Ora Kainga Rua
Experiences of Kura Kaupapa Māori Graduates

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Acknowledgements

"He waka eke noa: a canoe which we are all in together"

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Kua hua te marama, e iti noa ana, nā te aroha

Ka tū au ki taku maunga tautara

Ka tū au ki taku maunga e kore e neke

Ko wai rā, ko wai rā taku maunga whakahihi ko Mauao e tū ake rā

Pūhoro te wai ki te pūtake o Te Awanui

Horahia tana kaha ki te tahuna o Waipū te pātaka kai o Taiaho

Tauranga Moana, Tauranga Tangata ko Rauru Ki Tahi e

Ko Mauao te maunga

Ko Tauranga te moana

Ko Ngāi Te Rangi me Ngāti Ranginui ōku iwi

Ko Te Rereatukahia me Hangarau ōku marae

Ko Ngāi Tamawhariua me Ngāti Hangarau ngā hapu

Ko Mataatua me Takitimu ngā waka

Ko Tupaea te tangata

Ko Arianna Waller tōku ingoa

Abstract

There is a wealth of indigenous scholarship examining the impacts of imperialist policies and ideologies on the learning identities of indigenous students. However, within the New Zealand context, there is a lack of literature which focuses solely on the experiences and aspirations of total immersion students in the transition to tertiary education settings.

Using Kaupapa Māori and auto ethnography this thesis privileges the student voice by investigating the transitional experiences of four female kura kaupapa Māori graduates into mainstream settings with particular focus on their transition to the University of Waikato.

The thesis argues that there are two main spaces of synergy between an indigenous research paradigm and auto ethnography. The first is the criticality of the "self" in the work, without a sharp separation between the researcher and the subject (dual meaning intended). The second is the shared modality and intentional use of storytelling as a method. By combining insights from in-depth interviews with the researcher's life story, the thesis identified the coping mechanisms the participants employed and the services the University of Waikato provides that were utilised to help them transition into a new educational setting.

The participants' experiences demonstrate that the unique cultural educational experiences within kura kaupapa Māori settings differs significantly from the educational and environmental experiences offered at University. The participants' narratives demonstrated that the clear sense of identity gained from the kura kaupapa Māori context gave them the inner strength to cope with these differences. In addition to their strong sense of Māori identity, the main coping mechanisms the students drew on, was the wealth of institutional knowledge that whānau members and role models provided of the university context as past students and current staff members. The benefits that these students experienced can be strengthened by building stronger relationships between Māori total immersion schools, the wider Māori community

and universities ensuring that Māori total immersion students are able to access the academic and institutional knowledge they need to succeed.

Furthermore, the thesis argues that the kura kaupapa Māori movement can deliver more for their students if they do not shut out the pākehā world but rather teach their students to walk between and within the two worlds. In order to better understand this balancing act, the lived experiences of immersion students requires more research, particularly as more and more kura kaupapa Māori graduates transition into Aotearoa New Zealand tertiary settings.

Glossary

ahuatanga Māori	Māori tradition (Wānanga definition)
aroha	to love, feel compassion, empathise
hapū	sub-tribe
hauora	health
hinengaro	intellect, thought
hui	meeting
iwi	tribe
kai	food
kaitiaki	guardian
kapa haka	Māori performing arts
kaumātua	elders
kaupapa Māori	Māori ideology, Māori education that incorporates a Māori world view and ways of teaching in a range of settings including bilingual and immersion settings (English and Māori)
kawa	protocol
koha	gifts
koha aroha	gift of thanks
kōhanga reo	Māori language early childhood settings
kōhanga reo whānau	family involved in the kōhanga reo
kōrero	to speak
kura	school
Kura Kaupapa Māori (KKM)	Māori language school settings based on Māori philosophies
kura whānau	family within a KKM
manaaki	hospitality, to protect
manuhiri	visitors
manu kōrero	orator, Māori secondary school speech competition, categories include both Māori and English, Junior and Senior
marae	meeting place, open area in front of the wharenui
mokemoke	be lonely
pōwhiri	ritual of encounter, welcome ceremony to a marae
poukai	Māori King Movement gathering for connection
Pūahoaho	Clarity or clearness
rangatahi Māori	Māori youth
Rūmaki	Māori Immersion class within a mainstream school
tangata whenua	indigenous people to the land
tangihanga	funeral

taonga	treasure
Te kaitiaki o Te Aho Matua	the guardians of Te Aho Matua, responsible for determining the content of Te Aho Matua, and for ensuring that it is not changed to the detriment of Māori
tikanga	customs
tikanga Māori	Māori custom
tuakana/teina	relationship between older (tuakana) and younger (teina) siblings or relatives of the same generation
Tūāpapa	Terrace, platform, foundation
wairua	spirit/spiritual
waka	canoe
waka ama	outrigger canoe
wānanga Māori	tertiary education provider, conference
whakaaro	thought, understanding
whakapapa	genealogy
whānau	family, extended family
whānaungatanga	kinship network, sense of family connection
whare	house, building
wharekura	Māori-medium secondary settings based in and on Māori education philosophies
wharenui	meeting house
whaikōrero	Formal speech
whakamā	Reserved, retiring, shy

Kaupapa Māori and Te Aho Matua Concepts

Āhuatanga Ako	Teaching Practices
Ako	Learn/Teach
Kaupapa	Collective Vision philosophy
Ngā Iwi	The Tribes/The People
Piki Ake i Ngā Raruraru o te Kāinga	Mediation of Socio-economic and Home Difficulties
Taonga Tuku Iho	Treasures from the Ancestors
Te Ao	The World/Environment
Te Aho Matua	The philosophical base for Kura Kaupapa Māori education for the teaching and learning of children
Te Ira Tangata	Human Essence
Te Reo	The Language
Te Tino Uaratanga	The Desires and Outcomes principle
Tino Rangatiratanga	Self-determination/Relative Autonomy
Whānau	Positive Family Involvement
Whakakitenga	Disclosure or reflection

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CHAPTER ONE - INTRODUCTION

My Story: Hoki atu, Hoki mai

I am overwhelmed by a deep sense of gratitude for those who, in the throes of colonisation and marginalisation, believed in the survival of Māori language, knowledge, culture, and actively sought ways to make education work for Māori.

I am a young aspiring indigenous researcher. I identify with being a Māori woman and everything I am is embedded in my cultural landscape, my connection with the land, sea and mountains. These are strengthened through my whakapapa (genealogy), my connection to people, past, present and future.

To honour this cultural embeddedness, I position myself within the research as both author and research participant. This critical positioning of self within the context of the work supports the use of a Kaupapa Māori research framework and an indigenous auto ethnographic approach. Reflections will be inserted throughout the thesis to complement the research and provide experiential meaning. With the two approaches combined, a respect for the lived experiences of the participants is provided by being able to take the reader on a journey beneath the surface of what is known on a purely academic basis. I take this approach in order to challenge myself and also education institutions, dominant regimes of 'knowledge' and knowing, social practices, meaning, and the restrained voices of the contemporary reo speaking generation. To begin this process of positionality I begin by sharing my story of kura kaupapa Māori (KKM) and my transition to higher education in order to shed light on my motivations to conduct this research.

My name is Arianna Waller. I was born and raised in Tauranga moana. I have proud iwi affiliations to Ngāi Te Rangi and Ngāti Ranginui. I have always felt I was born to take care of the legacy of my ancestors in the realm of Te Ao Māori (the Māori world). My elders, kuia and koroua were quick to identify this quality in me, long before I could even walk or talk, and long before I even knew myself.

My sister and I were among one of the first cohorts to come through the learning gates of Te Kōhanga Reo o Ngāti Hangarau. I say this with admiration for the roads paved by my elders, my hapū and iwi. I admire and honour the courage and commitment my tūpuna showed to my Māori language and identity. I thank them for identifying that our identity is inextricably linked to our language. I thank them for everything I have today and it is they who inspire me to write at this moment.

The years seemed to fast-forward where I find myself at the age of five. It was tradition when you turned five, for the kōhanga to take you through the gates of your primary school for the first time. This was both a cultural check to ensure the pathway was clear for education to begin and to put on proud display what I had come from; that my people were entrusting me into the care of the school for this next stage of my learning journey. Growing up, I always felt grounded in that area because I knew the stories that connected me to the land and the coastal areas surrounding my marae. There was an unspoken contract between my people and the school they sent me to; an immense trust that the mainstream system would care for me. I remember the feelings of anxiety that swallowed me up on my first day of school, I was already yearning for everything I had left behind at my kōhanga reo. It was a space that from birth represented my whānau, my marae, my people and my whakapapa. I have always felt that 'place' is an essential part of life and what it is to be Māori. For me, my sense of place is linked to home, the smells of kai cooking, the sound of the train that would rush past the marae every hour without fail, and the dirty feet us kids would get when we would go and dig holes by the rugby club to play marbles.

At the age of five, I had a good grasp of who I was, and I was comfortable in my own skin. However, I do not think anything could have prepared me for school in mainstream education. I had no idea what or who I was without my whānau teaching me about pūrakau (Māori myths), singing our iwi and hapū songs and the constant recital of my pēpēha at a very young age. I feel it is appropriate to say that throughout my whole existence, my identity and my language have been the only constant things that have made me feel whole and complete.

The 'wholeness' I had always felt started to erode little by little. I was entrusted into the care of a Pākehā teacher who led her 9am-3pm classes with an iron fist. I can just see her face; looking at me with such disapproval.

When I was six years old, the mainstream school I was enrolled at established a rūmaki (total immersion unit within a mainstream primary school) to better respond to the educational and cultural needs of Māori students. I was amongst the first cohorts of children to enter the total immersion rūmaki class. I quickly adjusted and the light started to enter back into my world again. I went on to spend the remaining five years of my primary school education in the rūmaki unit where I was completely nurtured by my teacher who was a fluent te reo Māori speaker. I remember her with warmth and admiration because every day that I was in her class, she made me feel special.

At the age of 11, I moved to an intermediate school, which was to be my first experience in a bilingual class. The initial transition to this 'foreign' mainstream environment was difficult at first. After being nurtured in kaupapa Māori learning environments for the first half of my life, I found it extremely difficult to manage and navigate the deeply threatening mainstream space. Even though times were hard on my spirit, I never gave up. My determination to thrive in mainstream 'waters' meant I had to learn how to read and speak English while committing to uplift the cultural endeavours of my tūpuna. In the early 2000s it was time to start thinking about which secondary school I would attend. Schooling options were still very limited in Tauranga so I decided that I would use my agency and take the future into my own hands. This led to a phone call to my Nan where I asked her if she would fund me through a Māori boarding school education. My Nanny always knew that if I was given the opportunity, I would make education work so she organised for me to be enrolled at Turakina Māori Girls' College. No further questions were asked and just like that, my secondary schooling future was set in stone.

From the years 2004-2008 I was a student at Turakina Māori Girls' College[1]. This was an all-female bilingual boarding school environment with the option of rūmaki

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[1] Turakina Māori Girls' College was a Māori girls presbytarian school. It was part of the Māori Boarding School cluster and was established in 1905. In January 2016, the college was officially closed by the Ministry of Education.

total immersion schooling between years nine and 10. My five years of schooling at Turakina quickly awakened a deep yearning in me to fill in the blank spaces of my education. On one hand, we were in a space that empowered us as Māori women to stand up and be counted. We expressed this through kapa haka, karanga, song, activism, waka ama and through our connection to te ao wairua and te ao Māori. Yet on the other hand, we were in a learning environment which systematically sought to reduce and minimise the very identity we were trying to grow and nurture. In accordance with the New Zealand curriculum, we were learning the histories of other countries with the blatant denial and disregard of our own Māori stories, histories and realities. When I transitioned to The University of Waikato in 2009, nothing much had changed. I still had the same feelings, only this time I was affected on a larger scale. At an educational level, I sat in lectures where Māori realities were minimised and distorted. There were targeted Māori student support structures in place that were deficit in nature. The framing of support structures targetted at Māori students had language associated with them that portrayed Māori as downtrodden and 'in need of support', which in my view, set us back 150 years to a place of being assimilated and faded-out into the background.

This thesis represents my quest as a young indigenous Māori woman to understand these experiences; the world and my place within it. The purpose of this work is to provide a contribution to what is known about KKM graduates, in relation to how these students transition to mainstream learning settings.

I have been fortunate to grow up within a kaupapa Māori environment that was envisioned by my tūpuna and fought for by my kuia, koroua and Māoridom as a whole. These people did not just keep the home fires burning but they dared to envision an existence where people in my generation and beyond would grow up with confidence, resilience, competence and knowledge grounded in our reo and identity; a privilege denied to many of my elders back home. This project embodies the progression of the Māori rennaisance that has given me so much, to which I owe my every thought and action to. This work has reminded me of the unique responsibility we have as researchers and as Māori, to progress the dreams and aspirations for those who are yet to follow.

Setting the Scene: He Tuāpapa Pūahoaho

"You write in order to change the world, knowing perfectly well you probably can't but also knowing that… the world changes according to the way people see it, and if you alter, even by a millimetre, the way… people look at reality, then you can change it" (James Arthur Baldwin)

The purpose of this thesis is to unravel the core aspects that enable and/or inhibit Māori total immersion students' educational aspirations as they transition into mainstream tertiary education settings. I do this by exploring the experiences of four Māori students who have come from total immersion education. Further, the research explores how their experience in Māori total immersion settings compares to their experience in mainstream[2] education, with a focus on their transition to tertiary studies at The University of Waikato.

The students' experiences in and perceptions of these two learning contexts uncover their strategies and frustrations as they transitioned between the two settings. The analysis highlights the significance of the whakapapa of total immersion education for these students as they progressed through a tertiary environment.

This thesis has four aims:

1. To conduct a literature review on the history of Māori education in Aotearoa following through to current kaupapa Māori research that guides the research framework.

2. To use the art of narrative to explore the experiences of three kura kaupapa Māori[3] (KKM) graduates and their transition to mainstream education by examining notions of transition.

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[2] Within this thesis, mainstream education is referred to as the dominant mode of education in Aotearoa/New Zealand. Mainstream education can be seen to be the wider organisation of a culture and a society, this is a mark of active shaping to meet particular dominant social ends.

[3] Kura Kaupapa Māori are Māori Total Immersion Schools (KKM)

3. To use the method of auto ethnography to connect narrative to the kaupapa Māori research approach and to draw together personal insights and experiences of the researcher who is the fourth participant.

4. To find strengths-based options that will help to better inform the transition of kura kaupapa Māori graduates to tertiary education settings.

I began this thesis with an introduction of the personal experiences that have led me to undertaking this work. The critical positioning of 'self' within the thesis highlights the use of an auto ethnographic approach which is informed by my connection to the work and use of a kaupapa Māori framework. Throughout each chapter I use a narrative approach to showcase reflections, which highlights my understanding and connection to the literature as the research unfolds.

Methodology

Theoretical Underpinnings

In this thesis the sociological imagination is used to privilege the voice of the participants and the positioning of the researcher as both author and participant (Madison, 2011; Denzin, 2014). While many sociologists differ in their understanding of the sociological imagination, for the purposes of this thesis, the sociological imagination is viewed as an outlook of society that allows us to critically connect private troubles and experiences to public issues. In connection to this outlook Denzin (2006) argues that the work of an ethnographer is to study and understand a social setting, a social group, or a social problem in order to make connections between the researchers' stories and wider social structures. The social setting for this thesis is the education system in Aotearoa New Zealand, the group is kura kaupapa Māori graduates and the transition of Māori to tertiary education is the wider social issue.

In regards to qualitative and interpretative methodological traditions, researcher's value how people know, experience and describe their worlds. Denzin (2006) adds that auto ethnography places the narrative as a political act and by doing so researchers should seek to understand how power is exercised within relationships explored in the research. This method also emphasises empowerment for the participants and for those intended to use the research. This thesis presents a critical investigation into how kura kaupapa Māori graduates negotiate their transition from Māori total immersion education to tertiary settings by focusing on their experiences and worldviews. By combining auto ethnography with in-depth interviews the thesis draws on the researcher's memories, the participants' lived-experiences and relevant literature in order to investigate the connections between biography and social structure (Anderson, 2006; Denzin, 2006).

Linked to the sociological imagination emphasis on structure or public issues are notions of privilege, social and cultural capital, belonging and inclusion, as well as exclusion, alienation, and being 'othered'. These concepts underpin and are part of the theory used in this thesis. In the New Zealand context, a further public issue is a history of Māori being 'othered' by dominant culture. In the process of being

'othered', Māori too "…relegated themselves to the status of other" (Edwards & Hewitson, 2008, p, 98). This 'othering' of Māori can be attributed to the process of urbanisation that has occurred in the last fifty years (Barcham, 1998). Post World War Two (WWII) a major transformation occurred in the 1950s where large numbers of Māori moved away from their rural-based tribal areas to seek out the new opportunities that an urban lifestyle could provide. This shift can be regarded as more than a physical shift, it was in theory a shift away from the prominance of Māori identity (Maaka, 1997). This theoretical shift was the marker for motivating urban Māori to reconstitute meaning around notions of whānau, community and identity, resulting in a diverse Māori population, and thus, significantly transforming the way in which knowledge about resources, ideas, cultural and social capital was transmitted.

Robinson and Williams (2001) state that "…social capital refers to the collection of resources to which an individual or a group has access through their membership in an ongoing network of mutual acquaintance" (p. 54). Of interest to this research, is the idea that social capital is about the term "resources" which includes status, attention, knowledge and opportunities to participate and communicate. The process of Māori moving to cities meant they were organising themselves into collectives whereby, some had the agency to act on attaining education together while some, for a number of reasons could not prescribe to this particular group. This complexity contributes to the layers of diversity involved in a modern day Māori identity (Robinson & Williams, 2001).

There are also threads of 'privilege' within the scope of this research in relation to how Māori are disadvantaged in the education sector. Borell, Gregory, McCreanor, Jensen & Barnes (2009) define privilege as referring to "…systematic and interpersonal advantage that works in concert with systemic discrimination and marginalisation to produce population group differentials in access to, among other things, societal goods and services, and exposure to stressors" (p. 31). There is privilege among some Māori students now moving into tertiary education because they have the social capital resources to survive and thrive in a mainstream

environment. However in contrast, there are Māori students who lack the social capital resources to persist in education at all.

The process of having a Māori identity nurtured in a community of knowledge and opportunities creates a level of privilege (Borell, Gregory, McCreanor, Jensen & Moewaka-Barnes, 2009). The process of Māori being 'othered' is further magnified when the resources are not there to support the individual in multiple domains including employment, housing, finances, healthcare, education and socialisation. All of these social and cultural capital factors work to either support the notion of transition in Māori students or disrupt the transition, all of which will be further discussed throughout this thesis.

Methods

Carolyn Ellis defines auto ethnography as "…research, writing, story and method that connect the autobiographical and personal to the cultural, social and political" (2004, p. 19). Auto ethnography can also be associated with narrative enquiry (Maréchal, 2010, p. 43) in that the foundations of the work are grounded in experience and story to give further meaning. The focus on utilising auto ethnography and narrative inquiry into a qualitative and kaupapa Māori research framework, is indicative of a growing concern for how the style of academic writing informs the authenticity brought to the research by the participants (Ellis, 2004).

Thus the process that is undertaken within the body of this work shifts in and out of experiential realisations while still being informed by a solid evidence base. Highlighted in this research is the notion that form and content are inseparable. The importance of infusing auto ethnographic approaches and personal narrative provides a way to create multiple layered accounts, creating not only the opportunity to create new and provocative claims but also the ability to do so in a compelling manner (Richardson, 2000). This thesis contains elements of written expression to convey and embody emotion, concrete action, personal narrative and introspection. Stories, including those of my own, form the foundation of this study.

Further to this, the use of a kaupapa Māori approach is paramount to cutting through the dominance of a Western lens on the lived-experiences of Māori. By using narrative inquiry via the auto ethnographic approach, the kaupapa Māori research framework has assisted in informing the research process. A key tenet of kaupapa Māori is based on the premise that Māori are involved within their own decision-making processes, from personal connectedness and commitment to the outcomes of the research, and from developing a different form of consciousness (Glynn & Bishop, 1999). The use of narrative and indigenous inquiry helps to implant a way of knowing that is consciously holistic.

The use of storytelling is part of the process of knowledge gathering and is more than just a series of methodological issues to be debated by academics. The issues and challenges canvassed within this work are fundamental to bringing the stories of the first kura kaupapa Māori generation out from the fringes of society, and into an arena of discussion and enlightenment. There is agreement in the Māori world that knowledge is powerful and is to be treasured and protected. Furthermore, knowledge is not just a process of collecting data and publishing. It is the gaining and transmission of new knowledge in a Māori context so that the lives of the participants and future generations may be enhanced by the actions of the researcher. It is this bravery that brings me to this work and my position within this story as both author and participant.

Thesis structure

This thesis has six chapters interwoven with reflections which I have called 'whakakitenga'. The Māori term whakakitenga refers to a type of 'revelation' or 'disclosure'. These are written at critical points in this thesis as a practice of reflexivity grounded in the methodology of indigenous narrative inquiry and auto ethnography

Chapter One sets the scene by clarifying for the reader the use of indigenous narrative enquiry and auto ethnography throughout the thesis. The thesis then began with the researcher's personal story regarding the genesis of this research in order to frame the

work. The critical positioning of 'self' within the thesis highlights the use of an auto ethnographic approach which is informed by my connection to the work and use of a Kaupapa Māori framework.

Chapter Two begins with a brief framing of the historical context surrounding relations between Māori and Pākeha. Included in this is the detailing of key processes with regard to colonisation and the signing of Te Tiriti o Waitangi. The chapter also includes the identification of the significant events in the social movements that led to Māori political mobilisation to establish the kōhanga reo and kura kaupapa Māori movements (the second Māori renaissance). This chapter also outlines three significant gaps in research that this thesis addresses. The chapter concludes with a brief explanation of transition in relation to the tertiary context.

Chapter Three consists of the methodology. The chapter includes a literature review on the research context highlighting auto ethnography and the indigenous paradigms that have been used to conduct this research.

Chapter Four consists of my research methods. In this section, I describe the recruitment of participants for the study, the process of narrative research, the measures used to collect the data and the type of data analysis used. I explore the findings from the three interviews that were conducted for this research and introduce the participants to provide a contextual background on their educational histories. The incorporation of brief life histories is provided in order to enable the reader to understand each participant's background and how this may have affected their experiences when transitioning into tertiary study. Furthermore, as with my story in Chapter One, the participant profiles are a way of bringing context to the lived experiences of the participants and the individual journeys that led them to the University of Waikato.

Chapter Five discusses the findings from the interviews. The central focus is to canvas the challenges and the triumphs associated with transitioning from a Māori total immersion setting to a University environment. In keeping with the methods of kaupapa Māori narrative and biography, the participants talk through their personal insights of growing up in the kōhanga reo and kura kaupapa Māori (KKM)

movements. Also embodied in the participant's narratives are insights into their experiences in the university context and strategies of successful transition. Key quotes have been aligned with themes which informed the key points discussed further in chapter five. The following seven themes provide the structure for the findings and are the heart of this thesis:

1. Wounds of the previous generation
2. Communities building communities
3. Pride and identity
4. Transition
5. Strategies for successful transition
6. Understanding both worlds
7. The future: carrying the mantle of Māori total immersion education forward

The implications that emerged from these seven themes are discussed in the reflections provided at critical junctures in this chapter. I locate myself in relation to each of the themes in line with the practice of auto ethnography. Within these whakakitenga I will use the sociological imagination to discuss the findings at different points of the chapter. The themes begin with whakapapa – the acknowledgement of history and its impact on our past – the past of my participants and me. The second theme goes on to highlight the work that built our foundation of cultural pride and identity. These foundations form the background to then discuss transition, the place of identity within the process of transition and our reflections on the differences between the two contexts we needed to bridge between Māori total immersion and mainstream education. The following themes then present our thoughts on why we (the participants), as opposed to many of our peer group (from our KKM/wharekura year group), were successful in higher education and the extent to which this success can be built on. The final theme ends with the participants' views about the future, our responsibility to give back to our communities, to maintain the movement and sustain it for the benefit of future generations.

Chapter Six brings the work together in order to conclude and makes links to the central arguments and recommendations of the research. The chapter presents the key aims pertaining to practical strengths-based strategies both within a Māori total

immersion and tertiary environment. Chapter Six also makes proposed recommendations in hopes of enhancing the transition of kura kaupapa Māori graduates to the University of Waikato.

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CHAPTER TWO – HISTORICAL CONTEXT

Education has been central in reclaiming indigenous autonomy and driving transformative change, yet this is a heavily contested space dominated by and culturally founded on the colonial project (Penetito, 2014; Smith, 1999; Edwards & Hewitson, 2008). In order to focus meaningfully on developments in Māori immersion education in Aotearoa, it is necessary to provide some background to contextualise the political, social and historical background from which kōhanga reo, kura kaupapa Māori and wharekura were established. An historical overview of Māori education in New Zealand highlights a tumultuous journey of struggle, determination and transformation led by Māori whānau, hapū and iwi (Whitinui, 2011). The implementation of policies of assimilation and integration ascribing a dominant Eurocentric education framework, meant that Māori were systematically marginalised. This in turn separated many Māori from their cultural base and alienated them from the education system and the social and economic opportunities it can provide (May, 2008; Smith, 1991; Rashbrooke, 2013).

 Although significant gains have been made to incorporate Māori values into the New Zealand curriculum and educational practice, these approaches have yet to produce equitable outcomes for Māori (Glynn, Bishop, MacFarlane, Grace, Penetito & Bateman, 2008). This section of the thesis explains some important points in history in order to demonstrate why and how this programme of assimilation took place within the education system and the enduring impact this has had. For example, a Eurocentric worldview still informs much of the formal education of Māori and non-Māori children in New Zealand (Smith, 1991).

The Treaty of Waitangi: Self-determination vs. Assimilation

The Treaty of Waitangi, signed on 6 February 1840, was the constitutional beginning of the partnership relationship between Pākehā, Māori and the Crown (May, 2008). The Treaty of Waitangi has two texts, one in Māori and the other in English. The Māori language version (the version signed by the majority of chiefs in 1840) is not an exact translation of the English one (May, 2008). There has been much contention

over the differences – how they came to be and what they mean. Some people have argued that there are in fact two treaties, 'te Tiriti', the Māori version, and 'the Treaty', the English version. What is important to note in this debate is that the Treaty of Waitangi was signed with the belief that Māori sovereignty over whenua and taonga (property, goods, possessions) would remain intact for future generations (May, 2008). The Treaty was a point in New Zealand's history that can only be looked upon as the start of the formal silencing process and the removal of land and political, social and cultural rights for Māori (Orange, 2010). As it is outside of the scope of this thesis, only a brief explanation and history of the Treaty of Waitangi will be provided.

The "Treaty specifically attempted to establish the rights and responsibilities of both parties as a mutual framework by which colonisation could proceed" (May, 2008, p. 365) Article Two of the Treaty asserts rangatiratanga[4] for Māori over their land, villages, forests, fisheries and taonga (Orange, 2010). Article Three promised Māori the same rights and privileges as European settlers and Article Four in the Māori version asserted protections over Māori beliefs (Smith, 1991). While the protections supposedly granted to Māori via the Treaty seemed reasonable and promising, the practical application of these protections were not delivered. Instead, the Treaty assisted in strengthening colonial oppression from the 1840s onwards (Belich, 1996; King, 2004; Sinclair, 1993; Walker, 1990).

The signing of the Treaty of Waitangi and the establishment of a non-Māori political system led to the construction of legal, judicial, educational approaches that ostensibly privileged European ideals whilst undermining existing Māori political structures and systems (May, 2008; Orange, 2010; Smith, 1991). Māori disadvantage was generated through the process of colonisation, the negative impact of which is still evident in Māori health status, educational outcomes and socio-economic positioning within society (Walker, 1990; Stannard, 1989). As is the case with conflicts between indigenous people and European settlers, there are many layers of complexity and threads to the story (Bourassa & Stong, 2002; Walker, 1984).

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[4] Tino rangatiratanga is the Māori word for self-determination, sovereignty, autonomy, self-government and relates to the signing of the Treaty of Waitangi

Many scholars have documented the impact that colonisation had upon Māori by discussing the various forms of discrimination used by the coloniser (Pākehā and the Crown), in particular the implementation of policy and laws that were targeted to increase Crown assets whilst simultaneously disrupting Māori communities (King, 2001; Anderson, Binney & Harris, 2014; Hearn, 2011; Turner 2009). Māori access to land and the theft of land via individualised land titles, and land confiscation led to the physical marginalisation and removal of Māori from their resources and sacred sites (King, 2001).

The legacy of Settler culture

The loss of self-determination for Māori can be clearly detected in the education system's curriculum and processes (Durie, 1999). However, it is important to note that the costs of assimilation to Māori in the education system began prior to the Treaty being signed.

Organised schooling in New Zealand began in 1814 led by Missionaries in efforts to assimilate Māori promoting cultural values that reinforced Christian values. (Jones & Jenkins, 2008). The intentions of the missionaries educating Māori can only be viewed as a civilising process that was evangelical (Dewes, 1975). The 'othering' of Māori can be seen early on in the way the Missionaries diverted Māori attention by indoctrinating them into the Church, while taking their land from under their feet (Durie, 1997). The Māori history of being 'othered' by dominant culture can be found in the experiences of young Māori children at the hands of Missionaries. The impact of the 'othering' of Māori is captured in Micheal Brown's work (2011) where he states that,

> *"European (Pākehā) and Māori engagement led to the marginalisation of Māori ways of being in favour of Pākehā ways of being, whereby the dominant positioning of the latter was aligned with the superiority of Whiteness, established as such in New Zealand society through its institutions and policies"* (p. 12).

Capturing and extending this view post-Treaty, Arohia Durie writes: the "Missionary project which formed the initial wave of colonisation served to clear the way for a

later exodus of settlers from Britain to New Zealand by both settling among Māori and establishing mission schools to convert Māori to English-styled Christianity" (Durie, 1999, p.68). During the 1800s and early 1900s Government discourse often referred to Māori as "savage, barbaric and inferior" to the British (Smith, 1991). Missionaries civilising and inducting Māori into Christianity was about systemically cancelling out Māori culture, beliefs, language and tikanga and replacing Māori defining qualities with European ways of life, including the enforcement of a European governed education (Dewes, 1975; Durie, 1997; Walker, 1990). Māori healing and religious practices were also banned, an example being the 1907 Tohunga Suppression Act. Specifically, the Act states:

> *"Every person who gathers Māoris around him by practising on their superstition or credulity, or who misleads or attempts to mislead any Māori by professing or pretending to profess supernatural powers in the treatment of cure of any disease, or in the foretelling of future events, or otherwise, is liable on summary conviction before Magistrate to a fine not exceeding twenty-five pounds or to imprisonment for a period not exceeding twelve months in the case of a second or any subsequent offence against this Act* (As Cited in Stephens, 2001, pp. 437).

Branding Māori healing and religious practices as 'illegal' and therefore punishable by law also had an impact upon Māori culture and the effective transmission of generations of knowledge (Voyce, 1989; Barrington, 2008; Ka'ai-Oldman, 1988; Openshaw).

The attempt to civilise the internal Māori economy through missionary schools was about replacing Māori cultural knowledge and systems with European practices and knowledge. Māori were eventually disenchanted by the missionary schooling system as it was quickly realised that the enthusiasm Māori had for literacy was not going to be met by the missionaries (Simon, 1990). While the language of instruction was in te reo Māori, they did not seek to systematically include how to read and write in English rather, the focus was on the missionaries exploiting their contact with Māori to fulfil traditional political and economic goals. This abuse on Māori was the fault of the hegemonic system which was set on assimilating Māori cultural knowledge and identities from the inside-out. The exclusion of Māori self-determination from the

missionary-led schooling system left a legacy that some have argued contributed significantly to the perceived poor performance of Māori children in New Zealand schools (Kawharu, 1989; Orange, 1987; Walker, 1990). Ewing and Shallcrass (1970) also make the point that other factors, including the "…persistence of Māori attitudes of hostility or apathy towards European influences" as another contributing factor to poor performance. This argument seen through the lens of being 'othered' demonstrates the extent to which Māori have been alienated or estranged from themselves as a result of assimilation. This estrangement led Māori further away from their language and led them to believe that they could not develop fluency and competency in English unless they gave up speaking Māori.

It is this exclusion and positioning of Māori as second class citizens is demonstrated by how, until the latter half of the 1900s, Māori children were physically punished for speaking Māori in the playground or on school grounds by teachers (Walker, 1990). This period of time proved damaging to the survival of Māori cultural beliefs and language with generations of Māori progressing through the education system fearful to speak Māori and as a result discouraged their children from doing so. Consequently, the children of this 'punished generation', as a mode of protection to their offspring, denied all knowledge of things Māori and the use of the language was no longer looked upon with confidence and pride (Waitangi Tribunal, 2003).

The price Māoridom had to pay for the Colonial project of assimilation was that many generations of Māori missed out on the transmission of knowledge and lost the opportunity to engage with their Māori heritage, language and culture. Out of fear and pain, the use of the Māori language suffered a huge decline in the first half of the twentieth century wherein by the 1950s the amount of fluent Māori speakers was at an all-time low (May, 2008; Smith 1991).

> *"For now the Māori language is like the korotangi (semi-mythical bird) of old: we cannot be sure whether it is alive, dead or has already turned into stone"*. (Benton, 1978)

Māoritanga

The urbanisation of Māori post WWII led to changes in socio-demographic composition of schools (King, 2004). This demographic shift highlighted the

inadequacies of Native schools and policy with Māori suffering another layer of assimilation in 'mainstream' schooling (Macfarlane, Glynn, Grace, Penetito & Bateman, 2008). Government reports during this time period highlighted the lack of educational success of Māori students and proposed that something needed to be done to address the educational needs of Māori (Hunn, 1960; Currie, 1962). However, these reports were framed as Māori students being 'the problem' and did not reflect the successive policies and decades of practice to deny Māori the capacity to express their culture.

In response to the lack of educational success of Māori outlined in the reports the Government implemented a range of different initiatives to incorporate Māori language and culture into the mainstream schooling context. Many Māori scholars refer to this as the 'Māoritanga approach', a well-intentioned but shallow attempt to include 'things Māori' into the curriculum (Penetito, 2009; Smith, 1991). This approach was also heavily critiqued for trying to present a pan-Māori homogenous type culture that did not acknowledge tribal diversity, dialect and kawa, best expressed by John Rangihau (1975) who stated,

> *"My being Māori is absolutely dependent on my history as a Tuhoe person as against being a Māori person. I understand about being Tuhoe, rather than undifferentiated Māori, because I am an immigrant from Yorkshire, rather than being simply English. Moreover, I am from Whitby on the North Yorkshire coast, not from one of those south west Yorkshire cities like Huddersfield or Leeds. Māoritanga…. A concept designed by Pākehā"* (p.185).

Rose Pere (1982) also cautioned that it is always important when discussing Māori knowledge to remember that there are tribal knowledges rather than one single definitive Māori knowledge. While the range of Māori cultural focused programmes implemented in mainstream schools worked as a short-term solution it was acknowledged by Smith (1999), that more needed to be done to try and address the Māori achievement 'gap' and the incorporation of Māori culture and language into schools in Aotearoa.

While the New Zeland Government promoted the Māori culture at one level through being more involved and considerate towards Māori educational aspirations and outcomes, very few structural changes occurred at an economic and ideological level. This was a problem because as McMurchy-Pilkington (2008) argues emancipatory possibilities for Māori are reliant on structural changes that give Māori more control over resources, decision making, and meaning.

This story of Māoritanga demonstrates that while the history of Māori in education has been challenged by many attempts to marginalise through the implementation of policy and legislation, Māori have not always been compliant or passive recipients of these policies. Like indigenous peoples everywhere, the other thread of Māori history is one of "well-developed strategies of resistance" (Stewart-Harawira, 2005, pp. 81). Although Māori willingly sent their children to European-based schools to acquire new knowledge and skills, they were also active players in writing to the Education Department to protest the demoralising and manual nature of the curriculum taught to their children (McMurchy-Pilkington, 2008; Simon, & Smith, 1998). The voice of Māori parents in advocating for their children is representative of a move towards self-determination and the formal acknowledgement of Māori knowledge being included in the curriculum can be seen as a point of redress, consideration and transformation (Adams, Clarke, Codd, O'Neill, Openshaw, & Waitere-Ang, 2001; Durie, 1998; Simon, 1990). Māoritanga as an approach towards inclusivity of Māori values into the existing curriculum was an important move forward for Māori development, however, it was not enough and the struggle for Māori self-determination needed to continue (Walker, 1990).

Moving forward: Resistance and post-colonialism

Building on the legacy of Māoritanga, a second renaissance period arose where Māori 'activists' and intellectuals actually drove change by taking Māori education into their own hands demanding human rights and indigenous rights. The Māori land march in 1975 and Māori language petition all played a role in challenging dominant western hegemony and repositioning 'Māori failure' as actually an issue constructed by the State (Harris, 2004). Thus, with the power of the civil rights movement increasing worldwide the 1970s saw the reassertion of traditional pedagogies and values become

central strategies of resistance by Māori groups (Stewart-Harawira, 2005; McMurchy-Pilkington, 2008).

The 1970s also saw the introduction of bilingual education which had the specific aim of increasing the fluency of the Māori language whilst still teaching the National curriculum (Leoni, 2011). The incorporation of bilingual education within the mainstream schooling context signalled a change in attitude towards Māori education wherein within Aotearoa there was a shift away from a monolingual system. This shift came with significant challenges because while there were children who wanted to learn the Māori language and culture, there was a lack of teachers who had the proficiency to teach in reo Māori settings (King, 2001).

In 1981, the polarising Springbok protests were the catalyst that set Māori on a pathway of greater political mobilisation and involvement (King, 2004). Māori and Pākehā were opposed to the South African Springboks (rugby team) touring New Zealand, whilsts there were those that wanted the tour to continue many were vehemently opposed to South Africa's all White team and apartheid policies. These protests became nationally significant in bringing New Zealand's tumultuous history in regards to the Treaty to the forefront of national affairs pertaining to race and racism (Harris, 2004). The numerous forms of protest against ostensibly racist Government policy and practice and dismissal of the guarantees of the Treaty led to the establishment of the Māori Language Act which came into place in 1987 and formalised Māori as an official language of New Zealand (Smith, 1991). This time in New Zealand's collective history marked a move by Māoridom to reclaim the cultural space of our ancestors and inhabit it again. The Māori Language Act symbolised more than just formally recognising Te Reo Māori, it was a clear statement that Māori were present in the move for self-determination over Māori ways of being and knowing. In the past 35 years, the circulation of Māori print media resources, Māori radio, and Māori television have symbolised and strengthened a collective resolve in Aotearoa to reclaim Māori cultural spaces.

In summary, by the 1980s a strong movement had emerged arguing for the revitalisation of Māori language and culture. This time period was marked by a movement that Graeme Smith (2003) termed as 'Māori conscientization' which pointed to "…a shift away from Māori wanting things to be done to them, to doing

things for themselves; a shift away from an emphasis on reactive politics to an emphasis on bring more proactive" (p. 2).

The 1980s marked another shift to further increase the visibility of the Māori language within the formal schooling system in Aotearoa. The establishment of Kōhanga Reo and Kura Kaupapa Māori allowed for the increased participation and success for Māori in education, as well as introducing a means of supporting the recovery and longevity of Te Reo Māori me ōna tikanga katoa (customs and traditions). The revival of Māori language through the means of the education system is explained in more detail in the following section.

Māori Language Immersion Education in Aotearoa

Māori education has long been held up as the key to preserving both Māori language and culture (Benton, 1991; Bishop, 2003; Cooper, 2012). The social movements of the 1980s to revitalise the Māori language led to the establishment of Māori early childhood (1981), then primary (1985) and later secondary education (1993) providing opportunities for Māori tamariki[5] and rangatahi[6] to complete parts or all their schooling in Māori language immersion schools.

The full immersion educational institutions in Aotearoa are characterised as:

- Kōhanga Reo (Māori language early childhood settings)
- Kura Kaupapa Māori (Māori language school settings based on Māori philosophies), and
- Wharekura (Māori-medium secondary settings based in and on Māori education philosophies).

Kōhanga Reo

The kōhanga reo movement was the start of Māori communities taking the educational futures of their tamariki and rangatahi into their own hands. There was significant evidence in the 1980s that demonstrated to Māori parents and grandparents that the education system was failing the majority of Māori children (Benton, 1989).

There was a bias within the mainstream system itself demonstrated to the movement early on via statistics, which showed that non-Māori students were more successful in the New Zealand education system compared to Māori students. It was clear that the policies of the time were perpetuating an education system that served the interests of Pākehā society. As aptly stated by Nepe (1991), colonialism produced an education system, which one hundred and seventy five years since the signing of the treaty of Waitangi, still remains steadfastly monocultural. In direct response to the formal schooling system not working for Māori children, Māori parents and grandparents

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[5] **Tamariki** is the Māori term for children
[6] **Rangatahi** is the Māori term for the younger generation or youth

decided that this type of systematic dysfunction would no longer be accepted or tolerated.

Whānau decision-making around the educational futures of their tamariki (children) provided the impetus for the establishment of Te Kōhanga Reo and kura kaupapa Māori to have a model of learning that would be directly targeted at the educational needs of Māori children. In the present day kura kaupapa Māori now exist as fully established state school options in Aotearoa.

The formal establishment of Kōhanga Reo in 1981 marked the movement for language revitalisation in Aotearoa. The impact of Kōhanga Reo on Māoridom has been well documented by various Māori scholars. This era was a time where Māori responded strongly to the challenge of reclaiming te reo Māori and saw an increase in enrolments of young Māori children moving into Kōhanga Reo.

In 1982 the first Kōhanga Reo opened in Wainuiomata, Wellington. In 1986, over 15,000 Māori children were involved in early childhood centres in New Zealand and over half of these children were in kōhanga reo (Statistics New Zealand). One core policy of Kōhanga Reo was to provide an educational environment for not just the child but the extended whānau too. The pedagogy grounding kōhanga reo returned to a holistic approach of kuia, kaumatua and Parents transmitting knowledge as first teachers (Tocker, 2007).

Kura Kaupapa Māori

Kura Kaupapa Māori (KKM) are schools based on Kaupapa Māori philosophy, which is a critical, culturally-specific orientation towards education (Sharples, 1994). Kura kaupapa Māori initially evolved as a resistance type initiative to the educational crisis faced by many Māori within the existing state schooling system. With Kōhanga Reo already being set up at this time, the aspiration was expanded and as a result, the guiding principles of kura kaupapa Māori were born. (Smith, 1991; Reedy, 2000). Smith (1996) states that it was in searching for 'ways' to preserve Māori language and tikanga that a number of educational initiatives have developed, some by Māori alone,

some by Māori with the support of the state, and many by the state itself (Reedy, 2000).

Te Aho Matua

Te Aho Matua was written by the pioneers of kura kaupapa Māori as a foundation document for their kura (Mataira, 1997). The document lays down the principles by which kura kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children.

The document sets out a philosophical base for the teaching and learning of tamariki and provides policy guidelines for parents, teachers and Board of Trustees in their respective roles and responsibilities. Te Aho Matua was created out of necessity as a means of clearly setting kōhanga reo and kura kaupapa Māori apart from mainstream schooling in Aotearoa. As previously mentioned, the sets of values inherent in the Te Aho Matua document contain a Māori worldview of what was thought to be important in the educational journeys of Māori children and future generations.

Schools that adopt kura kaupapa Māori as their guiding philosophy have their policy and practice defined in the document Te Aho Matua (Te Rūnanganui o Ngā Kura Kaupapa Māori, 2008), a collection of statements about language and education distilled from Māori traditions. Although kura are under the Ministry of Education, they maintain autonomy with regards to their teaching practices and curriculum delivery (Smith, 1997).

Kura kaupapa Māori provide a unique primary school education system that immerses children in Māori language and culture (Tocker, 2015). These schools were born out of the kōhanga reo movement and were guided by the need of whānau and communities to build sustainable places where their children and tamariki mokopuna could go to further their education and knowledge in te Ao Māori. Kura kaupapa Māori provide a primary school level of education rich in Māori knowledge, traditions and cultural values communicated through the Māori language.

Wharekura (Kura Kaupapa Māori Secondary Schools)

Wharekura were established in response to the call from the kura kaupapa Māori community. Wharekura provide a continuation from kōhanga reo and kura kaupapa Māp=ori and are characterised as kura kaupapa secondary schools. Hoani Waititi in West Auckland, Rakaumanga in Huntly, Ruamata in Rotorua, Ruatoki near Whakatane and Te Kura Kaupapa Māori o Waitaha in Christchurch were among the first kura to offer a total immersion programme targeted at the secondary school level (Reedy, 2000).

Figures taken from the Ministry of Education website (2015) indicate that there are currently 113 schools nationwide that offer Māori Medium Education. As at 1 July 2015, there were 17,842 students enrolled in Māori-medium education, representing 2.3% of the total school population. Based on current participation rates, total immersion education has yet to reach maturity, the increase of kura kaupapa Māori nationwide suggests that the number of students going into total immersion education will continue to increase (see table below).

Table 1. Kura Kaupapa Māori School Rolls

School Name	School Roll Total
Te Kao School	154
Broadwood Area School	160
Te Wharekura o Ruatoki	126
TKKM o Hoani Waititi	48
TKKM o Whakawatea	270
Mana Tamariki	145
Nga Taiatea Wharekura	24
TKKM o Te Kura Kokiri	213
Te Wainui a Rua	20
Te Wharekura o Te Kaokaoroa o Patetere	22
Te Kura o Nga Ruahine Rangi	47
TKKM o Ngaringaomatariki	270
TKKM o Tuia te Matangi	34
Te Kura Māori o Nga Tapuwae	97
Te Wharekura o Nga Purapura o Te Aroha	53
Te Whata Tau o Putauaki	101
Te Kura Hourua o Whangarei Terenga Paraoa	37
Matauri Bay School	14
Motatau School	18
Omanaia School	35
Pouto School	54
Te Kura o Hata Maria (Pawarenga)	26
TKKM o Rangiawhia	26
TKKM o Takapau	81
TKKM o Takapau	122
TKKM o Nga Mokopuna	33

Te Rangi Aniwaniwa	228
TKK o Te Puaha o Waikato	182
TKKM o Te Koutu	155
TKKM o Te Rawhiti Roa	91
TKKM o Ruamata	95
TKKM o Te Raki Paewhenua	80
TKKM o Toku Mapihi Maurea	19
TKKM o Ngāti Kahungunu o Te Wairoa	116
TKKM o Ngāti Rangi	69
TKKM o Te Whānau Tahi	238
Te Kura Akonga O Manurewa	28
Te Kura Māori o Porirua	81
Te Kura o Torere	51
TKKM o Wairarapa	173
Te Kura o Waikare	143
TKKM o Te Ara Whanui	188
TKKM o Ngā Uri A Maui	57
TKKM o Te Waiu o Ngāti Porou	138
TKK o Te Wananga Whare Tapere o Takitimu	98
TKKM o Bernard Fergusson	72
TKKM o Te Ara Rima	11
TKKM o Huiarau	110
TKKM o Harataunga	47
Te Wharekura o Manaia	32
Te Kura Mana Māori Maraenui	31
Te Kura Mana Māori o Matahi	109
Te Kura o Te Moutere O Matakana	45
Te Kura o Matapihi	59
Ngapuke School	22
Ngāti Haua School	68
Te Kura o Omaio	80
Omarumutu School	80
Te Wharekura o Maniapoto	350
TKKM o Otepou	18
Te Wharekura o Rakaumangamanga	43
Rangiriri School	34
TKKM o Rotoiti	38
Tawera Bilingual School	51
TKKM o Te Matai	73
Te Kura o Waharoa	33
TKKM o Waioweka	22
Te Kura Māori-a-Rohe o Waiohau	46
Te Kura o Waitahanui	96
Te Kura Mana Māori o Whangaparaoa	22
TKKM o Taumarere	137
TKKM o Otepoti	47
TKKM o Tupoho	55
TKKM o Ngāti Ruanui	28
Te Kura o Kokohuia	118
Te Kura o Ratana	106
TKKM o Ngāti Kahungunu Ki Heretaunga	42
Hiruharama School	46
Mangateretere School	183
TKKM o Mangatuna	47

Maraenui Bilingual School (Napier)	28
Te Kura o Pakipaki	60
TKKM o Tapere-Nui-A-Whatonga	33
Whangara School	46
Te KKM o Whatatutu	145
TKKM o Te Hiringa	15
Te Kura-a-iwi o Whakatupuranga Rua Mano	77
TKKM o Waiuku	66
TKKM o Hurungaterangi	56
TKKM o Te Kotuku	213
TKKM o Whangaroa	22
TKKM o Te Ara Hou	120
Te Wharekura o Manurewa	116
TKKM o Pukemiro	107
Te Wharekura o Te Rau Aroha	40
TKKM o Te Tonga o Hokianga	145
Te KKM o Taumarunui	30
TKKM o Kawakawa mai Tawhiti	68
Hapuku School	57
Te Pi'ipi'inga Kakano Mai Rangiatea	73
TKKM o Te Atihaunui-A-Paparangi	86
TKKM o Otara	193
TKKM o Ngā Maungarongo	121
TKKM o Mangere	82
TKKM o Manawatu	130
TKKM o Waitaha	17
Te Wharekura o Arowhenua	13
TKKM o Tokomaru	82
TKKM o Tamarongo	190
TKKM o Tamaki Nui A Rua	133
TKKM o Kaikohe	65
Te KKM o Puau Te Moananui-a-Kiwa	116
TKKM o Manurewa	163

In comparison to the 17,842 students enrolled in Māori medium education, there are 113 kura kaupapa Māori and wharekura across Aotearoa/New Zealand. Of the 113 Māori total immersion schools, there are a total of 9,769 students.

Whakakitenga Tuatahi

Providing the context that surrounds the conception of kōhanga reo and kura kaupapa Māori leads me to discuss the predicament Māori have been placed in by Colonial practices and thinking over the last twenty years. The key shift in the Māori renaissance was the development of Kaupapa Māori Research.

Research 'on' Māori is marked by a history that has shaped the attitudes and feelings Māori people have held towards research. Research on Māori is implicated in the production of Western knowledge, in the nature of academic work, in the production of theories which have dehumanised what it is to be Māori and have privileged practices of Western ways of knowing (Smith, 1991).

Within this privileging of Western ways of knowing is the stark denial of the validity of Māori knowledge, language and culture. Linda Smith (1996) argues that one of the central challenges for Māori researchers working within this context has been to retrieve space;

> *"Firstly to convince Māori people of the value of research for Māori, secondly to convince the various, fragmented but powerful Pākehā research communities of the need for greater Māori involvement in research, and thirdly to develop approaches and ways of carrying out research which take into account, without being limited by, the legacies of previous research, and the parameters of both previous and current approaches to research"*
> (1996, p.96).

Thus alongside the development of educational alternatives the kaupapa Māori approach to research was created. This approach is an attempt to retrieve space, to tell our stories our way and to achieve the above general aims stated by Linda Tuhiwai Smith.

Over the last twenty years, Māori scholars have made various attempts to clarify the perimeters of what it means to conduct research in a kaupapa Māori way. For me and for the purposes of this research, kaupapa Māori is a way of life. While there is a way kaupapa Māori can be applied to research with people and communities, I see

kaupapa Māori as an all-encompassing cultural life force that shapes my every thought and action.

The expressions of my identity are what I live out every day and the set of principles governing Kaupapa Māori is what I embody in my work. In this way, I am not sure that Māori should focus so much on defining kaupapa Māori although I understand that the movement of kaupapa Māori was born out of our struggle to be heard and validated. While the simple definition of kaupapa Māori research has become a way of structuring assumptions, values, concepts and priorities in academia (Walker, Shayne, Eketone & Gibbs, 2006), I see Kaupapa Māori as a natural holistic part of life because of my upbringing through the kōhanga reo movement and my understanding of who I am and where I come from.

When I decided that I wanted to tell the stories of kura kaupapa Māori graduates, I identified early on the key importance of this research. When I had reflected on my life growing up as a young Māori person, no-one had asked me about my experiences coming through the kōhanga reo and kura kaupapa Māori movements. Over the years, Māoridom has been focused on legitimating practices, culture and knowledge bases, which at a point in time, was absolutely necessary. However, this has created a significant gap in what is known about the experiences of kura kaupapa Māori graduates who have come through the movement and are now entering tertiary education. In the last twenty-five years, there has been a wealth of Māori scholarship contributing significantly to the volume of knowledge situated around the strengths of Māori total immersion education. The research highlights the inception of Māori total immersion schooling and the importance of being able to live in a world where an authentic Māori identity can be nurtured and developed (Tocker, 2012). Contemporary scholarship situated in the space of Māori total immersion education provides insight into the political struggle for Māori self-determination and the importance of Māori language in imparting and reviving Māori traditions, history and knowledge. (Nepe, 1991; Smith, 1997; Rata, 1991; Leoni 2011; Martin, 2012; Tocker, 2012).

I contend that as Māori, we must continue to push forward with our identity, language and mātauranga. We must not grow weary but instead continue to find support where

possible to maintain and build on the foundations laid before us by our ancestors. This view is based on the absence of research that seeks to document how the students themselves experience tertiary educational institutions. Within the Māori struggle for legitimacy, is the responsibility to progress the dreams and aspirations of our tūpuna who defended and fought for our language. This research is a way of taking stock while providing a critical insider perspective on how the tertiary sector might better respond in the transition of students graduating from Māori total immersion schooling.

The Research Context: gaps to be filled

This research seeks to address a future trend that needs more attention – the increasing number of total immersion graduates entering the mainstream system at a tertiary level. This research also highlights two significant gaps in current research outlined below.

Based on when these institutions were first established, students who have participated in all three levels of Māori language immersion schools (kōhanga reo, kura kaupapa Māori, wharekura) have been accessing tertiary education since the late 1990s. Given the growing maturity of Māori students graduating from Māori immersion schooling this means that Māori total immersion school graduates are accessing tertiary education in ever-larger numbers highlighting the importance of this research. This trend is consistent with a broader increase in participation by Māori in industry training and tertiary education. Part of this increase in further education participation can be contributed to the development of Wānanga in the 1980s. The three established Māori education institutions in Aotearoa are Te Wānanga o Aotearoa, Te Wānanga o Raukawa and Te Whare Wānanga o Awanuiarangi.

These Māori tertiary education institutions offer similar educational experiences to Māori language immersion schools and have an increasing number of enrolments[7]. Although Wānanga do not enforce the compulsory use of the Māori language, its use is encouraged and there is also a strong emphasis placed on Māori cultural concepts thus providing a learning environment similar to Māori language immersion schools (Reedy, 2000). The increased participation of Māori is not only in Wānanga, it is in all parts of the tertiary education system, a trend associated with a policy emphasis on the skills development as a path out of poverty and economic success.

The increase of Māori participation in tertiary education has been accompanied by comprehensive research and gathering of statistics relating to Māori in Aotearoa

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[7] Wānanga are recognised as tertiary institutions under section 162 of the Education Act 1989, As such, wānanga are regarded as the peers of universities, polytechnics, and colleges of education (NZQA,2015). There are currently three wānanga recognised under the Act: Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiarangi.

tertiary institutions including Universities in the twenty-first century (Ministry of Education, 2005; Ministry of Education, 2008; Ministry of Education, 2010; De Silva, 1993; Madjar, McKinley, Deynzer & Van Der Meer, 2010).

Since the implementation of what is considered as the renaissance of Māori immersion education, much of the work that has been done around the education and learning processes within KKM (Kura Kaupapa Māori) settings has been purely descriptive (Keegan, 1996). Early on in the establishment of Māori total immersion schools, there was a dedicated commitment by many Māori scholars to lay out a foundational base for understanding and thinking about KKM and their formation into the New Zealand schooling system (Keegan, 1996; Milne, 2009; Nepe, 1991; Smith, 2003; Tocker 2002).

In the early stages of the movement there were definitive knowledge contributions towards teaching and learning processes, language development, the evolution of kura kaupapa Māori, the kaupapa Māori principles governing their conception, student, whānau and community enthusiasm for the initiative and hope for the future of these Māori cultural schools. With Māori total immersion schools everywhere still being significantly challenged by low resourcing issues, research to further the thinking about the future sustainability of Māori total immersion education and development has taken a back seat. As a kura kaupapa Māori graduate, there exists a real responsibility to offer a perspective that is informed from an experiential vantage point.

Doing Better for Māori

Māori are less likely to hold a bachelors degree or higher qualification than Europeans and people in the 'Other' ethnic group, with 8.1% of Māori with a bachelors degree or higher qualification in 2010 (Tertiary Education Commission, 2012). *Doing Better for Māori* was released by the Tertiary Education Commission (TEC) in 2012. The report was a policy response to one of the key priorities of the Tertiary Education Strategy (TES) which is to increase Māori student success at higher levels of study. The report had a core focus on the need for the tertiary sector to lift its performance for Māori learners in order to address the continuing disparities in educational

outcomes for Māori learners in comparison to non-Māori students (Tertiary Education Commission, 2012).

Figures featured in the report, illustrate that in 2011, in regard to students aged 24 years and under, only 15% of Māori participated in tertiary education at Level 4 and higher, compared with 23% of Europeans (Tertiary Education Commission, 2012).

In response to the educational disparities existent for Māori students, TEC implemented a key policy response for encouraging greater achievement and retention levels for Māori through targetted Investment Plan performance commitments across the tertiary education sector. The investment plan was a strategy implemented with the intention of addressing the achievement gap for Māori in higher education and placed the expectation of addressing these disparities on all tertiary education organisations.

The report commissioned by TEC was focused on identifying common barriers, enablers and opportunities to Māori successfully transitioning into tertiary education and doing well once engaged in the tertiary education environment. This is relevant to this research because there is the acknowledgement by TEC that tertiary education providers have a responsibility to create learning environments that places emphasis on the way a student is prepared for and transitioned to University as important to their academic success and retention.

The report also discusses ways to improve participation, retention and progression to higher levels of study for Māori. There are many positive initiatives that have formed from this key research report in terms of their recommendations for transition programmes through partnerships between tertiary education providers and schools and advocacy for Māori communities. However, importantly for this research the report identifies significant barriers and transition issues for Māori including kura kaupapa Māori graduates. The report demonstrates that the transition experiences of Māori total immersion school graduates needs to be addressed proactively in policy by the government in relation to tertiary providers. If a more active stance is not taken by all groups then the gap that exists between aspiration and reality will continue.

The University of Waikato and the Māori Advancement Plan

As part of the University of Waikato's commitment to the academic success and retention of Māori students and in accordance with the investment plan performance commitment put in place by TEC the Māori Advancement Plan (2015-2017) was established. This serves an an expression of the commitment the University has towards building meaningful relationships with iwi and Māori communities across New Zealand. Part of this partnering relationship was in building bonds with Waikato-Tainui who gifted the land the University of Waikato is currently situated on in 1964. The Māori Advancement Plan is monitored by the Pro Vice-Chancellor Māori and is written in accordance with the obligations set out in the Treaty of Waitangi. This formal document informs the University wide strategic framework with students and communities as the central focus of the plan.

The four goals of the Māori Advancement Plan are as follows:
1. To make unique and significant contributions to the educational success of Māori;
2. To strengthen partnerships with iwi and Māori communities;
3. To integrate kaupapa, tikanga, reo and mātauranga Māori as natural elements of the University of Waikato experience;
4. To strengthen the university's Māori staff profile with a focus on excellence and leadership.

With each goal is a set of specific targets to achieving the best possible outcomes for Māori students. The Māori Advancement Plan shows a commitment to not only increasing the achievement of Māori students within the institution but is inclusive of the integral role iwi and Māori communities have to play in the overall success of Māori students. There is acknowledgement within the Plan that each Māori student has cultural ties to their whānau, hapū and iwi which require support and acknowledgement. In accordance with this, there has been a push by the University towards creating partnerships at both the iwi and community level. This reflects the recomendations of *Doing better for Māori* and if supported more widely by the University could be an important step forward recognising the diversity within Māori and extending ties beyond Waikato Tainui.

Transition

The term 'transition' can indicate several periods of time in which a person moves from one place to another, it is important to note that this thesis will focus on the transition period between immersion education and mainstream schooling (secondary schooling and university). There are many factors that can have an impact on a student's transition from secondary school to university. A student's age, gender, socio-economic status, former qualifications (from school or tertiary programme), traveling away from home, academic skills, expectations of university and past experiences can all affect student transition (Van Der Meer, 2008). However within the literature there is a general consensus that the decline in academic achievement is associated with any transition regardless of the age in which it takes place.

International literature on the effects of transition evidences substantial agreement that there is often a decline in achievement following transition from secondary school education to tertiary (Barone, Aguirre-Deandris & Trickett, 1991; Carvel, 2000; Collins & Harrison, 1998; Galton, Gray & Ruddrick, 1999; Mizelle, 1995). Many scholars have attributed this decline to varying causes. For example, Eccles and Wigfield (1993) have attibuted it to the change in students' concepts of themselves as learners and the shift in personal 'identity' experienced when making the initial transition to tertiary education.   The shifts in identity would only be intensified for students having to negotiate not just a change to their identity from school student to university student, but from culturally centred to mainstream.

Students from minority and non-dominant backgrounds often have negative experiences when dealing with higher education systems. There is an established international literature base which points towards exploring individual-centred factors and school participation (McInerney & Sinclair, 1992; Sonn & Cowan, 2000). These studies often ignore the indigenous social, political and cultural context of education and are grounded in deficit colonial thinking. Cultural systems and sociocultural models offer alternative explanations for the different participation and retention rates of indigenous students in tertiary education however, the lack of primary literature outlining the cultural strengths of indigenous students has been neglected. Ogbu (1992) argues, "…broader social, economic and political realities impact on minority

schooling" and suggests the nature of relations between groups explains the different levels of success in education (p. 2). It is further contended that involuntary minorities (defined as groups who are brought into a society through slavery, conquest, or colonisation) enter the education system with a set of cultural values developed in response to "…the challenges of a social, economic, and psychological history of rejection and oppression" (Sonn & Cowan, 2000, p.3). This rejection of colonial ideals and oppression was the catalyst to establishing Kōhanga Reo and kura kaupapa Māori with the fundamental goal of surviving and thriving against all odds. The critical positioning of Māori within the context of education is tainted by colonial ideals and the tendency to focus on individual differences and to ignore contextual aspects (Keegan, 1996).

A consistent finding in research on indigenous student transition is that upon transitioning to any new envriroment, alienation can occur. This form of alienation according to Mann (2001) arises out of "the position of being a stranger in a foreign land" (p. 11). The impact of the transition to mainstream education for kura kaupapa Māori graduates is even more complex because the learning ideals under a Kaupapa Māori framework are not evident or embraced in mainstream settings. There is a paucity of literature which addresses the specific transition experiences of kura kaupapa Māori graduates to mainstream education settings, an important topic that this research attempts to address. There is dated literature that suggests students can often feel a sense of disillusionment at the lack of academic challenge and expectation in their early schooling years (Green, 1997; Kirkpatrick, 1992; Mizelle & Mullins, 1997).

Within the process of transitioning to a foreign environment, the teaching staff and those with institutional knowledge hold the power and have the potential to impose their own particular ways of perceiving the world. This can be seen as a colonising process. In this thesis, it is argued that how students navigate their way around this form of alienation determines their persistence in education. Highlighted in the auto ethnographic approach is the need to explore the notions of belonging.

Retention and attrition

Extensive research has been done to investigate student non-retention (attrition) in the domain of tertiary education. While much of the existing work has been attributed to understanding the groups who are at greatest risk of attrition, less research has been dedicated to exploring the underlying causes and factors contributing to non-retention. Given that this thesis focuses specifically on the experiences of transition of kura kaupapa Māori graduates to tertiary education, it is necessary to explore briefly the factors that lead students to either withdraw or succeed in their studies.

1. **Socio-economic factors** – an important point raised by the literature is that students who originate from low income backgrounds along with those who are the first generation in their family to enrol in tertiary education are less likely to complete their degree (Thayer, 2000). Conversely, as to be expected, students who are from higher socio-economic backgrounds are more likely to persist (Astin, 1993). The influence of socio-economic status on persistence is also highlighted by Webster and Showers (2010) who found that retention is positively correlated with the amount of financial aid received by students.

2. **Academic factors** – Preparation for tertiary study, as demonstrated by secondary school academic preparation, it is suggested in the literature to be linked with the persistence displayed by first year university students (Pascarella & Terenzini, 1991). There is a strong general correlation in the literature that supposes that a lack of preparation leads to low persistance in education.

3. **Institutional factors** – The role of the University is central to the overall achievement rate of students, especially within the transition to tertiary settings. International literature recognises that the persistence of first year students has been found to share a positive relationship with the amount of contact students have with teaching staff outside of lectures, and in particular when interactions centre on intellectual topics (Pascarella & Terenzini, 1991). Notions of effective pastoral care and robust student support structures are also found to be central factors to the persistance of students at the tertiary level (Cuseo, 2007). Positive relationships with both teaching staff and other students have been identified by Wilcox, Winn & Fyvie-Gauld (2005) as a key

support issue among students. A study by Webster & Showers (2010) indicated that larger class sizes in terms of student-teacher ratio contribute to increased rates of attrition.

4. **Group association** – It is noted in much international research that members of minority groups are more likely to experience higher levels of attrition. There have been many attempts to shine a light on this issue. According to Burr & Novak (1999) a common issue among minority students is a lack of access to technology. Given the growing role of information technology in modern education settings, the inability to access appropriate technology is believed to place many minority students at a disadvantage. It is worthwhile to note that students' command of English (when expressed as the dominant language) is likely to factor into the level of persistence they demonstrate. However, according to Burr & Novak (1999) the disadvantage for those who speak English as a second language can be minimised if they are introduced to experienced and competent mentors. The environment in which a student resides can have a substantial impact on their perception of how they fit into the tertiary student community (Thomas, 2002). Wilcox et al (2005) refer to student accommodation, and the impact of social isolation versus social connection on attrition rates. The statement is made that students who live with others on campus, ultimately make stronger friendships, as the result of more frequent social interaction.

In summary, these factors show that academic outputs such as degree completion are largely dependent on not only the inputs relating to students (such as English proficiency and preparation at the secondary school level), but also the environmental factors that students experience during their tertiary education.

Tinto (2006) provided an important contribution to the way research around student retention and attrition should be conceptualised. He theorised that leaving is not the mirror image of staying (in regards to attrition versus persistence). Therefore, it is important to assess factors affecting those who do persist through education, and those who do not.

As mentioned earlier in this chapter, emphasis is placed on how kura kaupapa Māori graduates transition to mainstream educational settings. The concepts underpinning aspects of transition are notions of privilege, social and cultural capital, belonging and inclusion, as well as exclusion, alienation, and being 'othered'.

The theory I want to draw on is from Brofenbrenner (1979). Brofenbrenner's bio-ecological theory of development argues that development is a joint function of the individual and all levels of their environment. Within the context of the research this model shows how the transition to University is often multi-layered and complex. The social, cultural and economic values of our educational climate in Aotearoa is reflected in approaches to learning which motivate students to achieve but equally can de-motivate.

Macro - social
capital society

Meso - Social
capital
whānau and
community

Micro - social
capital
(individuals)

Individual
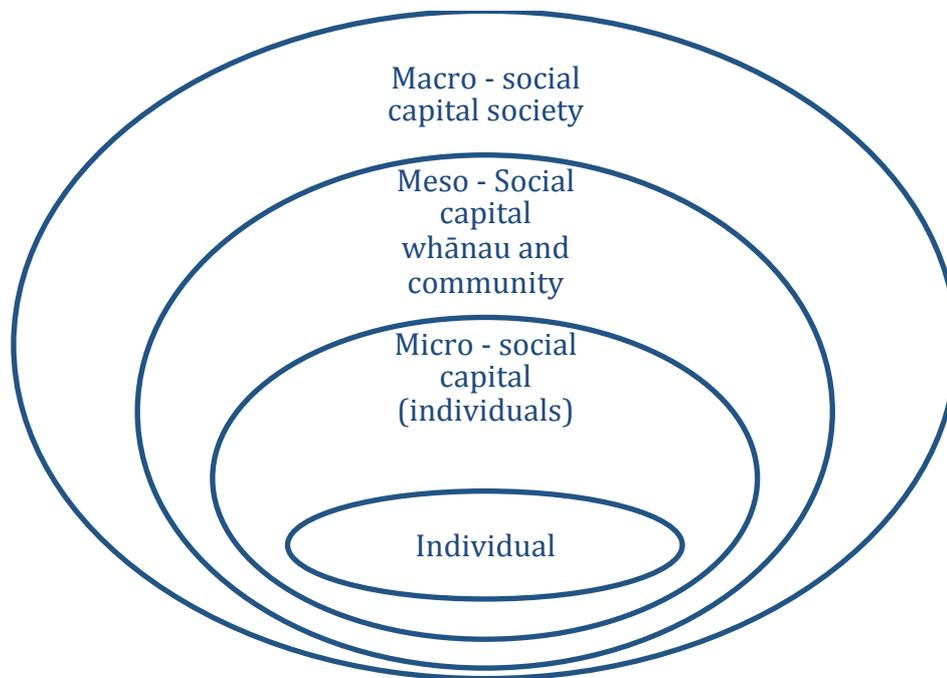
Figure 1: Interaction between identity and the layers of society

This model demonstrates the centrality of identity in the transition process. However, it also indicates how identity is shaped and reshaped and challenged at the different levels of society. Thus the identity which exists at the individual level – the heart of the model must be robust enough to remain central within each layer. The importance of identity in relation to transition is an aspect understated within the literature (Evans, 2000).

Brofenbrenner's model also shows how the real-life application of environmental factors impact in the overall educational journeys of all individuals, in that if the identity is threatened too much, alienation can occur (Mann, 2001). This research sets out to explore how to mitigate the negative effects of this kind of alienation. The voice of the kura kaupapa Māori graduate goes a long way to not only confront the coloniser but to confront ourselves. This is what Smith (2003) refers to as a true 'inside-out' model of indigenous transformation. Kura kaupapa Māori were created as a direct challenge to the processes of colonisation but further to that, kura kaupapa Māori were created to challenge the collective Māori sense of place and identity in the world and the way Māori are positioned.

CHAPTER THREE - METHODOLOGY

Research Context

There is a significant need for indigenous people to conduct and present research in a manner respectful of indigenous ways of understanding and reflective of the ways in which indigenous peoples wish to be framed and understood. The need for indigenous methodologies, which challenge the imperial basis of Western knowledge and the images of the indigenous "other", is required (Smith, 1999). The search for appropriate methodologies is part of the process Smith (1999) calls "decolonization".

Within the journey through academia, the researcher is all too often forced to remove the "self" from the "subject". This can be a difficult task for a Māori person involved in research directly concerning Māori people. Distancing oneself from research is even more difficult if the research is based closer to home, in one's own community.

Auto Ethnography

"Stories are like pictures that have been painted over, and, when paint is scraped off an old picture, something new becomes visible. What is new is what was previously covered up" (Denzin, 2014, p. 1).

Auto ethnography is, according to Ellis (2004) "…research, writing, story and method that connect the autobiographical and personal to the cultural, social, and political" (p. 19). Denzin (2014) recollects a time when writing in the first person was "completely taboo" even in social sciences (p. 317). Ellis and Bochner (2000) eloquently frame auto ethnography as the merging of "art and science" (p. 761).

One framework for indigenous researchers to overcome the challenge of reflexivity is auto ethnography. This was born of the "crisis in representation" motivated by a post-modern consciousness, that is now representative of much social science research. This is a crisis, reflective of the discontent with traditional research practices that for far too long has been viewed as the only way in which to understand and interpret human experiences, behaviours and cultures (Alfred & Corntassel, 2005).

Auto ethnography offers an alternative, another perspective. It is research from the inside out, providing an authoritative voice that offers insight into otherwise unknowable worlds. Auto ethnography in practice is a form of resistance, a challenge to the way in which indigenous people have been represented and depicted by others. The self - as researcher and other - Kaupapa Māori graduates as the kaupapa Māori generation speaking for themselves. It is both method and text, diverse and interdisciplinary (Shultz & Kelly, 2009; Anfred & Corntassel 2005; Absolon & Willett, 2004; Weber-Pillwax, 1999). It is a discourse operating from the fringe of dominant culture, on the distant outskirts of academia, where the voices of the "other" cry out to be heard (Madison, 2012). Auto ethnography is also a journey in which the audience is drawn into the text and thus the experiences of the author.

The need for indigenous people to undertake research is recognised by many indigenous communities and academics (Grande, 2004; Alfred, 2005; Absolon & Willett, 2005; Thomas, 2005; Cole, 2006; Archibald, 2008; Wilson; 2008). At the heart of this recognition is a belief in the need to challenge the established ways of acquiring knowledge, particularly knowledge that is collected, analysed, published and taught about the "other", the "colonised", the indigenous (Grande, 2004; Alfred, 2005; Absolon & Willett, 2005). There is also an understanding of the insight brought to research by the indigenous researcher who has the capacity to write from the perspective of the "other", from the place Smith (1999) aptly termed "the vantage point of the colonised" (p. 1).

Historically, research produced knowledge about indigenous peoples, it shaped popular perceptions of indigenous peoples, fed racist ideologies and stereotypes and created distorted images that were then fed back to indigenous people defining for them who they were and what attributes they should possess in order to be indigenous (Smith, 1999). In short, research corrupted perceptions of the indigenous other. It has therefore become essential that indigenous people find ways of knowing, of researching, of representation, which is free from the constraints and biases of imperialist colonialism. The indigenous researcher should break away from research practices that have devalued and misrepresented their people and subjugated their knowledge and ways of knowing (Shultz & Kelly, 2009; Alfred & Corntassel 2005; Absolon & Willett, 2004; Weber-Pillwax, 1999).

Narratives

"Indigenousness is an identity constructed, shaped and lived in the politicized context of contemporary colonialism" (Alfred & Corntassel, 2005)

The challenge of 'being indigenous' and living out authentic expressions of identity in a cultural sense, forms the essential question facing indigenous peoples today in the era of contemporary colonialism, that is, the more subtle means by which colonialism works through the institution of education to remove the stories and histories of Māori with the end goal of erasing and devaluing indigenous cultural identities and experiences (Alfred & Corntassel, 2005). The systemic overhaul and avoidance of indigenous voices has gone a long way to intellectually dispossess and disempower the indigenous consciousness.

The weaving of stories and critical positioning of participants as the primary information source in research can be seen as an extension of the traditional Māori way of imparting knowledge through oral methods. Utilising tikanga Māori from the conception of the study means the research findings and information obtained from participants needs to be returned to the participants and their communities at its completion. The research is a contribution to the wider Māori community and also the wider world of indigenous research.

Narrative inquiry nested within the auto ethnographic approach is largely about telling stories, in this case, one's own. As a research methodology, it extends beyond the realm of storytelling for entertainment but, not unlike much indigenous storytelling, it holds a greater purpose of teaching, learning, and at times, creating new knowledge.
In the use of narratives, the participant's views could be seen as 'an extension of the traditional Māori way of imparting knowledge through oral methods' (Tocker, 2014). Many Māori scholars argue that the purpose of sharing Māori traditional knowledge is to serve the Māori community from which we came (Berryman, SooHoo & Nevin, 2013).

Indigenous paradigms

There are approximately 350 million Indigenous peoples positioned in some 70 countries around the world. All of these people challenge the daily realities of having their lands, cultures and governmental establishments simultaneously attacked, denied and reassembled by colonial societies and states (Alfred & Corntassel, 2005). This has been our collective indigenous experience spanning generations. The indigenous paradigm of critical narrative enquiry is based on the question of resistance. The challenge in indigenous academia is raising our own consciousness within our own methodologies. This comes with the realisation that colonisation is not the only story of indigenous lives, colonialism is a narrative in which the Settler's power is the central reference and assumption, inherently limiting indigenous freedom and imposing a view of the world that is but an outcome of postmodern interventionism and manipulation by dominant culture (Alfred & Corntassel, 2005).

The use of narrative within this work has the following decolonizing imperatives:

- an attempt to colour in the blank spaces with respect to the lived-experiences of kura kaupapa Māori graduates and their transition to mainstream education;
- Validation of the Māori political and cultural context through the utilisation of Kaupapa Māori principles to seek liberation from the myths of colonialism.

There are two main spaces of synergy between an indigenous research paradigm and auto ethnography. The first is the criticality of the "self" in the work, without a sharp separation between the researcher and the subject (dual meaning intended). The second is the shared modality and intentional use of storytelling as a method. It is a fundamental aspect of auto ethnographic approaches, as well as a powerful and traditional part of oral societies.

"The use of "we" lets readers know that the researcher is talking to them as Indigenous people and that there is a common understanding of our colonial predicament by both researcher and readers. The act of research, and the reading of that research, creates a kind of intellectual bond: we

recognise our commonality, and if inspired, both reader and writer are committing to doing something about it" (Gaudry, 2011, p. 121)

A number of indigenous scholars recommend that writing in the first person invites the reader into the write-up, locates the researcher and his or her voice in the project, and is usually a more personal way of writing (Fullbrook, 2003; Norton, 2010; Leavy, 2011; Gaudry, 2011).

Absolon and Willett (2005) also believe that it is critical for researchers to locate themselves in the research. Certainly, it is important when conducting indigenous research to ponder the following questions: what brought you here? What do you feel you have/need to contribute to your people/community/nation? From what "place" do you speak?

In the use of narratives, the participants' views could be seen as 'an extension of the traditional Māori way of imparting knowledge through oral methods' (Tocker, 2014). Many Māori scholars argue that the purpose of sharing Māori traditional knowledge is to serve the Māori community from which we came.

Linda Smith's *Decolonising Methodologies* in 1999 created the platform for many indigenous scholars to critically engage in academia, since the early 2000s a steady stream of new contributions by Indigenous scholars to the development of Indigenous research paradigms has been produced (Grande, 2004; Alfred, 2005; Absolon & Willett, 2005; Thomas, 2005; Cole, 2006; Archibald, 2008; Wilson; 2008). While there is no authoritative summary that can be drawn from these works due to their diverse approaches, what can be said is that they have become the foundation from which many new indigenous scholars are thriving. However, perhaps one common theme among these approaches is the underlying foundation of rangatiratanga (self-determination) and commitment to decolonisation as a process and movement.

Wilson (2007) describes good indigenous research as an approach that provides a connection to all that is around us, such as family, ancestors and the land. In addition, Wilson (2007) summarises a list, co-created with other indigenous writers, of indigenous principles necessary to guide good indigenous research:

- Respecting all life forms;

- Conducting oneself with kindness, honesty, and compassion;

- Bringing benefit to the community;

- Understanding the research question lies within the indigenous experience;

- Knowing transformation will be one of the outcomes;

- Never compromising the integrity of the researcher and others involved, and;

- Committing to being advised by an Elder or knowledge keeper(s) (p. 194).

Absolon and Willett (2005) suggest the journey of indigenous researchers is to re-vise, re-search, re-claim, re-name, re-member, re-connect and re-cover. Alsolon and Willett (2005) also frame the foundational values of this study by stating, "the only thing we can write with authority about is ourselves" (p.97). Wilson (2007) argues, "It is not sufficient for researchers just to say they are Aboriginal and therefore using an indigenous paradigm" (p. 194). Rather, Wilson (2007) explains that we must be clear as to what components are essential to doing indigenous research in a good way so that it is worthy of the title. In addition, Wilson (2007) conveys that, "researchers and authors need to place themselves and their work firmly in a relational context" (p.194). Wilson (2007) goes on to say, "we cannot be separated from our work, nor should our writing be separated from ourselves (i.e., we must write in the first person rather than the third)" (p.194).

Absolon and Willett (2005) also do not believe that neutrality and objectivity exist and therefore should be dropped from the aim of indigenous research. These philosophies are the basis for the rationalisation behind the blend of auto ethnography and indigenous research methods.

Indigenous scholar, Sandy Grande (2008), reinforces these ideas with her introduction in the concept of Red Pedagogy, saying;

> It is not a method or technique to be memorised, implemented, applied, or prescribed. Rather, it is a space of engagement. It is at the liminal and

intellectual borderlands where indigenous and non-indigenous scholars encounter one another, working to remember, redefine, and reverse the devastation of the original colonialist encounter (p. 234*).*

Peter Cole (2002), of the Stl'atl'imx Nation, writes of his indigenous methodology, which uses a canoe as the metaphor for the journey of research;

My canoe is a place of cultural understanding.

It transports, it connects me to the forest and the water and to my spirit…

The canoe comes from the forest and from place of mind, spirit….

Though it may seem the canoe and tree are from a conceptual space

They are from spirit and heart (p. 50-451).

In line with Weber-Pillwax's statement, my connections, my identity with other living beings, the environment, and the creator and the creator's agents, are what maintains me in life (Weber-Pillwax, 2004, p. 88). O'Bonsawin, Corntassel, & Thomas (2009) suggest that in order to be a good researcher, you must first be a good person.

Telling a story

"Indigenous people want to tell our own stories, write our own versions, in our own ways, for our own purposes." (Smith, 1999, p. 28)

Storytelling is a central part of the indigenous worldview and has been an important part of indigenous cultures globally since the beginning of time. Although Clandinin and Connelly (2000), with their decades of involvement in this practice, assist the understanding of storytelling as a method within narrative inquiry, with more indigenous scholars joining the academy, storytelling as a form of indigenous research is emerging. Thomas (2005) and Archibald (2008) are two indigenous scholars who have taken this approach and created examples of how storytelling can be used effectively and with respect as a research methodology. Thomas (2005) brilliantly weaves her own stories, and those of her grandmother, with the stories of her research participants in a way that contributes to new theory and knowledge creation. Archibald uses storytelling as a way of further developing indigenous education approaches and integrating the whole self into one's work. The art of story

telling is further part of the process of decolonisation (Smith, 1999) reinforced by (Lee, 2009) who states "…storytelling has always been one of the key ways knowledge was sustained and protected within Indigenous communities" (p. 2).

Indigenous scholars carry what is often called a dual responsibility. They are responsible to a scholarly community as well as to their own indigenous communities to which they are part of. They are held accountable to elders, wisdom-keepers, leaders, whānau members, iwi, hapū and fellow community members for what we write. Indigenous scholars have what Wilson (2008) describes as a "relational accountability" to "get the details right" (p. 77).

As living examples of this, Thomas (2005) and Archibald (2008) both describe a painstaking and lengthy process of writing and re-writing, checking the words of the participants, again and again, until they were told they "got it right". They are responsible to the ancestors, their grandmothers and grandfathers, and all of their relations for their research (Thomas, 2005; Wilson, 2001) and therefore are not at liberty to embellish their stories to any degree.

In order to do indigenous research and auto ethnography well, one must be willing to expose oneself (Madison, 2012; Averett & Soper; Shultz, Kelly & Weber-Pillwax, 2009). With exposure, private details are shared, bringing with it an open invitation for judgement and scrutiny. It is hoped through sharing the intimate details of one's lived-experience; it also opens possibilities for compassion, kindness, greater levels of understanding and connection (Weber-Pillwax, 2009).

Conducting appropriate research is one way to facilitate such development. There is real potential for research to be conducted that focuses on discovery, representation, reciprocity and recovery; research that acknowledges, benefits and enriches the communities from which it came.

Whakakitenga Tuarua

The auto ethnographic blend of myth and storytelling has anchored me to the context of this research, my Māori total immersion education, and the journey I am on as a researcher. As such I take the metaphor of the canoe to describe my journey. In line with Weber-Pillwax's statement, my connections, my identity with other living beings, the environment, and the creator and the creator's agents, are what maintains me in life (Weber-Pillwax, 2004, p. 88).

This is a spiritual journey, a journey of paddling back (and forward) to meet my tūpuna and invite them to live with me in an authentic way. In order to be a good person, I must be spiritually strong. In order to be spiritually strong, I must remain connected to the tikanga, kawa and kaupapa of my tūpuna, iwi and hapū back home in Tauranga Moana. As Wilson (2001) suggests the need to be prepared for research as a ceremony, I too need to find ways to do this myself.

I want to make clear that decolonisation does not mean a full rejection of Western inclined theory, writing, or research but rather it means an inclusiveness of indigenous beliefs and values (Smith, 1999). With the foundational indigenous research paradigms firmly in place, we can look to methods that "fit with our methodology" and note that "some fit well with an indigenous paradigm" (Wilson, 2001, p. 177). Like Cole's canoe, this research perspective speaks to me as an aspiring Māori researcher.

This study is a deeply personal piece of work and is but one piece of the puzzle that will contribute to what is known about the challenges and experiences of kura kaupapa Māori graduates in regards to the transition to mainstream education.

This is where I admire the place we have finally entered into where our own knowledge bases are being acknowledged within the academy. This is the reason why I have used auto ethnography as a method to represent the Māori presence in the realm of education and more importantly, within the institution. It should be acknowledged that having a voice is an act of indigenous resistance in and of itself.

I acknowledge our Māori koroua, mothers, fathers, whānau, community leaders, scholars, hapū and iwi who through their work in the realm of education have been committed to expanding our ways of knowing and being. These people have made sure that the research that is done on us is not done without us. It is my view that those who are most intimately impacted by research should take the lead in shaping the research that is done in our communities. This is the expression of Kaupapa Māori research and modern day scholarship; there is a stream of research and scholarship being released that challenges the hegemonic nature of tertiary institutions.

When I was at kura I remember feeling a lack of academic challenge and expectation when it came to a lot of the academic work. This led me to take for granted the cultural aspects of my learning because I did not know any different. I was not aware that outside of my kura, other kids were learning in a different way to me and so when I transitioned to University, I felt severely disenchanted by my learning within the movement. I felt let down because, I was nearly thrust into a world that I knew nothing about, it was a mainstream world I had not encountered before. This impacted on my identity immensely because on one hand, I had a clear understanding of my whakapapa and awareness of 'self' but on the other, my identity meant nothing to the tertiary institution I had moved to. Part of what I seek to address in this research is to speak to, as well as for, my younger self to better understand why this hurt occurred, and how I and others can work towards ensuring that others who walk in my shoes do not suffer the same fate. The following part of the chapter outlines the next phase of my journey where I put the intersecting methodologies into action.

CHAPTER FOUR - RESEARCH METHODS

In this section, I describe the recruitment of participants for the study, the process of narrative research, the measures used to collect the data and the type of data analysis used. The University of Waikato Human Ethics Committee granted ethics approval for this master's research. In the earlier stages of the project I sought the cultural support of a well-known local kaumatua, Beau Haereroa. Cultural support for the project was crucial to ensuring that kaupapa Māori principles were adhered to. Koro Beau is employed at Te Rūnanga o Kirikiriroa and has a wealth of cultural expertise in tikanga Māori. The cultural support and guidance was not just offered to the researcher, it was extended to the supervision team and the participants as well.

Participant Recruitment

Six participants were recruited through social networks, email and personal Facebook messaging. Through the utilisation of a snowball sampling method (Goodman, 1961), the participants who fit the principle criteria for the project were sought. Two declined due to time restraints.

The participants were selected on the basis that they were completing or had completed a degree at the University of Waikato in programmes outside of the School of Māori and Pacific Development (SMPD). The reason for this is that students who are completing or have completed qualifications from SMPD are more likely to be exposed to teaching and knowledge associated with immersion education practices. The goal of the research was to talk to Māori total immersion school graduates who had entered into more of the mainstream pathways of tertiary study to gain some perspective around what the transitional experience of moving from Māori total immersion schooling to a mainstream environment entailed.

The participants were emailed the information sheet in both English and Māori (see Appendix A to view the full ethics application with relavant documentation), consent form in both English and Māori and a tikanga Māori proceedings sheet which was

followed up at a later date. In the end three of the four remaining recruits consented to participating in this study. At this stage the decision was made to include the researcher Arianna Waller (AW) as a fourth voice and as an inside researcher of this project utilising the methodology of auto ethnography.

Participant profiles

The participants in this research have been kept anonymous through the use of pseudonyms. However, descriptions of each person shall be provided in order to understand their background and how this may have affected their experiences when transitioning from immersion education to mainstream settings including university. The participant profiles are a way of bringing context to the lived experiences of the participants and the individual journeys that led them to the University of Waikato. All participants are between the ages of 22-25 and represent the progression of the Kōhanga Reo and wider Māori language movements as well as indicating quite strongly that kura kaupapa Māori graduates can succeed not just within their own cultural spaces but within mainstream settings too.

Participant 1: Hariata

Hariata was raised for the majority of her early life in the Hastings area. She was raised by a community who were immersed in te ao Māori. Hariata's immersion in te reo me ōna tikanga began from birth (0-4 years of age) where she started at kōhanga reo, following this she went to a kura kaupapa Māori within the Hastings region between the ages of 5-9.

Being the only child, she and her mother relocated to the South Island when she was 9 years old where she resumed her Māori total immersion education at a kura kaupapa Māori in the Christchurch area. When Hariata was 13, her mum was employed internationally by her Aotearoa based performing arts company to work in North America so they both moved there for a short time and Hariata completed her schooling via correspondence. She moved back to the Hastings region when she was in her secondary schooling years where she attended a kura kaupapa Māori within the Kahungunu rohe (region). At the age of 15, Hariata deployed some agency and decided that she wanted to transition from total immersion education to an all girls'

mainstream state school in the Hastings area where she stayed till 7th form, which is the final year of secondary school. Hariata began her tertiary studies at the University of Waikato in 2011. She is studying towards a Bachelor of Arts in Te Reo Māori/Tikanga Māori as well as a Bachelor of Computer Graphics Design. She is also in the final stages of achieving a Graduate Diploma of Primary School Teaching. Following the completion of her studies, Hariata's future aspiration is to become a Māori graphics designer.

Participant 2: Puti

Puti was born into a whānau of fluent te reo speakers and educationalists. She is the youngest of her siblings, she has 4 sisters and 3 brothers. Puti's immersion in te reo Māori me ona tikanga was all around her since her conception and birth. From the ages of 2-3 Puti went to a kōhanga reo in the central North Island set up by her mother and those in the community who wanted to create a Māori total immersion experience for their tamariki.[8]

Between the ages of 3-6 she moved to the Taranaki region to live with her father where she completed her last couple of years in Kōhanga reo before starting at a local kura kaupapa Māori. Puti spent time in her early years moving between the care of her mother and father and when she was between the ages of 7-9, she moved to the Christchurch area with her mother where she was enrolled in a Māori total immersion school. In this time, whānau circumstances prompted Puti and her mother to move back to their turangawaewae[9] in the Central North Island to settle.

From the ages of 9-12 years of age, Puti commenced the rest of her primary and intermediate level education at the kura kaupapa Māori school that was set up alongside the kōhanga reo that her mother had set up in the earlier years of which she was one of the first cohorts of tamariki to attend. It is important to note that the initiation and set up of Kōhanga Reo everywhere were brought about by communities of kuia[10], kaumatua[11] and parents who wanted to ensure the survival of te reo Māori

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[8] **Tamariki** refers to young children
[9] **Turangawaewae** refers to the place where one has rights of residence and belonging through kinship and whakapapa.
[10] **Kuia** refers to an elderly woman, grandmother, female elder
[11] **Kaumatua** refers to an elderly man or an elderly women – a person of status within the whānau

me ōna tikanga for future generations. What followed on from the establishment of kōhanga reo came the establishment of kura kaupapa Māori and Wharekura, which worked to create linear educational experiences with commitment to the goal of Māori total immersion education. Once Puti arrived at secondary school age (13-17), she attended a newly established wharekura of which she was one of the very first cohorts. In 2010, Puti enrolled at the University of Waikato to undertake a Bachelor of Communication studies and is now completing post-graduate studies. She is a mother to two beautiful tamariki and her aspirations for them will reflect the upbringing she has been privileged to have. Her aspiration following her studies is to become a secondary school teacher and to set up her own art business and workshop.

Participant 3: Mere

Mere grew up in a reo speaking household and was raised in the Central North Island in close proximity to her turangawaewae and whānau whānui.[12] She is the oldest in her immediate whānau where she has two younger siblings, added to this, she was also raised with her two younger cousins who she affectionately refers to as her siblings.

When Mere was 4-5 years of age, she attended a Kōhanga Reo which was based on the grounds of her marae. From the age of 5-7 she attended a kura kaupapa Māori within the small central North Island town she grew up in where Māori were the majority population. The scope of Mere's total immersion schooling changed when her family moved from their small close-knit community to a central North Island city, here she was enrolled in a Rūmaki Unit, this is where she spent the rest of her primary schooling years.

The intermediate schooling years were spent at a mainstream intermediate school where Mere got a taste for a mainstream learning environment which required a huge period of transition – not only was she far away from what she thought she knew, she was thrust into a learning curriculum that was far from the cultural normality she had experienced being in a Māori total immersion learning environment.

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[12] **Whānau Whānui** is the Māori term for extended family

The secondary school years brought Mere's cultural surroundings back to her when she was then enrolled at a wharekura where her mum worked as a teacher and her dad worked as the tumuaki/principal. As both of Mere's parents are educationalists, this influenced the way she was raised and her decision to follow her education through to University. In 2012, Mere enrolled in a Bachelor of Management Studies majoring in Strategic Management and Te Reo Māori. She has currently moved on to post-graduate study where she is undertaking her Masters of Management Studies. Mere's aspiration following her studies is to work in a corporate organisation that works alongside indigenous communities.

Method of information collection

The opinions and experiences of the three participants and my own narrative will shape this thesis. I have inserted my own voice and experiences within the body of the work, which is a key feature of the auto ethnographic approach. Positioning myself within the story from the outset as both the author and the story teller has assisted me in shaping the analysis and bringing together the lived experiences of the other kura kaupapa Māori graduates who participated. Utilising this method revealed my own understandings as the project progressed. Each of the participants have been interviewed using a semi-structured interview approach, explained in more detail below.

Research Approach

As previously mentioned in chapter 1 (whakakitenga tuatahi), narratives are where the participants' views can be seen as an extension of the traditional Māori way of imparting knowledge through oral methods. This was done through the use of tikanga Māori - the research findings and information obtained from participants was returned to the participants and their communities at its completion.

- This thesis is largely about telling stories, specifically the stories of three women recruited and the story of the Masters student and her journey whilst

undertaking her masters. This use of narrative inquiry intersects between kaupapa Māori research and auto ethnography.

- The research also contributes to the wider Māori community because information from this thesis will be disseminated back to the participants, their communities, the University communities and also the wider world of indigenous research.

The kaupapa Māori research approach provides a culturally appropriate methodology to research in the local context. This methodology rests on the following assumptions this includes an emphasis on the importance of Māori language and culture, the unique journey of each individual, whānau, iwi and hapū; and the struggle for Māori autonomy over Māori cultural wellbeing (Smith, 1999).

Whilst recognising the need to conduct all aspects of research in a culturally appropriate way, kaupapa Māori methodology does not exclude other cultural traditions and approaches. The greatest strength of utilising this approach is that Māori are able to define the processes used and conduct the research in a culturally appropriate manner, with the eventual outcomes benefiting Māori whānau, hapū and iwi. This is an important factor, given the aim and objectives of this thesis. Please note that this is not a definitive statement about kaupapa Māori research, but rather it is an outline of the key concepts that underpin this research.

The following range of practices were utilised throughout the project:

- Kanohi kitea[13] - predominant use of the 'kanohi-ki-te-kanohi' (face to face) approach to interact and engage with all research participants and the cultural guidance supervision group.
- Kia tupato[14] - karakia[15] and appropriate protocols to conduct all interviews including mihimihi[16] and whakawhānaungatanga. This also refers to being cautious and careful with research participants.[17]
- Kaua e takahia te mana o te tangata[18] - the use of protective mechanisms regarding cultural and intellectual property of participants.

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[13] **Kanohi kitea** refers to having a 'physical presence'
[14] **Kia Tūpato** in the Māori language is to be cautious or careful
[15] **Karakia** is the process of reciting prayer
[16] **Mihimihi** is the process of acknowledgement and greeting
[17] **Whakawhānaungatanga** is the process of establishing relationships, relating well to others

- Aroha ki te tangata - The use of koha (offering) to all participants including kai.

- Titiro, whakarongo, kōrero[19] - the use and promotion of te reo Māori including documentation such as the project information sheet.

It is widely perceived that Māori have always been researched on, with little benefit going to those Māori whānau and communities who have participated in the research process (Smith, 1991). There is recognition that cultural benefits must occur for the people, whānau, hapū, iwi and communities who participate in research, not only via the research outcomes, but via the research process itself. The techniques used created a feeling of safety for the participants to co-construct the narratives used in the findings chapter. The research process was empowering and highlights the power of auto ethnography as a method that can transform the outlook of those involved in the wider research process. The stories that were shared went through a private one on one process of sharing, checking and editing between each participant and the researcher.

My aim throughout this research was to utilise research processes that would assist in alleviating negative preconceptions in the Māori community about what research is, as well as enhance understandings of what is required to strengthen the capability of Māori communities to support whānau aspirations within the context of Māori medium education.

Qualitative approaches and its associated methods lend themselves well to the core research aims of this thesis, and complement the kaupapa Māori approach. Like the kaupapa Māori approach, this is not a definitive statement about qualitative research. It is an outline of the key concepts that assisted in the completion of the project. Table two shows aspects of this alignment where narratives and kaupapa Māori approaches intersect.

Table 2. Kaupapa Māori & Narrative Approaches

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[18] **Kaua e takahia i te mana o te tangata** means to not trample on the dignity of another person
[19] **Titiro Whakarongo Kōrero** is the process of igniting all the senses; looking, listening and talking

Cultural values (Smith, 1999)	Researcher Guidelines (Cram, 2001)	Narrative approach	Examples within this project
Aroha ki te tangata	A respect for people – allow people to define their own space and meet on their own terms.	Narrative inquiry – this report is largely about telling stories.	The three women recruited and the story of the master's student and her journey whilst undertaking her masters was done with respect and allowed them their own space to disclose their story.
He kanohi kitea	It is important to meet people face to face and to also be a face that is known and seen in the community	Contributes to the wider Māori community – This information from this report will be disseminated back to the participants, their communities and the University communities and also the wider world of indigenous research.	Predominant use of the 'kanohi-ki-te-kanohi' approach to interact and engage with all research participants and the cultural guidance supervision group
Titiro, whakarongo… kōrero	Looking and listening (and then maybe speaking), develop an understanding to find a place with which to speak		Open-ended questions and prompts to generate discussion
Manaaki ki te tangata	Sharing hosting and being generous		The use of koha to all participants including kai
Kia tupato	Be cautious, be politically astute, culturally safe and reflective about insider-outsider status	Utilising tikanga Māori - the research findings and information obtained from participants was returned to the participants and their communities at its completion.	karakia and appropriate protocols to conduct all interviews including mihimihi and whakawhānaungatanga
Kaua e takahia te mana o te tangata	Do not trample on the mana or dignity of a person		the use of protective mechanisms regarding cultural and intellectual property of participants
Kia mahaki	Be humble, do not flaunt your knowledge, find ways of sharing it		The entire projects is designed to share our stories, not flaunt them

Measures

Semi structured interviews

Having agreed to take part in the project, the sessions were recorded and as with all data collected, responses were all confidential this meant the interview responses were only shared with the advisory and research team members. Every attempt to preserve the participants' anonymity were taken however, due to the nature of this research and the small number of participants they were unable to be guaranteed full anonymity. This risk was explained to the participants during the informed consent process and reiterated when the participants were sent material for checking.

The interview began with karakia followed by a brief overview of the study and the Master's student shared their background before spending a period of time in whakawhānaungatanga. Interviews ranged from an hour and a half to two hours in length. The interviews were later transcribed and once completed, they were sent back to the participants for purposes of inspection, accuracy and further input if they so wished. See table 3 for more details:

Table 3. Interview Questions

Semi structured interview themes	Aim to examine their experiences of transition from Māori total immersion schooling to mainstream education
Biographical History	1. Tell me a little bit about yourself 2. Could you describe your upbringing? Has your whole whānau been immersed in te reo Māori? If not, whose decision was it that you would grow up to learn te reo Māori? 3. In your upbringing who has inspired you? And in the early years, how did you feel about your learning and immersion into te reo Māori me ōna tikanga (the Māori language and its customs)? 4. What are your fondest memories growing up with the reo and knowledge of te ao Māori?
Qualities gained from immersion education	1. When you reflect back on your life, how do you feel about your experiences in total immersion education? What were the points that really stand out for you? 2. Given that you are here studying at Waikato Uni and have experienced mainstream models of learning, what do you think sets total immersion education apart from mainstream education? I. What do you think are the distinctive qualities of total immersion education? ii. What has it taught you? 3. What would you classify as a defining moment in your life?
Transition	4. Are you able to describe your first day at Uni? 5. How have you handled the transition you had to make from kura kaupapa to uni and mainstream education? i. What have been the main challenges that you have had to face? ii. What keeps you strong? Are you able to tell me a bit more about that?
University Life	1. What methods do you use to manage your learning and identity? 2. How do you balance your studies with other obligations? (friends, family, work) 3. What has been your biggest challenge? How have your experiences as a kura kaupapa graduate and now University student influence what you will do in the future?
Challenges	1. If you were to talk to another kura kaupapa graduate who is just about to start Uni and come into mainstream education for the first time in the same way you did, what would you tell them? What types of advice would you have?
Strategies for success	What do you think you have learned from being here at University? 1. Was it everything you thought it would be? If it wasn't, what were the challenges? How were those challenges overcome? 2. What things can you observe about yourself that are different now from when you first started in immersion education? What things do you still carry with you that is directly related to your total immersion education? Tell me about your experience transitioning to Uni from kura kaupapa? What were your initial feelings? How could your transition to Uni be improved? If you had the power to change anything. What do you think you have learned from being at Uni?
Prompts	Can you give me a specific example? Can you tell me more? Can you expand on your answer? Do you personally feel that way? Can you tell me a bit more about the last time you experienced that or felt that way?

Thematic analysis

The qualitative methods used in this study provide a holistic contextual portrayal of the participants. Using a thematic content analysis the in-depth, open-ended

interviews, discussions and personal observations were analysed by the Master's student (AW).

The general inductive approach was applied to the analysis to condense raw data into summary format. This was done by drawing connections between the research aims and narratives of the participants to ensure accuracy and transparancy (Thomas, 2006). The five step procedure as seen in table 4 explains this in more detail:

Table 4. Thematic Analysis

Categories	**Thomas's (2006) procedures for thematic analysis**	**Thematic approach used in this project**
Many pages of text	Preparation of raw data files (data cleaning). Format the raw data files in common format if needed and print and create backups for each file	3 in-depth interviews, transcribed and saved each file.
Many segments of text	Close reading of text. Evaluator to read in detail until familiar with content. Begin to see the themes and events in the text.	Masters student read data in detail and began to note and highlight themes
30-40 categories	Creation of categories. Identify and define categories and themes. The upper level categories should come from the evaluation aims. The more specific categories will come from the multiple readings of the raw data. These are commonly created in actual phrases or meanings in specific text segments.	Masters student identified and defined own categories and themes
15-20 categories	Overlapping coding and uncoded text. One segment of text may be coded into more than one category. A considerable amount of text may not be assigned to any category if it is not relevant.	Masters student refined the codes
3-8 categories	Continuing revision and refinement of category system. Search for subtopics within each category including contradictory points and new insights. Select appropriate quaotations that convey the core theme or essence of a category. Create a model using the most improtant categories.	Masters student discussed and filtered themes together and agreed on final codes

Whakakitenga Tuatoru

In the earlier stages of this research I aimed to interview up to seven students who had progressed through the kura kaupapa Māori movement. I sought out people who could share their experiences of growing up within the revitalisation of Māori language, culture and knowledge. I was seeking out people who had been privileged and exposed to levels of Māori total immersion education whether in kura kaupapa Māori or Wharekura. Mostly, however, I was seeking out people who were open to sharing their stories of 'transition' to this mainstream system we had found ourselves in.

Within the recruitment phase, I used my networks to seek potential participants who met the criteria. Perhaps it is something to be further analysed that those who showed an interest in participating were all young Māori women. I would have liked to trace the journey of a young Māori male who had come through the movement but it is my belief, that this work is guided by my tūpuna so I have conducted this work with confidence that the stories shared and gathered are the stories that need to be told at this point in time. As a result this piece of work is dedicated to exploring Māori womens' experiences of transition to the University of Waikato. The following chapter outlines their stories, their journeys and highlights the canoe that was built for them and the rapids they had to traverse to move   through   to   calmer   water

CHAPTER FIVE - FINDINGS

This chapter describes the findings of the three interviews conducted with participants. In keeping with the methods of kaupapa Māori narrative and biography, the participants were asked to share their personal insights of growing up in the kōhanga reo and kura kaupapa Māori (KKM) movements. The discussion then moved on to their experiences in The University of Waikato context and what they thought led to their success in the tertiary environment. The lead questions from the interview and the seven key themes in this chapter were informed by the following topic areas:

- Biographical history
- Transition
- University life
- Challenges
- Strategies for success

The seven key themes that provide a structure for this chapter are as follows.

1. Wounds of the previous generation
2. Communities building communities
3. Pride and identity
4. Transition
5. Strategies for successful transition
6. Understanding both worlds
7. The future: carrying the mantle of kura kaupapa Māori forward

These themes create a framework by which to understand the multiple layers of complexity associated with the individual and shared experiences of the four participants. In accordance with my methodology the chapter also includes reflections or whakakitenga whereby I locate myself in relation to each of the themes. The one-on-one interviews were run as a discussion between the researcher and the participants. Insights offered by the researcher are inserted in parts alongside the views expressed by the participants.

The first theme 'wounds of the previous generation' begins by highlighting the significance of whakapapa, the acknowledgement of history and its impact on our past; the past of my participants and myself as the researcher. The second theme detailed in this chapter, 'communities building communities' is about canvassing the many sites of resilience such as whānau and community that assisted each participant in their transition to mainstream education. The third theme 'pride and identity' goes on to highlight the mahi that built the cultural pride and identity of the participants.

There was a synergy and overlap between the experiences shared by all four participants in our individual journeys. These foundations form the background to then discuss the other key themes, which is our reflections on the differences between the two contexts we needed to bridge to transition from Māori total immersion into mainstream education.

The next three themes reiterate our thoughts on why we, as opposed to many of our peer groups (from our individual KKM backgrounds), were successful in tertiary education and the extent to which this success can be built on. The final theme explores the participants' views about the future, and our responsibility to give back in order to keep the movement going and make it stronger.

Wounds of the Previous Generation

The significance of this theme to the overall research highlights the deep impact of historical trauma on the lived-experiences of the participants. While insights about colonisation are often talked about in the 'past tense' this theme shows that the far-reaching implications of what it means to be colonised, were still experienced by the participants. Further, this theme speaks to the extent of loss experienced by the older generation due to the denial of Māori identity, language and knowledge through assimilationist policies of the past. This deprivation occurred via their educational experiences as an impact of colonisation (as discussed in chapter 2). For example, as part of their experience and identity most of the participants grew up as the first generation of contemporary reo Māori speakers in their whānau. In the interview I responded to this discussion by sharing the following;

"It's a huge thing to be deprived of our reo and identity. I think it really hurts the older generation that don't have the reo because now you see on the marae, there are not many koroua [elders] on the pae and they are bringing in the younger ones to help carry things and pass the knowledge and tikanga on" (AW)

Hariata also shared this experience of deprivation in the older generation but instead, her words demonstrated the power of the wound rather than the strength of the identity in her wider family's loss of reo.

"I think my nan and my koro were punished for speaking te reo. There was this general whakaaro [thought] out there growing up that would constantly ask me why I was learning the reo or why I was even in kura because it was largely perceived that having the reo wouldn't get me anywhere in life.

My whānau isn't very Māori orientated, they don't speak the reo or if they do it's very minimal. Growing up my koro knew how to speak Māori but he didn't speak Māori to us…. Minimal reo was around us. In Christchurch, a koro spoke Māori to me and I would reply in Māori. Growing up I didn't know that one of my uncles could speak Māori, he did well and hid it away….. only my cousins who went through kura got through there because of my mum because my mum took them in. It was not a done thing to have the reo" (Hariata)

The internal conflict between different worldviews outlined above suggests that being the first generation to have an upbringing immersed in te reo Māori came with its own set of struggles and challenges:

"People just didn't understand my worldview, I was conflicted by the intersection of my Māoritanga, the things that I know in my heart to be right and the Pākehā world and ignorance. People that just don't know but it still makes you angry because you've come into this new world and you are trying to find people who will accept and embrace all the things you come with" (Hariata)

This wound or conflict was also expressed in the modern-day techniques used to shape behaviour in the schools with punishments echoing the older crime of speaking te reo Māori, including the use of shame to shape behaviour.

"At my kura they have a zero tolerance on te reo Pākehā like if you kōrero Pākehā you get a stint in the turu whakawhiu [naughty chair].. so there is a build up with shame associated with speaking Pākehā and it was a shaming experience that everyone went through" (Puti)

The participants discussed how notions of punishment for using English became normalised within their kura environment.

> *"All of us ended up at [Central North Island KKM] and no-one ever spoke English. Like to the point where if you spoke English, you would get soap, salt and pepper in your mouth (laughs) or you had to wear this t-shirt and stand at the window when visitors walked past and it said "I KŌRERO PĀKEHĀ AHAU' [I spoke Pākehā] so no-one would really want to talk Pākehā"* (Mere)

As they recalled this punishment however, the participants made the point that it was an important part of coming together as a group. Punishment was a shared experience that helped them understand where they belonged:

> *"There was always a phase at kura kaupapa where we thought speaking english was cool so everyone had a turn on the turu whakawhiu [naughty chair] and because our turu whakawhiu at kura was placed right in front of the play area, you had to sit there and watch everyone play but it was effective punishment and it wasn't as embarrassing because everyone went through it"* (Puti)

Puti critically discussed a policy at one of the KKM she attended in line with this kind of enforcement tactic which was changing the names of students at her Māori total immersion school. Her family felt that the kura had overstepped the mark in terms of expecting every child to have a Māori name. The implication of this was that the name change was challenging to the individual identities of the tamariki within the kura environment, especially if you had a Pākehā name.

> *"...you couldn't have a Pākehā name, so if you had a Pākehā name you could either whakamāori [translate to Māori] the name or choose a Māori name, so you could be*

anyone you wanted as long as your name was a Māori name. My mum thought it was ridiculous… but I was at that kura because they did have a better curriculum and they operated under Te Aho Matua" (Puti)

Puti reflected on the zero tolerance that was enforced of utilising any English language within her kura kaupapa Māori environment. This zero tolerance in her opinion, went a long way to strengthening her identity and confidence in her reo Māori. But this benefit also represented a loss for example, there was the option of having English classes but with an extra fee charged for the tuition, it was often not an option available to many students.

"…It was just zero tolerance like you couldn't even say 'shut up.' From that it taught us a lot like how important our reo is, at kura that's where I learnt how important the reo was but the deficiency in that thought was that we had to have a special English teacher come to my kura to teach special English classes, it was optional because you had to pay extra tuition to do English there" (Puti)

The link between this theme the 'wounds of the previous generation' and the following section, 'communities building communities' demonstrates that by building the schools, Māori communities were attempting to heal from their wounds. This attempt to heal however also provided a complex set of challenges for students and their families to negotiate as they balanced the different worldviews (Pākehā and Māori) that shape their lives; the problem being that all too often one worldview was privileged at the expense of the other rather than co-existing in harmony.

Communities building communities

Communities building communities is a theme that informs a central argument in the research that suggests the participants' individual successes, were down to the nurturing environment created by their whānau and wider communities. All participants spoke about the positive impact that notions of whānau and community had for them in their journey through tertiary education. The three participants came from strong whānau dedicated to te reo Māori who all held high expectations for their children in regards to education. All participants viewed their upbringing within the kōhanga reo, kura kaupapa Māori and wharekura movements as key contributors to the successes they have experienced in the present day.   Embedded in this awareness is that the movement was built around them as demonstrated by this quote from Puti about her memories of kōhanga.

> *"I went to two kōhanga reo. I went to the University kōhanga reo at the time and its still there. I was like 2 days old or just out of the womb when I started kōhanga because mum was a lecturer here at Waikato at the time and that's why back then, they had started the kōhanga so mum and other university parents started the kōhanga with the help of the creche here, they donated all their second-hand resources so that the kōhanga could have little things. So very humble beginnings back at our first house"* (Puti)

Puti talked about the importance of the whānau environment at her Māori total immersion school. Her mother played a huge part in ensuring Puti's success throughout the journey of her schooling.

> *"One common theme that I gained from all my kura kaupapa and my kōhanga was the whānau environment and how very supportive they all are. I was lucky that my mum chose really good schools in terms of whānau support and commitment to any of our kaupapa. If we had any kaupapa come up, without any questions - everyone was there"* (Puti)

Puti recognised that while whānau support was a crucial part of her own success, she noticed that some students in the Māori total immersion school she attended who came from low decile schools and/or low socio-economic communities still had limited options and opportunities.

> *"We knew how important mātauranga [knowledge] was whereas unfortunately, we had some of the other students who came from schools where the quality of education wasn't as good and they were coming from low-decile, low socio-economic families and communities"* (Puti)

Puti, in explaining her privileged position, emphasised that it takes a community to raise a child. Her privilege was that she was surrounded by positive community and whānau role models from birth.

> *"That's why I put the emphasis on whānau. It was hardout the environment like you know the saying about how do you develop the reo? Mātua rautia [one child, many parents]. It's a full-on community initiative and it really does take a community effort to raise a child. That was my upbringing pretty much from Kōhanga through to Wharekura"* (Puti)

> *"My education world – like how I said about being in kōhanga and how my kōhanga education was always at the forefront, that transferred to Wharekura* (Puti)

Furthermore, Puti talked about the effort her whānau put in to balance out her total immersion learning in Māori with English to ensure she was well-prepared for the demands of the mainstream world. Presenting a more individualistic story Hariata discussed her personal drive for success. For example, a crucial moment in her life history was when Hariata realised that the education being delivered was no longer beneficial to her, as a result, she decided to leave the Māori total immersion school environment. In Hariata's opinion, the deficiency was in the

attitude towards educational expectation which prompted her to think about other schooling options.

> *"I didn't grow up in a mainstream kura or anything but outside of school my mum and my whānau set the foundation for me. I used to read English books at home and I would make up the stories to the pictures and my mum would be there listening to me and from there, I knew the basics where as some people at my kura didn't. So, with exams in my kura we only sat Māori exams and if you were lucky enough you got to sit maths only if you were considered brainy so I got hōha with that very quickly, I know a lot of kids would have preferred to go to school and do nothing but that just wasn't me"*
> (Hariata)

"I moved back home to finish school so in the last term I went to the Principal and told him I wasn't learning anything and I was withdrawing from school. I didn't know you could do that at the time I was 4th form, 14 years old and I was like im not learning anything, I'm bored, I'm moving on" (Hariata)

> *"the kura I was going to was run by my whānau too, but I knew I had to get out to do what was best for me if I was to have a chance at a proper education. Mum had come back for the holidays because it was our summer holidays and that's when I had to go around looking for another school"* (Hariata)

Hariata quickly enrolled in a mainstream secondary school in her area. While she enjoyed the new educational challenges and opportunities provided by this new space, she often yearned for the kura kaupapa Māori environment she had left behind.

> *"I went and had a look at that school and I ended up enrolling there. What I can say about my time at [Secondary School] was that I really missed and yearned for the Māori environment that kura provided me*

with. You didn't see anything cultural at [Secondary School] but I learnt so much" (Hariata)

Even though Hariata's journey was driven by her own insights about trying to balance the worlds of Pākehā and Māori her decision to focus on education was one driven by her family's vision for her to succeed. Thus even when individual decisions are made they are still done with the full strength of community behind them. This more individualistic aspect of Hariata's journey is one mirrored in mine discussed in the following whakakitenga.

Whakakitenga Tuawhā

The idea of reo not being of any use is something that I have experienced and encountered in my life, I have struggled with balancing worldviews and different ideas of success – I grew up with people in my community who were of the belief that being immersed in my own language was a backward step in the opposite direction of progress. Upon reflection, what hurt most was that the people that had these views were often Māori. The idea of proper and ideal success was seen to be void of things Māori in favour of a white education. I remember my parent's friends would give them a hard time about why they would put their kid into total immersion education at all, it was seen to be a form of 'neglect'. I was born in the 90s and it still amazes me that even in the present day, I am still defending my right to my language and identity in these white spaces. I was the first in my whānau to have a real thirst for knowledge and learning and once in kōhanga reo, I developed a passion and a fluent in-depth understanding of the Māori language. I was inducted into all things Māori at such a young age that I never fully comprehended the many sites of struggle my people had to go through to establish the movement that I was fortunate enough to benefit from. However, throughout my thesis journey, it has become clear to me that the sacrifice for 'making it' in the world meant, for my whānau historically, a loss of te reo Māori me ōna tikanga. This is particularly evident in the stories shared by the participants and these are experiences that I also encountered growing up. For example, Hariata's fight to justify her decision to focus on the Māori medium education with her wider family resonated with me.

It was not until I put the words down on the page that I realised how great the impact of being punished actually was. My supervisor was shocked when I shared these memories with her and I told her that it happened to me too. I explained how during the interview process we had laughed, giggled and smiled. It was an important moment of camaraderie between each of the participants and I. The recollections of punishment demonstrates an awareness that the parents and the students knew that the punishment was heavy handed in its delivery relative to the perceived transgression but nonetheless, tolerated and normalised it. As

experienced by participants in this research, a significant part of the punishment at kura was centred on inducing and exploiting the emotion of shame in the kura kids

I had a female teacher who disciplined me and my classmates (my cousins) with a ruler every time we uttered a word of English. This punishment for using English was part of my participants' history and experiences progressing through kura kaupapa Māori in different ways. My mum had wanted to react but like Puti's mother she did not interfere.

These memories provide an important insight that highlights how past wounds repeat until the 'hurt' has been fully addressed. It is for this reason that we do not judge our teachers or see our experiences in a bad light. It is just part of letting go of what was, so we can move back and progress forward to embracing ways of being with our reo. Part of naming these experiences is to avoid sweeping these memories under the carpet but rather to dig them out and look at them in light of colonisation as well as the aims of the movement which encapsulated reinserting te reo Māori me ōna tikanga. By doing so gentle questions can be asked and our sights can be shifted away from the legacy of colonisation they are tangled in, to move back into the current trajectory of Māori development.

I now recognise the world my precious kuia, koroua and parents grew up in, was very different to the one I experienced. However, there were similar experiences such as the feeling of being degraded through punishment. The world that was designed for my parents to make it in was based on imperialist ideals, it was void of things Māori, as evidenced by the previous chapters and the biggest impact for them was that they were denied access to the fullness of what it meant to be Māori – their identity. It is at this point in time that the ways in which we (the participants) were punished in school for speaking Pākehā truly makes sense.

Kōhanga reo and kura kaupapa Māori were created as a form of resistance against the mainstream education system, that predominantly privileged Pākehā knowledge systems and ideals. The mainstream system served a hegemonic Pākehā agenda whereby Māori communities sought to create an education system

stemming from a Māori point of view (Rata, 2010). As a remnant of colonisation, the notion of punishment highlights the ways in which the punishment that would have been experienced by the older generation for speaking Māori in school was mirrored back to us but in the opposite sense. This notion of punishment is representative of the level of intergenerational trauma situated in the space where all things Māori were at danger of being lost completely to colonisation.

However, what the stories gathered through the interviews highlight is that even these negative experiences had a consequence of building up and strengthening the identity and pride associated with being and living as Māori. Arguably there is a shared sense of identity and pride instilled by the KKM system. This was reflected by participant feedback and my own experience as researcher and participant.

My time in Māori total immersion settings established and enriched my identity and set me up confidently to tackle all of life's obstacles, adversities and hardships. My experience in the kaupapa Māori environment made me feel part of a movement that was bigger than myself and I knew through the clarity of my identity, it then meant I would have a lifelong responsibility to dedicate myself to further Māori development and the reo Māori movement.

Pride and Identity

Pride and identity is a sub-theme that was seen to be the ultimate by-product of a Māori total immersion education. The research suggests a firm identity was instrumental in the successful journeys of the participants through mainstream education. The clear identities of all four participants' highlights the place understanding your own identity has to play in the persistence and resilience of Māori students in education.

Approaching the topic of identity the participants spoke specifically of the sense of pride they developed from an early age in all aspects of their kōhanga reo, kura kaupapa Māori and wharekura learning. For example Mere said:

> *"My kura education highlighted the fact that BEING [own emphasis] Māori is being successful and don't be embarrassed about it. They [kura] really pushed the fact that they don't want you to be a statistic"* (Mere)

> *"I think they had a big focus on knowing who you are and where you come from and really instilling into us that you're not here because of YOU but because of all the decisions that your parents, your grandparents and your tipuna made before"* (Mere)

Part of this discussion was connected to an awareness of what it meant to be Māori in a kura kaupapa Māori setting:

> *"...In a kura/Wharekura setting everyone around you - they look like you, talk like you... and you're just nurtured completely within that kura and Wharekura environment"* (Mere)

"We were lucky that it followed us and this was the same for all the students who came from my kura because pretty much everyone who came to my kura came from the same kōhanga reo and so we had the same discipline and the same view and upbringing in terms of what education meant, what te reo meant, what tikanga Māori meant and we had pretty much the same thing growing up which followed us all the way through to Wharekura" (Puti)

The participants talked about their strong sense of identity due to their kōhanga and kura kaupapa Māori upbringing and said:

"I've done a few papers where you've had to talk about who you are in terms of identity ('touchy-feely' papers). There was about 2 of us in the whole class that went to kura kaupapa and even the fact there was a kura kid in the same class as me was surprising to me as we are very few and far between. But we do really well in those types of papers because we have the ability to talk about our journey and who we are and where we come from confidently" (Mere)

In addition to having a strong sense of identity, a key strength that underpinned all of the participant's experiences was the connection to and support of whānau. The participants said:

"I think for them [my parents], they decided really early on that we weren't going to be deprived of what was our right, our right to our language" (Mere)

At Wharekura it was the whānau, mei kore ko te whānau, e kore e taea te eke, if you couldn't see it and if you weren't in it then you were most likely not going to be set up to reach your full potential in life (Puti)

"A supported combined effort was there from whānau and the kura to ensure we were getting the education and learning experiences we deserved. Which I think was the main point of difference to how we've turned out" (Hariata)

Mere's experience of kura kaupapa Māori and wharekura was one of inclusion and utilisation of kaupapa Māori practices. The most important aspect to the core day to day learning at wharekura is the whānau environment that is created and fostered.

"At kura, we start the day with a karakia, we meet up as a family and we karakia for the kai and we eat lunch together and then we can go off and play. And then we meet back together as a whānau to end the day and karakia but uni is not like that. When you're at kura there is so much more to your day and its more holistic" (Mere)

Mere reflected on the way identity is nurtured within kura kaupapa Māori and wharekura settings. The nurturing of identity goes hand in hand with preparation for the future. This was practiced at Mere's kura kaupapa Māori where they had a specific transition programme to prepare students for university. While Mere was at her wharekura, she had some involvement with University of Waikato events and according to Mere these were a key enabler in supporting her to negotiate The University of Waikato environment.

"I don't know if it's a general kura kaupapa thing or if its specific to where I went but they hardout drilled the identity thing and because they do this thing where they ask you what your passion is, you tell them and then they will try and make you pursue it from a young age. Like doing internships... to help them with the transition to uni so they know what they want to do or they already had a taste of it so its gonna presumably be easier" (Mere)

Mere acknowledged that the sense of identity and belonging students feel within a kura kaupapa Māori setting is often taken for granted. It is not until she

transitioned to University where she truly felt the power of knowing her place in the world which started with the knowledge and confidence she had in her whakapapa. Mere identified early on that many people she knew at The University did not have a good grasp on identity in the way that she did.

"You realise just how privileged you are.. it's a given at first. When you're a KKM kid, you can take everything you are and the gift you have for granted and its not till you step outside of that world and get to uni when you start to realise that you've got something so special that needs to be protected and upheld" (Mere)

"The fact that we can say who we are and that we can go back through our whakapapa is huge, I've met so many people who don't have any knowledge about who they are in an identity sense. At Uni, I've made lots of non-Māori friends and I get the sense that they don't really know who they are" (Mere)

Having a strong identity connects to the second theme of communities building communities as it is a vital part to the participant's persistence once they transitioned into the mainstream environment. I discuss this notion further in the following set of reflections, whakakitenga tuarima. I also extend this notion by highlighting some of the differences between my journey and that of the participants, particularly the sense of privilege that Hariata, Puti and Mere highlight in the first three themes in different ways (socio-economic status, institutional understanding of Māori medium education and a clear sense of identity).

The notion of reciprocity and giving back to the kura kaupapa Māori community was also part of life and what it means to 'live as Māori' as experienced by participants.

"I'm one of the graduates from [my Wharekura] that always goes back because I tutor haka so I am always there. They knew me so they were more comfortable asking me questions. They would be like 'whaea, how do you do this or that?' and I'm like 'me pēnei' [like this]...." (Puti)

"In first year, I went home every weekend because I missed home. It was good because I had support but I would go back home just to have a kai and see my whānau and not have to feel like a little junior. To maintain my connection to home" (Hariata)

"yep, there is a few of us who return back to kura. We are going back in a couple of weeks to do the graduate profile review. They have a thing of 'what the ideal graduate looks like' and one of the points is that you will go back to help the school and I think another one about the reo is you not only know the reo but you are committed to the growth of te reo" (Mere)

Participants said it was not only important to be the first in their whānau to go to university but also to be seen as supporting those coming through following in their footsteps. Part of this discussion was raising awareness of how our families connected to the university environment. For example, I told them that;

"We recognise our being at Uni is the embodiment of our people's aspirations for us so being at Uni we are dealing with their expectation of us. I am the first to come to uni and get a formal qualification in my whānau" (AW)

In order to support those students who are first generation university attendees they need to see role models who are like themselves. For me:

"I think seeing us as kura graduates front and centre is really important for kura kids especially. They need to hear about University from one of their own rather than a University "official" because the

challenge is for kura kids to be able to relate to the path another one of their own is on and then aspire to greater things" (AW)

Hariata echoed this idea:

"My cousins come up here for holidays sometimes and I take them to uni so they can see what it's like and have a new experience for where they could go in the future. I talk to them about it in a way they can understand… they ask 'is this your school?' and I explain to them why I do it to try and show them that this could be their future too" (Hariata)

Although it might not be indicative or true of all kura kaupapa Māori graduates, it was a reoccuring theme in this research that participants felt a sense of responsibility on their shoulders to communicate about tertiary education with their kura kaupapa Māori and wharekura communities. This is part of passing on the mantle of education and inspiration to those who are yet to follow which is a key part of what it means to live as Māori.

"What I tell students from kura from my own experience, I never expected it to be easy, there were times when I didn't expect it to be that hard as well but if I needed to I would go and ask for help. I would not have achieved as much if I didn't reach out and seek help. The difference between kura and university is, obviously at kura you've got the teachers down your throat all the time getting your mahi done and here at uni its more self-directed. It is up to you to do what you want to do. You can make it whatever you want it to be" (Hariata)

"I think when we do get younger kura graduates come to uni, naturally we feel a sense of responsibility for them, we make a point of really watching out for them. At school we did things every Tuesday we would get split into pairs [all the 7th form class] and then you had to go into other form classes to run activities for them so we got to

know our teina [younger students] through those types of measures”
(Mere)

Whakakitenga Tuarima

The feedback from the participants in relation to my own auto ethnographic story is a little different. There are factors about my journey that complicated my schooling and transition to University. While all three participants speak of having whānau members who were hugely invested in their respective educational journeys, I came from a whānau where our wider pā (traditional Māori village setting) community had limited resources, a history of low academic attainment and limited financial capacity. There was not a prescribed academic pathway ready for me to follow and there was no-one standing in front of me showing the way. I could have easily been one of those students Puti noticed, not quite fitting in or understanding the teaching context.

Like Hariata from an early age I realised that I needed to fulfil my own potential and I had to go within myself to transcend my circumstances in order to achieve. Regardless, my upbringing was filled with happy memories and I always knew I was completely loved. Growing up in a pā setting I never realised there was a difference between being rich and being poor or the fact that not everyone had a marae or a place to belong. Transitioning to school and being the first reo speaker in my immediate whānau I was creating a pathway for others. Everyone in my whānau were extremely supportive even though they could not really understand my struggles to balance the different worldviews. My hope is that this thesis will shed some light on this underdeveloped area of research and contribute to a broader understanding of my experience as a Māori total immersion student learning in a mainstream environment. In my writing I move between two spaces, the space of my childhood gaze and the space of hindsight and present day realisations, these are true points of impact for me.

I eventually found my footing in my rūmaki class because I had a great teacher who we called Whaea Moana. She healed the part of me that had been punished

by the teacher I had previously and always believed that I was special and had the academic ability to go far in life. We maintained contact over the years and Whaea Moana has been present at all the major milestones in my life including my 7th form graduation from Turakina where I was awarded Dux, my 21st birthday and my graduation at the University of Waikato. This research shows that having real world resources and strong whānau support is incredibly important but even more compelling is the place a clearly understood identity has had in not just my life but the lives of the participants.

My time in Māori total immersion settings established and enriched my identity and set me up confidently to tackle all of life's obstacles, adversities and hardships. I attribute a lot of who I am to the teachings that were instilled in me in the rūmaki I was in between the ages of 5-10. My experience in the kaupapa Māori environment made me feel part of a movement that was bigger than myself and I knew through the clarity of my identity, it then meant I would have a lifelong responsibility to dedicate myself to further Māori development and the reo Māori movement.

The next theme highlights our experiences of transition to mainstream education. Mere shared about her first exposure to mainstream education in primary school and intermediate. Hariata shared about the personal decision she made to transition to a mainstream secondary school after experiencing low academic expectations within her kura kaupapa Māori. Puti was fortunate to have the linear experience of kōhanga reo, kura and wharekura. I had a rūmaki experience in primary school, a billingual experience in intermediate school and then transitioned back to rūmaki education in secondary school. The following theme highlights how the participants individually experienced transition.

Transition

Although culturally nurtured within kura kaupapa Māori settings Mere reflected that even a transition to different levels of immersion education could be an alienating experience:

> *"When I went to [first mainstream school] in the rūmaki unit and I thought it was going to be the same aye... I thought we were all going to speak Māori but you know even though it's a Rūmaki unit the kids didn't speak Māori so that was a culture shock in itself"* (Mere)

> *"I felt the same at [mainstream intermediate school], and then I think from then we kind of spoke less Māori because of the transition from a kura kaupapa to a Rūmaki or coming from a small rural town to the city urban life, I noticed straight away that things were just different"* (Mere)

Adding to this however, Mere noted the identity struggles for entering The University of Waikato were tougher;

> *"Uni can feel really shocking at first. I came here, and my best friends didn't come.. so there was about 20 something of us that left Wharekura (graduated) because you had to actually graduate.."* (Mere)

Further to this the Mere and Hariata noted that they initially felt lost in their identity when they arrived at The University:

> *"The first shock going to Uni is when you go to your first ever lecture and you realise right then and there that its really difficult to pin point a Māori.. but in your school days – its all you ever knew"* (Mere)

...one thing that my kura really helped with was knowing your identity but coming to Uni, they don't really focus on that side. 'What's your I.D number' not even, 'what's your name?'(Mere)

"... I just wasn't engaged in my learning because it was new and I didn't know anyone. The whole environment was so new and overwhelming, it wasn't the work so much. I just felt like I didn't belong" (Hariata)

Mere shared that her transition to The University environment was made difficult due to the difference she encountered between the two spaces. A Māori total immersion environment is more holistic and is based on the collective whereas the university environment was a big and lonely place to be. Universities are more individualistic in nature and run on a self-directed basis whereby, the individual is responsible for every aspect of their learning:

"I think one thing is that if you were failing or doing bad, they made sure you were doing better whereas, when you transition to Uni, no-one really cares, the push isn't there at all. If you do bad or are failing they just say that you're going to have to work on that yourself or you've already failed (after the fact) where at a Wharekura or kura kaupapa, they kind of work with you to get better… in assignments or talents that an individual might have" (Mere)

Mere felt that class sizes at university were intimidating:

"Firstly, the language and secondly, we are used to being enclosed in this bubble. At Wharekura I was in a class of about 20 people in my 3rd form year all Māori, in my 6th form and 7th form year too… in my business class there were 6 of us, all Māori and then I went to my first accounting lecture in PWC lecture theatre in first year there were about 400 of us and I didn't even see 6 Māori. So there was a huge contrast compared with what I was used to and what I had grown up with" (Mere)

Hairata also shared stories of her personal struggles to adjust:

> *"...Pākehā ideals of Māori. It was hard because everything was in Pākehā and so it meant huge adjustments for me because in the first half of my life, everything was immersed in te reo Māori and then suddenly, it wasn't* (Hariata)

> *"... I just wasn't engaged in my learning because it was new and I didn't know anyone. The whole environment was so new and overwhelming, it wasn't the work so much. I just felt like I didn't belong"* (Hariata)

> *"In my first year I did computer science – and because for SMPD [School of Māori and Pacific Development] the lectures and classes were so small and I got really used to that and once I went into the mainstream papers and there were HUNDREDS of students in the lecture theatres I was like WOAH. Everyone just looks at you in a lecture, I would go and sit in the back. I would not make eye contact with anyone out of fear"* (Hariata)

Given the fact that kura kaupapa Māori are still relatively small in size compared to many mainstream schools, nothing can really prepare a kura kaupapa Māori graduate for the large physical surroundings of a university environment. Not only were the physical surroundings different and larger scale but the participants identified the diversity within the Māori community on campus compared to what they experienced in their respective Māori total immersion schools. Trying to fit into the very diverse university Māori community added another level of complexity to the transition.

> *"My main observations about my uni transition were: size of classes, culture shock, there appears to be unspoken levels of 'MĀORITANGA' which makes it even harder to negotiate because it becomes that you aren't just trying to find your way in the Pākehā world, but you are trying to find another fixed identity within the*

Māori uni community. It's really different but it just shows you how you can have a part in changing things for the better" (Mere)

Mere describes the transition to The University as the 'collision of two worlds.' As is highlighted in the quotes above, the participants talked about everything they had been nurtured to think at their respective Māori total immersion schools as being challenged within the tertiary space. This research suggests that this contributes to the hardships associated with the transitionary phase of students who have come from similar cultural and educational backgrounds.

"I think it's the transition. I think it's just too different in a tertiary environment, it's the collision of two worlds, it could also be that they aren't resilient enough…. Its huge. At Wharekura they nurture you and kind of spoon feed you and then you come to uni and you don't really know who to go to. Even when you don't come to classes when you're at Wharekura, you get a phone call asking about where you are but at Uni its all up to you. It's the shock of freedom, you can do whatever you want (Mere)

Another participant explained how difficult university was without being able to thrive in an all-inclusive whānau environment:

"I went to kura because my cousins were there, I knew people there, It was my comfort zone and I didn't want to go to a school where I didn't know anyone. When I started at [mainstream secondary school] in 5th form it was the hardest I think even up to this day I would say it was the hardest transition in terms of my education" (Hariata)

Hariata went on to talk about noticing the difference between the kura environment and the mainstream secondary school she had transitioned to:

"For the first time in my life because I had transitioned myself to this mainstream world where there are standards in place, I noticed that there is the absence of standards in the kura I went to especially in

terms of uniform being so unregulated and messy. I wasn't being snobby or anything but I couldn't understand why those at my old kura were mocking me and the new college I had decided to go to when I felt that they were the ones missing out" (Hariata)

There was also a strong feeling of disappointment that kura kaupapa Māori sometimes had a narrow educational focus, which made the transition to the university challenging.

"Kura has its benefits definitely. I think we need to move in a direction where it's not just all total immersion. Kura kaupapa don't branch out in terms of extra-curricular activities and if they do, they do it with other kura kaupapa, so what ends up happening is that the world of these kura kids is very narrowly focussed making any type of mainstream transition really difficult" (Hariata)

When I listened to Hariata talk about this I agreed stating:

"They need a change in world. They need to understand that we have our tikanga and kawa but in reality that doesn't fit in everywhere and we are not actually doing our best to give our kura kids experiences that are conducive to the world outside of kura and that is the issue I think" (AW)

Hariata felt strongly that the expectations within her kura kaupapa Māori needed to be raised in order for the tamariki to be able to access the education she felt they deserved:

"I view my kura as being stuck in the system. My year group from kura are all doing great things. A couple of us are here, some are at AUT already doing their masters. I was offered a job at my old kura teaching when I finish uni but I said to my aunty after my experience for practicum there, that I would not go back anytime soon. It wasn't because I don't want to but they need to buck up their ideas… so

many changes need to be made, The kura system does not have enough emphasis on proper teaching and school subjects, the aspiration is just not there yet" (Hariata)

Hariata argued that the perceived lack of educational standards required of staff and their teaching in kura kaupapa Māori level education then affected the level of education being received by students:

"What I notice in terms of teaching at KKM is that there is a shortage of teachers who are actually qualified to teach the subjects they are put in charge of teaching. A real lack in appropriate teaching expertise" (Hariata)

"Coupled with what I perceive is low expectations for students and students not being taught to an adequate standard the academic subjects required to succeed out in the world is that this lessens the chance of kura kaupapa graduates even being able to gain Uni entrance at all. And if they do, they are not adequately prepared for the demands of mainstream" (Hariata)

Student support services were seen as central to transitioning and integrating the participants to the University of Waikato environment but that is only if the students knew about them. While the Māori student support services were found to be beneficial, it was often difficult to ask for help.

"I didn't know anything about the types of student support services available – mentoring units seemed to be good but I noticed conflicts of interest with Māori student support services specifically because they were our friends and so it was hard to get the right professional academic-based support. Though I do agree that it is important that it comes from Māori but it is difficult to get to the place of it being professional and not coming from a whānau-casual place" (Hariata)

There have been noted efforts on the part of The University of Waikato to put measures in place that are bi-cultural in nature, however there is a lack of expertise available to provide these services and therefore be able to access these opportunities.

"Even like how you can submit your assignments in Māori, but in reality, its not really an option if there is no expertise to have it marked. So the Māori processes in place to make us a bi-cultural university are strained and appear more to just tick-the-box" (Mere)

"There are rights for us as Māori within this tertiary space but then they become negative rights because we can't really utilise them" (Mere)

As Hariata was the first to transition to university from her immediate whānau, she understands the difficulty in transitioning to an unfamiliar place. She remains optimistic that many of her whānau will follow in her footsteps.

"It is all of that. Sometimes I think I wish I had someone to prepare me for what I was going to go through at uni but I've pioneered this journey for my whānau. I got to experience everything first-hand on my own. There is no other time but now" (Hariata)

These services were important to their survival in the tertiary environment but they were also another source of challenge because as Mere puts it:

"I grew up all my life with people who are proud of our Māori identity so to come to Uni and see other Māori people not upholding our Māori ways the way I had been taught to, like it was ingrained in me… it felt really unsettling" (Mere)

Hariata echoed this sentiment stating:

"A lot of the Māori support staff and Māori support programmes seem exclusive within Māori so makes it hard for all Māori students to access the support that is in place supposedly for their benefit. But

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in reality, the end users, are just a small percentage of Māori students" (Hariata)

"Some of the younger generation of Te Waiora are a bit different. They were supported more for who they are. If they are well known in the Māori world or their family is well-known they are looked after better than other Māori students and are supported better. Really ego driven" (Hariata)

Mere talked about the types of Māori student support available within the schools and faculties at the University of Waikato. While within these Māori student-led groups, you can find a sense of belonging, the group as a collective is still very diverse in nature. Sometimes the experience of being Māori can be negated by the lack of respect or knowledge other Māori students have for things Māori.

"...one thing I found hard about being in the [Māori student support association within my faculty] was the fact that they weren't kura kaupapa kids so... yes they are Māori but their values were a little different and it got to a point where we went on a trip to Auckland and we went to a business and you had to do a mihi and a waiata you know... just the norm and then one of the girls started singing 'He Honore' and then all the boys started laughing in front of the business and I was a first year student at the time so I didn't really have a place to say anything because there were others on the trip who had been there for six years. So yes, they were adults and they were laughing with no respect for our traditional Māori protocols. They were just laughing and I was so embarrassed for our roopu and the fact that we were representing uni and so I rang up my parents and said 'I don't like it here' I thought it was a Māori group but I experienced first-hand a blatant disrespect of the values and protocols I've been so immersed in my whole life" (Mere)

Whakakitenga Tuaono

It was 2009 and I made what I thought was an early arrival to my first ever university lecture. I was 10 minutes early but nothing in my life could have prepared me for what I was about to walk into. What awaited me was hundreds of eager first year students all waiting in anticipation for what was to be their first lecture too. Even though everyone was in unfamiliar territory, it was even more unfamiliar to me. I was confronted with a huge sense of my own vulnerability. For the first time in my life I was not part of the majority. Māori people were always the majority in my upbringing and then suddenly I found myself in a space where I was the minority.

My vulnerability was not because of the size of the lecture theatre, I felt vulnerable because when I looked around, I found it difficult to link myself to anything familiar. I found it difficult to pinpoint any other Māori students and it was the first time that I felt like I did not belong. I finally found somewhere to sit so I got my books and pens out ready for the lecture. I was still willing to be resilient and brave but this quickly changed when the lecturer entered the room. He was an older white man who appeared almighty and important, there was a level of hierarchy about him and it was as if he could say anything and people would accept his words immediately.

My mind kept wanting to revert into some kind of dream world where everything was calm and familiar but I resisted this urge in favour of staying present in the moment. The lecture began and the 'white man with a beard' started going over 'house-keeping' information, which then leads me to talking about the expectations in place for students in regards to committing to their studies. He said "..research indicates that while there was an increase of Māori student enrolments to tertiary education, they (we) were not likely to achieve further than first year." This was the central point of impact that transported me to this moment, this research.

For the first time in my life, I truly felt disempowered in regards to being Māori. Was I just set up to fail? Was 'being Māori' a flawed set-up? Did I even belong in tertiary education? Was he right, was he talking to me? Every part of me resisted the compulsion to ask him out loud why he thought that and to tell him he was wrong. His deficit words sent my head into a spin and I held the tension of his words for a very long time. I was the first in my whānau to come to a university so while I had lots of encouragement from my people, there was no-one to look to for strength or reassurance about this new educational journey I had embarked on.

As time went on, not only did I have strong feelings of displacement, but also I experienced many times in lectures where the lecturer would frame Māori experiences and history within a deficit frame. It always interested me how people could sit in a lecture and internalise a lecturer's teachings as the truth, the only story of Aotearoa/New Zealand, the only story about 'us'. I realise now that my difficulty in transitioning to the mainstream environment was mainly because I had internalised all the teachings from white lecturers who led me to feel deep-down that university was not a place that I could belong to.

Years went on and I slowly but surely started to come into my own. The longer I persisted in my education, the more I knew I was proving him (white man with beard) wrong. I used his words to propel me forward in my education and I have used my voice to create space to talk through the difficulties of transition with other Māori students. These are the stories not often told because no context has been created to explore the areas that impact kura kaupapa Māori graduates and their experiences in the education system. In particular, the impact of deficit framing in the classroom has contributed to low levels of educational achievement and attainment. This negative framing is highlighted by Comber and Kamler (2004) who state that "panics, crises and failures of individuals, groups, schools and states are produced by the very same discourses that constitute and blame certain groups in society as lacking and responsible for their lack" (p. 293).

The challenges Māori students encounter regarding education are not dissimilar to those of the challenges highlighted as problematic for indigenous and ethnic minorities abroad. (Bexley, Anderson, Devlin, Garnett, Marginson & Maxwell,

2008). Patterns of under-achievement are mirrored in the New Zealand context as well, despite the New Zealand Government being comparatively more progressive in terms of accommodating indigenous rights/needs in their planning and policy. Many of the issues raised in this thesis do not have an accompanying instantaneous or single solution.

A research report commisioned by the Ministry of Education on Māori achievement of Bachelors' degrees shows Māori are more likely to start a degree with lower levels of attainment and achievement when coming from Māori total immersion backgrounds (Ministry of Education, 2008). The ever-increasing research base surrounding Māori student under-achievement and attrition in tertiary education suggests a lack of preparation at secondary school level education.

It is a clear implication of any tertiary strategy that without success in secondary school, Māori students cannot progress to tertiary study. However, the extent of control that universities have in this transitional period of students education is not strong. My research as a whole indicates a gap between the relationship and a need for universities to engage more closely with kura kaupapa Māori, wharekura and secondary schools if they aim to successfully recruit Māori students in their final years of secondary level education. This thesis highlights the need for research to be done that is equally focused on success as well as failure in order to identify how kura kaupapa Māori and wharekura can work alongside universities to assist the transition of their students.

The next section will discuss the participant's strategies of successful transition, given the initial complexities of moving to a hegemonic space of learning. Building on their strong sense of identity, the participants outlined in useful and insightful ways how they overcame these challenges of Pākehā dominance and negotiated their way through the University of Waikato environment.

Strategies for success

Participants identified a range of factors as being key to their successful transition and degree completion. The first factor was the gift of identity and specific values from the Māori total immersion schooling system. The second factor was their personal drive to succeed despite the odds against them. The third factor was the strength gained from a sense of community and the experience of transition itself.

The factor of cultural services enabled them to use their identity to balance the different world views which was a big factor in helping them transition and succeed. The second set of factors where part of what the university supplied deliberately or informally. Thus the fourth and fifth factors were the importance of role models at university and whānau support, including whānau based institutional knowledge/familiarity with university context. The sixth and connected factor was the ability to access financial support through scholarships. The participants also discussed the importance of student services for example, learning support but most importantlythe role that cultural services such as Māori student association played in their transition.

Participants were grateful for the kaupapa Māori environment instilling lifelong principles that they brought with them into their university lives.

> *"We had our own founding principles at Wharekura though which are; pono [truth], tauutuutu [reciprocity], whānaungatanga [sense of family connection], aroha [love] , kawenga [obligation and responsibility]."* (Mere)

> *"They really influenced my view on what kura kaupapa should be. I was lucky that the kōhanga, kura kaupapa and Wharekura I went to were really good quality and good value"* (Puti)

Discussion about transition raised issues connected to the participants' sense of identity being important for their success. For example, while transition from kura to the mainstream education threatened the legacy of their Māori total immersion school upbringing their experiences of transition also made the participants fight harder to hold onto their identity.

"I actually felt more culturally challenged [than at uni] at a mainstream school, I felt like my culture and identity was mine to protect and being at a kura all my life I had never felt so fiercely protective of things Māori than when I was in a mainstream situation" (Hariata)

Hariata had an awareness transitioning to mainstream education that no matter what challenges she encountered, she would do everything with her Māoritanga at the centre. Another challenge of transitioning to mainstream settings identified through the analysis was that rather than identity being a taken for granted aspect of everyday life, it then became something to advocate for and protect within the institution.

"...In kura its real important to know who you are. That was the main one that stayed with me – identity. I didn't let the mainstream side of things take over what I was doing and who I was. My Māoritanga was brought to art, science, English etc. I would always find Māori aspects to show throughout every subject at school. My identity was harder to fight for in a mainstream environment but it made me appreciate it more because for the first time in my life, I had to fight for it" (Hariata)

The participants all shared various stories about their transition that reflected their inner strength and their intrinsic desire to succeed despite the odds. Hariata believed that if a person had a dream or a passion, through hard work they would thrive.

"What happens at uni can change you for the better or for worse. You can come to uni with a set dream of what you wanted to achieve, and then find that whatever you started with isn't actually your dream. But within the Uni, there are just so many options to choose from that you'll end up finding your passion is places you wouldn't have thought of. You wont know any of that unless you try" (Hariata)

"Really to me it is that simple, the simplicity of it is that, you either like it or you won't or you make a change to make it better. Some factors make it a little bit more complicated but you've really got to want it at the end of the day to get to where you want to be" (Puti)

"It is up to you to identify the struggle and go and get help. No-one is going to come running after you asking where you are or how you're going you need to do it for yourself" (Hariata)

"It wasn't easy and it didn't get handed to me on a silver platter it was just like…the struggle and going through the transition. I realised that I could apply myself and that anything I initially found difficult, was not out of my grasp if I wanted it bad enough" (Hariata)

"With my transition out of kura to [mainstream secondary school] there was a significant amount of pressure on my shoulders to prove that my decision to go to mainstream was the right decision, I had to make it work" (Hariata)

"I think it was good that I was at [mainstream secondary school] because the unfamiliar surroundings were okay to me and helped me to transition to the uni environment which was yet another unfamiliar place for me to transition to. I felt like I had adjusted. If I had stayed in Wharekura right up until going to uni then it would have been really scary for me" (Hariata)

"Uni taught me to stand on my own two feet. I know a lot of people who come to uni and do what their parents or other people want them to do. The biggest message is: Figure out what you want, where you want to go and what you want to do and how you can get to where you want to go" (Hariata)

When thinking about the transition of kura kaupapa Māori graduates to the University of Waikato, it was necessary to canvas the idea of success and what this meant for each of the participants. Conversely, within this theme is the acknowledgement of possible provisions that could be put in place to create a more linear transition for students from Māori total immersion learning environments. As mentioned earlier Mere felt that the establishment of transition programmes at kura kaupapa Māori and wharekura level were vital to transitioning students successfully to tertiary education:

"The transition programmes helped to give the tauira [students] a taste of what University was like… The transition programme was put in place because we didn't have a lot of students going into or furthering their education after high school" (Mere)

Personally, and in contrast to others she knew, Mere argued that the amount of moves between schools she experienced also helped her transition better into university.

"One of the girls I met in one of my papers went to a [Kura Kaupapa in the Central North Island], so you start there when you're five and you leave when you're 18 so that's the group you know for the majority of your life. She talked about how she struggles at University because she wasn't exposed to other people and being in this mainstream environment makes her feel so far from what is familiar and from what is a normal environment for her… even kōhanga because they would have gone to kōhanga together then growing up with the same lot of

people so I think that would have been difficult. I think I

found the transition to Uni a bit better because I did move

schools quite a bit" (Mere)

When it came to University, Hariata felt better positioned to transition because of her moves between schools as well. Her induction into a mainstream secondary school meant that she felt strong in both her taha Māori [Māori identity] and her taha Pākehā [Pākehā identity], she could manage both worlds.

"*Once I was at uni, I was willing to try different papers purely out of interest, I wasn't scared to do that. I went through [Secondary School] and Uni with confidence because I knew that no matter what, I would always have my reo and connections to my Māoritanga. This is what gave me the confidence to survive and thrive*" (Hariata)

Hariata believed that transitioning into a mainstream high school assisted her later in her transition to University:

"I think a large part of who I am now and what I've gone to do is due to me making the transition from kura to [mainstream secondary school] because without that experience, I would have been way less prepared for Uni life. My 5th form year was my hardest year of education whereas had I stayed at all the way through until coming to Uni, I would have found the transition to mainstream so hard and probably unbearable in a lot of ways. I don't think I would have coped as well so I can see how Māori students who do come from kura straight to Uni don't generally do so well or they drop out altogether" (Hariata)

Most importantly however, Mere argued that using their Māori total immersion identity was also the key to their success, re-creating their own whānau within the university context.

"I think the overall number of kura kids going onto Uni has already increased and they are going on to be doctors, there are a few down

at Otago Uni, and they are the first lot to go down there, we had a couple go to Auckland, a couple come to Waikato. At Uni, I notice the kura kids just stick to each other, they create their own form of kura within the uni framework as a form of resilience" (Mere)

Whānau was an important foundation to the participant's capacity to succeed:

"I didn't grow up in a mainstream kura or anything but outside of school my mum and my whānau set the foundation for me. I used to read English books at home and I would make up the stories to the pictures and my mum would be there listening to me and from there, I knew the basics where as some people at my kura didn't. So, with exams in my kura we only sat Māori exams and if you were lucky enough you got to sit maths only if you were considered brainy so I got hōhā with that very quickly, I know a lot of kids would have preferred to go to school and do nothing but that just wasn't me" (Hariata)

The participants also noted the valuable place of positive role models in their lives. Mentorship was seen as a central factor to being successful in a tertiary setting:

"Its about your social sphere and if you're not in that environment that is all set on growing and nurturing you then it is going to be really difficult. I had a friend who came from a low socio-economic whānau, associated with drugs and gangs but she was very clever and her role models were all her mates parents so she used that to transcend her immediate whānau circumstances. I think its either you have good role models and you're sweet but if you don't you have to transcend your own circumstances to achieve what you want" (Puti)

Furthermore Puti noticed that the students in her year group struggled if they were not well supported by whānau or had positive role models.

> *"The rest of my friends pretty much all went onto University but the ones who didn't, I could see that was down to them not having solid whānau foundations and role models"* (Puti)

Puti went on to say that if it wasn't for her mentors and whānau at the university, she would have struggled even more:

> *"I think we've been taught from an early age that going to Uni and pathways in tertiary education eliminates the 'IF'S' of the world. If it wasn't for Māori mentors, TRN and my family here at Uni then I probably wouldn't have done as well as I have done"* (Puti)

Hariata attributed the successes of her year group at her kura kaupapa Māori to the quality of teaching that was around when she was a student. The other success factor was that each of the students in her year group had a strong whānau support network.

> *"I think my particular year group at kura have turned out successful because we had great teachers when we were going through school. I also think it's a generation thing. Looking back on my reanga [year group], all our parents are pretty clued up coz [sic] they knew and know what is best for us compared to the present day"* (Hariata)

Kōhanga reo, kura kaupapa Māori and wharekura were established by whānau Māori and marae communities who wanted to take the educational futures of their tamariki into their own hands. All participants attributed their successes to the movement while recognising that more needs to be done for the future sustainability of the movement. I shared this history with Hariata stating:

"Our parents did everything they could to better our education so that we could go somewhere and be someone that is representative of the Kōhanga Reo and KKM movements, and I think we are everything our tūpuna intended though, I also recognise that more work needs to be done. This starts by looking at the movement with a critical lens and then being progressive with change" (AW)

Part of the participants' success was a personal and whānau connection to the tertiary environment. Puti came from a family of high achievers. Given that she was surrounded by siblings who were older than her and in higher education, the commitment and expectation that she too would enter tertiary education was evident. The passion towards academic achievement was handed down by Puti's mother who was a lecturer at the University of Waikato.

> *"Mum knew that I would end up pursuing education because that is just ingrained in our family, there are high expectations in the area of higher education. I always think 'what if I wasn't surrounded by positive role models?' because a lot of my friends weren't* (Puti)

Mere's parents were University educated and instilled the importance of education into her from a young age. The high expectations involved in all aspects of Mere's learning meant that educational success was the only pathway.

> *"I think from a young age my parents didn't really let me believe that there was another option. I knew you went to kōhanga, kura kaupapa, finish Wharekura or high school and then you go straight to Uni and it wasn't until my senior years at high school when my friends were talking about gap years or working... I didn't know about that. I don't know why I didn't put the pieces together because my Mum was the only one that went to University so I didn't really understand. I just always knew I was going to go to Uni"* (Mere)

Setting the example was a large part of the participants being able to survive and thrive within the University environment. The involvement and knowledge that Puti's mother had of the kura kaupapa Māori system helped to navigate her successfully through all levels of schooling.

> *"...my mum was very prominent in the academic world and you know, education was so important to her, she had a very broad view of what could happen because of experiences she had been through or friends that had experiences with different kura kaupapa. She knew which*

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kura kaupapa not to send me to and which kōhanga not to send me to. And which ones were good for me in the area that I was going to and she is still like that with me today. She helped start my kōhanga reo, she helped start my KKM and she helped start our Wharekura so that's the only Wharekura I've been to" (Puti)

Wider community support was imperative to strengthening the expectation of educational attainment in the participants. There was a particular strength in having a community of Māori parents who were also University educated to light the way for the younger generations coming through the kura.

"In regards to our community at [KKM], a lot of akonga - their children went there too so we were lucky again that all my friends and their parents had all gone through higher education so we had that wider support to develop our kids" (Puti)

Being familiar with the university surroundings was an important part of being able to later transition there. Puti had the added advantage of having whānau who worked at the University, this allowed her to become comfortable within the university environment.

"All throughout my time at [Kura Kaupapa] I had to walk through Uni to get to kura so I knew where all the uni schools/departments were and my mum and other whānau worked here so I knew this place already, it was comfortable for me. I had been at Canterbury too when I was younger with my mum so I've been fortunate to (from a very young age) have a good grasp of the environment here. I was set up enough that there really was no reason for me to fail in the tertiary environment" (Puti)

Provisions that helped ease the transition to university or made tertiary education an option at all was money, for example Puti said:

"I had school leavers, Tainui Grants and a Taranaki Grant as well and because I got runner-up Dux at Wharekura, I got a scholarship. I was really fortunate to get all those scholarships and because I got them I decided to do communications and management because I didn't know what I wanted to do" (Puti)

Puti explained that she had the pressures of being one of the first Māori scholarship recipients for her involvement in kapa haka and performing arts but expressed her sense of gratitude for receiving opportunities to further her tertiary education.

"In the first intake they had like 200 applications and there were only 40 for first year and 40 for second year. I was one of the first ever Māori scholars in the arts category. At the time, the Uni didn't have a support system for me so it was kind of hard and because as soon as I got accepted, I knew I was very lucky to receive the opportunities that went along with it and it was largely down to what I did at kura that made me successful in the selection process If it wasn't for the Māori mentors and my whānau and if it wasn't for TRN (Te Ranga Ngaku) I wouldn't have been able to transition as well as I did" (Puti)

"...the scholarships definitely helped and also the fact that I got a major scholarship. I didn't think I was even eligible because I thought it was just for sports but it's actually for performing arts. I was encouraged that because I had done Manu Kōrero [National speech competition] and was actively involved in kapa haka at a national and regional level that I should apply and I got it" (Puti)

The participants spoke about the university context and the services available to Māori students.

"It was joining groups and getting around the right people that will actually help you grow. To find like minded people who have the same goals and who understand what its like. I think one thing as Māori is that we are too shy to ask for help so I think its huge. We perceive any

type of failure as an absorbtion of our mana that it makes it hard for us to reach out for help and support" (Mere)

"It wasn't until around this time [beginning of the B semester] in my first year that I started getting comfortable in the Waikato… that didn't have anything to do with uni it was because I started to branch out to external services like Te Waiora that placed me strongly within the context of my identity. I joined a kapahaka group too. I joined because I wanted to make more connections, I needed to fill my wairua (soul) and I needed to create a substitute whānau unit, to belong. I feel like you can belong anywhere as Māori" (Hariata)

Puti argued that alongside a personal determination to succeed Māori support services were vital to Māori student success:

"Te Aka Matua and Te Roro o te Hiko and all the other groups are awesome because they really work at building the solidarity of Māori students through the faculties and schools while also pushing for Māori student success" (Puti)

"The relationships between Māori students within any faculty are largely down to the Māori mentoring units within them so that you can navigate your way around Uni. Roopu Māori on campus are the trigger to make sure that you have friends and options and it becomes your wider support network. Your peers are also so important to your journey" (Puti)

"I just think if Māori students are here for the right reasons, they would go out of their way to find ways to support themselves so they could thrive in this space. That's why I am proud of all the students that are in our whānau groups like Te Waiora – they are the ones who have actually tried to get help because they want to be here really bad and maybe their way of studying has involved a bit too much partying but they do actually want to be here and their hearts are in the right

place…. They don't mind how long it will take them, they want it enough" (Puti)

Hariata attributes her success at university to the opportunities she received:

"I've been fortunate to have great opportunities open up for me at Uni like internships and student support/uni promo roles. That's a huge part of my success and integration to Uni" (Hariata)

All participants attributed their persistence in tertiary education to being able to balance out their academic responsibilities with alternative cultural activities. Notions of balance included joining kapa haka groups, tutoring Wharekura kapa haka groups and joining Te Waiora the University of Waikato Māori Students' Association. Striking a balance was critical to being able to find spaces of cultural familiarity within the university environment whether that was with fellow Māori students or in reaching out to the Māori student support services located in each Faculty or School.

"Throughout the years that I've been here its provided a good balance for me. Realistically my life here in the waikato, is UNI but I recognised early on that I needed a balance" (Hariata)

The participants all gained significant cultural support from the University wide Māori Students Association, Te Waiora. One critique of Te Waiora was that the academic focus needed further development. Similarly, in other groups, if the academic focus was strong then the cultural focus was found to be lacking. Part of navigating the university environment was about making these observations. As outlined in the transition section Mere struggled at first in the Māori student associations. Now however she can see that her engagement with Te Waiora and the Māori student association within her faculty could provide the means to help others in the future.

"Then I joined Te Waiora and what I found is that their focus isn't on Māori achievement. They are trying but if we are looking at it directly

and looking at how it is, they are not focused enough. It's a good social and cultural initiative but I just looked at the two groups because a lot of times they clashed. I looked at them and one is lacking the Māoritanga but I actually want to do good at uni so I should stick it out here. It needs to emcompass all aspects of learning rather than just emphasis on one aspect. I think that's whats cool about [the Faculty Māori student support group] is because they are the Māori group that excels. I think when I was at Uni, I met people who were Māori, didn't know their Māoritanga but wanted to know. I think you find where you can play a part within all that chaos" (Mere)

Whakakitenga Tuawhitu

Extending on the types of strategies used by the participants to succeed in their tertiary education, it is appropriate to share my personal experience in terms of key supports that helped me to succeed.

I am not sure that my story is one of success. My experience of what it means to succeed at tertiary level has been fraught with pain, resistance and disassociation with the core parts of my Māori identity. Given that my experience of transition was greeted with much adversity, this seemed to be a theme that followed me through my education as I fought really hard to not succumb to the statistics that said my people were likely to either pull out or fail after the first year of university. More importantly, the voice of 'white man with beard' seemed to constantly echo in the back of my head telling me that university was not the place for me. With every fibre of my being – I have used my educational journey to prove him and others who hold the same views as him, wrong.

The participants all shared with me the way their Māori identity served as a compass for them to steer them towards valuable cultural and academic supports at the University of Waikato which is a core part of their successful educational journeys. This part of writing the thesis has been quite difficult because I have struggled with how much I am meant to disclose about my journey. There is always the option to tell the resilient story that in a lot of ways, is easier to hear, consume and understand and then there is the part of me that wants to surrender to the many tides of auto ethnography. My approach to this research from the outset has been honest with a deep-seated need to uncover the true realities of transitioning to the foreign mainstream terrain. I conduct myself with this honesty and value it because if anything is going to change or assist in the transition of other kura kaupapa Māori graduates, this is the only way.

In the first couple of years of being at the University of Waikato I was completely disengaged in my learning and resisted participating in university activities. I denied myself the right of accessing general student support and all the targetted

Māori student supports. I was stuck in a collission of two worlds, prior to transitioning to the University of Waikato the only world I had ever known was the Māori world but suddenly with the discovery of diverse realities outside of my own, I found it difficult to cope.

The turning point came when my Pākehā social policy lecturer talked one day about identity. She shared that she understood the pressures in transitioning to university when whakapapa and ways of life are situated back 'home' for many Māori students. Someone had finally connected with the part of me that was trying to feel a sense of belonging. This was a moment of clarity for me where I understood that the alienation I had felt in the tertiary environment was a mainstream construct that was about reducing Māori ways of being and knowing. This was a moment of impact for me because I realised that from internalising and resisting the dominant low expectations of Māori, I was denying myself the right to the succeses I could have in the tertiary space.

From that moment forward, I was more engaged in my education. I found my passion in sociology and was approached to work as a Māori mentor within my faculty. For the first time since being at kura, I felt like I finally had the chance to connect within the mainstream learning space.

This sense of belonging came from the meaningful engagement I had been invited to have with my fellow Māori students in an academic, pastoral, cultural and social sense. This is the holistic framework of tuakana-teina (the relationship between an older person and a younger person specific to teaching and learning in a Māori context) that was existent when I was learning within a Māori total immersion setting and this was the structure that strengthened me in my educational journey. While I was working as a Māori mentor, like Mere, I realised the diversity within the Māori students on campus and connected more in-depth with Māori students who were doing really well and Māori students who were a lot like me in the sense that they were struggling to connect with the mainstream environment.

There are two sides to this complexity - knowing what it means to belong and feeling disconnected. These two types of experiences of transition have inspired me to conduct this research in order to understand the transition of Māori total immersion graduates to tertiary education. Once these transitional experiences are understood this allows both kura kaupapa Māori and universities to further explore key structural elements that work to better respond to Māori learners in terms of preparing them for tertiary study and retaining them in tertiary study once they have transitioned.

This research has shown that all kura kaupapa Māori graduates had trouble with the transition to the University of Waikato because the environment lacked the holistic and meaningful components they had grown up with as part of the kōhanga reo and kura kaupapa Māori movements.

The problem is in the way Māori students are framed and perhaps that is the outcome of this research. If Māori students are constantly viewed within a western frame, we are never going to fit or meet those ideals. The strengths-based approach is seen in the way the participants share their stories and strategies for success and their will to reciprocate their learning with their communities and whānau. I will return to these ideas in Chapter Six.

Even though my experiences did not match up, the participants' strategies for success encapsulated a range of key factors that led to their successful transition and degree completion for each of the participants. A central overarching factor is the role a clearly understood identity played. The participants all spoke about their confidence in the university environment as being reliant on positive role models and the strong presense of whānau who had the institutional knowledge to ensure their successful transition. This support alongside their clear sense of identity built the foundations for being able to succeed and utilise the diverse range of cultural, social and academic support mechanisms available at the University of Waikato. These stories of successful transition inform the next section which is about understanding both worlds.

Understanding Both Worlds

Understanding the transition to the University of Waikato for future kura kaupapa Māori graduates was the overall aim of the research. While there is a wealth of research pertaining to the subject of transition to tertiary study, there is no specific research that explores the transition of kura kaupapa Māori graduates to tertiary settings. With the increase of eatablished kura kaupapa Māori and wharekura throughout Aotearoa, there is a need for universities to start thinking about how to create spaces within a university that cater to the diversity of all Māori students. This research attempts to address this gap. Regardless of the small sample size, the research highlights the need for kura kaupapa Māori and universities to create transition programmes targetted at Māori total immersion students. The experiences of the participants in this research are complex and the opportunities available to them in both a Māori total immersion setting and a university environment are still matters for consideration and debate.

When the participants were asked what they thought of the description of university as mainstream they said:

> *"Right now I think the University can be described as mainstream but I think there are indigenous streams too within this space. I feel privileged that we are at a university that has a Māori name but I still think its mainstream"* (Mere)

> *"As mainstream – to be honest it doesn't bother me because of the fact that we have places like Awanuiarangi and Te Wānanga o Aotearoa .. our own kind of Māori-led universities and places of learning .... We still have our own whare wānanga ā kōrero nei [institutions of Māori knowledge in an iwi sense] like back in Taranaki we call our course which is Te Kapunipuni a whare wānanga because we are learning about our own tikanga in our own Māori world because there is nothing western about it and in Te Panekiretanga [Institute of Excellence in the Māori Language] you*

know its a Whare Wānanga so calling University mainstream, I don't mind because there is still a place for us in it, there is still a place in a mainstream title where we are able to do what we want to do as Māori" (Puti)

"As long as we are still continually striving for a place where we can belong within this Western construct and as long as more work is being done on the part of the University to understand where we have come from then I'm okay with it" (Puti)

"We need to be clued up in this Western world and be able to back ourselves. We need to be well-versed in both worlds to succeed. I think if the mainstream aspect of University changed too much, then we wont. We might be at danger of losing the opportunity to be well-versed in the world we live in now. It might be hard and there might be barriers to University mainstream whakaaro and barriers to the transition especially for kura kids but there - a 'half-way' meeting point needs to exist, it must" (Puti)

"On our part, we have to be here with the knowledge that we can change it, if we are clued up in te ao Pākehā while carrying forward who we are and that our ways of knowing and being are valid too, we can do anything. On the part of the University – I acknowledge that there is a lack of knowledge around the learning contexts we have come from and I would like to see the Uni look into how they can support the transition of our kura kids more" (Puti)

All participants talked about the types of supports available at the University of Waikato but they did so in different ways. This is an important consideration for this research as it highlights the types of support available to Māori within an educational environment should not be thought about in a one dimensional sense.

The participants all used strategies to persist and succeed in their transition to mainstream settings. The combination of academic and cultural support networks

at the University of Waikato allowed the participants to feel better integrated within the tertiary space. The types of support accessed assisted the participants in gaining a sense of belonging within the university context. This sense of belonging gave each of the participants the confidence to reconfigure the place of Māori initiatives within the University of Waikato framework.

"If there was a negative feedback it kind of puts gas on the fire of that whole stereotype of Māori being dumb and needing support. Maybe we need to change the language around 'support' for Māori students within the Uni – maybe turn it into a hub for Māori students instead" (Hariata)

"...kapa haka, during uni, kapa haka was huge, but also seeing and being able to experience the mainstream you know and coming to the realisation that you just have to adapt to it. We have to create 'spaces' where its okay to be Māori within the uni environment" (Hariata)

"I was glad that I moved schools. I felt like it was the best decision I ever made, if I stayed at the kura, I feel that I definitely would not have had the aspiration to go to University. I'm not saying I'm a brain box or anything but I just made different choices for me, for my future which could have been seen as a gamble but even to this day, I still look upon my decision to leave kura and start at a mainstream secondary school as the best decision I ever made" (Hariata)

Hariata recognised that while there is an expectation for Māori students to adapt to mainstream education, the process of adaptation needs to go in both directions. This can happen by the University of Waikato better catering to the diversity of Māori within the Māori student body.

"In mainstream classes, we should be able to bring who we are to our learning. It's about adapting through mainstream. People with a kaupapa Māori background have a lot to contribute to mainstream so

if they could accept what we bring from kura and what they give us I think we could be pretty successful" (Hariata)

Puti talked about the need for the university to understand the experiences of kura kaupapa Māori graduates. If there is understanding about what we have come from and insights offered in terms of the challenges of transitioning, then Māori students might be better supported.

"It really starts with them [University] taking the steps to understand our stories of how we've transitioned. I don't really care about the title of Uni as mainstream but there does need to be a mutual effort on both sides of it to support Māori students so that we can all flourish within this environment. If you want to be versed in the Western world then why not throw ourselves into western teachings, we need to see it as a way of growing" (Puti)

"It was hard, it was scary and now it's good because when new people come to Te Waiora, I know how they feel and I can welcome them and make them feel okay about being there. During culture hour, I will go introduce myself to any new people I see" (Hariata)

When Hariata shared this with me I got excited and said the following:

"...we need to take the steps to make space in this mainstream environment and it is my hope that as the years go on, we will form a critical mass where a whole lot of us will be able to support the transition of kura kaupapa kids into tertiary education. There is space for all of us" (AW)

While there are many layers of support available to all students on campus, many students choose not to engage with various support networks such as the Student Learning Centre because of the approach that is often taken and communicated. For example:

"This year for School of Education, we've been told to use the student learning centre but the thing with that is it runs on a booking system and I

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think a lot of the time, that's even too much of a challenge for a student who is struggling quite badly and needs support. Student support services need to have an open door policy rather than needing to book a 30 minute appointment. Uni needs to acknowledge somewhere that it is actually difficult to ask for help and they need to design the structure around that to reflect the difficulties and make the notion of 'SUPPORT' more readily available more frequently" (Hariata)

This can seem very limiting to a student who is struggling with university and does not know how to voice it. There is also the recognition that students need support grounded in more holistic methods with the option of pastoral, cultural and academic assistance. A multi-tiered approach is recommended in this research. Another important aspect of succeeding in tertiary education was about having great relationships with class mates and teaching staff.

"As the years have gone on, relationships and the maintenance of having good relationships with my class mates and teaching staff have become really important and central to the reason why I'm still here pursuing my tertiary education. If I didn't have all of this, I think I would have fallen through the cracks a long time ago" (Hariata)

"Now that I'm nearly at the completion of my studies, I find that I'm also more confident to ask for help wherever I need it. It's reciprocal. If there is anything to do with Māori, my class mates and peers will come to me and if its anything to do with anything else I will go to them but other than that I just figure it out" (Hariata)

Inclusive cultural support for Māori students is available through a range of different outlets. Te Waiora was a central support system for all three participants:

"There are Māori roopu within each faculty and Te Waiora is for everyone regardless of what faculty you are from. Te Waiora is good because it gets us all to know other people from across the uni, whakawhānaungatanga" (Hariata)

The other point of discussion was how kura kaupapa Māori and wharekura could work together with the University of Waikato to create transitional programmes. I did not have access to the kind of transition programme Mere outlined so I felt very disadvantaged when I realised what I had lost.

> *"Within my transition to Uni, the sad reality I found of going to kura and Wharekura was that you could spend all your younger life at kura and turn up at Uni later on and feel totally under-prepared"* (AW)

It was suggested that in order for total immersion students to better transition from kura to university, kura needed to prepare the students better:

> **"One thing I have been really disappointed in and the Wharekura and kura kaupapa need to address, is that they need to really prepare their students adequately to take on the challenges at Uni. They need to have those conversations with their students. Teachers need to actively do more work around improving the transition of their students to Uni and to work with them from early on at Wharekura to carve out subject pathways that will see them better equipped to move to tertiary education"** (Puti)

It was also recommended that wharekura start preparing students for the transition to university as early as 5th form (year 11, first year of NCEA) to allow them the time to plan their learning around their passions:

> *"At Wharekura, we had the proper conversations but to me, it started too late because it started in 7th form, I think it needs to start in 5th form otherwise we are not going to be equipped with the right subjects and the right credits to take us into Uni"* (Puti)

Hariata suggested some specific solutions:

"It's like what Apirana Ngata said: you have to learn to walk in a competent way. Everything to do with us are mainstream issues too. We've got to find a way to achieve a balance. We can't let Pākehā do and determine everything for us, we have to have a model where we can help ourselves and this starts with our tamariki and the education we can give them and the input we can have in the KKM system" (Hariata)

"It is just another barrier for Māori. Kura would do well to work with what is available at uni and to talk to the kura kids about what their dreams are to better facilitate what their plan is" (Hariata)

"I was part of promoting the uni and going on the road show, and I saw that a lot of the schools we travelled to just didn't offer the proper subjects that would set kura kids up to come to Uni. I even got to travel back to my own kura, and nothing much had really changed even since the time I had been there as a student all those years ago" (Hariata)

The participants argued that moving forward was important for the Māori community to have a full but also realistic understanding of the university context. One critique of the University of Waikato was that beyond the first year of study, students felt like the university disengaged from them in terms of providing sustainable support networks. It was noted that there are not many events or support services specifically targeted at Māori students who are second year and above. While there is a significant increase of Māori students in the first year and a concerted effort is made by the University of Waikato to recruit students, it was felt that once these students are enrolled, little is done to retain and support them:

"The one thing that really does annoy me is that the 'idea' of Uni has been romanticised. There should be more open days that are more realistic and less about the free and fancy Uni giveaways. Sometimes some faculties are all about retaining EFTS (equivalent full-time

student) and enrolling anyone who shows an interest but beyond the first year, I observe that they do little to nothing to obtain their students and the reasons that they get a big drop off of students seems that they just accept it without caring about what happened to them" (Puti)

Students who did not have the adequate whānau and academic support to get to university were often seen by the participants to struggle significantly with the transition. Puti mentioned that the mark of a successful student was about having the adequate preparation before the transition:

"They don't put resources into supporting the students who experience a few failures in the first year. The reality is the students aren't well prepared and the ones that are, the ones that really do want it, will work hard to discover every means to get the results they desire, they will be self-motivated individuals who figure out smarter ways to get to where they want to go" (Puti)

The participants actively discussed the retention of Māori students at the University of Waikato. If the university is able to understand the environments kura kaupapa Māori graduates come from, then appropriate supports can be put into place to help the transition.

"The more Māori students that we can get graduated and having a successful journey at Uni will be a win for Māoridom as a whole but if they leave, it's not a win for anyone. It's all about retention of Māori students and I think that starts out in the community, at kura, at Wharekura and here at Uni. There needs to be better communications between all levels of education and the relationship between the Uni and our kura kaupapa community need to be strengthened. We need to be big picture thinkers for the sake of our next generation of young Māori people" (AW)

Puti felt that kura kaupapa Māori graduates were the best people to help with the recruitment and transition of other Māori total immersion students to university:

> *"I did recruitment for the Uni, I did all the kura kaupapa roadshows and I went back to my Wharekura whānau and then I did one for the Hillary scholarship. For recruitment, I would talk about my school so I would talk about management first and I would tell them that I am a Hillary scholar so I would talk to them about scholarships and it wasn't only that I was told to talk about that stuff but I also really felt that it was important"* (Puti)

> *"Even outside of a recruitment setting I would talk to my whānau about pretty much the Māori roopu and Māori mentors and the scholarships which to me, are the relevant aspects of Uni life to talk about"* (Puti)

In summary of the recommendations offered in this section, the research highlights the need for kura kaupapa Māori and the University of Waikato to start thinking about ways to better support students in their transition to university. The future projection is that the overall number of kura kaupapa Māori and wharekura will continue to increase which creates a pressing need for the University of Waikato to draft up strategies better tailored to the diversity of all Māori students with the aim of understanding where these students have come from in order to put meaningful retention strategies in place. The final theme in the findings chapter is about carrying the mantle of kura kaupapa Māori forward. This theme brings elements of all seven themes together in a meaningful way that suggests more cohesion needs to take place between a university structure and kura kaupapa Māori. Promoted through a partnership relationship founded on mutual understanding of the specific needs and experiences of kura kaupapa Māori graduates, achievement and retention of these students can occur in the tertiary context.

The Future: Carrying the mantle of kura kaupapa Māori forward

Carrying the future forward is part of the legacy of being a student from the kōhanga reo and kura kaupapa Māori movements. We all feel a sense of responsibility to progress forward the movement that gave us so much. The threads of discussion that I identified in the analysis are: intergenerational communication, the transmission of knowledge, empowering future generations of Māori students and the benefits of having a grounded Māori identity.

Hariata recognised the important part her elders had to play in her life. Their knowledge and wisdom was highly regarded and respected. She looks towards her kaumatua as role models and hopes to set the same example to future generations.

> *"When my time comes, I want to be like my kaumatua. That when I'm older and hopefully wiser, people are going to stop and listen when I speak. I want people to be in awe of me like how I am in awe of my elders and who they are and what they do"* (Hariata)

Hariata reinforced the message of being able to stand in both worlds confidently. She highlighted that because of urbanisation and people living away from their home lands and tūrangawaewae, in the process as Māori, we lost a huge part of ourselves and our customs.

> *"They contain all of our knowledge and traditions. I notice more than ever that our cultural traditions or knowledge of them, are fading away. I think as Māori we should be quite panicked about that. We've fallen so much into this mainstream western trap that we've left our grass-root traditions behind. When are we going to realise that we can have both"* (Hariata)

In life, Hariata aspires to give back to the Māori world. Nearly being qualified to teach, she is interested in taking her teaching expertise to a kura kaupapa Māori.

"Following the completion of my studies, I'm going wherever Māori students are, that's where I want to be. That's where I'll go. I might start in kura kaupapa at first. I don't want to go somewhere just for the sake of a job vacancy, I want to go somewhere because that's where I want to go" (Hariata)

Sometimes the process of reflection and improvement can only be done through critiquing our own cultural practices. Hariata felt that aspects of her Māori knowledge and practices were elements to be shared. It was also discussed that better progress needs to be made to create space for Māori and Pākehā knowledge to exist alongside each other.

"I feel like we gate-keep our Māoritanga too much, it should actually be shared. How are people going to know how to relate to us if we are not open about our way of life. We get all up in arms and precious about a few things. We need to make change through education, we can co-exist in this tertiary environment, all is not lost. There is a world to be challenged, we haven't even done quarter of it" (Hariata)

"I just think whether you have a Māori or Pākehā perspective whatever a person understands or doesn't. Uni is education it is what you make of it, education should be a right for everyone who chooses it. We can change this place to be okay for us if we commit to the change and if we identify what needs to be changed" (Hariata)

"As Māori we are our own biggest set-backs, our own structures are the biggest set-backs. We are not allowing ourselves to get out there and improve a future for our people. Our tūpuna had to take risks and have courage. If we never push the envelope, then we will never know" (Hariata)

Māori history includes many sites of struggle but within the struggle has always been the courage to transcend our circumstances in pursuit of a better future.

Hariata argued that the place of a contemporary university is to exist within a multi-cultural framework where all students, however diverse they are, can flourish and succeed. This research investigated these unique and valuable perspectives in order to better undersrand how Māori students can survive and thrive within a tertiary space which perhaps, is the most heartening thing about this work.

> *"It is comparable to how our tūpuna jumped on a boat and set off for a land they had never seen or heard of… we need to have the same courage in education and in life. It's a necessary land to go to, you can't do one and not the other. As much as Māori are put down by society's standards and vice versa…. You only know what you heard but these are my inside perspectives"* (Hariata)

Hariata used the words of Sir Apirana Ngata who was a prominent New Zealand politician and lawyer. Ngata's aspiration for all Māori was that we would grow up with the tools of the Pākehā for physical sustenance while always holding on to the treasures of our tupuna. Even though Apirana lived through a time of political, social and cultural upheaval (1874-1950), he still saw beyond the many sites of struggle endured by Māori. ;l

> *"Ko to ringa ki ngā rakau a te Pākehā [your hands to the tools of the pākehā] – that was a prophecy for us. Realistically you can't get anywhere in life without having some influence from Pākehā as long as you are authentic to who you are and grounded… and not letting the mainstream ways control or change who you are is most important"* (Hariata)

> *"In history, we've always found constant ways to fight Westernisation… the fact is mainstream isn't going anywhere... we would do better to find ways to work with the current system so that our people are looked after better within it. To make an end that works for us, we know this change is needed. Nothing that is deficit based – but something that is strengths-based. A lot of the negative*

stuff has got to do with Māori and I sit in class and hate it because it is not my reality" (Hariata)

'Living as Māori' was found to be a lifelong consideration for all kura kaupapa Māori graduates, this was evident in the discussion of their future aspirations:

"I'm hoping that with my management Masters, I can bring that to the table and utilise it well to benefit my whānau. I wanted to be that business chick and work for a firm but then I've realised now that's just not me, ko au te whānau, ko te whānau ko au ['I am my whānau and my whānau are me'] and I want to always do things that directly benefit them whether that's immediate whānau, my community or my iwi – I want to do things to benefit them some way, somehow" (Puti)

"I don't want to transform students but I want to help them transform themselves so that they have the means to keep on transforming. That is what inspires me at the moment is seeing rangatahi take the steps to transform themselves through the guidance of others. I want to keep that going because if I can do that, I will die a happy lady. If I can manage to bring a person who was in a bad place to a great place and they are living the life that they want to live – that is fulfilling to me on every single level" (Puti)

Whakakitenga Tuawaru

During the course of this research, I was further engaged because of my role as a staff member at the University of Otago. My position as a Māori student support advocate helped me to further engage in the realities of the research from both a student and staff perspective. As the research was happening, I was also reading statements in the media about the changes being made within Māori total immersion education, the Tertiary Education Commission (TEC) and the University of Waikato. What has lifted me up but also challenged me is the parallel between what the participants and I think should happen and the recommendations being made by TEC and the University of Waikato. They have drawn very similar conclusions for example, TEC has called for the development of transition programmes and the University of Waikato are making concerted efforts to connect with Māori communities. Thus I know that now is the time for these ideas to move forward. What then can this research contribute? I have realised that it is my voice – the voice of kura kaupapa Māori graduates who still need to be heard. What then are the voices saying?

The findings presented here highlight that other personal attributes and multi-system environmental factors influence the way students' transition and manage the space of their Māori identity and the Pākehā worldview. This influence and 'collision of both worlds' can best be understood by considering cultural contextual theories of development. Connected to Brofenbrenner's (1979) bio-ecological model (see Chapter two) is the recognition that development is a joint function of the individual and all levels of their environment. Within the context of the research this model shows how the transition to university is often multi-layered and complex. The social, cultural and economic values of our educational climate in Aotearoa is reflected in approaches to learning which motivate students to achieve but equally can demotivate.

This model demonstrates the centrality of identity to the transition process. However, it also indicates how identity is shaped and reshaped and challenged at the different levels of society. Thus the identity which exists at the individual

level – the heart of the model must be robust enough to remain central within each layer. The importance of identity in relation to transition is an aspect understated within the literature (Evans, 2000). Given the centrality of identity in these findings, demonstrates that this thesis makes a very important contribution to understanding transition to higher education.

Brofenbrenner's model also shows how the real-life application of environmental factors impact in the overall educational journeys of all individuals, in that if the identity is threatened too much, alienation can occur (Mann, 2001). For example, all participants recognised that a clear and maintainable sense of identity was located at the heart of their successes in education. The model also then forms a way of introducing the concluding findings of the research and further demonstrates, how complex and overlapping the two worlds are.

Brofenbrenner's model then lends itself to how we talk about and view cultures within an educational setting and the fact that this needs to be better understood, as framing Māori performance in a deficit way can contribute to disengagement and alienation. Thus the university needs to be responsive to Māori aspirations, and one of the most important ways to deliver this is to have lecturer's/role models who can support the development and retention of students from Māori total immersion schools. These role models need to be part of both worldviews, it is not enough to just provide support within culturally safe settings. The participants were deliberately selected from mainstream degrees because the levels of support are not always made clear. Thus greater collegial support among the wider university staff environment needs to be provided with an emphasis on positive attitudes towards Māori students, access to tikanga (kaumatua, written resources, professional development), student tikanga understanding, and appropriate resource materials. Finally, the support provided also needs to recognise that Māori students navigate their identities within the larger system of tertiary education and within the meso and micro contexts of whānau and smaller groups.

Whakakitenga Tuaiwa

"Our parents did everything they could to better our education so that we could go somewhere and be someone that is representative of the Kōhanga Reo and KKM movements, and I think we are everything our tupuna intended though, I also recognise that more work needs to be done. This starts by looking at the movement with a critical lens and then being progressive with change" (AW)

Highlighted in the research is the need to take the steps to make space in this mainstream environment and it is my hope that as the years go on, we will form a critical mass where all Māori total immersion students will be able to support the transition of kura kaupapa Māori graduates into tertiary education. I do not think it is unreasonable to believe that there is space for all of us.

Ranginui Walker[20] died this week. I live streamed his tangi (funeral) while I was in a space of contemplation about this thesis. Dame Anne Salmond[21] gave an inspiring eulogy. In her speech she said:

"Ranginui always believed that Universities should be the modern day marae, places where truth emerges from enquiry and the cut and thrust of debate. Universities are places where people stand to be 'blown about by the wind and shone upon by the sun' so that the truth will emerge. The job of a scholar is to find their way to the heart of the matter, past all self serving interests, past all misleading appearances and at times, being a scholar takes courage as well as insight. He pono anō te pono, the truth is always the truth"

I heard the truth in Ranginui's words because his words made this research seem possible. Marae are places of belonging and have facilities that enable us as Māori to continue with our own way of life within the total structure of our own terms and values. Marae are cultural and spiritual spaces that have survived the impact of western civilisation and so it stands that Universities need to echo and connect

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[20] Ranginui Walker is of Whakatohea descent, he was a writer and staunch Māori academic. Ranginui worked and advocated extensively in the area of education and he published books and articles.

[21] Dame Anne Salmond is an eminent historian, writer and academic. She has published extensively and has won many awards and scholarships.

with the cultural values embedded in the landscape of Aotearoa. This starts by building relationships with Māori learners and the communities they connect to.

It continues with the values of the Marae being included within the University experience. One way to do this is to address the alienation that can occur not just for Māori or even kura kaupapa Māori graduates but for many students when they first encounter the university environment as a stranger in a strange land.

CHAPTER SIX – Changing the Gaze

E tipu e rea mo ngā rā o tou ao (Sir Apirana Ngata)

This thesis investigated, using an auto ethnographic method the different ways in which these four students participated in Māori total immersion schooling and tertiary education, with particular interest in their transitional experiences. By exploring the transitional experiences of these students to mainstream settings, the thesis demonstrates how Māori language immersion schools provide unique cultural educational experiences that differ significantly from the educational experiences offered at University. While there were transition issues for all three participants, their strong sense of identity alongside the institutional knowledge they received from whānau and role models empowered them to adapt quickly to the university environment. In particular, the legacy of their Māori total immersion education meant that they could draw on a clear sense of their identity to develop the inner strength required to survive and thrive in the university context. However, my research also demonstrates that a number of issues need to be addressed in relation to transition to assist in the future transition of kura kaupapa Māori graduates.

With the increase of Māori students transitioning to the University of Waikato from Māori total immersion schools, new systems need to be established to better support the development and achievement of these students. For example, more needs to be done in forging relationships between Māori total immersion schools and university settings in order to ensure the environment is familiar and safe for kura kaupapa Māori graduates. This is important because all participants spoke about their experiences of transition as a 'collision of two worlds' – Te Ao Māori and the Pākehā world.

Therefore, what this research makes clear is the need for collaboration and understanding of both worlds. More resources need to be implemented to explore how Māori students can move back and forth between their indigenous culture and the culture of contemporary western education. There are multiple factors that

impact on the University's aspirations towards the delivery of education that honours Māori epistemologies.

The findings from this research are intended to help inform the future strengthening of Māori total immersion schools while highlighting the areas of change that need to occur in a tertiary context to support the transition of increasing numbers of Māori total immersion students in the coming years.

The purpose of this chapter is to bring the work together in order to conclude and make links to the central arguments and recommendations of the research. In order to do this, the chapter provides an outline of the thesis structure and highlights the key arguments, which emerged from the findings. The chapter concludes by providing a final set of reflections on the work. In chapter one I identified my positionality within the body of the work as both author and participant. This positionality was critical for validating the participants' voices and experiences within the kura kaupapa Māori movement. This validation comes with the acknowledgement that we are the only ones who understand our place within the realities of Māori total immersion education, which is embedded in our lived-experiences. The establishment of kōhanga reo and kura kaupapa Māori in the 1980s can only be looked upon as the awakening and re-assertion of a Māori identity. It is this crucial movement in the history of Aotearoa and my place within it, that has created the impetus for this research. The establishment of kōhanga reo was about changing our perspective and the position we saw from. To me, we captured a sense of looking out from our world as if we belonged as opposed to the disconnection we were taught to feel over time as a product of colonisation.

Chapter two of the thesis provides an overview of the historical context that led to the establishment of kōhanga reo and kura kaupapa Māori in the 1980s. Graham Smith (2003) discussed the establishment of Kōhanga reo and kura kaupapa Māori as "resistance initiatives that have enabled greater autonomy for Māori over areas such as administration, curriculum and pedagogy and cultural aspirations" (Smith, 2003). There has been a contribution in the research on kura kaupapa Māori in relation to the sustainability of the Māori language (Hollings,

Jeffries & McArdell, 1992) and the rest of the research surrounding Māori total immersion education has been theoretical. This thesis highlights the paucity of research surrounding the main stakeholders of the kura kaupapa Māori movement – the students. While research to date has made important and meaningful efforts to protect and validate the movement, there is scant recognition that without capturing the experiences and input of those who have come through the movement, little can be done to understand and inform the future direction of kōhanga reo and kura kaupapa Māori.

Chapters 3 and 4 outlined the methodology of the thesis. While the sample size is small and therefore, not reflective of the overall kura kaupapa Māori generational experience, the use of critical narrative inquiry allowed the researcher to give 'voice' to each of the participants through an exploration of reflection, evaluation, purpose, intention and frames of analysis. The research project was about creating a dialogue of collaboration between ourselves (The earlier members and alumni of the kura kaupapa Māori generation) and others. The use of auto ethnography within the use of this work, takes the reader from "what is" to "what could be" (Denzin, 2001; Thomas; 1993; Madison, 2011). Madison (2011) reflects how "narrow perception, limited modes of understanding, and uncritical thinking diminish the capacity to envision alternative life possibilities" (p. 6). It is this new 'imagining' that bring this research and the lived-experiences of kura kaupapa Māori graduates to light.

In chapter 5, the stories of the participants were offered which painted a clearer picture of how total immersion students participated and negotiated their way through tertiary education. Highlighted in the research is a specific focus on the social, cultural and supporting aspects that have been central to the participants' participation and success in tertiary education.

Weaved into the six chapters the thesis addressed the research questions of:

- What are the cultural experiences of education shared by the participants?

- How do these experiences differ significantly from Western education institutions?

- Does University education create a sense of belonging and inclusion, if so how?

- What strategies from total immersion schooling did you adapt and deploy to succeed?

In summary, the sense of belonging and inclusion the participants felt aligns with the core aims of the Māori language movement and it was this sense of identity and community that allowed these students to succeed in the University environment. The university did not create a sense of belonging and inclusion but it did provide space through mentoring where a sense of belonging could be developed and fostered over time by the students. Based on my research the following central arguments were developed.

Key arguments

1. A core part of the success experienced by the participants came from the level of support they were able to access including institutional knowledge of the university context from whānau and key role models.

2. Another key finding of this thesis is the central role that wrap-around support and institutional knowledge provided in being able to navigate the often disempowering university environment.

3. The significance of this protection from institutional knowledge was made even more apparent to me because my experiences differ fundamentally from those of my participants because I was the first in my family to go to university. From my experience working in Māori student support within the tertiary environment, there are increasing numbers of Māori students coming through identifying as the first in their respective whānau to attend university. This is a phenomena that will continue to grow as the attainment of tertiary qualifications becomes more of a priority to meet the demands of our ever-evolving world.

4. Although whānau members were not interviewed, an assumption can be put forward that kura kaupapa Māori graduates who do not have access to strong whānau support, role models and institutional knowledge are more

likely to struggle in a mainstream learning encironment, this is an aspect of the research that needs further attention and a national policy level response.

5. This research demonstrates how the use of narrative inquiry can showcase the realities associated for kura kaupapa Māori graduates through the provision of an inside-out perspective of transformation. Based on this insight it is argued that once there is understanding of the lived-experience of the kura kaupapa Māori graduate, strengths-based approaches can be implemented for change in both environments to better prepare future students for the transition to mainstream settings.

Based on these arguments the following recommendations have been developed.

1. A partnership relationship needs to occur between Māori total immersion schools and tertiary institutions. To aid in the transition, it would be necessary to explore the implementation of transition and outreach programmes that allow Māori total immersion students from years 11, 12 and 13 to familiarise themselves with the tertiary environment. This could be done through a set of on-campus experiences and adequate career advice sessions.

2. There is scope for more research to be done around how to better support kura kaupapa Māori graduates to transition to tertiary education. This is evidenced through the lack of research in this current area and the statistical evidence highlighting the increase of kura graduates projected in the next 10 years.

Future research

While many scholars have contributed meaningfully to defining the perimeters of kura kaupapa Māori, there has currently been no research that directly represents the inside perspective of the kura kaupapa Māori student. In line with the limitations of this research, the thesis discussed how kura kaupapa Māori graduates transition from a total immersion space to a mainstream tertiary space. Even though this research was completed with the student voice at the heart of it, only four voices were used. The need to place the student voice in policy and practice more clearly demonstrates this is an area that requires much more research.

A central argument that stems from this thesis is that given the context from which it came, the definition of kura kaupapa Māori is primarily ideological. In other words, it is strategic and political, rather than educational, and that the tension between these definitions can produce difficulties for teachers, students and kura kaupapa Māori in general.

The findings reveal that Māori immersion students need to negotiate their transition while still maintaining a connection to the traditions that their former Māori immersion schooling instilled within them. This is more than just maintaining a link to their iwi, hapū and respective communities but is about the responsibilities and expectations that their participation in immersion education has placed on them. This research is also focussed on how these immersion students maintain the legacy that was their privilege whilst they make their way in the Pākehā tertiary education world.

Hei otinga kōrero/Conclusion

Māku nei e hanga i tōku ake whare kōrero mo ngā uri whakatupuranga

Kōhanga reo and Māori total immersion schools developed in a National environment of complexity however, the joining of generations helped to put the pieces back together and reconnect Māoridom to our own ways of being and knowing. This work has brought about a sense of purpose, a sense of movement and a sense of dynamic urgency. This is where the movement was situated and where the future focus of Māori education needs to be further informed.

Presented in the research is a sense of urgency to make further efforts to indigenise the learning institutions in Aotearoa/New Zealand. There has been much work done in Aotearoa in terms of trying to develop and help education institutions do more; but there is more of a journey to embark on. It requires support, learning and remembering that the cornerstones of Māori history are marked with resilience and self-determination.

The need exists to build sustainable relationships between the movement, tertiary education providers and policy development. This relationship building needs to be a sustained piece of work if we are ever to decolonise the space. One way of doing this is to build on the words of Ranginui Walker to reconstruct our universities as modern day Marae. By doing so the principles that frame the practices of higher education would be more welcoming not just of Māori students but to all student groups that struggle with the alienating experiences transition can bring.

A short note from one whose gaze has been shifted: A supervisor's[22] whakakitenga

This research has not been an easy journey for Arianna or myself as her supervisor and mentor. Her personal drive to provide the support she lacked and the reflections from the participants have created jarring experiences for me as a pākehā, as a teacher and as a person who cares about Arianna's well-being. We have discussed more than once what should be said and how it should be said. Often the more I hesitated to validate Arianna's stance on stories like those of the punishment that all the participants experienced when they were young, the more important it became to include them. This is after all auto ethnography – this form of storytelling is not meant to be easy, nor comfortable. It is designed to jolt, to be political, to make a difference (Denzin, 2014) but most importantly to leave the audience to make their own decisions, to take their own hermeneutic journey.

But in the fight to make a difference the strengths based approach could get lost. Like most Masters student's, Arianna is well equipped to see her weaknesses but less so her strengths. 'Kāore te kumara e kōrero mō tōna ake reka[23]' – my voice is here to support Arianna and the journey she has undertaken in this work. Arianna's journey has not been comfortable but it is a story of inspiration and success and for me, it has been these successes that inspire me to support Arianna to find her own voice in this process. Arianna has been involved in Māori research projects since her second year of study. Her passion and her skills have been and are being used in a range of contexts. Arianna has spoken on the student experience in a range of forums including one where her insights got her headhunted by the University of Otago where she currently works in a student support role. She has also given talks as an alumnus at her old school Turakina Māori Girls' College and at Tauranga Girls' College. Arianna has presented

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[22] Please note that as of January 2016 the Faculty of Arts and Social Sciences changed regulations for the examination of Masters theses whereby the supervisor no longer assesses the student's work. Based on Arianna's methodology and this regulatory change I am prepared to place my voice in this work directly.

[23] The kumara (sweet potato) does not say how sweet she is – this proverb accentuates the value of humbleness.

research at conferences but it was last year when she gave a talk on identity at an indigenous conference in Canada where she reduced elders to tears and was told her words were treasures. At times Arianna has been bemused by her success as for her she is just sharing her truth. But not all people can stand behind their truth the way she can. I believe it is her time in kura kaupapa Māori settings that means she can stand up for and speak her truth. Even though her journey was made harder by the lack of transition schemes and institutional knowledge, she knows who she is and has a wealth of cultural understandings to draw on when she walks in the many worlds she traverses. These worlds being university as a student/researcher, university as a staff member, her home as a mokopuna, as a trustee member of her iwi, and as a leader. She is living evidence of the gains that can be made through participation in Māori total immersion education and University and she has been a gift and inspiration in my life.

Whakakitenga Tekau
Ka huri te kei o tōku waka

E tipu e rea mo ngā rā o tou ao (Sir Apirana Ngata)

Sir Apirana Ngata was well educated in the worlds of both Māori and Pākehā. These words *"e tipu e rea mo ngā rā o tou ao"* encapsulate the vision that he wanted to pass on to succeeding generations: they were to learn and to take hold of all the tools that would help them to prosper. Similarly, I have used the words of Apirana Ngata to ground me in this research to critically ask questions around what other kura kaupapa Māori graduates experienced in their transition to mainstream education and if it is indeed possible to survive and thrive in a mainstream learning context. Making sense of these transitional experiences and being able to critically engage with the historical and contemporary context of the Māori language movement, has been a process of healing for me and it is hoped that this research will highlight how students from Māori total immersion schools can be better supported in their transition to mainstream settings.

At the heart of this research is the need for tertiary environments to recognise, honour and respond appropriately to Māori total immersion students as they transition to university in greater numbers. It is clear that while significant benefits exist for students attending Māori total immersion schools, more work needs to be done to better prepare students for the academic and social transition to tertiary settings. In regards to the transition students embark on in navigating the university environment, it is clear that significant barriers are encountered that serve as points of contention in the configuration of a Māori identity. Although, the participants and I succeeded in our individual journeys at the tertiary level, this research highlights the need to fill the gap in the research about what is known about the Māori students who do not succeed or persist in tertiary education.

The rushing tides of auto ethnography have challenged every part of me in this work. Within the research process, I have had to engage with my truth and my

vulnerability and there have been times where I have had to stand by this work in the face of much critique through the peer review process. I acknowledge that this thesis will not be an easy read, it is not intended to be. The purpose of this work is about taking you, the reader, on a journey to reveal my truth as a Māori total immersion student.

There is recognition that as time progresses, Māori total immersion students will have different stories to tell and different ways of viewing their experiences. Māoridom can be assured that while the transition to university has many challenges, the fact that Māori total immersion students are choosing tertiary education in increasing numbers means that little by little, we will champion our right to an education that speaks to the authenticity of the Māori language movement that has given us the confidence to stand in both worlds – against all odds.

Kotahi kapua i te rangi

one cloud in the sky

He marangai ki te whenua

impacts the land with a rainstorm

Kua whiti te rā ki tua o kahurangi

no matter the adversities, the sun shines upon our

most treasured possession

E kore koe e ngaro, taku reo rangatira

my language, my identity will never be lost

APPENDIX A – Ethics Application

UNIVERSITY OF WAIKATO
FACULTY OF ARTS & SOCIAL SCIENCES

HUMAN RESEARCH ETHICS COMMITTEE

APPLICATION FOR ETHICAL APPROVAL

1. **NAME OF RESEARCHER:**
   Arianna Waller.

2. **DEPARTMENT OF RESEARCHER:**
   School of Social Sciences

3. **TITLE OF RESEARCH PROJECT:**
   Ngaro Kāinga Tahi, Ora Kāinga Rua: Making sense of University as a Rūmaki graduate

4. **STATUS OF RESEARCH PROJECT:**
   Master of Social Sciences majoring in Sociology

5. **FUNDING SOURCE:**

   There are no direct associated costs with this project.

6. **NAME OF SUPERVISORS:**

   Gemma Piercy (FASS) and Associate Professor Rangi Matamua (SMPD)

7. **DESCRIPTION OF RESEARCH PROJECT**

   8a. Justification in academic terms

Māori education has long been held up as the key to preserving both Māori language and culture (Benton, 1991; Bishop, 2003; Cooper, 2012). The Social movements of the 1980's to revitalise the Māori language have led to the establishment of early childhood and then primary and later secondary education providing opportunities for Māori tamariki (Children) and rangatahi (Younger generation) to complete all their schooling in Māori language immersion schools.

The establishment in 1981 of kōhanga reo (Māori language early childhood settings) led to the formation of kura kaupapa Māori (Māori language school settings based on Māori philosophies) in 1985, and wharekura (Māori-medium secondary settings based in and on Māori education philosophies) in 1993. Students who have participated in all three levels of Māori language immersion schools (Kōhanga Reo, Kura Kaupapa, Wharekura) are now reaching tertiary education in larger numbers highlighting the importance of this research. Furthermore while there has been comprehensive research and gathering of

statistics relating to Māori in Aotearoa universities in the twenty-first century (Ministry of Education, 2005; Ministry of Education, 2008; Ministry of Education, 2010a; De Silva, 1993; Madjar, McKinley, Deynzer & van der Merwe, 2010) this has not included or focussed on students who have a background in Māori language immersion education.

Transition' can denote several periods of time in which a person moves from one place to another, this thesis will focus on the transition period between secondary school and university. There are many factors that can have an impact on a student's transition from secondary school to university. A student's age, gender, socio-economic status, former qualifications (from school or tertiary programme), travelling away from home, academic skills, expectations of university and past experiences can all affect student transition (Van der Meer, 2008). Not all of these issues will be discussed in this research, it will instead focus on the factors that had the most impact on, and were the most common among, the research participants. Students coming from a Māori immersion background need to negotiate a range of differences in order to survive and thrive. For example, Māori immersion students need to negotiate their transition while still maintaining a connection to the traditions that their former Māori immersion schooling instilled within them. This is more than just maintaining a link to their Iwi, Hapū (sub-tribe) and respective communities but is about the responsibilities and expectations that their participation in immersion education has placed on them. This research is also focussed on how these immersion students maintain the legacy that was their privilege whilst they make their way in the Pākehā tertiary education world.

8b. Objectives
During my time studying at the University of Waikato and working in Māori student support at the University of Otago, I have been fortunate to meet students who have been educated through Māori language immersion schools. Their experiences in close-knit Māori communities differ greatly to what they are moving to when they choose to attend University. For these Māori language immersion students, the social and academic environment can be very different when they arrive at University because they are no longer immersed in the Māori language, culture and holistic environment provided by Māori language models. Because I grew up with Te Reo Māori as my first language, via the kōhanga reo movement and then attending kura kaupapa, I am aware of the difficulties Māori immersion students encounter when undertaking the transition to University. My interest in this project is personal because it represents the types of feelings and experiences I had when I transitioned from a lifetime of total immersion schooling to mainstream education at the University of Waikato in 2009. I encountered challenges that I could not articulate at the time and I felt like I could not fit into the mould of mainstream education. I realise now that my sense of belonging was challenged. The turning point came for me when I started to find ways in which I could manage my education with the same esteem and faith I had always had in my identity. Even though years have gone by and I have managed my way through the mainstream system, I've observed that students with similar backgrounds to me find it difficult to transition to University. I observe this difficulty both in my capacity as a post-graduate student and in my role in Māori student support. It is my own experiences of difficulty and the experiences of other Māori immersion students that has driven my desire to investigate this topic.

For the purposes of my thesis I am interested in exploring the experiences of Māori students who have come from total immersion education and how this compares to their experience in mainstream education.
- Does full immersion education create a sense of belonging and inclusion and if so how?

- What qualities does immersion education endow on its students? what happens to these qualities when they enter mainstream tertiary education?

- Does University education create a sense of belonging and inclusion, if so how? What strategies from your total immersion schooling did you adapt and deploy to succeed?

The primary objective of this thesis is to investigate, using a case study method, the experiences of 4-6 University of Waikato students who attended Māori language immersion schools. This thesis will examine the student's experiences in and perceptions of these two learning contexts and their strategies and frustrations as they transition between the two locations. By examining both learning contexts the thesis will also highlight the whakapapa of total immersion education and its significance for these students once they have physically left their community.

8c. Method of information collection

The opinions and experiences of 4-5 research participants or what I like to call hoa haere (friends who travel together), will shape my thesis. The last voice in this thesis is my own, as I will utilise an auto-ethnographic approach to critically analyse and incorporate my own experiences of growing up in a total immersion environment and writing of my own experiences as I transitioned to mainstream tertiary education. It is hoped that utilising this method will reveal my own understandings as the project progresses. 4-5 research participants will be interviewed using a semi-structured interview approach. Working within the limitations of a Masters thesis, this study is purely an explorative study into the lived experiences of total immersion school graduates who have transitioned to University. It is envisaged that the data collection phase will take place over the time period of three months. I have allocated this time as I am aware that research participants lead busy lives, my role as a researcher will need to work around that in order to make the process as accommodating as possible. This project involves an open-questioning technique. The general line of questioning includes investigation into the experiences of students at the University and will ask the research participants to reflect back on their time in total immersion education. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops.

8d. Procedure for recruiting participants

Participants will be recruited through social networks, email, personal Facebook messaging will be used to locate initial participants. I intend on deploying a snowball sampling method to recruit the 4-5 research participants required for this project. Using this method I will use my social networks at the University to refer to me, the researcher, research participants who could potentially participate or contribute to the project who fit the principle criteria.

Selection of Participants

A snow balling method to recruitment seems to be the most appropriate given that the sample population I am looking for are not easily accessible and hence, would rely on the knowledge of informants to refer potential research participants to me who are known to have attended a total immersion school prior to attending University.

The final selection of research participants will rely on their willingness to participate given that they understand the types of questions that will be asked of them in the interview. Participants will be selected on the basis that they are completing or have completed a degree at the University of Waikato in programmes outside of the School of Māori and Pacific Development. The reason for this is that students completing

qualifications from this School are more likely to be exposed to teaching and knowledge associated with immersion education practices.

8e. Procedures in which participants will be involved

Prior to the first interview, the researcher will verbally talk the participant throuh their rights and basic information relating to the research process, if the participant is okay with the process then informed consent will be collected just before the interview takes place.

The research participants will be involved in one face-to-face semi-structured interview and the interview topic is centred on the transitionary experiences of total immersion graduates to University. It is envisaged that the interviews will each be around 1-2 hours in duration. The interviews will be facilitated and co-ordinated by the researcher. If the participants consent to be part of the research project, the interviews will be audio recorded, transcribed and the main themes covered and discussed in the interview will be summarised. Once this process is completed, the researcher will make contact with the research participants letting them know that the audio recording, the transcript and the summary from their interview is available for all participants to review.

It is intended from the first initial contact with the research participants that the researcher will keep in regular contact with each of them to check how they are and to update research participants on the progress of the research as a whole. Keeping in contact with the research participants means that they will be able to feel comfortable about raising any questions or concerns they might have following the interview, they may have things they want to add or things they want removed from the interview and this ensures that the participants will feel like they have control and can be comfortable about the research. Following every interview, the researcher will prepare a Māori cultural taonga (gift) which will be gifted to each research participant to show gratitude for the time they have taken out of their busy lives to participate in the research.

It is possible that experiences that really challenged the participant's emotional well-being may arise. If the participants report these kinds of feelings during the interview process, the participants will also be advised about the counselling services available at the University of Waikato.

8f. Copies of Research Instruments

Copies of research instruments to be used in the research are attached to the appendix of this application:

- Tikanga Māori Research Proceedings
- Information Sheet
- Kōrero Awhina – Māori translation of information sheet
- Consent Form
- Tono Whakāe – Māori translation of consent form

9. PROCEDURES AND TIME FRAME FOR STORING PERSONAL INFORMATION AND OTHER DATA AND MAINTAINING CONFIDENTIALITY OF PERSONAL INFORMATION

Pseudonyms will be used should the participant not want to be identified in the research. The researcher will ask the participants what type of pseudonym they would like as their identification in the research. As the number of total immersion schools are very few in Aotearoa/New Zealand, participants will be made aware that anonymity cannot be guaranteed and participants might be identifiable through the research. If participants speak of characteristics of their total immersion school, there could be a chance that this could compromise their anonymity. As the researcher, I will outline this to my research participants as well as ensuring that I write the research in such a way that factors which compromise the anonymity of my participants are handled safely.

During the research and for five years after the completion of the thesis, all interview data will be stored in a locked filing cabinet in the research supervisor's office. Any data that is stored electronically pertaining to the research will be stored on a computer as a protected file that only the researcher can access for the 5 years prior to the research being undertaken.

Participants who indicate that they are not willing to have their data used will have their transcripts, recordings and summaries destroyed. If any research participants choose to withdraw from the research, the material and data that is collected will either be returned to them or destroyed as soon as they confirm withdrawing from the research. Each research participant will be given the opportunity to change anything in the interviews related to anything they said or anything they might like to add. Once the transcripts have been checked over and reviewed, the participants will have control over whether they wish to either retain or destroy the audio recording of their interview. In is intended that research participants will be notified every step of the way about the status of the research. This ensures that each interviewee is aware of the way the research has been managed.

10. ETHICAL AND LEGAL ISSUES
10a. Access to Participants
Regardless of which method is used to gain initial contact with the potential research participants, an information sheet will be provided to help them decide whether or not they want to participate in the research. The potential research participants will be given the contact details of the researcher should they want to raise any questions about the research or are seeking further clarification.

10b. Informed Consent
Signed consent is required for any research involving human subjects. I intend on giving each potential research participant a copy of the information sheet and the informed consent form before the interview so that they can consider whether or not they want to participate. If one of the prospective participates agrees to the research then I will arrange a time to meet to discuss in person what the research will involve, to make sure that the participant is aware of their rights pertaining to the research and to answer any questions the potential participant might have. If agreed to and understood, then the researcher will make a time and a venue with the research participant to meet and conduct the interview.

10c. Potential Risk to Participants
The research participant will not be subjected to physical or psychological harm through the research. However, the research does encourage the participants to reveal parts of themselves that might bring on a range of emotions such as sadness, stress or anger which are parts of the research process that the research cannot foresee or account for until it happens. Prior to consenting to participating in the research the participants are made aware of the types of questions that will be asked in the interview, it is through this process that any potential harm is reduced because the participants have consented to covering such topics in the interview. If a research participant becomes emotionally distressed at any time during the interview, the researcher will allow them time to collect their thoughts and to decide whether or not they want to either pause or discontinue the interview. The researcher will also mention support services should the participant wish to seek further support after the interview. Given that the interviewing is being done with students whose first language is Te Reo Māori, I have arranged the support of the Māori guidance counsellor at University of Waikato to lend further support if research participants require it. In terms of cultural safety and under the guidelines of the kaupapa Māori approach, the researcher will deploy the guidance of a local kaumatua, Koro Beau Haereroa to assist the participants and everyone involved in the research, he will also offer spiritual guidance by way of karakia (prayer) to the researcher. If the researcher

does encounter further concerns about potential risk to research participants in the research process, the advice and expertise of the research supervisor will be immediately sought. Within this process, the researcher will ensure that Maria Reynolds (University of Waikato Māori Guidance Counsellor) is advised of any concerns in relation to research participants. For the purposes of the project, Maria has agreed to provide her expertise should the researcher/research participants require it at any stage of the research.

10d. Publication of Findings
The data collected in the study will be used in the analysis of the research. Extracts taken from the interviews might be used in publications and presentations that follow from the research. The primary intention of conducting this research is to satisfy the requirements of a 120 point Masters thesis which will be available for public viewing.

10e. Conflict of Interest
There will not be any conflicts of interest involved in this research project.

10f. Intellectual and other Property Rights
The intellectual property rights of the thesis belong to the researcher and the intellectual property rights of the interviews belong to the participants. The thesis once completed will be lodged with a digital repository within the University of Waikato's Library Research Commons database. The url for this location is:
http://researchcommons.waikato.ac.nz/handle/10289/2222

10g. Intention to pay participants
While participants will not receive any form of monetary payment for participating in the research, the researcher is going to koha (gift) each of the research participants with a traditional Māori cultural taonga (gift) to thank each of them for giving freely of their time and for sharing their stories.

ETHICAL STATEMENT
This research will comply with the ethical requirements outlined in the University of
    Waikato
Human Research Ethics Committee and General Principles.
I agree that:
- Approval will be sought before any research commences;
- All procedures concerning the research process will be followed.

…………………………………….…….   …………………
Signature of Researcher   Date

…………………………………………….   …………………………………
Signature of Chief Supervisor   Date

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KARAKIA (Prayer)
All interviews begin with karakia (Māori prayer). This process ensures spiritual protection for the researcher and the research participant during the duration of the interview process and clears the way for the overall research journey.

WHAKAWHANAUNGATANGA/MIHIMIHI (Acknowledgement of each other and our collective whakapapa (geneological) links).
We use this practice in Māoridom as it is important to acknowledge a person's whakapapa (geneological linkages) and to also get to know a little bit about each other. As a Māori researcher, I do not expect a research participant to disclose life stories to me without sharing a little bit of myself with them.

KAI (The sharing of food)
Food is always offered to research participants. The process of sharing food with research participants in the Māori world is about showing hospitality to the people who have given up much of their time to share their stories. The process of sharing food also helps to nourish our mind, body and soul so that we may continue with the task ahead.

WHAKANUIA TŌ REO (Interview Process)
Interview themes to cover include:
- Biographical History
- Immersion Education
- Qualities gained from Immersion Education
- Transition
- University life
- Challenges
- Strategies for success

UTU TĀKOHA (A koha (gift) is given to the research participant)
Once the formal interview process is completed, the researcher will acknowledge the research participant for sharing their story and giving freely of their time to the research. The participant will be gifted a traditional Māori gift and the researcher will debrief a little bit just to tie up the research.

KARAKIA WHAKAMUTUNGA (Ending prayer)
As the process begins with a Māori guiding prayer so too does it follow that the ending would conclude in the same way. This final karakia (prayer) helps to cleanse both the research participant and the researcher of any burdens they might be carrying and to assist them on their way to carry on with the day ahead.
From the time of recruitment to the ending of the project, tikanga Māori principles will be adhered to and utilised to guide the process of the research.

Ngaro Kāinga Tahi, Ora Kāinga Rua: Making sense of University as a Rūmaki graduate

INFORMATION SHEET

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. Thank you for considering my request to take part in this project.

For the purposes of my thesis I am interested in talking to students like yourself, Māori students who have come from total immersion education and I want to know how your experiences in immersion education compares to your experience in mainstream university subjects.

In particular I want to know what you think the long term impact of immersion education has been on you and which, if any, strategies did you adapt and deploy to succeed at University.

Also I am interested in whether or not you think University education can create a sense of belonging and inclusion, and if so how?

In order to answer these questions I would like you to tell me about your stories from education from when you started in immersion education till right now as a university student.

I want to do this because it is important that I understand where you came from – your educational whakapapa as well as where you want your mahi to take you – your future dreams and aspirations. This interview is about storytelling and about sharing your insights and experiences rather than answering my specific questions.

What is the Aim of the Project?

This project is being undertaken as part of the requirements for a Master of Social Sciences degree in the Faculty of Arts and Social Sciences, University of Waikato.

The aim of this project is to interview students who have attended Kura Kaupapa Māori (Māori language immersion secondary schools). I am interested in learning about students like you who have been raised and educated in an environment which is different from what you entered into when you enrolled at University.

The aim of this study is to investigate the different ways in which students' participate in full immersion and tertiary education. I am particularly interested in how you transitioned into tertiary education.

I want to examine your experiences of academic success (or failure), as well as the social and supporting aspects that have been central to your participation in tertiary education. I also want to know about the coping mechanisms and services you used that helped you transition into a new educational setting.

The information collected will be used in my thesis. It will also be added to a digital repository and used for subsequent publications.

What Type of Participants are being sought?

You need to have attended:
- A Kura Kaupapa Māori (Māori language Immersion School).
- Attended the University of Waikato for more than a year

Should you agree to take part in this project, you will be asked to provide some personal experiences and personal opinions in relation to the aim of the project. You will be

interviewed informally one on one for approximately one to two hours. In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s) and also that you may withdraw from the project at any stage without any disadvantage to yourself of any kind.

Given that this project examines experiences of kura kaupapa Māori students, anonymity will be difficult to guarantee given that there are not many total immersion schools in Aotearoa. Within these limitations there is a risk that you will be identifiable, even if pseudonyms are used.

Can Participants Change their Mind and Withdraw from the Project?
You may withdraw your participation in the project up to three weeks after the interview takes place.

What Data or Information will be Collected and What Use will be Made of it?
The information that will be collected will be in relation to the aims provided above. Your personal experiences and opinions will shape much of the thesis. The transitional experiences of attending a mainstream tertiary education institution as a graduate of a Māori language immersion school will be analysed. The interviews will be audio recorded, transcribed and the main themes covered and discussed in the interview will be summarised. Once this process is completed, the researcher will make contact with you to let you know that the audio recording, the transcript and the summary from your interview is available for you to review.

Only my supervisors, Matua Beau (my Kaumatua support), myself and those involved in the examination process of the thesis will have access to the data. The data collected will be securely stored so that only those mentioned above will be able to access it. At the end of the project any personal information will be destroyed immediately except that, as required by the University's research policy, any raw data on which the results of the project is needed, will be retained in secure storage for five years, after which it will be destroyed unless requested by the participants.

You are most welcome to request a copy of the results of the project should you wish. Reasonable precautions will be taken to protect and destroy data gathered by email. However, the security of electronically transmitted information cannot be guaranteed. Caution is advised in the electronic transmission of sensitive material.

If you have any questions about the project, either now or in the future, please feel free to contact either:
Arianna Waller (Masters Student) or supervisors of the project
Gemma Piercy (FASS)   Associate Professor Rangi Matamua (SMPD)
Faculty of Arts and Social Sciences
University of Waikato
Private Bag 3105
Hamilton, 3240
New Zealand
Ph: +6478384466 xtn. 6827
Email: gemma@waikato.ac.nz
Office: K203A

Email Arianna: almw1@students.waikato.ac.nz
Email Gemma: gemma@waikato.ac.nz
Email Rangi: rmatamua@waikato.ac.nz
Email Matua Beau (kaumatua) : Beau@terunanga.org.nz

Ngaro kāinga tahi, Ora kāinga rua: Te kimi aronga i Te Whare Wānanga hei tauira Reo Rūmaki

Kōrero Awhina

Tēna koe, moou i whai whakaaro ki tēnei kaupapa. Āta pānui i ngēnei kōrero, whai whakaaro anō hoki pena e tika ana tēnei kaupapa māu. Pena kahore tēnei kaupapa e tika ana māu, ka kore rawa te awangawanga e pā kia koe. Tēna ano koe mōu i whai whakaaro ki taku tono, kia uru mai koe ki tēnei kaupapa.

He aha te tino ngako o tēnei kaupapa?

Ko tēnei kaupapa, he kaupapa apiti atu ki te Tohu ' Master of Social Sciences', i Te Whare Wānanga o Waikato. Ko te tikanga o tēnei kaupapa, ko te uiui tauira i noho i roto i ngā Kura Kaupapa Māori. He hiranga nōku te noho tahi ki ngā tauira pena ia koe, I whakatipu mai, I whakaako mai i roto i te waimarietanga o Te Ao Māori, me te rereke o te ao Whare Wānanga kua uru mai nei e koe. Ko te ngako o tēnei kaupapa ko te āta tirotiro ki ngā huarahi e wātea ana ki ngā tauira ki te whakauru i roto i ngā mahi o Te Reo Māori me ngā mahi Whare Wānanga. He hiahia nōku ki te āta wetewete i ngā tauira pae tū, pae hinga ano hoki, me te tiro ano hoki ki te taha Pāpori me ōna here katoa i whakaawe i to noho hei tauira i Te Whare Wānanga. Kei te hiahia hoki au te kimi kōrero i pehea to whakauru mai i te ao Kura Kaupapa Māori ki te ao Whare Wānanga. Ko ngā kōrero ka tākoha mai ki au, ka whakauru atu ki roto i taku tuhinga roa (Thesis), ka tāpiri ano hoki ki te rorohiko ki reira puritia ai hei panuitanga moou.

Te Hunga e rapuhia ana e matou
- He tauira tāwhito i noho i roto i Te Kura Kaupapa Māori.
- He tauira i noho i Te Whare Wānanga o Waikato koni atu i te kotahi tau.

Pena ka whakāe mai koe ki tēnei kaupapa, ka pataia etahi pātai e pā ana ki ou mohiotanga, ou ake whakaaro hoki. Ka uia takitahi koe, mo te takiwa o te kotahi ki te rua haora te roa. Pena ka pā te āwangawanga kia koe i te wā o te uiui, me mārama pai koe e āhei te whakamutu wawe i to whakauru mai ki tēnei kaupapa. Kei a koe te tikanga.
Ka āhei koe te noho huna, hēoi ano ka uaua pea te noho pēna ko te āta tirotiro ki ngā akoranga o Te Kura Kaupapa Māori te whainga matua, me te mohio pū kaore e tino rahi ngā Kura Kaupapa Māori o Aotearoa e tino ū ki Te Reo Māori, ā, i panoni hoki i ngā marau katoa i roto i Te Reo Māori. Hēoi ano ra ka ngāna marika matou te whakaū ki taau e hiahia nei.

Ka taea e matou te whakamutu wawe i tēnei kaupapa pena te hiahia?
Ae Mārika, hēoi ano me whakamohio mai kia matou i te paunga o te toru wiki whai muri i te uiui.

He aha ngā momo kōrero ka whakamahia?
Ko ngā kōrero ka tākoha mai me whai pānga ki te ngako o tēnei kaupapa. Ko ou mohiotanga, me ou ake whakaaro ka pokea tahitia hei papa mo taku tuhinga roa. Ko te nukuhanga mai i te akoranga Kura Kaupapa Māori ki Te Whare Wānanga tērā ka āta tirohia. Ko te momo uiui ka hopu i te reo kōrero, ka tuhia ko ngā kaupapa matua o te uiui ka whakarapopototia.
Ka mutu ka whakapā atu te Kai Uiui kia koe te whakamohio kua rite to uiui mo te tirotiro. Kei te Kai Uiui me toona roopu anake e taea te whatoro atu ki nga kupu me nga kōrero ka tākoha mai ki tenei kaupapa ka puritia ēnei rauemi ki tetahi puna te taea tētahi te whatoro atu. I te mutunga iho, ka tukuna ngā korero ki te ipu para te taea e tētahi te

whakamahi atu i ngā kōrero here o te wānanga ka puritia mo te rima tau, ka mutu ka whiua atu ki rahaki, ki te tangata rānei nāna ngā kōrero i homai.

Mēna he pātai āu mo te kaupapa nei, tāria tonu, Tēna whakapā atu kia:

Arianna Waller (Tauira) ki ona rangatira matauranga rānei:

Gemma Piercy (FASS)   **Associate Professor Rangi Matamua (SMPD)**
Te Kura Kete Aronui/Faculty of Arts and Social Sciences
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 Imēra Rangi: rmatamua@waikato.ac.nz
Imēra Matua Beau: Beau@terunanga.org.nz

UNIVERSITY OF WAIKATO
FACULTY OF ARTS & SOCIAL SCIENCES
Ngaro Kāinga Tahi, Ora Kāinga Rua: Making sense of University as a Rūmaki graduate

CONSENT FORM FOR PARTICIPANTS

Name of person interviewed:

_____

I have received a copy of the Information Sheet describing the research project. Any questions that I have, relating to the research, have been answered to my satisfaction. I understand that I can ask further questions about the research at any time during my participation, and that I can withdraw my participation up to three weeks after the interview.

During the interview, I understand that I do not have to answer questions unless I am happy to talk about the topic. I can stop the interview at any time, and I can ask to have the recording device turned off at any time.

When I sign this consent form, I will retain ownership of my interview, but I give consent for the researcher to use the interview for the purposes of the research outlined in the Information Sheet. Given the small pool of potential participants that will be interviewed for the purposes of the project, I understand that anonymity cannot be guaranteed. I sign this consent form knowing that while the researcher will make an effort to provide me with a pseudonym to protect my identity, there is a risk that I may be identifiable through the research.

Please complete the following checklist. I understand that:	YES	NO
My participation in the project is entirely voluntary;		
I can withdraw from the project up to three weeks after the interview takes place;		
I will have access to the audio recording of the interview with the researcher as well as transcripts and summaries. I am also able to make amendments or take out anything I have said that I do not want reported in the research.		
Any personal information and audio-recording will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for five years, after which they will be destroyed, unless stipulated otherwise;		
This project involves an open-questioning technique. In the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project;		
The results of the project may be published and will be available in the University of Waikato's Library Research Commons database (Hamilton, Aotearoa).		
I can request to receive a copy of the findings;		
Because I will be part of a small pool of research participants, there is the possibility of being identifiable, even if pseudonyms are used;		
I **consent/do not consent** to being named in this project (circle option).		

Participant :   Researcher :

Signature : _____   Signature : _____

Date : _____   Date : _____

Contact Details : _____   Contact Details : _____

_____   _____

_____   _____

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