to a second language in the community. The third kind involves school-aged children and adolescents who begin to learn the second language in school. It is usually children from the second and third groups who develop problems with either language loss or arrested language development (Jitendra & Rohena-Diaz, 1996). Students being taught through the medium of Māori in our schools are mainly to be found in these two categories.

There are many issues connected with bilingualism (Flood, Lapp, Tinajero, & Rollins Hurley, 1996) and language disability or language differences in young children. Marie de Montfort Supple (1996), categorises these issues as:

a) Structural Linguistic

Structural linguistic issues are exemplified when a language is well established in a nation or an individual before the introduction of a second language. In this context it is not surprising that the structure of the first language will influence the learning of the second language.

b) Psycho Linguistic

Psycho linguistic issues are exemplified in the ways in which children actually acquire language structures which may be in contrast to the ways that linguists identify and describe those structures.

c) Social Psychological

Social psychological contexts are exemplified when learners are aware that the language of the home (or school) is held (by the more powerful groups) to be inferior to the other language. Majority cultural groups then behave in ways that belittle or marginalise the other language. The mana reo or perceived status and prestige of each language is interfered with.

d) Sociolinguistic.

Within a sociolinguistic perspective language learning and cultural learning are inseparable. When children adopt a second language they will usually use the second language when appropriate but behave according to the culture as learned with the first language (de Montfort Supple, 1996). This may marginalise the use of the second language.

McCaffery (1993) suggests a continuum of method options for bilingual education. These method options range from submersion programmes (medium oriented) at one end to world languages, heritage languages and two way bilingual education (message oriented) at the opposite end. Each option brings with it a different set of implications for the learning of a first and or, a second language. The first option, submersion, results in the child's first language dying out as the result of neglect or pressure from

the language of instruction (child's second language). This was the case of the Māori language in mainstream New Zealand schools from the 1870s onwards. Monolingualism is the usual outcome of this option. The second option on McCaffery's continuum is a transitional programme. Students are immersed in a single target language (language 1 in some cases, but more likely to be language 2 or the heritage language). Here the child's first language competence is used to quickly shift the child to the second language. The goal in this context may not be bilingualism and again monolingualism may be the outcome. Many kura kaupapa Māori are examples of this type of programme. The third option is a dual medium programme. In this option students start in the first language or the heritage language and the second language is not introduced until literacy in the first language has been well established. The first language continues to be maintained. This appears to be the most commonly used option and reflects the situation of the Welsh, Navaho (USA), Mohawk (Canada), Basque (Spain), Irish and many rumaki sites in New Zealand. The goal in this context is bilingualism and biliteracy. The fourth and final option is where students are taught in two or more target languages. Usually this involves fluent native speakers of two different ethnic groups learning each other's language. Examples of this option can be found with the French in Canada and New Orleans. Again, the goal in this context is bilingualism and biliteracy.

McCaffery (1990) suggests that the most effective method for bilingual education is to teach and use the languages separately. He suggests five essential principles for achieving this. Languages should be separated by time (eg. mornings or afternoons), place (eg. different rooms) and people (eg. one teacher always speaks one language, another teacher speaks the other). Interestingly with this principle he suggests that teachers and or parents should work in partnership. Languages should also be separated by curriculum area (science, reading), purpose and function (introducing new ideas).

Cummins and Swain, (1986) suggest that students from minority languages taught initially in their first language are more likely to lead to full bilingualism than if a

second language is taught (Cummins, 1989; McCaffery, 1999). Research findings in French immersion by Cummins and Swain (1986, p.41) further suggest that whether it be in the first or second language, it is preferable to teach literacy skills in only one language at first. Indeed they say that once literacy skills are mastered in one language the skills will transfer across to the other language possibly even with little explicit instruction (Clark, 1995). This linguistic interdependence principle asserts that once certain processes basic to reading have been learned, they can be applied to reading in almost any language (Krashen & Biber, 1988; Ramirez, Yuen & Ramey, 1991). Indeed, Pardo and Tinajero (1993) contend that children who learn to read in their heritage language do not need to totally relearn how to read in English.

Collier (1995) asserts that students who received instruction in heritage languages through the elementary grades were advantaged when the learning of English was introduced. Thomas and Collier (1995) further assert that it took students longer to acquire English when there was less heritage language support. Cummins and Swain (1986), also suggest that students who come from early, middle or late immersion programmes and who follow this regime, out perform partial immersion students in their learning of literacy skills. There is, they say, substantial evidence to suggest that "*children in total immersion programmes, although initially behind their English educated comparison groups in literacy related skills, catch up and even surpass their comparison groups once English is introduced to the curriculum,*" (p. 42). They warn however that there is no benefit from introducing French and English at the same time because the amount of English language in the community soon leads to oral communication in the target language (French) suffering. This difficulty parallels the learning of Māori as the target language in the New Zealand context.

Whatever option is used it is critical to ensure that educators employ the appropriate tikanga (cultural practices) for the language being learned. Educators should also ensure that children feel comfortable using both of their languages. Most children learning two languages simultaneously mix elements from their two languages in the same utterance or with the same interlocutor at least until about the third year

(Genese, Nicoladis, & Paradis, 1995). Instructional practice should not respond to these simply as errors, because this would inhibit children's continued language growth.

Extensive international research continues to demonstrate that literacy is best achieved by becoming literate first in one's primary language (Collier, 1995; Cummins, 1993; Skutnabb-Kangas & Cummins, 1988). This has two obvious implications for New Zealand. Firstly the true first language and not the desired first language may need to be correctly identified. Just as most English medium teachers are at a disadvantage when trying to teach English to Kōhanga "graduates", so kura kaupapa Māori teachers are at a disadvantage when trying to teach Māori to native English speakers. The "disadvantage" may result not only from a lack of knowledge of the important structural difference between the two languages but also lack of knowledge about the socio-cultural context in which the language is being learned.

Although complete bilingualism and biculturalism in all teachers is an ideal, it is a long way from reality in New Zealand. Tharp (1994) recognised this situation in the U.S and so proposed four basic teaching and learning principles that might be relevant for other language groups. These were:

1. Developing competence and mastery in the language of instruction is the basis of academic achievement. Language development should be a goal across the entire curriculum.
2. Teaching, the curriculum, and the school itself should provide language contexts that are embedded in the experiences, skills and values of the community. When this does not occur, schools teach through the use of language that for many students is disconnected from their lives in the community. Yet in all cultures initial language learning is acquired in responsive social contexts which reflect the values and practices of their families (Glynn, 1987).
3. Teaching and learning should occur in contexts that promote joint productive activity between peers and their teachers.

4. The basic form of teaching is through instructional conversations or dialogue between teacher and learners. Goldenberg (1991) describes instructional conversations as discussion based on lessons geared towards creating rich opportunities for students' conceptual and linguistic development. These conversations balance the power between "teacher" and "learner" in initiating and controlling language learning (Glynn, 1987).

These principles seem to support a solid foundation of culturally appropriate teaching and learning methods, for Māori students who are second language learners of English, or Māori.

Importance of the Social and Cultural Context

Hohepa, Smith, Smith and McNaughton (1992) also maintain that the acquisition of linguistic knowledge is interdependent with the acquisition of cultural knowledge. Participation in structured social activities within a cultural context, where the users are active rather than passive participants in the process, enables the learner to acquire both linguistic and socio-cultural knowledge. As the linguistic and socio-cultural knowledge structures the learning activity, the activity can then create and recreate the linguistic and socio-cultural knowledge of the participants. Ensuring that there are participants within the learning setting who are more knowledgeable, will help to ensure an environment which promotes the desired social and cultural outcome for all (Hohepa et al, 1992).

Glynn (1995) supports an increased emphasis on social contexts for learning and highlights the powerful reciprocal learning that can occur in natural parent and child, or peer interactions. Such learning contexts, Glynn says, are often characterised by opportunities for children to initiate learning interaction and reciprocal skill gains between the teacher and learner. Further it is more likely that responsive rather than corrective performance feedback is being given. Ako, as defined by Metge (1983), a "*unified co-operation of learner and teacher in a single enterprise*" (p.2) draws no clear line of distinction between the teacher and learner. Ako would therefore provide

the type of learning environment that could promote the learning outcomes characterised by Glynn's (1994), "*naturally occurring learning contexts*", (p. 28).

Smith (1989), cited in Quintero, & Huerta-Maeras, (1990), affirms the need to re-think the significance of the social context in which literacy is best learned and the methods of instruction used. He writes that "*individuals become literate not from the formal instruction they receive, but from what they read and write about and who they read and write with*" (p. 353). By re-looking these issues Quintero, and Huerta-Maeras (1990) were able to successfully enhance the literacy and bi-literacy development of a group of parents and children. These authors assisted parents to utilise and connect the specific newly acquired activities to major events in their own lives in order to improve their children's literacy development. Wolfgramm, McNaughton and Afeaki (1997) also found that parents are very keen to participate in their children's education.

Collaborative Home and School Partnerships

Traditionally educators have dictated the role of parents in schools (Glynn, Fairweather & Donald, 1992; Smith, 1995; Stephenson & Ranginui-Charlton, 1994). With the advent of self-governing schools Lange (Minister of Education, 1988), left the door open for change. However, there are still many New Zealand teachers, educators, boards and communities who fail to recognise the importance of the language and cultural practices of their minority culture families (e.g. indigenous Māori people). Language and cultural practices are crucial for the educational and psychological wellbeing of individual students and their families, and consequently for the wellbeing of society (Glynn, Berryman, Atvars, & Harawira, 1998; Glynn & Bishop, 1995). Literacy visions and understandings (both pedagogy and practice), shared between home and school are even more critical when there are wide disparities between the two groups in their reading (McNaughton, 1995; Gallimore & Goldenberg, 1993) and writing activities, (Boocock, McNaughton, & Parr, 1998).

Smith (1991) maintains that the professional educator has an ethical responsibility to consult appropriately with the student's home community. Consultation such as this is being encouraged by the reforms recommended by the New Zealand Literacy task force (Literacy Experts Group, 1999) and the recent changes to the National Education Guidelines and the National Administration Guidelines (Ministry of Education, 2000). However for a large number of students, and increasingly as students get older and move through the education system, consultation with the home might still only be taking the form of very infrequent reports and interviews. Many schools consult by telling parents of decisions that have been made. McNaughton and Glynn (1998) contend that collaboration, in the context of home and school partnership, should ideally involve the sharing of expertise between educationalists and student caregivers. Further they argue that this expertise requires shared understandings of the goals and processes that result in shared actions from which there are reciprocal understandings and benefits. However, the effectiveness of information sharing is dependant upon the extent to which families feel that they can influence changes in the school, (Delgado-Gaitain, 1990).

Vygotsky (1978) and McNaughton (1995) emphasise that for effective learning to take place, positive social relationships between children and parents and teachers are crucial. They highlight the importance of the responsive social and cultural contexts in which learning takes place. The social significance of the interactive tutoring context and issues of the acquisition of linguistic and cultural knowledge need to be taken into account in designing effective home and school literacy interventions.

The literature reviewed thus far was intended to link into the historical background and pedagogical practices of the subject being researched in this project (transition to English from a Māori language immersion site). The following reviewed literature concentrates on issues of epistemology and methodology as they apply to research carried out in a Māori context.

Narrative Inquiry and Collaborative Storying

Storying is a traditional cultural practice preferred by many indigenous people for the maintenance and passing on of knowledge. Many indigenous people are no longer prepared to accept their stories (i.e. their core curriculum) being defined and reconstructed in the language and culture of mainstream educators or researchers (Te Hennepe, 1993; Bishop, 1996b; Bishop 1997; Smith, 1999). More recently, socio-cultural perspectives on research emphasise the importance of the relationship between those conventionally labelled “researcher” and “subject”, rather than on maintaining the distance between them. Further they highlight the significance of the social and cultural contexts in which that research takes place (Glynn, Berryman, Atvars, Harawira, Kaiwai, Walker, & Tari, 1997). Narrative inquiry, that maintains the integrity of the story and the storyteller, is an approach that can address some of Māori people’s concerns about research into their lives.

Bishop (1996b) defines this research process as an inquiry based on a series of interviews from which transcripts are made. Transcripts are then used and reused at subsequent meetings as the basis for joint validation and further inquiry through reflective discussion. In this way, interviews become part of a mutually evolving written record of the narration. The response to the inquiry is based on a co-constructed narrative. Bishop uses the image of a spiral. He explains that participants, in the process of jointly constructing meaning through spiral discourse, repeatedly revisit the research topic. Narrative inquiry therefore results from autonomous partnerships during which time cultural processes are used as appropriate solutions and aspirations are co-jointly identified. Used in this way narrative inquiry recognises that the people and their communities are a meaningful part of the research process (Bishop, 1996b) with validity in their own ways of knowing and sharing knowledge (Te Hennepe, 1993; Cole, 1998). It also recognises that the way traditional researchers have operated in the past must change.

In order to become more collaborative and less impositional, Heshusius (1994) challenged researchers to strive to overcome their egocentric tendencies and seek

acceptance by and participation into the consciousness of those who they are researching. Researchers should, Heshusius maintains, try to participate in the consciousness of the storyteller rather than ask the storyteller to participate in their own consciousness. Heshusius (1994), sees participatory consciousness leading to a point when the "*reality is no longer understood as truth to be interpreted but as mutually evolving,*" (p.18). When people are of like mind they can go beyond narrative inquiry and co-construct collaborative stories that will maintain the integrity of the people, their knowledge and their culture.

Kaupapa Māori Research

Examples of Kaupapa Māori research

Non-Māori political control over the decision-making processes in education in general also extended control over educational research. Mutu (1998) contends that those who control the resources required to implement the research can also provide barriers to restrain or impede the research from taking place. They determine how the research will be framed, staffed, implemented, interpreted and evaluated. How the research is carried out, processed, interpreted and evaluated by non-Māori researchers has been of increasing concern to Māori (Bishop, 1997; Smith, 1990a; Smith, 1992).

Stokes (1985) identified that while a great deal has been written about Māori, non-Māori researchers have written the large proportion of it, using Māori as "*guinea pigs for academic research*" (p. 3). Stokes adds that while some academics have made successful careers out of being "*Pakeha experts on Māori*", Māori themselves have gained little from the process. Other Māori academics have also identified that Western imposed research models typically give Māori little opportunity to construct meaning about the research topic within their own cultural worldview (Bishop, 1997; Smith, 1990). Research carried out from a Western European world-view has too often failed to understand (Scheurich & Young, 1997), ignored or belittled indigenous minority beliefs and practices (Bishop & Glynn, 1992; Smith, 1992). This in turn has perpetuated the political and economic marginalisation of the indigenous minority (Stokes, 1985; Bishop 1997; Jackson, 1998; Durie, 1998). Past research outcomes

may also have led to the marginalisation of much Māori knowledge so that this is now difficult for even Māori to access.

Māori are now developing approaches that challenge the traditional dominance of a Western world-view (Smith, 1990b; Smith, 1999; Bevan-Brown, 1998). Māori centred research typically involves Māori as significant participants in the research and in senior roles. Research undertaken is analysed according to Māori understandings and assessed using contemporary Māori, as well as mainstream concepts and standards.

Kaupapa Māori research involves conceptualising the entire research process from within a Māori cultural framework. Kaupapa Māori research often involves participation of kaumātua throughout all stages of the research process (Irwin, 1994; Harawira, Walker, McGarvey, Atvars, Berryman, Glynn & Duffull, 1996). Research takes place in culturally appropriate and safe contexts for Māori. Further, the research is controlled and determined by Māori (Smith, 1990a; Smith, 1991; Bishop, 1996a) and is carried out using traditional as well as contemporary Māori practices and knowledge. Finally Kaupapa Māori research findings are interpreted from a Māori world-view and evaluated against standards set by Māori, and here it aims to produce knowledge from within a Māori worldview. There is debate however among Māori academics as to whether kaupapa Māori research represents a separate distinct methodology (Irwin, 1994), or whether it is a more flexible concept that can encompass different paradigms and methodologies (Mead, 1996).

Other forms of Māori research becoming increasingly common are iwi (tribal groups) and whānau research. Research carried out by iwi to support claims to the Waitangi tribunal is referred to as tribal research (Smith, 1999) and research carried out by whānau to trace oral histories and biographies is referred to as whānau research.

Māori research employing a "whānau of interest" involves a metaphoric whānau (constituted as any family in which all members share rights and responsibilities),

which operates at all times according to Māori protocol and conducts research using collaborative Māori decision-making and participatory processes (Bishop & Glynn, 1993; Bishop, 1996a). Ownership and control of the entire research process, including selection of particular research paradigms and methods of evaluation, is thus located within Māori cultural perspectives (Glynn, Harawira, Stockman, Gear, Walker, Reweti, Berryman, Atvars, & Bidois, 1996). While many Western research methodologies may be used (quantitatively assessing, monitoring and measuring behavioural and academic gains) the specific tools may be designed and implemented by the whānau themselves (Glynn, Berryman, Atvars & Harawira, 1998). Western concepts of reliability and validity are handled from within a Māori perspective. For example in Glynn, Berryman, Bidois, Furlong, Thatcher, Walker and Atvars (1996) the whānau decided a "control group", who were not to receive the Māori reading tutoring programme being evaluated, should instead receive an equally desirable, but non-reading, compensatory programme. Key people, in particular kaumātua (Māori elders of either gender) who seek or become involved in the research process often provide the research with cultural validity (Glynn et al., 1996). This is done in two ways, through their affirmation of the appropriateness of processes and procedures undertaken to obtain knowledge, and also through their providing guidance in understanding research outcomes from within a Māori worldview.

The whānau of interest model can also provide an opportunity for non-Māori to seek acceptance as a whānau member. Non-Māori who seek acceptance must, like all other whānau members, show a commitment to cultural competencies and Māori language skills and accept responsibilities to the whānau. Other opportunities for non-Māori to work within Māori research models include bicultural and participatory research. Walker (1990) and Bishop (1994) assert that as treaty partners, non-Māori, have an obligation under the Treaty of Waitangi to support Māori research. Tino rangatiratanga (self determination) is not simply about Māori solving the systemic and endemic injustices handed down from their post-colonial heritage on their own. These problems of inequity must be solved from a position of shared strength, knowledge and resources. The whānau of interest model provides one means for the inclusion of

highly skilled non-Māori who are bicultural and who demonstrate a willingness to work within contexts controlled by Māori. Whānau of interest control over the research process can result in empowerment for Māori and the regaining of control over research into the lives of Māori (Bishop 1994).

Defining Kaupapa Māori research

While each of these research paradigms have slightly “*different orientations and emphases*” Bevan-Brown (1998, p. 231) identified the following common elements from a range of 35 different projects all identified as “*Māori research*”. First, research that was defined as Māori used tikanga (traditional values and beliefs) and te reo (language) Māori and was based on Māori knowledge and epistemology. This means that Māori research needs to be carried out by people who not only possess research expertise and knowledge in the topic being researched, but who are also competent in the Māori culture and language and who have the trust and support of their Māori community. Further, if Māori integrity and interests are to be protected throughout the research process then control needs to remain with Māori (Bishop, 1997; Smith, 1992). Bevan-Brown (1998) identifies that Māori research is about answering real questions that are of importance and concern to Māori and as a result will ultimately be of benefit to Māori (Stokes, 1985; Smith, 1992). In addition Māori research involves those being researched as participatory and active rather than passive participants in all stages of the research process (Bishop, 1994; Bishop, & Glynn, 1993). As a result those being researched can be empowered throughout the entire research process (Lather, 1991).

To ensure the cultural safety of those involved, and to ensure the integrity of the Māori theories and concepts, people involved in Māori research therefore should be accountable not only to those being researched but also back to the Māori community in which the research was set. Finally, Māori research must be evaluated in culturally appropriate ways and then measured against Māori standards that have been set taking all of the previous elements into consideration. Bevan-Brown (1998) warns that while

Māori may be doing research for Māori and about Māori, it may not necessarily constitute a true Māori world-view of what "Māori research" should look like.

Smith (1998) maintains that a commitment to the Treaty of Waitangi should be a mandate for academic research. Further, he asserts that a dimension missing from academic research has been what Māori think and want. Stokes (1985) suggests that perhaps researchers have been asking the wrong questions. Research needs to support Māori language and culture as well as make a positive and meaningful contribution for Māori rather than just describing Māori problems. Jackson (1998) challenged Māori researchers to undertake research that will enable Māori to reclaim the past in order to strengthen and define their own reality and move more confidently into the future. Clearly, working with Māori to identify the questions they would like answered and then collaboratively identifying culturally appropriate solutions would provide more appropriate outcomes for Māori.

Evaluating Kaupapa Māori Research

In order to honour the Treaty of Waitangi as well as respond to Māori demands for self-determination Bishop (1994; 1996a; 1997) provides researchers with a model for "empowering research" and for evaluating their research. Bishop's model is based on five critical areas of questioning that all come under issues of power and control. The first area is to do with how the research is **initiated** and whose ideas and realities are **represented**. In Bishop's model it is Māori who need to be determining the design, method and conduct of the research from the outset. Further Māori ideology and social reality must be represented throughout the study. For too long Māori knowledge has been constructed from the Western researcher's 'expert' perspective for use by colonisers. The third area is about who **benefits** from the programme. Traditional approaches to research establish benefits for the research group. The research must be located from within Māori cultural perspectives if it is to ensure positive outcomes and benefits to Māori. The fourth area is **legitimacy**. Whose needs, interests and concerns does the research represent? Legitimately, a Māori voice must be used if appropriate meanings and sense are to be made from Māori life experiences

and social reality. Finally, Bishop encourages researchers to examine the question of **authority**. Under whose authority has the research been conducted, interpreted and evaluated? To whom are the researchers accountable? Māori must be the ones to identify the authenticity of the Māori cultural content themselves. By maintaining power and control over these critical issues in the past, traditional Western research paradigms have been able to dominate and marginalise Māori knowledge and ways of knowing.

Prior to European contact Māori used their own methodologies, philosophies and world-view in order to make sense of their world (Smith, 1992; Matheson, 1997) and operated in ways not unlike contemporary researchers and scientists (Cunningham, 1998). Moreover, research carried out from within kaupapa Māori contexts ensures that it is the value systems and cultural practices of the Māori people rather than the traditional Western researcher that are able to prevail.

Ko te manu e kai i te miro, nōna te ngahere.

Ko te manu e kai i te mātauranga, nōna te ao.

Research is about pursuing knowledge. In this whakataukī, the bird is used as a metaphor for better understanding how knowledge is developed. Once the bird has learned about the forest it has a better basis for understanding the world. Knowledge is thus seen as the way to attaining success in the wider world. Research has an important part to play in the pursuit of this knowledge however if it is to serve Māori better, then Māori must continue to learn in order that they may determine the methodologies and epistemologies that are employed throughout the entire research process. This thesis is one step in that learning process.

CHAPTER 3: METHOD

This research was instigated by a personal letter from the tumuaki (principal) of a kura kaupapa Māori (see Appendix 1). He was actively seeking the researcher's support to develop a programme that would assist their Year 8 students (all whom were fluent Māori speakers), with their transition to English in preparation for their impending enrolment at a bilingual secondary school. On receipt of the letter the researcher believed that the distance to travel, lack of budget and already existing workload would prevent any participation with the kura from taking place for at least six months. The researcher, accompanied by a native Māori speaking pakeke (mature adult), who had kinship ties in the local area as well as extensive teaching experience in the Māori language, travelled down together to share this message *kanohi ki te kanohi* (face to face) rather than by phone or letter. From their point of view they would be expressing an interest but identifying that their participation would have to wait until the researcher had more time available. The first meeting at the kura took place in term 3 of 1998.

The meeting was held after school and was hosted by all members of the kura staff, the chairperson and other members of the Board of Trustees as well as kura whānau and community representatives. The meeting was conducted using kaupapa Māori procedures. One of the kaumātua formally welcomed the two visitors to the school. This was then followed by *karakia* (prayer). During his *mihimihi* (greeting) the tumuaki informed the researcher of her kinship connections to the hapu in this area before opening the agenda of the meeting for discussion.

The community was concerned that their Year 8 students who were highly competent in Māori were meeting with failure when they entered the local secondary school. They believed that this, in part, was due to their own failure to prepare their students with sufficient English to respond confidently and competently to the challenges of schooling conducted through the medium of English. A general discussion about reading at school and home led to the group identifying that whānau and other community members could be powerful allies in the commitment of the kura to

improve their students' literacy in English. While not all whānau and community members were fluent Māori speakers, they were all fluent English speakers. The tumuaki and teacher had expressed an interest in specific programmes that the researcher was involved with and asked the researcher to speak about these. These programmes were a reading tutoring programme known as Pause Prompt Praise (Glynn, McNaughton, Robinson & Quinn, 1979; McNaughton, Glynn, Robinson & Quinn, 1981) and two writing procedures, responsive writing (Glynn Jerram & Tuck, 1986; Jerram, Glynn, & Tuck, 1988) and a form of structured brainstorm (Whitehead, 1993). As she spoke about these specific programmes, the researcher agreed that implementing them utilising home and school partnerships could provide a worthwhile solution. The kura staff and whānau present indicated a willingness to provide their support. The researcher identified her unavailability for the next six months and the community responded by saying that for their group of Year 8 students, then would be far too late. The intervention had to start immediately.

The researcher agreed to train the community in the programmes and assess the students if the community tutored the students. The teachers undertook to liaise with the whānau and community, to monitor the programme, to participate in the programme and also to provide a vital link between the kura, the community and the researcher. The teacher of the Year 7 and 8 students readily accepted this challenge and the kura Board of Trustees further agreed to provide a budget for travel and accommodation. Realising the enormity of the task that she was accepting the researcher agreed to capture these ideas in a brief written proposal and submit it to the tumuaki before a second meeting was held. At this meeting the teachers of the Year 6, 7 and 8 students (the tumuaki and the teacher who had agreed to act as the liaison teacher), whānau, community people and the researcher collaborated in setting the final parameters for the project. Three important things had become obvious. First, here was a Māori community (kaumātua, teachers, whānau, rangatahi) that was absolutely committed to the success and well being of their students. Second, key people in the community had readily taken on board their role in the research process, both as initiators of the research and developers of the research design. Further, the researcher

was not seen as an outside researcher constructing and imposing the research design. Rather the community had identified her as being connected with them through whānau links. Hence she enjoyed both the same privileges but also had the same responsibilities as any other member. Just as they had roles to fulfil so too did she but by working together the challenges could be overcome.

Research Design

The project was implemented over a one-year period in this kura kaupapa Māori. The programme began with the group of Year 8 students in term four of 1998 and lasted for ten weeks. In term one of 1999 the programme was introduced to the group of Year 7 students who in 1999 were in Year 8. Then, after ten weeks (one more term) it was introduced to the final group who were the Year 6 students and who in 1999 were in Year 7. Again the programme lasted for ten weeks. This design allowed for built-in evaluation of the programme by means of a multiple baseline comparison across three groups of students with repeated-measurements taken across all students at one-term intervals from pre-programme to maintenance. The effectiveness of the whānau-kura English transition programme was evaluated in terms of process (treatment integrity or treatment implementation) as well as out come measures taken with and between groups.

| | Term 3 1998 | Term 4 1998 | Term 1 1999 | Term 2 1999 |
|--|------------------------|-----------------------------------|-----------------------------------|-----------------------------------|
| Group 1 Year 8 Students | Pre- Programme * | Whānau- kura Programme * | Maintenance * | Maintenance * |
| Group 2 Year 7 Students | Pre- Programme * | Pre- Programme * | Whānau- kura Programme * | Maintenance * |
| Group 3 Year 6 Students | Pre- Programme * | Pre- Programme * | Pre- Programme * | Whānau- kura Programme * |

Figure 1

Key Assessment Point *

Whānau-kura English transition project research design

Participants

Students

Given that the whānau wanted all of their students to benefit from the programme, it was agreed that all students from the Year 6, Year 7 and Year 8 classes from this kura kaupapa Māori would participate in the project. The final analysis of student data included a total of 21 out of the 27 students who had been present in the kura during the time of the project. Data from students who had not completed all required assessments at the four assessment points were withdrawn from the sample. All students had been in a Māori language immersion programme for the majority of their schooling, most since kōhanga reo. Only one had received any formal instruction in English. All students had direct kinship ties to the local hapu and marae.

Whānau-kura liaison teacher

The teacher of the Year 7 and Year 8 students agreed to act as the whānau-kura liaison worker responsible for collaborating with the researcher in implementing all aspects of the programme delivery, evaluation and data collection. Because there were no funds to release the school staff member or to employ a community person to be the whānau-kura liaison worker it was expected that this task would be done on top of her already full time teaching commitments. Specific responsibilities of the whānau-kura liaison worker were quite extensive and required a great deal of professional expertise and commitment. Responsibilities included assisting the researcher to:

- identify and contact whānau members of students who were to participate in the whānau and kura condition
- identify and assist in the training of whānau members to implement the reading strategies with target students
- monitor whānau implementation of the reading strategies
- be trained in the writing strategies and implement them with target students
- take responsibility for dispatching writing samples each week to the responder
- arrange places and times for the pre and post assessments of students' reading and writing, and liaise between teachers and researchers.

The whānau-kura liaison teacher was critical to the success of this project. This teacher took direct and full responsibility for the implementation of the reading and writing strategies with the programme students. She approached parents, and whānau members of these students through the Board of Trustees to explain the nature of the transition project as well as the nature of the training and support provided and the commitment required of the whānau and community tutors. She also monitored tutors' weekly tutoring, assisted in the accessing of appropriate reading material and provided informal feedback on their progress. In addition, she regularly supplied the researcher with tapes of the tutors' tutoring then shared with them the formal feedback provided by the researcher. Further, she ensured that the students, teachers and whānau members welcomed the researchers whenever they were at the school and ensured that training and assessment tasks could be efficiently carried out in a welcoming environment.

Parents, whānau and community members

In consultation with kura staff and researcher, the liaison teacher identified and arranged an initial contact with parents or whānau members of Year 8 students. The liaison teacher helped the researcher to explain the aims of the project, the nature of the training, the support to be provided and the commitment required of volunteer participants. The parents, whānau and community members were then invited to join the project. Each Year 8 student had a community person trained to tutor his or her reading in English. In addition many of these students also had a parent who had attended the training and who could use the tutoring procedure in the home. Some of the parents also become tutors in the school. Each time a different group of students moved in to the whānau-kura English programme the liaison teacher again organised and helped to conduct the parent, whānau and community consultation and training. People in the parent, whānau and community group included kaumātua, kuia, parents, grandparents, young men and young women. At least one of the tutors, a kuia, remained as a tutor with all three groups. All tutors except one (a local non-Māori woman) had direct kinship ties to the local hapu and marae.

The writing responder

The researcher trained a young person from outside the community in the responsive writing strategies. At the start of the project, only the chairperson of the Board of Trustees knew this person. The writing responder was required to respond on a weekly basis to a story written in English by each of the whānau-kura English programme students. She was then required to dispatch the responsive writing books back to the whānau-kura liaison teacher.

The research team

The research team consisted of the researcher and two community co-ordinators working for a Ministry of Education, Māori Education Assessment for Better Learning contract. The team helped to carry out the collection and analysis of student assessments over the four assessment points. This team was further supported at different times by four pakeke (mature adults). All members of the pakeke group were native speakers of Māori and had credibility in the language and in the geographical area where the research was undertaken. The researcher was expected to deliver the training in all reading tutoring and writing strategies and to develop the assessment tools to assess the students' reading and writing in English and in Māori over four assessment points. The researcher also conducted the process measures of treatment implementation and assisted in the collection and analysis of student assessments over the four assessment points. The emphasis was on supporting the kura to continue their consultation and partnership with their community. Students' literacy growth in both languages was seen as a process that was occurring simultaneously at home and at school through the careful co-ordination of activities and exchange of information between these two settings, (McNaughton & Glynn, 1998).

Evaluation

The effectiveness of the Reading and Writing programme was evaluated in terms of **process** (treatment integrity, or treatment implementation) as well as **outcome** measures taken within and between student groups. After the completion of the whānau-kura programme, collaborative storying was used to develop a shared

understanding with participants of how their role in the programme had contributed to the success of the outcomes.

Process Measures (Treatment Integrity)

Following the start of the collaborative training repeated measures of parent, whānau and community reading and writing tutoring were taken in order to establish the degree to which target programme strategies were being implemented. These measures included:

- audio taping and analysis of parent and community tutors' implementation of reading tutoring strategies with the whānau-kura English transition programme students. This measure was derived from the original Pause Prompt Praise study (Glynn, McNaughton, Robinson & Quinn, 1979; McNaughton, Glynn, Robinson & Quinn, 1981). This was done in order to determine the extent to which tutors were using the Pause Prompt Praise reading tutoring strategies. Measures included how often the tutors paused when the tutee came to an unknown word, prompted words to correction rather than merely gave their tutee the unknown word, prompted using meaning prompts at the most appropriate times, praised specifically as a response to tutee processing and praised generally as a response to tutee processing
- analysis of samples of responsive writing from the responder in order to assess the responder's implementation of the written feedback strategies with the programme students. 30% of the responder's writing responses were sampled to determine the extent to which the following themes appeared in the responsive writing. These themes are, enjoying the content; having shared similar experiences; speaking with the writer; identifying with the theme; identifying with the characters; anticipating the development of a theme; personalising the responsive feedback (Glynn, Jerram, & Tuck, 1986; Jerram, Glynn & Tuck, 1988) and supporting the writer in what they are doing (Glynn, Berryman, O'Brien, & Bishop, 2000).
- analysis of student use of the structured brainstorm strategy in order to assess the teacher's implementation of the strategy with the programme students. Two gross measures were used in this instance. They included the extent to which students

had organised the words according to the writing structure provided and the extent to which they then used the organised words in their writing. 30% of their structured brainstorm sheets and subsequent writings were sampled from the 21 students.

Outcome Measures (within student groups)

Although the programme concentrated on developing the English language only, the community and researcher determined to monitor changes in reading and writing in both English and Māori to determine that the learning of the new skills in English were in no way detrimental to the progression of skills in Māori. The project began with the collection of pre-programme information on students' reading and writing achievement in both English and Māori. These assessments were then repeated at one-term intervals throughout the study. Assessments took place when the whānau-kura English programme group had completed ten weeks of programme. Once the assessments had been completed (usually within the week) the training of tutors for the next group of students going in to programme took place and the programme began for the next group of students.

Reading and writing data in English and in Māori were gathered at pre, post-programme and maintenance for all three groups of students. Reading achievement was assessed from analysis of audio-tapes of three-minute oral reading samples. Writing achievement was assessed from the analysis of students' writing taken in a sample that included writing for ten-minutes and then proof reading for a further five-minute period.

Three-minute taped oral reading samples in both English and Māori were used to assess reading accuracy and reading rate. Oral responses to recall questions and cloze items were used to assess oral comprehension. Ten-minute writing samples in both English and Māori were used to assess writing accuracy, writing rate and the extent to which individual writers were using more adventurous words. A qualitative measure of audience impact and language quality was also taken.

Reading Assessment Procedures

The Identification of Starting Points for Reading Texts

Burt Word Recognition test

The Burt word recognition test (Vernon, undated) was used in English only. This test was used to identify a safe starting point for the students to begin their reading in English. The procedure for administration was not followed precisely, instead a more low key approach was applied. Students were told that this was Burt, a list of English words that started off easily but then got pretty hard. They were asked to take as much care with the easy ones as they would when the words started to get difficult. They were also told that they could try words or pass over words and that we would stop if we both thought it was getting too difficult for them. Once five words were either read incorrectly or passed on, the test was stopped. The raw score was then used as a guide for determining the reading level for the next reading assessment in English. The next assessment involved the reading of a selection of text.

The researchers expected to use this assessment at the initial round of assessments only. However so many students fondly remembered this assessment, asking, "where is Burt?" that the test was re-administered at each assessment point.

Self Identification of Starting Points in Māori

The students had not been exposed to the Ngā Kete Kōrero framework (Ngā Kete Kōrero Framework Team, 1996a; 1996b) in their reading programme and reading assessments of this nature in Māori had not been used. The researcher therefore prepared an activity to encourage students to identify their own starting points for reading in Māori. Students were given one story at each of the framework levels (increasing levels of difficulty) and a sheet on which the names of all stories were listed. They were then asked to identify the difficulty level of each story (easy, good, difficult) for themselves if they were to be asked to read and talk about that story in Māori. Students were given as much time to do this activity as they needed and they were able to talk with other students. Students' rating of the stories was then discussed with the teacher and together the starting points for each student were identified.

No students chose stories in Māori that were too easy for them. Although some students had to read more than one story to find an appropriate starting point this activity did provide a useful guide at which the reading assessments could begin in Māori. This activity was used at the initial round of assessments only.

Reading of Texts

The reading assessment procedures in English used the colour wheel levelling system (Department of Education, 1985) and school journal stories using the Elley Noun frequency count (Elley, 1975) levelling system. The reading assessment in English used 30 levels of increasing difficulty. The reading assessment procedures in Māori used the Kete Kōrero Framework (Ngā Kete Kōrero Framework Team, 1996a; 1996b) levelling system. The reading assessment in Māori used 19 levels of increasing difficulty. The following assessment procedures were used with each of the texts (English and Māori) selected:

1. Preview of text. The researcher began the session with a brief discussion of the story relating it to the reader's experience. Students were then given three minutes of uninterrupted time to read the story themselves.
2. Oral recall questions. Students were then asked three prepared, oral questions about the section that they had read. If the student did not succeed in answering any of the questions correctly the researcher chose another book at an easier level. If the student got at least one correct answer the student was then asked to read the book out loud for a period of three minutes.
3. Three-minute oral reading samples. This was a three-minute, audio taped sample of students' oral reading from a text at their appropriate instructional level. The reading was accurately timed. It was explained to the student that when they heard the timer signal they could read to the end of the sentence before stopping. The audio-tapes were analysed using a text of the oral reading and a reading analysis sheet (see Appendix 2a and 2b), before being recorded on the reading data sheet (see Appendix 2c). The three-minute samples provided data on reading accuracy and reading rate (number of correct and incorrect words read per minute).

4. Oral cloze (comprehension) task. A section of the identical level text was used for the cloze with the target words blanked out. The student was provided with a cloze card that provided them with the text and some illustrations. The researcher read the story to the student who was asked to supply words that would fit in the gaps. Exact words (the exact word used in the text) and appropriate word substitutions (words that retained meaning within the text) were accepted. The individual responses to the oral recall section and the oral cloze task were combined to give the measure of oral comprehension.

The reading assessments in both English and Māori continued until students reached the maximum book level at which they could still read at an instructional level. This was determined each time by any two of the following three criteria:

- reading accuracy level of 91 % or higher,
- correct reading rate of 21 words or more per minute or
- combined oral comprehension score of 41% or more.

Writing Assessment Procedures

Collecting the writing samples

Writing assessments collected in English and in Māori, were modelled on the English Standard 2 Survey's use of unassisted writing samples (Hamilton Education Board Resource Teachers of Reading, 1989). The researchers provided six A3 size photographs and ten prompt words per photograph to help motivate students to write. The pictures showed familiar and positive interaction between adults and children in contemporary New Zealand settings. Care was taken to ensure that the images shown in each photograph were representative of the culture of these students. The same photographs and prompt words were used at each of the four writing assessment points. However, these photographs served only to suggest topics. Students were free to write on any topic they liked. The researcher and whānau-kura liaison teacher also suggested further topics when individual students asked for assistance.

The research team supplied students with a sheet of lined refill and a pencil and instructed them to head the paper with their name and the date. Up to ten minutes were

allowed for students to choose their topic and for a brief informal discussion. However, this did not involve any form of written planning. Next, students were instructed to begin their ten minutes of writing, using pencil. The use of erasers was discouraged. At the end of ten minutes pencils were collected and exchanged for pens. This exchange in writing instruments enabled the researcher to analyse the writing sampled in the first ten minutes of writing only. The team then asked students to try to improve their writing in any way they could, this time using the pen. A further five minutes was allowed for this proof reading task. During the writing and proof reading times students were free to use resources from around the room to assist them with their writing, but asking others for words was discouraged. Where practical the researcher noted any resources students used during their writing. Finally the researcher gathered in students' stories for analysis.

Analysis of writing assessment data

Assessment of writing accuracy employed a definition of errors that had originally been collaboratively arrived at by researcher, kaumātua and whaea at the Specialist Education Service Poutama Pounamu Education Research Centre (Glynn, Berryman, Atvars & Harawira, 1998). The definition included punctuation, spelling, unrecognisable words, unclear messages, incorrect language structures and tenses. Errors in students' writing samples were marked with a highlighter. Data on writing rate, accuracy, and quality (holistic ratings of "audience impact" and "overall language quality") together with additional information in the writing samples were collated on a writing data score sheet (see Appendix 3) for subsequent analysis and collation. Information was also gathered to measure the increasing number of more difficult words that students were using in their writing. Level 1 to 3 (group 1), 4 to 6 (group 2), and level 7 words and beyond the top level of the Arvidson (1970) spelling lists (group 3), were the three groups of words in English. Level 1 to 2, 3 to 4 and level 5 words and beyond the top level of Ngā Kupu Pū Noa o Te Reo Māori lists (Benton, 1982) were used in Māori. Group 2 and 3 words were combined to identify adventurous words. Raters, who were unaware of students' names or the sequence in which the writing samples had been gathered, provided an holistic rating of audience impact and language quality for every writing sample.

Parent and Whānau Training

General Procedure

The researcher led the training in all reading and writing intervention procedures for teachers, whānau and community members. Emphasis was on assisting teachers, whānau and community to work in partnership. It was emphasised that students' success at reading and writing in English would benefit from a careful exchange of information and co-ordination of activities between home and school.

Training extended across each phase of the project and all interested people were welcomed. It focussed on helping teachers, whānau and community members to understand both the assessment and the tutoring procedures implemented throughout the project. Training sessions incorporated video presentations of reading and writing procedures, as well as hands-on workshop demonstrations and exercises. The whānau-community liaison teacher and the researcher provided specific feedback to whānau and community members on their implementation of the reading and writing procedures. Whānau and community members were invited to contact their liaison teacher at any time for advice and assistance in implementing the procedures with their student. Whānau and community members were encouraged to ask questions during the training, during implementation of the procedures and during the feedback phase. To facilitate this tutoring process, the research team introduced an A-B-C (antecedents-behaviours-consequences) model for understanding behaviour (Wheldall & Glynn, 1989). Tutors were encouraged to make their tutoring sessions short but frequent, to take the time to plan ahead, to invite their tutee to participate rather than ordering them to do so. They were also encouraged to model the positive behaviour interaction they wanted from their tutee during the tutoring process.

Training in Reading Procedures

Pause Prompt Praise plus Preview & Review

These reading tutoring procedures encouraged whānau and community tutors to preview the story with their student before the story was read and then to tutor their child using the Pause Prompt Praise procedures. Over the past 25 years these

procedures have been well researched and described in New Zealand (Glynn, McNaughton, Robinson & Quinn, 1979; McNaughton, Glynn, Robinson & Quinn, 1981; Glynn & McNaughton, 1985; Medcalf, & Glynn, 1987), in Australia (Houghton, & Glynn, 1993) and in Great Britain (Wheldall & Mettem, 1985). These procedures have been successfully used with reading when English has been the first language (Glynn, Berryman & Glynn, 2000) and when English has been the second language (Glynn & Glynn 1986).

The procedures involve first pausing when a reader makes an error (to allow opportunity for reader self-correction without tutor help). Where the error is not self-corrected, tutors offer different types of prompt to assist the reader with the meaning of the word. The first type of prompt is the read-on or read-again prompt, which assists readers to pay closer attention to the context of the sentence, where the error occurred. The second type of prompt provides the reader with information or clues about the meaning of the word. However, where the error indicates the reader has already understood the meaning of the word the tutor may use the third type of prompt using phonemic or visual information. Tutors were also trained to employ specific praise to reinforce readers' use of independent strategies such as self corrections and corrections following tutor prompts. Extensive descriptive data reported by Wheldall, Wenban-Smith, Morgan, & Quance (1988) demonstrate that even trained practising teachers do not "naturally" implement these strategies when hearing children read. These strategies have to be learned. Tutors were encouraged to conclude their tutoring sessions by reviewing the story read with their child.

Whānau members who had been trained were able to undertake reading tutoring in their own homes at times that had previously been negotiated between themselves and their child. Community tutors (some of whom were also whānau members) were able to tutor in the school again at times that had previously been negotiated between themselves and their student reader. Reading tutoring sessions took place at least three times per week with each session lasting between fifteen to twenty minutes. Following the training, measures of tutors' use of the reading tutoring procedures were taken in

order to establish how closely the procedures were followed. The tutoring pair audio taped school-based tutoring sessions during the first three weeks after training and returned their tape to the researcher. The researcher provided specific responsive and corrective feedback to each of the tutors, on more than one occasion where needed or desired by tutors. The written and oral feedback to tutors used the Pause Prompt Praise scoring sheet and was given to the tutor in the school setting by the whānau-community liaison teacher the following week. The oral feedback provided by the liaison teacher was based on individual written reports provided by the researcher. See Appendix 4a and 4b for an example of two completed scoring sheets used to give feedback to the tutors throughout the ten weeks of the tutoring programme. Names have all been removed to protect the confidentiality of the participants. Appendix 5 shows an individual written report provided by the researcher.

Reading texts

The English texts used in this project were school journals, selected because of availability and appropriateness to the students. The researcher, following the procedures described earlier, identified the students' instructional reading levels and provided these for the tutors. The tutors were then trained to use the School Journal Catalogues (Ministry of Education, 1982-1997) to identify the reading ages of suitable stories for their tutees. Books could then be chosen to match the student's interest and level of instruction.

During training, tutors also learned how to identify when a book was at an appropriate level of instruction for tutoring. This involved counting 50 words before tutoring and then identifying the number of errors made by their tutee. Once the reader was consistently making less than two errors in the identified 50-word selections, tutors returned books were for exchange. Tutors thus had some control over what books at the next level of difficulty were chosen. Sometimes students chose to select new stories themselves. The training helped the tutor to ensure that stories used for tutoring were at an appropriate level of difficulty.

Training in Writing Procedures

The researcher trained the teacher and a reliable young person from outside of the community in the two different writing procedures. These were subsequently carried out in English only.

Responsive Writing

The first procedure, responsive written feedback (Glynn, Jerram & Tuck, 1986; Jerram, Glynn, & Tuck, 1988), encouraged the young person from outside of the community, and unknown to the students, to write regular, weekly, brief and personalised responses to the student's writing. The strategy was to respond in writing to the messages conveyed within the piece of writing and not to focus upon structure, error correction or evaluative comments. This person was encouraged to respond to what they were able to understand of the messages in the students' stories rather than simply responding to errors. The teacher was also trained to monitor and collect ten-minute writing samples of unassisted writing from the students. Students generated these samples in the classroom while the rest of the students were engaged in alternative tasks. Writing done in the classroom was then mailed to the responder who completed her responses and returned the responsive writing books ready for the next week's writing time. This procedure was carried out for at least ten writing exchanges. See Appendix 6a and 6c for two examples of stories written by different students and their responses from the project responder in Appendix 6b and 6d.

Structured Brainstorming

The second procedure, a structured brainstorm (Whitehead, 1993) encouraged the teacher to talk in English with the whānau-kura programme students about a set writing topic and then to support the students in generating and organising English words related to the topic. Students were assisted to do this by using a "structured brainstorm sheet". Regular and focused teacher and student "brainstorms" of interesting words were an important aspect of the whānau-kura programme carried out at least once a fortnight. Students were required to collect a group of words related to the set topic in the box labelled Collection. Pairs of closely related words from the collection of words

were then organised into one of the six boxes at the points labelled Group. A label identifying why the pair of words had been grouped was then added in the Label space (eg **Group:** kicked, tackled, **Label:** rugby moves). After this the rest of the words from the Collection box were transferred across to the group boxes under the most appropriate label. Students then used the completed brainstorm record sheets as the basis for writing a story in English. See Appendix 7a, 7b and 7c for two completed brainstorm sheets and related stories.

Each of the training sessions allowed the teacher and the community person to see the writing procedures modelled by the researcher and then to practise these through role-plays. Training also included a brief explanation of how the procedures related to the objectives in writing from the language curriculum document in English, (Ministry of Education, 1994).

Gathering Participants' Responses to the Project

Once each of the three groups of students had completed the whānau-kura programme a short evaluation form (see Appendix 8 for a completed form) was responded to by each of the participants. It was evident to the researcher, both from the outcome measures and from the responses to the evaluation forms, that the contribution made by the whānau and kura participants had been critical to the highly successful student outcomes. Further in terms of her working with other school communities (Atvars, Berryman & Glynn, 1995; Glynn, Berryman, Glynn 2000) the researcher knew that the contribution from these people had exceeded expectations.

One year after the completion of the whānau-kura programme, the researcher sought the permission of key participants to examine what had motivated them to work together in such a powerful way. This was done in order to determine what might be learned from their participation to benefit other Māori communities. The researcher was interested in using these findings as the basis for her Masters thesis. Once permission was obtained from the kaumātua, tumuaki, teacher and Chairperson of the Board of Trustees the researcher returned to the area once more. Several days were

spent talking with those mentioned above as well as with tutors and students. Conversations were taped and transcribed. These "interviews as chat" (Bishop, 1996b, p. 31) as well as students' evaluation forms were then used to develop a shared understanding with participants of why they had participated and how their role in the programme had contributed to the success of the programme outcomes.

Once approval from the whānau was given to use the project as the basis for a Masters thesis, and before any interviews took place, ethical approval to do this study was also sought from the University of Waikato, School of Education, Research and Ethics Committee. This approval was also obtained.

Kia ngātahi ai te tū,
e pakari ai te tuarā.

*To stand with the strength of our forebears,
is to stand strong,
to stand united.*

He whakatauākī nā te whānau tautoko.

CHAPTER 4: RESULTS

Process Measures (Treatment Integrity)

Before presenting data on the student outcome of the reading and writing programmes, it is important first to demonstrate that the reading and writing procedures were correctly implemented by the tutors.

Tutor Use of the Pause Prompt Praise tutoring Procedures

Table 1 presents data from two different feedback sessions on the tutors' use of the Pause Prompt Praise procedures. Feedback occurred each time within the first six weeks of tutoring and was based on four different measures. First the percentage of errors responded to with a *pause*, then the percentage of errors responded to with one or more *prompts*, followed by the percentage of errors responded to with one or more *meaning prompts* and the percentage of reader processing responded to with *praise*. The two columns in Table 1 represent data taken at least two weeks apart. Tutor data from each of the three groups have been averaged. Baseline measures of tutor feedback were not taken prior to programme. The scoring sheet which identified the tutoring strategies on which tutor feedback was provided and which generated the data in this table can be seen in the completed Pause Prompt Praise score sheets, (see Appendix 4a and Appendix 4b).

Table 1

Tutor use of the Pause Prompt Praise strategies at two feedback points

| Tutoring Strategies | Feedback 1 | Feedback 2 |
|---|-------------------|-------------------|
| % of errors responded to with a PAUSE | 92 | 94 |
| % of errors responded to with one or more PROMPT | 79 | 94 |
| % of errors responded to with one or more MEANING PROMPT | 46 | 58 |
| % of reader processing responded to with PRAISE | 84 | 86 |

A high rate of tutor pause following reader errors was evident at Feedback 1 and was maintained at Feedback 2, (92% and 94%). The percentage of reader errors followed by tutor prompts (but not telling the word) was also high at Feedback 1 and further improved at Feedback 2 (up 15%). Also, Table 1 shows that tutors were responding to approximately half of their reader's errors with a meaning prompt (46% at Feedback 1 and 58% at Feedback 2). The percentage of reader processing (error or self-correction) that led to tutor praise was high at both Feedback 1 and 2 (84% and 86%).

These data show that tutors learned to use the Pause and Praise element of the procedures quite readily at the initial training and maintained this at Feedback 2. The more demanding element of utilising prompts showed improvement from Feedback 1 to Feedback 2. The proportion of reader errors responded to with a meaning prompt was especially pleasing, as this type of prompt calls for a high level of understanding of English text studied on the part of both reader and tutor. This is possibly resulting from these students meeting English texts of increasing difficulty when they had mainly a Māori language base to draw on.

Responder Use of the Responsive Writing Themes

Table 2 presents data from the responder's use of the responsive written feedback strategies with the whānau-kura programme students to determine the extent to which the nine responsive written feedback themes (Glynn, Jerram, & Tuck, 1986; Jerram, Glynn & Tuck, 1988; Glynn, Berryman, O'Brien, Bishop, 2000) appeared in the responder's written responses. Measures were arrived at by identifying the presence (or absence) of these themes (enjoying the writing content; having shared similar experiences; speaking with the writer; identifying with the writing theme; identifying with the characters; anticipating the development of a theme; personalizing their responsive feedback and supporting the writer for what they are doing) in the responder's writing. Baseline measures were not taken prior to programme. Responder data from 30% of writing responses was used to assess the responder's use of these themes. These data can be seen in Table 2 on the next page and in specific examples of the responsive writing, (see Appendix 6a, 6b, 6c, and 6d).

Table 2

Incidence of nine responsive writing themes in responder feedback

| Themes | Incidence % |
|--|--------------------|
| Speaking with the writer | 100 |
| Personalising their responses | 100 |
| Having shared similar experiences | 99 |
| Identifying with the theme | 97 |
| Enjoying the content | 89 |
| Identifying with the characters | 86 |
| Supporting the writers efforts | 83 |
| Having empathy with the writer | 82 |
| Anticipating a theme developing | 66 |

The Responder showed a very high level of "speaking with the writer" and of personalising their responsive feedback to the writers (both 100%). The responder displayed a similar high level of "having shared similar experiences" and identifying with the writing theme, (99% and 97 % respectively). The responder enjoying the writing content, identifying with the characters, supporting the writers' efforts and empathising with the writer were all evident in over 80% of the writing sampled, (89%, 86%, 83% and 82% respectively), while anticipating a theme developing was seen in 66% of the writing samples. Examples of the tutor's use of the responsive writing themes were taken from two randomly selected writing books (one book selected from the group of most able students and one book from the group of less able students). Examples are shown in Table 3 on the next page.

Table 3

Examples of responsive writing themes

| |
|--|
| <p>Speaking with the writer <i>So what do you think of the new All Blacks uniform made by Adidas? Not bad I reckon. Wow! What's it like having two other brothers and sisters? Do you argue? I agree with you that gangs should be banned from New Zealand, maybe everywhere else in the world as well. You are right as well as a lot of younger people are becoming influenced by the gangs in America.</i></p> |
| <p>Personalising their responses <i>Kia ora Anaru, thank you for sharing with me your favourite meal and how to make it. My name is Sandi and I'll be writing to you for the next few weeks. I live at Mount Maunganui. I have Māori, Samoan and European background.</i></p> |
| <p>Having shared similar experiences <i>I also enjoy roasts, especially chicken roasts accompanied with potatoes and kumara. Like you when winter comes around I wish that it wasn't winter as well. Lucky you have a fireplace and heaters in the rooms.</i></p> |
| <p>Identifying with the theme <i>I definitely agree with you that it can be very cold. I prefer summer myself. Well done for coming second in the swimming carnival. I am so koretake at swimming. I would usually come last in my races.</i></p> |
| <p>Enjoying the content <i>Thanks for sharing with me your story on how to make your favourite meal. It sounds like you are planning to have a feast rather than a meal. Your boil up sounds lovely. I'm not a great fan of boil ups but every now and then I don't mind. I might just have to come to your house for a meal with all the cooking that you do.</i></p> |
| <p>Identifying with the characters <i>It's good to see that when people tell you to go for it you do. They are encouraging you and that helps you to win. Your brothers are very keen to be jumping up and down on the trampoline first thing in the morning in just their underwear. I can just imagine that it must be very cold.</i></p> |
| <p>Supporting the writers efforts <i>Looking forward to more exciting and interesting stories from you. Keep up the good work and well done for rechecking your work! Thank you again for the story and awesome work on your writing.</i></p> |
| <p>Having empathy with the writer <i>Thank you for sharing your story on why you like Pause Prompt Praise. Well done Tracey I'm so proud of you. You have worked really hard and you are now starting to reap the benefits of all the hard work you have done. AWESOME!</i></p> |
| <p>Anticipating the development of a theme <i>Sorry Tracey, I don't have any kids at the moment but I have nieces and nephews who like Tu Pac. I have seen Tu Pac star in a video with Janet Jackson. It is called Poetic Justice. Have you seen it?</i></p> |

Taken together, these data indicate that the responder had learned to use the responsive writing strategy successfully and students were receiving feedback responsive to the content of their writing rather than feedback on errors. No instances of corrective feedback were noted in any of the samples of writing.

Student Implementation of the Structured Brainstorm Strategy

Table 4 presents data on students' use of the structured brainstorm process using three different measures. First the percentage of words collected and then grouped appropriately is identified. Next, the percentage of words appropriately labelled and transferred is identified, followed by the percentage of structured words used purposefully in stories. Student writing data from each of the three groups have been combined. Baseline measures were not taken prior to programme. An impression of how the structured brainstorm sheets and writing samples contributed data for this table can be seen in the two completed structured brainstorm sheets and their accompanying writing samples (see Appendix 7a, 7b and 7c). Examples were chosen at random (one from the most able group and one from the least able group) and are accompanied by their corresponding writing sample.

Table 4

Student use of the three, structured brainstorm processes

| Processes | Incidence % |
|---|------------------------|
| Words collected then grouped appropriately | 97 |
| Words Labelled appropriately and transfer complete | 97 |
| Structured words used purposefully in the Story | 72 |

Data in the first row indicate that 97% of the students were able to collect words appropriate to the topic and group them appropriately. Further, they were also able to label the words appropriately and complete the transfer of words from the collection

point to the appropriate "Label" box. The final row of data indicates that 72% of students were then able to use words from the structured brainstorm in their writing. Interestingly those stories that were sampled where this was not the case (28%) were on the whole written in such a way that the writer had taken the set topic beyond the constraints of the prepared and organised words. Taken together, these data indicate that the students had learned to use the structured writing strategy successfully and were making good use of the organised words in their writing samples.

Outcome Measures

Reading

Figure 2 presents English and Māori reading outcome data for three sets of students (Year 8, Year 7, Year 6) on three different measures (book level, reading accuracy and oral comprehension). A description of these measures is found in chapter 3, pages 31 to 33. Each of the columns of data represents a measure taken at least one term apart. The first two measures were taken in 1998. The first measure was taken at the end of term 3 and the second measure was taken at the end of term 4. The final two measures were taken in 1999. The third measure was taken at the beginning of term 2 and the final measure was taken at the beginning of term 3. Data in the left-hand section of Figure 2 shows pre and post whānau-kura programme changes in the targeted language (English). Data in the right hand section of Figure 2 show changes in the non-targeted language (Māori) assessed at corresponding time points to the assessments in English. For both target and non-target languages, the solid "staircase" lines indicate the times at which each group of students entered the whānau-kura English transition programme.

| READING | | |
|----------|---------|------------|
| STATUS | TARGET | NON-TARGET |
| LANGUAGE | ENGLISH | MĀORI |

| MEASURE | BOOK LEVEL | | | | BOOK LEVEL | | | |
|-----------------------|------------|----|----|----|------------|----|----|----|
| Year 8 Students (n=7) | 24 | 28 | 29 | 29 | 17 | 19 | 19 | 19 |
| Year 7 Students (n=7) | 20 | 21 | 24 | 29 | 16 | 17 | 17 | 19 |
| Year 6 Students (n=7) | 22 | 22 | 23 | 29 | 13 | 14 | 16 | 17 |

| MEASURE | % ACCURACY | | | | % ACCURACY | | | |
|-----------------------|------------|----|----|----|------------|----|----|----|
| Year 8 Students (n=7) | 90 | 91 | 94 | 97 | 96 | 97 | 98 | 98 |
| Year 7 Students (n=7) | 88 | 88 | 95 | 94 | 96 | 95 | 96 | 99 |
| Year 6 Students (n=7) | 88 | 89 | 93 | 97 | 96 | 96 | 92 | 97 |

| MEASURE | ORAL COMPREHENSION | | | | ORAL COMPREHENSION | | | |
|-----------------------|--------------------|----|----|----|--------------------|----|----|----|
| Year 8 Students (n=7) | 33 | 69 | 41 | 60 | 58 | 53 | 51 | 53 |
| Year 7 Students (n=7) | 38 | 53 | 45 | 67 | 34 | 37 | 45 | 61 |
| Year 6 Students (n=7) | 26 | 36 | 37 | 65 | 26 | 36 | 41 | 44 |

Figure 2

Pre and post programme changes in book level, accuracy and oral comprehension for students reading in English and in Māori (multiple baseline format)

On the book level measure for reading in English all three sets of students made major gains from pre-programme to post programme, (four levels for Year 8 students, three levels for Year 7 students and six levels for Year six students). The multiple baseline format also shows further gains during maintenance, (one level for Year 8 students and five levels for Year 7 students). Corresponding assessments for reading in Māori (non-target language) shows evidence of book level gains over time, but much smaller than those for reading in English (a maximum of two book level gains from pre-programme to programme). Furthermore these gains are not as clearly associated with the multiple baseline format, as would be expected since the whānau-kura programme was applied only to reading in English. An impression of the difference in reading performance required for passages at level 20 to 29 in English can be gained by comparing the two text examples in Appendix 9. An impression of the difference in reading performance required for passages at level 13 to 19 in Māori can be gained by comparing the two text samples in Appendix 10.

On the percent accuracy measure, despite major gains in book level being read, high levels of accuracy were maintained by all students across all assessment points both for reading in English and reading in Māori. Nevertheless, there were also small increases in accuracy associated with the multiple baseline format, for reading in both languages.

On the oral comprehension measure, major gains were made in reading in English by Year 8 and Year 6 students from pre-programme to post programme (gains of 36% and 28% respectively). However, there was a slight decrease in oral comprehension for Year 7 students immediately after the programme but this recovered by the follow-up assessment. Year 8 students showed a slight decrease at the first follow-up assessment but this had recovered by the second follow-up assessment.

Figure 3

Figure 3 presents further reading outcome data for the three sets of students on the measures of correct reading rate, incorrect reading rate and Burt word recognition.

Not surprisingly, all students displayed higher correct rates for reading in Māori, their language of instruction than for reading in English (their second language).

Again, despite the major increases in book level being read by all students at post programme and follow-up assessments, correct rates remained between 53 and 78 words per minute. One exception to this was the sharp increase to 94 words per minute for Year 7 students at post programme, but this had returned to 65 by follow-up.

However data for incorrect reading rate for English reading, while generally low throughout, show a clear decrease for all three sets of students from pre-programme to post programme. A decrease of two incorrect words per minute for Year 8 students and three incorrect words per minute for Year 7 and Year 6 students. There was a further decrease of one incorrect word per minute at follow-up for Year 8 and Year 7 students. Incorrect rates for Māori reading was also generally low throughout, and not related to the multiple baseline format, as was expected, since the whānau-kura programmes applied only to reading in English.

Data on the Burt word recognition measure show evidence of steady increases over time, but also much sharper increases occurring at the assessment points following the whānau-kura programme.

| READING | | |
|----------|---------|------------|
| STATUS | TARGET | NON-TARGET |
| LANGUAGE | ENGLISH | MĀORI |

| MEASURE | CORRECT RATE | | | | CORRECT RATE | | | |
|-----------------------|--------------|----|----|----|--------------|----|----|-----|
| Year 8 Students (n=7) | 59 | 53 | 70 | 78 | 90 | 77 | 92 | 101 |
| Year 7 Students (n=7) | 63 | 66 | 94 | 65 | 84 | 86 | 93 | 118 |
| Year 6 Students (n=7) | 60 | 60 | 77 | 62 | 82 | 88 | 83 | 86 |

| MEASURE | INCORRECT RATE | | | | INCORRECT RATE | | | |
|-----------------------|----------------|---|---|---|----------------|---|---|---|
| Year 8 Students (n=7) | 6 | 4 | 4 | 3 | 3 | 3 | 2 | 2 |
| Year 7 Students (n=7) | 7 | 7 | 4 | 3 | 3 | 3 | 2 | 1 |
| Year 6 Students (n=7) | 6 | 6 | 5 | 2 | 2 | 3 | 3 | 2 |

| MEASURE | BURT WORD RECOGNITION | | | |
|-----------------------|-----------------------|----|----|----|
| Year 8 Students (n=7) | 49 | 59 | 66 | 75 |
| Year 7 Students (n=7) | 49 | 56 | 68 | 78 |
| Year 6 Students (n=7) | 43 | 50 | 65 | 75 |

Figure 3

Pre and post programme changes in correct reading rate, incorrect reading rate and Burt word recognition for students reading in English and in Māori (multiple baseline format)

Overall, reading data in Figures 2 and 3 indicate major gains in reading in English for all three sets of students. These gains are generally evident at the time when each set of students had completed their period of time in the whānau-kura programme. These students made gains of four to five levels in the difficulty of texts they could read successfully. While reading books at these increased levels of difficulty they all maintained or slightly increased their high level of reading accuracy. Two sets of students displayed considerable gains in oral comprehension at post programme, while all three sets of students showed marked gains by follow-up assessment. Rate of correct reading was maintained across increase in book level, while rate of incorrect reading reduced. In general, the pattern of these gains conformed to the multiple baseline format for reading in English (the target language), with less evidence of this for reading in Māori (the non-target language).

Writing

Figure 4 presents English and Māori writing outcome data for three sets of students (Year 8, Year 7, Year 6) on four different measures (total words written, percentage of words written correctly, number of adventurous words written and percentage of adventurous words written correctly). Each column of data represents a measure taken at least one term apart. The first two measures were taken in 1998. The first measure was taken at the end of term 3 and the second measure was taken at the end of term 4. The final two measures were taken in 1999. The third measure was taken at the beginning of term 2 and the final measure was taken at the beginning of term 3.

Data in the left-hand section of Figure 4 shows pre and post whānau-kura programme changes in the targeted language (English). Data in the right hand section of Figure 4 show changes in the non-targeted language (Māori) assessed at corresponding time points to the assessments in English. For both target and non-target languages, the solid "staircase" lines indicate the times at which each group of students entered the whānau-kura programme.

On the measure of total words written there were major gains for Year 8 and Year 7 students corresponding with the whānau-kura programme (33 words for Year 8 and 34 words for Year 7). There was also a smaller gain for Year 6 students (15 words) but these students had already displayed a major gain at the assessment point prior to the whānau-kura programme. A highly similar pattern of gains in total words written occurred in the non target language (Māori).

On the writing accuracy measure (% accuracy) data in Figure 4 show that all sets of students maintained a high level of accuracy throughout the entire project (ranging from 83% to 93% across both targeted and non targeted language). Only Year 6 students displayed a gain in accuracy corresponding with the whānau-kura programme (from 78% to 93%) for English writing, and a lesser gain (from 79% to 87%) in Māori writing. Overall while all students markedly increased their writing

rate (total words written) from pre programme to post programme and follow-up assessment points, there was no evidence of loss in accuracy of words written.

Figure 4 also presents data on the measure of adventurous words written (Level 4 words and beyond the top level of the Arvidson (1970) spelling lists in English or Level 3 words and beyond in the Ngā Kupu Pū Noa o Te Reo Māori (Benton, 1982) in Māori). It is interesting that all three sets of students wrote more than twice as many adventurous words in English than they did in Māori at pre programme assessments. As was the case for total words written, data for adventurous words written in English show major gains from pre programme to post programme for Year 8 and Year 7 students (from 17 to 31 for Year 8 students and from 16 to 29 for Year 7 students). Again this was a major gain (from 12 to 40) adventurous words written by Year 6 students between the second and third pre programme assessment. Data for writing in Māori show marked gains in number of words written from pre programme assessment to assessment four (post programme or follow-up). Further, data indicate that these changes corresponded with the time of the whānau-kura programme in English, for Year 7 and Year 6 students.

On the measure of % accuracy of adventurous words written, Figure 4 shows clearly that gains occurred corresponding to the times at which the whānau-kura programme was introduced. For Year 8 students the gain was small, but it was maintained to the second follow-up assessment. For Year 7 and Year 6 students the gain in accuracy was much greater (from 68% to 79% and from 53% to 93% respectively).

For writing in Māori (the non targeted language) data suggest variability in pre programme measures, between sets of students at the first assessment points, and across pre programme points for Year 7 and Year 6 students. However it must be noted that these percentage measures are based on very small numbers of words (from five to seven) and so are misleading. A more reliable indication of change is provided by the data on absolute numbers of adventurous words written. Hence as with the rate and accuracy data on total words written, these data on rate and accuracy of

adventurous words written demonstrate that marked gains in rate were not accompanied by decreases in accuracy.

| WRITING | | | | | | | | |
|----------|---------|--|--|--|------------|--|--|--|
| STATUS | TARGET | | | | NON-TARGET | | | |
| LANGUAGE | ENGLISH | | | | MĀORI | | | |

| MEASURE | TOTAL WORDS | | | | TOTAL WORDS | | | |
|-----------------------|-------------|-----|-----|-----|-------------|-----|-----|-----|
| Year 8 Students (n=7) | 68 | 101 | 132 | 113 | 112 | 137 | 113 | 164 |
| Year 7 Students (n=7) | 67 | 65 | 99 | 95 | 109 | 107 | 163 | 143 |
| Year 6 Students (n=7) | 55 | 42 | 109 | 124 | 105 | 108 | 156 | 163 |

| MEASURE | % ACCURACY | | | | % ACCURACY | | | |
|-----------------------|------------|----|----|----|------------|----|----|----|
| Year 8 Students (n=7) | 91 | 92 | 92 | 90 | 86 | 87 | 87 | 80 |
| Year 7 Students (n=7) | 87 | 83 | 84 | 89 | 83 | 91 | 84 | 87 |
| Year 6 Students (n=7) | 84 | 86 | 78 | 93 | 86 | 81 | 79 | 87 |

| MEASURE | ADVENTUROUS WORDS | | | | ADVENTUROUS WORDS | | | |
|-----------------------|-------------------|----|----|----|-------------------|---|----|----|
| Year 8 Students (n=7) | 17 | 31 | 45 | 41 | 7 | 8 | 8 | 14 |
| Year 7 Students (n=7) | 18 | 16 | 29 | 22 | 5 | 7 | 14 | 17 |
| Year 6 Students (n=7) | 13 | 12 | 40 | 40 | 5 | 7 | 9 | 29 |

| MEASURE | % ACCURACY | | | | % ACCURACY | | | |
|-----------------------|------------|----|----|----|------------|----|----|----|
| Year 8 Students (n=7) | 82 | 84 | 87 | 88 | 57 | 75 | 88 | 79 |
| Year 7 Students (n=7) | 72 | 69 | 79 | 82 | 100 | 86 | 64 | 65 |
| Year 6 Students (n=7) | 69 | 75 | 53 | 93 | 100 | 86 | 78 | 97 |

Figure 4

Pre and post programme changes in total words attempted, % of total words accurate, adventurous words attempted, % of adventurous words accurate for students writing in English and in Māori (multiple baseline format)

Figure 5 presents data on the two qualitative measures of students' writing, (audience impact and language quality) with each entry being points on a seven-point rating scale, from 1 (low) to 7 (high). Raters, with fluency in both Māori and English, undertook all ratings. All information to do with the order in which the writing samples were gathered and the writers' names or class levels were kept from the raters.

On the measure of audience impact, there was little change in the generally low ratings (2.0 to 3.0) at pre programme assessment points for students' writing either in English or Māori. Only one group, Year 8 students, showed an increase in rates of one point between the second and third pre programme assessments. However the writing in English at the assessment point immediately after the whānau-kura programme, all three sets of students received audience ratings one point higher than they received immediately prior at pre programme. This pattern was not matched for students writing in Māori for Year 8 or Year 7 students, whose audience impact ratings remained at 3.0 across the entire programme. Only Year 6 students increased their ratings (from 3.0 to 4.0) between assessment 3 (pre programme) and assessment 4 (post programme).

On the measure of language quality, for students writing in English, the pattern of increases in ratings received was identical to that for audience impact. All three sets of students increased their ratings of language quality by one scale point from pre programme to post programme assessment. These ratings were maintained at follow up for Year 8 and Year 7 students. Again however, Year 6 students received a gain of one rating point between pre programme assessments 2 and 3. These gains were maintained at follow up for both Year 8 and Year 7 students.

Interestingly, for writing in Māori (the non-target language) Year 8 students' language quality ratings moved from 3.0 to 4.0, and Year 7 students' ratings moved from 2.0 to 4.0 at assessment points corresponding to the introduction of the whānau-kura programme for English writing (the target language). Once again Year 6 students

recorded an increase of one rating point (from 3.0 to 4.0) between assessments 2 and 3. These gains were either achieved (Year 8) or maintained (Year 7) by the assessment 4 (follow up).

| WRITING | | |
|----------|-------------|------------|
| STATUS | WHĀNAU-KURA | COMPARISON |
| LANGUAGE | ENGLISH | MĀORI |

| MEASURE | AUDIENCE IMPACT | | | | AUDIENCE IMPACT | | | |
|-----------------------|-----------------------|---|---|---|-----------------|---|---|---|
| | Year 8 Students (n=7) | 2 | 3 | 4 | 4 | 3 | 3 | 3 |
| Year 7 Students (n=7) | 2 | 2 | 3 | 3 | 3 | 3 | 3 | 3 |
| Year 6 Students (n=7) | 2 | 2 | 3 | 4 | 3 | 3 | 3 | 4 |

| MEASURE | LANGUAGE QUALITY | | | | LANGUAGE QUALITY | | | |
|-----------------------|-----------------------|---|---|---|------------------|---|---|---|
| | Year 8 Students (n=7) | 2 | 3 | 4 | 4 | 3 | 4 | 3 |
| Year 7 Students (n=7) | 2 | 2 | 3 | 3 | 2 | 2 | 4 | 4 |
| Year 6 Students (n=7) | 2 | 2 | 3 | 4 | 3 | 3 | 4 | 4 |

Figure 5

Pre and post programme changes in raters' responses to audience impact and language quality for students writing in English and Māori (multiple baseline format)

Overall, data in Figures 3 and 4 indicate major gains in rate and accuracy of writing in English for all three sets of students. These gains generally corresponded to the times at which each set of students had completed their time in the whānau-kura programme. Students made gains in writing rate (total number of words written), at no loss to their level of accuracy. Students also showed major increases in the number of adventurous (low-frequency) words used in their writing in English, and this occurred at no cost to accuracy.

There were also marked improvements in students' writing in English on the two qualitative measures of audience impact and language quality. In the main these gains generally corresponded to the times at which each set of students completed their time in the whānau-kura programme for the target language.

A notable exception to the overall pattern of quantitative and qualitative writing gains occurring in accordance with the multiple baseline design occurred for Year 6 students on two measures (total words written and adventurous words written). Their data showed increases occurring between assessments 2 and 3 (i.e. during the ten-week period prior to entering the whānau-kura programme). This movement suggests that something else may have been affecting the Year 6 students' performance in English prior to their entry to the programme. This point will be considered further in the discussion.

In general, many of the quantitative and qualitative writing changes that occurred for and within the target language (English) were also evident with the non-target language (Māori). However these were often smaller, and less likely to occur at assessment points corresponding to the pre and post programme intervention times in writing in English. Clearly the impact of the whānau-kura programme was much greater on the target language. However, it is possible that there was some evidence of generalisation from target to non-target language, particularly with respect to improvements in total words written and language quality.

The Collaborative Story

One year after the completion of the whānau-kura programme, the researcher sought the permission of key people to discuss with them what had motivated and sustained them to combine in such a powerful way throughout the duration of the whānau-kura English transition programme. This collaborative story explores with these key people (a kuia and korōua who also tutored, the tumuaki, the whānau-kura liaison teacher, the chair-person of the Board of Trustees, some of the students and tutors) their reasons for initiating, participating in and sustaining the programme. They shared with the researcher the benefits that they believed came from the programme and their own evaluation of the outcomes for students' transition to English. They also made suggestions for future consideration.

Background to Māori Immersion Education at this Site.

Nanny Rongo, one of the kuia who tutored students in all phases of the programme, provided an historical perspective to the revitalisation of the Māori language in this community. She highlighted the critical condition of Māori language at that time remembering the challenges as well as the positive outcomes that arose from the work that began to revitalise the language and culture in this area.

Nanny Rongo:

Thinking back to those times when we came back actually to te reo Māori, to tikanga and all that, during those times that the teaching was going on, the parents didn't know any te reo Māori. Because to me being born and brought up in the English world, they couldn't help their children at the time when te reo Māori was beginning again. The children were receiving all this teaching in te Reo Māori so te Reo Māori was going on in school and tikanga, the taha Māori the children were learning that. But the parents were still there not knowing any better, so when the children went home the parents couldn't speak to them, Kia ora, pēhea to, ... and that kind of thing, the simple basic words in Māori. All they would say was Hello. How are you? How was your day?

She identified the importance of placing the child, and the community that comes with that child, at the centre of the learning process.

So looking at it, not only the children needed to be taught, but the parents needed to be taught as well. It's the same for myself, even being brought up, born and bred as a Māori, tuturu Māori, and then when English come in, the Māori was left under the mat again. It just lay there dormant for years. And of

course those times we couldn't speak our own language, not even in the playground, or couldn't even laugh if we had something exciting to laugh about in Māori because it looked as though we were talking about Pākehā people, but we weren't.

But I'm not belittling the Pākehā English or anything like that, but that's how it seemed at that time and that's how it looked. So we carried on in English, being taught in English and so the Māori lost our tikanga, our reo and what have you then?

Of course with recent years, te reo came up again and it began, as you said, at kōhanga because I was down at the play centre. But the hardest thing was to keep te reo going in kōhanga when it changed from play centre to kōhanga. It was to get the parents or kaiawhina who could talk te reo so it (te reo) could be there and be full time and so it (kōhanga) sort of became like a babysitting thing. To me anyway. Because I was there for a bit, helping out and there was nobody to take it on. So I took it on in the hope that someone would come along because I've always been a part time worker. I didn't like to be stuck in the one place, so that was the hardest job to get someone to come in. Even though we had some there who were fully qualified for that type of work, to teach them te reo and tikanga Māori was the hardest thing.

Nanny Rongo introduced us to the increasing community awareness and debate, and to some of the key members who drove the process and the direction that the revitalisation of Māori language and culture took in this area.

But anyway, there were a lot of misconceptions I think, if I can put it that way, disagreements, and so it was a struggle, to get us, and the community together to try and work together in te reo Māori and bring up our children in te reo Māori. But after a few years struggling then the school began in te reo Māori and that was through Eddie Kapa and he did the best he could and to the best of his abilities where te reo Māori was concerned.

Then it was also a struggle because others were coming in too fast with their rules. So I, me being myself, I stood up and said this is a school of learning for children and children need to be children. It wasn't easy because some said "Oh I was sent here to this kura and this is how you are supposed to go". It was all very well to say that but it wasn't good for the children, I look at the children because the children were the first priority that's where our priorities lay, with the children.

And then of course a lot of things happened that were distracting to the other classes. They wanted the tikanga to start but because it's quite new the other children got sort of distracted. I said oh well if that's the case we may as well go round the back because this is distracting the little ones, because our class was learning te reo but if anything was on like kapa haka all the kids would forget about their work and would come running. So there was a big job back then.

I'm not running anything down but this is what was happening at the time because it was just beginning. It was new and anyhow we got so far and I think there were a lot of meetings going on as well even maybe before that. You know what did the community think of bringing in te reo Māori and tikanga and all this? But anyway in the end they all agreed to carry on with it, but it wasn't an easy task because I wasn't always there but I was available when they wanted me. I did go back and help with what I could. I didn't know everything, and I still don't know everything, but we learn as we go along even though we are Māori and on both sides of the fence, Pākehā and Māori.

Anyway when Eru came along we had our hui (meeting) and we wondered where we were headed for or what were our aims, our goals, our purpose, and all that. When he came along, all of that was still going on only he was coming along with his mother's help.

Nanny Rongo also introduced the first group of students who participated in this study as Year 8 students and whom she worked with as kōhanga reo graduates.

Every day it was a repetition of te reo to get it instilled into the children. Those were the basic things that we started off with especially with Rangi and she did a marvellous job and helping her, well it was a challenge, even for myself because even now you find I would rather speak English than Māori. I'm a Māori but because of the past all we ever did was speak in English and know things in English and therefore we were losing our own identity. So I had to learn as well as those children, I had to learn te reo. And it was good for me. Then when it came to the college students, the first lot (group 1 of the whānau-kura programme students) that was the first kōhanga reo lot, well I was able to help them again.

The tumuaki shared his thoughts about moving into a total Māori immersion programme. He also recalls the important consultation that went on with the community and also the critical importance of maintaining the success of the child as the central focus of their attention. He also introduces us to the first group of students from this study.

The tumuaki:

That was a big question. Those hui we had whether to change (into Māori language immersion) or not, one of the things that came through quite strongly was they (the community) felt that they didn't want to change, because they reckoned would we get mahi? Would we get jobs with te reo Māori? And I had to quietly remind them "well you've been taught in mainstream now are you getting high quality jobs?" So that dispelled that issue eh, that put that issue out of the way. From there we then had to look at moving the whole community's thinking into thinking what was best for our mokopuna. What future are we going to help them have? They (the students) can't all be on the council (County Council jobs working on roads and parks maintenance). There's no more clothing factory now, and we have to start thinking about, okay how

are we going to get our kids ready for a technical world or for going to university? That type of thing. And that is one of the reasons why we looked at it (the Māori immersion programme) because they weren't succeeding in mainstream. That was because the mindset at that time and we had to break that thought. We had to change that thinking to, hey we can be better than labourers.

The tumuaki also provided some background to the specific area in which the study took place.

My knowledge of this area is that it has always been a heavy labouring, area that was mainly involved with labourers. Labourers in terms of working on the roads, Ministry of Works and the Council. So the children that usually came out of the area at that time went to that type of mahi (work). They either went working for the Ministry of Works or the Council or working as farm labourers and that type of thing. And that seemed to be it. I suppose the community was quite happy with that. That was the mindset they had had basically for many years and they were quite happy with that. They didn't seem to push forward the kids on a large scale to bring them up to go for the higher echelon jobs like teaching, going to university, that type of thing. If they did, they actually left here and went somewhere else. That's not to say that the teachers did not encourage them. All of the teachers were encouraging our kids to do the best they could, to try and get mahi at a higher level. But in general the community was quite happy working in the clothing factories, council workers, farm jobs, that type of labouring activity. I think that was quite relevant.

Anyway as to the commencement of the kura kaupapa or kura rumaki, it happened in 1986, about that time. What had happened was that the kōhanga movement when it started here in Whakatohea it started with a kōhanga called Te Wharearoha down here in town. The principal at that time, of the school in town, decided that he had to provide a reception class for kōhanga children and to front that class with my mother Rangi Ngawhiti Kohu who worked with a kaiawhina at that time and they started a class for the kōhanga graduates. Not a kura kaupapa or kura rumaki, it was called a bilingual class. But instruction was in Māori totally. They started that class off with the graduates of the kōhanga, from Te Wharearoha plus other kids from the school who were side shifted to bring up the numbers to about 30 at time. That of course created an opportunity for some of our not so kind teachers here, to dump off a lot of their so-called behaviour problems, their challenges. The school there had the bilingual unit going for about three years and then one of the teachers, a teacher who is now still at our kura, then shifted across to get a bilingual certificate after observing at a number of occasions here in town at the bilingual class.

Interestingly at another discussion the tumuaki shared that the students who had been "side shifted" the "so-called behaviour problems" also benefited from the new programme being offered in this school. Indeed the majority of these particular students began to experience positive self-esteem and confidence for

the first time at school. Although they were coming to the language late, having culture at the centre of their learning (Ladson-Billings, 1995; Bishop & Glynn, 1999) resulted in improved learning and behavioural outcomes. So much so that they soon caught up with the kōhanga reo graduates who were their classmates.

When this teacher left to go to Hamilton to Whakapiki Te Reo to learn how to be a bilingual teacher, my mother then took her place and worked with Nanny Rongo. They started off a reception class for the kōhanga kids from the kōhanga that had started at the marae out there. This was originally a play centre, and the first graduates of that were the children we used as the study group when we got involved with you people at Poutama Pounamu.

Now as to some of the reasons for appealing to Poutama Pounamu (Specialist Education Services Poutama Pounamu Education Research and Development Centre) and yourself, well there are a number of reasons why we called for that to happen. One of them was that we did not have any consistent measurement of reading ages or reading levels and our books were levelled according to my mother Nanny Rangi's view as to what level they should be. We knew that you could help us with that.

The researcher asked the tumuaki to talk about the first meeting that had resulted in the transition to English project going ahead. Again the importance of kaumātua and community participation and the success of children came through strongly in his responses. What was also evident was his understanding that this was a collective responsibility. This was not a responsibility of just the school or the family. He introduces the notion that this responsibility should be viewed from the level of hapu and of iwi and that community and school collaborating was the way forward for the success of their children and their grandchildren. For this to occur, the school needed to take their direction from their cultural leaders at the iwi and hapu level. The school needed to be directed by the community rather than direct the community. The tumuaki had already been through this process in a former bilingual teaching position and was very aware of the benefits of having iwi support as the "tuara" (backbone) for his teaching. He had experienced the reciprocal benefits that came when schools and communities shared skills and expertise. Hence, when he first moved to this kura he came from an iwi position to consult with the local hapu and whānau in order to refocus on the community of his new students.

The tumuaki:

Well prior to that I had spent a couple of years talking to kaumātua of Ngāti Ira and at that time Bob was the person I spent a lot of time with, him and also other kaumātua. We spoke about the aspirations of our tamariki. We needed to get our thinking out of the gutter level. We needed to start thinking about going for the top of the mountain rather than to the bottom. Where we were, jobs were not here like they used to be. There was no more clothing factory. I've already mentioned that there were hardly any positions for council workers, so we had to start thinking about developing our mokopuna so that they could aspire and go and look for jobs of a higher quality maybe even university type jobs.

However for that to happen the school had to become a vital cog in the community and we had to shift the community to the kura more so than it ever was. In fact we had to put the kura under their mantel, under their mana. Not above it, it had to be part, and that was my hope and aspiration, that the kura became part of and under the auspices or umbrella of ngā kaumātua, ngā kuia o Ngāti Ira. And that's where we were at that stage we moved our karakia to the marae and whenever anything happened at the kura it became a total community thing inclusive of kaumātua, kuia, parents, whānau, hapu. It became more so in those years because I felt that was the answer.

Back to that hui (the first hui attended by the researcher). For us that was normal process for any manuhiri. Usually the process should have been to the marae but because it took a lot of time for us to shift to the marae to welcome our manuhiri, well the kaumātua said it was okay that we could have our special pōwhiri for you there at the kura.

The researcher commented that some of the kaumātua he spoke of had been at the original hui.

The tumuaki:

They're alive today. They are still there. And really bringing Poutama Pounamu (the research centre that the researcher works for) in was to get us up with the times. That facility (Poutama Pounamu) was there. It was available and it needed to be brought in and nurtured. We could see this as an opportunity to be in at the ground level, the grass roots level. To start with the research and all that and we would benefit from the knowledge that you leave with us so that we could achieve some of those aspirations where the kids could succeed in the modern day, technical world.

The researcher was interested to know whether the children were not succeeding in their own kura. The tumuaki was quick to dispel this idea and shared how talented the students in the kura were pointing out that the concern for them began at the local secondary school.

The tumuaki:

No, no definitely not. As a teacher who had shifted from another school to this kura, I expected differences may have been there in terms of achievement levels and in terms of the type of child who was there, because my perception was these kids may have been short changed. Anyway, when I got there I was quite pleasingly surprised. They were just as astute as any kids from the top of the hill, the school where I had come from. They had all that potential but I wondered why they were not succeeding when they went to college.

I think about all the kids that have gone to college from here. Bright as, top athletes, top musicians, culturally really really high level, and they'd go to college and by 5th form they had gone out to the dole queues. However now since the programme those kids are turning round and coming back. They are now turning around, that is the advantage of Poutama Pounamu when you came and showed them Pause Prompt Praise and how it was able to drive the community into the kura. A lot of our hui were traditionally absent of men, all wāhine. I don't blame the kaumātua, but the fathers were absent. Because of the high level of unemployed people in the area I was able to use the system, to pull in ten men to the kura, some of those men were your tutors.

Researcher:

Tell me how you pulled them into the system because those young men were wonderful tutors.

The tumuaki:

The system was such that unemployed people were on a community wage, and for them to get the dole they had to be in some institute, work for the dole in other words. I approached some and they were my fathers who used to come in and coach sports. I asked them to do this but it came from a cultural sense. I said to them "well you know, saves you going to work for Joe Bloggs, come and join the kura." And as long as our kids were safe that was the main thing.

Being tuākana to these young people did place this request in a cultural context. The tumuaki however also pointed out the benefits that these young people would receive should they choose to work alongside the school and alongside their own kuia and kaumātua. Benefits that would again see the language and cultural practices revitalised.

I said "here's your opportunity to answer your questions, to learn the reo. Come into the classes, work with the kids and I know this is a hard ask, but begin to kōrero Māori at your level. I don't expect you to be able to talk like Nani Rangi but here's an opportunity for you to learn, learn te reo and also pick up on how to read with your children, how to talk to your children."

While he agreed that changes had not always been without challenges, those who had questioned the decision to move to kura kaupapa status found conditions outside of the school were even less to their liking. It would appear

from both this kuia and tumuaki that these transient students soon began to feel alienated in their new schools. Interestingly the tumuaki also identifies that when mixing with other schools on sporting trips, the students from this kura had previously also lacked the confidence to participate openly with students from the other schools.

So that was our objective. It was really to bring the community in to the kura and it worked. Sure we had our rough times and that was due to lack of understanding but once we got over that, kei te pai (all is well). Basically there were those that didn't believe that being taught in Māori would be successful for their mokopuna (grandchildren) or for their children to achieve any mahi (work). So those ones voted by their feet, they left. However within a month or two they were back.

Researcher:

Do you know why they came back?

The tumuaki:

Obviously their needs weren't being met in the kura they went to. They were going straight back to a mainstream situation and I guess the kids were, you know, they didn't like it there. They didn't feel comfortable. For a start, the whanaungatanga wasn't there. I mean if you understand this community, it's like any really tight community where whanaungatanga (family ties) are like this (indicating with cupped hands) you know eh. Very clicky, very close and very proud. The kids couldn't relate to the new schools that they were being sent to.

Nanny Rongo:

Their parents had mainly gone to live in town but they sent their children back to this kura and of course looking back those children who left had very low self esteem and they sort of had no dignity too as well. But those were some of the things that were brought up after a few years even right to the time of the programme.

The tumuaki:

You see that was something that we had to break through. Well they were a group of children that when they came to sporting events and we mixed with other schools they kept very close to each other, they didn't go out and meet other children openly, but we changed that. That changed I suppose with being taught in the kura kaupapa.

The initiation of the Programme

The tumuaki and whānau-kura teacher then shared why they helped to initiate the programme in the kura and why they undertook roles in the implementation of the programme.

The tumuaki:

One of the main objectives was to become bilingual, bi-literate, and bicultural. I mean that was the brief. That they (the students) would be as fluent in English as they were in Māori.

That thinking had been with me when I first got involved with Māori education. It was that our children would come out bilingual and bi-literate. That was the objective. So the parents wouldn't be narrow visioned into thinking that we were only bringing out Māori and Māori anaki (only). It was clear that they could be bi-literate and that was the objective. The thing about involving Poutama Pounamu was I saw Pause Prompt Praise as the vehicle for transition.

At the time we didn't have any policy on what age we would put our kids into transition back to English there was no policy to prepare these kids for College and they were going to a bilingual unit. I felt it was a golden opportunity to use PPP for transition. I think in that short term, it was only a term wasn't it? They made huge advances to be able to get themselves fluent enough prepared for their college days, and we hear some stories about them, some of them are at the lower end of the continuum but some of them are very high.

I hadn't done anything prior to this. It was always a question that we asked around schools teaching in Māori immersion "now when do you have transition?" Over there in town they have total immersion all the way to form 2 and off they go to college. Down the road it's basically at the standard four level. We hadn't, because of our youth as a kura kaupapa, we hadn't actually decided when we would bring transition in and involving Poutama Pounamu was basically the initiation of that.

Whānau-kura teacher:

For me it was to eliminate that variance in learning. It was having those kids (the previous students) on the back foot in a bilingual situation. Going by the children we had the year before they were not doing well at the College, they weren't equipped to go and work there.

They didn't have all the necessary tools.

The researcher added that she had experienced some of these feelings with the students themselves.

There was a sense of this in the children themselves. That if they didn't pick up on this opportunity then they wouldn't succeed at college. I got that from many of the students. "We've got to do this really well and if we do we'll be fine". I'm thinking for example, Tiare, he was really whakama (embarrassed) about the whole process, but he was the only one who was. All the rest of them were more, "oh well you know we can do this and they did it. It was almost matter of fact. You know "if we had this thing it will fix it, we'll be okay, we'll be right" and it was a really common sense attitude towards the

whole project. It wasn't this whole mysterious process – they believed in themselves and they believed in their tutors.

The whānau-kura liaison teacher, the researcher and Nanny Rongo talked further about Tiare whose first language going into programme was definitely Māori. Tiare himself picks up on these themes further ahead in the discourse.

They did, but Tiare was the oddball one out of those children because he was the only child that I would say without fear of contradiction that was actually brought up in Ngā Tikanga (the traditional cultural processes and practices). He learned from his Koro to do karakia and that's who that kid used to be with so what he knew was more than just a hearing role learning thing. The other ones didn't have that luxury. They didn't realise that he was the rich one of the group. I think so anyway.

Researcher:

It is interesting that you share that with me because over the years I've listened to a lot of reading tutoring on tapes. I've listened to tutoring in Māori or tutoring in English but his tutoring tape was the first where I heard all of the reading in English but all of the tutoring in Māori. I remember – I said to Nanny Rongo how neat it was to hear that. She told me that was the only way he was going to understand it. And that was the only way he was going to unlock the meaning of what he was reading about, because he had that deeper understanding of things from a Māori perspective.

Nanny Rongo:

Tiare was like what you say. There were times he says "oh I'm tired", that sort of thing, we had a laugh. I don't know but anyway to help that boy along I had to speak Māori to help him with his English reading because he couldn't understand what he was reading about in English. He used to say "oh what's that?" He would say it in Māori to get my attention so I would interpret it with him. And he only had a term, we only had a term to get them up to scratch for college. But also I think what got me going was because of the students' failing at college in English. In their work.

Researcher:

He was the really nervous of the assessment I can remember. The rest of the kids were curious but I don't think they were frightened and once they knew that they could actually read in English and a few of them did already know they could, it was as though, the sky was the limit. After the first round of assessments we would be assessing in the library and they would walk in and they would take one of the few books off the shelf that were in English to have a little read. It made them very aware of the English in print around them I think. Did you notice that in the classroom at all?

The whānau-kura liaison teacher identified that one of the advantages of being able to read in both English and Māori was that students would be able to

access a wider range of resources with the result that they would be more independent learners. She also indicated that they began to read books written in English at other times. That they began to make their own choices about what they read and what language they read in.

Whānau-kura liaison teacher:

Yes. It was giving them choices about what they read. Prior to that it was the Māori readers only but if that's all you have then they can get boring! Sorry! They are very limited for personal reading, silent reading and that's it.

They enjoyed that, being able to make choices. It was also because they were allowed to, because prior to that I'm thinking they're not allowed to read English anyway.

Researcher:

What do you think about that idea? That they're only allowed to read Māori books? Well, not here specifically, but say in any kura.

The whānau-kura liaison teacher supported the increased development of a wide range of books in the Māori language, more in line with what is available in English. She warned of the dangers of short changing Māori medium students that could result from a lack of variety and quality of books written in Māori. She again highlighted the advantages that arose from being able to access material written in either language. She also shared some of the practical strategies she had used to overcome the students' fears about reading in English.

First of all you need to provide a variety in Māori. There's a lack of variety of books.

When they (MOE and Publishers) can stock our shelves in Māori books like they can stock them in English books, then we're not selling our kids short because for me that's what it does, it actually sells our kids short on enjoyment and on learning opportunities.

The reality is that I think we've turned off some of our kids because we've said hide those English books, whereas if the attitude is they can make a personal choice and they are able to make that personal choice, then I think that they'll go backwards and forwards to whatever it is that suits their level of interest. And that's one of the truly, I believe, wonderful things about children in Rumaki classes, most of our children in English medium will never have that luxury.

I tell my children that they are lucky. They will be able to read in both languages, they already know how to read in one language to a certain level, they might not have been taught the other but they can and they do. And so

they said "no we can't". I said "Oh humbug, if Mum says go get some Weetbix at New World, what do you go and get then, a bag of porridge?" And they say "Oh yeah I can". Then I said, "bread, Mum says I don't have enough money this week we want Pam's dollar bread. You know which one to get don't you? Yes because you can read."

It was scare tactics I think in the beginning, scare tactics to the children, to the parents, before it was even done and what brought that about was the statistics from the college, remember Koro? (Koro nods his head in agreement) The kids had no routines, no discipline. That was my first year there.

They do that to all schools, they send the stats back to the school of what the children have got on comprehension and other tests taken at college.

I thought this can't be right. I never met those kids because they went to college before I started here but these were their results. And on these stats, this one kid was above the middle and the rest of them all down there, some didn't even register. I thought, what gives here? And also they said the kids were playing up, no routines, no this, no that. And I said well come on, see this thing here, I didn't put any names on it I just put the stats up, this is what these children are getting in college

Researcher:

So who did you share that with, the kids?

Whānau-kura liaison teacher:

Yes the kids in my room. They were going to be going to college the next year and I didn't want this to happen to them. I said to them "is that what you want?" Then it started changing, they started thinking seriously about, "oh I want to go to the college but I don't want to be that one."

Yeah and they tried, I tried with their reading but something was missing, they weren't happy about it, I wasn't happy about it. But it seemed to be a right balls up. I was thinking, is it me? So I asked the tumuaki to give me a hand, lets talk about it, how are we going to fix this, the kids have no comprehension skills, and the next step was you.

Researcher:

That explains why you called us in so late in the year, because you would have got the stats in the first term, you would have talked about them with the kids and begun your own programme. Probably there might have been an immediate reaction but then as time progressed you recognised you needed some assistance.

The whānau-kura liaison teacher shared her concern that she may have been preparing another class for bright successful Māori students for future failure. She strongly asserted her determination to be part of the solution and not part of the problem. She also highlighted the students' determination to be part of the solution.

I was getting more and more vocal and I'm really banging my hand on the table in here and I'm saying I want something done.

I just knew the level of fluency those children had in Māori. And it didn't make sense to me that somebody has to have that level. This kid, someone had done some running records on this child and I thought, oh no if that's his reading age then I'm a Chinaman. It just didn't fit, it didn't gel! And I was passionate about it because I didn't want those children to go to college, me having them for a whole year and statistics coming back with a big fat zero next to it.

That would have been a reflection on me, and I wasn't wearing that because they weren't dumb – for want of a better word.

And letting them, see I'm feeling pretty hot about this. I never doubted it myself. But I think you'd better see this through. You've got these kids on this thing now, you've got those people going, and the kids played a big part because they wanted to be part of it.

The researcher agreed that the school and community had determined their own participation and outcomes from the very beginning.

They did play a big part I certainly got a sense of that. It's about sharing the information and allowing them some control. I never at any stage felt that I was in control I didn't feel that I needed to be in control, but I felt you guys were in control, you and the kids were in control and the tutors were in control.

Whānau-kura liaison teacher:

Yes it was a neat situation to be in, we were all learning. Cody (one of the young tutors) started playing up a little bit, hadn't read his book (done the previewing of the story) and done his taped tutoring for you, that sort of thing. Its "Cody come here, I know you haven't read your book Cody because its no good you can't help to read it if you don't read your book". He'd been out on the booze with his mates or something. "You won't do that again will you?" But we had a really neat working relationship.

So while I was giving him a growling, I wasn't giving him a growling. "Come on buddy, you said you were committed to this." But they were a great group of guys to work with and the kids were too.

Those three young men were a classic example, they were right on the waka, but you give them four years previous I bet they would never have thought they would be helping kids to learn to read. But they were right in there and they – it was almost as if they were their own kids. They were right behind their kids, and you know really supporting them 100% of the way.

When asked if there was anything that would have made it better the whānau-kura liaison teacher discussed the possibility of funding. In the short term this would have

led to the tutors being compensated for the many long days that they spent in the kura. Many tutors spent each day and all day in the kura helping with a range of other classroom tasks. In the long term she saw funding as an incentive to the tutors to think about a career in teaching. Considering the high calibre of the tutors this would have been money well spent.

Money. That was a commitment that those boys made, and those ladies, you know those young girls with young kids. And they all lived in town. The boys we had they were coming on the school bus in the morning. And some of them stayed right until the afternoon, till the bus got home, their means of ride, that was it.

That's a big commitment. That's a huge commitment for a young man of that age. While they were here we used him for something else, like sports. They took sports, kapa haka, just out there playing with the kids and being somebody out there, a young man modelling positive behaviours.

They brought a lot of positive things to school when they did that. They started off with the PPP (Pause Prompt Praise) and then the sports things happened – they used to take that and they were far better than I was. Kapa haka, whatever with the kids, eh, even some of the schoolwork, you'd be doing some maths with the kids and Craig would be there with another kid. I said "why don't you go to training college?"

And maybe, just maybe, I just don't say money flippantly either, I used him for brainstorming and other things in my room and he enjoyed it. He was good at it, we had a neat relationship in my class. If he had been given a decent wage, maybe that could have consolidated this thing about taking up a career in teaching.

The researcher understood that the liaison teacher already had some previous experience with the Pause Prompt Praise procedures with one of her own sons. Her son had gone from being a fluent Māori speaking pre schooler to a student who failed to learn to read successfully in an English immersion school programme. This had happened even though his oral communicative skills in the English language had always been very good. The researcher asked her to share from this experience.

Whānau-kura liaison teacher:

Yes, and because Trevor had been doing PPP or talking about it at Ashford, and my child was in that situation where he needed help I asked him to tutor, and he was more than happy to do that. It was a big favour because my child was going to another school.

But he said "I'll do that for you because we're mates". So I brought that kid along and Trevor said, "this kids' got a reading age of 7.5 years old". He was

in standard 3 by then, but wanting to learn because we talked to him about going to Mr Hall and told him that Mr Hall's going to help him, so he came to Ashford enthusiastic. His attitude was I'm going to learn how to read 'cause Mr Hall knows how to teach me. So we did that and I could see he was becoming more and more confident. His speaking, his oral language was always good.

He was becoming very confident he stayed with Trevor for two years and went to Sarah for his last year at primary. And he did really well, Trevor had kept tracking him and his comprehension was excellent. He left Ashford with a reading age of 14 years old with good comprehension, and Sarah said I had to retest him and get Trevor to come and retest him because it didn't sound right that this kid had actually achieved that much, but he had, and I knew he had.

He's now a 4th former, last year at College he got three merits for English, Science and Maths I think it was.

The whānau-kura liaison teacher however regretted that the learning of English had marginalised her own son's knowledge and use of the Māori language. To a degree the mainstream education system had subsequently also marginalised his personal understandings about himself as a Māori. This lived experience also drove the whānau-kura liaison teacher's participation in this project.

Now he doesn't want to know his reo. He doesn't want to know at all. His name is Rata after our tipuna our marae. But it's like he's anti Māori about anything Māori except the things that are our whānau do down the coast, our marae, our place.

We were in the car one day and his sister brought the boyfriend back and we were driving past the marae and he says, "Oh Carl there's our marae, that's who I'm named after, that marae". That's the first time I've heard him with someone else being quite proud of who he is. Because I know it did have a bad effect on him.

It's an emotional experience. And all of that happening to him I suppose I brought some of that with me here. I didn't want to see that happening to these children.

The researcher shared having a similar experience with her own son. She made connections to her own experience at the very first meeting.

That's interesting, because I was saying to Nanny Rongo, that one of the reasons I believe that I couldn't say no to the kura whānau when I came to the very first meeting, even though I wasn't sure of how much I could commit to the project, was because of my own son and the bad experience he had after going from bilingual intermediate to a mainstream college as well. A different experience that was more to do with the inappropriateness of testing for Māori

students that went on at the secondary school and how those results were used to stream the students in to classes. This resulted in it being problematic for him and for many of the other Māori students that I also knew very well. But it was that same thing. It was being able to understand the concerns that I was hearing that day of the first meeting from yourself, from Eru, from those kaumātua about the children, wanting the children to succeed at college and to fulfil their potential and that shouldn't be too much to ask for any of our kids.

Whānau-kura liaison teacher:

Hell no it's the expectation eh, I become very emotional when we talk about it, when I go back to my own childhood I get bloody angry, and yet it keeps happening.

Researcher:

Exactly. And the thing is here's you and I, we're strong, we're quite vocal women and yet with our best intentions as parents, it happened to our own kids. We were able to work through that and our kids survived. But how many of our kids aren't in the position where they have a strong person to advocate for them?

I got a strong sense that was what your group was doing, It was advocating for your children. I can remember someone from your group saying "I'm sick of sending our kids off thinking that they are on top of it. Thinking that they can run and sing and play musical instruments and their self esteem is way up there and then being told that they are failures, that they are way down the bottom of the scrap heap."

Whānau-kura liaison teacher:

Collectively yes, there was no one child. It was about equipping as best as we could at the time, and you need everybody on board, like I was the lead teacher, but it would never have happened without the support of those tutors, they were just as passionate as I was about it. You heard about them getting on the bus, staying here, helping with the sports, their self esteem has increased as well as the children. Heaps of positive things came out, but on top of it all was the principal allowing this machine to turn and he could see it was happening, and the commitment and the passion I suppose that was there with everybody, including those children.

The Chairperson of the kura Board of Trustees also came from his own "lived experience," (Bishop, 1996b). While he supported and had his own children educated in a Māori language immersion context and had previously taught in this kura, it had been his experience that students had needed specific help with transition to English. That transition didn't just happen by chance. At the time he had chosen to provide this support him-self because he knew transition was not happening for all aspects of the language by itself.

My two youngest ones, they went through when it was a kura.

It was just a kura kaupapa by then and they always read at home. It meant I spent a lot of extra time as a parent with them making sure their English was maintained or the ability to read and write in English. They found this a bit of intrusion in that "I'm doing a lot of work at school and I was having another lesson at home." Personally I didn't want them to lose the English and anyway their school-mates used to come around and they started wanting lessons. Private lessons because they felt, especially when they got to College their reading and writing – one couldn't read fast enough to keep up with mainstream so they'd go home and read this. And that was coming from the kids and they found some of the writing quite difficult as well. So my personal view once it affected my own children was that I wanted them positively advantaged.

I was fully supportive of kura kaupapa. I was teaching in it at the time. I didn't look at it from the point of view that possibly the kids would not maintain their English and I sort of assumed wrongly that they would and sort of felt there was definitely a need to be truly bilingual. We say they're going to be bilingual and people put forward the story well I'll learn English anyway. That's not true, I don't believe you are going to learn to read and write unless you practice and are taught to read and write English. The rules are very different. So for people to say they will come out bilingual without some programme of learning that is bilingual I don't think they will.

The chairperson of the School Board of Trustees highlighted the learning and behavioural challenges that can result from a lack of adequate preparation in both languages for students entering a dual language learning context.

And when they went to College they did need to learn, they needed to be able to write well. And some of the kids I worked with – there were five or six in particular – they felt quite inadequate about doing homework so it was easier not to do homework because they didn't have someone at home to check it.

Say they had an English assignment to do, one that they didn't feel confident in their ability to write in English and they didn't really have someone at home who felt good about checking it for them and they felt disadvantaged. An easy option for them is not to do it and get into trouble and get detention. But really what they wanted was "why couldn't we learn to read and write at school in English as well?" And that's what I wanted to happen for these kids. For them to be able to do their work successfully at College.

He also further illustrated the community support that was behind the success of this programme.

I honestly think the community really did want it to succeed. A lot of parents up there, without saying it, were quite concerned about their children going to College and not being able to read in English. I think there was a concern. I think the people really did want it to succeed. There were a couple of parents who felt there shouldn't be any English whatsoever in the school, but they did not come along and voice that concern, all they did was tell others, but they didn't

actually attend any hui and say "No I think this is wrong." And for the rest of them they really did want their children to read successfully in English as well as in Māori.

So if the parents want it the chances of the programme being successful and making pretty substantial gains quite quickly are quite high aren't they? Because they are motivated, they want to succeed. Whereas in some mainstream schools you have a programme like PPP some kids aren't that keen on reading again. You know that type of thing, on being on a hundred different programmes.

Whereas these kids, maybe they've gone out socially and couldn't read what they wanted to read in everyday life, I don't know. But they certainly wanted to learn to read and improve their reading. They were very keen. When I asked them they did want to learn to read English well.

In fact there seemed to be a general consensus among the people that were a part of it that they wanted to be there, that they were all in this together.

The students themselves talked about their participation and what they expected to get out of the programme. On the Pause Prompt Praise tutoring (for a description of these procedures see Pages 35 to 37 of the method), they talked about the relationships they had formed with their tutors and how they had been helped by their tutors to read in English.

Pauline:

It was very hard, kind of difficult in a way. I'm from a Māori school it was hard at the time for me to read (in English), because I hardly learnt Pākehā at the time and yeah I was mostly into reading Māori and writing Māori but I could speak the language. I could communicate (in English).

I remember my tutor she took me during school for about half an hour to read simple books to begin with then she took me on to harder ones. We had reading with our tutors two or three times a week and sometimes I read at home as well. The reading helped me learn how to pronounce words properly and their meanings.

Terry:

I remember my tutor taught me how to read even all the long sentences. I'm not sure how it happened but it did.

There were some of the words that I'd never seen or heard of them and I didn't know what they were. It wasn't just about reading the stories though we used to talk about them too.

Karen:

My tutor was Kerry and she was an awesome tutor. She took me through a few stories, she talked about the stories, she helped me work out words, she broke

up some of the words that were too difficult for me to read, and in the end I found it easy.

I knew the stories were getting harder because I never had long words to pronounce when I first started but at the end I got those long words in my stories that I had to read to my tutor and I finally knew how to say them.

We had a lot of laughs together. If I didn't know how to read, she would tell me to give it a go, I'd just laugh and she would laugh with me. She was real cool. Getting to know my tutor better was an excellent part of the reading.

From their comments it would seem that this had not been a totally difficult task and that it had happened fairly rapidly. Indeed certain processes basic to reading were being applied (Krashen & Biber, 1988; Ramirez, Yuen & Ramey, 1991) and they were not totally relearning how to read (Pardo & Tinajero, 1993). Students contributed their thoughts about the responsive writing strategy (see Page 38 of the method for a description of this strategy). It was clear from the responses that they remembered the procedure and that they believed these procedures had helped them to become better writers.

Pauline:

We looked at pictures and wrote about what we saw in them and that was for 10 minutes and then we were allowed time to do some fixing up. We were all timed and when our writing time was over the story had to be done. Mine were usually about a page long.

Our stories were given in to the teacher and the teacher sent them to Sandi. Writing these stories really helped me to get better at writing. I really liked getting Sandi's stories back too. That was awesome.

Karen identified that the teacher had set the writing topics. The fact that the students wrote to set topics may provide a reason for the relatively lower level of responder's writing samples, "anticipating the development of a theme" in the students' writing samples (see page 43 in the results section).

Karen:

At first I found it quite difficult and after a while I finally picked it up and then it got better. We just used to write stories about our sports or it depends what our teacher picked. She picked the topic and we just wrote about it and she sent it to Sandi and Sandi wrote back to us.

It was good getting our stories back because everyone had different stories and we all used to read each other's. We used to like that. We looked forward to our stories coming back to us and reading what Sandi had written.

Given that the students in programme never actually met the responder until the ten exchanges had been completed what was also interesting was the fact that they talked about Sandi as intimately as they talked about their reading tutors who they had been seeing at least three times a week. It is clear that for the students in programme, a relationship had developed between them and the responder.

Hinemaia:

I really enjoyed writing to Sandi, because she encouraged me to write better and do better at everything I do. Since I have been writing to her, I have expressed my true feelings about all my writing and now when I write to anybody, I think about Sandi and how she encouraged me through my writing. It almost feels like I know her.

Tama:

It was cool writing to Sandi because she shared her own stories with us. The stories she sent back to us were always very interesting. Sandi always wrote back to us. She wrote about the things that she did and they were the things that we did too. Horse riding, rugby, swimming at the river or whatever.

Wiremu:

It was cool Sandi writing back to us because I have never had somebody write stories for me ever before. I enjoyed that one. I liked to share my story with her and it was never a hoha (nuisance)

Sandi, the responder, also spoke of the relationship that formed between herself and her writers in the ten weeks that the writing samples were being exchanged.

Sandi:

I guess it was pretty cool getting to know these students through their writing. I got to know them through what they shared with me in their stories. Who they were, who was in their family, where they were living, who they were living with, who had Aunts, who had a koro. Every day things.

Even their feelings, how they felt. They shared those thoughts with me too. Who they thought was really neat and what they thought was neat.

Hinemaia's stories stood out. She had the ability to write her feelings down on paper right from the start. When she wrote, her feelings really showed through. When she told me about her Grandmother, you could see the relationship that they had between the two of them. It was really sad when she shared with me about her grandmother dying. I tried to

help her by saying in my writing that while her grandmother was no longer there physically she would always be there in her heart. I also shared with her how my uncle had passed away and how that had made me feel. I hope that helped make her feel a bit better. I related my experiences to their experiences in their stories.

It was also important for me knowing the situation that they were in. Just by helping them with this writing I might be able to make a difference. This writing might in turn build up their self-confidence, their self-pride. Knowing that they can do this. Helping them to believe in their self. That they could write stories in English.

Just going back and reading their stories again brought it all back. After we had exchanged a few stories I noticed that they began to check their work more themselves. That was a really good sign because at first they hadn't checked their work.

I really enjoyed the whole experience. Meeting them after the ten weeks of writing was great, putting the names to the faces. I don't think I held any expectations of what they would be like. They all came up and introduced themselves. Both the boys and the girls. They showed me their room and what they were up to. They were easy to talk to. We just talked about all of the things that we knew we had in common. I think they found it easy to talk to me. They were cool kids.

The researcher also asked the students about the structured brainstorm strategy (see page 38 and 39 of the method for a description of this strategy). Students remembered that this strategy really helped them. Karen recalled that at first she thought it had been a big laugh.

Karen:

That was funny. First we didn't know what brainstorm was, then our teacher chose a topic about flowers and we were all sitting around a table brainstorming flowers and then we had to pick a flower, one of the girls picked buttercup, and we all laughed about that. That was a big laugh.

But what it really did was help us to think of lots of words, all the words we knew and then it helped us to get the words ready for our story. It helped me to think about what I wanted to say and how I could say it.

I know it helped me because at third form I got top of the class in English.

Hinemaia was still using the procedures.

Brainstorming helps me a lot for my writing, through everything. When I do my brainstorm I do my work faster, more sensible. Brainstorming really helps.

All of the students interviewed were of a similar opinion. The programme had been of benefit to them in their preparation for secondary school and their relationship with their tutors had been an important part of this preparation.

Tiare:

Yep, it was easy, easier for me than I thought it would be. I was nervous to begin with 'cause I didn't really know how to read and write in English. My tutor helped me with my reading.

Warren:

I really liked it because it helps you a lot and once you get to college it helps you to actually understand what you are writing and reading about in English

Karen:

I learned to increase my English and my writing and I was able to read and write faster and better.

It was good to have somebody to listen to me, to talk with me and to laugh with me. I had a good relationship with my tutor.

The researcher also asked the students if the ten weeks on the programme had been enough.

Tiare:

Yes that was enough, but I wish it could've gone on longer. I'd start the programme from the younger kids. Like get them to the programme from the beginning of the year, because we just started in term four.

Warren:

I would have started them off at a younger age, like say at Std 4 or 10 years old so that they would have more learning, more time for learning to get better at English, but still carry on with the reo. You need both. Most of the children when they come to school can't speak the reo properly, can they. So you have to give them time to get that first.

Two of the Pause Prompt Praise tutors talked about their tutoring experiences and the benefits they believed came from their tutoring. Benefits for the students and for the tutors themselves. They talk about two of the students who have already contributed to this discourse.

Stacey:

Well like on the reading side, it boosted Pauline heaps. She struggled a lot when we first started reading but in the end yes she was awesome. I was really proud of what she had achieved. I think her spoken language would have probably improved a lot in that time too I'd say. She was prone to talking a lot of slang

and I noticed now and again when we'd start talking and she'd introduce some of these words that she had learnt when she was reading, so I suppose her oral language was also improved.

I think the whole lot of it was really positive. Right from the start, even though she looked nervous she was keen on it even though she was really shy. She was frightened at first I think and then as time went on she started getting a bit more confident, started moaning about the books she had to read and was commenting on how easy it was or whatever.

The one thing I really remember was her last day at school. They had their Christmas party and all the form twos had to get up and have a little kōrero and stuff and she commented on how she had learnt how to read English and stuff and she was crying, made me cry, it was choice. It was really neat. I was freaking out. I was so proud, I felt really choice. Like I was proud of her for that, she actually thought that whole process was good for her.

I learnt, like at first I didn't really know her very well, I think she's my cousin or something, but towards the end we started, even down the street, she would give us a yell and come over and have a little natter and stuff to see how things were going. I asked if she started to read at home yet and it was always a no. That was just something that I kept trying to drum into her to pick up a book every now then if she got bored at home.

I tried to encouraged her to go further

Stacey shares other practical benefits that her own family received from the programme but reiterates her belief in the importance of the Māori language as the basis for dual language competence. Being a mother this is the aspiration that she has for her own children. Interestingly she also highlights the important role that the home and community can play in bringing the two languages together and warns of the challenges that can occur when speaking a minority language in a majority English speaking community.

At the moment I've just put it upon myself to help our tamariki at home with their English, right from day one more or less. Now I can use PPP to do this. On the school side I think maybe they should implement it at about standard 3 or standard 4, just so that they've got that foundation more or less before they go on to college.

For me te reo comes first, their Māori, because it's dying and if we foster it into them right from the start hopefully by the time they reach secondary and tertiary they won't need to focus so much on the reo. They can tend to go more to the Pākehā side if they choose to. Its about choice isn't it. Like at the moment I don't think they have a choice in the community. We can help our children at home with English because I think that's the language that most of our parents have

got. But many of our parents haven't got Māori so being able to do something at home but know that they are getting some expertise at school at the kura in the reo I think makes a lot of sense to me. So my choice has been to have my children educated in Te Reo Māori at kura and to do something about the English language at home.

My girl's only eight but from when we first started tutoring when I learned how, I started doing it with her and now her English reading is really good. I think it's the same par as her Māori, I hope it is. And I try and make her understand the meaning of the words and stuff.

I do it with her mainly because like I thought, right from time she was born, I always wanted her to be fluent in both languages. Well we thought like because we wanted them to be fluent in both languages, we'd either send them to an English school and we had to try and do our best with the Māori, with what little Māori we have got or vice versa. Well our English is a lot better than our Māori so we took the other option. We thought the only way she can do that is we send her to a Māori school and we do the English side at home.

Apart from the school, I think that the reo should be everywhere and with everybody. I mean we're expected to do exactly the same thing with our English side, everybody is promoting to do all this English stuff.

I mean like everywhere you look it's all in English. As far as I'm concerned if Māori is supposed to be, like our native language, or whatever, the language of New Zealand, well we should promote that as well, it should be on an even par with English.

I mean 'cause even like when I go out I might be talking Māori to my kids, like even though they know that it's okay to kōrero Māori they (people in the community) still kind of look sideways at you sort of thing. I think it's more from people who don't understand, could be from both, from all types of people.

One of the young adult tutors shared his thoughts on the effect of the programme for the student that he tutored and for himself.

Craig:

I really enjoyed the whole thing, it was awesome, it was a real learning experience, I think for both me and Warren. I didn't find any negatives or downers about it. It was awesome.

I definitely saw improvements in the reader who I was teaching. I think it improved his confidence a lot with his reading, definitely his confidence improved. And he could read a lot better afterwards.

Yes, like even in himself I could see that he was a lot more confident at school even outside the reading. He got to know me a bit better. I'm the same sort of age level, not a big distance in the age, and I got along with him quite well.

To start off with there was a bit of hesitation and then as he became more confident as he went through the course, he improved a hell of a lot, yeah.

This tutor discussed the importance of the relationship that developed between the tutors and their readers and amongst everyone who participated in the reading tutoring programme. He provided an insight into why the relationships were so close and also why they were so important to the successful reciprocal benefits that ensued.

Craig:

Well we were all from the area, part of whānau and stuff from there, and I think just improving everyone's confidence and stuff, yeah.

I think that was important because then all the kids already knew the people that they were being tutored by, it wasn't just someone they didn't know or anything like that. I definitely I think it would be better if you knew the person.

It's about that relationship, not having to worry about having to build up a relationship.

Even though it wasn't the same with me and Warren, like I've been in school with him doing computers and stuff so we sort of had a little bit of a relationship built up already.

Researcher:

One of the things that I noticed about you guys in particular, was the fact that the reading wasn't the only thing that you did in the school with these kids.

Craig:

Yep I played sport with them at lunchtime, stuff like that. Played touch, rode on the bus home with them. I took the bus home every day

The other guys who were tutors they were there all day, they took the bus as well. I think some of them were doing a course at the marae at the time as well but they were going from there and helping out at the school at the same time.

When asked what factors led him to understand that the programme had been successful in the school this tutor replied:

Craig:

That the kids were able to read afterwards I suppose. I think it's also because they all knew they were improving, they could feel they were improving with their reading. They knew it.

I could tell Warren was definitely improving because he was trying harder words and stuff, he would have a go at everything, like at the start he would

just go I don't know, part way through the programme he would start to have a go at words. That made me feel good. Yeah I felt that it was good, that I was actually achieving something with him.

I think for these kids and for us, the tutors, that there was like, that element of an emotional experience in terms of having gone through something important together. I did feel that I'd helped Warren a lot, yes. It was mainly that he could read afterwards, like just him trying stuff was really great seeing him having a go at stuff, improving his confidence.

This tutor also alluded to the importance of having literacy skills in both languages and identified Pause Prompt Praise as a useful vehicle for bringing this about. He also indicated a preference for beginning the programme at an earlier stage.

I think Pause Prompt and Praise worked really well but I think it could have like started at a lot earlier age. I think that would have worked. They would have been even more improved, if they had started a lot earlier. Yes, I think it would have improved their Māori as well, they would have just been able to do their schoolwork a lot easier, because they've got the English there as well to back them up.

When asked how this might also have led to an improvement in their Māori as well Craig's response was:

Well just being able to communicate a lot easier through being able to read a lot easier. It took the stress off them, they knew that they could do it in English now and they could feel good about having the Māori as well. What they can do when they are reading with English they can do in Māori. You know, think about words they don't know. What does it mean? And give it a go. And also understanding what they are reading about and being able to talk about it. Knowing that they could do that in both languages, I think that's pretty awesome. It must make you feel pretty good about yourself.

The tumuaki spoke about what he believed were the contributing factors to the success of the programme. What is evident from his story is that the whānau and kura community wanted the programme and legitimated the process of its access and delivery by participating directly.

I think it was because we wanted it for a start, we wanted it and we saw that we had the need. We wanted to be part of the development it was relevant and we could have it happening now. For us to make it happen we had to make sure we had the people in place for the limited time you had to spend with us, so we had to take it seriously. It had to be serious right from the top, from the kaumātua right through. It was a taonga. Well there is a taonga sitting there and we can pick this taonga up, but we had to put the hard yards in to get there. You don't get anything for nothing. You've got to put in a bit of effort, put the shoulder to the wheel to get that type of assistance.

I give full credit to our liaison teacher, because she was the designated teacher at the time, and I give her full credit for keeping the old wheel going and keeping the contacts open.

One of the great features of Ngāti Ira is, it doesn't matter what the kaupapa is they will support it, whether it be sports, cultural activities whatever, they support it to the hilt.

All it takes is a couple of phone calls, and they are there like that. They haven't been evident in things educational and it took us a while to get them involved in educational matters. I can recall way back, not too long before you arrived, couple of years perhaps, when we used to have open days. The parents were able to come and look at the work, talk to the kids and the teachers, they weren't that keen on supporting then, but Pause Prompt Praise changed that.

Having a common purpose and whānau connectedness resulted in the teacher, parent relationship being subsumed within the more powerful relationship of whānau and hapu. When accountabilities to whānau and hapu over-ride accountabilities between teacher and parent, our cultural leaders, our kaumātua and kuia are able to resume their traditional cultural roles and we are able to learn by and within the cultural processes.

The tumuaki:

There was a common purpose. Us as a staff and also us as a community, and really it does hinge upon I guess, leadership, leadership in the school and in the hapu. You can't do one without the other.

It was easy for me working with the hapu, for a start one of the kaumātua is my father in law, and the other reason is that I know the Ngāti Ira people really well. I can whakapapa there myself.

I can whakapapa to any hapu in Whakatōhea, on both sides.

The whanaungatanga links in this study were all pervading and reached out to all members including the researcher. These community relationships were critical to the success of the study. The tumuaki also pointed out however that it was also important to have "enough information to make the decision as a board as well as a community". Choices made by the community were planned, deliberate and based on factual information.

Nanny Rongo:

When you look at Māori they're related near and far, you can go to any marae throughout New Zealand and you find out they're connected to you.

Tumuaki:

You (indicating the researcher) can whakapapa to Ngāti Ira because you're Tūhoe.

Researcher:

Yes, I can remember that connection was made for me at that first meeting and I felt included I have to say. It was important.

Tumuaki:

But I think all the support in the world came because we had enough information to make that decision as a board and also as a community. We were both in agreement we wanted to do this.

And it did help too, Warren was our chairperson and he knew about the processes and he knew about you as well. We made those changes deliberately. When we were going to be a kura kaupapa Māori we had to come under the hapu you know and that's just a mindset. We gave the mana to our hapu by saying, hey we are below the hapu so we're part of the hapu as a kura.

Nanny Rongo:

To get a settlement you would have to go through them, through the hapu.

Tumuaki:

For me to get mandate, for me to do anything in mā tā Māori (my Māori side) in Ngāti Ira I had to go to the marae to talk to kaumātua. We had other initiatives in mind too, when I was there but I left to go and get myself practice in another area.

That's a regret of mine though, half way through an initiative like that, that's one thing I regret, not seeing the game finished, or taking it to another level. Still they can push it through, and I can still push, even help dreams and aspirations through other means.

The whānau-kura liaison teacher talked about what happened at the end of the year.

She summed up what for her was the success of the programme.

We call it Christmas in the Park, its not a prize giving but a sort of farewell to our senior students going to college. Each one of those children got up and spoke and thanked all the teachers including myself and their tutors for PPP. That seemed to be the highlight for most of those children of the whole year or their schooling that year. That became really important. That seemed to come through loud and clear. That was the biggest thing that had happened to them, they had done this thing and one of the girls, Pauline, got up and thanked her tutor and cried and kept talking and cried. In the finish she had all of us crying, it was so emotional. I want to cry thinking about it now. The parents cried, the

kids cried, because she was so sincere in what she saying. Because she had always put herself about as being a toughie at the school and when it came to that well there you go. Yeah she and Stacey had a really intimate relationship I would say, developed one in that time, because she was not keen on having Stacey as her tutor in the first place.

Researcher:

It's interesting because when they were talking about Stacey, Pauline referred to her as Aunty Stacey and said she's my whānau and immediately both of them made that connection, so I guess in that instance its also about recapturing those kinship ties and doing something for one of your own.

Whānau-kura liaison teacher:

Yes, I paired those children off with their tutors, knowing the tutors and the children and because of Pauline's hard-nosed attitude thought you are going to get Stacey because she's a no muck around lady, I know she can handle you and it showed at the end didn't it.

The tutors talked about how proud they were of how the children had improved, being able to actually see the improvement and actually being able to see the independence developing. The kids were trying much more difficult words and they weren't looking to them for support all the time.

And I think that the children were really excited about going to college because they were going to use these new found skills that they had and it was a very confident positive move for them. They weren't going into something that they weren't going to be able to cope with. They were going to college and they were OK.

There was that air of expectancy and confidence about them at the end of the year. That was the big thing.

The tumuaki and Chairperson of the School Board of Trustees discussed where to for the future.

Tumuaki:

Now I could see that basically I would probably ring it (transition programme) in at the standard four level. I would say that on this experience alone, at least perhaps a two year period with Pause Prompt Praise for Form1 and Form 2 to get them that reading ability, because there wasn't a problem with speaking English, all our children could speak English.

There was a very interesting factor about Pause Prompt Praise. It unlocked some confidence there, some confidence in being able to read English books at their level. It seems as though it un-shelved a burden from their shoulders and they were quite proud of the fact that they could read English with a little or no formalized English practice.

If we had the opportunity again I would certainly put Pause Prompt Praise in place but it would be at a certain time of the day. They can also do those things

out of the school time. We need to keep the training available for the whānau as well. But as to the taha Māori, tikanga Māori, or te reo Māori, that's a matter of time-tabling, no compromise. That's up to the teacher, the teacher has to have that capability to be able to be competent to be able to teach in both contexts, especially the form 1, well all teachers should have that ability in a total immersion unit.

Chairperson of the School Board of Trustees:

Now the school has agreed to employ people to run PPP and TTT (Tatari Tautoko Tauawhi) not relying any more on volunteers. The programmes are going to be ongoing at regular times, regular days, in that way with it being a small role, two teacher aides to do that the kids should get a reasonable, fairly good sort of coverage. The other thing that is of concern at the moment is at what stage do you introduce them to reading in English.

I think you need to find out firstly where they're at, like some form of testing, I don't know whether you can put an age on it but I would think around about eight, round that sort of level if they're reading at about an eight year level.

This collaborative story clearly demonstrates that culture counts (Bishop & Glynn, 1999). Whanaungatanga was employed as a kaupapa Māori strategy throughout with whānau relationships being fundamental to all parts of the project. Indeed, the research was "participant driven" and involved the participants' starting from their own "lived experiences" (Bishop, 1996b). While people had begun to participate from many different starting points, (Nanny Rongo had started from the kōhanga reo, the tumuaki from his position in this kura, the whānau-liaison teacher from her own son, the students from their desire for success) their reasons for participation were the same. Benefits would accrue to the students and in turn to the whānau. Everyone was on board the waka and they were all paddling in the same direction.

He waka kōtuia kāhore e tukutuku ngā mimiria

A canoe firmly lashed will not separate at the bow

CHAPTER 5: DISCUSSION

Process and Outcome Measures

Data from the process measures, presented in the previous section, demonstrate that the tutors reliably implemented the three procedures that they had been trained in (Pause Prompt Praise, responsive writing and structured brainstorming) and that they had taken considerable responsibility for implementing them. The students with whom they worked were therefore receiving these procedures in the format that had been intended. The narratives point to the collaborative and caring relationships that developed between the tutors and tutees as being a very important contributor to the students' successful outcomes. As was the extra time and commitment of the tutors towards their students. Participants' narratives leave the reader in no doubt that they wanted to be part of their children's learning (Wolfgramm, McNaughton, & Afeaki, 1997) and that the relationships that were formed between tutor and tutee certainly enhanced self-esteem and created a positive attitude towards the tasks. Data from the process measures however, strongly indicate that the reliable implementation of the specific strategies of Pause Prompt Praise, responsive writing and structured brainstorming by these tutors had a more direct effect on the students' major reading (Glynn, & McNaughton, 1985) and writing gains (Glynn, et al, 1986; Jerram, et al, 1988) in English.

Data from the outcome measures demonstrate that as a result of the programme, the students within each of the three groups (Year 8, Year 7 and Year 6 students) achieved substantial positive reading and writing gains in English. Further these data demonstrate that for all three groups the transition to English and their gains in English did not compromise their continuing progress in Māori.

Between pre-programme and post programme the researcher and whānau-kura liaison teacher assumed responsibility for introducing the programme by training tutors and other whānau members. Overall, with few exceptions, the reading and writing gains demonstrated by students at each of the assessment points that directly followed the target language programme were greater than at any other time. This is consistent

with the expectation of greater gains by students at these times due to the implementation of the whānau-kura English transition programme. The gains are thus clearly associated with the multiple baseline format, with the greatest increase generally being shown for each of the three groups, at the point directly following programme.

Outcome measures were taken at post programme and, for Year 8 and 7, follow-up assessments when each group of students took over responsibility for maintaining their English reading and writing programme independent of tutor support. These data showed in general that students maintained their progress or made further improvement. This pattern held across all three groups of students, despite each new group of students being considerably younger than the Year 8 students when they entered programme.

While data in the previous section indicate that this pattern of findings held for all three target groups (Year 8, Year 7 and Year 6 students) reading in English, there were a few exceptions to this pattern. These occurred with data on some of the writing measures from Year 6 students and suggest that these students may have been receiving some of the writing programme at the same time as the Year 7 students, and before they "officially" entered the programme. This is particularly noticeable in Figure 4 (see page 55) where the total words written more than doubled and the total adventurous words written more than trebled. In Figure 5 (see page 58) also the rater's response to audience impact and language quality show a corresponding one point gain that is associated with gains made by the other two groups at completion of programme. Interestingly while the number of words written increased at this time, the accuracy did not improve until they had completed programme. This suggests that while they were confident to try writing more words immediately prior to programme, it was the programme that helped to improve their writing accuracy.

Early indirect participation in the programme, by the Year 6 students, may have resulted from their being taught in the same classroom as Year 7 students. There are

also at least two other reasons why some indirect participation may have arisen as the project progressed. First, many whānau members had already been trained in the reading tutoring procedures and tutors may have exchanged advice, support and information with whānau members of non-programme students. At least one mother had two children in the study group. A Whānau relationship amongst Māori parents and other whānau members encourages the explicit sharing of information and help amongst members. Second, many students had shared with the assessors prior to the baseline assessment that they could not read or write in English. However they learned at the first assessment point that they could. This explicit lack of confidence and resistance to participate in the first round of English assessments was never again evident. In fact what is now evident from the collaborative story and from other anecdotal evidence is that some students began taking responsibility for reading in English right from the time that they realised that they could. From the second round of assessments the assessment tasks were welcomed and the students asked for their results. Some students even suggested that stories they were reading should be at a more difficult level than last time. Many students were quick to comment that they had got further down the Burt Word Recognition list than they had last time. The English assessments certainly raised the students' awareness of what they could do with the English language rather than what they could not do as had been the case previously. Hence this sharing of information between students and whānau may have compromised the assumption of independence of the three groups, prior to their entering the reading and writing programmes. The whānau-kura liaison teacher further supported these understandings.

Major readings gains were evident in the increased level of text passages which children could read successfully at each successive assessment point. These gains were particularly impressive as the assessment procedures challenged students to read texts beyond their current instructional reading level, with only minimal tutorial support from the assessors. However as mentioned above, after students had met with the assessors and been assessed in English for the first time, the assessment process did not appear to be stressful or threatening for them. Students appeared to enjoy

their times working with the assessors, and frequently asked assessors when it was going to be their turn to do some more reading and writing.

Oral comprehension probes (a combined total from oral recall questions and oral cloze), in general indicated that students either maintained or increased their oral comprehension across assessment points, even though they were reading text material of greatly increasing difficulty and beyond their current instructional level. Furthermore, as noted above, they were reading this material largely unsupported. This measure proved a particularly challenging one for students when reading in a second instructional language (English). Glynn, Berryman and Glynn (2000) identified that when students read texts of increasing difficulty and complexity in their second instructional language (Māori) they were more likely to be taken beyond the limits of their current performance in oral language rather than reading accuracy. The Glynn, Berryman and Glynn (2000) project also identified that success with oral cloze items at this level of text difficulty called for a degree of sophistication and fluency in Māori, that might be expected of students continually exposed to te reo Māori at home and at school. Informal observations of the cloze component of the reading assessment analysis sheets in this English transition project indicated that words suggested by the students were often semantically correct but syntactically incorrect. This indicates that students in this project were also challenged by syntax in the oral cloze items in English.

Measures of correct and incorrect reading rate, expressed as number of correct and incorrect words read per minute provided worthwhile additional information. The correct rate measure generally established that as students progressed through text passages of increasing difficulty, their reading fluency also increased. Students were not reading slowly or in a hesitant word by word fashion when they encountered more difficult material. The students themselves further support this claim. An anonymous student's comments written about Pause Prompt Praise in one of the programme evaluation sheets reads: *I now know how to read really good in English instead of saying it word by word.* Correct reading rate data demonstrate that students were all

able to read, at least 53 words correct per minute or more. The incorrect reading measure enabled the researcher to check whether reading faster meant making more errors. Interestingly in all cases students maintained or lowered their incorrect rates between pre programme, programme and post programme times. This occurred, despite the increases in text difficulty, and despite increases in fluency.

Data from the ten weeks of reading tutoring in English demonstrate that students' shift in mean book level (according to reading ages using the Elley Noun Frequency Count) went from reading stories at Level 20 (a nine to ten reading age) to Level 29 (a thirteen to sixteen year reading age). An impression of what this shift looks like can be seen by comparing the extracts from two stories at these respective levels presented in Appendix 9. In the main by the end of programme students from all three groups had met the criterion for reading stories at their appropriate chronological age or higher. Further, these data demonstrate that all students could read the most difficult texts in the part 4, school journals. These data, as Cummins and Swain (1986) suggested, compare very favourably with the level of achievement of students of similar age and class levels working in English medium classes. The data are further affirmed by one of the first group of target students topping the Year 9 English class after entering High School, (see Karen's comment on page 80 of the collaborative story). What must also be remembered is that these students also concurrently maintained similar levels of reading proficiency in the Māori language. By the end of the study all students were reading stories at the Miro level. In the Kete Kōrero framework these stories are graded at the fluent reading level.

Data on changes in students' writing samples establish considerable increases in the amount written across pre programme, programme and post programme assessment points. The greatest positive gains for all three groups of students occurred at assessments immediately post-programme. Data in Figures 4 and 5 also show that these increases in rate did not occur at the expense of writing accuracy. Further, the general pattern for all three groups in programme was to increase their proportion

of both basic and adventurous words written correctly with the greatest increases on these measures occurring at assessment points immediately post-programme.

Overall, the qualitative holistic ratings for audience impact and overall language quality of the writing samples again show increases across pre programme, programme and post programme assessment points. The general pattern of changes in these holistic qualitative ratings of writing samples was similar to that for the quantitative (rate and accuracy) measures. However, the size of these increases is typically limited to one point on the seven-point scale, usually showing movement from 2.0 to 3.0, or from 3.0 to 4.0. The raters, who were fluent in both English and Māori, remained unaware of the sequence in which the writing samples were gathered and the names of the writers. These raters had high expectations for the quality and audience impact of writing produced by these students. Hence, the finding that these ratings detected positive shifts that corresponded with the programme interventions, was an important and worthwhile one.

For each target group, data from students who participated directly in both the classroom Māori programme and the whānau-kura English transition programme can be compared with data from students who participated in the classroom Māori programme only, (Figures 2, 3, 4, and 5). Overall, the assessment procedures and measures in this project provided a range of data that was sensitive enough to demonstrate differences between the performance of students in the whānau-kura English transition groups at the three different points when the programme was introduced. The use of multiple measures of reading (book level, accuracy, oral comprehension rate, and Burt word recognition) and multiple measures of writing (rate, accuracy, audience impact and overall language quality) provide a wide range of measures of three different reading and writing dimensions, (rate, accuracy and quality).

Students enjoyed participating in these assessment sessions, and formed warm and positive relationships with the assessment team. As with the Rotorua home and

school literacy project (Glynn, Berryman & Glynn, 2000) that had employed similar measures with the same programmes, students enjoyed taking responsibility for timing the reading and writing procedures. They also enjoyed working with people, who were genuinely interested in their progress at school, even though these people were not actually teaching them during the assessment process. Further they remained intensely interested in their own performance throughout. One example of their continued interest in their own progress was demonstrated by the oldest class group who left the kura for high school at the end of 1998, but who continued to return to the kura for assessments, in their own time throughout the remainder of the study. The research team was able to collect and collate complete sets of reading and writing data on all 21 students on four occasions across the three groups. This speaks highly of the degree of co-operation and support received from staff and whānau in this kura. The whānau-kura liaison teacher went out of her way to ensure that the assessment team had suitable spaces to work in and that students were available to complete the assessments on the days and times that had been negotiated. She also greatly assisted the team in following up students not present at particular assessment days and helped to gather some of the writing samples as well.

The multiple-baseline-across-students and the outcome data in this report together argue clearly for the effectiveness of the reading and writing procedures as implemented by tutors in this project as a means for supporting students' transition to English. The whānau-kura liaison teacher, tutors and whānau members were highly motivated to work hard to help these students with their transition to English. They were also highly motivated to ensure that gains in English did not come at the expense of continuing progress in reading and writing in Māori. Students also took responsibility for ensuring that they participated with consistency and continued application to the task. As was the case with the Mangere Home and School Project in the late 1970s (McNaughton, Glynn, Robinson & Quinn, 1981), and with the Rotorua Home and School Literacy Project (Glynn, Berryman & Glynn, 2000) whānau members were highly motivated to help their own children succeed at school. In this study they benefited from the use of specific reading and writing strategies that

connected with the way their children were being taught at school. They also benefited from access to other community and kura support people who would also assist their own children in the school. These were the strategies that were built into the whānau-kura English transition training procedures. Having both home involvement (parent or student driven) and kura involvement in implementing the same procedures produced very strong literacy gains. It is the combination of community and school input that accounts for the major gains in reading in English that took place over the ten weeks of reading tutoring. Similar results were reported by Scott and Ballard, (1983) whose simultaneous tutoring of Pause Prompt Praise, at home and at school, report the highest gains in reading (as the result of Pause Prompt Praise implementation) from the studies reviewed by Glynn and McNaughton, (1985).

Community Relationships

There were definite advantages arising from the relationship that had already been established in this community long before this project took place.

The tumuaki:

..... the school had to become a vital cog in the community and we had to shift the community to the kura more so than it ever was. In fact we had to put the kura under their mantel, under their mana. Not above it, it had to be part, and that was my hope and aspiration, that the kura became part of and under the auspices or umbrella of ngā kaumātua, ngā kuia o Ngāti Ira. And that's where we were at that stage we moved our karakia to the marae and whenever anything happened at the kura it became a total community thing inclusive of kaumātua, kuia, parents, whānau, hapu. It became more so in those years because I felt that was the answer.

Respected kaumātua, kuia, the tumuaki, teachers, kaiawhina, the students and their whānau, were connected by whanaungatanga links to the local hapu or iwi. Kaumātua (one employed as a kaiawhina) and kuia had for some years participated in the kura on a daily basis carrying out their traditional cultural leadership roles and modelling these for teachers, students and other whānau members coming into the kura. The community and kura worked in close collaboration and resulted in the Māori language and cultural practices in this kura being strong and affirming for Māori. The same strength and understanding of the Māori culture enabled this community to be

receptive and discerning towards non-Māori things especially if they were seen by the community to add extra value to what was already in place.

In all cultures initial language learning is acquired in responsive social contexts (Glynn, 1988) which reflect the cultural values and practices of the families in the community. Although sometimes there is a mismatch between the values and practices of the community and the school, in this project the interconnectedness that developed between whānau and kura was much stronger than the more traditional relationships that exist between parent and teacher in other schools. Within this responsive social context the teaching, the curriculum, and the school itself instigated and provided language contexts that were embedded in the experiences, skills and values of the community. The lives of the students were directly connected with the lives of people in the community. Accountabilities to whānau members dominated. Kaumātua participation in all phases of the project ensured that learning took place in appropriate cultural contexts. Tuākana relationships meant that the whānau-liaison teacher was able to speak plainly to the young male tutor who had not taped a tutoring session (see the whānau-kura liaison teacher's comment on page 72 of the collaborative story). Tuākana relationships also enabled the tumuaki to bring young fathers in to the school to help with the programme (see the tumuaki's comments on page 66 of the collaborative story). Reciprocal learning or ako (Pere, 1982) meant that throughout the project people were learning from each other. New learning meant benefits could be passed on to other whānau members (see Stacey's statement on page 82 of the collaborative story). A key factor in establishing the positive relationships was evidenced in the reciprocal sharing of knowledge and balance of power. The community determined how they would participate in the school (Berryman, Glynn, & Glynn, 2001) so that benefits would be attributed to all.

The community had enveloped the kura as the tumuaki had hoped that they would and within the school one could feel an almost tangible sense of cultural, spiritual and mental well being. It was this community or whānau of interest (Bishop & Glynn,

1993; Bishop, 1996) who initiated the project and determined who would participate in it.

This whānau of interest took ownership and control of the entire research process, including selection of an appropriate researcher, and the particular research paradigms and methods of evaluation that would be employed. Many Western research methodologies were used (quantitative assessing, monitoring and measuring reading and writing gains). However the specific application of these measures was designed and implemented by the whānau themselves. Western concepts of reliability and validity were handled from within a Māori perspective. This succeeded, despite some initial misgivings, in bringing everyone together for the common purpose of the improved achievement of their students, their tamariki mokopuna, their whānau. Once the reading tutors understood that the researcher needed to give feedback on their tutoring in order to ensure that the students received the very best support that could be given, the taping of reading tutoring sessions became less of a barrier and was welcomed. Benefits to their students were seen and understood as benefits to themselves.

Key people, in particular kaumātua, kuia, the tumuaki and the whānau-kura liaison teacher, remained actively involved throughout the entire research process providing the programme and research with cultural validity (Glynn et al., 1996). This was shown through their affirmation of the appropriateness of people, processes and procedures undertaken to obtain knowledge (many trained and tutored themselves), and also through their providing guidance in understanding the research outcomes from within a Māori worldview (key people contributed to the collaborative story). The collaborative story helps to paint a detailed picture of how the whānau of interest were in control of the ideas and methodologies that were represented in the research. The collaborative story also shows how they, as a whānau of interest, legitimated these ideas and finally how they added their voice of authority by authenticating the research findings and allowing their stories to be shared as part of this thesis.

Tutoring Relationships

Implementing the reading strategies required tutors to invest approximately one hour per week in reading activities (three sessions of approximately 20 minutes) with each of the students that they tutored. In order for the language of the classroom (Māori) to be maintained, reading tutoring in English took place outside of the classroom (McCaffery, 1990). It is clear from the collaborative story however that these tutors spent many more hours in the kura working with the students in a range of other activities as well as supporting teachers in classrooms or on the playground. Messages in the collaborative story from students, tutors and the whānau-kura liaison teacher strongly indicate that the close relationship that developed between tutors and tutees also contributed to the success of the tutoring outcomes. For many students, tutors were extended whānau members who they had never previously got to know very well. Experience within this project changed that. Even the tutor from outside of the community who responded to the students' writing samples formed a close relationship with these students and they with her, long before she had even met them (see Sandi's comments, page 79 and 80 of the collaborative story). Writing exchanges and personal participant comments (see Hinemaia's comment, page 79 of the collaborative story) show the increased sharing of personal information being exchanged between writer and responder even though students were writing within the constraints of writing topics set for them.

As mentioned above not only were the tutors connected to their students through cultural and familial ties, they had also formed very close and positive relationships with the students. Just as importantly and further supported by the data from the process measures (see page 41 to page 46 in the results section) tutors had learned to use the tutoring procedures with a high level of expertise and were delivering them in a highly competent manner.

A spiral of responsiveness between the school and the community began to emerge. The community and school identified a need for their students to have specific support in their transition from Māori to English. The school put in place a training

programme for community tutors. The community tutors worked with their own children and other children. The school now employs some of the trained tutors in the school to continue using the tutoring procedures. Mutual benefits are clearly evident. School and community are able to share the credit for their successes rather than resort to blaming each other for children's failure.

Ma mahi tahi tātou mo te oranga o te katoa.

By working together we can achieve well being for all.

CHAPTER 6: CONCLUSION

Māori have always had their own cultural criteria for evaluating whether a process or outcome is valid. For this project, legitimation came from the people and as such came from the worldview in which the research was embedded. Having participants in both the role of researched and researcher enabled outcomes of the project to be better understood from the participants' own worldview. Indeed by having three generations of participants in this project (kaumātua, rangatahi and tamariki mokopuna), the research findings could be triangulated and were agreed upon by all three groups. Pere's (1991; undated) work suggests that they were able to achieve this because whanaungatanga, (the interconnectedness of relationships) mana, (vested authority) mauri, (life force) and wairua (spirituality) were used by this whānau to enhance the pumanawa (intuitive intelligence and creativity) and hinengaro (the mind) of all who participated. In so doing new skills that would complement ngā taonga tuku iho (cultural traditions) could be used and all in te Aoturoa (the physical world) would be well.

While issues of ownership and control over the research were more fundamental than issues of specific methodologies it was the combination of kaupapa Māori and Western research methodologies and epistemologies that added to the richness of the ensuing outcomes. It is from these voices and from these outcomes that we are better able to understand the specific developments in this project and rationalise them as one effective approach for supporting students in their transition from Māori immersion to English language programmes.

Overall, data from the whānau-kura English transition project demonstrate the effectiveness and value of providing direct input into training whānau and community members of students requiring transition from Māori immersion programmes to English or bilingual programmes. Provided with ongoing feedback, whānau and community tutors learned and implemented a range of reading and writing programmes over ten weeks of tutoring (and in many cases longer than this), that strongly supported students' transition to English. Students on programme made

major gains in both reading and writing in English. These data also demonstrate that the three groups of students gained benefits each time the programme was applied to them. They further demonstrate that the benefits that they received at programme were maintained or further increased when the programme was withdrawn at the end of ten weeks. Further these data demonstrate that gains in English did not compromise ongoing gains in Māori.

While this whānau were able to respond very positively to their own questions about how to provide an English transition programme to improve their children's academic opportunities in a bilingual secondary school system, the project outcomes did suggest further research. It would be worthwhile reusing the programmes and methodology to investigate which reading level (Ngā Kete Kōrero Framework) would provide Māori immersion students with the optimum literacy skills (Cummins & Swain, 1986; McCaffery, 1993) for transition to English. How effective these programmes and methodology would be for students requiring transition from other languages (eg. Pacific Island languages) would be another useful study. As would a study to determine whether the simultaneous implementation of the writing interventions alongside Pause Prompt Praise also helped to contribute to the marked gains evident in these data.

Durie (2001) sets out three broad goals for Māori in education. These goals are to live as Māori, to participate successfully in the global community and to enjoy a healthy lifestyle. These goals are certainly consistent with the goals and aspirations of the whānau of interest in this project. This whānau demonstrated what could happen when a community and school, with the same goals and aspirations, collaborate in a shared cultural context. The Māori language and cultural practices, as maintained and modelled by their kaumātua and kuia, provided the basis on which to build the link into the global community. These children were able to stand tall in their own language and culture and from this strength they were able to move ahead to learn new skills with greater confidence building in strength towards a more successful secondary school education. A successful education that will provide the skills and

knowledge needed for employment and their future health and well being. Culture drove the community and school collaboration, and in turn culture drove the success of this project.

Me hoki whakamuri kia haere whakakmua.

The way ahead for the children of this whānau was built on the knowledge and practices of their elders and ancestors.

Appendices

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Appendix 1.

Personal letter from the tumuaki



Appendix 2a

Text from an oral reading sample

Selection 20.

Little Bro

Reading Level: 9-10

Part 3 No. 2 1995

I was trying to fix my ^{flat} flattie. And at the same time I was trying to keep control of my 20

little brother. He was ^{really} making me angry. He ^{kept} kept running off with things and ^{hide} 40
hiding at the back of the house. I'd just ^{A T} sandpapered the hole on the ^{tub} tube and was 60

going to stick the patch on ^{where} when I ^{around} looked round and found Billy had ^{took} taken off with
^{P...AI} the packet of patches.

"Billy! Bring those patches back!" I shouted. 80

No answer.

"Billy! If you don't bring those patches back, I'll ^{do} dong you!" 100

"No you won't. 'Cause I'll tell Mum ^{chase} on you." 120

^{round} I chased him around the house, but Billy was too fast for me - which really ^{hacked} 140
hacked me off. 120

After wasting about half an hour ^{a a} chasing that kid, I was too ^{rat} ratty to fix my bike so I 140

went ^a inside to get an ice-block from the ^{freeze} fridge. This was my chance to get back at
the little brat. 160

"Mmmm! This ^{berry} raspberry ice-block is choice," I said. I stood at the front door waving 180

the bright pink ice-block in the air.

Billy was ^{hid} hiding behind the old oak tree. I could see his nose ^{peeking} peeking around the
trunk. 200

"I don't ⁼⁼ want your ugly ice-block anyway, Piggy," he said. Mum'll ^{Mum will} give me one when
she gets home." 220

"No she won't. Because I'm going to eat ⁴ them all. Ha ha ha." 224

Appendix 2a Continued

| | |
|---------|------|
| Student | Date |
| School | |

Selection 20: Little Bro

Comprehension Checks

Oral Questioning

1. How did Billy annoy his big brother?

He was giving him cheek

✓ 2. What had the big brother been trying to do?

Fixing his tyre on his bike

3. What did Billy threaten his big brother with?

He was going to get him.

1:3

Cloze

"Mmm! This raspberry ice-block is choice," I said. I go at the front door waving the bright pink ice-block in the air.

Billy was hiding by the old oak tree. I could see his nose peering out the trunk.

"I don't want the ugly ice-block anyway, Piggy," he said. "Mum'll get me one when she gets home."

"No she won't. Because I'm going to eat them all. Ha ha ha."

Billy sidled out from the tree. "Yea....that's 'cause _____ a greedy fat pig."

I just looked at him and slowly sucked my ice-block.

5:10

Appendix 2b

Reading analysis sheet

THREE MINUTE SCORING SHEET

Child

| Time taken | |
|--|---|
| 3 minutes | ✓ |
| less than 3 minutes (record exact time) | |

Date

| | | |
|--|--|---|
| 20 <u>flat</u> flattie 1e | 20 really keep kept <u>hide</u> hiding 3e | 20 — A/T sandpapered where when tub tube 3e |
| 20 <u>ground</u> round pa. — A/T patches 3e | 20 do/sc dangl 1sc | 20 chase chased <u>round</u> around 2e |
| 20 <u>g</u> <u>q</u> <u>rat</u> an ally 3e | 20 <u>a</u> <u>freezer</u> an fridge 2e | 20 <u>berry</u> sc raspberry 1sc |
| 10 — was <u>hid</u> hiding 2e | 10 peeking peering 1e | 10 — ugly Mum Mum'll will — 3e |
| 10 ✓ | 10 10 4 | 10 |
| 10 | 10 | 10 |
| 10 | 10 | 10 |
| 10 | 10 | 10 |

| Name of Book | | | | Accuracy Rate | Correct Rate | Incorrect Rate | Self Correction Rate |
|-------------------------|-----------------------------|---------------------|-------------------------------|--------------------|--------------|----------------|----------------------|
| Little Bro L 20 | | | | | | | |
| Total No. of words read | No. of words read correctly | Total No. of errors | Total No. of self corrections | Correct total read | Correct | Errors | Errors + SC |
| 224 | 199 | 23 + 2 25 | 2 | 89% | 3 | 3 | SC |
| | | | | 1:66 | 1:8 | 1:12.5 | |

Appendix 2c
Reading data sheet

| | |
|----------|-----------------|
| Student: | Group: ① 2 3 |
| School: | ① English Māori |

| | | | | |
|-----------------|----|---|---|---|
| Assessment date | 1 | 2 | 3 | 4 |
| Book level | 20 | | | |

| Three Minute Reading Accuracy | | | | |
|-------------------------------|--------|--|--|--|
| Total words read | 224 | | | |
| Correct words read | 199 | | | |
| Errors made | 25 | | | |
| Self corrections made | 2 | | | |
| Reading accuracy | 89% | | | |
| Correct rate | 1:66 | | | |
| Incorrect rate | 1:8 | | | |
| Self correction rate | 1:12.5 | | | |

| Oral Comprehension | | | | |
|------------------------|----|--|--|--|
| Oral recall percentage | 33 | | | |
| Oral cloze percentage | 50 | | | |
| Total percentage | 46 | | | |

Appendix 3
Writing data sheet

| | |
|-----------------|----------------------|
| Student: | Group: 1 2 3 |
| School: | English Māori |

| | | | | |
|----------------------------|----------|----------|----------|----------|
| Assessment date | 1 | 2 | 3 | 4 |
| Total words written | | | | |

| Ten Minute Writing Accuracy | | | | |
|------------------------------------|--|--|--|--|
| (Gp. 1 words) | | | | |
| Total written | | | | |
| Correct | | | | |
| Recognisable | | | | |
| (Gp. 2 words) | | | | |
| Total written | | | | |
| Correct | | | | |
| Recognisable | | | | |
| (Gp. 3 words) | | | | |
| Total written | | | | |
| Correct | | | | |
| Recognisable | | | | |

| Ten Minute Writing Quality | | | | |
|-----------------------------------|-----------|--|--|--|
| Audience appeal | :7 | | | |
| Language fluency | :7 | | | |

Appendix 4a.

Tutor data analyse using the Pause Prompt Praise scoring sheet

Tutor:
Student:

The Bush Super-Market
Part 3 No 2 1995

Review: One sided
brief
Title authors name
introduced

PAUSE PROMPT PRAISE SCORING SHEET

| | CHILD'S READING | | TEACHER | | | | | | | CHILD | | | |
|---|-----------------|------------|---------|---------------------|---------------------------|--|--------------|-------------------------------|------------------------|----------------|----------------|--------------|------------|
| | Correct word | Mistake | Pause | Prompt | | | Praise | | | | Correction | | |
| | | | | Tend to start again | About what the word means | About the way the word looks or sounds | Nearly right | What child has self corrected | Corrected with support | General praise | Self corrected | With support | Word given |
| 1 | Flier | flair | ✓ | ✓✓ | ✓ | | | | ✓ | ✓ | | ✓ | |
| 2 | difficulty | difficults | ✓ | ✓ | | excellent tutoring | | ✓ | | | | ✓ | |
| 3 | hover | hoover | ✓ | | ✓✓ | explained meaning well done | | | | | | | ✓ |
| 4 | Juices | Juice | ✓ | | | | | ✓ | | ✓ | ✓ | | |
| 5 | Flightless | flight | ✓ | | | | | ✓ | | ✓ | ✓ | ✓ | |
| 6 | chilled | chilly | ✓ | | | | | ✓ | | | | ✓ | |
| 7 | Shrimps | streams | ✓ | | ✓ | excellent tutoring | | ✓ | | | | ✓ | |
| 8 | are | and | ✓ | ✓ | | | | ✓ | | | | ✓ | |
| 9 | frequently | fre | ✓ | ✓ | | | | ✓ | | | | ✓ | |

A slow or noisy flier won't be able to catch a mouse or fish. For these birds, food that doesn't move will be a better choice. A little bird with a short beak would have difficulty tearing meat from an animal - small food will be much more suitable. And being a quick flier is no help in chasing flying insects that hover around - unless the bird also can stop mid-air and hover.

The bush is set out rather like supermarket shelves.



Appendix 4b.

Tutor data analyse using the Pause Prompt Praise scoring sheet

PAUSE PROMPT PRAISE SCORING SHEET

| CHILD'S READING | | | TEACHER | | | | | | | CHILD | | | | |
|-----------------|--------------|-----------|---------|----------------------|---------------------------|--|--------------|-------------------------------|------------------------|----------------|----------------|--------------|------------|---|
| | Correct word | Mistake | Pause | Prompt | | | Praise | | | | Correction | | | |
| | | | | Read on, start again | About what the word means | About the way the word looks or sounds | Nearly right | When child has self corrected | Corrected with support | General praise | Self corrected | With support | Word given | |
| 1 | perched | — | ✓ | | ✓ | | | | | | ✓ | | | ✓ |
| 2 | So a | Some | ✓ | | | | | ✓ | | | | ✓ | | |
| 3 | it | is | ✓ | ✓ | | | | | | | | | ✓ | |
| 4 | areas | area | ✓ | ✓ | | | | | | | | | ✓ | |
| 5 | studying | suddenly | ✓ | ✓ | very good etc. | | | | ✓ | | | | ✓ | |
| 6 | equipped | equipping | ✓ | | | | | ✓ | | ✓ | | ✓ | | |
| 7 | living | leaving | ✓ | | | | | ✓ | | | | ✓ | | |
| 8 | wary | worry | ✓ | | ✓ | | | | | ✓ | | | ✓ | |
| 9 | | | | | | | | | | | | | | |

Review to check understanding not just to determine whether they enjoyed the story.



area but, unlike supermarket shelves, the bush food areas overlap. Berry eaters may eat slow-moving insects. Fish eaters often eat lizards or mice in their area. When studying birds' eating habits, look carefully at how those birds are equipped, and where they spend their time.

So, by having different equipment and by choosing different living areas, the birds are sharing out the food. The smaller ones don't go hungry.

But they must be wary – for as they move around, looking for food in the bush supermarket, something bigger may be watching them. For here, even the birds themselves are a part of the food. ■

Appendix 5.

Individual researcher report to reading tutor

Te Kura Kaupapa Māori O

Phase 3

Story Title: The Bush Supermarket

Tutor: J

Student: T

Preview

You introduced the story sequence briefly going through the main idea of the story. Don't forget to try and make the preview and review a bit more interactive. It should involve you both talking about the story rather than the tutor just telling the reader about the story. Don't forget to try and pick up those words that you think are going to be problematic for your reader eg. hover.

Tutoring

Pause: You made good use of the pause strategy.

Prompts: You were using your prompts really well. It was great to hear you using the 'read on again' prompt with the 'meaning' prompt. This is just the sort of tutoring these students in transition need because if we rely on the prompt about the way the word looks or sounds we may cause confusions about sounds in English and sounds in Maori. Awesome tutoring J , way to go!

Praise: This was a very positive reading session it sounds like you and T are sharing a very close reading relationship. Your general praise for the reading of difficult words was excellent.

Self-Corrections: Each time T worked words out for himself you gave very positive praise.

Review

Your review should check understanding of the story not just determine whether he enjoyed the reading.

Story Choice

Interest of Topic: A neat story that sounded as if it also appealed to your reader.

Appropriate level for tutoring:

A very appropriate level for tutoring, there were enough challenges although with the help you are giving him he will be way past this soon.

Time: A good length of time used in this tutoring 10 to 15 minutes.

Appendix 6a.

Student's writing

What i like is going shopping with my
Dad because he get me what you want.
~~So~~ I like to go to Whakatane with my
dad to oet me some new thing for School,
but i like to go in to the shoe part
because i get to get a pair of shoe.
I am a daddys girl i am so lucky to
be a daddys girl but he does not
forget about my sisters and ~~bro~~ brothers
that for sure. When we go out to
get the things that my mum want for
mother day i allway go with my dad
because he allway go to whakatane
to get the thing and i always
get something. I like to go shopping.
And i like to go walking up the
steet streets with my mate and get up
to no good. And i like doing my P.P.P.
and i enjoy it very much. And i
like getting the letter back ~~to~~ from
you. I am so happy that i am
a part of P.P.P. You are bomb to
the max that righth.

Appendix 6b.

Responder's writing

Kia ora

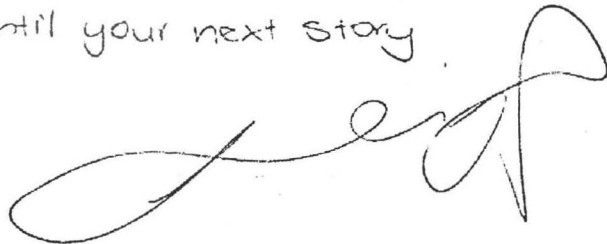
Thank you for sharing with me your likes and dislikes. Also thank you for the lovely comments. Like you, I love going shopping and when I was younger I also enjoyed going shopping with my Dad. It's pretty cool being a Daddy's girl isn't it. Everyone has a favourite child, niece/nephew. It doesn't mean that they don't love any other whānau less.

Did Mum enjoy her Mother's Day. For Mother's Day I got my Mum a lotto ticket, shouted KFC for dinner and my niece and I cooked bacon and eggs for breakfast on Sunday. I hope you don't get into big trouble with your mate. Watch out, we don't want anything to happen to you.

I'm glad you are enjoying P.P.P. If you enjoy doing something you definitely learn more and achieve things better.

Keep up the awesome work. You are halfway there when you give something a go.

Until your next story



Appendix 6c.

Student's writing

The worst pain I have ever felt was when my Grandmother left the world to go to heaven. I was so heartbroken I stayed at the hospital all ^{day} just be with her.

When I heard, I thought that they were just telling a joke. When I saw her with my own two eyes, I felt a feeling that I can not explain. When I saw her just laying there it felt like someone was just squeezing my heart. I felt all alone, I felt like I did something to disappoint her why she left me.

As I grew older I knew that it was her time to leave us, and that she was very ill. I miss her very much and I will never stop thinking about her. I

Appendix 6d.

Responder's writing

Kia ora

Thank you for sharing with me ~~my~~ your story on what was the worst pain that you have felt. That is so sad. I believe it was your grandmother's turn to leave this world. She may have been ill in this world but up in heaven she is well and feels no pain. She is with you in your heart ~~was~~ where ever you go and will be waiting for you to join her one day. Please do not feel that it was your fault because it wasn't. Just think of all the good times you both had and spent together. She is watching you grow up to and seeing that you are becoming a fine young woman (wahine too). So don't forget that if you feel alone or a bit down and frustrated with the world, your grandmother is right by your side for you.

My uncle died about two years ago. He was an awesome uncle and would always have us stay at his house for Christmas. He was always nice, but if we played up he was sure to give us a grilling. I cried and cried at his funeral, I too could not believe that he had passed away. When I saw my niece cry (who was only six at the time) it made me want to cry even more. My cousin was in Australia at the time and was unable to come to the funeral. I was sad for her as well because she could not say her final goodbye.

Awesome story
Story.

Looking forward to your next

Appendix 7a.

Student writing using the structured brainstorm sheet

Brainstorm Thinksheet - Topic Jonah

| | | |
|--|--|---|
| 1. Collection Rugby player No 11 All Black Travels Rich South African wife Role model Body builder Kidney disease Visits sick chn | 3. Label Family 2. Group South African wife- Islander All Blacks | 3. Label Career 2. Group Rugby player No 11 Role model Visits sick chn. Rich |
| | 3. Label Description | 3. Label |
| | 2. Group Body builder Shaved eye brow Kidney disease | 2. Group |

JONAH LOMU

Jonah Lomu has a South ~~African~~ African wife but they have split up now. He is a islander but now he lives in New Zealand. He plays for one of the top rugby teams in the world the All Blacks. His position is wing No 11 he also plays for tan other teams Auckland and Counti Manukau. He is a body builder rich gose around visiting sick children he also has No 11 shaved in his eye brow. To me Jonah Lomu is one good Role model.

Appendix 7b.

Student writing using the structured brainstorm sheet

Brainstorm Thinksheet - Topic *Xmas lunch at the Beach.*

| | | |
|---|---|--|
| 1. Collection | 3. Label LOCATION | 3. Label EQUIPMENT |
| relaxing wood sand midday swimming gears sunny afternoon knives spoons forks shells shore happy sausages ice cream cakes hot sweating bread patties lollies butter exciting water wonderful | 2. Group Waiotaki Beach midday afternoon wood water shells sea shore sand | 2. Group forks knives spoons plate table swimming gears |
| | 3. Label FOOD | 3. Label MOOD |
| | 2. Group sausages patties lollies ice cream bread butter sauce cakes | 2. Group happy exciting hot sweating wonderful relaxing |
| | 3. Label | 3. Label |
| | 2. Group | 2. Group |

Appendix 7c.

Christmas lunch at the Beach.

A couple of days before Christmas day, mum, my uncles and aunts set out a day at the beach for everyone. It was about midday when all of us went to the beach, and (we) it was the afternoon when we went home. It was a very sunny day. There were a lot of pretty shells just on the sand, and closer to the shore. A lot of drift wood all mixed with shells and other rubbish or what ever. And there's the sea just really close water that. Most kids were swimming in.

After that the parent just got all the equipment already for a kai. They got all the knives, spoons, forks and the plates out on to the table. Auntie Donna called out to all the kids to get ready for a kai. They got all their swimming gear, togs altogether and ready for another swim.

The food that our parents packed for the whole families was a packet of sausages, packet of patties, a couple of packets of bread, tin of sauce and sweets like lollies, ice cream, and cakes. We all enjoyed the feed the kai because it just our body's full.

Appendix 7c continued

Just after we had finish a kai most^{were} happy were getting exciting because they all wanted another swim in the sea water the beach. They were mostly hot all over and they were sweating heaps too. Well all the kids were having a swim the parents thort that the day was wonderful, then the parents all had a relaxing afternoon. That all I would have to write about a Christmas lunch at the Beach.

Appendix 8.

Completed student evaluation form

Transition to English Project - Waioweka
December 1999

Staff

Students

Tutors

Parents

What advantages for students came as a result of the English transition initiatives implemented during term 1999?

Pause Prompt Praise reading tutoring

I thought it was really good, because, it helped me a lot through ~~to~~ writing and reading English. I now know how to read really good English instead of saying word by word.

Responsive writing to S

I really enjoyed writing to S, because, she encourages me to write better, and do better at everything I do. Since I have been writing to her, I have expressed my true feelings ~~write~~ about all my ~~feelings~~ writing, and now when I write to anybody, I think about S and how she encourages me through my writing. It almost feels like I know her.

Brainstorming

Brainstorming helps me a lot for my writing, through everything.

When I brainstorm I do my work faster, more sensible.

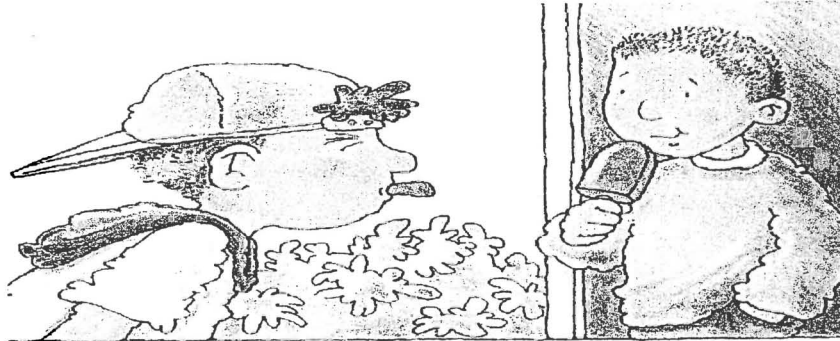
Brainstorming really helped.

Appendix 9.

English Text Samples Book Level 20 to Book Level 29

Book level 20

Little Bro



He stood there, hands on hips. He poked his tongue out, and started wagging his head at me, cackling.

"Well," I said (trying to stay calm), "since you're not going to give my patches back, you can stay outside till Mum gets home. Laugh at that one."

I got my bike and put it on the front veranda. Then I went in and locked the door.

By this time it was four o'clock and it was getting a bit cold. I thought to myself: Choice. Mum will be home in an hour, and that brat will be for it!

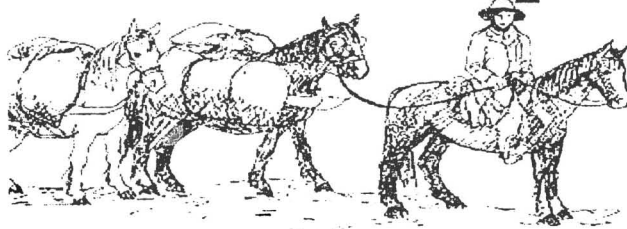
But deep down I knew he wouldn't get told off – he's Mum's little baby, Mum's little pet. And that made me even more angry.

Then there was a knock at the door. "Let me in, you fat pig!"

Book level 29

Packhorse Memory

Pack-horse Memory



by Ella Flower

NO ONE EVER WROTE POEMS about pack-horses. Indeed, I cannot remember reading *anything* about the poor mis-used pack-horse, but I remember some of them very well.

Their way of life was obscure, they were the least glorious or cared-for of all the animals the European settler used, but they were without doubt the chief means of fetching comfort and necessities to areas not serviced by roads.

topped with others laid lengthwise, earth was thrown over this more-or-less floating causeway, and soon moss and lichen grew over the logs and cemented them together.

One such road was made in the earlier days of the gold rushes of Westland. When I first saw this road, some forty years ago, trees had grown between the roadway and many of the logs were rotting back into the black bog. The way was rather dangerous but I wanted to travel the path my grandfather had walked, from Nelson to Hokitika via this "corduroy" road, as it was then called. So I joined a little party who were taking some provisions on pack-horses to a camp many kilometres away, into the very wild country. The only spare place for a small rider was on a quiet-looking horse whose colour had suggested his name—The Mouse.

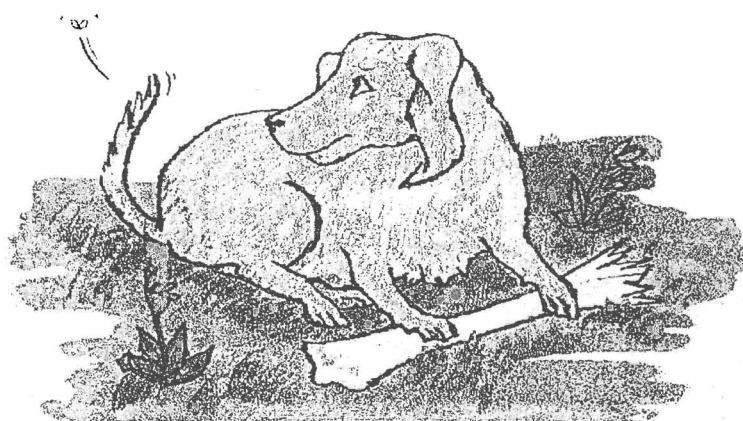
I mounted and seated myself among sacks of flour, sugar, some wire, and a few clanging pots and tins and what-have-you. The Mouse quietly settled into his usual place at the rear of the party, and for an hour or so we all went along the mossy bush track without incident. Fragrance came up to

Appendix 10.

Māori Text Samples Book Level 13 to Book Level 19

Book level 13 Kuri me te Ngaro

I a kurī e takoto ana,
ka rere mai he ngaro
ka noho ki runga i tōna waero.
Ka hiki ia i tōna waero,
ka rere te ngaro.



Book level 19 Ngā Tohorā o Kaikoura

Mai rā anō nga tohorā e noho ana i te moana o konei.
E kī ana, ko tēnei anake te wāhi o te ao tino tata tonu
ki uta ka taea e te tangata te kite he tohorā pēnei te
momo.

Engari, ko tētahi o nga momo tohorā o te wāhi nei ko
te *Sperm Whale*. Ki ta te Maori ko te *Parāoa*. He tino
kaitā rawa atu tēnei momo kararehe, pau atu ki te rua
tekau ma tahi mita tōna roa, te ono mano kotahi rau
kirokarāma pea tōna taumaha. Ko te nuinga o nga kai
o konei te take i kāhui nga tohorā ki Kaikoura nei.

Engari ko te tino mīharo a te tangata ki te kite i nga
tohorā nei te take i whakatū te umanga mātakitaki hei
mau i a rātou. Ma nga kaihautū o te waka pūkaha koe
e whakamārama ki nga āhuatanga katoa e pā ana ki
nga tohorā me nga kararehe katoa e noho ana ki konei,
pēnei i te aihe, te kēkeno, me nga manu katoa. Anō te
mīharo atu ki te kite i ēnei oranga katoa i te wāhi
kotahi.



na Barbara Todd

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