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**“What is the Impact and Implications of Ministry of
Education Legislative Changes to Teacher Qualifications
(effective 1 January 2006) on and for Teaching Staff in Kura
Kaupapa Māori?”**

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Abstract

Part X of the Education Act 1989 requires all school authorities (state, integrated and private schools) to employ only teachers who are registered (i.e. teachers who hold a practising certificate or hold a Limited Authority to Teach [LAT]). Kura Kaupapa Māori (Māori language total immersion school) under section 155 of the Education Act 1989, have been exempt from Part X of the Act since registration was made compulsory in 1996. With the passing of the Education Standards Act 2001, the then Minister of Education, the Right Honourable Trevor Mallard, was required to set a date to lift the exemption for registration for kura kaupapa Māori teachers in consultation with Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa. The date agreed to was 1 January 2006. This research report examines “What is the Impact and Implications of Ministry of Education Legislative Changes to Teacher Qualifications (Effective 1 January 2006) on and for Teaching Staff in Kura Kaupapa Māori?”

Six principals from Kura Kaupapa Māori were interviewed to determine whether or not their schools would meet the new registration requirements, three from the South Island and three from the North Island. Interviews were conducted employing the semi-structured technique and the information gathered was analysed through the traditional verbatim method. Only one of the six Principals agreed to their interview being tape recorded, and this was also the only interview conducted solely in *te reo* Māori (Māori language).

The questionnaire was divided into six parts; how the various Kura Kaupapa Māori came to have Kura Kaupapa Māori status; staffing entitlements for 2005; details of

teacher qualifications and teacher training backgrounds; current registration status; whether or not the various schools would meet the new registration requirements and contingencies if they did not; and, finally, whether they encountered issues or challenges on their journey to meeting the new requirements. The results of this research demonstrated that all sample schools were able to meet the new requirements. Furthermore, an assumption made about the South Island schools having more difficulty than North Island schools in meeting the new requirements was incorrect.

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Introduction

When deciding upon a research topic for this research report I knew there would be some non-negotiable factors. For instance, it was highly likely to be about Māori education and highly likely to be connected to Kura Kaupapa Māori. The insistence upon these topics has come about because of my personal involvement in both Māori education in general and, specifically, Kura Kaupapa Māori. Therefore to introduce this research report I will firstly relate my own experiences in these areas.

My foray into the teaching profession began in 1990 at Forest Lake Primary School in Hamilton with a standard two bilingual class of 28 students. My ambition since I was a five year old young girl was always to be a teacher. Half the students in that class were non-Māori but all coped extremely well with being immersed in an 80-100% instructional *te reo* Māori class. Late in 1993, having taken parental leave for two terms to care for our newborn daughter, I was approached by one of the parents of that class to set up a Kura Kaupapa Māori,

Nineteen ninety four saw the establishment of Te Kura Kaupapa Māori o Whakawātea with an opening roll of 13 students at six different levels of learning and I was appointed to the sole-charge position. This school existed outside of government funding and continued to do so for the next three years, as was the establishment process practised by the Ministry of Education in those days. Funding and support came from private and community sources. It was extremely challenging but rewarding to be working in such a pioneering stage of development in Māori

education. While there were struggles, tensions and sometimes despair experienced along the way the rewards far outweighed the detractions.

By November 2004, I applied for and won the teaching Principal's position at a neighbouring Kura Kaupapa Māori that had just been granted full government status. In 1995, I repeated the establishment process all over again at Te Kura Kaupapa Māori o Tōku Māpihi Maurea, making good use of the knowledge I had gleaned the first time around. The significant difference this time though, was being fully funded and supported by the government. The school opened with a roll of 18 in the first term and doubled by the start of term two of that year and the roll continued to rise. By the time I left, five years later, the roll stood at 74. My goal was to achieve the establishment and consolidation phases of setting up the school within a five year period and then allow someone else with new ideas and visions to continue to take the school forward. Having achieved this, it was time to move, as much as it hurt though to leave the children and the *whānau* (family group) that had supported me through my time at the school; some having followed me there from Te Kura Kaupapa Māori o Whakawātea.

Nineteen ninety five was also a milestone year for my family as we enrolled our then two year old daughter in Te Kōhanga Reo o Ngā Kuaka. Conveniently and strategically, the Kōhanga Reo as adjacent to Te Kura Kaupapa Māori o Tōku Māpihi Maurea. Being a *whānau* member of a Kōhanga Reo exposed us to many new experiences including taking active roles across the spectrum in the *whānau whakahaere* (managing committee) group ranging from chairperson to personnel committee, staff liaison, secretary and complaints committee roles between my

husband and myself. We had a reprieve from Kōhanga Reo when our daughter turned five only to be re-engaged with it two years later in 2000 when our younger daughter started.

I left the teaching profession in August 2000 when I became the Māori Liaison officer in the Ministry of Education. At first it felt like I had retired but then the honeymoon period came to an end and I became busy supporting principals (who until late 2000 were my colleagues) in my new role of supporting Māori education and *kura* (school/schools) across the Waikato region. By December 2000, a local office review within the Ministry of Education was conducted resulting in my being reassigned to a newly created regional position in July 2001, Pouherenga Mātauranga, *Iwi* (tribes/tribal) Liaison officer, working across the Central North region. Developing partnerships and relationships with *iwi* and Māori organisations became my key focus of work and was an exciting period as there was no blue prints or policy guidelines about how to develop these relationships at that time. The Ministry of Education has nine formal *iwi* partners who have signed memorandums of understanding. The Central North region has the majority of those partnerships with one of those being signed while I was Pouherenga Mātauranga. In June 2003, my husband and I shifted our family to Dunedin to enable him to take up his new position as a senior lecturer within Te Tumu, School of Māori, Pacific and Indigenous Studies at The University of Otago. Prior to that, for 17 years he was a student, lecturer and senior lecturer in Te Pua Wānanga kit e Ao, the School of Māori and Pacific Island development at The University of Waikato. I was fortunate to secure a secondment to Group Māori within the national office of the Ministry of Education for six months that also allowed me to be based in the Dunedin office for that period. My main role was to organise and

implement Māori education summits around the country in support of the Tūwharetoa *iwi*, a tribe from the Taupo, Tūrangi, Central Plateau region, and the Minister of Māori Affairs, along with the Minister and Associate Ministers of Education. In December 2003, with my secondment drawing to an end, I applied for and won another newly created position as Team Leader, Schools and Early Childhood which I have held for nearly three years. My key responsibility is to oversee the management of the schools' team and the early childhood team respectively across the Otago/Southland region.

Given my background and involvement in education to date, it was inevitable that *kura* and Kura Kaupapa Māori would be a topic that I am passionate about and, thus, form the basis of a research project driven by me.

I approached Te Roopu Tautoko i Ngā Kura Kaupapa Māori o Te Waka a Māui, an initiative established in 2005 (and facilitated by the Southern Region Ministry of Education) to provide support to the four Kura Kaupapa Māori in the South Island, and Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa (the umbrella organisation and guardians of the philosophy taught in Kura Kaupapa Māori) regarding a research topic. It became evident that little knowledge was held about the registration status of teachers in Kura Kaupapa Māori across the country let alone in the four South Island schools. Given the pending legislative change to teacher registration for Kura Kaupapa Māori that was due to be implemented on 1 January 2006, (i.e. all schools are only to employ teachers who registered from this date on [see below for further explanation]) the proposed research was seen as critical to understanding what effect the legislative change would have on Kura Kaupapa Māori.

My concern about the registration status of teachers in Kura Kaupapa Māori within the South Island schools influenced my decision to investigate this situation resulting in my research question: “What is the Impact and Implications of Ministry of Education Legislative Changes to Teacher Qualifications (effective 1 January 2006) on and for Teaching Staff in Kura Kaupapa Māori?” As a comparative, I decided to approach four schools in the North Island and four schools in the South Island to determine how these schools were coping with the impending registration implementation.

The original hypothesis was to focus on understanding whether or not the sample schools in the project would meet the new registration requirements. A secondary hypothesis was also conceived which suggested that the schools in the South Island would have more difficulty meeting the new requirements than the schools in the North Island, given the Māori population was significantly less in the South, inherently meaning that there was a smaller pool of trained and registered teachers who were able to work in Kura Kaupapa Māori to draw from.

After approaching all the schools I had pre-identified with the specifications of the research project, all agreed to participate. However, eliciting the information from some of the schools proved arduous and unachievable. This resulted in a reduction of the sample schools to three schools from the South and three schools from the North participating.

The proceeding research project is broken into six Chapters. Chapter 1 examines the significance of the Te Kōhanga Reo and Kura Kaupapa Māori movements to

revolutionising Māori education and the revitalisation of the Māori language. Chapter 2 provides an in-depth discussion on the teacher registration legislation. Background information about the sample schools including roll, decile, staffing and historical information is provided in Chapter 3. The methods chapter, Chapter 4, discusses the methods used to collate the research project information. Teacher qualifications and teacher registration status within the sample schools are examined in Chapter 5. Finally, the key findings of the research including a recommendation and a sample database on teacher registration in Kura Kaupapa Māori are located alongside a broader discussion in Chapter 6.

**Chapter 1: The Significance of the Te Kōhanga Reo and Kura
Kaupapa Māori Movements to the Revolution of
Māori Education, Schooling in New Zealand and
the Revitalisation of the Māori Language.**

In order to understand the significance of the Te Kōhanga Reo and Kura Kaupapa Māori movements to revolutionising Māori education and schooling in New Zealand in the 1980's and beyond, one must first gain an appreciation that, out of a deep concern for the loss of the Māori language, knowledge and culture, Māori were instrumental in developing their own learning institutions; largely without government support or funding. Graham Hinengaro Smith, in his keynote address to the Alaskan Federation of Natives Convention, October 2003, spoke of this revolution as a reframing of the conscious mind:

The revolution was not so much about the stunning language revitalisation initiatives; these were merely the outward visible signs of a much more profound revolution. The 'real' revolution of the 1980's was a shift in mindset of large numbers of Māori people- a shift away from waiting for things to be done for them to doing things for themselves; from an emphasis on reactive politics to an emphasis on being more proactive; from negative motivation to positive motivation.¹

Smith describes this shift as a move away from talking about 'de-colonization' to 'conscientisation' or 'consciousness-raising'. Furthermore, he states that these ways of thinking illustrate a reawakening of the Māori imagination that had been stifled and diminished by the colonisation processes.

This chapter explores the origins of Te Kōhanga Reo and Kura Kaupapa Māori through their history, umbrella organisations, roles, philosophies and enrolment patterns over recent years. It also examines their continued significance in today's Māori education system, and, to the revitalisation of the Māori language, and in so doing, will set the context for the ensuing chapters.

¹Smith, G.H. *Indigenous Struggle for the Transformation of Education and Schooling* (2003). pp.1-2.

1.1 Te Kōhanga Reo

1.1.1 The Origins

For much of the last century and the last decades of the nineteenth century, many Māori elders encouraged their people to learn and speak the English language believing that the only way to achieve in a Pākehā society was to speak the language. This occurred often at the expense of their own language and resulted in several preceding generations of Māori unable to speak *te reo Māori*. While some Māori had been able to keep their language alive throughout the upheaval of colonisation, no one movement had emplaced a formal system of language revitalisation. A meeting of elders in 1979 affirmed the importance of the language for Māori and resulted in further *hui* (meetings) in 1980 to consider the future of the Māori language, which was thought to be close to extinction at that time:

Those elders attending agreed that the time had come for Māoridom to take control of the future of the language and to plan for its survival. If no action was taken then the language and therefore the heart of the culture would disappear with them.²

In 1980, only a small percentage of the Māori population over 50 years of age had any depth of knowledge about or fluency in the Māori language. If the language and Māori values were to be retained then the native speakers had to impart their knowledge to their *mokopuna* (grandchild/grandchildren). *Mokopuna* were seen as the investment for the future of the Māori language.

This growing belief led to the birth of the concept of Te Kōhanga Reo, a programme based on total immersion in *te reo Māori me ngā tikanga Māori* (the Māori language and Māori customs). Te Kōhanga Reo sought to ensure that only the Māori language

² Te Kōhanga Reo National Trust. *Te Kōhanga Reo – History*. Sourced from <http://www.kohanga.ac.nz/history.html> 29/09/05

was spoken to the children attending these centres throughout all interactions. The paramount concept was to pass on the Māori way of life to the future generations through immersion in *te reo Māori me ngā tikanga Māori*, which were seen as non-negotiable features of this innovation.

Even though young Māori parents embarked on this new journey with no money, no buildings, no land, and no trained or registered *kaiako* (teacher), they committed themselves to establishing these centres as they knew they wanted their children to acquire knowledge about *te reo Māori me ngā tikanga Māori* from their elders, having been the generation of parents who had not learnt their language and culture. An integral feature to establishing and operating Kōhanga Reo required the centres to be managed and administered by the *whānau*.

Whilst saving the language was a focal point of the strategy, it also concerned the restoration of authority, dignity and *mana* (self esteem, prestige) to a people. An official report about the advent of Te Kōhanga Reo at the time noted: “Without the Māori language there can be no Māori culture and the survival of our unique Māori identity will be lost.”³

1.1.2 The History

Te Kōhanga Reo initiated in 1981 by the Department of Māori Affairs in response to Māori concern to ensure the continuing survival of the Māori language. The first Kōhanga Reo, Pukeatua, was opened in 1982. From 1982 to 1989, Kōhanga Reo flourished eventuating in one hundred Kōhanga Reo being established in that first year alone with the growth spurt continuing until 1994 when there were 800 Kōhanga

³ Te Kōhanga Reo National Trust. *Te Kōhanga Reo- In the Beginning*. Sourced from <http://www.kohanga.ac.nz/beginning.html> 29/09/05

Reo catering for 14,000 *mokopuna*. Kōhanga reo were virtually springing forth all over the country and with very little financial assistance from the government of the time. However, in 1990 the responsibility for Kōhanga Reo was transferred from the Department of Māori Affairs to the Ministry of Education.

The move of the Kōhanga Reo operations from the Department of Māori Affairs to the newly formed Ministry of Education put greater emphasis on more regulatory controls for Kōhanga Reo. This change had huge implications at the grass root level.⁴

For the first time since their inception, Kōhanga Reo *whānau* had to come to terms with the regulatory environment and compliances of the early childhood sector⁵ and a mainstream Government department, whilst maintaining the uniqueness of the Kōhanga Reo movement. Initially, many *whānau* struggled with the merging of the two diverging systems of operation. The merging came at a heavy cost to the non-negotiable features of Kōhanga Reo - the passing on of knowledge about the Māori way of life from the elders to the *mokopuna* through immersion in *te reo Māori me ngā tikanga Māori*. Despite this the Kōhanga Reo movement flourished and continued to grow.

Every year the number of young children entering the education system who were already fluent in *te reo Māori me ngā tikanga Māori* increased, however, the status of the language in Māori society as a whole did not and still has not yet reached a safety level where decline in both the quality of language and the number of speakers is still not an issue. Yet, at least some sense of stability has been achieved:

⁴ Te Kōhanga Reo National Trust. *Te Kōhanga Reo – History*. Sourced from <http://www.kohanga.ac.nz/history.html> 29/09/05

⁵ The early childhood sector is an all encompassing term used to describe the different types of centres who provide early childhood education whether they be licensed or license exempt and any stakeholder groups that work within the sector for instance early childhood teacher trainers or professional development providers.

After continual decline for several decades, the numbers of Māori speakers have now stabilised at around 130,500 people between 1996 and 2001 representing 25% of the Māori population (Te Puni Kokiri, 2002: 7)⁶

Te Kōhanga Reo, without question, was the result of a deliberate decision in Māoridom to keep the language alive and has flourished on the realisation that all members of the *whānau* are extremely significant and valuable in the lives of *mokopuna*. The philosophy is to provide a climate that is caring, joyful and secure where the *mokopuna* learn their language and values.

The Kōhanga Reo movement is one of the most exciting and powerful national initiatives undertaken by Māori people. It has had an impact on the New Zealand government, on many New Zealanders and, indeed, internationally on the renaissance of other Indigenous languages and cultures. This success is due to belief in the Kōhanga Reo philosophy regarding the passing on of knowledge about the Māori way of life from the elders to the *mokopuna* through immersion in *te reo Māori me ngā tikanga Māori* and the unconditional commitment required of the people involved.

1.1.3 The Role of the Te Kōhanga Reo National Trust

The Te Kōhanga Reo National Trust was established in 1982 and formalised as a charitable trust in 1983. Its aims were to manage the philosophy of the Kōhanga Reo movement and to facilitate a partnership between the people and the Government departments, in particular, the Department of Māori Affairs. In 1990, the responsibility for Kōhanga Reo was transferred from the Department of Māori Affairs

⁶ Ka'ai, T. M. *Te Mana o te Reo me ngā Tikanga. Power and Politics of the Language*. In "Ki te Whaiao" – *An Introduction to Māori Culture and Society*. Ka'ai, Tania M, John C Moorfield, Michael P.J. Reilly and Sharon Mosley (eds) 2004. P.213.

to the Ministry of Education. The Trust, as the governing body has, therefore, had a key role in providing the support needed by Kōhanga Reo:

This support has involved specific investment in *mokopuna*, *whānau*, and their cultural infrastructure of language, kinship, relationship management, *whānau* learning, *whānau* decision-making, and community interdependence. It has also involved supporting the educational, health and communication needs of Kōhanga children and *whānau* so that they can successfully participate in and contribute towards the growth of Kōhanga Reo.⁷

The National Trust's role in supporting the Kōhanga Reo network and maintaining the philosophies underpinning the Kōhanga Reo movement has been significant, and is facilitated through an agreed work programme contracted to the Ministry of Education on an annual basis.

The main functions of the Trust are:

- (1) To promote, support and encourage the use and retention of *te reo Māori*;
- (2) To promote and encourage the establishment and maintenance of Te Kōhanga Reo Centres;
- (3) To provide financial, advisory, and administrative assistance for the centres;
- (4) To provide support and the means of obtaining support to people involved in the Te Kōhanga Reo Centres.
- (5) To liaise with government departments and other relevant bodies on aspects of pre-school tuition in Māori language and the administration of the Te Kōhanga Reo programme⁸.

The Trust is also empowered to engage in a range of activities related to funding and financial matters and to engage in activities which further its stated aims, either directly or indirectly, as described above.

⁷ Te Kōhanga Reo National Trust. *Te Kōhanga Reo – About Us*. Sourced from <http://www.kohanga.ac.nz/aboutus.html> 30/09/05.

⁸ These functions are listed as they appear on the Te Kōhanga Reo Certificate of Incorporation.

1.1.4 What is a Kōhanga Reo?

Te Kōhanga Reo is a total immersion *te reo Māori*, *whānau* programme for *mokopuna* from birth to six years of age who are to be raised within their *whānau* Māori, where the language of communication will be Māori. The operation and decision making of each Kōhanga Reo is the responsibility of the whole *whānau* within the guidelines set down by Te Kōhanga Reo National Trust Board. The Trust board and the *whānau* of each Kōhanga Reo administer the philosophy to ensure the safety and well-being of the *mokopuna* and the *whānau* and to ensure the survival of *te reo Māori*.

The literal translation of the words 'Kōhanga Reo', 'language nest', indicates that the retention of the Māori language is one of the central objectives of the Kōhanga Reo movement. The *kaupapa*⁹ of Te Kōhanga Reo is based on total immersion in the language and culture which promotes learning within an appropriate cultural context, drawing on Māori styles of learning and teaching. In this context *wairua*¹⁰ is an integral component.¹¹

One of the benefits of Kōhanga Reo has been its ability to draw people together to support each other and work towards the ultimate goal of a bilingual and bicultural nation. In doing this, Kōhanga Reo often provide a physical location and a purpose for people of all ages to meet and work together.

The programme has been able to reach young families who would not otherwise have exposed their children to early childhood education. Through the Te Kōhanga Reo National Trust Board training branches, opportunities have been provided for young Māori to gain new knowledge and skills in new environments. The importance of autonomy within the *kaupapa* has meant that the Kōhanga Reo *whānau* have had to acquire new administration and management skills in carrying out their

⁹ Philosophy, main theme

¹⁰ Spirit, spirituality

¹¹ Te Kōhanga Reo National Trust. *Te Kōhanga Reo – About Us*. Sourced from <http://www.kohanga.ac.nz/aboutus.html> 30/09/05

responsibilities for their own programmes. Kōhanga Reo *whānau* have experienced success in varying degrees dependant on the skill mix and tenacity of the individuals within each *whānau*.

Kōhanga Reo have been established in most districts nationally to promote and encourage breadth of access for those *whānau* who wanted their children educated through this medium. These centres provided for the *mokopuna* and the *whānau*, not only a place of learning *te reo Māori me ōna tikanga Māori*, but an environment of *whānaungatanga* (kinship) where the *mokopuna* will be nurtured within the bosom of the *whānau*.

1.1.5 Kōhanga Reo Enrolments

Student enrolments within licensed¹² and license exempt¹³ Kōhanga Reo have fluctuated over the past seven years. In licensed Kōhanga Reo, enrolments were recorded as 11,619 in 1998 with the rates in steady decline in 1999 and 2000 to a low of 9,532 in 2001. These rose again in 2002 and 2003 and were recorded as 10,409 in 2004. In license exempt Kōhanga Reo the trend has been variable with 361 in 1998 rising to 508 in 1999 and declining again to 376 in 2000 and 211 in 2000. This trend of decline continued in 2002 and 2003 before rising again to 191 in 2004.¹⁴

The Early Childhood sector is currently in a state of major change due to the implementation of the *Ten Year Early Childhood Education Strategic Plan, Ngā*

¹² A 'licensed centre' refers to a centre that has been licensed in accordance with regulations of the Education (Early Childhood Centre) Regulations 1998 under section 317 of the Education Act 1989.

¹³ A 'license exempt' centre refers to those centres who have not been licensed in accordance with regulations of the Education (Early Childhood Centre) Regulations 1998 under section 317 of the Education Act 1989

¹⁴ Ministry of Education. *Ngā Haeata Matauranga-Annual Report on Māori Education 2004*. (2005) Table 5, p. 117.

Huarahi Arataki, launched in 2001. *Ngā Huarahi Arataki* has three main goals; increasing participation in early childhood education; better collaboration between the sector; and improving the quality of early childhood education provision. Funding and Regulatory reviews are also being conducted to examine the way early childhood education centres and services have been funded and the way the Ministry of Education rules or regulations about the way they operate have been applied.

Ngā Huarahi Arataki has impacted on the enrolment patterns in Kōhanga Reo as *whānau* became more aware of the different options available within the sector and some exercised their right to choose the option that best suited their children's educational needs. Depending on their own personal situations, this may have resulted in them choosing early childhood education options other than Kōhanga Reo.

The decline in Kōhanga Reo enrolments is further evidenced by the continuing decline in the number of Kōhanga Reo operating nationally. In 1995, 738 licensed Kōhanga Reo were in operation and steadily declined to 513 licensed Kōhanga Reo in operation in 2004. In license exempt Kōhanga Reo the trend has again been variable, numbering 36 in 1995, increasing to 63 in 1996 before declining to 30 in 1997 and rising again to 33 in 1998. 1999 saw an increase to 50 but there has been a steady decline to only 13 license-exempt Kōhanga Reo operating nationally in 2004.¹⁵

A number of other factors continue to impact on Kōhanga Reo enrolment numbers in this climate of major change, including the number of trained and registered *kaiako*

¹⁵ *ibid...* Table 7, p.118.

available to teach in Kōhanga Reo, quality teaching and learning programmes, transportation and governance and management issues.

1.1.6 Promoting Participation Projects

The Promoting Participation Project was a government initiative targeted specifically at Māori and Pacific Island four year old children and aimed at increasing the level of active involvement of Māori and Pacific families and *whānau* in quality early childhood education. In plain English, the objective was to find those Māori and Pacific Island families whose four year old children were not accessing any early childhood education and enrol them into early childhood education centres or services. Contracts were tendered nationally to communities seeking a ‘bottom up’ solution to increasing participation amongst Māori and Pacific Island peoples by engaging their children in early childhood education. As a result of the government review of targeted programmes conducted in 2005, from July 2005 all the new promoting participating contracts began to focus on all non-participating families regardless of ethnicity.

This initiative contributed to placing children in Kōhanga Reo or promoting kōhanga Reo as an early childhood education option to non participating families.

Since 2001, the Ministry of Education has been collecting statistics about the participation rate in early childhood education of first year school students. Māori students have shown a slight increase over the four year period to 2004 showing 85% in 2001, 86% in 2002, 88% in 2003 and 89% in 2004. For all other ethnicities, the

trend, although slightly higher, is similar with 91% in 2001, 92% in 2002, and 94% in 2003 and 2004.¹⁶ Whilst these statistics relate to participation in some form of early childhood education, it is difficult to ascertain the number of Māori students who attended Kōhanga Reo.

1.1.7 Maori Medium Early Childhood Education

Te Kōhanga Reo plays an integral role in early childhood education in terms of teaching through *te reo Māori me ngā tikanga Māori*. In recent times, interest in Māori medium teaching in mainstream early childhood education centres and services has grown. This has resulted in some centres becoming total immersion Māori centres. However, they charter with the Ministry of Education rather than setting up as a Kōhanga Reo under the umbrella of Te Kōhanga Reo National Trust.

1.2 Kura Kaupapa Māori (KKM)

1.2.1 The Origins

Following on from the desire to educate Māori children in total immersion *te reo Māori* from the ages of 0-6 years in te kōhanga reo, it was only natural that Māori should seek to continue the seamlessness of education in total immersion *te reo Māori* throughout the compulsory schooling years, that is, continuing to educate their children in a total immersion *te reo Māori* environment through primary and secondary school as well as tertiary education.

¹⁶ *ibid*... Table 6, p.117,.

As Kōhanga Reo began to flourish across the nation, there became a corresponding need for *whānau* to consider their children's educational pathways beyond graduation from these centres. The majority of mainstream schools could not provide total immersion education in *te reo Māori* although some had introduced bilingual programmes. In essence, the lack of total immersion *te reo Māori* programmes being taught in mainstream schools led to the birth of Kura Kaupapa Māori, a second vital instrument in the revitalisation of *te reo Māori*. As with Kōhanga Reo: “a common feature of all Kura Kaupapa Māori is a philosophy of management by *whānau* consensus.”¹⁷

1.2.2 The History

Since the 1970's, Māori have sought to establish Māori education institutions and to promote *te reo Māori* in schools. In 1976, Ruatoki School became the first bilingual school approved by the Department of Education. It was later designated as a district high school, then as an area school and was thus able to enrol students through to secondary level. In more recent times it has gained the status of Kura Kaupapa Māori.¹⁸

The first official Kura Kaupapa Māori was established at Hoani Waititi Marae in West Auckland. Te Kura Kaupapa Māori o Hoani Waititi was opened in 1985 by the Prime Minister, the Right Honourable David Lange. A distinguishing feature of Kura Kaupapa Māori is that instruction is through the medium of *te reo Māori*.

¹⁷ Te Rūnganganui o Ngā KKM o Aotearoa me Te Tāhuhu o Te Mātauranga *Tikanga Whakatū Kura Kaupapa Māori*. Assessment & Preparation Process for new KKM (S155) (2000) p.3.

¹⁸ Education Review Office. (1995) *Kura Kaupapa Māori*. Sourced from <http://www.ero.govt.nz/Publications/eers1995/95no10hl.htm> 13/11/2005

In 1990, six other Kura Kaupapa Māori had gained official Kura Kaupapa Māori status, and by 2000 a total of 59 *kura* had been granted status across the country, although predominantly in the North Island. This figure rose to 61 in 2002 and by 2004, 62 Kura Kaupapa Māori had been established.¹⁹

1.2.3 The Role of Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa (TRN)

Similar to The Kōhanga Reo National Trust, Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa was the umbrella group set up to protect the integrity of Te Aho Matua, the foundation document written by the pioneers of Kura Kaupapa Māori that embodies the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system.

Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa is the national collective of Kura Kaupapa Māori (Te Aho Matua) and has many varied roles, which generally aim to advance the Kura Kaupapa Māori schooling system. Two key, hands on roles are outlined as follows. Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa steers the establishment process of Kura Kaupapa Māori, *Ngā Tukanga Whakatū Kura Kaupapa Māori*, in conjunction with the Ministry of Education. Applications from *whānau* wishing to establish a Kura Kaupapa Māori must first be made to Te Rūnanganui o Ngā Kura Kaupapa Māori. Once preliminary checks of the establishment criteria have been met to their satisfaction, they send the application on to the Ministry of Education for processing. As the establishment period is in two

¹⁹ Ministry of Education. *Ngā Haeata Matauranga-Annual Report on Māori Education, 2004*. (2005) Table 18, p.125.

phases, *kura* remain in this process for a maximum of three years by which time they should have satisfied all requirements and can be granted full status as a Kura Kaupapa Māori in their own right. This establishment process came into effect, February 2001.

Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa also supports Kura Kaupapa Māori undergoing education reviews, in conjunction with the Education Review Office (ERO). Representatives visit the school before the review date to check documentation that must be available to the review team. They accompany the review team onsite where they take particular interest in the reviewing of the schools implementation of Te Aho Matua. Post the review, they support the school through any follow ups or recommendations resultant from the review.

Te Rūnanga Whāiti is the executive council and the operational arm of Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa. Regional representatives are elected annually to the Rūnanga Whāiti which is chaired by the *tumuaki* (principal, chair). They are responsible for presenting the concerns and views of their respective regions to their monthly forums.

The role of Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa was further enhanced by the legislation of the Education (Te Aho Matua) Amendment Act 1999, stating under s155b of the Education Act 1989:

Te kaitiaki o Te Aho Matua is the body commonly known as Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa, being the most suitable to be responsible for the determining the content of Te Aho

Matua, and for ensuring that it is not changed to the detriment of Māori.²⁰

In 2003, the Ministry of Education and Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa signed a memorandum of understanding meaning closer operation between the two organisations with respect to any activity related to Kura Kaupapa Māori. Annually, the Ministry of Education and Te Rūnanganui o Ngā Kura Kaupapa Māori agree to a work program detailing the level of support Te Rūnanganui o Ngā Kura Kaupapa Māori will provide to Kura Kaupapa Māori through its *Tari Tautoko* (support centre) arm, its contracted obligations and its responsibilities as the umbrella organisation for Kura Kaupapa Māori and the *kaitiaki* (caretaker, guardian, custodian) of Te Aho Matua.

1.2.4 Te Aho Matua

As stated earlier in this chapter, Te Aho Matua was written by the pioneers of Kura Kaupapa Māori as a foundation document for total immersion Māori schools. The document lays out the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system, which they regard as being vital to the education of their children.

Te Aho Matua provides the philosophical base for the teaching and learning of children in Kura Kaupapa Māori and provides policy guidelines for parents, teachers and Boards of Trustees in their respective roles and responsibilities. It is the intent of Te Rūnanganui o Ngā Kura Kaupapa Māori that Te Aho Matua will one day be

²⁰ Education Review Office. *K Kura Kaupapa Māori* Sourced from <http://www.ero.govt.nz/handbks/schools/k1.htm> 13/11/05 (updated 2005)

included in Kura Kaupapa Māori charters as a means of clearly identifying the special nature of Kura Kaupapa Māori in variation to the mandates of mainstream schools.

Te Aho Matua also provides a basis from which curriculum planning and design can evolve, allowing for diversity amongst Kura Kaupapa Māori in, for instance, the way they structure their curriculum, while also maintaining unity amongst Kura Kaupapa Māori.

Te Aho Matua was written in *te reo Māori* in a style which implies meaning and requires interpretation rather than translation. It is made up of six components, each having a special focus on what is crucial in the education of children for the future, from a Maori perspective. These components include *Te Ira Tangata*, the nature of humankind and, in particular, the nature of the child; *Te Reo*, the language policy including how Kura Kaupapa Māori can best advance children's learning of *te reo Māori*; *Ngā Iwi*, the social agencies, which influence the development of children (in short, all those people with whom Kura Kaupapa Māori students interact with as they make sense of their world and find their rightful place within it); *Te Ao*, the world which surrounds children and the impact it has on their lives; *Āhuatanga Ako*, the principles of teaching practise considered vitally important in the education of children (this component provides for the aspects of learning that the *whānau* feel is important for their children, as well as meeting the requirements of the national curriculum); *Te Tino Uaratanga* focuses on what the outcomes might be for children who graduate from Kura Kaupapa Māori (it also defines the characteristics which Kura Kaupapa Māori aim to develop in their children).

1.2.5 What is a Kura Kaupapa Māori?

Under s155 of the Education Act 1989, a Kura Kaupapa Māori is defined as a school within which:

te reo Māori is the principal language of instruction; and, in which the charter of the school requires the school to operate in accordance with Te Aho Matua (as defined in s155a); and, that has the special characteristics (if any) set out in its charter that will give the school a particular character (in this section called ‘special characteristics’). S155a of the Act explains that Te Aho Matua is a statement that sets out an approach to teaching and learning that applies to schools designated under s155. S155b of the Act explains the role of the TRN as ‘Te Kaitiaki o Te Aho Matua’.²¹

The Ministry of Education suggests:

Kura Kaupapa Māori are state schools where the teaching is in the Māori language (*te reo Māori*) and is based on Māori culture and values. The curriculum is the same as at other state schools. Kura Kaupapa Māori cater for students from Years 1-8 or Years 1-13. These schools provide ongoing education in *te reo Māori*, building on from Te Kōhanga Reo (Māori language early childhood education centres). A key goal of Kura Kaupapa Māori is to produce students who are equally skilled in both Māori and English.²²

1.2.6 Kura Kaupapa Māori Enrolments

As noted earlier, a distinguishing feature of Kura Kaupapa Māori is that instruction is carried out through the medium of *te reo Māori*. Most Kura Kaupapa Māori teach immersion programmes at Level 1 where the proportion of curriculum instruction is undertaken in *te reo Māori* is 81-100%. In 2004, 12,469 students were participating in Level 1 programmes which accounted for 7.8% of all Māori students.

²¹ Education Review Office. *Kura Kaupapa Māori*. Sourced from <http://www.ero.govt.nz/handbks/schools/k1.htm> 13/11/05 (updated 2005)

²² Ministry of Education. *Schooling in New Zealand-A Guide*. (2001 [Reprinted 2003]). pp.6-7.

In 2004, there were 62 Kura Kaupapa Māori across New Zealand with official Kura Kaupapa Māori status, four in the South Island with the remaining 58 in the North Island. Most Kura Kaupapa Māori are composite schools, therefore, their students range from New Entrant to Year 13.

The number of Māori students involved in Māori medium education by form of education for 2004 was as follows:

Table 1 Māori students involved in Māori Medium education by form of education²³

Form of Education	Total students	Māori students
Immersion school	6,832	6,808
Bilingual school	8,868	7,524
Immersion classes	3,837	3,768
Bilingual classes	10,042	9,027
Enrolments in Kura Kaupapa Māori *	5,995	5,976

**Kura Kaupapa Māori have also been included in immersion and bilingual schools and classes.*

1.3 Conclusion

Te Kōhanga Reo and Kura Kaupapa Māori are characterised by a set of objectives which are couched in a particular Māori ideology and in which a distinctive pedagogy exists for developing the child at both the social and cognitive level²⁴

²³ Ministry of Education. *Ngā Haata Matauranga-Annual Report on Māori Education 2004*. (2005) Table 18, p.125.

²⁴ Ka'ai. "Ki te Whaiao" –*An Introduction to Māori Culture and Society*, p.205.

Due to their unique *kaupapa* both Te Kōhanga Reo and Kura Kaupapa Māori initiatives continue to play a critical role in Māori Medium education and Māori language revitalisation in their respective parts of the education sector.

Te Kōhanga Reo National Trust, the umbrella organisation, protects the philosophies underpinning Kōhanga Reo and provides all aspects of support for Kōhanga Reo nationally through an annually agreed work programme with the Ministry of Education. Enrolments went through a period of decline and seem to have stabilised, whilst still significantly lower than the first years of establishment, with the numbers of centres in operation also reducing.

Similar to the role Te Kōhanga Reo National Trust plays to Kōhanga Reo, Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa umbrella the 62 Kura Kaupapa Māori (Te Aho Matua) throughout the country and support the *kura* through its Te Tari Tautoko arm in an annually agreed work programme with the Ministry of Education. In 2004, the number of Māori students enrolled in Kura Kaupapa Māori totalled 5, 976. These numbers continued to rise as more *kura* were and are being established.

Having précised the role of Te Kōhanga Reo and Kura Kaupapa Māori in revolutionising Māori education, changing the face of schooling in New Zealand and igniting Māori language revitalisation during the 1980's, the proceeding chapter will examine the teacher registration legislation and its application historically to Kura Kaupapa Māori.

Chapter 2: Teacher Registration Legislation

Teacher registration in New Zealand was introduced in 1990 and was previously the key responsibility of the Teacher Registration Board (TRB). The Teacher Registration Bill was introduced in Parliament in late September 1995 by the then Labour Government's Associate Education spokesperson, Trevor Mallard. His private member's bill aimed to make teacher registration compulsory. Mallard assured Kura Kaupapa Māori at the time that compulsory teacher registration would not hinder their ability to employ teachers. Further, he stated that concerns his bill would make it near impossible for Kura Kaupapa Māori to find staff were unfounded. (This point will be discussed in further detail later in this Chapter). Compulsory registration took effect in 1996. This chapter examines the history of teacher registration. It also explains what the teacher registration legislation is, the different categories of registration, and the role of the New Zealand Teachers Council (NZTC). Finally, it examines the reasons why the registration requirements for Kura Kaupapa Māori changed, the setting up of study awards for Kura Kaupapa Māori, and, other support mechanisms available that would assist principals and teachers in Kura Kaupapa Māori to meet the new requirements.

2.1 What is the Legislation?

Teacher registration is a system for ensuring that there is a minimum quality standard applied to all teachers entering the general education system in New Zealand. The New Zealand Teachers Council (NZTC) was created under the Education Standards Act 2001, and carries out the functions of the Education Act 1989 relating to registration.¹

The New Zealand Teachers Council states that all students are entitled to be taught by a teacher who is qualified and registered. Maintenance of a register assists boards of

¹ New Zealand Teachers Council. *Why does NZ have teacher registration?* Sourced from <http://www.teacherscouncil.govt.nz/registration/why> 18/09/2005

trustees in making appointments, and reassures parents and the public that a national minimum standard for the teaching profession is available.

Part X of the Education Act 1989 requires all school authorities (state, integrated and private schools) to employ only teachers who are registered (i.e. teachers who hold a practising certificate) or hold a Limited Authority to Teach (LAT). The board of a state school or a free kindergarten association can only permanently appoint a teacher who has a current practising certificate. If a teacher's practising certificate expires during employment, it is illegal for the board to continue the employment of that person. The Education Act defines a teacher as:

someone occupying a teaching position in the general education system (including a free kindergarten) that requires its holder to instruct students, or, is a position (however described) of principal (head teacher), or deputy principal (deputy head teacher), of a state school, a registered private school, or an educational institution established or deemed to have been established under this Act or the Education Act 1964. (Senior teachers in free kindergartens would be covered by this definition).²

The intent of the Education Act is to ensure that all people who are being employed by a school authority or kindergarten association to instruct students have undergone a checking procedure by The New Zealand Teachers Council. This means the person will either, teach under the supervision of a registered teacher for no more than 20 half days per calendar year (unless the Council has permitted a longer period), or, apply for and be granted a limited authority to teach, or, apply for and be granted registration as a teacher.

² New Zealand Teachers Council. *Who is a Teacher?* Sourced from <http://www.teacherscouncil.govt.nz/registration/faq/who.stm> 18/09/2005

2.2 Categories of Registration

To be employed as a teacher in a school or kindergarten, a person must hold a current practising certificate which shows they are registered. A person can be recommended for full registration by the principal, senior or supervising teacher of the learning centre who is employing them. Full registration can occur once the person has met the following conditions of the three categories of registration. The first category is provisional registration for beginning teachers who have completed an approved teacher qualification, and teachers who have come from abroad and who are registering in New Zealand for the first time. This category is applicable to teachers who have completed a total of two years supervised teaching following the attainment of an approved teacher education qualification, or, who have participated in an advice and guidance programme for the required period under the supervision of a fully registered teacher, or, who have been appraised by a supervising teacher in accordance with the satisfactory teacher dimensions.

Under the second category, subject to confirmation (STC) for experienced teachers who have not taught for two out of the previous five years, a person needs to provide satisfactory information to The New Zealand Teachers Council that they are familiar enough with the current curricula and procedures in the general education system. They also need to have been a satisfactory teacher, and, either more than three months have passed from the date of registration and a recommendation from the professional leader of the school, early childhood service or another educational institution within the general education system, or, be within one year since the date of receiving STC registration.

The third category, full registration, is for experienced teachers who meet the specified requirements. A person has up to three years to become fully registered. If they do not gain full registration in this time, and they wish to be employed as a teacher, they need to reapply for registration STC.

2.3 Limited Authority to Teach (LAT)

A LAT is not a form of registration, but it allows a person to be employed on a temporary basis by a school until a registered teacher can be found. The purpose of a LAT is stated in the Act as:

where any person has skills that are appropriate to advance the learning of a student or group of students in any particular institution, but who may not have a specific qualification normally associated with teaching, and provided that person meets the tests set out in section 130B of this Act.³

2.4 Role of the New Zealand Teachers Council

Due to the passing of the Education Standards Act 2001, on 1 February 2002, the New Zealand Teachers Council replaced the previous Teacher Registration Board (TRB). The change was a significant development for the teaching profession as it allowed teachers to have a professional organisation of their own-(for teachers, of teachers and by teachers). The New Zealand Teachers Council carries out the

³ New Zealand Teachers Council. *Limited Authority to Teach*. Sourced from <http://www.teacherscouncil.govt.nz/registration/how/lat.stm> 18/09/2005

functions that derived out of the Education Act 1989 relating to registration. The Act states that the purpose of the Teachers Council is to:

Provide professional leadership in teaching, enhance the professional status of teachers in schools and early childhood education, and contribute to a safe and high quality teaching and learning environment for children and other learners.⁴

The vision behind the Act was to enhance the recognition of the professional worth of teachers.

The Teacher Registration Board's main functions were to approve initial teacher education programmes; register teachers; and de-register teachers. In comparison, The New Zealand Teachers Council has much wider functions. They:

provide professional leadership to teachers and others involved in early childhood education; encourage wise teaching practise; register teachers; de-register teachers; determine standards for teacher registration and the issuing of practising certificates; establish and maintain standards for qualifications that lead to teacher registration; approve teacher education programmes in conjunction with quality assurance agencies; develop a code of ethics for teachers; exercise disciplinary functions relating to teacher misconduct and reports of teacher convictions; and identify research priorities and, where appropriate, to promote and sponsor research according to those priorities.⁵

2.5 Application of Teacher Registration to s155 Kura Kaupapa Māori (KKM) Historically and the new Teacher Registration Requirements for Kura Kaupapa Māori

Kura Kaupapa Māori schools under s155⁶ of the Education Act 1989 have been exempt from Part X of the Education Act 1989 regarding the provisions of teacher

⁴ Scoop Independent News. "Teachers Council Receives Establishment Funding" Sourced from <http://www.scoop.co.nz/stories/ED0205/S00048.htm> 18/09/2005. p.3.

⁵ *ibid*...p.3.

⁶ S155 KKM refers to those kura set up under the provisions of this section in the Education Act 1989 and includes reference to Te Aho Matua under S155A-S155E as opposed to those kura who have set up under the provisions of S156 of The Education Act 1989 which are schools with designated characters.

registration, as described above, even though registration was made compulsory in 1996. With the passing of the Education Standards Act 2001, the then Minister of Education, the Right Honourable Trevor Mallard, was required to set a date to lift the exemption from compulsory registration for Kura Kaupapa Māori teachers in consultation with Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa. The date agreed to was 1 January 2006.

After this date, through the Education (Registration of Kura Kaupapa Māori Teachers) Regulations 2004, Kura Kaupapa Māori can only employ registered teachers in permanent positions and only make new appointments of registered teachers. Schools may also appoint LAT's to non-permanent positions as a temporary measure until a registered teacher is found. In effect the provision of L.A.T.'s was the assurance that Mallard described in his private members bill (1995), mentioned earlier in this Chapter when he stated compulsory registration would not hinder Kura Kaupapa Māori being able to employ teachers:

In areas where there is a shortfall, such as qualified teachers who are fluent in Māori, the Teacher Registration Bill will have the power to grant limited authority to teach for 12 months. The plan will be an improvement on the current system, which allows Kura Kaupapa Māori to employ unregistered teachers without the means to test aspects of the suitability to teach-such as if they have a criminal record.⁷

In effect, Kura Kaupapa Māori is now subject to the requirements of registration, under Part X of the Education Act 1989, that has applied to the rest of the compulsory education sector (i.e. state, integrated and private schools) since 1996.

⁷ Kia Hiwa Ra National Māori Newspaper. *New bill won't hinder KKM's says Minister*. Nov 1995, no 36, p 10

The Education (Registration of Kura Kaupapa Māori Teachers) Regulations 2004 contained transition provisions for bringing Kura Kaupapa Māori and teachers in Kura Kaupapa Māori under Part X of the Education Act 1989. The first provision detailed the need for a transition period effective from the date these regulations came into force in 2004 until the close of 31 December 2005.

The second provision gave notification of the transition plan in these regulations to people who were already employed in teaching positions at Kura Kaupapa Māori at the beginning of that period, or, who wished to be employed, or, continued to be employed after the end of that period, in teaching positions at Kura Kaupapa Māori.

The third provision detailed that those unregistered staff at the beginning of the transition period, employed in teaching positions at Kura Kaupapa Māori, be given a reasonable period of time to gain registration as teachers under the Education Act 1989. For the majority, this required them to first undertake a teacher training programme. This provision also stated that Part X of the Education Act 1989 must continue **not** to apply to these teachers as they undertook their training programmes. The final provision stated that at 1 January 2006, the provisions of Part X of the Education Act 1989 would apply to all Kura Kaupapa Māori and persons employed in teaching positions in Kura Kaupapa Māori

2.6 Kura Kaupapa Māori Study Awards

In order to assist Kura Kaupapa Māori to meet the new registration requirements of 1 January 2006, the Ministry of Education set up Kura Kaupapa Māori study awards⁸ to help unqualified principals and teachers in Kura Kaupapa Māori to undertake teacher education at an approved provider on full pay for either one or two years. These awards were made available for the beginning of 2004 and people could train for up to two years from 2004 or for up to one year in either 2004 or 2005. Principals and teachers needed agreement from their respective board of trustees to take up an award with reliever costs to be paid from the study award.

While the Ministry of Education provided assistance for Principals and teachers in Kura Kaupapa Māori to teacher train, this required total commitment from the trainee in their personal lives as well. Those in the sample schools had to travel to different cities to access their training, meaning that their families were uprooted or trainees were separated from their families for the duration of the training. The absence of staff away on training also posed further issues of finding relievers for the schools during the training period. Relievers pose significant issues for most Kura Kaupapa Māori because the pool of those who are fluent speakers is minimal in the first place without adding 'trained' and 'registered' to the 'must have' criteria.

In addition to the Kura Kaupapa Māori study awards, two other sources of support that would enable Kura Kaupapa Māori Principals and teachers to study on full pay were simultaneously available, these being the Primary and Secondary Teacher Study

⁸ Ministry of Education. *Teacher Study Awards for KKM*. Kaiwhakaatu Newsletter Issue 8. p.4. Sourced from <http://www.minedu.govt.nz/index.cfm?layout=document&documentid=7254&indexi...> 13/11/2005

Awards and Scholarships for Māori Medium Graduates and Non-graduates if applicants were successful in their application for these. The Primary and Secondary Teacher Study Awards were for teachers who wanted to improve their qualifications in priority areas. For both awards a number were set aside for teachers who were Māori, for example, 15 out of 70 for secondary and 20 out of 75 for primary. The Scholarships for Māori medium graduates and non-graduates were worth \$10,000 each and 55 were available for graduates and non-graduates proficient in *te reo Māori* and intending to teach in Māori immersion settings. All the awards and scholarships mentioned were advertised on television, through the *Education Gazette* and on the Ministry of Education website.

2.7 Conclusion

Teacher registration was introduced in 1990. The former Teacher Registration Board approved initial teacher education programmes, registered teachers; and de-registered teachers. Kura Kaupapa Māori and teachers in Kura Kaupapa Māori have been exempt from Part X of the Education Act 1989 since teacher registration was made compulsory in 1996. The then Minister of Education, the Right Honourable Trevor Mallard, agreed with Te Rūnanganui o Ngā Kura Kaupapa Māori that the exemption would be lifted on 1 January 2006. The New Zealand Teachers Council was created under the Education Standards Act 2001, and carries out the functions of the Education Act 1989 relating to registration. They replaced the former Teacher Registration Board. The Education (Registration of Kura Kaupapa Māori Teachers) Regulations 2004 detailed a transition plan for Kura Kaupapa Māori and teachers in Kura Kaupapa Māori to come under Part X of the Education Act 1989 by 1 January

2006. Kura Kaupapa Māori study awards were set up to assist teachers to meet the new registration requirements.

In Chapter 1 I have outlined the importance of Te Kōhanga Reo and Kura Kaupapa Māori to revolutionising Māori education, changing the New Zealand state education system and Māori language revitalisation. This chapter leads back to my original research question: “What is the Impact and Implications of Ministry of Education Legislative Changes to Teacher Qualifications (effective 1 January 2006) on and for Teacher Staff in Kura Kaupapa Māori?”

Having explained what teacher registration is, its application to Kura Kaupapa Māori historically, and the new requirements for Kura Kaupapa Māori effective 1 January 2006, the ensuing chapter examines the profiles of the schools who agreed to participate in this research project.

Chapter 3: Profile of Sample Schools

To present a cross section, the sample schools were chosen because of their location, the type of school they are and the way they gained Kura Kaupapa Māori status. Some are primary schools, where students range from Years 1-8, and others are composite schools, catering for primary and secondary students ranging from Years 1-13. All sample schools are co-educational, that is, they have both male and female students in attendance. All but one has full Kura Kaupapa Māori status.

This Chapter builds a profile for each of the sample schools based on the categories of roll, decile, staffing and historical information about the establishment of each school. This information contributes to understanding the synergies or similarities of each school as well as appreciating their distinctions or differences even though all are Kura Kaupapa Māori. Definitions of the categories used to compile each profile have been provided. In order to preserve the anonymity of the schools, identifying information has been removed and each has been given a non de plume. The non de plumes depict Māori names for shapes; *porowhita* is a circle; *tapawhā* is a square; *tapatoru* is a triangle; *whetū* is a star; *taimana* is a diamond; and, *tapawaru* is an octagon.

3.1 Definitions of Categories used to compile Profiles

3.1.1 Roll

The roll is defined as the number of children enrolled at the school. This section also includes a comment of the composition of the roll by ethnicity and gender and the

school's roll numbers over the past five years (if this information was available for inclusion).

3.1.2 Decile

“The decile rating is the indicator used to measure the extent to which schools draw from low socio-economic communities.”¹ All state and integrated schools (excepting Health Camps and Hospital and Department of Child, Youth and Family Service schools) are ranked into deciles (10% groupings) on the basis of the indicator. The indicator is based on Census data for households with school-aged children in each school's catchment area, together with ethnicity data from the school's roll return. Decile 1 schools draw their students from areas of greatest socio-economic disadvantage, while Decile 10 from areas of least socio-economic disadvantage. Decile ratings help determine a proportion of the schools' operational grant in the allocation of funding for different components that make up that grant. For example, Targeted Funding for Educational Achievement (TFEA)², the Special Education Grant (SEG)³, the Careers Information Grant (CIG)⁴, and the Decile Discretionary funding⁵.

¹ Ministry of Education, *Funding, Staffing and Allowances Handbook, State and Integrated Schools* Resourcing Division, (200) p.9 of 40.

² TFEA is an additional grant to assist schools to lower barriers to learning faced by students from low socio-economic communities. *ibid...*Pg 12 of 40

³ SEG is intended to assist schools to help students with moderate special education needs, such as learning and behaviour difficulties. *ibid...*Pg 12 of 40

⁴ CIG is intended to assist schools to meet their responsibility for providing career guidance for their Year 9-13 students

⁵ Decile Discretionary funding is only available to state schools and is funding either paid additional to a principals base salary (if principal in a decile 1-4 school and bound by a Collective Agreement or Ministry promulgated Individual Employment Agreement) or paid to a board of trustees of a decile 1-4 school (if principal on an Individual Employment Contract). *Ibid...*pg 22 of 40

3.1.3 Staffing

Staffing refers to the number of teaching and non-teaching people employed by each school. Staffing is generated according to the number of students enrolled at each school and is measured in Full Time Teacher Equivalent (FTTE). The focus of this research project is on the teaching staff.

3.1.4 Historical description and Establishment information

Unique to each school is their historical description and, in particular, each school's establishment as a Kura Kaupapa Māori. For some of the schools, establishment stemmed out of 'grassroots' development as the natural next step for their children following graduation from Kōhanga Reo. For other schools, their establishment resulted from a re-designation of a mainstream school to a Kura Kaupapa Māori. The information for this category was elicited from the research interviews and adds a 'special' feature to each brief.

3.2 Te Kura Kaupapa Māori o Porowhita (Te KKM o Porowhita)

This school is situated within a large urban city. It is a composite, co-educational, state funded school.

3.2.1 Roll

Te KKM o Porowhita's roll at 1 July 2005 was 134. This was made up of 59 male and 75 female students. All their students were of Māori descent. Their July roll over the past five years has steadily increased, as Table 2 demonstrates, and remained relatively unchanged over the last two years. Overall, this school has had a higher female than male roll.

Table 2 Te KKM o Porowhita’s July roll breakdown by gender

Year	Male	Female	Total
2001	48	38	86
2002	55	69	124
2003	60	66	126
2004	68	66	134
2005	59	75	134

3.2.2 Decile

Te KKM o Porowhita is a decile three school.

3.2.3 Staffing

The confirmed entitlement staffing for Te KKM o Porowhita for 2005 was 10.2 FTTE with 13 staffing units⁶ and 0.09 additional staffing⁷. They have two attached teachers, one being a Resource Teacher of Māori (RTM) and the other a Resource Teacher of Learning and Behaviour (RTLb).

3.2.4 Historical description and establishment information

In 1987, Te KKM o Porowhita was established as the first *kura* of its kind in its city and could be termed as ‘grassroots Kura Kaupapa Māori’, that is, it started its establishment process from a blank slate. Concern about where their *kōhanga* graduates would be schooled motivated the *whānau* into establishing the *kura*, along with new *whānau* arrivals to the city, whose children had been Kura Kaupapa Māori

⁶ Staffing units or teacher specific staffing allowances are additional allowances for individual teachers who have specific workloads or entitlements, i.e. used by schools for retention of staff, recruitment of staff or remuneration (rewarding) of staff for special tasks they are assigned. Pg 21 of 48 *Funding, Staffing and Allowances Handbook*, State and Integrated Schools Resourcing Division, Ministry of Education, September 2000

⁷ Additional staffing is awarded to schools for a specific purpose .i.e reading recovery and cannot be used for any other purposes.

in the North Island. From its humble beginnings in a suburban house the roll quickly grew and the *kura* moved to an unused community education house. As the roll continued to grow, the *kura* outgrew that accommodation and moved for a third time to bigger premises. By then it had been awaiting full Kura Kaupapa Māori status for a period of three years having lodged a formal application to the Ministry of Education in 1995. In 1998 the *kura* finally opened on its current site, a decade after it first opened its doors for instruction. Although the *kura* establishment was not without a series of establishment issues, which were worked through with its local Ministry of Education office, the resulting school buildings and surroundings was certainly well worth the wait. The school's roll continues to rise steadily.

3.3 Te Kura Kaupapa Māori o Tapawhā (Te KKM o Tapawhā)

Te KKM o Tapawhā is situated in an urban city. It is a full primary, co-educational, state funded school.

3.3.1 Roll

Te KKM o Tapawhā's roll at 1 July 2005 was 27. This was made up of six male and 21 female students. It also has seven secondary aged students on site who are in a satellite class⁸ to another Kura Kaupapa Māori and, therefore, counted in that school's roll numbers. Twenty six of the children are of Māori descent and one child is of Pacific Island descent. Their July roll over the past five years has steadily increased, as Table 3 shows, with a slight dip in 2005. Consistently, Te KKM o Tapawhā has had a higher female than male roll:

⁸ Satellite classes allow education provision for students to operate from another site or school for a stated reason, i.e. the satellite class in this case allows Te KKM o Tapawhā, who does not have Wharekura status to teach secondary students at their school.

Table 3 Te KKM o Tapawhā’s July roll breakdown by gender

Year	Male	Female	Total
2001	14	15	29
2002	15	17	32
2003	12	23	35
2004	11	20	31
2005	6	21	27

3.3.2 Decile

Te KKM o Tapawhā is a decile 2 school.

3.3.3 Staffing

The confirmed entitlement staffing for Te KKM o Tapawhā was 1.6 FTTE. In addition, the school employed five part time tutors from their operational grant to provide educational programmes for the secondary aged students that satellite to another Kura Kaupapa Māori. Through a Memorandum of Understanding between the two schools that details mutually agreed practices and processes for supporting the satellite class, the ‘parent’ school contributes funding towards staffing and assistance with the secondary curriculum programme for those students.

3.3.4 Historical description and establishment information

In November 1994, Te KKM o Tapawhā opened for instruction with 14 students and was the first Kura Kaupapa Māori to be established in its city. Its *kura tuakana*

(umbrella, elder school)⁹ was situated in another city approximately 210kms away. Through the Māori staff of that time, the local University provided support for the establishing school. It did not move onto its current site until four and a half years later when it became a state funded Kura Kaupapa Māori. The period spent as a *kura teina* (a newly establishing KKM)¹⁰ saw it shift its temporary location at least three times in its determination to keep operating and prove they were serious about being a Kura Kaupapa Māori. Even their most loyal supporters went through a phase of hoping they ‘would roll over and die’, such was the strain of the commitment and dedication required from the *whānau* to keep the school operating, without funding and support from the government. From the outset, the school’s *whānau* had a goal of being able to, one day, provide for secondary education once their roll numbers increased. The *whānau* have yet to lodge their application for that part of their vision to be realised.

3.4 Te Kura Kaupapa Māori o Tapatoru (Te KKM o Tapatoru)

Te KKM o Tapatoru is situated in an urban city. It is a composite, co-educational, state funded school.

3.4.1 Roll

Te KKM o Tapatoru’s roll at 1 July 2005 was 111. This was made up of 58 male and 53 female students. All students are of Māori descent. Their July roll over the past

⁹ A kura tuakana is a KKM that already has full government status as a KKM. The kura tuakana essentially umbrellas its kura teina through the establishment period assisting with staffing and property concerns amongst other things that are agreed to through a memorandum of understanding (M.O.U) between the two schools.

¹⁰ Kura teina refers to a newly establishing KKM that has entered the Assessment & Preparation process for new KKM (S155) where the applicants move through 3 phases over 3 years to gain full government status as a KKM. They must satellite to a TRN approved kura tuakana.

five years has steadily decreased, as Table 4 shows, with a consistent trend of having more male students than female students:

Table 4 Te KKM o Tapatoru’s July roll breakdown by gender

Year	Male	Female	Total
2001	79	59	131
2002	70	60	130
2003	70	49	119
2004	57	56	113
2005	58	53	111

3.4.2 Decile

Te KKM o Tapatoru is a decile 3 school.

3.4.3 Staffing

The confirmed entitlement staffing for Te KKM o Tapatoru for 2005 was 11.6 FTTE with 14 staffing units and 0.11 additional staffing. They have four attached teachers, three being Resource Teachers of Māori (RTM) and one Resource Teacher of Learning and Behaviour (RTL) Māori.

3.4.4 Historical description and establishment information

Te KKM o Tapatoru is another ‘grassroots Kura Kaupapa Māori’, that is, it started its establishment process from a blank slate. Its humble beginnings resulted from the foundation principal’s dream (a secondary teacher at the time) to establish a Kura Kaupapa Māori in their city after witnessing a Kura Kaupapa Māori in action in the Waikato. Another two years past with a lot of groundwork undertaken by the *whānau* before the *kura* was granted government status and opened its doors approximately 10

minutes north of the city on a closed school site. A report on the projected roll growth of the *kura* identified that it would quickly outgrow its accommodation, and in 1999 the *kura* was relocated to its current site. A network review of the city's schools in 2004, by the Ministry of Education, triggered a review of all schools in the city's boundaries. Te KKM o Tapatoru was identified as a school that had excess accommodation in comparison to its current and predicted roll numbers. A submission is currently before the Minister of Education with options for the future location of the school.

3.5 Te Kura Kaupapa Māori o Whetu (Te KKM o Whetu)

Te KKM o Whetū is situated in a small rural community on the outskirts of a rural township. Te KKM o Whetū is a full primary, co-educational *kura teina* to another Kura Kaupapa Māori in a different part of the country. Te KKM o Whetū has been in the *kura teina* process since the year 2000.

3.5.1 Roll

Te KKM o Whetū's roll at 1 July 2005 was 60. Being in the *kura teina* process, information about Te KKM o Whetū is not available on its own but counted in its *kura tuakana* statistics. For this reason Te KKM o Whetū's roll information cannot be extrapolated out from its *kura tuakana*.

3.5.2 Decile

Te KKM o Whetū's decile rating is the same as its *kura tuakana*, which is a Decile 1 school.

3.5.3 Staffing

The staffing component for 2005 given to Te KKM o Whetū from its *kura tuakana* was 5.0 FTTE. In addition, they employed four *kaiāwhina* (teacher aides) from their own funds.

3.5.4 Historical description and establishment information

Wānanga (meetings, discussions) regarding the establishment of a Kura Kaupapa Māori for the *whānau* of Te KKM o Whetū grew out of the desire to continue to school their children through the medium of total immersion *te reo Māori* once they graduated from Te Kohanga Reo o Whetū. Prior to Te KKM o Whetū's establishment, there was no provision of a Kura Kaupapa Māori in the rural township. The nearest school offering bilingual education was 10 minutes north of the town.

These *wānanga* were initiated in 1999. In 2000, another Kura Kaupapa Māori agreed to be *kura tuakana* for the Whetū *whānau*. Initially, the *kura* was also located on the Kōhanga Reo premises until it came to the local Ministry of Education's attention that the additional building which was supposed to cater for roll growth at the Kōhanga Reo was actually being used to house the *kura* aged students. Subsequently, in 2002, the *kura* was relocated to a recently closed school site 15 minutes north of the township. The roll at that time was 18.

In 2004, at the same time its *kura tuakana* was being reviewed, Te KKM o Whetū underwent their first Education Review Office (ERO) review. The *whānau* of Te KKM o Whetū are still waiting to be granted full status as a Kura Kaupapa Māori and have been in the establishment process for five long years. They are unsure why they have not gained full status yet but acknowledge that part of the process requires them

to receive a clear ERO report. They have addressed the areas of concern noted from the 2004 review which included teacher registration, assessment tools and methods they were using, and providing secondary programmes at the appropriate learning levels for their secondary students. Until they gain full government status as a Kura Kaupapa Māori, they continue to flourish as a *kura teina* under the guidance and support of their *kura tuakana*.

3.6 Te Kura Kaupapa Māori o Taimana (Te KKM o Taimana)

Te KKM o Taimana is situated in an urban city. It is a full primary, co-educational, state funded school.

3.6.1 Roll

Te KKM o Taimana’s roll at 1 July 2005 was 156. This was made up of 72 male and 84 female students. All the students are of Māori descent. Their July roll over the past five years has been relatively stable, as Table 5 shows, with their lowest roll recorded in 2003. The roll has increased over the last two years with the 2005 numbers being the highest over the period covered. The male rolls were higher in the first three years of this period than the female rolls but this trend reversed in 2004 and 2005:

Table 5 Te KKM o Taimana’s July roll breakdown by gender

Year	Male	Female	Total
2001	82	67	149
2002	74	63	137
2003	65	60	125
2004	75	76	151
2005	72	84	156

3.6.2 Decile

Te KKM o Taimana is a Decile 1 school.

3.6.3 Staffing

The confirmed entitlement staffing for Te KKM o Taimana for 2005 was 9.4 FTTE with six staffing units and 0.37 additional staffing. They have two attached teachers, one being a Resource Teacher of Māori (RTM) and the other a Resource Teacher of Learning and Behaviour (RTL) Māori.

3.6.4 Historical description and establishment information

In the 1930's, this school was established as a mainstream school. In 1989, it established its first bilingual class with the school roll being made up of predominantly Māori students and the Board of Trustees applied to the Ministry of Education to change the status of the school to a Bilingual school, however, the application was unsuccessful.

The Board then applied to re-designate the school as a Kura Kaupapa Māori, under s155 of the Education Act 1989, given the rise in the Kura Kaupapa Māori movement across the country. Status was finally approved in 1993 when the school became Te KKM o Taimana.

During the re-designation process the *kura* experienced firstly 'white flight' and then 'brown flight' as a number of both Māori and Pākehā parents who did not wish their children to be educated in Māori medium education moved their children to neighbouring schools. However, the school survived these teething problems and has continued to flourish as a Kura Kaupapa Māori.

Another issue the Board had to contend with in its early days as a Kura Kaupapa Māori was retaining children with little or no *te reo Māori* language due to those children already being in attendance at the school. Late immersion reception classes were established where those children who had little or no understanding of *te reo Māori* undertook lessons to improve their knowledge so they could then return to their usual classes.

3.7 Te Kura Kaupapa Māori o Tapawaru (Te KKM o Tapawaru)

Te KKM o Tapawaru is situated in a small rural settlement approximately 30 minutes west of its closest township. It is a full primary, co-educational, state funded school.

3.7.1 Roll

Te KKM o Tapawaru's roll at 1 July 2005 was 47. This was made up of 24 male and 23 female students. All students are of Māori descent. Their July roll over the past five years has remained relatively steady after doubling in 2002. In terms of gender, the roll has trended towards slightly more male than female enrolments, as Table 6 demonstrates:

Table 6 Te KKM o Tapawaru's July roll breakdown by gender

Year	Male	Female	Total
2001	16	15	31
2002	31	29	60
2003	26	23	49
2004	26	25	51
2005	24	23	47

3.7.2 Decile

Te KKM o Tapawaru is a Decile 2 school.

3.7.3 Staffing

The confirmed entitlement staffing for Te KKM o Tapawaru for 2005 was 2.9 FTTE with one staffing unit and 0.04 additional staffing.

3.7.4 Historical description and establishment information

Te KKM o Tapawaru is another ‘grassroots’ KKM. It began as a dream of the *whānau* members to be able to educate their children in *te reo Māori* within their own community and a recollection that the missionaries who had come to that area had always intended to open a school for Māori children. The school originally operated on the local *marae* (a tribal meeting place) for a period of five years before gaining government status. The new school was built above the *marae* and opened in 2000. Its first principal during the establishment phase was a *whānau* member who was a trained and registered teacher. The current principal is also a *whānau* member who returned to the area to take up her appointment after living away for a number of years. The woman responsible for assisting the *whānau* to realise this dream to come to fruition has herself just finished her teacher training and will return to the school in 2006 on provisional registration.

3.8 Conclusion

The profiles in this chapter were collated to give the reader a sense of how similar and yet diverse each Kura Kaupapa Māori in the sample is and to share their stories about how they were established. This contextual information is important because it gives the reader an insight into the variables such as decile, roll and staffing-all of which

may impact on the implications of the new registration requirements. Following on from these findings, the next chapter, Methodology, examines implications of these findings to the hypotheses stated and will provide a general discussion surrounding any issues which arose out of the research or to do with the research itself.

Chapter 4: Methodology

This chapter aims to provide an overview of the methodology used to gather information for this report and will cover the type of interview method and questionnaire employed, provide detail about the ethics form that participants had to consent to, and discuss the reflections of the interview experiences with the respondents.

4.1 Ethics Forms

Ethics forms were to be signed by each participant prior to their participation. The ethics forms outlined the following information; that participants involvement in the project was entirely voluntary; participants were free to withdraw without recourse or disadvantage at any time; audio tapes used would be destroyed at the conclusion of the project but any raw data which the results of the project depend on would be kept in secure storage for five years; in using open questioning techniques, the participants were free to decline answers if they felt hesitant or uncomfortable; and, finally, every attempt would be made to preserve participants anonymity if the results of the project were published or made available in the university library. An example of the ethics form used is attached as Appendix 1.

4.2 Semi Structured Interviews

The primary research for this report was gathered through qualitative tools. This involved the use of semi structured interviews and a questionnaire. After perusing the various forms of interviewing which are employed in social research according to Tim

May¹, the above method appealed to me because it lay between the formal and structured method at one end of the continuum, and the informal and unstructured method at the other. Hence, this method employed techniques from both epistemologies. Although I had prepared some questions, this method gave me more scope to probe beyond the answers stated to seek clarification or elaboration, and allowed me to record qualitative information about the topic. The context of the interview, in this method, is an important aspect of the process and effects information flow, and, will be commented on later in the chapter.

Each interviewee had the option of having their interviews tape recorded or having their responses handwritten, in addition to the information they had provided on the questionnaires. Of the six interviewees, only one agreed to have her interview tape recorded.

As a new researcher, choosing the right interview method to elicit information can either make the research task arduous or enjoyable. In this instance I was fortunate to experience the latter. I would think twice about the offer of tape recording interviews if I were to conduct research again as May notes: “While attractive, recording has its advantages and disadvantages. These fall under three headings: interaction, transcription and interpretation.”² May continues that at the interactional level, some people may find the tape recorder inhibiting and not wish their conversations to be recorded, as was the case with most of my interviewees. In terms of transcription, that in itself is a long process. The only interview I recorded (minus the introduction, the post interview and general discussions) was 30 minutes long; however, the

¹ May, Tim. *Interviewing: Methods and Process*. In May, Tim (ed.) *Social Research: Issues, Methods and Process* (3rd edition) pp. 121-123

² *ibid*...pg137

transcribing took approximately two days to complete. Nevertheless, May comments that the advantage of tape recording is that it assists interpretation as it allows the interviewer to concentrate on the conversation and record the non-verbal gestures of the interviewee during the interview rather than spending time note taking and writing down what is being said. Finally, tape recording guards against interviewers substituting their own words for those of the interviewee. Whilst I appreciate the advantages of this method of data collection, I don't believe that non use of tape recording had a significant impact on the results of my research project which would make me think twice about re-using it in the future. Indeed, the naturalness of not having a tape recorder may have enhanced the flow of discussion and, thus, the research itself.

All things considered, the interview process I employed achieved two goals for me. It was an enjoyable experience for participants, and it elicited the appropriate information required for the research project.

4.3 Research Questionnaire

To assist the interviewees, a questionnaire consisting of six questions was developed to help prompt the information I would require in order to write this report. The first set of questions enquired about the interviewees' teacher registration status in their particular schools, their teaching staffs' qualifications, and the types of pre-service training undertaken by those staff. The next set asked if they could provide a brief explanation of how their school became a Kura Kaupapa Māori, what their staffing entitlements were for 2005 and, obviously, whether or not their school would meet the new registration requirements come 1 January 2006. The final set asked whether the

school had any contingency plans should they not meet the new requirements and whether they had experienced any issues or challenges in trying to meet the new requirements. The sample questionnaire is attached as Appendix 2.

4.4 The Interview Experiences

I chose the sample schools due to the previous or existing relationships I had with both the North Island and the South Island schools. I perceived the interview method I chose to employ was most suitable to collecting the information I needed as described earlier in this chapter. My current role at The Ministry of Education was also beneficial to the project because it enabled me to gather subsequent information. This also allowed me, when, conducting the interviews, to concentrate on information not accessible by Ministry of Education databases.

The North Island schools were previously fellow colleagues and, in two cases, fellow teacher trainees I knew during my time as a teaching principal, and, also during my time as a Māori Liaison Officer with the Ministry of Education - a professional relationship which spanned 13 years from 1990-2003. I became familiar with the South Island schools through setting up a Ministry of Education initiative to support them as a cluster of the only Kura Kaupapa Māori in the South Island.

Four schools were originally approached to participate from both the North and South Islands. Whilst all the North Island schools agreed to participate, one of the principals felt uncomfortable with what the information collected might be used for irrespective of repeated assurances that the project was defined according to the information sheet provided. That is, it would not be used for any other purposes. The information sheet

is attached as Appendix 3. Her continual uneasiness and repeated deferral of the initial face to face interview influenced my decision not to include the information pertaining to that school in the sample as per the Ethics and confidentiality form provided attached as Appendix 1. It is possible that my role within the Ministry of Education contributed to her unease and led to confusion in that she may have thought the Ministry of Education was conducting a teacher registration audit on randomly selected Kura Kaupapa Māori throughout the country under the guise of my research, which was not the case. Being my second interview on the North Island schedule, that interview required me to travel two and a half hours in the early morning, departing at 5.30am, to the small town where the school is located only to be informed on arrival that the principal was not able to keep our appointment after all. I certainly learnt very quickly to check and double check appointments before the next interview.

The omission of information from this report from one of the South Island schools resulted from a registration issue that cannot be disclosed in this forum. Although the Principal indicated a willingness to participate, her resignation from her position signalled an end to being able to include that school's information in the sample due to time constraints. It would have been preferable to present the results of the research across all the four Kura Kaupapa Māori in the North and South Island but this did not eventuate.

The very first interview I conducted proved to be the longest and the only one where the interviewee spoke in Māori and agreed to be tape recorded. The others declined to be recorded as they commented, "*Hei aha tera mea!*" literally translating as "Don't

employ the use of that thing! (in reference to the tape recorder).” In hindsight, my first interview was the most ‘formal’ and the only one that ended up being conducted at a school. It was an opportunity to catch up with that particular *pouako* (teacher) as the last time I worked with their *whānau* was in attending the opening of their school at their current, interim site almost four years ago. It was sad to note that they have not yet been afforded Kura Kaupapa Māori status in their own right as mentioned in an earlier chapter.

Two of the remaining interviews were conducted in the interviewees’ homes and doubled as a catch up session with their particular *whānau*. On both occasions, when the ‘formal interview’ was over this gave way to a much more salubrious occasion that included the partaking of a *hākari* (feast) and reminiscing about times past, the current politics of working in the education sector and what lay ahead in the future. On each of these occasions I provided the cuisine as part of my *tikanga* that has been forever embedded in my mind by my mother’s words, “Don’t just take your head!”, meaning, when you visit with people, always take food or a *koha* (gift, donation), don’t go empty handed.

The three remaining interviews took place via telephone due to geographical constraints (even though we were all in the South Island). Because these remaining sample schools were all a part of the same cluster that met quarterly, it was agreed that I would spend time with each of the four principals, initially, during those forum to conduct my interviews with each of them separately even though we had robust discussion as a collective about the imminent new regulations. Due to unforeseen

circumstances the two meetings where the interviews were to be conducted were postponed or cancelled and, therefore, the interviews could not occur in person.

Trying to catch two of the three principals by telephone proved arduous; however, perseverance resulted in the interviews yielding the much needed information for inclusion in the sample. Having the questionnaires proved particularly useful in these types of interviews but resulted in being more formal because we couldn't enjoy a cup of tea or partake in any food, as we would have had the interviews been conducted in person, as was my preference.

In hindsight I think that having already established relationships with the interviewees was critical to the success of my research especially with regard to access (bar the issue of timing and the other problem explained above). Existing relationships made my research task more enjoyable. Because I had a small window of opportunity to interview the North Island interviewees over a two week period, due to family commitments at the time, the established relationships were critical to the interviewees' willingness and agreeability to meet with me over that period. As stated earlier, May³ suggests that the context of the interview including the interpersonal context is an importance aspect of the interview process. This was enhanced by the fact that all interviewees had an established relationship with me and, in my view, certainly added value to the process. This prior knowledge allowed free and frank discussion and responses to the questionnaire but also allowed general discussion about educational topics to flow.

³ Pgs 121-123 May, Tim. 'Interviewing: Methods and process' In May, Tim(ed.) *Social Research: Issues, Methods and Process*(3rd edition)

4.5 Conclusion

Ethics forms were to be signed before participation in the research project and outlined for the interviewees', particulars about their involvement. Semi structured interviews were conducted and questionnaires used to collate information for the project. This included the option of an interview being tape recorded which was the preference for one interviewee. Interviews were conducted in person with the North Island schools over a two week period. The South Island schools proved more elusive given the geography and the non event of two organised meetings that would allow the interviews to be conducted in person. Subsequently these interviews were conducted by telephone. The research interviews, in my opinion, were successful in that information I required for the project was elicited and the experience was favourable and enhanced by the prior, established relationships held with the interviewees. This invariably led to an opportunity to *whakawhanaunga* (catch up, rekindle ties) with the interviewees. The next chapter takes an in-depth look at the findings of the research regarding teacher qualifications and training backgrounds, and the status of teacher registration in the sample schools.

Chapter 5: Findings: Qualifications and Registration Status of Teachers in Sample Schools

The information in this chapter was gathered through the interview process and the questionnaire. It relates to the actual qualifications of teaching staff in the sample schools and their current registration status. This chapter begins with each school's profile and a reminder of their staffing allocation for 2005. Also, information is provided regarding whether the sample schools will meet the new registration requirements, and what these contingencies, if any, could be. Information about any issues or difficulties encountered trying to meet the new regulations is also detailed. The non de plumes used in Chapter 3 continue in this one.

5.1 Te Kura Kaupapa Māori o Porowhita (Te KKM o Porowhita)

The 2005 staffing entitlement for Te KKM o Porowhita was 10.2 FTTE. The Principal holds a Bachelor of Education, a Diploma of Teaching and a Graduate Diploma of Bilingual and Immersion Teaching and is fully registered. The Deputy Principal holds a Bachelor of Arts (Māori) and upgraded to a Bachelor of Teaching (Secondary) and is fully registered. The Scale A Teacher in the Senior Management Team holds a Diploma of Teaching upgraded to a Graduate Diploma of Bilingual and Immersion Teaching and is fully registered. Of the remaining eight Scale A Teachers, two have Diplomas of Teaching (Rangakura)¹ with one having provisional registration and the other having a L.A.T.; two have Diplomas of Teaching which have been upgraded to Graduate Diplomas of Bilingual and Immersion Teaching and are both fully registered; one has a Bachelor of Education and a Graduate Diploma of Bilingual and Immersion Teaching and is fully registered; one has a Bachelor of Education and is provisionally registered; one has a Bachelor of Arts (History and English), a Diploma of Teaching and a Diploma of Gifted and Talented and is fully

¹ A Diploma of Teaching (Rangakura) refers to the qualification for those teacher trainees who have completed the Rangakura teacher training course.

registered and the last one has a Bachelor of Science and Biology and a Graduate degree in Secondary Teaching and is fully registered. The last three Scale A Teachers mentioned here all work in the secondary branch of the *kura*. Both the Resource Teacher of

Māori (RTM) and the Resource Teacher of Learning and Behaviour (RTLB) have Diplomas of Teaching upgraded to Graduate Diplomas of Bilingual and Immersion Teaching and are both fully registered. The final Scale A Teachers listed are currently on study awards due for completion this year and have Diplomas of Teaching which they are upgrading to Graduate Diplomas of Bilingual and Immersion Teaching and both are fully registered.

Table 7: Teaching Staff Qualifications at Te KKM o Porowhita

Position	Qualification	Registration Status
Principal	Bachelor of Education, Diploma of Teaching, Graduate Diploma of Bilingual and Immersion Teaching	Full
Deputy Principal (Secondary)	Bachelor of Arts (Māori), upgraded to a Bachelor of Teaching (Secondary)	Full
Scale A Teacher Senior Management	Diploma of Teaching upgraded to a Graduate Diploma of Bilingual and Immersion Teaching	Full
Scale A Teacher	Diploma of Teaching upgraded to a Graduate Diploma of Bilingual and Immersion Teaching	Full
Scale A Teacher	Diploma of Teaching (Rangakura)	Provisional
Scale A Teacher (Long Term Reliever)	Diploma of Teaching, upgraded to a Graduate Diploma of Bilingual and Immersion Teaching	Full
Scale A Teacher (Secondary)	Bachelor of Arts (History and English), Diploma of Teaching, Diploma of Gifted and Talented	Full
Scale A Teacher (Secondary)	Bachelor of Science and Biology, Graduate degree in Secondary Teaching	Full
Scale A Teacher (Secondary)	Bachelor of Education	Provisional
Scale A Teacher	Bachelor of Education, Diploma of Teaching, Graduate Diploma of Bilingual and Immersion Teaching	Full
Resource Teacher of Māori (RTM)	Diploma of Teaching upgraded to a Graduate Diploma of Bilingual and Immersion Teaching	Full
Resource Teacher of Learning and Behaviour (RTLB)	Diploma of Teaching, upgraded to a Graduate Diploma of Bilingual and Immersion Teaching	Full
Scale A Teacher (currently on a Study Award completing 2006)	Diploma of Teaching upgrading to a Graduate Diploma of Bilingual and Immersion Teaching	Full
Scale A Teacher (currently on a Study Award completing 2006)	Diploma of Teaching upgrading to a Graduate Diploma of Bilingual and Immersion Teaching	Full

With respect to the new registration requirements, Te KKM o Porowhita meets the requirements and did not experience any significant issues in the process of meeting these requirements.

5.2 Te KKM o Tapawhā

The 2005 staffing entitlement for Te KKM o Tapawhā was 2.5 FTTE. The Principal has a Diploma of Teaching which has been upgraded to a Bachelor of Teaching and is fully registered. The Scale A teacher has a Diploma of Teaching Rangakura and a Mātauranga Māori qualification and is fully registered. The Principal release teacher working in the .5 capacity is also fully registered. No information about his qualifications was available for inclusion in this report.

Table 8: Teaching Staff Qualifications at Te KKM o Tapawhā

Position	Qualification	Registration Status
Principal	Diploma of Teaching, Bachelor of Teaching	Full
Scale A Teacher	Diploma of Teaching Rangakura, Matauranga Maori	Full
Reliever	Not supplied	Full

With respect to the new registration requirements, Te KKM o Tapawhā meets the requirements and they have not experienced any issues leading up to the 1 January, 2006 change.

5.3 Te Kura Kaupapa Māori o Tapatoru (Te KKM o Tapatoru)

The 2005 staffing entitlement for Te KKM o Tapatoru was 11.6 FTTE. The Principal holds a Trained Teacher's Certificate and is fully registered. The Deputy Principal

also holds a Trained Teacher's Certificate and is fully registered. Two Scale A Teachers who make up the rest of the senior management team hold Bachelors of Education and are fully registered. All of the other six Scale A Teachers hold Diploma of Teaching qualifications. Five are fully registered and one is provisionally registered. The reliever has a Diploma of Teaching and is provisionally registered. The *kura* also employs three *Kaiarahi Reo* (teacher aides to assist with te reo Māori), who all have L.A.T.'s and have undertaken Kaiarahi Reo training.² Four attached staff at the *kura* include three Resource Teachers of Māori (RTM) and one Resource Teacher of Learning and Behaviour (RTLB). Two of the RTM's hold a Diploma of Teaching and the other holds a Bachelor of Education. The RTLB holds a Trained Teacher's Certificate. All of the attached staff are fully registered. For the 2006 year, the *kura* will employ another Scale A teacher from their banked staffing entitlement³. This teacher holds a Diploma of Teaching and is fully registered.

² In the late 1980's-early 1990's Kaiarahi Reo positions were established by the Ministry of Education as an initiative to increase and maintain *te reo Māori* in schools offering significant immersion programmes, consistent with the Ministry of Education Ten Point Plan for Māori Education developed in 1991 and introduced in 1992. Kaiarahi Reo are mentioned as part of strategy 7. Training programmes were offered to train community people fluent in *te reo* to assist with *te reo Māori* in total immersion and bilingual classroom situations. These positions were funded from the Māori Language Factor (MLF) funding at the time and ceased in 1996 when the MLF criteria changed.

³ Banked staffing gives boards of trustees some flexibility in timing the use of their staffing entitlement. Within any one year schools can: anticipate use up to 10% i.e. use it in advance or go into overdraft as long as it balances by year-end, save up staffing to use later in the year (under using or banking), use it on a full year basis (no saving and no overdraft) or use entitlement staffing, unused because of unplanned circumstances and bank it. Ministry of Education. *Funding, Staffing and Allowances Handbook, State and Integrated Schools* Resourcing Division (2000). P.32 of 48.

Table 9: Teaching Staff Qualifications at Te KKM o Tapatoru

Position	Qualification	Registration Status
Principal	Trained Teacher Certificate	Full
Deputy Principal	Trained Teacher Certificate	Full
Scale A Teacher Senior Management	Bachelor of Education	Full
Scale A Teacher Senior Management	Bachelor of Education	Full
Scale A Teacher	Diploma of Teaching	Full
Scale A Teacher	Diploma of Teaching	Full
Scale A Teacher	Diploma of Teaching	Full
Scale A Teacher	Diploma of Teaching	Full
Scale A Teacher	Diploma of Teaching	Full
Scale A Teacher	Diploma of Teaching	Provisional
Reliever	Diploma of Teaching	Provisional
Kaiarahi Reo	Kaiarahi Reo training	L.A.T.
Kaiarahi Reo	Kaiarahi Reo training	L.A.T.
Kaiarahi Reo	Kaiarahi Reo training	L.A.T.
Resource Teacher of Māori (RTM)	Diploma of Teaching	Full
Resource Teacher of Māori (RTM)	Diploma of Teaching	Full
Resource Teacher of Māori (RTM)	Bachelor of Education	Full
Resource Teacher of Learning and Behaviour (RTLb)	Trained Teacher Certificate	Full
Scale A Teacher (Banked Staffing entitlement)	Diploma of Teaching	Full

In terms of the new registration requirements, Te KKM o Tapatoru will meet the required changes; however, they have experienced difficulties in doing so mainly because of the Kura Kaupapa Māori Study Awards. Initially none of the *kura* community or the untrained staff at the *kura* expressed interest in gaining teaching qualifications. In 2004, three untrained staff applied for the Kura Kaupapa Māori Study Awards and began their training, yet the award was only for two years and the

qualification they were studying towards was a three year training programme. Having completed the first two years successfully, none of the three would have been able to complete their last year without further study assistance. It wasn't until a chance visit from Teach NZ⁴ late in 2005 that further study assistance was secured through extensions of the award to cover the remaining year.

5.4 Te Kura Kaupapa Māori o Whetū (Te KKM o Whetu)

The 2005 staffing entitlement for Te KKM o Whetū was 5.0 FTTE and is allocated by their *kura tuakana*. The Acting Principal is currently completing a Bachelor of Teaching and will graduate at the end of 2005. She currently holds a L.A.T. One of the two Scale A teachers holds a Diploma of Teaching Rangakura and is provisionally registered. The other Scale A Teacher has a Diploma of Teaching and a Bachelor in Māori education and is fully registered. The fourth teacher is only in his second year of a Diploma of Teaching Māori and will require a L.A.T. for the duration of 2006.

The *kura* also employs four *kaiāwhina* who will all require L.A.T.'s for 2006. Two of these will commence teacher training programmes in 2006 and the *whānau* will need to find two others to work in the *kaiāwhina* capacities, both of whom will require L.A.T.'s.

⁴ Teach NZ is the part of the Ministry of Education responsible for administering teacher training scholarships and awards, promoting teaching as a profession and developing teacher supply initiatives.

Table 10: Teaching Staff Qualifications at Te KKM o Whetū

Position	Qualification	Registration Status
Acting Principal	Completing a Bachelor of Teaching (2005)	Has a L.A.T. but will be on Provisional registration in 2006
Scale A Teacher	Diploma of Teaching Rangakura	Provisional
Scale A Teacher	Diploma of Teaching Bachelor of Māori Education	Full
Scale A Teacher	Completing a Diploma of Teaching Māori(2006)	L.A.T. for 2006 only
Kaiawhina		L.A.T.

With respect to the new registration requirements, Te KKM o Whetū will meet the requirements by applying for L.A.T.'s and ensuring that those teaching staff who require it are on current L.A.T.'s.

None of the staff were aware of the Kura Kaupapa Māori Study Awards that were available to teachers in Kura Kaupapa Māori to assist in meeting the new registration requirements.

5.5 Te Kura Kaupapa Māori o Taimana (Te KKM o Taimana)

The 2005 staffing entitlement for Te KKM o Taimana was 9.40 FTTE. The Principal has a Bachelor of Education and a Higher Diploma of Teaching and is fully registered. The Deputy Principal and the Assistant Principal both have a Bachelor of

Teaching and are both fully registered. The senior teacher and three of the five Scale A Teachers have a Bachelor of Education and a Diploma of Teaching and are fully registered. The fourth Scale A Teacher has a Bachelor of Teaching and is fully registered. The fifth Scale A Teacher has a Diploma of Teaching ECE and is provisionally registered. The *kura* also employs three *kaiāwhina* who will require L.A.T.'s for 2006.

Table 11: Teaching Staff Qualifications at Te KKM o Taimana

Position	Qualification	Registration Status
Principal	Bachelor of Education, Higher Diploma of Teaching	Full
Deputy Principal	Bachelor of Teaching	Full
Assistant Principal	Bachelor of Teaching	Full
Scale A Senior Teacher	Bachelor of Education	Full
Scale A Teacher	Bachelor of Education	Full
Scale A Teacher	Bachelor of Education	Full
Scale A Teacher	Bachelor of Education	Full
Scale A Teacher	Bachelor of Teaching	Full
Scale A Teacher	Diploma of Teaching ECE	Provisional
Kaiawhina		L.A.T.
Kaiawhina		L.A.T.
Kaiawhina		L.A.T.

With respect to the new registration requirements, Te KKM o Taimana meets the requirements although they have experienced issues leading up to the implementation of the 1 January, 2006 change. Four of their teaching staff experienced unexplained lengthy waits (nearly a year passed in the process) to receive confirmation of their full or provisional registration even though they had correctly filled in the application forms and sent the correct registration fees.

Another issue the Principal raised is the need for L.A.T. applications for *kaiāwhina* who work for short periods with RTLB referred children only and also *kaumātua* (knowledgeable elders) who come into the *kura* to teach specialist topics for short periods (e.g. to coincide with annually identified tribal celebrations).

5.6 Te Kura Kaupapa Māori o Tapawaru (Te KKM o Tapawaru)

The 2005 staffing entitlement for Te KKM o Tapawaru was 2.9 FTTE. The Principal holds a Diploma of Teaching and a Bachelor of Education and has full registration. One of the Scale A Teachers has a Bachelor of Teaching and is fully registered, whilst the other holds a Whakapakari qualification from Te Kōhanga Reo National Trust and has a L.A.T. Both the Principal's release and the reliever hold L.A.T.'s. One of the untrained teachers in the *whānau* is currently in her final year of completing a Bachelor of Teaching and will return to the school in 2006 on provisional registration.

Table 12: Teaching Staff Qualifications at Te KKM o Tapawaru

Position	Qualification	Registration Status
Principal	Diploma of Teaching, Bachelor of Education	Full
Scale A Teacher	Bachelor of Teaching	Full
Kaiawhina	Whakapakari (Kohanga Reo)	L.A.T.
Principal Release		L.A.T.
Reliever		L.A.T.

With respect to the new registration requirements, Te KKM o Tapawaru will meet the requirements. An issue of interest related to registration and teaching qualifications that was discussed by the Principal, regarded the non-existence of any linkages between the Whakapakari qualification, which is a mandatory qualification for teaching in Kōhanga Reo and any teaching qualifications in the compulsory schools' sector. The Principal was concerned that no cross accreditation is available; that is, there is no means for transferring credits from one qualification to the other. Being a rural *kura* places limitations on the school's relieving pool. Often the only *whānau* members who have any educational training hold a Whakapakari *tohu* (qualification) that is only recognised in Kōhanga Reo. Therefore these *whānau* members have to make application for a L.A.T. to be able to relieve or teach at the *kura*. Other issues related to staffing in general including the inability to attract qualified and registered staff to the rural areas, housing for teaching staff in the locality, and the reliever's issue mentioned above, resulting in a reliance on *whānau* members to avail themselves and apply for L.A.T.'s.

5.7 Conclusion

All schools in the research project meet the new requirements for teacher registration and none required contingency plans. Incidentally, none of the schools had contingency plans if they did not meet the requirements.

The details supplied by the schools regarding their teachers' qualifications showed high levels of qualified staff throughout most of the schools. The following, concluding chapter of this research report examines the key findings of the project alongside discussions about the different categories raised in this report.

Chapter 6

Discussion

This chapter discusses the key outcomes of the research in relation to components extrapolated out of the original research question: “What is the Impact and Implications of Ministry of Education Legislative Changes to Teacher Qualifications (effective 1 January 2006) on and for Teaching Staff in Kura Kaupapa Māori?” It will discuss; the significance of the Te Kōhanga Reo and Kura Kaupapa Māori movements in revolutionising Māori education and the revitalisation of the Māori language; teacher registration legislation; the teachers’ qualifications in the sample schools; their teacher training backgrounds and their current registration status; whether the sample schools met the new registration requirements and contingency plans for those who did not and; finally, issues or challenges the sample schools have encountered on their journey to meeting the new requirements. Comments will be made on the methods used to gather the information and the experience of undertaking the research and, in conclusion, a recommendation is provided and an example of a sample database is outlined, which gives format to the teacher registration status information collated.

6.1 The Significance of the Te Kōhanga Reo and Kura Kaupapa Māori Movements to Revolutionising Māori Education, Schooling in New Zealand, and, the Revitalisation of the Māori Language

The Māori language became an official language of New Zealand under the Māori Language Act 1987 and saw the establishment of Te Taura Whiri i Te Reo Māori, the Māori Language Commission. Even so, this status alone has not ensured its survival as a living language. As Ka’ai, (2004) stated,

...the struggle for its survival is set against a backdrop of colonisation. It is suggested that the attitudes to language reflect reaction not to the language

itself-its aesthetics or its utility-but to the people who speak it. Therefore it follows that Pākehā reaction to the Māori language is a mirror of Pākehā attitudes to the Māori people.¹

It is attitudes such as those described above that have detracted from the survival of *te reo Māori* in the predominantly Pākehā New Zealand society leading to Ka'ai (2004) suggesting language loss:

has been brought about by a culmination of political power and social pressure which has seen significant elements of Māori culture undergo a steady, cumulative deterioration²

The monoculturalism alluded to above has also been reflected in the New Zealand state education system which led to the revolution of the Māori Education system and schooling in New Zealand in the early 1980's by Māori developing their own systems of education through *kaupapa Māori* (Māori based, enriched) initiatives such as Te Kōhanga Reo and Kura Kaupapa Māori; initiatives that, through Māori pedagogy, encompass ongoing whole life learning experiences across *whānau*, *hapū* (sub tribe, sub tribes) and *iwi* and preferred learning and teaching styles as opposed to the Pākehā notion that focuses on age specific learning. As cited in Chapter 1, Smith suggested the most significant dimension of the revolution was not the initiatives themselves but rather the 'awakening' of Māori to initiating and implementing their own thoughts in the creation of their own reality.³ In this case, this has transpired through the manifestation of the Te Kōhanga Reo and Kura Kaupapa Māori movements.

In terms of Māori language revitalisation both Te Kōhanga Reo and Kura Kaupapa Māori have played a critical role in contributing to ensuring *te reo Māori* remains a

¹Ka'ai. *Ki te Whaiao-An Introduction to Māori Culture and Society*. p.202.

² *ibid* ...p.202.

³ Smith. *Indigenous Struggle for the Transformation of Education and Schooling*. pp.1-2.

living language. Although Te Kōhanga Reo has experienced roll decline in recent years, as described in Chapter 1, nevertheless it continues to be a bastion for *te reo* Māori and for those *whānau* who continue to choose this medium of early childhood education for their children. Some may say it is easier to put your child through mainstream early childhood centres because it doesn't require the effort and dedication to being a member of a Te Kōhanga Reo *whānau* as such effort and dedication requires input from *whānau* members at all levels of operation. But opting not to send your child to Kōhanga Reo may be at the expense of your child missing out on experiencing a *kaupapa Māori* programme that espouses virtues of *aroha* (love), *manaaki* (caring, nurturing) and *wairua* in an uncompromising, total immersion *te reo Māori* environment.

In comparison, Kura Kaupapa Māori establishments continue to increase as described in Chapter 1. Not unlike Te Kōhanga Reo, in order to protect the unique character of these schools requires an uncompromising commitment to being a Kura Kaupapa Māori *whānau* member who is dedicated to providing support at all levels of the school's operation.

Teacher registration has huge possible impacts on schools. The limited pool of teachers and relievers who are fluent in *te reo* endangers the very notion of Kura Kaupapa Māori which have always drawn from *whānau* members to help within the *kura*, whether they be qualified or not and, thus, the conscientisation process that Smith talks about. Yet the results from this research report suggest that some schools, at least, are not struggling to meet the teacher registration requirements.

The Education Review Office (2002) report on *The Performance of Kura Kaupapa Māori*⁴ suggests that children attending Kura Kaupapa Māori schools receive an education no worse than children attending mainstream schools in New Zealand. The advent of compulsory teacher registration in Kura Kaupapa Māori should also mean that student achievement in Kura Kaupapa Māori will increase. Yet, this would only hold true if the assumption is correct that teacher registration based on Pākehā legislation will provide for better pedagogy; this outcome remains to be seen. Similarly, in a Ministry of Education (2005) draft report on Achievement at Māori Immersion and Bilingual Schools, one of the key findings suggests that “candidates at both immersion and bilingual schools have a high rate of NCEA attainment in comparison to Māori students in mainstream schools.”⁵

6.2 Limitations of the Research

The main limitation of the present research is the skewed nature of the results. As outlined in the Method Chapter, two of the schools originally in the sample set had to be removed because one Principal was uneasy that I was an employee of the Ministry of Education (discussed further below). More importantly, however, a registration issue that cannot be disclosed in this forum led to the removal of the second school’s data from this research. Consequently, the results of this research project may present a more optimistic view of the reality of registration for *kura* than is actually the case. Importantly, it must also be highlighted that the results reflect only six of the 62 *kura* nationwide and, therefore, are limited and cannot offer a generalisable conclusion.

⁴ Education Review Office. *The Performance of Kura Kaupapa Māori* Sourced from <http://www.ero.govt.nz/Publications/pubs2002/Kura.htm> 13/11/2005

⁵ Ministry of Education. *Achievement at Māori Immersion & Bilingual Schools*-Update for 2004 results. (Draft Report). 2005. p.4.

Although being a Ministry of Education employee has certainly been advantageous to this research project, it has also posed issues for me, like that raised in a previous chapter about the research being mistaken for a cover for the Ministry of Education to conduct a random audit. Another issue I encountered relates to the ethics form and a possible clash in cultural perspectives whereby agreeing to participate verbally in the project is not a valid way of giving consent because ultimately, the form must be signed before the research is undertaken.

6.3 Teacher Registration Legislation

Three of the six Principals interviewed were oblivious to the transition plans detailed in The Education (Registration of Kura Kaupapa Māori Teachers) Regulations 2004 or the consequent support mechanisms emplaced to assist unregistered and untrained Kura Kaupapa Māori Principals and teachers to meet the new registration requirements. As previously stated, these support mechanisms include the Kura Kaupapa Māori Study Awards, the Primary and Secondary Teacher Study Awards and Scholarships for Māori Medium Graduates and Non-graduates, and, The Primary and Secondary Teacher Study Awards described in Chapter 1.

Ten years have passed since compulsory registration came into effect. All Kura Kaupapa Māori *whānau* were notified in 2003 that the exemption would be lifted on 1 January 2006 through the *New Zealand Education Gazette*, The Education (Registration of Kura Kaupapa Māori Teachers) Regulations 2004 as well as other mediums. Whilst a number of Kura Kaupapa Māori *whānau* may have erroneously made the assumption that teacher registration requirements would never apply to Kura Kaupapa Māori, I support the stance taken by New Zealand Teachers Council. At the

time that compulsory registration came into effect, it would have been difficult for Kura Kaupapa Māori to comply given the low numbers of trained and registered *te reo Māori* speaking teachers available in the sector. I support compulsory registration because it puts the onus on teachers across the board to be accountable and not only to complete their training but to fulfil their registration requirements also. In my view, this is one instance where being a student in Kura Kaupapa Māori should not equate to having unqualified and unregistered teachers to teach them. Yet, I also believe that other concessions for being a teacher in Kura Kaupapa Māori still need to be taken into consideration. While such concessions cannot be discussed fully as a part of this research, because of word limits, they include professional development in literacy and other assessment tools. Such professional development should be given consideration because of the impact it has on student achievement. With a heavy impetus on making ‘evidence based’ decisions to support student learning, if the assessment tools, in particular, are being used incorrectly or not being used at all, then it is even harder for teachers to determine where a student’s appropriate learning level is.

As a past Principal of a Hamilton Kura Kaupapa Māori from January 1995 to August 2000, the Board of Trustees and I made every endeavour to employ trained and registered staff or at the very least trained staff and supported them through the registration process. This practise prevailed because we believed that in order to raise student achievement and provide quality programmes for our students; we needed our staff to be well trained and equipped to do this. Where other schools may have invested in physical resources to support curriculum delivery we invested in human resources and, therefore, my school also benefited from smaller teacher-student ratios

in each class. I understand that my school continues its commitment to this practise even though the exemption has only just come into effect this year. The results of this project demonstrate that many *kura* also have similar commitment to providing their students with registered teachers irrespective of the exemption.

6.4 The Teachers' Qualifications in the Sample Schools, Their Teacher Training Backgrounds and Their Current Registration Status

As required by the new legislation, all the teachers in the sample schools hold the appropriate qualifications relevant to their positions in their respective schools. For example all the permanent teaching staff within this sample have full or provisional registration and those on fixed term appointments have Limited Authorities to Teach if they do not hold full or provisional registration. This applies to the teaching positions across the board whether they be Principal, Scale A teacher, Kaiāwhina, Resource Teacher of Learning and Behaviour or Resource Teacher of Māori positions.

The training backgrounds of the teachers in the sample schools, where this information was supplied, are worth noting. Generally those schools from urban areas were more likely to have staff fully trained at the local tertiary education institutes, (i.e. mainly schools of education within the local university or colleges of education where the college had not yet merged with the local university). In contrast, those from the rural areas were more likely to have undertaken training at specialist *Kura Kaupapa Māori* teacher training establishments (*Kura Pouako*⁶) or undertake training

⁶ *Kura Pouako* is a teacher training establishment with a specific focus on KKM and Te Aho Matua.

programmes to enable them to teach in Kura Kaupapa Māori, total immersion or bilingual schools and classes which have become more common place within tertiary education institutes. Te Puna, the Māori faculty within the Faculty of Education at the University of Auckland offer a Bachelor of Education (Teaching) Huarahi Māori at three sites, one in Auckland with outposts in Rotorua and Kaikohe. Te Wānanga Takiura o Ngā Kura Kaupapa Māori o Aotearoa in Auckland offers a Diploma of Teaching KKM - Primary. The University of Waikato School of Education offer a Bachelor of Teaching (Primary) Kākano Rua and Te Wānanga o Aotearoa offer Te Korowai Akonga Bachelor of Teaching (Primary). Te Whare Wānanga o Awanuiārangī offer Te Tohu Paetahi Mātauranga Māori – Bachelor of Māori Education (Teaching). Te Wānanga o Raukawa now administer Poumanawa Te Rangakura.⁷ Massey University College of Education offers Te Aho Tatai-Rangi: Bachelor of Education (Teaching) Total Immersion. Finally, Dunedin College of Education, Invercargill, offers Te Pokai Mātauranga o te Ao Rua – Bachelor of Education (Teaching) Primary Bilingual. Those schools who established by Kōhanga Reo *whānau* as the next pathway of education for their children were more likely to send their teacher trainees to *Kura Pouako* rather than mainstream tertiary education institutes, however, as illustrated above, the mainstream tertiary education institutes have incorporated Māori or bilingual specific dimensions to their teaching programmes. This is consistent with the Ministry of Education Ten Point Plan for Māori Education developed in 1991 and introduced in 1992 where Strategy 5 stated:

⁷ Rangakura was a teacher training initiative set up by Māori for Māori to increase the number of trained Māori teachers across the country. The programme was previously run by the Wanganui Polytechnic and would establish within communities if sufficient numbers of teacher trainees were identified. It is now administered through Te Wānanga o Raukawa in Otaki as Poumanawa Te Rangakura-Kaiwhakaako, as a three year bilingual/bicultural teacher education degree that requires trainees to attend nine residential seminars throughout the year.

Encourage colleges of education and other tertiary training providers to increase the supply of Māori teachers and teachers with competence to teach in bilingual and Māori immersion programmes.⁸

For the rural based schools whose teachers had to travel afar to gain appropriate qualifications for registration, this possibly meant an even greater disadvantage to registration. However, the rural schools in this sample demonstrated a commitment to registration.

6.4 Whether the Sample Schools meet the New Registration Requirements and Contingency Plans for those who did not

All schools in the sample met the new registration requirements and none of the schools required contingency plans. Incidentally, no schools had contingency plans in the event they didn't meet the new requirements even though one school only just solved their registration issues as late as December 2005. In respect to my original hypothesis, my assumption that the South Island schools would have more difficulty than the North Island schools in meeting the new requirements was unsubstantiated.

6.5 Issues or Challenges the Sample Schools Have Encountered on Their Journey to Meeting the New Requirements

Whilst the sample schools saw the interview as an opportunity to discuss issues of a general nature, issues related to teacher registration were few. One Principal spoke of their frustrations at the length of time it took for the New Zealand Teachers Council to reply and process their registration applications for four of their staff, however, they

⁸ Ministry of Agriculture and Fisheries. *Relevant Government Policies and Programmes for Māori Living in Rural Areas*. Sourced from <http://www.maf.govt.nz/mafnet/rural-nz/people-and-their-issues/social-research-and-...18/09/2005>

were heartened that their applications were eventually successful. This Principal also raised issues about employing teaching staff for very short periods that, under the new regulations, would require such people to hold Limited Authorities to Teach. In most cases, the application process would take longer to approve than the actual time they would spend in front of a class in a teaching capacity.

One of the Principals commented on their school's lack of ability to gain an extension on the Kura Kaupapa Māori Study Awards for two of their staff as they only began their teacher training course in 2004 and the awards expired in 2005. Fortuitously, a chance meeting with a Teach NZ manager in December 2005 resolved this issue and the award was extended to enable the two staff involved to complete their studies in 2006 with the much needed financial assistance the award provides, given these staff were required to live in another city for the duration of their course.

The remaining four Principals reported no issues of significance in meeting the new requirements, however, three of these Principals were oblivious to the support available mentioned earlier in this chapter. This may suggest larger problems with communication and could indicate the need for Kura Kaupapa Māori newsletters by Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa to be circulated on a regular basis.

In November 2005, Ministry of Education officials were asked to remind the Kura Kaupapa Māori in their regions about the new registration requirements, and as a result, a number of issues were raised about registration; the level of proof schools were required to produce regarding the registration status of their teachers, whether or

not *kaiāwhina* and Resource Teachers of Māori have to be registered and how to deal with unregistered Principals. I mention these because one of these issues contributed to the withdrawal of one school's information from the sample.

6.6 Recommendation

Whilst the results of this project would indicate that at least some *kura* are not experiencing difficulties due to the teacher registration imposition, these results are limited and cannot be generalised to all Kura Kaupapa Māori throughout the country. Therefore, I strongly recommend that information about teachers' registration status for teachers in Kura Kaupapa Māori (Te Aho Matua) be collected by the New Zealand Teachers Council by making an addition to their current databases on an individual's teacher registration status, if they have not already done so.

6.7 Justification for the need of a database exclusive to Kura Kaupapa Māori (Te Aho Matua)

Being able to access registration status data on individual teachers in Kura Kaupapa Māori (Te Aho Matua) would be an invaluable tool to develop. This could be used to monitor nationwide the number of teachers working in Kura Kaupapa Māori (Te Aho Matua) and act as an indicator on the supply of teachers available in this part of the sector. A draft database example could be as simple as that demonstrated in the Table 13 below:

Table 13 **Draft Database Example**

Name	Current and previous KKM	NZTC Registration Number	Registration Status	Years of service (with full registration status)
Teacher A	School B	XXX	Full	3
Teacher B	School C	XXX	Provisional	0

6.8 **Future Research**

As this research has shown, the sample schools have been able to meet the new registration requirements, but what of the other 56 Kura Kaupapa Māori in New Zealand? Future research could be undertaken in terms of selective sampling to target these other *kura*; not from a compliance perspective but from a teacher supply and ‘meet or don’t meet’ the new requirements lense. From a compliance perspective though, I assume the Ministry of Education and Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa would take a lead role in following up with those *kura* who do face issues related to the new requirements. Three months have past since the exemption for Kura Kaupapa Māori was lifted, but unless we actively seek to find out, *kura by kura*, how they are getting on, I don’t believe schools will be volunteering such information for fear of repercussions and the future of their school. Recently, I was talking with a Principal of a *kura* who was posed with the problem of an unregistered staff member. This Principal seemed unaware of the new registration requirements, indicating that currently there are possibly a number of *kura* that do not reflect the registration status of the sample schools in this research project.

6.9 Conclusion

Educational opportunities should be available to meet the needs of all learners and no child should be denied primary or secondary schooling in New Zealand because of insufficient places or not enough trained and qualified teachers.⁹

Teacher registration was made compulsory to ensure a minimum quality standard for all teachers working in the general education system at early childhood, primary and secondary levels and, with the exemption lifted, has now extended to Kura Kaupapa Māori. Teacher registration should not become the ‘yard stick’ that measures success in schools but rather another mechanism that contributes to that success, how ever that success is defined. I applaud teacher registration for Kura Kaupapa Māori teachers. As mentioned earlier in this chapter, the outcome remains to be seen if the assumption is correct that teacher registration based on Pākehā legislation will provide for better pedagogy in Kura Kaupapa Māori, however, this should not impinge on the delivery of Māori epistemologies within Kura Kaupapa Māori.

⁹ The Human Rights Commission. *Human Rights in New Zealand Today: Chapter 15 The right to education*. Sourced from <http://www.hrc.co.nz/reports/chapters/chapter15/education02.htm>

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Glossary of Māori Terms

<i>ahuatanga ako</i>	principles of teaching practise
<i>aroha</i>	love
<i>hākari</i>	feast
<i>hui</i>	meeting, meetings
<i>iwi</i>	tribes, tribal
<i>kaiako</i>	teacher
<i>Kaiarahi Reo</i>	teacher aides to assist with <i>te reo Māori</i>
<i>kaiāwhina</i>	teacher aide
<i>kaitiaki</i>	caretaker, guardian, custodian
<i>kaumātua</i>	knowledgeable elders
<i>kaupapa</i>	philosophy, main theme
<i>kaupapa Māori</i>	Māori based, enriched
<i>koha</i>	gift, donation
<i>kura</i>	school, schools
<i>Kura Kaupapa Māori</i>	Māori language total immersion school
<i>kura teina</i>	a newly establishing KKM who must be formally joined to an umbrella, elder school
<i>kura tuakana</i>	umbrella, elder school to a newly establishing KKM
<i>mana</i>	self esteem, prestige
<i>manaaki</i>	caring, nurturing
<i>marae</i>	a tribal meeting place
<i>mokopuna</i>	grandchild, grandchildren

<i>ngā iwi</i>	social agencies
<i>porowhita</i>	circle
<i>pouako</i>	teacher
<i>taimana</i>	diamond
<i>tapatoru</i>	triangle
<i>tapawaru</i>	octagon
<i>tapawhā</i>	square
<i>Tari Tautoko</i>	support centre
<i>Te Aho Matua</i>	the philosophy taught in KKM
<i>te ao</i>	the world
<i>te ira tangata</i>	the nature of humankind
<i>Te Kōhanga Reo</i>	early childhood Māori language nest
<i>te reo Māori</i>	Māori language
<i>te reo Māori me ngā tikanga Māori</i>	the Māori language and Māori customs
<i>Te Tino Uaratanga</i>	main outcomes, values
<i>tumuaki</i>	principal, chair
<i>wairua</i>	spirit, spirituality
<i>wānanga</i>	meetings, discussions
<i>whakawhanaunga</i>	catch up, rekindle ties
<i>whānau</i>	family, family group
<i>whānau whakahaere</i>	managing committee
<i>whānaungatanga</i>	kinship
<i>whetū</i>	star

Appendices

What is the Impact and Implications of Ministry of Education Legislative Changes to Teacher Qualifications (effective 1 January 2006) on and for Teaching Staff in Kura Kaupapa Māori?

CONSENT FORM FOR PARTICIPANTS

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:-

1. My participation in the project is entirely voluntary;
2. I am free to withdraw from the project at any time without any disadvantage;
3. The audio-tapes will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for five years, after which it will be destroyed;
4. This project involves an open-questioning technique where the precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops and that in the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project without any disadvantage of any kind."
5. The results of the project may be published and available in the library but every attempt will be made to preserve my anonymity.

I agree to take part in this project.

.....
(Signature of participant)

.....
(Date)

This project has been reviewed and approved by the University of Otago Human Ethics Committee

APPENDIX 2 Research Questionnaire

What is the Impact and Implications of Ministry of Education Legislative Changes to Teacher Qualifications (effective 1 January 2006) on and for Teaching Staff in Kura Kaupapa Māori?

Questionnaire

1. Can you briefly explain how the school came to be a KKM?

2. What is your schools staffing entitlement for 2005?
 - a. Assured
 - b. Confirmed

3. Please fill in the table indicating the current qualifications of your staff and their pre-service teacher training details

Staff Member	Teaching Qualifications	Registration Details	Pre-service Teacher Training Details

4. Will your school meet the new requirements come 1 January 2006?

5. If not what contingencies do you have in place?

6. What issue, if any, have you encountered in trying to meet these new requirements?

20 June 2005**What is the Impact and Implications of Ministry and Education Legislative Changes to Teacher Qualifications (effective 1 January 2006) on and for Teaching Staff in Kura Kaupapa Māori?****INFORMATION SHEET FOR PARTICIPANTS**

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate I thank you. If you decide not to take part there will be no disadvantage to you of any kind and I thank you for considering my request.

What is the Aim of the Project?

This project is being undertaken as part of the requirements for the Master of Indigenous Studies(MINDS) qualification at The University of Otago.

The key aims of this project are to:

- Find out the qualifications of teaching staff in the four KKM in Te Waka a Maui and four KKM from the Waikato/Maniapoto region;
- Compare the Northern KKM and Southern KKM results;
- See whether these qualifications meet the new requirements for Teacher Qualifications in KKM from the Ministry of Education effective 1 January 2006; and
- Develop a database of KKM teaching staff qualifications that could be further used by Te Runanga Nui o Nga KKM o Aotearoa(TRN), the Ministry of Education or The New Zealand Teachers Council

What Type of Participants are being sought?

- Those persons with institutional knowledge of the qualifications of the teaching staff within each KKM, most likely the Kura principals.

What will Participants be asked to do?

Should you agree to take part in this project, you will be asked to:

- participate in a short interview of no more than 30 minutes to answer questions regarding teaching staff qualifications and types of pre-service training undertaken by staff in your Kura;
- provide a brief history on the establishment of your kura; and
- agree to inputting this information into a database on teaching staff qualifications in KKM.

Please be aware that you may decide not to take part in the project without any disadvantage to yourself of any kind.

Can Participants Change their Mind and Withdraw from the Project?

You may withdraw from participation in the project at any time and without any disadvantage to yourself of any kind.

What Data or Information will be Collected and What Use will be Made of it?

The tapes and transcripts collected will be securely stored in such a way that only the researchers named above will be able to gain access to it.

At the end of the project any personal information will be destroyed immediately except that, as required by the University's research policy, any raw data on which the results of the project depend will be retained in secure storage for five years, after which it will be destroyed.

Participants may request the return of any tapes or interview notes at the end of the project or at such time you decide to withdraw from the project. Results of this project may be published but any data included will in no way be linked to any specific participant.

You are most welcome to request a copy of the results of the project should you wish.

The data collected will be securely stored in such a way that only those mentioned above will be able to gain access to it. At the end of the project any personal information will be destroyed immediately except that, as required by the University's research policy, any raw data on which the results of the project depend will be retained in secure storage for five years, after which it will be destroyed.

This project involves an open-questioning technique where the precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. Consequently, although the University of Otago Human Ethics Committee is aware of the general areas to be explored in the interview, the Committee has not been able to review the precise questions to be used.

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

What if Participants have any Questions?

If you have any questions about my project, either now or in the future, please feel free to contact either:-

Tangiwai Rewi

Brendan Hokowhitu

C/- Brendan Hokowhitu

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This project has been reviewed and approved by the University of Otago Human Ethics Committee