**Māori and Education:
An Annotated List of New Zealand University Theses,
1977-1999.**

by

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ABSTRACT

This annotated list provides references to New Zealand university theses written within the timeframe, 1977-1999, that relate to the topic of Māori and education. The purpose of this work is to provide a comprehensive list of New Zealand university theses, within this period, that deal with any aspect of Māori and education in New Zealand.

It is envisaged that this list of theses could be used as a reference tool for people interested in 'Māori education'. This topic has been the subject of a lot of postgraduate research in the past. There has been a marked change in emphasis in terms of the approach taken to research into Māori and education over the last few decades. This list of relevant theses attempts to document these changes by providing annotated entries, which will describe the research undertaken, for theses written within this topic, 1977-1999.

Main Author Index

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INTRODUCTION / TOPIC DESCRIPTION

The following is an annotated list of university theses that relate to the topic of Māori and education in New Zealand. The list is restricted to New Zealand university theses that have been written within this topic area, between the years 1977 - 1999. The reasoning behind these restrictions will be outlined below.

The purpose of this compilation is to provide a comprehensive list of New Zealand university theses that deal with any aspect of Māori and education in New Zealand and which were completed between the years 1977 - 1999.

The topic in itself, 'Māori and education in New Zealand', is a fairly broad one; therefore, this project extends over a number of sub-topics that fall within the scope of this larger umbrella topic. The following is an arrangement of sub-topics that make up this larger topic.

Umbrella Topic- Māori and Education in New Zealand

Sub-Topics-

- History
- Mainstream New Zealand Education System
- Education and Government Policy
- School Management and Organisation/Administration
- Māori Language Study and Teaching
- Bilingual Education in New Zealand
- Māori Initiatives in Education
- Social Aspects of Education
- Māori Women and Education
- Different Iwi and Education

There have been many different government policies in relation to Māori and education over time which have been based primarily on the prevailing ideological framework of the era (acculturation, assimilation etc). In more contemporary times, Māori have sought to establish their own forms of schooling and education in response to what some believe to be the continuing development of a monocultural schooling system in New Zealand.

The topic of 'Māori and education' has been the focus for a lot of postgraduate research in the past. There has been a marked change in emphasis to the approach taken to research into Māori and education over the last few decades. This has involved a move away from a focus on Māori under-achievement and educational difference between Māori and Pākehā (ie. identifying the 'problem') towards a research focus which attempts to critically analyse features of the New Zealand mainstream education system, such as structural inequality and a history of policies based on assimilation (ie. understanding the 'problem'). This list will attempt to document these changes by providing annotated entries, which will describe the research undertaken, for theses written within this topic, over the last 22 years.

Currently there is not a reference tool which enables this to happen. There may be a need for such a resource to document change in focus of study towards Māori and education. It is envisaged that this resource will serve as a useful tool for students of Māori education as it will provide a comprehensive list of postgraduate research conducted in this area.

SCOPE / SELECTIVITY

The scope of this list is intended to be as comprehensive as possible. This comprehensiveness is achievable due to the fact that the list is limited to New Zealand university theses only. This list does not include theses from overseas or postgraduate work from other tertiary institutions, such as Polytechnics or Colleges of Education.

Also, this list will only include theses written from 1977 - 1999. The reason for this criterion being imposed is the existence of two New Zealand Council for Education

Research (NZCER) publications which provide some bibliographic coverage of the topic 1960 -1976.

- McKenzie, M. 1970. *Maori education 1960-1969: A bibliography*. Wellington; NZCER
- Ranby, P. 1978. *Theses and dissertations on Maori education, 1970-1976: An annotated bibliography*. Wellington: NZCER

There will be some theses written in 1999 that have not been included in this annotated list, as some theses had not yet been received or processed by the appropriate university library at the time this work was submitted..

This annotated list will only include university theses (Masters and PhD level) and will not include dissertations or research essays. Although this situation is not ideal in terms of complete bibliographic coverage of postgraduate research undertaken in this field, this limitation helps to restrict the number of appropriate resources for this topic.

AUDIENCE / USERS

It is the intention that this list will be useable by anyone interested in assessing the coverage of research undertaken within this topic at postgraduate level. However, it is envisaged that this resource will become useful mainly for students enrolled in postgraduate study which focuses on Māori and education. It will act as a definitive list, if you like, of postgraduate work which has already been completed in this area and students will be able to consult this list when preparing a topic proposal or literature review. Also, a number of the theses listed make suggestions about possible further research that could be undertaken and this may be of value to students who are formulating a topic for study.

There has been a real proliferation of theses written within this topic in the last couple of decades (especially the 1990s). This situation has really created the need for such a resource to be compiled.

STRUCTURE / ARRANGEMENT

Entries within this compilation will be ordered alphabetically by author, into a single, complete list. The reasoning for this decision is as follows:

- the majority of entries will not fit unambiguously into single categories (ie. the content of each thesis may cover a number of different sub-topics) making it difficult to decide within which sub-topic category the content of the thesis sits most comfortably.
- the user will find the one alphabetical list of all theses, by author's name, an easier reference tool if they have only the name of an author of a thesis as a starting point for their search.
- the total number of entries will be small enough to enable successful browsing of the document in its entirety.
- a subject index at the end of the bibliography will help the user who is only interested in finding theses from within one component of the overall topic (ie. kura kaupapa Māori)

STYLE

Each annotation incorporates the main bibliographic details for each item - Author, title, year of submission, the degree for which it was submitted, the university of origin, as well as some pagination details (number of pages in total only) and a list of Library of Congress subject Headings (LCSH) for each item. (NB these LCSH have been taken directly from the university library home catalogues of each thesis.)

Annotations will describe the work undertaken in each thesis. The depth of analysis applied to each item varies depending on the content of the item being reviewed. A summary of the scope of each thesis and one or two paragraphs of comment are included. In this way, the style of each annotated entry is informative, allowing the user to quickly

gain some familiarity with the scope and content of each thesis, in a search for appropriate and relevant information.

INDEXES

This resource includes three different indexes:

- Main author index - indexes alphabetically by the surname of the author of each thesis.
This main index links entry number to page number.
- Title index - indexes alphabetically by the title of each thesis.
- Subject index - this index provides entry number references to major subjects covered in each thesis.

1. **Allen-Westray, E. (1997). Nga akoranga mo te reo rua: ka tutuki nga hiahia o nga kaiako Maori? - Teacher education for bilingual teaching: does it meet the needs of Māori teachers? MA Education. Auckland, University of Auckland: 134.**

This research focuses on bilingual education/bilingual teacher training and the perceived effectiveness of this training when transferred to actual bilingual teaching practice for trained bilingual teachers. In other words, did the trained bilingual teacher graduates believe the bilingual teacher training programme had prepared them adequately for real classroom experience?

The researcher conducted informal interviews, based on a prepared questionnaire, with a small group of Māori women who had completed the bilingual teacher training programme and were currently employed in teaching positions, either in bilingual units or total immersion schooling environments. The research question central to this study was: "Does bilingual teacher training meet the needs of Māori teachers?"

The thesis begins with a general introduction to the history of Māori language usage in New Zealand; particularly its relationship with schooling. This leads on to an introductory discussion on bilingualism in general, with a focus on bilingual education and total immersion education.

The author's research methodology and method of data collection is outlined, including problems encountered with research design.

A detailed analysis of the bilingual teacher training programme follows. This section is an important inclusion because it provides a framework for the researcher when assessing how the participants' training is reflected in their teaching and classroom practice.

This thesis concludes that while the training programme and the need to train bilingual teachers remain essential, some changes in direction and overall approach need to be made to the training programme if it is to readily prepare trainee teachers for the particular demands of teaching effectively in a bilingual classroom setting.

Library of Congress Subject Heading(s)

LCSH: Education, Bilingual--New Zealand.
 Teachers--Training of--New Zealand.
 Language teachers--Training of--New Zealand.
 Maori language--Study and teaching--New Zealand

2. **Aspin, S. C. (1994). A study of mathematics achievement in a kura kaupapa Maori. MA Education. Wellington, Victoria University of Wellington: 172.**

Since the establishment of kura kaupapa Māori, teaching via the medium of the Māori language has been revitalised as a viable educational option for children.

The purpose of this research is to investigate the effects of instruction in Māori on the mathematics proficiency of Standard Four level children in a kura kaupapa Māori. A comparison is made between a group of children from the kura kaupapa Māori, instructed in Māori and a similar group of children from another local school who were taught in English.

A mathematics test, based on the common curriculum used in both schools, was designed and administered to both groups so as a comparison could be made. The test was designed in two parallel formats; Māori and English and the kura kaupapa Māori children were tested in both Māori and English, a language in which they had not been taught mathematics.

The results from the study reveal that the kura kaupapa Māori students outperformed their English-instructed peers in both versions of the test.

Other data was also gathered from a questionnaire to the families of both groups of school children and from interviews with parents, teachers and pupils. This information was used as a supplement to the results of the study.

The thesis begins with a background to educational inequality between Māori and Pākehā and goes on to introduce some Māori educational initiatives that have been developed in response to this position of inequality. A focus is made on Māori language revival in New Zealand as well as indigenous language revival overseas.

The researcher also outlines limitations to the study that relate to non-random selection of participants and the difficulty experienced in controlling all possible variables.

The thesis concludes that language plays a crucial role in the transmission of culture from generation to generation as well as in the development of a sense of cultural identity. The kura kaupapa Māori movement is vital to this process.

The results show that the kura kaupapa Māori pupils being studied were generally achieving well in mathematics as well as being competent and fluent in both languages; Māori and Pākehā. It is the confidence and success displayed by these pupils that highlights some of the success made by kura kaupapa Māori in redressing some of the past educational imbalances.

LCSH: Mathematics--Study and teaching (Elementary)--New Zealand.
Kura kaupapa Maori.
Maori--Education--Mathematics.
Maori language--Study and teaching--Immersion method.

3. Bevan-Brown, J. (1993). *Special abilities: a Maori perspective*. MEd Education.
Palmerston North, Massey University: 179.

The objective of this thesis is to investigate the phenomenon of special abilities from a

Māori perspective. Did traditional concepts about special ability exist among Māori? Are these concepts still used in more contemporary times? The other objective is to seek Māori opinion on effective and appropriate ways of identifying and providing for Māori children with special abilities.

Two methods of collecting information on possible traditional and contemporary Māori concepts of special ability were carried out:

- an analysis of a range of documentary sources
- informal interviews with 33 Māori participants

The participants came from a variety of different backgrounds and there was widespread tribal group representation. All participants strongly identified themselves as being Māori and had a demonstrated commitment to things Māori.

The research problem and questions are clearly defined and some key terms explained. Relevant literature is reviewed and the methodology chapter details the overall research design, explaining interview and sample selection procedures as well as all ethical considerations.

Data from the interviews is presented and these results are discussed and related to underlying theory and the literature review information.

The author identifies some essential components that make up a Māori concept of special ability from an analysis of a variety of different sources including:

- the Māori language itself
- information on traditional educational practices
- information from oral literature
- information on traditional social structure, organisation and lifestyle
- information on concepts of spirituality

Some key components that make up a Māori concept of special ability are given:

- holistic in nature and inextricably intertwined with other concepts, values and beliefs.
- broad range of abilities and qualities are valued and these were not bounded by social class, economic status or gender.
- traditionally, advanced ability was perceived as a gift from the gods, not solely for the exclusive use of the individual blessed but as being of benefit to the whole community. An obligation existed to use these special abilities in the service of others.

In the conclusion to this thesis, the author is careful to state that her study only involved 33 participants and because of this small sample size, conclusions could not be generalised. Instead, what was investigated was simply a Māori concept of special ability as perceived by the 33 participants chosen that were all well grounded in Māoritanga and as interpreted by the researcher.

Finally, six recommendations are made for further research and for identifying and providing for Māori children with special abilities, both in educational settings and at home.

LCSH: Maori--Education
Special education--New Zealand

4. Bishop, A. R. (1995). Collaborative research stories: whakawhanaungatanga.
PhD. Dunedin, University of Otago: 283.

This thesis presents and discusses the concerns that Māori people voice about research into their lives. Māori are concerned that the power and control over research issues is taken from them through the imposition of the researcher's own agenda, concerns and interests, which are usually dominated by a Western orientated discourse as to the benefits and process of research activity. This traditional research approach is being challenged by a pro-active kaupapa Māori research approach that is resistant to the hegemony of the dominant discourse in this country.

The author describes kaupapa Māori research as collectivistic and orientated toward benefiting all research participants as well as their collectively determined agendas. Research involving Māori knowledge and people, needs to be conducted in a culturally appropriate manner that is in accordance with Māori cultural preferences and practices.

This thesis examines how a group of researchers have addressed the importance of devolving power and control in a research process in order to promote tino rangatiratanga for Māori. These researchers have accepted the challenge of positioning themselves and their research within a kaupapa Māori framework.

The basic methodology used in this study is 'narrative inquiry'. The author explains how such an approach allows the participants to select, recollect and reflect on stories from within their own cultural context and language.

The term 'Whakawhanaungatanga' (establishing relationships in a Māori context) is used metaphorically, to explain the need to construct research collaboratively in a "culturally conscious and connected manner". According to the author there are three major overlapping implications of whakawhanaungatanga as a research strategy. The first is that the establishment and maintenance of relationships is a fundamental and ongoing part of the research process. The second is that researchers understand themselves as being involved physically, ethically, morally and spiritually in the research and not just as 'researchers' concerned solely with methodology. The third is that establishing relationships in a Māori context (whakawhanaungatanga) addresses the power and control issues fundamental to research, because it involves participatory research practices in the real sense. This research practice is termed 'Participant Driven Research' whereby the researcher is a participant in a context where power and control are located within the collective and where knowledge is created, collated and processed for the benefit of the collective.

LCSH: McKay family
 Maori--Research
 Research ethics
 Ngati Mahuta
 Children of interracial marriage--New Zealand
 Miscegenation--New Zealand
 Biculturalism--New Zealand
 Kura Kaupapa Maori
 Maori--Education (Elementary)
 New Zealand--Genealogy

5. Bowkett, M. T. (1996). A struggle towards a theory of professionalism for Maori women educators. MEd Education. Palmerston North, Massey University: 181.

The purpose of this thesis is to document the life experiences and stories of Māori women working as educators at the secondary school level in order to identify and define some factors from this life experience which contribute to the success of Māori women in leadership positions at secondary schools.

This thesis develops the argument that in fulfilling the role of Māori woman educator, Māori women assume the extra responsibility of encouraging and supporting the needs of Māori in an educational setting and this results in an increase in workload and responsibility for these teachers which is seldom acknowledged.

The research focuses on the accounts of ten Māori women who held various positions of teaching responsibility in secondary schools.

The researcher provides an international literature review which investigates the role of women from minority groups in educational provision as well as a New Zealand literature review, focusing on the context of Māori women as educators.

An explanation of the qualitative approach to the research follows with a detailed description of research design and methodology. This leads into the stories and experiences as recounted by the participants of this study.

An analysis is provided of the women's experiences and the relationship between these and the literature on professionalism.

Finally, the Māori women's views of what it is to be a professional are presented in a clear and concise format. Recommendations are made based on the findings for those currently involved in secondary teaching and for those contemplating a career in this profession.

LCSH: Maori--Education--History
 Women, Maori--Education
 Women teachers--New Zealand

6. Broughton, R. (1997). Ko te paauaua te arai: the struggle for Maaori parents to access kaupapa Maaori in general stream schools, post-Picot. MA Education. Wellington, Victoria University of Wellington: 198.

The Tomorrow's Schools (1988) policy that was developed from the Picot Report (1988) promised to be 'sufficiently flexible and responsive to meet the particular needs of Māori education.' However, parents who feel the need to have kaupapa Māori recognised as valid for their children in general stream state schools continue to face an ongoing struggle for acceptance.

Two basic questions are provided that cover the overall direction of this study.

What is the nature of the struggle Māori parents face when trying to introduce kaupapa Māori into general stream schools?

How is this struggle experienced?

This struggle is examined in terms of the conflicting ideological base that characterises the identity of Māori and Pākehā, i.e. rangatiratanga vs. assimilation.

This study explains that a failure to monitor and review education policy that affects Māori education has helped to produce an educational environment that has undermined the pursuit of kaupapa Māori. This overall environment has filtered through to schools on an individual basis, creating a situation which does not favour parents attempting to access kaupapa Māori education for their children in these schools.

Decentralisation as an educational reform, espoused in recent educational policy, has given the power to individual schools to implement kaupapa Māori models at a local level. However, government decision-makers still tend to assume dominant Pākehā ideology in regards to educational provision.

The author concludes that despite the huge amount of input and energy expended by Māori school communities to access kaupapa Māori, successful immersion programmes only begin to thrive when there is the support of principals and Boards of Trustees. Aspects of kaupapa Māori are included in state education agenda and in policy and this gives a false impression that kaupapa Māori is more accessible than it actually is where, in fact, a gap exists between policy makers and policy implementers which means that policy decisions are not always implemented successfully. In this way, 'Tomorrow's Schools' and its policy in regards to Māori education and choice, does not always meet the expectations of parents wanting to pursue a kaupapa Māori model of learning for their children.

LCSH: Kura Kaupapa Maori
Maori language--Study and teaching--Immersion method
Maori--Education

7. **Carson, V. M. (1991). European educational provisions for Maori women and girls, 1814-1939. PhD Education.** Wellington, Victoria University of Wellington: 670.

This study is concerned primarily with the history of educational provision for Māori women and girls. How has European schooling impacted on Māori females historically?

A wide range of literature pertaining to Māori and schooling was reviewed including some important, primary source, manuscript material such as missionary journals and letters, government reports, school log books, etc. In addition to this, a small number of informal interviews with key informants were carried out.

Information collated reveals that formal schooling for Māori females was a prominent feature of early educational practice by Pākehā. The emphasis in the syllabus on English and practical home-making skills was intended to acculturate Māori girls to Pākehā cultural ways.

An Education Department emphasis on domesticity and motherhood for girls continued, particularly after 1900, in relation to secondary schooling. This emphasis made it extremely difficult for girls in general, and Māori girls in particular, to achieve academically.

The major findings of this study are brought together, providing an overall summary and evaluation of educational policies and provisions for Māori women and girls, between 1814 and 1939.

LCSH: Women, Maori--Education
Education--New Zealand--History

8. **Christensen, I. (1993). Maori language teaching: the development, implementation and evaluation of two teaching resources. MPhil Maori Studies.** Palmerston North, Massey University: 98.

This study provides an evaluation of two Māori language teaching resources. These resources were developed for older students (secondary school and above) who are learning Māori as a second language.

The thesis outlines the present position of Māori language in New Zealand society as a background to this research. It is argued that there is a need for second language learners of Māori to become proficient in the language if it is to survive and be maintained.

The two teaching resources were created and trialed in four secondary schools over a period of four months and evaluated. One of the resources is a set of twenty short stories recorded on cassette, each with an associated activity card and answer card. The other is an interactive resource for the teaching and practice of pronouns and possessive pronouns.

Theoretical arguments are developed as to the importance of listening comprehension, interactive learning activities and learner empowerment in the teaching and development of proficient second language speakers of Māori.

Based on findings, recommendations are made in the areas of resource development for Māori language teaching, teacher development and school development, as well as some suggestions for further research.

LCSH: Maori language--Study and teaching

9. Clarke, E. M. (1998). *Te wananga o te hinengaro: a critique of the pedagogical context of Maori mentoring*. MEd Education. Auckland, University of Auckland: 153.

An examination is made in this study of the notion of 'mentoring' with particular reference to what it means in a context within which:

- a kaupapa Māori philosophy is actively pursued
- the overall objective is kaupapa Māori research

A Māori metaphor, the Whaitiri principle, whereby Tāwhaki (a legendary Māori figure) is guided to a safe haven, is used as a theoretical framework for the notion of Māori mentoring. This principle encapsulates a Māori notion of mentoring.

Research is based primarily upon two different contexts in which kaupapa Māori research training programmes are located:

- a university graduate research programme
- a polytechnic Māori research diploma.

Various interpretations of the concept of mentoring are explored and an examination is made of the way these different interpretations are subsequently manifested, implemented and experienced by the study's participants.

A critique is provided of the impact of New Right influences upon these processes and contexts. This contends that the need for legitimacy to be given to a Māori model of mentoring has become more critical than ever. This study also describes the role that women play, in the mentoring process, as well as in the mediation of the impact of these New Right influences upon their whānau and communities.

The author concludes by making the recommendation that "institutions that are truly committed to providing for the mentoring of Māori students, will not only acknowledge the existence of these long-standing and appropriate models but will in turn provide the necessary resources and environments for their ongoing survival."

LCSH: Mentoring in education--New Zealand.

Maori--Research.
 Maori--Education (Higher)
 Research--Study and teaching, Higher--New Zealand.
 Research--Methodology.

10. Curtis, N. T. (1980). Independent Maori boarding schools: continue or discontinue. MA Education. Auckland, University of Auckland: 164.

This study delves into the factors that contribute to the effectiveness of Māori Church Secondary Schools (Māori boarding schools) in producing better pass-rate percentages for Māori students than other state secondary schools. In other words, what are some of the reasons behind the fact that Māori boarding schools appear to be catering well in terms of educational success for their pupils? A focus is made on the operations of two Māori boarding schools in particular: Queen Victoria School for Maori Girls and Hato Petera College.

LCSH: Maori--Education.
 Boarding schools--New Zealand.
 Private schools--New Zealand.
 Ethnic schools--New Zealand.

11. Dickson, J. (1996). The visual representation of the Maori in the School Journal 1907-95. MA Anthropology. Dunedin, University of Otago: 235.

The focus of this study is the visual representation of Māori in illustrations that feature in New Zealand Department of Education publications from 1907-1996. Publications include; the School Journal, Bulletins, Maori Language Readers and Remedial Readers.

The author argues that illustrations can be just as influential as text, or even more so, in the transmission of information about traditional Māori lifestyle, pre-Pākehā contact. Different areas of the pictorial 'representation' of Māori are examined to provide an overview of how Māori have been depicted and to question how closely these representations adhere to reality.

LCSH: School journal
 Maori--Pictorial works
 Maori--History--Study and teaching
 Children's literature, New Zealand--Periodicals
 Racism--New Zealand
 New Zealand--History--To 1840--Study and teaching

- 12. Dobson, E. (1997). Women in charge: women teachers in the New Zealand native schools system, 1898-1930. MA Education. Auckland, University of Auckland: 202.**

This thesis provides a critical analysis of the professional teaching lives of three Pākehā women, working as head teachers in the New Zealand Native Schools Service between 1898 and 1930. The research is based on archival material collected from Native School files.

It is argued that Native Schools were a major tool in the colonisation of Māori as they facilitated a process of assimilative practice. The role of the Native School teacher was not confined solely to the instruction of Māori children in the classroom, but extended to the assimilative influence of adults in the Māori community as well.

With this in mind, this study considers the central question; what was the role of women head teachers in the Native Schools, in terms of both policy and practice? This question is considered in relation to themes involving the women teachers' role in implementing Departmental policy relating to Māori education, as well as their involvement in the Māori communities.

LCSH: Women teachers--New Zealand--History--1870-
Maori--Education--History.

- 13. Ellison, P. H. V. (1994). The manipulation of Maori voice: a kaupapa Maori analysis of the Picot policy process. MEd Education. Wellington, Victoria University of Wellington: 122.**

This thesis argues that Māori voice (or the needs and aspirations of Māori as put forward by Māori themselves) is often manipulated within the new Zealand bureaucratic context. This concern is highlighted by way of an investigation into the developmental processes that were used in the composition of the Picot Report policy.

Albert Hirschman's concept of voice is applied to the attempts Māori have made, both past and present, to alter the "practices, policies and outputs" of the state with regards to the education of Māori and specifically with regards to the Picot policy process.

Paulo Freire's concept of manipulation is utilised to explain the response of the state to Māori voice. According to Freire, by means of manipulation, the dominant try to make the subordinate conform to their objectives.

This thesis begins with an outline of the colonisation process in Aotearoa which involved the establishment of British legal, political and educational systems and resulted in a contemporary bureaucratic context of unequal power relations in which Māori voice is often subject to manipulation.

A focus on the development of the Picot policy follows this discussion. The researcher

surmises that the response of the Labour government to Māori voice by way of the Picot policy making process and consultation with Māori was comparable to the way in which the state has always responded to Māori interests, with the manipulation of Māori voice.

The theoretical base of kaupapa Māori as a vehicle for change is used by the researcher in an endeavour to analyse the manipulation of Māori voice with particular attention being paid to the development of the Picot policy.

Finally, Māori submissions to the Picot taskforce are examined. This investigation reveals many examples of what the author regards as the re-interpretation or mis-interpretation of Māori voice (ie manipulation) in terms of Picot policy which effectively negates valid Māori input.

In the conclusion to this thesis, the author discusses two options for change - Constitutional Reform and the Protection of Personal and Group Rights. Briefly, if Māori voice were truly entrenched into the constitutional processes of this country and not so marginalised, Māori education policy would be developed by Māori, thereby helping to reduce the manipulation of Māori voice by the dominant Pākehā state.

LC SH: New Zealand. Taskforce to Review Education Administration.
 Maori--Education--Government policy.
 Education--New Zealand--Administration.
 Education and state--New Zealand.

14. Filipo, S. L. (1993). Whakamanatia te Tiriti: implementation in four Catholic schools of policy relating to the Treaty of Waitangi. MEd Education. Auckland, University of Auckland: 147.

The objective of this study is to investigate the actual implementation of the principles of the Treaty of Waitangi, as stated in the School Charters of four Catholic Schools. The other purpose is to examine the impact on the schools of the Mission Statement of the church order, which talks about members becoming more bicultural; that is "to know and respect Maori culture".

Interviews are conducted with Heads of Departments, school principals, parents, teachers and Boards of Trustees members to elicit information which will address these objectives.

The concepts of Ideology, Hegemony, Cultural Invasion, Resistance/Contestation and Emancipation as espoused by Michael Apple, Paulo Freire and Harry Giroux are employed as a theoretical base to this study.

The historical context of Māori education is discussed, with an emphasis on identifying the different views and perceptions of Māori and Pākehā, with regards to schooling.

The four schools are each profiled separately and an analysis is made of information gathered from the interviews.

This analysis reveals that, in spite of the Mission Statement and church teachings on social justice issues, there has been not much happening in terms of implementing the principles of the Treaty as outlined in the schools' charters.

Recommendations are made which are intended to assist schools in their implementation of the principles of the Treaty of Waitangi, as incorporated in school charters.

LCSH: Treaty of Waitangi (1840)
Catholic schools--New Zealand.
Biculturalism--New Zealand.
Maori--Education.

15. Fitzgerald, T. G. (1995). *In a different voice: a case study of Marianne and Jane Williams, missionary educators in northern New Zealand, 1823-1835*. PhD Education. Auckland, University of Auckland: 286.

This thesis is comprised of a case study that examines the educational practices of two women attached to the Church Missionary Society (CMS) during the period 1823-1835. They were Marianne Coldham Williams and Jane Nelson Williams who were based at Paihia in the North. The role and status of these two women is investigated. Their main objective was to establish schools for local Māori and resident missionary children. These schools were initially established with the objective of re-forming Māori women as Christian women. It was believed that this was an effective starting point for instigating wider change in Māori society.

Manuscripts are analysed as primary sources of information around this topic. The letters and diaries of these two women, who regularly communicated with their "sisters" in England, provide valuable accounts and insight into the daily routines and activities of these two missionary women.

The author notes that this study challenges existing historical narratives that position men at the centre of missionary activities. Research presented in this work reveals the critical role played by missionary women in the acculturation of Māori to Pākehā cultural practices, values and belief systems. However, the author is careful to note as well, that her research offers an explanatory account of the lives of these two women rather than an examination of the lives of all missionary women in the north of New Zealand during this time frame. For this reason, the experiences of these two women may not be completely typical of the experiences of all missionary women in general, although common themes do emerge.

LCSH: Women missionaries--New Zealand--Paihia.
Missions--New Zealand--Educational work.
Nga Puhi--Education.
Nga Puhi--Missions.
Maori--Education--History.

- 16. Ford, G. J. (1993). Tirohia te Mahi: an empirical study of children's use of a Maori language word processor. MCompMathSc Computer Science. Hamilton, University of Waikato: 97.**

This is a scientific investigation into some children's use of a Māori language word processing programme, which was being developed at the time, called Ta Kupu Tamariki (The Printed Word of the Child). The study focuses primarily on the visual design of the user interface as well as use of input devices (i.e. mouse, keyboard). The software was created to be able to log any interactions in detail, including all mouse movement and use of the keyboard. These log files are then used as a basis for examining the micro-structure of the mouse movements. A further programme, called Tirohia, was created to analyse the log files.

Qualitative observations, during two field studies involving children aged three to nine, suggest that the children were able to use the 'Ta Kupu Tamariki' mouse interface independently, in the production of creative writing, generally from the age of about five.

A number of improvements to the user interface design are suggested after the analysis of results.

LCSH: Word processing in education.
Maori language--Computer-assisted instruction.
Maori language--Computer programs.
Maori language--Study and teaching (Elementary)--Data processing.

- 17. Fuli, E. (1994). Whai te iti kahurangi: Māori women in higher education: the educational experiences of five Māori women at Victoria University of Wellington. MEd Education. Wellington, Victoria University of Wellington: 128.**

This is an investigation into the actual educational experiences of five Māori women undertaking the Master of Education degree at Victoria University of Wellington in 1993.

The objective was to reveal the main factors involved in determining the decision by these women to attend university as well as to document their experiences of tertiary level education.

Information was sourced primarily from interviews with the five participants. These five different stories are then presented and an analysis of this data is made to draw some tentative conclusions about the factors that led to the educational success of these women as well as some common themes that develop from their overall experience of tertiary level education.

Recommendations are made as well about possible future direction for university policy concerning Māori women in tertiary education.

LCSH: Victoria University of Wellington

Women, Maori--Education (Higher)
 Women college students--New Zealand--Wellington

- 18. Gale, L. E. F. (1996). Maori and Pakeha geographies: towards a culturally plural geography in Aotearoa-New Zealand. MSocSc Geography. Hamilton, University of Waikato: 224.**

This study involves an examination of the education system in New Zealand to investigate the extent to which Māori culture and perspectives are represented. This investigation pays particular regard to the subjects of geography and social studies at secondary school. The author argues that what has been constructed as valid geographic knowledge is based on 'Western' epistemology and Māori ways of knowing the environment and landscape and their own geographical perspectives are considered inferior and become marginal.

The arguments developed in this thesis are set against the Treaty of Waitangi and its associated principles. By way of an historical analysis of education for Māori in New Zealand, it is argued that educational assimilative policy and practice have eroded traditional Māori education systems and have contributed to the contemporary social and economic status of Māori in general. To highlight the disparate position of Māori and Pākehā in the New Zealand education system, achievement rates in senior secondary school geography in 1995 are discussed.

Interviews are made with key informants from various educational settings. From the data to come from these interviews it is argued that recent reform in education has allowed for more Māori self-determination. However, within mainstream schools, Māori struggle to assert rangatiratanga. Incorporated in this debate is some discussion about the New Zealand Qualifications Authority and work towards legitimating Māori knowledge and content.

It is concluded that ongoing success, in terms of reducing the 'gap' in educational achievement between Māori and Pākehā, will depend on the provision of sufficient funding and resources which will help to remove barriers to achievement.

LCSH: Maori--Education.
 Education and state--New Zealand.

- 19. Galu, M. V. (1998). Gifted and talented: perceptions of Maori and Polynesian students educated in segregated classes. MEd Education. Hamilton, University of Waikato.**

note: this thesis was being processed by the University of Waikato Library and was unavailable, therefore an annotation could not be provided.

- 20. Gibson, K. D. (1993). Reading recovery in English, Maori and Spanish (in the U.S.A.): a comparative study. MEd Education. Wellington, Victoria University of Wellington: 96.**

This thesis looks at some issues that would need to be addressed before the Reading Recovery programme, designed and researched in New Zealand by Professor Marie Clay, could be used for children developing literacy skills in Māori.

The Reading Recovery programme was in operation at a majority of state funded primary schools at the time this thesis was written, however, children learning to read in Māori, either at kura kaupapa Māori or in bilingual units/schools, did not have access to Reading Recovery as an option.

The purpose of this thesis is to enable the researcher to investigate the possibility of creating a Māori Reading Recovery programme and to explore the practical and technical aspects of any proposed implementation.

An introductory chapter discusses bilingual education in USA and New Zealand and the possibility of providing a Reading Recovery programme in a bilingual setting. Research methodology and procedures employed by the researcher are discussed.. There is also a section dedicated to an in depth analysis of the theory and practice behind a Reading Recovery programme.

Some features of the Reading Recovery programme in Spanish are then identified as having relevance to a New Zealand bilingual setting, with cross-cultural significance and practical application to Māori medium education.

The author concludes that while organisational aspects of Reading Recovery will take on different appearances in different education systems, key components are likely to be common across all implementations of the programme.

LCSH: Reading Recovery Programme (N.Z.)
 Reading--New Zealand--Remedial teaching.
 Maori --Education (Elementary)
 Maori language--Study and teaching (Elementary)
 Spanish language--Study and teaching (Elementary)--United States.

- 21. Goodridge, M. J. (1995). Activity systems of writing: a co-constructivist analysis of children's emergent writing development at home and in the transition to school in three diverse sociocultural settings. PhD Education. Auckland, University of Auckland: 514.**

This longitudinal study investigates the development of skills in writing for a number of four-and-a-half year old children in Māori, Samoan and Pākehā families in the home environment. The investigation is carried over for most of the same participants, once at school, in three diverse socio-cultural school settings in Auckland.

A number of data collection tools and methods were used simultaneously in both settings to assess how children developed as writers in the transition from home to school.

Major findings are presented and some implications are made about the development of learners in classrooms and teacher education.

LCSH: Penmanship--Study and teaching (Preschool)--New Zealand.
 Children--New Zealand--Writing.
 Children, Maori--Education (Preschool)--New Zealand.
 Children, Samoan--Education (Preschool)--New Zealand.

22. Goulton, F. M. (1997). *He huarahi ako: pathways to learning: the academic and cultural self-efficacy of Māori student teachers.* MPhil Maori Studies. Palmerston North, Massey University: 160.

The aim of this thesis is to explore the factors that effect Māori student teachers' academic and cultural self-efficacy in a teacher education programme. Identifying these factors is an important part of the process of developing appropriate teacher education programmes that are more in tune with the needs of the students. Self-efficacy is a construct developed by Bandura (1988) and refers to beliefs in one's capabilities to organise and execute the courses of action required to succeed in a given situation. It is often assumed that Māori student teachers will be able to provide some Māori input into mainstream education based mainly on the fact that they are Māori.

Two different contexts of self-efficacy are examined; academic and cultural, by way of a survey of 24 Māori student teachers enrolled in a general education programme, followed up by a few select interviews.

From the qualitative data presented, it is apparent that the participants' sense of 'collective' efficacy was most influential in both contexts, but more so in the cultural context, as work conducted in the academic context required participants to work independently more often than not.

A strong sense of collective efficacy was developed through an inclination amongst those participants to work in groups and support each others learning.

In the cultural context (knowledge of things Māori), most respondents expressed quite low levels of self-efficacy, but the commitment and motivation to furthering their own personal knowledge base in this area. These were related to their perceived competency and skill in Māori language and tikanga.

In conclusion, while the majority of student teachers studied considered themselves to be capable learners, most also claimed the need to develop skills and strategies that could assist them in both the academic and cultural contexts.

LCSH: Self-efficacy
 Student teachers--New Zealand--Identity
 Maori--Ethnic identity

23. Gribble, W. L. (1993). *The use of Maori myths and legends as a teaching aid in earth sciences*. MSc Science Education. Hamilton, University of Waikato: 154.

The purpose of this study is to look at the introduction of Māori legends into science classes as a possible means of increasing understanding for Māori students with regards to science.

Two third form classes from a co-educational secondary school were used as samples. The science lessons of one class combined Māori legends with the earth science unit, while the science lessons of the other class utilised the existing standard syllabus for this unit.

Pre- and post-surveys were completed by all students involved in the study, to gauge their attitudes towards Māori myths and legends and topics related to earth science. Cognitive learning was also measured by way of this pre- and post- intervention survey. Some interviews were also conducted with a sample of students from each class, both before and after the science lessons.

While no truly significant results are found, the author notes a trend from the students in the intervention class towards a more positive attitude for the inclusion of aspects of Māori culture in the science programme. Also the Māori students seemed to appreciate the value that was placed on their culture by a Pākehā teacher. This was evident in the improved rapport between the Māori students and the teacher. However, the author is also careful to note that aspects of Māori culture were, in reality, simply 'tacked' on to the existing science programme as an appendage if you like, to the central objectives of the education programme. This can in fact be seen as de-valuing Māori culture by peripheralising Māori content rather than truly incorporating it.

Implications of the findings are presented, along with ideas for further research.

LCSH: Earth sciences--Study and teaching (Secondary)--New Zealand--Hamilton.
 Maori--Education--Science.
 Maori--Education (Secondary)--New Zealand--Hamilton.
 Maori--Legends.

24. Gudgeon, C. F. (1998). *A history of Te Waipounamu Maori Girls' College: he pounamu kakano rua*. MA Education. Auckland, University of Auckland: 254.

This study presents a critical account of the history of Te Wai Pounamu Maori Girls' College, 1909-1990.

This thesis examines the motivation behind the state and the Anglican Church, in the

provision of formal European-style schooling for Māori. A policy of assimilation is proposed as the main motivating factor behind this educational provision.

This thesis consists of three different significant themes, the first concerning assimilation; the second deals with the domestic curriculum in operation at the school and the third is about the level of resistance and struggle on the part of the students themselves. Tensions were constantly apparent in the school; Māori physically and spiritually struggling to survive a process of colonisation while at the same time trying to gain benefits from introduced Pākehā knowledge versus the state and the church with their ideologies based on assimilation.

Archival sources and personal interviews were utilised to collate information and this research is presented as a sort of case study of the historical development of the school.

LCSH: Te Wai Pounamu College.
 Anglican Church in Aotearoa, New Zealand and Polynesia.
 Women, Maori--Education--New Zealand--Christchurch--History.
 Ngai Tahu--Education--New Zealand--Christchurch.
 Church schools--New Zealand--Christchurch--History.
 Maori--Education--New Zealand--Christchurch--History.

**25. Healy, S. (1988). *The theology colleges and the Maori*. MA Maori Studies.
 Auckland, University of Auckland: 121.**

An examination is made in this thesis of the monocultural nature of theology colleges in New Zealand. Given this position, how do these colleges cater and provide for Māori interests?

The researcher employed field-work for this thesis, consisting of a fortnight's stay in each of the five theology colleges in New Zealand. Various Māori and Pākehā church people were interviewed and the researcher attended a number of church hui.

The study is set against the context of New Zealand society as a whole - the theology colleges themselves are then examined in light of this framework.

The thesis concludes that, not unlike the other major institutions of New Zealand society, theology colleges and their programmes, seek to maintain unequal power relations between Māori and Pākehā because they continue to be controlled by Pākehā and are built on structures which oppress. The methods, the context and most of the content of these programmes are determined by Pākehā. Adding to this, the theology taught is imported directly from overseas and is not in any way adapted to address the issues pertinent to this country.

The author concludes that until structures, as determined by Māori themselves, are put in place that guarantee some accountability for Māori interests, the monocultural ethos of theology colleges will remain unchanged.

LCSH: Racism in theological seminaries--New Zealand.
Theological seminaries--New Zealand.

- 26. Heperi, I. A. M. (1998). The Maaori committees of the native schooling system- Ngaa komiti Maaori o ngaa kura Maaori o mua. MA Education. Auckland, University of Auckland: 165.**

This study challenges written material that has portrayed Māori as being passive recipients of education policy. The working role of the Native School committees demonstrate, in fact, considerable Māori engagement with the education system.

With an agenda based on assimilation in mind, Native Schools became the ideal site in which the State could pursue these ideas. Government used the influence of the school to involve Māori communities in its operations. This thesis shows that Māori were actively engaged in the Native Schools system and were able to negotiate with the State through these school committees, albeit ineffectively, in regards to decision making as, ultimately, they had no real power to effect change.

LCSH: Maori--Education--History.
Maori--Education--Government policy.

- 27. Hill, D. B. (1979). Some effects of story context on word recognition and reading comprehension abilities of Pakeha, Maori and Island children. MEd Education. Hamilton, University of Waikato: 141.**

This research seeks to provide empirical evidence in order to help clarify debate among reading theorists at the time as to whether reading is a 'conceptually driven' or a 'data driven' process.

The researcher explains that some reading theorists such as Gough (1972), explain reading as a 'data driven' process whereby the graphic elements of the words to be recognised themselves are of more importance than the surrounding story context, in terms of word recognition and story understanding. At the same time other theorists such as Goodman (1965), argue that reading is in fact a 'conceptually driven' process whereby word recognition is initially influenced by the reader's prior knowledge about contextual information present in the story itself.

An examination is made into the relative effects of contextual completeness, story difficulty and sentence position on the word recognition and comprehension abilities of Pākehā, Māori and Pacific Island children.

Sixty, eight-year-old pupils (20 from each ethnic group) were observed reading four narrative type stories as well as a word list classified as either easy or difficult. Five versions of each story were constructed. Each version had progressively less textual

information.

Results show that the readers examined seem to need all of the textual data for successful word recognition. Results also show that cultural familiarity of the readers toward the story context may be an important factor in understanding reading.

In summary, the author states that results do not conclusively support either theory presented at the beginning of the study. Actually, results tend to support a more interactive theory of reading which suggests that a reader relies on both textual data and prior knowledge for word recognition and story comprehensibility.

LCSH: Word recognition.
Reading comprehension.

28. Hohepa, M. K. (1990). *Te Kohanga Reo hei tikanga ako i te reo Maori- Te Kohanga Reo as a context for language learning.* MA Education. Auckland, University of Auckland: 101.

This study centres on an examination of kohanga reo as a context for language learning and teaching. Different methodological practices, namely interviews as well as both structured and unstructured observation and participation, were used for this study. This examination is made up of two different parts. Firstly, an investigation is made into the role of language routines, interactions and activities in the provision and facilitation of suitable conditions for language acquisition. Then the role of kohanga reo as a socialising and enculturating environment for language is discussed.

Three children at one kohanga were observed over a period of time. Activities, routines and interactions involving the language, which provided linguistic information to the language learner as well as expressing cultural concepts and practices, were identified and analysed.

The major tenet developed in this work is that kohanga reo provide a complex and supportive context for both the acquisition of the language as well as the learning of values, beliefs and practices fundamental to the overall kaupapa of kohanga reo and inherent in tikanga Māori.

Finally, the findings are considered in light of their implications in terms of the planning and implementation of further developmental, interventionist and staff training programmes for kohanga reo.

LCSH: Maori--Education (Preschool)
Maori language--Study and teaching (Preschool)
Kohanga Reo.

- 29. Hohepa, M. K. (1999). Hei tautoko i te reo: Māori language regeneration and whānau bookreading practices. PhD Education. Auckland, University of Auckland: 348.**

There have been a number of educational initiatives, developed within recent years, aimed at regenerating the Māori language. This thesis examines the claim that these efforts will only be effective if the child learning the language is supported in their use of the language within their own personal domain and the home environment.

This study is therefore concerned with the development and use of te reo Māori in households with new entrant children enrolled in kura kaupapa Māori. More specifically, how literacy practices in the home support the realisation of wider language regeneration objectives which underlie kaupapa Māori initiatives.

The home-based literacy practices of ten families with children recently enrolled in kura kaupapa Māori are examined across two studies.

Results indicate that specific literacy-related strategies sited in book-reading with five year olds can increase the use of Māori language within homes and these are documented.

LCSH: Children, Maori--Books and reading.
Children, Maori--Language.
Maori--Books and reading.
Maori language--Study and teaching (Elementary)
Maori language--Revival.

- 30. Holdom, J. (1998). Schooling for "lesser beings". MEd Education. Hamilton, University of Waikato: 454.**

The concept of 'lesser beings', as articulated by theorist Edward Said, is used in this study of schooling provision for Māori. Native schools (later labelled Maori schools) were designed to acculturate Māori children directly and the wider Māori community indirectly to Pākehā cultural practices and belief systems.

Part One of this thesis investigates the political culture of schooling for Māori by way of an examination of the images of colonialism, empire and imperialism reflected in fiction and non-fiction, both British and New Zealand, for adults and children.

As well as this, the practice of James H. Pope, the first inspector of native schools, is critically analysed and assessed. His reports and diaries were, more often than not, derogatory of Māori and their place in the New Zealand society that was being built.

Te Kopua Native School records are closely scrutinised to reveal the hidden agenda of the Education Department.

The second part of this thesis provides a detailed biography of Te Kopua School, from its

beginnings. Some major themes are outlined in an attempt to ascertain how typical these themes are to the experiences of other native schools in general.

LCSH: Maori--Education--History.
 Maori--New Zealand--Waikato Region--Education--History.
 Te Kopua Native School--History.

31. Hope, J. K. (1985). Computers in primary schools: effects on the knowledge and attitude of students and teachers towards computers and Maori language.
MA Education. Auckland, University of Auckland: 109.

This research investigates the use of computers in primary schools and some effects from this use on the knowledge and attitude of students and teachers towards computers and Māori language.

Pre-tests of student and teacher knowledge of, and attitudes towards computers as well as their knowledge of, and attitude towards Māori language were administered to Standard Three and Standard Four classes (eight in total from two different schools).

With one group, three Māori language programmes of instruction were presented entirely on a computer. With the other group, the identical programmes were presented in a work-book format. On completion of the programmes post-test measures of student and teacher knowledge of and attitudes towards both computers and the Māori language were administered.

Results indicate that students using the computer assisted instruction showed significant improvement in knowledge about, and attitude towards computers as compared to students using work-book assisted instruction.

Also, students using the computer learnt more Māori language than their counterparts using the work-book technique. However, there were no significant differences across the techniques in terms of the students' attitudes towards Māori language.

The major implication of this study is that computer literacy can be developed as an adjunct to computer assisted instruction.

LCSH: Computer-assisted instruction--New Zealand.
 Maori language--Computer-assisted instruction.
 Microcomputers--Study and teaching (Elementary).
 Maori language--Study and teaching (Primary)

- 32. Hoskins, R. V. (1997). *Te puawaitanga o te kaihoahoa whare Maori me Te Kura kaupapa Maori- The re-emerging role of the Maori architect in relation to Kura kaupapa Maori.* MArch Architecture. Auckland, University of Auckland: 143.**

This thesis examines the role of Māori architects, both in traditional times, through a study of tohunga whakairo, to the present, with reference to the author's own experiences in the fields of Māori research, Māori architecture and Māori architectural education.

According to the author, Māori architecture as a discipline, is in the position of reinventing itself to adequately cater for Māori social, cultural and spiritual needs in the built environment.

Kura kaupapa Māori, as a Māori movement based on kaupapa Māori, is seen as the perfect situation to provide an environment in which Māori architects can utilise Māori concepts in design, planning and architecture of kura kaupapa Māori.

Te Kura Kaupapa Māori o Manurewa was established in 1995. A 'design report' and 'post occupancy evaluation study' for this kura kaupapa Māori are documented fully in this study as a specific example of the re-emergence of the Māori architect's role in the design and architecture of kura kaupapa Māori.

In the final section, the author discusses perspectives on the future of Māori architectural education and practice and identifies aspects of the Māori architectural role that are not represented or are under-developed within existing architectural courses.

LCSH: Kura Kaupapa Maori o Manurewa (Manurewa, N.Z.)
 Architecture, Māori.
 Maori architects.
 Architecture--Study and teaching--New Zealand--Auckland.
 Maori--Education (Higher).
 Kura kaupapa Maori.
 Ethnic schools--New Zealand--Manurewa--Design and construction.

- 33. Hunia, F. (1995). *Promoting Māori language in English-medium classrooms through reading tasks.* MA Applied Linguistics. Wellington, Victoria University of Wellington: 136.**

There has been a revival of the Māori language within the New Zealand education system over the last decade. While children have increased opportunity to learn the Māori language at all levels in 1995, there is often a lack of teaching support due to insufficient numbers of teachers fluent in the language and limited time and space available for speaking Māori, both inside and outside the classroom. With the advent of the kohanga reo movement in the 1980s and its growth in popularity, a discrepancy has developed between the number of kohanga reo 'graduates' entering the school system and the number of bilingual learning places available.

This research aims to develop a teaching model in which Māori-speaking children may be encouraged to use and develop their skills in the Māori language within an English-medium classroom. A model is proposed for using Māori language texts and interactive language tasks to enable children to develop their fluency with minimal input from the teacher, if necessary.

The model developed was tested on a group of Māori-speaking children in an English-medium classroom and aspects of the children's discourse were analysed by the researcher as they worked through the interactive tasks.

The general setting, purpose of the research and main research questions are outlined.

A literature review is followed by a section detailing the participants that were involved in the study (children, classroom teacher as well as the researcher and their role).

Teaching material also had to be chosen and developed for this study and this process is summarised.

The methodology of the study (pre-test / post-test approach) is discussed. This involves an analysis of peer interaction and the productive use of written text amongst the children actively engaged in the language tasks.

The results of the testing of this model on the children are then presented, summarised and discussed. From this discussion some suggestions are made for teachers who want to promote the Māori language in their classrooms but do not feel proficient enough in the language itself. Practical suggestions are given to assist teachers in setting up similar programmes which will enable Māori-speaking children within their classrooms to maintain and develop skills in the Māori language.

This study reveals that children can be encouraged to speak Māori in classrooms where it is not the medium of instruction, with minimal assistance from the teacher if need be, as long as favourable conditions are present, such as a supportive environment.

LCSH: Maori language -- Study and teaching (Elementary)
 Maori language -- Acquisition
 Maori language -- Spoken Maori
 Reading (Primary) -- New Zealand

34. Jacques, K. (1991). Community contexts of bilingual education: a study of six South Island primary school programmes. PhD. Christchurch, University of Canterbury: 463.

This thesis presents a case-study of six bilingual programmes located at primary schools throughout the South Island. The focus of the research is the combination of socio-cultural and pedagogical contexts which affect, and which, in turn, are affected by the recent

inclusion of Māori as a language of instruction within the New Zealand education system.

Data collection techniques included interviews, classroom observations and questionnaire surveys. From here, data was collated on the numbers and backgrounds of students enrolled in these programmes, classroom practices, perceptions of parents and school staff and outcomes of the programme.

A number of issues are discussed in this study, including:

- the rationales for establishing programmes
- staffing policies and procedures
- resource allocation
- bilingual teaching methodology
- the range and depth of bilingual and bicultural innovation
- community involvement
- levels of satisfaction and concern with the programme

A number of positive outcomes for the six bilingual programmes were identified, namely:

- the effective promotion of children's self-esteem and confidence
- the provision of culturally appropriate and secure classroom environments
- high level of family involvement

However, a number of operational type constraints were also identified. These countered the effective promotion of language and culture within these programmes and are listed:

- the dominance of English as a language of classroom instruction
- the inadequacy of pre and in-service training for associate teachers and kaiarahi reo.
- the lack of material resources to support a Māori language curriculum
- the lack of clear rationales
- the lack of a clearly defined client group for the bilingual programme
- the paucity of effective support services
- the absence of provision for the continuation of bilingual programming
- the absence of local Planning/Advisory Groups
- the resistance to bilingual/bicultural change.

The thesis concludes with a list of recommendations. The author notes that although the study concentrated on the six South Island programmes only, the recommendations produced may be applicable to a variety of bilingual situations, both within New Zealand and overseas.

LCSH: Education, Bilingual--New Zealand
 Maori language--Study and teaching (Elementary)
 Education, Bilingual--New Zealand--Case studies
 Maori language--Study and teaching (Elementary)--Case studies
 Maori--Education (Elementary)

- 35. Jenkins, K. E. H. (1991). *Te ihi, te mana, te wehi o te ao tuhi: Maori print literacy from 1814-1855: literacy, power and colonisation.* MA Education. Auckland, University of Auckland: 145.**

The research provides an historical account of the development of print literacy amongst Māori in the early 1800s and its role in the process of colonisation.

Early manuscripts are studied and discussed in an attempt to describe the role played by print literacy in meeting the overall objectives of colonisation. The focus is on the possible cultural and political effects of print literacy on Māori people. Some questions for research focus are given:

- What was the role of print literacy in colonisation?
- How were the programmes designed?
- Who implemented them?
- Why did the educational programmes for Māori society take the form they did?

These questions are addressed throughout this historical account of the development of print literacy amongst Māori in Aotearoa, 1814-1855.

LCSH: Literacy--New Zealand--History--19th century.
 Literacy--Political aspects--New Zealand--History--19th century.
 Maori--History--19th century.
 Maori literature.
 English literature--Maori authors.

- 36. Jesson, J. G. (1990). *Science Aotearoa: the politics of curriculum change.* MA Education. Auckland, University of Auckland: 176.**

This thesis examines the development and functioning of the science curriculum group 'Science Aotearoa'. This group was formed out of the Ministerial Curriculum Review as one of eight groups established in the Form 1-5 Curriculum Review in Science in 1988 and was primarily concerned with the inclusion and legitimisation of tikanga Māori in the Science Curriculum. The group's activities are examined in the context of political and economic change at that time.

The thesis documents the process of a planned change in curriculum from some different perspectives:

- the personal beliefs and intentions of group members
- the intentions and the influence on the Education Officer guiding the Review
- the political context of changes in education

These changes are placed within an historical framework which links aspects of New Zealand's science education and Habermas' legitimisation theory.

LCSH: Science--Study and teaching--New Zealand.
Curriculum change--New Zealand--Political aspects.
Biculturalism--New Zealand.
Maori--Education.

**37. Johns, A. (1985). Self concept and school achievement: Maori, Pakeha and Pacific Island ethnic differences in this relationship. MEd Education.
Hamilton, University of Waikato: 151.**

The notions of 'ethnic identity', 'self concept', 'self esteem' and 'ethnic esteem' are discussed and defined. The objective of this study is to examine the relationship between these variables and school achievement. Three different ethnic group samples of fourth form students (Pākehā, Māori and Pacific Island) were studied and other variables such as age, gender, socio-economic status, size of family, school attended and knowledge of Māoritanga were also cross tabulated with school achievement to correlate these variables to any ethnic group difference as well.

Data was collected from six secondary schools from questionnaires and a 'Core Maoritanga test' which were based on a review of literature concerning identity and self-concept. Data was coded and analysed using the Statistical Package for the Social Sciences software (S.P.S.S.) to investigate any possible relationships between self-concept and school achievement.

Results are presented and discussed. While some tentative conclusions are reached, the author acknowledges that the most beneficial part of the study in terms of any further examination of a self-concept/school achievement correlation was the discussion and clarification of some definitions for these terms.

With the notion of 'self-concept' it discusses how much 'self concept' is related to self perceived worth, individual make up or self perceptions of relationships with significant others.

With the concept of school achievement, it discusses how school achievement should be interpreted in a way that is "culturally fair" across the total sample.

LCSH: Education--Research--New Zealand.
Maori--Education (Secondary)
Maori--Ethnic identity.
Self-perception.
Academic achievement.

- 38. Johnston, P. M. G. (1991). "A fair measure of influence"?: Maori members on school boards of trustees. MA Education. Auckland, University of Auckland: 162.**

This research focuses on the experiences of Māori members on school Boards of Trustees. Their perceptions concerning their ability to feel "enabled", "encouraged" and "empowered" to influence school policy are examined.

Educational reform, by way of The Picot Report (1988), Tomorrow's Schools (1988) and The Lough Report (1990), is examined in respect to Māori interests.

These documents are based on rhetorical language that claims that Māori parents will have 'considerably more scope to exercise a fair measure of influence over their children's education'. Differences between the requests of Māori made through a consultative process and the details of what was finally implemented through the Education Act, 1989 are also examined.

The thesis begins with an historical overview of the process of colonisation with regard to education and Māori in New Zealand. This represents approximately 150 years from the time of missionary contact through to the Curriculum Review of 1987.

Four mechanisms present in these educational reforms, which address Māori interests, are identified and critiqued. There are: The Treaty of Waitangi in the Charters, Equity (Tomorrow's Schools 1988), Membership to a Board of Trustees (Education Act, 1989) and the Maori Language Factor Funding. Problems associated with each of these are outlined.

Ministry of Education guidelines for school Boards of Trustees and the Education Act, 1989, establish the necessary background for this research.

LCSH: Maori--Education.
Maori language--Study and teaching--New Zealand.
School board members--New Zealand.
Multicultural education--New Zealand.
Education and state--New Zealand.

- 39. Johnston, P. M. G. (1998). *He ao rereke: education policy and Maori under-achievement: mechanisms of power and difference*. PhD Education. Auckland, University of Auckland: 356.**

This research investigates the relationship between education policy and Māori under-achievement. It is based on the premise that conceptions of power and difference, both historical and contemporary, have influenced education policy and schooling practices for Māori. These conceptions of difference have informed schooling practices over time and this is investigated within a framework of ideological change through four sequential

stages: Assimilation, Integration, Multiculturalism and Biculturalism.

The study also examines the extent of Māori influence on four recent education policy making processes.

- Administering for Excellence (1988) and its implementation partner Tomorrow's Schools (1988)
- Education for the 21st Century: Discussion Document (1993)
- The Maori Affairs Select Committee Inquiry into Maori Education (1989-1996).

The thesis argues that while recent policy making processes have called on submissions from the Māori community, it is ultimately Pākehā conceptions of difference that inform and influence these policy forming processes.

Changes in the kohanga reo movement are also analysed. Kohanga reo were established as a Māori-centred educational initiative. They operated independently of the mainstream education system until 1990, when kohanga reo were integrated into the mainstream education system by way of the Education Amendment Act. The thesis concludes by investigating the effects of this new relationship with the state, on kohanga reo, in terms of autonomy and decision-making control.

In summary, the author states that educational disparity between Māori and Pākehā continues to exist and that "whatever the way forward for Māori, it must be grounded in Māori conceptions of 'difference'."

LCSH: Maori--Education.
Education and state--New Zealand.

40. Jones, R. R. (1998). *Te Paatu and "sites of struggle"*. MA Education. Auckland, University of Auckland: 137.

The 1995 occupation of Takahue school in Northland is the focus of this thesis. It provides a record of the land occupation as an act of resistance in the struggle of one iwi, Te Paatu, to address concerns related to land alienation and the denial of tino rangatiratanga.

A history of the social development of Te Paatu as an iwi is provided. The thesis goes on to describe the process of colonisation and land alienation in general. This discussion concentrates on the Treaty of Waitangi, Pākehā legal systems and sovereignty, and dominant Pākehā discourse as represented by the media, as important sites of struggle for Te Paatu and Māori in general.

Particular attention is then given to the media as a powerful tool of dominant discourse and this is exemplified by media coverage of the turn of events at the Takahue School occupation. The final section deals with lessons learned from the occupation.

LCSH: Takahue School.
 Maori--Colonization.
 Maori--Land tenure.
 Land tenure--New Zealand--Takahue.

- 41. Ka'ai, T. (1990). *Te hiringa taketake: mai i Te Kohanga Reo- Maori pedagogy: Te Kohanga Reo and the transition to school.* MPhil Education. Auckland, University of Auckland: 80.**

This research is based on a study of the transition from kohanga reo to school and is formulated on two central questions:

Are there identifiable Māori pedagogical patterns in kohanga reo, and how do different new entrant classroom environments match the patterns that operate?

A group of children from kohanga reo are followed through the process of transition to two different bilingual classrooms, as well as a mainstream classroom, at the new entrant level.

Observation and interviews with practitioners reveal different degrees of pedagogical similarity between the different school environments and kohanga reo. The author argues that children 'graduating' from kohanga reo will experience different degrees of mismatch in pedagogical principles depending on the environment they move into. It is suggested that kura kaupapa Māori provide the best match for kohanga reo in terms of pedagogical practice.

LCSH: Maori--Education, Preschool.
 Maori--Education, Primary.
 Education, Preschool--New Zealand.
 Education, Primary--New Zealand.
 Kohanga reo.

- 42. Ka'ai, T. M. (1995). *Te tātari i te kaupapa.* PhD Maori Education. Hamilton, University of Waikato: 206.**

The focus of this study is the relationship between the requirements of the National Qualifications Framework of New Zealand with regards to standards-based assessment and the development of culturally responsive assessment procedures appropriate to kura kaupapa Māori.

From a theoretical approach which incorporates kaupapa Māori theory, a discussion is made of the development of culturally responsive assessment theories and practices in written language that reflect appropriate pedagogy, for teachers and children in kura kaupapa Māori.

Links are made between curriculum, assessment and pedagogy using kaupapa Māori as a theoretical base, which provide some insight into Māori views of emancipation in education.

LCSH: Kura kaupapa Maori.
Ethnic schools--New Zealand--Evaluation.
Maori language--Study and teaching (Elementary)--Immersion method--
Evaluation
Maori--Education (Elementary)
Accreditation (Education)--New Zealand.
Educational tests and measurements--New Zealand.

43. Kent, L. R. (1996). How shall we know them?: the comparison of Maori student responses for written and oral assessment tasks. MEd Education. Hamilton, University of Waikato: 259.

This research makes comparisons about the effectiveness of two different assessment strategies; written and oral, used to ascertain Māori student comprehension and understanding of the concept of heat after a series of lessons had been given around this science topic.

Research involved a Form 3/4 bilingual whānau science class within a co-educational secondary school. A written assessment task was designed by the researcher in collaboration with the students and administered to the group. The researcher then followed this up with an interview with each student about their written responses to the set task. Differences in student responses between the written assessment and the oral assessment involved in the interview process are then analysed.

The data obtained in this research tends to suggest that the interviews were a more valid and representative method of assessment than the written assessment task for these Māori students. The interview process, which allowed for the rephrasing of questions, the use of analogies and the follow up of initial responses by the teacher, provided a more accurate account of student cognitive understanding about the scientific phenomenon of heat. The interviews could also be considered as a teaching tool which could be used to improve facets of learning about a particular topic. In conclusion, it is surmised that evidence shows the use of a follow up interview to be a more valid form of cognitive assessment of Māori students than a written assessment task.

LCSH: Maori--Education--New Zealand.
Educational tests and measurements--New Zealand.

- 44. Kerin, A. A. W. (1986). One-to-one interactions in junior classrooms: a comparison of Maori, Taha Maori and European teachers. MA Education. Auckland, University of Auckland: 131.**

This study from 1986 investigates the way primary school teachers interact with Māori and Pacific Island children during individual one-to-one teaching situations. Six junior school teachers were selected from four South Auckland schools to participate. Two Pākehā teachers running 'Taha Maori' programmes and two Māori teachers made up the group of participants.

The main focus of the study, however, was to look particularly at the interactions of Māori teachers with Māori children.

Results from this study are compared to a similar study of Marie Clay (1985) into one-on-one interactions between Pākehā teachers and Māori, Pacific Island and Pākehā children.

This study reports findings that indicate that Māori teachers directed more teaching to Māori than the other teachers and elicited more responses from them. Also Māori children initiated more contacts with the Māori teachers than the Pākehā teachers.

The author acknowledges the very small sample size however, and makes a point of noting the non-generalizable nature of these findings.

LCSH: Teacher-student relationships--New Zealand.
Maori--Education, Primary.
Interaction analysis in education.

- 45. King, G. S. R. (1979). Aspects of secondary education in the Maori denominational boarding schools, 1930-1940. MA History. Wellington, Victoria University of Wellington: 155.**

This study looks into the function that denominational boarding schools have played and will continue to play in the education of Māori. In doing this, the focus is mainly on aspects of education in selected Māori denominational schools in the 1930s; particularly the debate over suitable curricula, its nature and purpose, as conducted by the various bodies concerned.

The predominant educational philosophy of the 1930s associated Māori with the land and therefore, agricultural education was given top priority by Department of Education policy makers at this time. At the same time, some educators at these schools believed that a more general education would be of more benefit to Māori students. Throughout this decade the Department of Education attempted, by way of its scholarship system, to persuade the schools to adapt their courses to conform to official requirements and policies.

The author advances the proposition that it was the schools, and not the state, which had a

better perception of the type of society into which Māori students would have to move and it was these Department of Education directives which helped to curtail the operating efficiency of these schools at the time and for years to come.

LCSH: Boarding schools--New Zealand
 Church schools--New Zealand
 Maori--Education
 Education, Secondary--New Zealand

46. Klippel, M. (1989). *The cognitive skills of Maori and Pakeha children: a longitudinal study*. PhD Education. Auckland, University of Auckland: 348.

The original author of this thesis, Margot Klippel, died in 1977 before the manuscript had been fully prepared for this study and the work was completed and edited by Dorothy Howie and colleagues and presented in 1989.

Two ideas are central to this study:

- cognitive abilities develop in a definite order
- environment plays a crucial role in such development.

Two different theorists who supported these ideas are considered: Piaget (1966) and Bruner (1966).

Possible ethnic differences in cognitive development processes were investigated in the following ways:

- a) through a series of tasks which were considered likely to be sensitive to the sequencing of cognitive skills in the developing child, and
- b) through testing where possible for both behaviour and verbal explanation on the same task, as a way of exploring the thought/language relationship.

Results from the study are discussed in terms of Piaget's and Bruner's ideas and a discussion is also made about the results using the Campione-Brown (1978) model as a conceptual framework. This model emerged independently after the study was complete but is examined in light of the results because of its theoretical significance.

In conclusion, the four main questions posed by this study and listed are:

1. Would, or would there not, be a significant difference in the level of performance for Maori and Pākehā children at the age of five years on each of the cognitive tasks?
2. Would, or would there not, be a significant difference in the level of performance for High and Low Density School children at the age of five years on each of the cognitive tasks. (The meaning of 'High and Low Density School' is discussed in the methodology. Basically it is a measure of Māori children on the school roll.)

3. Would, or would there not, be significant differences in rates of change over the first eighteen months of school attendance, for ethnic or density groups, on each of the cognitive tasks.
4. Would, or would there not, be significant interaction between ethnicity and density, on each of the cognitive tasks.

A summative discussion addresses these key research questions in light of the results.

LCSH: Cognition in children--New Zealand--Cross-cultural studies.

47. Lawson-Te Aho, K. (1994). *The master's tools: Maori development inside Pakeha psychology*. MSocSc Psychology. Hamilton, University of Waikato: 206.

The main tenet that is discussed and examined in this study is that the discipline of 'psychology' as studied in New Zealand universities is monocultural in nature, in that its teachings are mainly derived from psychological models and theories developed elsewhere (i.e. not in New Zealand). This leads to cultural bias in the knowledge, practice and teaching of psychology in this country. Therefore, the author argues, Pākehā psychology can be understood as part of the mechanics of colonisation and neo-colonialism. While some attempts have been made within the discipline to recruit more Māori students and to adhere to principles inherent in the Treaty of Waitangi, the author notes that "the talk has been more prolific than the walk."

Questionnaires which sought comment on the possible content and process of a 'Māori psychology' course were administered to forty-four undergraduate Māori psychology students from the University of Waikato. The majority of respondents regarded current psychology courses as being monocultural, thus providing a rationale for the development of Māori psychology. Other major themes included:

- the contemporary position of Māori in New Zealand society
- the interface between Pākehā psychology and Māori
- Pākehā psychology and colonisation
- the Treaty of Waitangi

However, most respondents wanted the hypothetical course to be staffed by Māori, but taught in English, under the auspices of the university Psychology Department, rather than a break-away course over which Māori would have complete autonomy.

The study concludes that given current trends in Māori development, that involve the reassertion of cultural rights, psychology as it is taught and practised in New Zealand will have to undergo some change if it is to become more truly bicultural in its approach.

LCSH: Psychology--Study and teaching--New Zealand.
Maori--Education (Higher)--New Zealand.

Ethnopsychology--New Zealand.
 Maori--Psychology.
 New Zealand--Race relations.

- 48. Lawton, T. R. (1996). *Whaia te tika: Hato Paora College, the first fifty years.* MA Maori Studies. Palmerston North, Massey University: 296.**

This study contextualises the development of a Māori church boarding school, Hato Paora College, in relation to changing policies of Māori, the Church and the State.

The contributions made, over the years, by each different Rector (head of a church school) are examined in relation to a number of different areas:

- governorship and administration
- curriculum
- religion
- taha Māori
- extra-curricular activities
- cadets
- old boy's association
- community
- amenities
- the farm

By focusing on the different developmental periods of the school, in co-ordination with a chronology of the different Rector eras, the author is able to investigate the expectations of staff, pupils and the wider Māori community, which have not always been perfectly aligned.

A review of relevant literature and archival school documents, as well as interviews conducted with former staff members, were used in the collation of appropriate material.

LCSH: Hato Paora College--History
 Maori--Education (Secondary)--New Zealand--Manawatu District
 Maori--Education (Secondary)--History

- 49. Manley, M. E. (1985). *Help-seeking preferences of Form One Maori and Pakeha students.* MA Education. Auckland, University of Auckland: 102.**

The purpose of this study is to determine whether Māori and Pākehā students in Form One classes differ in their help-seeking strategies during normal classwork. These help-seeking strategies are classified as being either teacher-oriented, friend-oriented or self-oriented in nature.

From the literature review, the researcher's expectations were that Māori students would

be more friend-oriented than Pākehā students, and that high achieving students would be more self-oriented while low achieving students would be more teacher-oriented.

An experimental measure was designed in an attempt to determine the extent to which students would prefer to rely on their teacher, their friends or themselves when experiencing some difficulty in classroom tasks. The actual extent of the students' reliance on their teacher, friends or themselves when experiencing classroom work difficulties was also measured.

Results indicate that high achieving students prefer to rely on their own intuition when in difficulty while low achieving students prefer to rely on the teacher when in difficulty. However, no significant differences occurred across the ethnic group variable. This feature of the results did not match the researcher's expectations and this point is discussed in quite some detail.

LCSH: Interaction analysis in education.
Help-seeking behavior--New Zealand.
Maori--Education.

50. Masters, B. A. (1997). *An exploration of the social support networks of Maori graduate students.* MSocSc Psychology. Hamilton, University of Waikato: 160.

An investigation is made in this study into the support networks of Māori students enrolled in graduate and post-graduate study at the University of Waikato. What factors contribute to Māori students feeling either secure and supported in their study or insecure and alone?

A survey was distributed amongst 25 Māori students and nine participants from different areas of study were interviewed as well.

Findings suggest that Māori students have various avenues of support available to them but the results also identify areas where respondents would like to see more progress made in the provision of support, such as finance, for example. A discussion is included which presents some options for the improvement of support systems for both iwi organisations and tertiary institutions.

LCSH: College students--Social networks--New Zealand--Hamilton.
Maori--Education.
Maori--Social networks.
University of Waikato--Students.
University of Waikato--Graduate students.

- 51. Mataira, K. (1980). The effectiveness of the Silent Way method in the teaching of Maori as a second language. MEd Education. Hamilton, University of Waikato: 132.**

This study seeks to investigate both conventional and unconventional approaches to second language teaching and the linguistic, psychological and pedagogical foundations of these models. Gattengno's 'Silent Way' approach is presented as having some potential as a language teaching tool, especially for native speakers.

The main focus of this study then becomes an attempt to evaluate the effectiveness of the 'Silent Way' as a teaching/learning instrument for second language acquisition. The techniques and strategies of the 'Silent Way' are discussed and measured against the different techniques and strategies of an eclectic approach.

Two Form 1 classes of randomly assigned pupils were used in this experiment. Māori language was taught to one class using the Silent Way method and to the other class using an eclectic method. Tests were administered to measure the achievement of participants in the language areas of listening, speaking, writing and reading.

Significant differences between the two groups were noted on all measures except that of fluency. The study concludes that children taught through the 'Silent Way' method made significantly greater progress than those children taught by way of the eclectic model, although the author is careful to note that there are a number of limitations to this study in regard to sample size, questions around validity and reliability as well as the author's own interest in the 'Silent Way' as a preferred method. Nevertheless, results do indicate that the 'Silent Way' is an effective teaching technique generally.

LCSH: Maori language--Study and teaching.
Language and languages--Study and teaching.
Gattengno, Caleb.

- 52. McCarthy, M. B. (1994). He hinaki tukutuku: rangatiratanga, whare wananga and the state. MEd Education. Wellington, Victoria University of Wellington: 157.**

The Education Amendment Act, 1990, ratified the ability for whare wānanga to qualify for state funding and to be included under the auspices of the state. Prior to this, whare wānanga operated outside of government legislation and policy.

This thesis investigates the impact of New Right politics on Māori notions of tino rangatiratanga through the study of three whare wānanga:

- Te Wananga o Raukawa
- Te Whare Wananga o Awanuiarangi
- Te Whare Wananga o Okahukura

The issue of funding is obviously of major concern to these wānanga. The question is asked - to what extent can Māori realise self-determination, autonomy and a sense of rangatiratanga while under some directional influence by the state? And for those that remain outside of the educational legislation and therefore struggle financially, what are the implications of this in terms of tino rangatiratanga?

The origins and development of whare wānanga as a Māori education initiative are discussed and a comparison is made between traditional and contemporary models of whare wānanga.

The conflicting ideologies of the New Right and those pursuing tino rangatiratanga are then outlined. In summary, New Right ideology fails to take account of cultural difference in its analysis of society. Rather, everyone is seen as being in the same boat and the individual should be the focus. This ideology resembles assimilative policies and practices from a history of colonisation in Aotearoa and does not sit comfortably with the notion of tino rangatiratanga.

The research process and issues that arose are then discussed with a case study approach being employed to make some comparisons between the three whare wānanga listed above.

The final chapter examines the two questions mentioned above in relation to a number of different themes ranging from funding, research and cultural imperatives through to gatekeepers and student fees. What cost does being included under state legislation bear on the fulfillment and realisation of rangatiratanga for whare wānanga?

The author concludes that any compromise made as a consequence of being under the auspices of the state should be viewed by Māori with caution, because the state still holds an assimilative process as its hidden agenda. The ideal solution, according to the author, would be for whare wānanga to be able to operate under a self-generated economic base. He makes an analogy earlier in the thesis about the work of the hinaki tuna (baited eel trap). "As the eels within the hinaki remind us, the hand that feeds is the hand that rules."

LCSH: Maori--Education (Higher)--Government policy.
 Education and state--New Zealand.
 Whare wananga--Finance.
 Educational equalization--New Zealand.

53. McKean, J. C. (1987). *The Maori schools of New Zealand, 1930-1945: a critical examination of the policies which lead to their renewal.* MA Education. Dunedin, University of Otago: 199.

This is a study of policy development and reforms in Māori schools during the period 1930-1945. In this period, more than at any other time, educational policy in Māori schools tended to lean toward making more of a practical connection between schooling and rural occupations in the community via the curriculum.

The chief argument of this thesis is that changes in Māori school policy, geared toward rural employment, as well as the introduction of 'Māoritanga' to the curriculum, while being novel, continued a situation whereby education remained as a means of social control. Initially, the changes can be linked to a response by politicians to the seriously depressed economic circumstances of isolated Māori communities. Overseas models of progressive development were adapted to a New Zealand situation. Economic progress in rural New Zealand was the goal of government. This involved the transformation of traditional Māori land into productive farmland.

These changes were not really challenged until further reform and development of secondary education on a vocational basis took place. Increasing pressure on denominational schools to virtually abandon all academic studies was challenged by Māori and Pākehā alike, along with the philosophy behind the development of Native District High Schools.

The thesis concludes that while Māori opposition to this form of education was more than apparent, the Education Department's agenda of 'progressive' development, coupled with commonly held stereotypes about Māori and occupational capacity, were the determining factors guiding change made in policy for Māori schools during this period in particular.

LCSH: Maori--Education--History
 Schools--New Zealand--History
 Education, Primary--New Zealand--History

54. McKinley, E. A. (1995). A power/knowledge nexus: writing a science curriculum in Maori. MEd Education. Hamilton, University of Waikato: 104.

In 1992 it was decided by government that all national curriculum documents should be written in Māori, as well as English. This thesis examines this recent development to curriculum policy in Māori with a focus on Te Tauaki Marautanga Putaio: He Tauira (the draft version of Science in the National Curriculum: Curriculum Statement in Maori). Official policy contained within this particular document is assessed in the light of political and economic change which took place before and during its development. A framework of discourse analysis is utilised to critically analyse this policy.

The author argues that the western discourse of scientism still had undue influence in the construction of this policy. In this way, Māori knowledge has not been made legitimate, or valid, even though Māori language is used. This scenario is identified as mere co-option of the Māori language for regulation and control. Knowledge in the curriculum needs to be relevant and non-alienating to Māori students. Finally, it is argued that one of the only benefits for Māori as a group to come out of this change in curriculum policy was the further development of technical language within Māori vocabulary.

LCSH: Science--Study and teaching (Secondary)--New Zealand
 Maori--Education--Science

55. McLachlan, S. (1996). *The power of visual language: Maori in illustration in beginning readers*. MA Education. Auckland, University of Auckland: 164.

In this study, illustrations found in the New Zealand School Journal and Ready to Read series of readers, are examined to determine how patterns of identity are constructed because illustrations as text can control and shape meanings, including identity. This investigation is therefore based on the premise that "school texts present authorised versions of particular social and cultural values and are vehicles for conveying national ideology."

Illustrations encountered in the 'learning to read' process play a significant role in constructing meanings about identity for the young child.

A number of distinct patterns and trends are revealed in this analysis of the illustrative representation of Māori in beginning reader publications and these are discussed.

LCSH: Racism in textbooks--New Zealand.
Textbook bias--New Zealand.
Maori--Ethnic identity.
Maori in art.
Readers (Primary)

56. McManus, V.-M. U. (1997). *Crisis or catharsis?: integration and re-establishment at Hukarere*. MA Education. Auckland, University of Auckland: 132.

The organisation of Hukarere Maori Girls School is a complex arrangement of management and governance structures. Part of the complexity lies in the confusion created by a lack of clarity in the role and function of key stake-holder groups. This situation often leads to conflict and tension. Irregularities and power struggles that occur within management and governance structures reflect the difficulties that the school has experienced both historically and into the present.

The aim of this thesis is to investigate the many layers that represent management and governance structures by identifying and examining the roles and responsibilities of each of the groups involved with Hukarere.

The role of the Board of Trustees is the key focus. Since an integration agreement with the Ministry of Education, the Board of Trustees has been laden with the task of governing the school with all lines of accountability leading to the Board.

The role and function of the Board of Trustees, as it operates within the context of integration and re-establishment processes at Hukarere therefore, becomes the primary concern of this research.

The author concludes that if Hukarere is to re-establish itself successfully, the Board of

Trustees is the group best placed to facilitate and govern this process.

LCSH: Hukarere (School)
 Women, Maori--Education.
 Ethnic schools--New Zealand.
 Government aid to private schools--New Zealand.

57. McPherson, J. (1991). *Approaching equity through school language policy*.

MPhil Education. Palmerston North, Massey University: 140.

This thesis builds upon a case study research project, which the author helped to compile in 1989, that looked at school based Language Policy Across the Curriculum (LPAC). This initial research highlighted the gap between the language experiences and practices of certain groups of children and the language expectations and practices of the school. This gap indicates the role that school language policy might play in disadvantaging some students with differing language experience and practices.

The relationship between the language used at school and questions of equity has been well researched in the past. The researcher takes the position that the language policy a school adopts may assist in either confirming or displacing educational disadvantage for certain 'disadvantaged' groups, depending on its focus.

One section provides a brief overview of the literature concerning educational and language issues relevant to each of these groups identified as being 'disadvantaged': Māori, Pacific Island groups, other ethnic minorities, girls, rural children, children with disabilities and children from lower socio-economic backgrounds.

Another section describes the methodology behind the LPAC Research Project. A case study approach is utilised in studying the approaches taken towards language policy development within initially eight, and in the end, six different schools. These case studies reveal that questions of equity and its link to language policy and the implications of this for teaching practice are perhaps the most contentious and difficult areas of policy concern for schools and teachers.

Concern with the place of Māori language and culture within the schools emerged as the most contentious area within LPAC development at five of the six schools studied. The debate was mainly based around whether Māori language and culture were regarded as valid components of the curriculum for all students, Māori students only or just students opting for a bilingual/bicultural learning experience.

Possibilities and limitations of the different approaches, taken by the schools studied, towards LPAC are discussed.

In conclusion, the author notes that while work on language policy highlighted the gap between the language expectations and practices of the school and the actual language experience and practices of some of its pupils, this area of concern was generally regarded

as problematic and contentious by school policy makers and the final policies themselves tended to give implicit support to the standard language practices of the school and that this, in turn, severely limited the potential of the policies to help in establishing more equitable schooling for all students. Implications for further research are given at the end of the conclusion

LCSH: Language Policy Across the Curriculum (Project)
 English language -- Study and teaching -- New Zealand -- Case Studies
 English language -- Study and teaching -- New Zealand -- Foreign speakers
 -- Case studies
 Language and education -- New Zealand
 Language and languages -- Study and teaching -- New Zealand -- Case studies
 Maori language -- Study and teaching -- New Zealand -- Case studies

58. Mead, L. T. T. R. (1996). *Nga aho o te kakahu matauranga: the multiple layers of struggle by Maori in education*. PhD Education. Auckland, University of Auckland: 448.

The author explains that this thesis is framed within the anti-colonial discourse of 'writing back'. This study foregrounds "the multiple layers and simultaneous levels through which Māori interests in education are being contested, re-imagined and reformulated."

Three sites of struggle are analysed from this perspective:

- i) educational research
- ii) Māori social relations
- iii) official school discourses on Māori.

This thesis argues that although these sites are different in appearance, they are each informed by the same underlying structures. Māori movements have attempted to "re-enter and re-prioritise strategically around notions of Kaupapa Māori and Tino Rangatiratanga" This is explored by way of a number of smaller studies which are situated within each of the four different sections of this thesis.

LCSH: Maori--Education.
 Maori--Education--History.
 Maori--Research.
 Maori--Ethnic identity.
 New Zealand--Colonization.

59. Merritt, M. R. (1996). *Te matauranga na nga toi whakaari- Dance and drama as education*. MEd Education. Auckland, University of Auckland: 154.

The theme developed in this thesis is that oral traditions and performing arts as expressed

in Māori society pre-colonisation, are still an integral part of Māori dance and performance in more contemporary times.

The research focus takes the form of a case study which looks at a Māori educational initiative called Ngā Moemoea a te Rangatahi, which uses drama and dance to transform young people's lives.

Students, teachers and experts in Māori performance were interviewed and given questionnaires to complete so as to gather oral source information about the aims and objectives of the course, overall course effectiveness and other relevant factors.

Critical theory as developed by Paulo Freire (concept of emancipation), Antonio Gramsci (hegemony), Pierre Bourdieu (cultural reproduction) and other theorists is discussed in relation to educational initiatives in general.

Information presented in the case study clearly indicates the worth and significance of contemporary Māori performance as an intervention strategy into the lives of young Māori.

LCSH: Moemoea a te Rangatahi Trust (N.Z.).
Maori--Culture.
Maori--Education.
Performing arts--New Zealand.
Drama in education--New Zealand.

60. Milroy, S. (1996). Waikato Law School: an experiment in bicultural legal education. LLM Law. Hamilton, University of Waikato: 118.

An examination is made in this thesis of the notion of biculturalism in the context of the Waikato Law School. The author notes how the Law School was founded on three guiding principles - professionalism, biculturalism and the teaching of law in context. This thesis carries on from a research project designed to query graduating Māori law students as to their perceptions with regards to the Law School and the principles of biculturalism. Responses had indicated general dissatisfaction with the performance of the Law School in respect to bicultural development.

Four main reasons for this general dissatisfaction are developed in this thesis:

1. When the Law School was first established, the University and its administration did not have a clear understanding of what biculturalism might mean in the context of the School. Consequently bicultural developments within the School have been sporadic.
2. Disagreement on what biculturalism means in practice. The conflict between the vested interests of different groups makes progress towards biculturalism difficult.

3. The monocultural nature of the law is such that the basis of legal education is resistant to biculturalism. Barriers exist that restrict the inclusion of Māori perspectives in the law and in legal education.
4. Insufficient resources, in terms of people and finance, available to fulfil the bicultural commitment. This 'commitment' is not given any priority.

A renewed vision for the Law School is proposed which includes a bicultural development plan and the first steps of action required so as progress can be made towards delivery of a more meaningful legal education for Māori as well as Pākehā students.

The thesis concludes with reference to the guarantees included in the Treaty of Waitangi by relating these to the provision of education for Māori students.

LCSH: University of Waikato. School of Law.
University of Waikato. School of Law--Management.
Law--Study and teaching (Higher)--New Zealand--Hamilton.
Biculturalism--New Zealand--Hamilton.
Maori--Education (Higher)--New Zealand--Hamilton.

61. Naden, J. G. (1998). *Mo wai ra? - In whose interests?: the critical impact of the Education Review Office on Maori*. MA Education. Auckland, University of Auckland: 145.

This thesis examines the impact of the Education Review Office (ERO) within four secondary schools in South Auckland with large numbers of Māori pupils on their rolls.

It investigates possible reasons for the ongoing failure of these four schools to meet the legal requirements for administering a school according to an Assurance Audit. It argues that placing 'managerialism' as the main factor in the under-performance of these schools effectively works against the recognition of possible social, political and cultural factors which underpin the compliance failures of these schools in terms of the Education Review Office.

This thesis also argues that the context, structures and operational pedagogy of the Education Review Office processes are problematic with respect to developing appropriate audit processes for schools with high numbers of Māori pupils.

In summary, the author states that "the ERO must diversify its audit processes and its measuring instruments to become more culturally, socially and economically inclusive of more New Zealand schools. Not to do so, is to simply exacerbate the difficulties faced by Māori in the New Zealand schooling and education system."

LCSH: New Zealand. Education Review Office.
Maori--Education--Evaluation.

Maori--Education (Secondary)--New Zealand--Auckland Region.

62. Nepe, T. M. (1991). *Te toi hurawera tipuna: Kaupapa Maori, an educational intervention system.* MA Education. Auckland, University of Auckland: 152.

This study argues for the significance of a kaupapa Māori educational intervention system as a means of redressing the Māori educational crisis, and ensuring the survival of the Māori language.

A section is designated to the provision of some working definitions in the explanation of a kaupapa Māori theoretical base.

A structural analysis of traditional societal relationships amongst Māori, based on reciprocity, is presented as a framework for understanding kaupapa Māori as the conceptualisation of Māori knowledge, firmly grounded within a distinct Māori metaphysical base.

Kura kaupapa Māori are introduced as an educational intervention guided by Te Aho Matua (a philosophical doctrine for kura kaupapa Māori). Kohanga reo and kura kaupapa Māori are discussed as interventionist models created to re-establish a reproductive system for a distinctive, Māori body of knowledge. Also, kura kaupapa Māori teacher training is discussed as being fundamental to a kaupapa Māori educational intervention process.

LCSH: Maori--Education.
 Education and state--New Zealand.

63. Nikora, L. W. (1991). *The learning preferences of Maori university students: cooperative, competitive, individualistic or intra-ethnic.* MSocSc Maori Studies. Hamilton, University of Waikato: 77.

This research involves a comparative study of the learning style preferences of Māori and Pākehā students enrolled in courses in Māori studies at the University of Waikato. Two major hypotheses were tested:

Māori students taking Māori studies are more likely to prefer a co-operative learning mode than Pākehā students taking Māori studies.

Māori students taking Māori studies would prefer to learn with students from their own ethnic group more so than Pākehā students taking Māori studies.

A questionnaire was developed to assist in the investigation of preferred learning style and environment. Four different terms are used to describe different learning modes; co-operative, competitive, individualistic and intra-ethnic. This questionnaire was administered to 110 Māori and Pākehā university students, enrolled in Māori Studies. Results prove to be a little inconclusive. Most respondents, on the whole, showed a clear

preference for a co-operative learning mode and did not express a preference for an intra-ethnic learning mode, however Pākehā respondents did express a significantly lower preference for an intra-ethnic learning mode when compared to Māori students.

LCSH: Maori--Education (Higher)
Cognitive styles--New Zealand.

64. Ohia, M. (1993). Bilingualism and bilingual education: their scope, advantages, disadvantages and the implications for Maori learners. MEdAdmin Educational Administration. Palmerston North, Massey University: 163.

This thesis involves an examination of bilingualism and bilingual education, both here and overseas. A case study methodology is used to uncover some issues facing bilingual education in New Zealand. The researcher looks at both a total immersion unit in an urban primary school as well as a bilingual unit in a secondary school located in the same city.

A literature review of international material provides a useful backdrop for identifying the variety of models of bilingual education and the numerous forms that bilingualism takes throughout the world, dependent on context.

Following on from this, the thesis explores bilingual education in New Zealand from a historical perspective, from the establishment of the first mission school in 1816.

Rationales for the establishment of bilingual education models in more contemporary times are also discussed. This includes an examination of the perceived advantages and disadvantages of bilingual education. From this discussion, criteria are given against which the success, or otherwise, of bilingual education is measured.

The in-depth case studies provide some insight into the issues faced by bilingual education administrators and practitioners in New Zealand.

LCSH: Education, Bilingual--New Zealand
Maori language--Study and teaching

65. Papuni-Ball, M. (1996). Caught in the cross-fire: the realities of being Māori at a bicultural law school. LLM Law. Hamilton, University of Waikato: 80.

An examination is made in this study of the experiences faced at the Waikato School of Law by the first of the School's Māori graduates. An investigation is also made into their employment choices and options. The thesis is an extension of an earlier study undertaken in 1994 as a research project.

The study shows that Māori Law School students' expectations with regards to the level and depth of tikanga Māori content in their legal education, were not satisfied by the School of Law which had been established on the pretence that it would incorporate Māori

perspectives within its courses. Teaching was found to be monocultural in that Māori perspectives were denied and when they were allowed to be included it was the Māori students themselves who had to assume the responsibility of disseminating this knowledge.

The author postulates that the School was not properly prepared in terms of structure, staff and underlying attitude to become more bicultural in ethos. This situation has a negative effect for Māori law students, who find themselves always having to justify and protect points of view from their own perspective as tangata whenua. Māori law students often become disillusioned with the legal education they receive. It is suggested that this experience has influenced the students' choices to work in areas which focus on benefiting the Māori community and not in traditional law graduate positions in law firms and the like.

LCSH: University of Waikato. School of Law--Students.
Maori--Education (Higher)--New Zealand--Hamilton.
Law students--New Zealand--Hamilton.
Law--Study and teaching (Higher)--New Zealand--Hamilton.
Biculturalism--New Zealand--Hamilton.
Lawyers--Vocational guidance--New Zealand.

- 66. Pearson, L. (1984). "Challenging the orthodox". Sylvia Ashton-Warner, educational innovator and didactic novelist. MA English and Education. Hamilton, University of Waikato: 151.**

This thesis examines the educational and literary career of Sylvia Ashton-Warner. Because of the expanse of time covered in this thesis, chapters are arranged chronologically, with at least one chapter devoted to her experiences in trying to design a successful model and method of teaching Māori infants to read, and her work in Native Schools.

LCSH: Ashton-Warner, Sylvia, 1908-1984.
Maori--Education.
Teachers--New Zealand--Biography.

- 67. Peters, H. J. (1982). The vocational aspirations and expectations of senior Maori pupils in the Auckland province. MA Education. Auckland, University of Auckland: 122.**

This study attempts to contribute to an understanding of the factors which influence Māori senior secondary school students with regards to their vocational aspirations and expectations. With this as the focus, an examination is made of the areas of educational and vocational guidance which may require change.

Part One of this thesis formulates the basis for this study by investigating current theoretical thought in the area of vocational/occupational choice and highlighting relevant research from both New Zealand and overseas.

Definitions are given for the different terms employed in this study and discussed.

Fieldwork and methodology are discussed. A survey in the form of a questionnaire was conducted amongst senior Māori students and their parents.

Part Two incorporates the research findings which include:

1. Pupils' vocational and educational aspirations and expectations.
2. Parents' vocational and educational aspirations and expectations for their children.
3. The factors which have influenced pupils' vocational choice.
4. The relative importance of information sources in choosing a job.
5. The importance of agencies and individuals in job choice and the general range of employment opportunities.
6. Values and attitudes in job choice.

Part Three presents a summary of findings and discusses some implications of these in the area of vocational and educational guidance. Practical recommendations are provided in terms of what may be done to assist Māori school leavers.

LCSH: Maori-Employment.
 Maori--Education.

68. Pihama, L. (1993). *Tungia te ururua, kia tupu whakaritorito te tupu o te harakeke: a critical analysis of parents as first teachers.* MA Education. Auckland, University of Auckland: 156.

In 1990, 'Parents as First Teachers' started to appear in National Party education policy documents, as a model for early childhood policy which advanced the development of a home-based parent education programme. The model was put forward as a means to "breaking the cycle of failure". Māori people were regarded as potential recipients and beneficiaries of this programme. This study critically analyses the relationship of the 'Parents as First Teachers' programme to the Māori community. Is it an emancipatory model for Māori?

The author argues that 'Parents as First Teachers' is allied with positivist constructions of compensatory education, founded upon 'deficit' or 'victim blaming' scenarios, which ignore any wider cultural and structural considerations. Māori ideas with regards to the early childhood education of Māori children are disregarded within this programme. This situation is critiqued as being assimilative and thus in keeping with past educational policy with regards to Māori.

Positivist paradigms are critiqued and key critical theory is outlined including a discussion of a kaupapa Māori theoretical approach as an indigenous paradigm. The thesis concludes that 'Parents as First Teachers' is not an emancipatory programme for Māori. In contrast, it tends to support 'victim-blaming' scenarios which work to maintain structural

inequalities and perpetuate the subordinate positioning of Māori in New Zealand society.

LCSH: Maori--Education (Preschool)
Education, Preschool--New Zealand--Parent participation

69. Podmore, V. N. (1978). Polynesian and Pakeha new entrant school children's behaviour: an observational study. MA Education. Wellington, Victoria University of Wellington: 78.

This research involved the observation of new entrant pupils to detect any differences in specific behaviours and their correlation to reading achievement. Individual, gender and ethnic differences in the classroom behaviour of five year old Māori, Pākehā and Pacific Island children are analysed and correlated with scores on a reading test, the teacher's own rating of reading ability and imitation scores.

Children were video-recorded in the new entrant classroom settings. Four hypotheses are put forward in this study.

Hypothesis I - "Academic survival behaviours" in new entrant classes will predict children's reading achievement.

Hypothesis II -Five year old boys and girls will differ in "academic survival skills".

Hypothesis III -Specific "academic survival skill" differences will occur among Pākehā, Māori and Pacific Island children.

Hypothesis IV -Sex and ethnic differences will occur in imitative responses which, in turn, relate to "academic survival behaviours".

Results show no significant gender or ethnic difference in achievement measures, however significant behavioural differences were demonstrated.

Results are then discussed with an emphasis on implications for further research. Special attention is made to the concept and potential of 'peer-learning' in educational programmes.

LCSH: Motivation in education
Prediction of scholastic success
Academic achievement
Reading (Primary)
Maori--Education
Polynesians in New Zealand--Education

70. Podmore, V. N. (1984). Aspects of Maori and Pakeha mothers' interactions with their pre-school children: ethnicity, education, interactive behaviour, and child assessment. PhD Education. Palmerston North, Massey University: 234.

This thesis explores the interactive behaviours, used by Māori and Pākehā mother-child pairings, during spontaneous play. A naturalistic, observational method and approach is used for this study.

The study has as its overall aim, two major objectives.

The first being to identify some variables related to the mothers' interactions. A review of previous research reveals that maternal ethnicity, maternal education level and the child's gender are all variables associated with differences in mothers' interactive behaviour.

The second main objective is to investigate the relationships among interactive behaviour and children's competence and self-esteem. It was hypothesised that a mother's interactions and a child's self-concept, cognition and language scores would show some specified interrelationships.

From these hypotheses, eleven different statements are made for empirical investigation such as:

- 1) Māori mothers will show more physical interactions with their children than Pākehā mothers.
 - 2) Pākehā mothers will interact verbally with their children more frequently than Māori mothers
- etc.

A methodology chapter defines important terms used and explains the method and sample design. The research involved a sample of 75 mother-child pairings, both Māori and Pākehā. Each of the children, boys & girls, were three years of age. The mother-child interactions were videotaped during playcentre sessions and subsequently different maternal interactive behaviours were coded for analysis.

Different educational tasks that had already been developed independently of this study were also used to gauge children's self-concept, cognition and language ability.

Results are presented and the author concludes that some statistically significant ethnic and education-level differences in maternal interactive behaviour were found in this study.

Briefly, Māori mother-child pairs spent more time playing interactively (mutual play) than the Pākehā mother-child pairs. Marked education-level differences were discovered amongst maternal verbal behaviour, however child gender did not correlate to major differences in maternal interaction.

The final discussion section reviews and discusses the results in relation to the literature reviewed initially.

LCSH: Mother and child--New Zealand--Case studies

71. Pohatu, G. H. (1998). *The university, Maori Studies and Treaty praxis*. PhD. Dunedin, University of Otago: 421.

An investigation into the "shared terrain" of the academic discipline of Maori Studies, Treaty of Waitangi praxis and the wider university system as a whole, is the focus of this doctoral thesis. The notion of 'praxis' is defined as "the practical use of reason and the reasonable use of practice" rather than as a purely theoretical activity.

The Treaty of Waitangi and its three major articles are employed as a framework for this analysis. The thesis (like the Treaty) is arranged into five appropriate parts:

Part A ('The Preamble') - sets the context for the study; the context being partly historical and mainly theoretical and methodological.

Part B ('the Kawanatanga problematic') - attempts to articulate the struggle of Maori Studies in academia by problematising the notion of kawanatanga and its interpretation.

Part C ('The Tino Rangatiratanga Mandate') outlines three major areas of tino rangatiratanga often neglected in academia; the agency of Māori staff, students and communities, the status of the language and taonga (treasures) related to knowledge.

Part D ('The Kotahitanga Solution') attempts to incorporate Treaty praxis within the debate by outlining and evaluating a number of Treaty principles and examples.

Part E ('Post-Script') summarises and articulates a possible future for Maori Studies.

The author's main objective, in providing the analytical framework presented above, is to assist in clarifying:

- i) "the nature of the struggle of a 'minority-culture' subject (Maori Studies) within
- ii) a 'majority-culture' institution (the University), and
- iii) the promise of bicultural synthesis (or Treaty praxis) as a means of mediating this struggle."

LCSH: Treaty of Waitangi (1840)
 Maori language--Study and teaching (Higher)--New Zealand
 Maori--Social life and customs--Study and teaching (Higher)--New Zealand
 Universities and colleges--New Zealand--Curricula--Case studies

- 72. Pohatu, H. R. (1995). Whakapapa: a pedagogical structure for the transmission of mātauranga Māori. MA Maori Studies. Auckland, University of Auckland: 113.**

This thesis is written entirely in Māori. It focuses on structural features within Māori society that facilitate a process for the transmission of mātauranga Māori over time. Whakapapa is discussed in terms of its significance in the transmission of knowledge and the organisation of family as a social unit. Waiata are also discussed in these terms. Ngāti Porou is the iwi that is considered as the author explains the importance of Māori pedagogical structures set in place that allow for the transmission of knowledge and the maintenance of separate cultural identity. The author utilises her own whakapapa connections as an example of whakapapa as a pedagogical structure for the transmission of mātauranga Māori.

LCSH: Maori--Social life and customs --Study and teaching.
Maori--Education.
Ngati Porou--Social life and customs--Study and teaching.

- 73. Pomare, M. P. (1996). E kore- too hauware: impact of schooling on Maori boys. MEd Education. Auckland, University of Auckland: 99.**

The purpose of this study is to examine the impact of schooling in New Zealand on Māori boys. The author calls on her own experience as a teacher, interviews held with twenty Māori boys at an inner city Auckland secondary school, as well as analysis of relevant literature. She also notes that considerable attention has been paid to the impact of schooling on Māori girls and women through research and planned interventions at policy level.

The basic tenet developed in this study is that New Zealand schools are government controlled educational institutions that constitute dominant values and because of this, the educational needs of Māori boys are not always properly catered for in schools.

The main themes which emanate from the interviews are analysed and discussed and some conclusions are made.

LCSH: Western Springs College (Auckland, N.Z.)
Youth, Maori--Education.
Boys--New Zealand--Education.
Maori--Education (Secondary)

- 74. Pringle, P. (1992). Whanau/bilingual unit implementation: an educational response to change within New Zealand primary schools. MEd Education. Palmerston North, Massey University: 140.**

This thesis employs an ethnographic methodological approach in an examination of change

through the implementation of Whānau or Bilingual Units within two existing state primary school structures.

Two basic directions were used as the basis of this study:

-The first was concerned with manifested change within the total school structure after the introduction of a Whānau or Bilingual Unit. Had the school structure changed recognisably or had it simply rearranged itself at the surface level to accommodate the bilingual programme, thus maintaining the status quo if you like?

-The second was concerned with the legitimacy of what was being taught from a Māori perspective. Was the approach taken, and pedagogy used, acceptable to Māori as a valid presentation of their world view or epistemological base? Did it build upon Māori concepts such as whanaungatanga, aroha, manaaki and wairua ?

A literature review introduces the reader to relevant New Zealand literature around this topic.

The theoretical approach of F.W. Lutz to ethnographic observation was employed by the researcher. Lutz makes a distinction between three different ethnographic models for a more holistic description of meaning.

- The operational model (events observed by the researcher).
- The representative model (explanation and meaning from the subjects).
- The explanatory model (using theory to combine the two).

This approach is said to allow for a wider comprehension of meaning than would be possible from a single focus.

Data was gathered therefore by means of both participant observation and open ended interviews.

The study concludes that the Bilingual Units have achieved some success in their provision for knowledge and learning from within a context based on Māori values, but the implementation of the Bilingual Units, as a starting point for organisational change within the overall school structure, was not enough, in itself, to create necessary change at a more macro level within educational structures.

However, the author also notes that, although the implementation of the Bilingual Units themselves did not affect much change upon the mainly monocultural school structure, the fact that they were established successfully and continue to operate well within existing school structures, provides hope that potential reformist possibilities are apparent within the school system, at least at the local level.

LCSH: Education, Bilingual--New Zealand
 Maori language--Study and teaching
 Multicultural education--New Zealand

75. Puketapu, B. T. T. (1993). *He mata ngaro: Maori leadership in educational administration*. MEdAdmin Educational Administration. Palmerston North, Massey University: 188.

The focus of this thesis is the topic of Māori leadership in educational administration. The study reveals the complexities of the job of Māori educational administrators, who invariably experience the constant tension between the differing agendas of kawanatanga and tino rangatiratanga. This uneasy relationship is connected to issues of power and control and their associated ideologies.

The variance between Māori community expectations and Māori educational administrators' perceptions about what they do or should do is investigated. A consideration of these points is made in order to increase our understanding of what Māori educational administrators do and what kind of Māori leadership and qualities may enhance a transformation in Māori education and improve educational outcomes for Māori. Questions are raised about the knowledge, skills and qualities required by Māori who pursue an education profession. The premise of this study is also applicable to Māori working in other government agencies.

The purpose of the study is introduced, as well as the theoretical framework that underpins this and the research process employed.

Background to the research design and the ethical concerns raised by this study are discussed. A multi-disciplined approach to this research was undertaken. Questionnaire surveys and focus group interviews were the main techniques used for gathering qualitative and quantitative data.

A review of Māori leadership provides a useful stage for the ensuing debate about its implications for educational administration in New Zealand. This is complemented by a review of educational administration research and its relevance to Māori education.

This thesis concludes that Māori leadership in educational administration functions within a diverse range of Māori realities. Māori educationists are not always well prepared to perform effectively in situations characterised by the ideological differences and tension produced between the positions of government, and Māori self-determination, as expressed by the individuals and groups concerned and this, in turn, can affect education outcomes for Māori.

A list of key points that come out of this study is provided in the conclusion.

LCSH: Education, Bilingual--New Zealand
Maori language--Study and teaching
Multicultural education--New Zealand

- 76. Rata, E. M. (1991). Maori survival and structural separateness: the history of Te Runanga o nga Kura Kaupapa Maori o Tamaki Makaurau 1987-1989. MA Education. Auckland, University of Auckland: 212.**

An alternative analysis of the 'Māori problem' in the education system is presented in this study. This is based upon 'mode of regulation' theory and a theory of structural separateness. This alternative analysis enables both explanation as well as prescription, through the establishment of the separate Māori schooling system of kura kaupapa Māori. However, the unequal power relation between Māori and Pākehā creates an imperative for the continuation of assimilationist practices through state policies of 'capture' and control.

A provision of the history of Te Runanga o Nga Kura Kaupapa Maori o Tamaki Makaurau and their campaign to secure state funding, demonstrates tensions that exist between the Kura Kaupapa Māori movement and the state.

LCSH: Kura kaupapa Maori.
Ethnic schools--New Zealand--Auckland.
Maori--Education (Elementary)
Education and state--New Zealand.

- 77. Rata, E. M. (1996). Global capitalism and the revival of ethnic traditionalism in New Zealand. PhD Education. Auckland, University of Auckland: 322.**

A theory of 'tribal capitalism' is established in this study. This theory is based on an examination of Māori response to globalisation and changing global economic circumstances that has been characterised by Māori 'ethnification', 'indigenisation' and 'retribalisation' movements.

The role of kura kaupapa Māori as an institution for the reproduction of kinship forms of social organisation is considered in one chapter. This role, according to the author, places kura kaupapa Māori as a central institution involved in a retribalisation process.

Kura kaupapa Māori, as a separate Māori education system, is just one of the features considered in the revival of ethnic traditionalism as outlined in this thesis.

LCSH: Biculturalism--New Zealand.
Maori--Ethnic identity.
Maori--Economic conditions.
Capitalism--New Zealand.
Ngati Kuri
Maori--Fishing.
Kura kaupapa Maori.

- 78. Rei, R. T. A. (1998). E kākano i ruia mai i rangiātea: Wānanga Reo as a learning and teaching intervention for the revitalisation of the Māori language. MPhil Education. Auckland, University of Auckland: 157.**

Wānanga reo is the Māori language initiative discussed in this thesis. International research that investigates language life and revival is studied. This provides a useful backdrop for an understanding of issues related to language revival.

Wānanga reo are similar to other Māori educational initiatives in that they are designed to address the current Māori language crisis and bridge the gap that exists in "intergenerational language transmission". This study discusses the pedagogy of these wānanga with reference to linguistic and emancipatory objectives.

A case study of an urban based pan-tribal wānanga reo is presented. The wānanga reo is analysed in terms of its effectiveness in teaching the Māori language and culture.

Concluding recommendations are made by the author as to how wānanga reo can continue to contribute to the revival of Māori language in the future.

LCSH: Maori language--Study and teaching--New Zealand.
 Maori language--Revival.

- 79. Reid, M. A. (1988). Ideology, hegemony and the New Zealand School Journal: a comparative and critical analysis of two selected topics, 1907-1914, 1930-1940. MA. Dunedin, University of Otago: 292.**

An examination of the history of the School Journal is given in this work. The Neo-Marxist concepts of 'hegemony' and 'ideology' are used as a basis to critically examine two distinct periods of School Journal content: 1907-1914 and 1930-1940. The specific focus is on attitudes to work and ethnicity as portrayed in the School Journal published during these years.

Previous research on the School Journal suggests there was a reduction of 'ideology' and 'political content' from about the late 1920s, however, the author of this study argues that despite a growing acceptance of a 'Liberal-Progressive' model for education from about this time, the School Journal remained protective of traditional and conservative values and thus, in effect, supportive of dominant hegemony based on Pākehā ideology.

A summary discusses aspects of the 'hegemonic' nature of the School Journal and suggestions are made about reducing cultural bias in Department of Education material published.

LCSH: Children's literature--New Zealand--Periodicals
 Ideology
 Racism--New Zealand
 Educational sociology--New Zealand

- 80. Retimana, M. (1997). Distance education: full time Māori pregnant and childcare senior secondary school students. MEd Education. Wellington, Victoria University of Wellington: 196.**

The focus of this thesis is to investigate and identify issues involved for the New Zealand Correspondence School in the provision of distance education programmes and support systems to full-time Māori students who are pregnant or already have children. This focus necessitated an analysis of the effectiveness of current student support systems and the provision of distance education programmes. This involved a study of the factors and reasons given by students who either withdraw from their Correspondence School course or fail to return to complete their study. The research also involved an analysis of the Treaty of Waitangi and equity policies of The Correspondence School.

The literature review looks at work already done that focuses on the implications of early childbearing on the education of school age mothers and their children.

The researcher was working at The Correspondence School at the time the research was undertaken and was the form teacher of full time pregnant and parent Māori students. This position allowed the researcher access to this group of Māori women that may not have been possible normally. Also, a good rapport between the researcher and the students had already been developed.

Interviews with the target group allowed the seven full time Māori pregnant or parent senior secondary students to discuss their lives and educational experience in their own voices.

The seven interviews are presented in a narrative form and a cross analysis of the narratives follows, allowing the researcher to identify some common themes in the overall discussion. A common theme in the stories was the underlying concern of the young Māori mothers to affect some change in their lives and the future of their children.

The conclusion sums up the findings of the study undertaken as well as providing some recommendations for a policy framework to assist full time pregnant or parent Māori secondary school students at The Correspondence School. Limits to the research are also mentioned.

LCSH: Education, Bilingual--New Zealand
 Maori language--Study and teaching
 Multicultural education--New Zealand

- 81. Richards, R. (1991). *Te reo paheke, the underdevelopment of te reo Maori in Te Whanau-a-Te Ehutu hapu, Eastern Bay of Plenty.* MEd Maori Education. Auckland, University of Auckland: 123.**

This study focuses on the underdevelopment of te reo Māori, and more specifically, the iwi dialect of a rural Māori community in the Bay of Plenty district called Te Kaha.

The study includes an ethnography, historical material, systematic observations and interviews.

Conclusions reveal the impact of different government policies over time on this specific community and the consequences of these for the survival of the Māori language. Possible solutions are outlined in the final pages.

LCSH: Maori language--Study and teaching--New Zealand--Te Kaha.
Te Ehutu, Te Whanau a

- 82. Rubie, C. (1999). *The effects of a Maori culture group experience on children's self-esteem, locus of control and academic performance.* MEd Teacher Education. Auckland, University of Auckland: 126.**

This study considers the effect of a Māori culture group experience on the self-esteem, locus of control and academic performance of participants.

Children, who were part of a Māori culture group that toured overseas, made up the main sample. Children were pre-tested on the Coopersmith Self-Esteem Inventory, the Nowicki-Strickland Locus of Control Scale for Children, as well as a range of standardised academic measures, before knowing about the pending trip overseas. Two control groups were tested in the same way, one from the same school and one from a different local school. Members from the two control groups were not involved in a Māori culture group. Post-testing was undertaken with all three groups just before the tour overseas. Upon return, a subgroup of children, parents and teachers, who had been associated with the group throughout the experience, were interviewed to provide some more in-depth analysis of the perceived benefits of membership to the group.

Results indicate a statistically significant positive change in the self-esteem and locus of control for the children in the Māori culture group over the study's time frame. There was not a similar change experienced by children in the two control groups. Interviews confirmed developments in the social skills, confidence and maturity of the experimental group. Also, interviews conducted with parents and teachers once the children had returned to normal school routines, suggest strong improvements in academic performance.

Results are discussed in terms of their significance for the design of educational programmes that enhance self-esteem amongst Māori students. The usefulness of an intense learning experience outside the traditional classroom context is also developed as a

concept and potential directions for future research are suggested.

LCSH: Children, Maori--Education (Elementary)
 Children, Maori--Attitudes.
 Maori--Music.
 Self-esteem in children--New Zealand.
 Locus of control.

83. Rzoska, K. M. (1989). The effects of cooperative and competitive learning methods on the mathematics achievement, attitudes to school, self-concept and friendship choices of Maori, Pakeha and Samoan children. MA Psychology. Christchurch, University of Canterbury: 72.

The purpose of this study was to investigate the effects of cooperative versus competitive learning methods on the mathematics achievement, attitudes to school, self-concept and friendship choices of Māori, Samoan and Pākehā children. Similar, previous research, is outlined in the introductory section.

A sample of 319 children, aged seven to eleven, from four urban primary schools, made up of different ethnic groups, were the participants in this study. Children worked either cooperatively or competitively on a set mathematics task and results were compared. Differences in mathematics achievement were measured by pre-test/post-test. The other three variables were compared using post-experimental measures only.

The results from this research show that both the cooperative and the competitive learning conditions had a significantly positive effect on the mathematics achievement of the sample as a whole. However, no overall difference between learning conditions was found for mathematics achievement, school attitude, self-concept or friendship choices.

The author notes that the results from this study suggest the importance of further research on the use of group-oriented learning methods in a New Zealand multicultural classroom setting.

LCSH: Learning --Cross-cultural studies.
 Cooperativeness in children.
 Competition (Psychology) in children.
 School children --New Zealand--Cross-cultural studies.
 Mathematics --Study and teaching (Primary)--New Zealand.

84. Scott, M. (1998). Five Māori women and their decisions to leave teaching. MA Education. Wellington, Victoria University of Wellington: 182.

This research explores various reasons as to why some Māori women enter, and then often choose to leave the teaching profession.

In-depth interviews were conducted with five Māori women who had been teachers. Major themes are extracted from both interviews and literature.

This thesis concludes that although Māori women who are ex-teachers may share some common experiences with regards to their decisions to enter and then leave the teaching profession, the diversity of Māori women's experiences must also be acknowledged. It also highlights some dangers when considering Māori men and Māori women as an homogenous group (Māori) and Māori women and non-Māori women as an homogenous group (women).

While the stories presented are those of only five Māori women ex-teachers, some specific common themes do emerge with regards to their decisions to quit teaching. These are: whānau, expectations, unlimited responsibilities, racism, sexism, Teachers College of Education, Māori students, being Māori and change.

The author concludes from this study that it is evident that Māori women teachers continue to be overworked, given responsibilities outside their teaching duties and confronted with racist and sexist attitudes.

LCSH: Minority teachers--New Zealand
 Women, Maori--Employment
 Teacher turnover--New Zealand

85. Selby, R. (1996). A study of the factors which contribute to success for Maori women in tertiary education. MPhil Education. Palmerston North, Massey University: 132.

The purpose of this study is to investigate the factors which contribute to success for Māori women who have been involved in education at the tertiary level.

Over the past thirty years or so, research has tended to focus on failure, under-achievement and barriers to success for Māori in education. However, it is as important to identify success factors as it is to identify barriers to achievement and this is the position taken by the author of this thesis.

The study focuses on the educational success of six Māori women who hold positions of responsibility and decision making in various educational institutions and agencies. Each of the six Māori women studied, were students at Queen Victoria School for Maori Girls in Parnell, Auckland, 1961 and each of the participants has achieved success in tertiary education over the past thirty years. The women were interviewed and the stories from each woman are presented as oral narratives.

The final chapter reflects on the factors which helped to contribute to the success of this group of Māori women and identifies some common themes which emerge from these women's stories of academic success and achievement at tertiary level.

LCSH: Women, Maori--Education (Higher)

- 86. Sherman, D.-L. M.-A. (1995). Ara whaingā matauranga a te wahine Māori- The path in search of education by Maori women. MA Education. Auckland, University of Auckland: 143.**

This thesis postulates that the under-representation of Māori women enrolled in university study is a direct consequence of a history of educational policy for Māori that has assisted the colonisation process by positioning Māori women into subservient roles within Pākehā society. This is seen as being in conflict with the leadership roles and opportunity that Māori women had in traditional Māori society.

It is argued that educational and social policies and practices in regards to Māori and education have resulted in structural inequalities that have denied Māori women the opportunity to enter tertiary study or have worked against Māori women even once they have gained access to university. The thesis includes an examination of the leadership roles and the political status of Māori women as a result of community initiatives, placed firmly within a framework of kaupapa Māori, such as kohanga reo and kura kaupapa Māori. It is argued that attempts at similar intervention strategies have been made by Māori students and staff at university, who work against structural inequality by providing support systems, guidance and assistance for Māori involved in university study.

Although participation rates for Māori women at university level are increasing and some attempts are being made at different levels to improve these rates and maintain numbers of Māori women enrolled in university study, there is still a disproportionate gap between the number of Māori women in the general population and the number of Māori women with university degrees. Intervention type strategies, as outlined in this study, need to be more widely accepted, employed and resourced if this situation is to change.

LCSH: Women, Maori--Education (Higher)

- 87. Signal, L. N. (1983). An outcome evaluation of the Waikato Technical Institute's marae-based young persons' training programme. MSocSc Psychology. Hamilton, University of Waikato: 97.**

This study evaluates the outcomes of a unique, six-week, marae-based Young Person's Training Programme (YTP), run at the Waikato Technical Institute, which was a pre-employment course, designed to meet the needs of unemployed Māori youth. The researcher was a tutor for the course.

One six-week block course is evaluated in terms of how effectively it meets each of six stated objectives.

Participant observation and questionnaires were used to gather data.

Results indicate significant improvement in the general knowledge and community

knowledge of the YPTP students studied as well as slight improvement in job-searching ability, self-esteem, knowledge of Māori language and assertiveness.

Recommendations are made about monitoring and improving course effectiveness, specifically the maintenance of a present emphasis on Māoritanga and an increase in the length of the course.

LCSH: Youth, Maori--Vocational education.
Occupational training--New Zealand--Waikato Region.
Waikato Technical Institute.
Technical education--New Zealand--Waikato Region.
Youth--Employment--New Zealand--Waikato Region.

88. Simon, J. A. (1982). Policy, ideology and practice: implications of the views of primary school teachers of Maori children. MA Anthropology. Auckland, University of Auckland: 292.

The purpose of this research is to examine the attitudes of primary school teachers toward Māori pupils in their class and to consider the implications of these for Māori education.

Data was collated by way of open-ended interviews with principals and teachers at Auckland schools which had at least 25% Māori on the school roll. In total, thirteen principals and forty-four teachers were interviewed.

Ideology as a concept is explained, taken from Larrain, as a distorted consciousness that conceals contradictions in the interests of the dominant group. It is against this theory that the overall topic is set in place.

A critical examination of the range of different theory and points of view, which have influenced policy and practices in Māori education since 1960, is provided.

The different views of the principals and teachers are analysed in relation to government policy on Māori education. The attitudes held by respondents are shown to vary considerably and these attitudes are reflected in the way they tend to either acknowledge or ignore the Māori identity of the Māori pupils under their charge in their classroom practice. However, even though many educators seek to acknowledge cultural difference for Māori students, the research shows that, to a large extent, "the views of these educators towards Māori students remain ideological and therefore function to maintain and reinforce Pakeha dominance." For example, a claim made by a number of teachers, which can be seen to function in this way, is that their pupils are not Māori or Pākehā but just 'children'.

Finally, a consideration is made of the aims of Māori education and the Pākehā ideological response to it in relation to New Zealand society as a whole.

The author concludes that any change within the education system, directed at removing

the conditions that generate ideology, must be made in conjunction with the conscious recognition of educators as to the wider social implications of their actions. In other words, teachers need to be aware of the full social implications of the aims of Māori education and recognise the ideological dimensions of this.

LCSH: Elementary school teachers--New Zealand--Attitudes.
Maori--Education (Primary)

89. Simon, J. A. (1990). The place of schooling in Maori-Pakeha relations. PhD Anthropology. Auckland, University of Auckland: 490.

This thesis attempts to identify the place that schooling plays, and has played, in the securing and maintenance of unequal power relations, between Pākehā and Māori, through a history of colonisation in New Zealand.

Through a critique of the concept of ideology, as interpreted by Jorge Larraín and a utilisation of Antonio Gramsci's concept of hegemony, an examination of the historical development of the concepts of 'race' and 'culture' is carried out. These concepts have been employed ideologically to rationalise educational policy for Māori.

The research traces the development of policies and practices in Māori education from the 1830's to the present and reveals how schooling for Māori has contributed significantly to the successful establishment of Pākehā economic and political dominance. The Hunn report, 1960, details widespread educational under-achievement for Māori and this situation is recognised as an outcome of these processes.

Recognising recent educational policy aimed at improving Māori educational achievement, fieldwork research was conducted in a number of different Auckland schools in order to investigate the extent to which current school policies and practices work towards overcoming this imbalance in social relations.

Overall, the research shows that generally schools continue, in a variety of ways, to control and limit Māori access to knowledge-power, thus helping to maintain the asymmetry that exists in Māori-Pākehā relations.

LCSH: Maori--Education--History.
Education--New Zealand--History.
Education and state--New Zealand.
Race relations in school management--New Zealand.
New Zealand--Race relations.

90. Skipper, R. N. (1998). An evaluation of bicultural initiatives performed in

territories dependent on the federal government in 1997-1998. Winnipeg:

- 91. Smith, G. H. (1997). The development of kaupapa Maori: theory and praxis.**
PhD Education. Auckland, University of Auckland: 526.

This thesis provides an examination of educational and schooling initiatives based on kaupapa Māori that have been developed in New Zealand.

The central theme of this thesis is the development of kaupapa Māori as a theoretical base, which can be a foundation for transformative praxis. This theory has its beginnings firmly placed in a community context, in response to the reproduction of dominant/Pākehā interests through the process of schooling and education. The author notes that these new kaupapa Māori formations of resistance indicate a significant shift within Māori transformative strategies.

The arguments developed in this thesis are made against the backdrop of a New Zealand context of contested power relations between Māori and Pākehā. This is the struggle between dominant/state interests and subordinate/iwi interests.

Antonio Gramsci's notions of 'intellectuals', 'hegemony' and 'war of position' are utilised to develop arguments around the making of intellectual space for kaupapa Māori and its validity.

Kaupapa Māori theory and praxis has been based on an educational strategy which has derived from Māori communities as a means to firstly comprehend, then resist and transform the educational crises faced by Māori in regard to underachievement at school and the ongoing erosion of Māori language knowledge and culture as a direct consequence of colonisation. The author explains, therefore, that kaupapa Māori strategies involve a complex arrangement of 'conscientisation', 'resistance' and 'transformative praxis'. These different progressive notions are discussed further.

The struggle faced by the community in establishing kaupapa Māori education and schooling is well documented in this work. The final chapter looks into the transformative potential of kaupapa Māori theory and praxis. Kaupapa Māori is repositioned as being not just about cultural practice, but as a structural intervention strategy which makes valid space for these cultural practices.

LCSH: Maori--Education.
 Maori--Ethnic identity.

- 92. Soler, J. M. (1996). Reading the word and the world: the politics of the New Zealand primary school literacy curriculum from the 1920s to the 1950s.** PhD.
 Dunedin, University of Otago: 263.

This is a study of the history of concepts and ideas related to literacy instruction in New Zealand primary schools. It also includes a section which discusses literacy instruction in the Native Schools.

The investigation covers the period from the publication and release of the 'Syllabus of Instruction for Public Schools' in the late 1970s through to the revision of this syllabus which took place through the late 1940s and early 1950s.

It is argued in this thesis that social, cultural, political and economic forces produced major shifts in the ideals that informed literacy instruction and curriculum policy during this period. This study follows a move away from the cultural heritage ideals of literacy instruction, whereby educators sought to impart a sense of moral purpose and heritage through a stress upon English heritage in literary instruction, towards a technocratic view of literacy instruction, with its main emphasis on the mechanics of reading.

However, the author argues that the supposedly neutral approach of the technocratic view of literacy continued to embody dominant cultural beliefs and values.

The author concludes that recent debate over reading techniques and instructional practice needs to take note of this historical context and realise a more balanced vision of literacy instruction, whereby literacy is not simply defined as the reading of the word. Literacy needs to be seen as a complex process which incorporates the wider political and cultural world.

LCSH: Reading (Elementary)--New Zealand
 Literacy--New Zealand
 Education, Primary--New Zealand--Curricula
 Curriculum change--New Zealand--Political aspects
 Maori--Education

93. Solomon, F. M. (1980). *Academic achievement of Maori students*. MA Education. Auckland, University of Auckland: 194.

This is a study into the academic achievement of Māori secondary school students. The author provides the following statistics to set the scene for his study:

"In 1978 67% of Maori students who left secondary school had no attainments.
 The comparable figure for non-Maori students was 28%".

This study is an attempt to identify some factors that contribute to the success of some Māori students at school and not others. A questionnaire was given to a group of Māori students who sat School Certificate in 1979. Successful School Certificate students were also interviewed to gain further insight. The views and opinions of some leading educationalists on this topic are also provided.

It is concluded that factors involving schooling itself feature most prominently in discussion about Māori achievement at the secondary school level.

LCSH: Maori--Education.
 Academic achievement--New Zealand.

- 94. St. George, W. V. R. (1977). The general cognitive ability of Maori and European subjects: a comparative study of Queensland test performances and psychometric properties. DPhil Psychology. Hamilton, University of Waikato: 467.**

The Queensland Test of Cognitive Abilities was tested on a total of 700 children (approximately 300 Māori and 400 Pākehā). In addition to studying the comparative performance of the two ethnic groups at six different age levels, the major psychometric properties of the instrument were also investigated.

Findings are discussed in relation to the concept of intelligence and its measurement across cultures. It is argued that the Queensland Test can provide an equally valid measure of general intelligence across both ethnic groups.

LCSH: Cognition--Ability testing.
Educational tests and measurements--New Zealand.

- 95. Stead, K. E. (1984). An exploration of different outlooks on science: towards an understanding of the under-representation of girls, and of Maori and Pacific Island students, in science. DPhil Education. Hamilton, University of Waikato.**

This research seeks to explain why girls, and Māori/Pacific Island students, are under-represented in the sciences. A qualitative and a quantitative approach are employed to provide data from which an understanding of this situation can be pursued.

The qualitative approach included interviews with a number of different students (age, gender, ethnicity) between Form One and Four.

The qualitative approach was provided by a series of empirical measures to investigate particular factors, suggested by previous literature, as having possible implications for the teaching and learning of science.

An analysis of results suggests gender differences in attitudes towards science could be accounted for by the existence of a "broad based 'gender-related inequality' in the way science is represented by media, home and school".

Similarly, ethnic differences in attitudes towards science could be accounted for by the 'cultural inequality' evident in New Zealand society.

Although the author acknowledges the simplification of what is really a complex issue, he makes a number of recommendations for change in educational practices identified as maintaining the existing under-representation of girls and Māori/Pacific Island students in the sciences. These include:

1. Student beliefs about science need to be explored, challenged and/or extended.

2. Students' perceptions of other people's views need to be identified, explored, challenged and/or extended.
3. Teachers' styles of teaching science need to be examined.
4. Parents' own outlooks on science need to be developed.

LCSH: Science--Study and teaching--New Zealand.
 Girls.
 Sex differences in education.
 Sex discrimination in education--New Zealand.
 Maori--Education--Science.
 Polynesians--New Zealand--Education--Science.

96. Stephenson, M. (1993). *Karakariki school: a revisionist history*. MA Education. Auckland, University of Auckland: 215.

An historical account of the development of Karakariki School is the focus of this study. It was established in the Waikato region and operated between the years, 1859-1880, and was subject to Wesleyan control under the auspices of the 1847 Education Ordinance. The school was for predominantly Māori children and was also very strongly influenced by a local chief and the Māori community. The development of the school was thereby determined by the interactions of these different agencies, central to the school.

This study examines these often contradictory relationships, in terms of issues concerning policies of assimilation and social control, land alienation and the establishment of state jurisdiction over the education system.

LCSH: Karakariki School.
 Maori--Education--History.
 Elementary schools--New Zealand--Waikato--History.

97. Stewart, A. G. (1992). *Te mauri o te reo- The power of the language: a thesis investigating a new pathway for enhancing and improving the status of Māori language and Māori pupils in schools*. MA Education. Auckland, University of Auckland: 312.

Historically, over time, there has been a steady decline in the use of te reo Māori in schools and educational provision for Māori students. This situation has been brought about through a raft of government educational policy that has been based on a deliberate agenda of assimilation.

This study postulates that the obvious diminution of the use of te reo Māori has been coupled with a decline in the overall performance of Māori students at all levels.

The problem investigated by this thesis is how can the present interest and revival in teaching of Māori language within mainstream schooling lead to an increase in the

academic performance of Māori students?

The author argues that it can, not simply through teaching Māori students te reo, but by challenging and changing existing pedagogical practice and organisational structures.

This study challenges schools to recognise and restore, in a legitimate way, "te mauri o te reo", the power of the Māori language, as an important part of the make up of a successful learning environment for Māori children.

A different approach is put forward for the research, teaching and evaluation of te reo Māori as a subject within the present school curriculum. This approach promotes empowerment of the language in the community and its students. Paulo Freire's ideas on "conscientisation" are explored as an educational and liberating process for reflection and action.

Finally strategies for possible change are listed and discussed.

LCSH: Maori language--Study and teaching.
 Maori--Education.

98. Sutherland, B. A. H. (1994). *Haramai te toki!: enterprise partnerships and the Treaty of Waitangi: implications for Maori education*. MA Education. Auckland, University of Auckland: 149.

The education system in New Zealand has undergone a restructuring process since the end of the 1980's. Decentralisation and devolution of some control over education to the community has taken place. Enterprise partnerships (between businesses and schools) have become more prevalent because of these changes, as schools move to become more accountable and autonomous locally.

This thesis challenges the claim that these enterprise partnerships can enhance educational outcomes for Māori. The author argues that enterprise partnerships in fact work against the interests of Māori and their rights of partnership as given in the Treaty of Waitangi. At the same time, the state has moved away from taking responsibility for educational outcomes for Māori and in doing this has tried to elude its partnership obligations under the Treaty.

The argument is that these changes within education policy can be viewed within the context of Human Capital theory, whereby education is seen as a form of economic investment in individuals. This focus on the individual is in conflict with Māori notions of collectivity. In this way, the ideology that surrounds the concept of enterprise partnerships is simply another means by which the needs and aspirations of Māori are assimilated to serve the interests of mainstream Pākehā society.

A detailed examination of a governmental policy document 'Working Together: Building Partnerships Between Schools and Enterprises' (1993) is made in relation to the claim that

partnerships 'can enhance educational outcomes for Māori.'

The author concludes that the state cannot move away from its obligation to Māori by replacing the partnership model inherent in the Treaty with another partnership model. If educational outcomes for Māori are to be enhanced through new partnerships it is essential that the Treaty of Waitangi be re-instated in education policy as a means of ensuring the protection, status and cultural integrity of Māori as tangata whenua.

LCSH: Maori--Education--Government policy.
Education and state--New Zealand.

99. Tahana, A. W. (1980). A critical analysis of some studies of Maori schooling. MA Education. Auckland, University of Auckland: 145.

A close examination of four previous and varied studies into Māori and education is made in this thesis. This prior research is presented in a case-study fashion and discussed comparatively.

These studies were subject to what the author coins a 'philosophical' investigation. Philosophical in that the analysis of each is concerned with conceptual matters. Following a synopsis of each study, key hypotheses and concepts are identified and analysed.

The four studies were chosen as being fairly representative of thinking at the time with regards to Māori education. They are:

G. McDonald	Maori Mothers and Pre-school Education
NZCER Wellington 1973
B.G. Catton	A Study of Some Factors which Impede the Academic development
of Maori children in the Bay of Islands
DipEd Thesis University of Auckland 1962
M.N. Lovegrove	A Cross-Cultural Study of Scholastic Achievement and Selected
Determiners
PhD Thesis University of Auckland 1964
T.K. Fitzgerald	Education and Identity. A study of the New Zealand Maori Graduate.
NZCER Wellington 1977

In the summary section, the author identifies a number of conceptual inadequacies from each study. These inadequacies are described as usually being based on:

1. Vague, ambiguous or inconsistent definitions or
2. Inappropriate or implicit assumptions.'

LCSH: Maori--Education.

100. Tait, E. (1995). **Mana tu: senior Maori students discuss success at secondary school.** MEdAdmin Educational Administration. Palmerston North, Massey University: 319.

This thesis examines the views of senior Māori students with regards to success at secondary school. The main objectives of the study were to identify common themes which prevailed amongst senior Māori students regarding their perceptions around school achievement and success and to make some suggestions as to how these perceptions are produced and reproduced.

Students were encouraged to speak openly about their ideas concerning achievement and this dialogue was interpreted by the researcher.

The thesis concludes that a particular sub-culture exists amongst Māori students wherein attitudes are based on expectations of failure.

Limitations of the study are discussed and possible areas for further research are outlined.

LCSH: Maori--Education
 Academic achievement
 Self-perception

101. Tangaere, A. R. (1992). **Te puawaitanga o te reo ka hua te ha o te potiki i roto i te whanau: ko tenei te tahuu o Te Kohanga Reo.** MA Education. Auckland, University of Auckland: 120.

The emergence of the kohanga reo movement in the early 1980s has helped to create a context for the revival of Māori language in New Zealand. Kohanga reo have developed an early childhood educational setting more culturally appropriate than what had been offered in the way of early childhood services to Māori in the past.

The author notes that at the time of writing this thesis, very little written information was available that focused on the effect learning Māori in a predominantly English speaking society has on the child's development within their own social contexts of family/home environment and kohanga reo.

This thesis aims to investigate mechanisms present in these two settings; home and kohanga reo, which work in assisting the child's acquisition of language through the medium of waiata as well as what mechanisms the child uses to transfer language from kohanga reo into the home setting.

The focus is on one child (the researcher's daughter) and her interactions with family members as recorded through the observation of her routines. Based on theory put forward by Bronfenbrenner (1986), that the child as an active agent within her social environment will initiate the transference of routines from one setting to another, this study seeks to investigate whether these interchanges enable the two distinct settings, of

home and kohanga reo, to complement one another. What role does the child play in the transference of information and activities from kohanga reo to home?

The author concludes that educational success for Māori challenges early childhood settings and schools to provide an environment which is culturally compatible with the family context of the child and that kohanga reo, in realising this, provides important space for the child to socialise into an appropriate cultural setting compatible with the social context of the child's family/home environment.

LCSH: Maori language--Acquisition.
Kohanga reo.
Children, Maori--Language.
Children, Maori--Family relationships.
Maori language--Study and teaching (Preschool)

102. Tangaere, R. B. (1998). *Whanau: kaupapa Maori intervention model in education*. MEd Maori Education. Auckland, University of Auckland: 87.

This study explores the whānau model employed in kaupapa Māori approaches to education (e.g. kohanga reo, kura kaupapa Māori, wharekura). The whānau system, as entailed in traditional Māori family structures and practices, is fundamental to the process and philosophy of these educational intervention initiatives.

In this light, this study discusses the role of whānau as an intervention strategy which challenges educational underachievement of Māori as well as the impending loss of Māori language by placing te reo Māori, tikanga Māori and Māori pedagogy at the core.

The author outlines some key questions, which are investigated:

- Is the whānau model successful? If so, how and why is it successful?
- What challenges confront the whānau model in developing kaupapa Māori education?
- What strategies are employed in the whānau and/or the kaupapa Māori education movement to overcome these challenges?
- What can we learn from the interventions based on 'whanau' in education and schooling which might be more widely applied to Māori social, economic, cultural and educational crises?

LCSH: Maori--Education.
Kohanga reo.
Kura kaupapa Maori.
Maori language--Revival.

103. Taylor, K. M. (1994). **"Conversations" with Maori women educators- Nga kupu paake a nga wahine Maori.** MPhil Education. Auckland, University of Auckland: 417.

The purpose of this thesis is to gather life experience data from a group of Māori women educators. Oral narratives were sought from these women by way of informal semi-structured interviews. The stories of these women are then examined in terms of the notion of 'resistance'. This 'resistance' took on many forms; selective, passive, active, but was always a constant feature of the life experience of these women in the struggle against Pākehā social and ideological assimilation through schooling policies and practices. Due to the oral narrative nature of the study, some inferences and assumptions about the resistance of the women have been made by the author from the stories.

The thesis concludes that 'resistance' in its different forms, enabled these women to sustain their own culture, whilst adapting Pākehā knowledge to their own in an attempt to ensure greater control over their own lives and that of their families.

LCSH: Women, Maori--Education.
 Women, Maori--Interviews.
 Women teachers--New Zealand--Interviews.
 Maori--Education--History.

104. Te Aika, L. H. (1996). **Ko te Rōpū Reo Rua ki Waikato, 1986-1995: he hōtaka whakapakari kaiako e whakaako ana i te reo Māori, mā te reo Māori hoki.** MA Maori Studies. Hamilton, University of Waikato: 99.

This thesis is written entirely in Māori. It is about the Te Rōpū Reo Rua (Bilingual Teachers Course) at Waikato between the years 1986-1995. Te Rōpū Reo Rua is a programme for training teachers how to teach in Māori as well as teaching the Māori language itself.

The purpose of this research is to study this programme through the investigation of five main research questions.

1. What is this bilingual programme?
2. Why was this programme established?
3. What are some of the developments that have arisen out of the teaching programme and for the teachers involved in this course between the years 1986-1995?
 - (i) What were the main aspects of the programme in 1986?
 - (ii) How has the course changed between 1986 and now?
4. What are the benefits for Māori teachers enrolled in this programme? How has this programme assisted both their professional and personal development?
5. With the establishment of contemporary Māori models of education, e.g. kura kaupapa Māori, bilingual units, what are some new strategies and developments that could be implemented into the programme?

LCSH: Ropu Reo Rua (Programme)
 Maori language--Study and teaching--New Zealand--Waikato Region.
 Maori--Education--New Zealand--Waikato Region.
 Maori teachers--Training of--New Zealand--Waikato Region.
 Education, Bilingual--New Zealand--Waikato Region.

105. Thrupp, M. P. (1991). *Competing notions of distributive justice: equity and tino rangatiratanga in Maori education policy debate in 1990*. MEd Education. Wellington, Victoria University of Wellington: 105.

This thesis examines the different notions of distributive justice held by different groups with distinct agendas in New Zealand. The exact focus is an exploration of the different notions of equity and autonomy held by some important people involved in the setting of Māori education policy in the year 1990.

Generally, Pākehā notions of distributive justice appear to be based primarily on Western concepts of equity, whereas Māori notions seem to centre on indigenous Māori concepts of rangatiratanga/mana. This study attempts to clarify the nature and usage of these notions by analysing the range of interpretations given to these notions and identifying any policy positions that may be based on these interpretations.

This study also attempts to address the question of why these notions are interpreted in various ways by different groups with a comparison being made amongst the same sample group to attitudes towards the Treaty of Waitangi and its relevance.

The author seeks to define the notions of 'equity' and 'autonomy' by giving an historical account of the development of these notions in relation to Māori education policy and the Treaty. An analysis is made from the data collected and transcribed from the interviews. This analysis employs a grounded theory approach based on comparative analysis.

Results reflect the proposal that notions of equity and autonomy used by the respondents are diverse and complex. The author argues that these results are indicative of contested ideas about the nature of distributive justice and three main groups are identified from the overall sample. One group is dominated by Pākehā notions of equity with a second group basing itself on Māori notions and tino rangatiratanga. The third group appears to want to employ, modify and mediate both differing viewpoints.

The author concludes that 'equity' and 'tino rangatiratanga' involve competing notions of distributive justice. While this study suggests there is considerable cross-cultural mediation of perspectives, essential differences remain. Māori education policy making, therefore, according to the author, will continue to be a matter of contest and compromise.

LCSH: Maori--Education--Government policy
 Educational equalization--New Zealand
 Equality

- 106. Timutimu, N. A. (1995). *Kei ngaro to tatou reo rangatira: middle generation Maori language crisis.* MA Education. Auckland, University of Auckland: 142.**

The aim of this thesis is to trace the decline in the use of Māori language and its associated cultural practices within the author's own hapū, Ngāi Tukairangi. The author outlines a situation in which the passing on of the older generation will leave the hapū without any native speakers of Māori. Given the inherent link between language and culture, the traditional knowledge of Ngāi Tukairangi is also in danger of being lost. The unique position of the middle generation (between 40 and 60 years) is also discussed. They provide a critical link between the older generation and youth in terms of the retention of Māori language and knowledge.

A history of colonisation in this area is presented. A discussion is made on schooling provision for Māori in this hapū. It is argued that the schooling provided is particularly responsible for the demise of traditional language and knowledge.

Middle generation members of the hapū are interviewed to establish the ongoing strength of language use and cultural practices. The author notes that the hapū continues to express a strong Māori life style, despite the assimilative process experienced through schooling by tangata whenua in the Tauranga district, where this hapū is located. It is this middle generation who play such a crucial role in the maintenance of traditional Māori language and knowledge within the hapū.

LCSH: Ngai Tukairangi--History.
Maori language--New Zealand--Tauranga District.
Maori--New Zealand--Tauranga District.
Maori--Education--New Zealand--Tauranga District.
Maori language--Revival.
Language and culture--New Zealand.
Tauranga District (N.Z.)--History.

- 107. Tomlins-Jahnke, H. (1996). *Whaia te iti Kahurangi: contemporary perspectives of Maori women educators.* MEd Education. Palmerston North, Massey University: 260.**

The focus of this study is an exploration into the experiences of six Māori women educators currently employed in educational organisations. The life experience of these women, through their involvement within three specific sites - the home-place, the school and the work-place, is investigated to reveal and develop significant themes.

An oral narrative type methodology is employed, whereby a life history approach is used to examine the childhood, schooling and work experiences of these women, as they developed an identity in the dual worlds of 'te ao Māori' and 'te ao Pākehā'.

The women's accounts are based on a Māori epistemology which is grounded in Māori philosophical tradition.

The narratives presented record the experience of the women in regards to their upbringing and education firstly, followed by a focus on the women's workplace experience which looks into any influences that affected the direction of their careers as educators, as well as the multiple realities they experienced, as Māori women, trying to create and maintain space for mana wāhine Māori within educational settings.

LCSH: Women teachers--New Zealand
Women, Maori
Maori--Education

108. Trinick, T. (1999). *Te reo tātai: the relationship between Māori culture and Māori mathematical language*. MA Education. Auckland, University of Auckland: 205.

A notable renaissance in Māori language in the last few decades and the development of Māori medium education initiatives, such as kura kaupapa Māori, have resulted in the development of specific Māori vocabulary, including some which explains and describes mathematical concepts.

The author works on the premise that language symbolises the culture and that culture is, in part, created from the language, so the two; language and culture, are inextricably linked. Therefore, has the development of modern mathematical Māori language influenced traditional Māori language and thus the underlying Māori epistemology and what were some of the traditional cultural features of Māori mathematical language?

In order to investigate and identify any change in the language and the possibility of any concurrent epistemological change for Māori, the researcher examined the informal mathematical language of some Māori native speakers. This language closely represents the type of language used before the development in the language of the last couple of decades. From here, comparisons could be made with modern Māori mathematical discourse to highlight any issues or concerns around possible changes in the language, the quality of the language and how the language is linked to Māori ways of knowing.

After introducing the topic, the thesis provides an important review of the historical and political processes involved in the development of a modern mathematics discourse and in the revival of Māori language in general, as well as an exploration of traditional mathematical practice and language.

The following section outlines the methodological approach employed, that of collaborative research, as described by Bishop (see entry no. 4 of this bibliography).

This thesis also discusses the situation whereby, mainly due to lack of resources, most material available in a Māori medium mathematical context are simply direct translations of Pākehā mathematics texts. Are these resources, directly translated from Pākehā material, simply duplicating Pākehā mathematical constructs and ways of thinking?

The author concludes that a language, and the culture accompanying it, have developed

over time to be in accordance with one another and if you change the language, then you also change the relationship between the knowledge and culture. The author contends that a change in the language has occurred at the grammatical level, the discourse level and the cultural level through the development of modern Māori mathematical discourse and language.

LCSH: Mathematics--Study and teaching--New Zealand.
Maori --Mathematics.
Maori language--Study and teaching--Immersion method.

- 109. Tuteao, V. M. (1998). Maaku anoo e hanga tooku nei whare: ko ngaa pou o roto he maahoe, he patatee: ko te taahuhu he hiinau: Te Wharekura Kaupapa Maaori aa rohe o Raakaumangamanga. MA Education. Auckland, University of Auckland: 173.**

This thesis examines the role of schooling in colonisation and its outcomes through an in-depth historical analysis of the development, over time of one school, the Rakaumangamanga Native School in the Waikato district, which has now been transformed to a kura kaupapa Māori - Te Wharekura Kaupapa Māori ā Rohe o Rākaumangamanga.

This thesis examines the role that schooling plays in 'defining' or 'making people'.

Looking at the development of this particular school over the years, it becomes clear that the school has varied in its structure, composition and function and this has been reflected in the different struggles the school has experienced with the state.

The history of this school is somewhat indicative of the overall struggle for Māori identity in a monocultural education system in New Zealand history, and it is because of this that the study concentrated on a historiography of this school and its community.

LCSH: Rakaumanga School.
Maori--Education--History.
Kura kaupapa Maori.

- 110. Verbitsky, J. E. (1993). Models of political development in Maori educational policies. PhD Political Studies. Auckland, University of Auckland: 400.**

This study is based on the point of view that education for Māori in New Zealand has been used as a tool to shape Māori-Pākehā relations. The relationship between schooling provision for Māori and racial relations is the focus of this thesis. More specifically, a focus is made on assumptions about racial relations as revealed in government-commissioned reports to do with Māori education. These assumptions are viewed in the context of five different ideological models that have informed government policy on educational provision for Māori:- assimilation, integration, multiculturalism, biculturalism

and Māori nationalism.

The eight governmental reports examined in this thesis are:

- Report of the Department of Maori Affairs (1961) (Hunn Report)
- Report of the Commission on Education in New Zealand (1962) (Currie Report)
- Report of the National Advisory Committee on Maori Education (1970) (NACME Report)
- Directions for Educational Development (1975)
- He Huarahi: Report of the National Advisory Committee on Maori Education (1980)
- Government Management: Brief to the Incoming Government, Volume II (1987)
- The Curriculum Review: Report of the Committee to Review the Curriculum for Schools (1987)
- Administering for Excellence: Effective Administration in Education (1988) (Picot Report, Tomorrow's Schools)

As well as an analysis of assumptions based on these models and reports, an examination of print media reaction to these reports is also carried out.

LCSH: Maori--Education--Government policy.
 Maori--Politics and government.
 New Zealand--Race relations.

111. Vivian, W. M. (1985). Teacher expectations for Maori and Pakeha primary school children. MSocSc Psychology. Hamilton, University of Waikato: 85.

The main objective of this research is to determine whether or not teachers display lower expectations for Māori pupils than for Pākehā pupils in relation to scores on tests. Gender and socio-economic status were also considered as variables.

A measure of nine teachers' expectations of general ability and language comprehension were obtained for 53 Māori and 55 Pākehā year two primary school children within a fortnight of school commencing for the year. An assessment of the relationship of these expectations to actual scores on tests of general ability and language comprehension is carried out.

Results conclude that Māori children were more likely to be underestimated on general ability, compared to the Pākehā children. However, this trend was only statistically significant for five of the nine teachers. Measures on language comprehension showed there was not a tendency for teachers to underestimate the skills of Māori children as compared to Pākehā children. Finally, gender and socio-economic status factors did not appear to influence teachers' expectations.

The author concludes the results indicate that some New Zealand school teachers display lower expectations for Māori children that are unjustifiable.

LCSH: Interaction analysis in education.
 Education, Primary--New Zealand.
 Teachers--Attitudes.
 Maori--Education (Primary).

112. Wagner, B. R. (1985). The impact of a Maori language programme on primary school community: a case study. MA Education. Auckland, University of Auckland: 397.

This study involves an investigation into the attempts made by one school to provide a bilingual programme of Māori language instruction for the Māori students enrolled there and any subsequent effects on the school and its community. This programme was implemented by an itinerant Teacher of Māori.

The research was conducted at Otara school in 1983. The study involved assessing the attitudes and comments of a number of participants from both within and outside the school.

The methodological approach utilised was varied in design. Fieldwork covered a period of nearly twelve months in which time open-ended interviews were conducted with participants. This information was supplemented with a questionnaire and other unobtrusive observation techniques which sought to gauge the views of all participants from the initial implementation of the programme through to its conclusion at the end of the school year.

The following major themes are noted from an analysis of all responses and observations:

- the concern of educators for a greater sense of liaison and partnership between home and school, particularly with regards to the Māori language.
- the paucity of real opportunity for school members and community to become involved in decision-making that directly affects them.
- the inability of the school to influence Departmental policy and authority with regard to the use of the itinerant teacher of Maori.
- A sound knowledge-base of language teaching theory, methodology and the organisational implications of implementing a bilingual programme is essential to the successful operation of such a programme.

LCSH: Otara School
 Maori language--Study and teaching (Primary)

- 113. Walker, S. (1996). *Kia tau te rangimarie: Kaupapa Maori theory as a resistance against the construction of Maori as the other.* MA Education. Auckland, University of Auckland: 175.**

This thesis focuses on the notion of kaupapa Māori theory as a resistance against the construction of Māori as the 'Other' in Pākehā discourse. The notion of Māori as the 'object' of Pākehā research and theory building in relation to education is critiqued. 'Victim blaming' and early explanations of 'the Māori problem' in education are discussed.

Kaupapa Māori theory is introduced and explained in a final chapter as a means of resistance, which allows Māori to define themselves.

LCSH: Maori--Colonization.
 Maori--History.
 Maori--Ethnic identity.
 Maori--Education.
 Racism--New Zealand.
 Identity (Psychology)

- 114. West-Newman, C. (1981). *Vastly unequal measures: affirmative action as social policy.* MA Sociology. Auckland, University of Auckland: 146.**

This study investigates the concept of 'affirmative action' and discusses whether or not it can be seen as an appropriate form of social policy to remedy certain structured inequalities in New Zealand society. An in-depth literature review and discussion as to the meaning of 'affirmative action' and 'reverse discrimination' and the main theoretical position for and against these practices is presented.

An analysis of affirmative action policies which operate in the USA, is made to reveal any difficulties that arise in putting these policies into practice. In light of this, consideration is made about the usefulness of adopting these policies and practices for Māori education in New Zealand. A whole chapter is set aside to discuss historical and contemporary issues for Māori in regards to 'affirmative action' and 'equal opportunity'. Means of distributive justice on the basis of present inequality is one of the main themes developed in this thesis.

Since the passing of the Treaty of Waitangi Act, 1975, which provided the legal framework for the development of the Waitangi Tribunal, the Treaty itself or rather the 'principles' of the Treaty as decided by the Tribunal and the Court of Appeal have become part of the policy decision making processes of the state.

This study focuses on the nature of official Treaty discourse since 1975 and the affect this discourse has had in relation to the development of educational policy and practises which attempt to address the 'principles' of the Treaty of Waitangi.

The researcher investigates, by way of case study at one school, the development of school policy in regards to te reo Māori me ngā tikanga Māori. This investigation involved mainly participant observation at hui which focused on the development of school policy that was in keeping with the Treaty, or at least the 'principles' of the Treaty.

The thesis begins with an introduction to the make up of the three different articles within the Treaty as well as outlining the patchy history of official recognition of the Treaty by successive governments. This recognition by the state of the rights of tangata whenua under the Treaty has been far from constant since the Treaty's inception in 1840.

A detailed analysis of government Treaty discourse and the impact on Māori education follows, with a particular focus on the findings of the Waitangi Tribunal with regards to Te Reo Maori Claim (WAI 11) as well as a breakdown of all the other education policy development since 1975 that relates to Māori and education (ie. Picot Report, Ka Awatea, Tomorrow's Schools etc.)

This thesis concludes that the need to recognise the importance of the Treaty of Waitangi in regards to education has been an issue that has assumed some degree of importance in the government policy-making process. This official recognition of the Treaty principles by successive governments since 1975 has provided the means as well as some space for Māori to develop provisions for themselves both within and outside of the mainstream state education system.

LCSH: Treaty of Waitangi (1840)
Maori--Education.
Maori--Civil rights.
Curriculum change--New Zealand--Political aspects.

116. Whaitiri, M. (1993). The impact of a settler society on traditional Maori theories and concepts of learning. MEd Education. Wellington, Victoria University of Wellington: 108.

This thesis investigates and discusses the impact of a settler society on traditional Māori theories and concepts of learning. This investigation, and the discussion that emanates, are based on a recount of history from the view of the colonised people, Māori, and their perception of events. This approach is made in an attempt to move away from a dominant

Pākehā view of the history and colonisation of Aotearoa. The process of acquiring information for this study then, was essentially Māori. The researcher attended a wide range of hui throughout the country and spoke with a number of kaumātua well versed in different aspects of Māori tradition.

The coming of the Pākehā and the subsequent establishment of a settler society, set the wheels of colonisation rolling in Aotearoa. This 'cultural invasion' marked the beginning of the disassemblment of long established and functional Māori epistemology. This process of the gradual undermining of basic philosophical principles that give Māori a unique world view has continued over time.

The main impetus of this study is an exploration into the causal factors of Māori economic dependency. This is approached in three sections. The first section defines traditional Māori theories and concepts of learning and establishes a sense of uniqueness in describing a complex, yet functional Māori epistemological framework. The second part discusses the real impact of Pākehā education and a comparison is made against conventional Māori concepts of learning. Finally an analysis of Māori education is made in relation to key policies which have underpinned Māori economic development since Pākehā settlement in this country and the economic disparity between Māori and Pākehā that now exists.

The author concludes that Māori educational and economic achievement has been severely restricted through the imposition of Pākehā systems which do not recognise other forms of learning and this has contributed significantly to Māori under-representation in the success 'stakes' of educational achievement and economic participation in this country.

LCSH: Maori--Education
 Educational anthropology--New Zealand

117. White, M. N. S. (1995). *Te wero - te uru whakatupu ake te uru o matawhaura: language scaffolding in a kōhanga reo*. MPhil Education. Auckland, University of Auckland: 132.

This study focuses on language scaffolding within the context of routines in a kōhanga reo. This phenomenon is discussed within a larger, socio-cultural context, located within the wider historical, social and political contexts of 'Māori education' in New Zealand.

Language routines were examined using a conceptual framework of children's language and social development based on Vygotsky's (1978) framework of the zone of proximal development.

Data from these observations is analysed to illustrate examples of scaffolding (constructing meaning around a situation by way of both verbal and non-verbal means).

Links are made between findings and the national early childhood curriculum guidelines contained in 'Te Whāriki' (1993), a document published by the Ministry of Education in 1993.

These connections are made in terms of implications for future implementation of this document.

LCSH: Maori language--Study and teaching (Preschool)
 Kohanga reo.
 Maori--Education (Preschool)

GLOSSARY

(NB. meanings provided relate to the context within which the word is located in the text.)

ao	world
Aotearoa	New Zealand
aroha	love
hapū	sub-tribe
hinaki tuna	eel trap
hui	meeting
kaumātua	older person
kaupapa	plan, medium for discourse
kawanatanga	government
kohanga reo	language nest - Māori pre-school
kotahitanga	unity
kupu	word(s)
kura kaupapa Māori	Māori language total immersion primary education
mana	authority, control, prestige, power
manaaki	show respect or kindness to
Māori	indigenous people of New Zealand
marae	the meeting house and associated buildings
mātauranga	knowledge
Pākehā	people of European descent in New Zealand
rangatiratanga	chieftanship, authority, control
te reo Māori	the Māori language
Taha Māori	Māori language instruction programme common in mainstream schools in the 1980s
tamariki	child, children
tangata whenua	people of the land, indigenous
tikanga Māori	Māori customs
tino rangatiratanga	upmost chieftanship, self-determination
tohunga whakairo	master carver, carving expert
waiata	song(s)
wairua	spirit
wānanga reo	Māori language total immersion live-in programmes
whānau	family
whanaungatanga	making family relationship links
whare wānanga	Māori language total immersion tertiary education
wharekura	Māori language total immersion secondary education

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