

# **He manu hou ahau, he pī ka rere**

The transition of Māori language immersion students to the University of Otago

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Gianna Margurite Arinia Leoni

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## **Abstract**

The primary objective of this thesis is to investigate the transitional experiences of graduates from Māori language immersion secondary schools to tertiary education. The thesis will show how Māori language immersion schools provide educational experiences that differ from mainstream schools and how this affects the transition of Māori language immersion education students to the University of Otago. Through the experiences of six students who attended Māori language immersion schools this thesis will explore their academic and social transition to the University of Otago. It will look at the coping mechanisms that the participants employed and the services the University provides that were utilised to help them transition into a new educational setting. This thesis will highlight the effectiveness of the University of Otago in facilitating the transition of Māori language immersion education students to the university, and where improvements could be made.

## Acknowledgements

After many hours sitting in front of my computer screen, reading articles and transcribing interviews, I can finally say that I have (nearly) finished. But this thesis would never have reached this stage if it were not for many people who have offered support, guidance and love.

To my participants – without your information and time I could never have completed this research. You have no idea how much appreciation I have for your participation in this research and for providing me with your stories of transition to the University of Otago. *Ko koutou ngā kaiārahi mō ngā tauira Māori e whai ake nei, tōku aroha ki a koutou katoa mō ō koutou kōrero, ō koutou whakaaro e pā ana ki te kaupapa nei.*

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## Introduction

During my time at the University of Otago I have been fortunate to meet students who have been educated through Māori language immersion schools. Their experiences in close-knit Māori communities differ greatly to what they are moving to when they choose to attend the University of Otago. Although I am not a student from a Māori language immersion school, I am aware of the difficulties these students have encountered coming to the University of Otago. It is seeing them adapt and struggle in a Euro-centric<sup>1</sup> city and university that has driven my desire to investigate this topic. For Māori language immersion students, the social and academic environment can be very different when they arrive at the University of Otago because they are no longer immersed in the Māori language and culture.

The establishment in 1981 of *kōhanga reo* (Māori language early childhood settings) led to the formation of *kura kaupapa Māori* (Māori language school settings based on Māori philosophies) in 1985, and *wharekura* (Māori-medium secondary settings based in and on Māori education philosophies) in 1993. Graduates from Māori language immersion schools are now reaching tertiary education highlighting the importance of this research. There has been comprehensive research and gathering of statistics relating to Māori in New Zealand universities in the twenty-first century (Ministry of Education, 2005; Ministry of Education, 2008; Ministry of Education, 2010a; De Silva, 1993; Madjar, McKinley, Deynzer & van der Merwe, 2010;) but not of students from Māori language immersion education.

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<sup>1</sup> This term is used throughout this thesis to describe that a place or institution has a cultural or historical influence that is mainly European.

The ‘university’ was the tertiary education provider chosen for this research. The reason that the university was selected was because of my personal experiences with Māori language immersion students at the University of Otago. Further research has shown that the university sector has the lowest number of Māori students compared to other tertiary education providers in New Zealand (Ministry of Education, 2005:1). *Wānanga* (Māori tertiary education provider) offer similar educational experiences to Māori language immersion schools and has an increasing number of enrolments. Although *wānanga* do not enforce the compulsory use of the Māori language, its use is encouraged and there is also a strong emphasis placed on Māori cultural concepts thus providing a learning environment similar to Māori language immersion schools. The University of Otago was chosen as the case study for this thesis because of its physical location. There are over 80 Māori language immersion schools located throughout New Zealand, and only four of these schools are in the South Island (Ministry of Education, 2011b). Therefore, most Māori language immersion students are from outside of the Dunedin area and have to leave their home and community in order to attend the University of Otago.

As the term ‘transition’ can denote several periods of time in which a person moves from one place to another, this thesis will focus on the transition period between secondary school and university. There are many factors that can have an impact on a student’s transition from secondary school to university. A student’s age, gender, socio-economic status, former qualifications (from school or tertiary programme), travelling away from home, academic skills, expectations of university and past experiences can all affect student transition (see van der Meer, 2008). Not all of these issues will be discussed in this research, it will instead focus

on the factors that had the most impact on, and were the most common among, the research participants.

### ***Chapter outline***

As this thesis intends to focus on students from Māori language immersion education programmes, it is important to provide a background regarding the cultural, linguistic and pedagogical environments these students are educated in. Chapter One will discuss the development of these schools and the pedagogies and philosophies they operate in accordance with. This chapter will describe the social and academic environment that Māori language immersion students were in before attending the University of Otago.

Chapter Two will provide an historical overview of the universities in New Zealand. It will discuss the educational and cultural environment within these institutions in order to highlight the difference between Māori language immersion schools and universities in New Zealand. Chapter Two will also identify some key strategies these universities have in place to support Māori students.

Chapter Three provides an overview of Dunedin, the University of Otago and Māori participation within the University. The social and academic environment of the University of Otago will also be examined. University programmes, policies and support systems that have been put in place in recent years to assist Māori students will be discussed.

Information from the interviews conducted will be incorporated into Chapter Four to explore the social transition of Māori language immersion students. This will include discussion about their experiences and the difficulties they encountered when they arrived at the University of Otago. It will also examine the coping mechanisms that were employed by these students that aided in their transition to the university.

The final chapter will again incorporate information conducted from interviews to examine the academic transition of Māori language immersion students to the University of Otago. It will discuss the areas of academic transition that the students found demanding and the support systems they utilised to assist their academic transition.

### ***Methodology***

As this research has been conducted within Te Tumu, School of Māori, Pacific & Indigenous Studies and focuses on the transition of Māori, and because the researcher is of Māori descent, it has been important to conduct research in an ethically and culturally appropriate way. The principles provided in the *Te Tumu Postgraduate Handbook 2009/2010* outline how research on indigenous peoples, including Māori, should be carried out. These ensure that the research participants are comfortable at all times with the research processes.

1. The Indigenous community must be consulted about the nature of the research and it is important that they are in agreement that the research may be conducted;
2. All research on or about Indigenous Peoples must be mutually beneficial to that community and the researcher;
3. The researcher, in conducting research in an Indigenous field, has an obligation to regularly inform, consult and update that community throughout the course of the research including the research methodology to be employed and the outcomes of the research;

4. The researcher recognises the honour and privilege of accessing Indigenous knowledge. It should be recognised that some people who may contribute to the research may be chronologically young, but their wisdom is valuable. To adopt an attitude as a researcher that one is merely a vehicle for the expression of Indigenous knowledge in an academic context, provides a sound basis from which to work among Indigenous communities;
5. The researcher accepts unconditionally that there are reciprocal obligations to the Indigenous community in agreeing to their research to proceed. The obligation may well be in terms of unpaid time to undertake a task or several tasks requiring academic expertise for their community. This is based on the Māori notion:

*Nō te kopu kotahi  
i kai tahi, i moe tahi,  
i mahi tahi<sup>2</sup>*

6. The researcher observes Indigenous protocol at all times in the context of conducting research and allows for this in the preparation of their design. This includes the set timeframe not only to negotiate access to the sources of Indigenous knowledge and collect data, etc., but also to take into consideration those cultural events and practices which are mostly unplanned. In the Māori world, this may include *te whānau mai o te tamaiti* [child birth], *hura kōhatu* [unveiling], *tangihanga* [funeral], *te rā o te tekau mā rua* [church services of the Ringatu faith held on the 12<sup>th</sup> day of each month], *poukai* [Māori King Movement Celebrations], *kawe mate* [mourning ceremony in which the spirit of a deceased person is returned to their home], *whakataetae* [competition], *pōhiri* [ritual of encounter], *manuhiri* [visitors], *hui* [meeting], and *ngahau* [entertainment]. The researcher must be prepared to participate if that is the expectation of the Indigenous community;
7. The researcher must acknowledge and cite all sources of knowledge in the text of the research;
8. The researcher, on completion of the research with the Indigenous community, appropriately inform the Indigenous community of the completion of their work in the community and thank them appropriately through *koha aroha* [gift of thanks] which may include *kai* [food], *taonga* [treasure], etc;
9. The researcher, on completion of the research document, presents a copy of the document to the Indigenous community from which the information was obtained. (Te Tumu 2009, p.18-19)

In regards to the first principle, approval was given by the Ngāi Tahu Research Consultation Committee before this research commenced. This ensured that the research recognised the

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<sup>2</sup> We are from the same womb  
Eat together, sleep together,  
Work together

needs and aspirations of Ngāi Tahu as well as fitting with the guidelines of Te Tumu to guarantee that the interests of Māori in general were acknowledged. Ethical approval was also sought from the University of Otago to ensure that the correct processes were followed in relation to the safety of human participants. The information sheet and consent form given to the participants prior to the interview confirms that they were aware of the processes used in this research and agreed to participate of their own accord (see Appendix A for the information sheet and consent form). The interviews used a semi-structured interviewing technique and were conducted in privacy, one-on-one with the researcher.

This thesis follows the conventions of writing specified by Te Tumu. Italics have been used for non-English words, with the exception of proper nouns, such as Māori. An English translation will be provided the first time a Māori word is used and all non-English words that are used can be found in the Glossary at the back of this thesis. Macrons are used to signify the vowel length of Māori words. Although this thesis italicises Māori words and uses macrons, direct quotes are reproduced as they appear in the original source. If the first time a Māori word is used is in a direct quote, square brackets will be used with a translation. This thesis uses in-text referencing and footnotes have been used to further explain information without disrupting the flow of discussion.

The term ‘Māori language immersion’ is used throughout this thesis. The Ministry of Education (2011a) states that in Māori medium education “Students are taught curriculum subjects in both Māori and English (bilingual) or in Māori only (immersion) as well as learning Te Reo Māori.” Māori medium education ranges from early childhood through to

tertiary education and can include schools that are full immersion in the Māori language, or mainstream schools that have immersion or bilingual programmes. As the term ‘Māori medium’ can encompass several different levels of Māori immersion education, this thesis will use the term ‘Māori language immersion’ to denote schools in which the Māori language is the main language of instruction.

As there has been no research into the transition of Māori language immersion students to university, the primary source of this thesis comes from oral interviews and literature is used as a secondary source. Māori language immersion students who have attended, or are currently studying at, the University of Otago were interviewed. Initially this research aimed to interview students who had completed their first year of study at the University of Otago and had not attended any mainstream schools. This would ensure that students had not had any exposure to the linguistic and cultural pedagogies of the mainstream education system that would help them adapt to university education. It would also mean that students had enough time to reflect on their transitional experiences to the university. Although the number of Māori language immersion students are on an upward trend since the late 1990s, only a small number of participants could be accessed that fit into this category. Therefore the research sample was extended to include students who had nearly completed their first year at the university and those who may have attended mainstream secondary school, for a maximum of two years<sup>3</sup>. This allowed a greater range of students to be interviewed from a variety of different backgrounds which provided a more comprehensive and extensive analysis of their transition. It was also identified that because of the word limit of a Masters thesis, further

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<sup>3</sup> A maximum of two years was enforced to ensure that students had spent the majority of their secondary schooling in Māori language immersion education.

interviews were unable to be completed. The participant profiles have been included in the Introduction because they provide an overview of each participant's background and are therefore necessary to complement Chapter One and the discussion regarding Māori language immersion schools. As can be seen in the information sheet (see Appendix A), this thesis also intended to interview staff members from the University of Otago to provide an image of what the university does for Māori language students. However, it was evident that the experiences of Māori language immersion students, from the point of view of the students, provided enough information for this project.

### ***Participant profiles***

The participants in this research have been kept anonymous, however, descriptions of each person shall be provided in order to understand their background and how this may have affected their experiences when transitioning from secondary school to university. Participants are identified by their gender, as either *Wahine* (female) or *Tane* (male), and a letter.

### ***Tane A***

*Tane A* was raised in Huntly, twenty minutes north of Hamilton. Although his parents are both Māori, *Tane A* believed that he had a mixed Māori-European upbringing. He was a member of the local Methodist church and claimed that his participation in this church and having a European godmother allowed him to have an integrated upbringing. *Tane A* attended one Māori language immersion school for both his primary and secondary education where all subjects apart from English are taught in Māori. At this school *Tane A* did not begin learning English as a subject until he was 8 years old. In 2005 he moved to Dunedin to study at the

University of Otago. He graduated in 2009 with a Bachelor of Arts majoring in Māori Studies and Politics.

### ***Tane B***

*Tane B* was raised in Harataunga and Coromandel on the peninsula east of Auckland. Despite speaking English in his home, *Tane B* had, what he describes as, a largely Māori upbringing. His family incorporated Māori cultural concepts such as *aroha* (to love, feel compassion, empathise) and *manaaki* (hospitality, to protect) into everyday life and also spent much time at their local *marae* (meeting place). *Tane B* began his primary education in a Bilingual unit at Coromandel but transferred to a *kura kaupapa Māori* when he was 10 years old. When *Tane B* reached secondary schooling he attended a Māori language immersion secondary school in Auckland. After initially enrolling at the University of Auckland, *Tane B* moved to Dunedin to study at the University of Otago in 2006. In 2010 he graduated with a Bachelor of Physical Education (Honours) majoring in Sport and Leisure Studies.

### ***Tane C***

The early childhood of *Tane C* was based in Auckland until the age of four when his family moved to the Far North where he went to a *kōhanga reo* and *kura kaupapa Māori*. *Tane C* did not begin learning English until he was 12 years old. For his final two years at secondary school *Tane C* attended a mainstream high school in order to experience mainstream education. He also attended a mainstream high school because he believed that his *kura kaupapa* could not provide adequate academic education for students at the higher level of

secondary school education. *Tane C* began at the University of Otago in 2010 where he is currently studying towards a Bachelor of Music and Bachelor of Arts.

### ***Wahine A***

*Wahine A* was born, raised and currently resides in South Auckland. Although she began in a European pre-school, at the age of two she moved a *kōhanga reo* in Mangere before attending a *kura kaupapa Māori*. When she was 10 she enrolled in a Māori language immersion secondary school for the remainder of her schooling. After initially enrolling at the University of Auckland, *Wahine A* moved to Dunedin to study at the University of Otago in 2003. In 2006 she graduated with a Bachelor of Health Sciences endorsed in Dental Therapy and in 2010 she graduated with a Bachelor of Arts majoring in Māori Studies and History.

### ***Wahine B***

*Wahine B* was raised in South Auckland. When she was seven she attended a *kura kaupapa Māori* until she began her third form year (Yr 9) at a Māori language immersion secondary school where she stayed for the remainder of her schooling. *Wahine B* began her tertiary education at the Auckland College of Education where she attended for a year before she began relief teaching at schools around Auckland. She moved to Dunedin to attend the University of Otago in 2008 where she is currently studying towards a Bachelor of Arts, majoring in Māori Studies.

### ***Wahine C***

*Wahine C* was born and raised in Otaki, near Wellington. Although her mother only spoke Māori to her when she was growing up, her father, who is also of Māori descent, and his

family were not as proficient in the Māori language, meaning that her upbringing was linguistically and culturally mixed. *Wahine C* attended a *kura kaupapa Māori* from the age of five until the end of Yr 12 before attending a mainstream high school for her final year of school (Yr 13). *Wahine C* believed that attending a mainstream school would better prepare her for university because they were more similar than her Māori language immersion school. *Wahine C* moved to Dunedin in 2010 to attend the University of Otago where she is currently completing a Bachelor of Education (Primary).

Using the experiences of the research participants, this thesis will examine how they transition to the university sector, and particularly to the University of Otago. This is a new area of research that addresses a significant trend, as a number of students from Māori language immersion schools enrolling in the university sector is expected to rise. It will identify some of the strengths and weaknesses of the University of Otago and suggest alternative ways that the university could better support the transition of Māori language immersion student's to the University.

## Chapter One

# Māori Language Immersion Education

Me korero Maori i nga wa katoa, i nga wahi katoa (Speak Maori at all times and in all places). (Jenkins, 1994:164)

The above phrase is one of the regulations found within Māori language immersion schools and it is the defining feature of these types of schools; that the Māori language be used as the compulsory language of instruction and communication. Māori language immersion schools provide an opportunity for students to learn in an environment that incorporates Māori culture, values and knowledge into the curriculum which they would not receive in mainstream schools. These two features of Māori language immersion schools are important to this thesis, as they highlight the different scholastic environment that students who attend these schools have been educated in.

This chapter will provide an overview of the decline and revitalisation of the Māori language and how this and the education of Māori in the twentieth century, led to the establishment of the Māori language immersion education system. As this thesis focuses on students from Māori language immersion education backgrounds, a description of the educational background that these students received will be included. The pedagogical underpinnings of these schools will also be explained to highlight the differences between Māori language immersion schools and mainstream schooling.

### *Historical overview*

Although European involvement in the formal education of Māori children is less than 200 years old, it has been most influential to the way that the education of Māori is now approached. Much research has been conducted that looks at the difficulties that Māori children have faced in schools since the arrival of Europeans (see Barrington, 2008; Ka'ai-Oldman, 1988; Openshaw, Lee & Lee, 1993). The Māori language and culture suffered significantly from European contact. In the early 1900s, children were physically punished if they spoke the Māori language within the school grounds. It was expected that children would still use the Māori language at home as the medium of communication with their parents; however this was not the case. As the children of the punished generation grew older, they did not want to pass on the pain that they had endured for speaking Māori on to their children (Waitangi Tribunal, 2003:10). The use of the Māori language was opposed by many Māori families meaning that the natural transmission of the language from parent to child did not occur (King, 2003:359). This aversion to the language led to its neglect in the first half of the twentieth century, causing a decline in the use of the language by the 1950s. Various acts and laws (see Simon, 1998: xv-xix) were created enabling European control over what Māori were taught which allowed for the assimilation of Māori into the European culture.

Government reports conducted (see Hunn, 1960 and Currie, 1962) concluded that the lack of educational success of Māori students needed to be addressed and provided solutions as to how the New Zealand education system could provide better educational opportunities for these students. Although these recommendations were not entirely beneficial to Māori education, they included the integration of certain aspects of the Māori culture into schools

and the need for equality of education for Māori students (see Openshaw, Lee & Lee, 1993:72-75). Attempts by the government to assist in raising the academic achievement of Māori students followed which also saw an increase in the inclusion of the Māori language and culture in the classroom (see Simon, 1998; Simon & Smith, 2001; Jenkins, 1994).

Programmes initiated by the government to incorporate the Māori language and culture in the mainstream schooling system began in the 1970s. The first initiative, known as the ‘Taha Māori’ programme, showed a shift in the national attitude towards the Māori language and culture. Teachers were given resources to show how they could integrate the Māori culture into all subjects of the already established national curriculum. The implementation of the programmes meant that students could become familiar with basic Māori greetings and words for objects around the classroom (Jenkins, 1994:156). This programme was acceptable as a short-term solution to integrating Māori language and culture into the classroom, but further work was needed to increase Māori student achievement at schools and the incorporation of the Māori culture and language into New Zealand schools.

Bilingual education<sup>4</sup> began later in the 1970s with the aim of increasing the fluency of the Māori language whilst still teaching the national curriculum. The first bilingual programmes were incorporated into four primary schools in the North Island to see whether they could function successfully (Te Rito, 2008:3). More schools around the country followed suit and established bilingual units or became bilingual schools. The inclusion of bilingual education

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<sup>4</sup> In New Zealand, bilingual education refers to schools, or units within schools, that offer instruction in both English and Māori. In Bilingual Classes only some students within a school participate in Māori medium education for 3-20 hours per week or for 12-80 percent of the time. In Bilingual Schools all students participate in Māori medium education for the same period of time (Ministry of Education, 2011a).

in New Zealand showed further growth in the government's attitude towards Māori education, in that it was no longer a monolingual education system. One of the barriers that bilingual education faced in the 1980s was the lack of qualified teachers proficient in the Māori language. The teachers employed in these positions were unable to increase the Māori language fluency of the students whilst ensuring consistency with the standard school curriculum (Jenkins, 1994:158). Although bilingual education was not particularly embraced by European families in New Zealand, it was a positive development for many Māori children.

Before the Māori Language Act 1987 (see Te Taura Whiri, n.d.), which formalised the Māori language as an official language of New Zealand, there was a lack of dedicated government assistance in the revival of the Māori language. It had become necessary for Māori to take control of the situation themselves. The establishment of the Waitangi Tribunal<sup>5</sup> and activist groups such as Ngā Tamatoa<sup>6</sup> encouraged Māori to reclaim their land and reinstate the importance of their language and culture in New Zealand society (see Walker, 1990). In the past 30 years, the circulation of Māori print media has increased, Māori and *iwi* (tribe/tribal) radio stations have been established and a Māori Television station was launched. These methods have all increased the visibility and the use of the Māori language in New Zealand.

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<sup>5</sup> The Waitangi Tribunal was established in 1975 to mend broken promises made by the Crown when the Treaty of Waitangi was signed in 1840. This treaty was an agreement between the chiefs of Māori tribes and the Crown. It was written to ensure the correct actions were taken in relation to the selling of Māori land, and that Māori sovereignty, among other things, was protected. However, as there were two versions written, one in English and the other in Māori, there was much confusion into what Māori were agreeing to because the translations did not correspond. The Waitangi Tribunal is responsible for making recommendations regarding the claims that Māori have in relation to breaches of the Treaty of Waitangi (Waitangi Tribunal, 2011).

<sup>6</sup> A group formed in 1970 that fought for the preservation of the Māori language and culture and they also fought for equality for Māori in New Zealand (Metge, 1976:177).

The education of Māori children was identified as a key area that needed addressing in order to counter several national social issues; low-participation of Māori students at higher levels of education, the educational underachievement of Māori students and the decreasing use of the Māori language (Jenkins 1994:162). The establishment of *kōhanga reo* and *kura kaupapa Māori* allowed for the increased participation and success in the education sector for Māori as well as introducing a mechanism to support the recovery of the Māori language. They also ensured that children were taught in a more pedagogically appropriate way suited to their cultural and linguistic needs.

#### *Te kōhanga reo*

Before *kōhanga reo* were established the participation of Māori children at the pre-school level was less than 30 percent. From 1983 to 1993 the growth of children in *kōhanga reo* increased by 250 percent. The number of Māori children involved in early childhood education in general also increased. In 1986, over 15,000 Māori children were involved in early childhood centres in New Zealand and over half of these children were in *kōhanga reo* (Statistics New Zealand, n.d.). The establishment of *kōhanga reo* was surely one of the influencing factors that contributed to the increase of Māori children attending early-childhood centres.

The first *kōhanga reo*, Pukeatua, was established in 1982 near Wellington with the aim of providing a learning environment where the language of instruction was Māori (May, 2004:30). One important policy of *kōhanga reo* was to create an educational environment for the whole family. It returned to a style of knowledge transmission that stems from before the

arrival of Europeans to New Zealand where *kaumātua* (elders) were the teachers. Parents were responsible for the general operation and administration of the *kōhanga reo* allowing the *kaumātua* to concentrate solely on educating the children. These processes replicated a fundamental child-rearing concept in Māori society that the whole family and community are responsible for the education of a child. It was recommended that parents learn the Māori language and culture alongside their children to allow for their children's language skills to be used and developed outside of their designated learning environment (Jenkins, 1994:170).

The *kōhanga reo whānau* (family involved in the *kōhanga reo*) were integral to the operation, administration and establishment of each centre, but the funding of *kōhanga reo* was of major concern. The main sources of financial support came from government grants and *koha* (gifts) from *whānau* (family, extended family), *hapū* (sub-tribe), and *iwi*. The first five *kōhanga reo* that were established initially received \$45,000 worth of government funding to help the centres with buildings, resources and teaching staff. Between 1982 and 1983, more than 100 new *kōhanga reo* were established with the assistance of the Department of Māori Affairs and the Māori Education Foundation (Government Review Team, 1988:19).

The Te Kōhanga Reo National Trust was established in 1982 (Government Review Team, 1988:29). The Trust became the body in which *kōhanga reo whānau* had to report to. It was established to support and endorse *kōhanga reo* as an area within which the Māori language and culture could be retained and developed. Despite *kōhanga reo whānau* having full control over what and how their children were taught, there were still health and safety regulations

that had to be met<sup>7</sup>, similar to the requirements of other child care centres (Government Review Team, 1988:28).

### *Kura kaupapa Māori*

*Kura kaupapa Māori* were established to enable students who had reached the end of their *kōhanga reo* education to continue their schooling in a Māori language immersion environment, rather than attending mainstream schools. Before the establishment of *kura kaupapa Māori*, the transition to mainstream schooling after *kōhanga reo* was difficult because there was no consistency between their early childhood centre and the mainstream primary schools they were enrolling in (May, 2004:32).

The first *kura kaupapa Māori* were established in 1985 and were driven by the families, tribes and communities of the pupils as this allowed for the schools to gain educational autonomy. For the first five years these schools relied on self-government of the community to succeed as they were not a part of the state education system. It took several years for *kura kaupapa Māori* to become funded by the state as another schooling alternative in New Zealand. This was mainly due to the wishes of those involved with each *kura kaupapa Māori* to remain autonomous from mainstream education because the government had failed to adequately provide for the education of Māori children. *Kura kaupapa Māori* were not officially recognised as a New Zealand education alternative by the government nor did they receive state funding until the 1990s as a result the Picot Report 1988 that stated that Māori ways of teaching and learning needed to be accepted (Openshaw, Lee & Lee, 1993:271). The

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<sup>7</sup> The regulations include information about the process of licensing as well as the standards of early childhood centres. This relates to the supervision of children and the ratio of adults to children. For a full copy of the current regulations see the Education (Early Childhood Services) Regulations 2008 (Ministry of Justice, 2008).

Education Act 1989 and the Education Amendment Act 1990 included provisions for *kura kaupapa Māori* and meant that they had become a part of state schooling in New Zealand (Jenkins, 1994:172). The government was forced to acknowledge that *kura kaupapa Māori* were important to the revitalisation of the Māori language as well as the education of Māori students. It became the responsibility of the state to make provisions for the opening and establishment of new *kura kaupapa Māori* if schools met certain requirements. *Kura kaupapa Māori* are required to follow the principles of Te Aho Matua, a set of guidelines designed specifically for these types of schools that will be discussed further in relation to the pedagogies of Māori language immersion schools. *Kura Kaupapa Māori* must also adhere to national curriculum guidelines that New Zealand schools follow but it is how they teach is a factor that distinguishes them from mainstream schools (Ministry of Justice, 1989:s155)<sup>8</sup>.

### *Wharekura*

*Wharekura* are a form of Māori language immersion secondary schools and were established as extensions of *kura kaupapa Māori* (Harrison, 1998:110). *Wharekura* can range from Yr 1 to Yr 10, Yr 1 to Yr 13 or Yr 9 to Yr 13 and other than English, all subjects are taught in the Māori language. These schools normally follow the same pedagogical processes as *kura kaupapa Māori*, including Te Aho Matua, but must also incorporate the National Certificate of Educational Achievement (NCEA) standards (Ministry of Education, 2009a).

There are other types of schools that offer a Māori language immersion environment that developed outside of the Te Aho Matua principles. Many *wharekura* are tribally based or

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<sup>8</sup> See Ministry of Justice, 1989:s155 for further information about the regulations for establishing *kura kaupapa Māori*.

follow *tikanga* (customs) from the local *iwi*. These schools were established to provide a form of Māori language immersion schooling that “are dedicated to providing education that reflects the language, customs, histories and aspirations of that particular *iwi*” (Education Review Office, 2010:37). These schools are important as they also play a significant role in the revitalisation and continuation of the customs and dialects of the *iwi* within whose boundaries they are established.

### ***Pedagogical underpinnings***

There are many important concepts that are crucial to the success of Māori language immersion schools. They are significant as they are what distinguish Māori language immersion schools from mainstream schools. It is the educational setting within Māori language immersion education providers that allows for comparisons to be made in relation to mainstream education. Māori pedagogies, such as reciprocal learning which will be discussed in further detail, have been used to teach children and assisted in the restoration of Māori methods of learning and teaching that were lost through colonisation and urbanisation. It is also imperative in Māori language immersion schools, particularly in *kōhanga reo* and junior levels of *kura kaupapa Māori*, that students speak Māori at all times to further encourage its use and increase fluency levels.

Graham Smith (2000) and Russell Bishop (2003) outline some of the key aspects of what is known as *kaupapa Māori* education which incorporates a Māori world view and Māori ways of teaching into educational settings<sup>9</sup>. There are six principles of *kaupapa Māori* schooling

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<sup>9</sup> See Ministry of Education, 2009b:40 for information on *kaupapa Māori* education.

that highlight the differences between Māori language immersion schools and mainstream schools.

- *Tino Rangatiratanga* (Self-determination/Relative Autonomy)
- *Taonga Tuku Iho* (Treasures from the Ancestors)
- *Ako* (Learn/Teach)
- *Whānau* (Positive Family Involvement)
- *Piki Ake i Ngā Raruraru o te Kāinga* (Mediation of Socio-economic and Home Difficulties)
- *Kaupapa* (Collective Vision philosophy)

(Smith, 2000; Bishop, 2003)

*Tino Rangatiratanga* emphasises the fact that the success of these programmes is reliant on Māori being in control of making the decisions in relation to educating their children. Māori can be the only ones responsible for the future of their people. *Tino Rangatiratanga* is also important for the children within Māori language immersion schools as it encourages their participation in the decision-making process of their curriculum and how they will learn. It is believed that if a child has the ability to make an input in their education they will be dedicated to the task and therefore more successful (Bishop, 2003:225).

*Taonga Tuku Iho* incorporates the Māori language and culture as the gifts that have been passed down from the ancestors. In relation to the education of a child, this principle can be associated with the cultural goals that Māori parents have for their children (Bishop, 2003:226). To allow Māori children to feel comfortable in the environment they are learning in, this concept seeks to normalise the Māori language and culture in the classroom and validate its presence (May, 2004:33).

The next principle is *Ako* which is interpreted as ‘reciprocal learning’ in relation to *kaupapa Māori* (Māori ideology) education. Within Māori language immersion classrooms both the teacher and student engage in learning; the student can sometimes be the teacher and vice versa. Interaction, participation and shared-learning are all key aspects of this principle (Bishop, 2003:226).

The final three principles *Whānau*, *Kia Piki Ake i Ngā Raruraru o te Kāinga* and *Kaupapa* are all intertwined. The importance of *whānau* involvement relates to the collective responsibility of all members of the family and the community in the education of their children. Other forms involving the importance of the participation of *whānau* can be recognised in *Kia Piki Ake i Ngā Raruraru o te Kāinga*. The positive involvement of parents and *whānau* aids in the reduction of negative socio-economic pressures, such as living conditions and unemployment that can impinge on the educational success of Māori children. The *Kaupapa* principle suggests that children will be more successful when both the home and school have a similar view in relation to the languages and cultures used, as well as the educational aspirations of the child (Bishop, 2003:227).

Another key aspect of *kaupapa Māori* ideology in relation to schools is that children do not move forward in levels because of their age. Instead children use a traditional Māori educational concept, the *poutama* (ascending steps of *tukutuku* {lattice work} design). The *poutama* represents the students’ journey to reaching the ‘baskets of knowledge’ and recognises that sequential steps must be taken in order to reach the pinnacle of learning (see Royal-Tangaere, 1997:47). This implies that children develop at their own pace: once they

have grasped the knowledge and *tikanga* at one level they can then ascend to the next level of learning (Ka'ai, 2004:209).

### *Te Aho Matua*

Te Aho Matua is a set of guidelines created that *kura kaupapa Māori* must operate in accordance with. Te Aho Matua was created to clarify the roles of staff and the general expectations of *kura kaupapa Māori* (Ministry of Justice, 1989:s155). The guidelines are also to ensure that children are acquiring the appropriate knowledge for their age and to guarantee the use of *kaupapa Māori* theories (New Zealand Gazette, 2008:740). Te Aho Matua was created by Te kaitiaki o Te Aho Matua (the guardians of Te Aho Matua). The group is also known as Te Rūnanga Nui o Ngā Kura Kaupapa Māori and are in place to support the management and organisation of *kura kaupapa Māori*. They ensure that Te Aho Matua is relevant to *kura kaupapa Māori* and that schools adhere to the guidelines in place.

- *Te Ira Tangata* - Human Essence
- *Te Reo* - The Language
- *Ngā Iwi* - The Tribes/The People
- *Te Ao* - The World/Environment
- *Āhuatanga Ako* - Teaching Practices
- *Te Tino Uaratanga* - The Desires and Outcomes of *kura kaupapa Māori*  
(New Zealand Gazette, 2008)

The first aspect of Te Aho Matua is *Te Ira Tangata* and focuses “on the physical and spiritual endowment of children and the importance of nurturing both in their education” (New Zealand Gazette, 2008:741). This concept largely relies on the parents, teachers and caregivers encouraging a sense of *manaaki* and *aroha*, as well as creating a positive learning environment for children. *Te Ira Tangata* also insists that all people must be respected and

discrimination against another person because of their age, appearance, gender or any other reason is unacceptable (New Zealand Gazette, 2008:741).

The next aspect of Te Aho Matua is *Te Reo*. A commitment by the children to learn the Māori language is mandatory to enable the acquisition of Māori cultural aspects to occur (New Zealand Gazette, 2008:742). Although the medium of delivery in *kura kaupapa Māori* is expected to be total immersion in Māori, the importance of English language acquisition is also recognised because it is necessary to function within the wider society in New Zealand. The level at which English will be introduced is decided by the *kura whānau* (family within the school) when they believe it is appropriate for the children (New Zealand Gazette, 2008:742).

*Ngā Iwi* is the third concept of Te Aho Matua which looks at the relationships children enrolled in *kura kaupapa Māori* have with other people while learning. This includes the interactions a student might have with teachers, parents, other students or members of the community the child may meet. This concept also highlights the importance of *whakapapa* (genealogy). Children are encouraged to learn about and establish relationships with their own *iwi*, *hapū*, and *whānau* whilst exploring their ancestral links and those of other *iwi*. This section continues to highlight the importance of *whānau* involvement in the operation of *kura kaupapa Māori* and how they should influence the school (New Zealand Gazette, 2008:744).

The fourth section, *Te Ao*, refers to the world or environment the children engage with. It stresses the importance of recognising the varied educational environments children learn

within such as the home, the school and the wider world. The exploration of the natural world by the children is highlighted and the relationship Māori had with the land is also emphasised. Children learn about *whakapapa* and its importance as a Māori cultural concept. According to Māori creation narratives, all things on Earth, including people descend from Rangi-nui as the god of the sky and Papa-tū-ā-nuku, Earth Mother. Students also learn how important land was to the survival of their ancestors as an economic resource base. Children are encouraged to look after the land and all parts of the environment as their ancestors have done so in the past (New Zealand Gazette, 2008:744).

*Āhuatanga Ako* focuses on the teaching practices within schools. This includes the principles which *kura kaupapa Māori* should adhere to in the classroom or learning situations. Additional educational settings may include *marae*, museums or libraries. In association with *Te Ao*, the outdoors, such as the coastline, rivers, lakes, forests, the sea and the sky, can also be used as a ‘classroom’ where children are taught. The use of new educational environments allows for the promotion of using all senses when learning, including “listening; thinking and quiet concentration; visualisation and observation; touching; feeling and handling; questioning and discussing; analysing and synthesising; testing hypotheses; and creative exploration” (New Zealand Gazette, 2008:745).

*Āhuatanga Ako* asserts that teaching and learning should be portrayed as an exciting and stimulating experience for children, whilst adhering to certain behavioural norms and appropriate *kawa* (protocol). *Manaaki* is an important concept for parents and teachers to exercise as well as a concept that children should be taught. Hospitality within the home, at

school or on a *marae* is promoted because looking after others, particularly guests, is a key Māori cultural concept. Children are encouraged to care for those who are younger than them when learning which is known as the *tuakana/teina* relationship<sup>10</sup> (Jenkins, 1994:172).

The final aspects of *Āhuatanga Ako* relate to the pedagogical principles that teachers are encouraged to employ in the classroom. Teachers should be aware of and exercise a diverse range of teaching techniques that provide educational opportunities for students with different styles of learning (New Zealand Gazette 2008:745).

The final aspect of Te Aho Matua is *Te Tino Uaratanga* which refers to the desires and outcomes of *kura kaupapa Māori*. This section identifies qualities children will have developed or attained by completing their education at a *kura kaupapa Māori* such as self-determination and success. This relates to the child's functioning as a human being and how they have been nurtured in the school as opposed to their success in the national curriculum. They are concepts that highlight the positivity one can gain through education, for example, students should have access to a limitless education where they are exposed to and made aware of all areas of knowledge which can be engaged in whilst pushing themselves to achieve at the highest levels possible (New Zealand Gazette, 2008:746). These qualities are the outcomes of the first five sections of Te Aho Matua. They are what teachers and parents are attempting to gain and provide through educating in the unique setting of *kura kaupapa Māori*.

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<sup>10</sup> This concept describes the relationship between older (*tuakana*) and younger (*teina*) siblings or relatives of the same generation. In schools, it refers to the relationships between older and younger students, who may or may not be related. (Jenkins, 1994:172)

Through the components mentioned above, the importance of Te Aho Matua to *kura kaupapa Māori* is clearly visible. Te Aho Matua encourages high achievement, self-determination and the positive development of children. Through Te Aho Matua, *kura kaupapa Māori* can uphold its uniqueness as a Māori institution whilst enforcing standards on par with mainstream educational practices.

### ***Conclusion***

This chapter explains the reasons for the autonomous establishment of Māori language immersion schools. The lack of dedication to and recognition of the Māori language and Māori education by successive governments meant that the needs of Māori children were being ignored in mainstream education. This forced Māori parents, *whānau* and communities to take control of the education of their children and establish a unique system based on Māori language, cultural processes and pedagogy that differentiated from mainstream schools. Māori language immersion schools were initially run by the *whānau* and communities of the students and the emphasis on the *whānau* environment is still important. Māori language immersion schools have also allowed for the Māori language and culture to begin the process of normalisation in New Zealand. The development of Te Aho Matua as the guiding principles of *kaupapa Māori* schooling places children within a more suitable learning environment and the success of Māori language immersion schooling has aided in raising the academic achievement levels of Māori children. With an increase in the number of Māori students successfully completing their secondary school studies, there has been a significant increase in the number of Māori students choosing to pursue tertiary education. The following

chapter will discuss the universities in New Zealand and in order to highlight how they differ to Māori language immersion schools.

## Chapter Two

# Universities in New Zealand

Although there was no regulation stating that Māori could not attend university when tertiary education was first established in New Zealand, the education of Māori beyond secondary school was not seen as a priority to the development of the country. This attitude has changed and universities now understand the importance of assisting Māori students to ensure that they achieve academically at a tertiary level. The support that Māori students receive at university has grown alongside the revitalisation of the Māori language and culture. However, out of all ethnic groups, Māori still have the smallest rate of students transitioning from secondary school to tertiary education (Ministry of Education, 2008:3).

This chapter will provide an overview of the universities in New Zealand and how Māori are affected within these institutions. The environment and pedagogical processes of universities in New Zealand will be discussed to show how they differ from Māori language immersion schools. The Māori support services available at tertiary institutions as well as the policies and agreements that universities have will be included.

### *Universities in New Zealand*

There are several types of providers of tertiary education in New Zealand which include universities, polytechnics and *wānanga*, as well as private training establishments and industry training organisations that offer tertiary education. The university has been selected as the focus tertiary education provider in this thesis because it contains the smallest number of Māori students in relation to other tertiary providers.

The first universities in New Zealand were based in Dunedin and Christchurch and were created and established by settlers who were looking to expand the educational opportunities for immigrants. They were based on British and Scottish universities depending on the origin of the settlers in the area (Patterson, 1997:207). The histories of these universities are expansive and highlight the many difficulties that they encountered during the establishing years. The provincial rivalries and the struggle to become New Zealand's most prominent university is clearly evident.

The universities in New Zealand were once combined under a federal umbrella known as the University of New Zealand. The University of New Zealand was established as a result of the New Zealand University Act in 1870 after an increased demand for higher education in New Zealand (Parton, 1979:15). The University of New Zealand functioned as a federal university that offered a generic examination system and granted degrees. The University of New Zealand had no permanent location as it was not an actual teaching university (Parton, 1979:65). Universities and colleges that were based around New Zealand were left to run their institutions individually and employ their own staff but stayed under the umbrella of the University of New Zealand. They had control over what was taught to students but the students were examined by university staff in other countries (Parton, 1979:65).

Not all institutions in New Zealand sat comfortably within the University of New Zealand. Some universities wanted full autonomy over their institutions to examine students and award degrees. There were also issues regarding the equality of teaching and examinations as they

could not ensure that all universities were preparing their students to the University of New Zealand standards. In 1961 the University of New Zealand was disestablished and universities in New Zealand were given autonomy over their own institutions but maintained relationships with the University Grants Committee and Curriculum Committee to maintain somewhat equal standards (see Parton, 1979; Beaglehole, 1937).

There are now eight officially recognised universities in New Zealand:

- University of Otago (Dunedin, 1869)
- University of Canterbury (Christchurch, 1873)
- The University of Auckland (Auckland, 1883)
- Lincoln University (Lincoln, Christchurch, 1990. Lincoln University was originally a subsection of the University of Canterbury from 1880.)
- Victoria University of Wellington (Wellington, 1887)
- Massey University (Palmerston North, 1927)
- The University of Waikato (Hamilton, 1964)
- Auckland University of Technology (AUT) (Auckland, 2000. AUT began as a school in 1895, and became a recognised tertiary institution in 1964.)

These universities have considerable histories that go beyond the scope of this research<sup>11</sup>. The important feature of these universities is that they were established by European settlers and as such were Euro-centric in culture.

Although Māori language immersion schools were not established until the 1980s, the environment at universities in New Zealand before this time signifies how different it would be for Māori and Māori language immersion students when transitioning to university because of the Euro-centric nature of the institutions. There were never any regulations that stated a

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<sup>11</sup> See Farrow, 1998; University of Canterbury, n.d.; Reid, 2008; Sinclair, 1983; Lincoln University, 2009; Lincoln University, 2010; Victoria University of Wellington, 2009; Massey University, 2010; Llewellyn, 1989; The University of Waikato, 2009; Auckland University of Technology, 2010a.

person of Māori descent could not attend a university in New Zealand. There was also a perception held by the majority of New Zealand's European residents that university education was beyond the abilities of Māori (Fitzgerald, 1970:49). Rather than an academic education that would prepare them for university, the education Māori students received at high school had a religious and practical/manual focus (Fitzgerald, 1970:49). As stated previously, the universities in New Zealand established in the nineteenth century by European settlers replicated British universities. Therefore, the environment at the universities during this time would have been very different to the rural communities that Māori were raised in.

### ***Ways of teaching and learning***

The education Māori received at school would have differed greatly from university because during the nineteenth century and early twentieth century the education for Māori had mostly a religious and practical focus. At university, the education provided was in subjects like mathematics, science, medicine and law and therefore had a more rigorous academic focus. Only some Māori students who attended schools like Te Aute, an Anglican Māori boys' boarding school in Hawkes Bay, would have found themselves exposed to the teaching and learning styles utilised by universities. This is important because the first Māori university students were mostly from Te Aute, as it was one of only a few schools preparing Māori students academically for tertiary education.

The different ways of teaching and learning can strongly affect a students' ability to achieve in education (Ladson-Billings, 1995:16). This is even more apparent for minority students, including indigenous students, because teaching pedagogies are generally directed towards the

majority. As the Government initiated a formal education system in New Zealand and were in control of establishing universities, it is evident that these institutes would have focused on European students; the European population quickly overtook the Māori population and as such, teaching was focused towards the majority. For centuries the notion of ‘banking’ or ‘depositing’ education has been used as a fundamental part of teaching and learning where teachers are narrators and students are listeners. The student writes down, remembers and regurgitates information or phrases provided by their teachers (Freire, 2004:257). The hierarchical structure is immediately obvious and ingrained into students from a young age and there was no questioning the teacher or their methods (Freire, 2004:258). The ‘banking’ of education commonly used in universities is very different to the concept *Ako*, which encourages reciprocal learning where the roles of student and teacher can switch. Lectures are a common method used by universities to transmit knowledge to students. It is this method that highlights the banking of education as lecturers talk and provide students with information, and students must listen and write it down (Patterson, 1997:82).

Alternatives to banking education have been explored and one such idea highlights the need for ‘progressive’ education to aid in student learning. Progressive education opposes the oppressive nature of schools and that repetitious learning is not a successful way of teaching for some students (Dewey, 1930:74). Students need to be provided with the opportunities for exploration and growth and the necessary tools that allow them to solve problems by themselves. This includes linking the students’ past experiences to their learning in order to make connections (Dewey, 1998:7). Further research has been conducted that highlights the

increase of critical pedagogy<sup>12</sup> being used by educators. The use of critical pedagogy ensures that education providers offer suitable learning environments for their students. Class sizes, types of students<sup>13</sup> and types of teaching environments<sup>14</sup> are the main areas that can affect the success of teaching and learning pedagogies (Ballantyne, Bain & Packer, 1999:240). The ideas that arose from progressive education and critical pedagogy are very similar to the processes used in Māori language immersion schools. They are both very much focused on the learner and how they learn best.

In the 1990s there was a 43 percent increase of the participation of all students in general at universities in New Zealand (van der Meer, 2008:19). The perception that university education was only for the elite changed because it became an education provider for people from all backgrounds and not just seen as a place for the elite. This time period coincided with the establishment of the Education Act 1989 and Education Amendment Act 1990 which encouraged the participation of students at the secondary level. This led to a change in the demographic make-up of students in universities around New Zealand because more students were gaining university entrance, including Māori students. The teaching processes utilised by universities were affected because they had a new range of students to educate. The universities experienced an increase in the diversity of students meaning that students “are no longer the more or less homogenous group that academics thought once entered university” (van der Meer, 2008:21). The typical university students were generally from middle-class families and of the dominant race in that country (Read, Archer & Leathwood, 2003:263).

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<sup>12</sup> This term relates to teachers being critical of how they are educating students, and how they can best provide for their students.

<sup>13</sup> Based on either a student’s age, gender or ethnicity.

<sup>14</sup> Lectures (lecturer provides students with information), tutorials (discussion group managed by a tutor) and laboratories (a class where students can participate in experiments or similar).

Instead students are now coming from a range of different ethnic and social backgrounds. In the past the university believed it was the students fault if they failed or did not understand something in class, and this was generally blamed on their ethnicity or societal status (van der Meer, 2008:22). To ensure student success the university must adapt and be more helpful towards students and their various backgrounds.

Although schools have become more accepting of effective pedagogy in New Zealand, it is a different situation at the university level. Despite some universities recognising that their teaching styles needed addressing to ensure student success there is no set curriculum or pedagogical processes that universities are obliged to follow. The Tertiary Education Commission (TEC) is responsible for the funding of tertiary education in New Zealand and the New Zealand Qualifications Authority (NZQA) oversees the quality of education within the tertiary sector (Tertiary Education Commission, 2010). As there are no set regulations for curriculum and pedagogical processes, the universities have free range over how and what they teach students, as long as they meet NZQA standards (see New Zealand Qualifications Authority, n.d.b)

### ***Māori students at the university***

Māori language immersion education students are a new demographic that universities have enrolling in their institutions. As there is no research that examines the experiences of Māori language immersion education students at other universities in New Zealand, it is difficult to discuss exactly what the academic and social environment is like for these students from their perspective. The pedagogies that these students encountered at their Māori language

immersion schools are very different to what they experience at universities in New Zealand. The *whānau* environment found within Māori language immersion schools is replaced by an institution that individualises learning. They are no longer in schools with small classes, they are instead a part of a university with thousands of other students. This has led to the need to investigate the transition of Māori language immersion education students to university.

Universities are necessary for the economic development of New Zealand as a country. Advanced educational opportunities allow New Zealanders to improve their chances of better employment, a higher quality of life and increase the well-being of the nation (Ministry of Education, 2010a:24). The Government's aim is to provide "a world-leading education system that equips all New Zealanders with the knowledge, skills and values to be successful citizens in the twenty-first century" (Ministry of Education, 2010a:6). As it is a Government document, it shows the changing attitude of the Government to Māori achievement and participation at the university level because the success of all 'New Zealanders', including Māori, is important. Once again, there are no curricula or pedagogical guidelines to ensure universities are fulfilling the roles that the Government has proposed.

In 2010, there were approximately 175,000 students of all ages enrolled in universities in New Zealand (New Zealand's Vice-Chancellors Committee, 2010). Over 15,000 of these students identified as Māori (Ministry of Education, 2011c), but the number of students who have come from Māori language immersion schooling is not recorded. Chapter Three will explain that there is a growing number of Māori language students enrolling in universities which confirms that it is an appropriate time to start research in this area.

There are noticeable differences between the levels of tertiary study that Māori are succeeding at such as the increase of students participating in certificate study which contrasts with the lower completion rates of Māori at the degree and bachelor level (Ministry of Education, 2010a:12). Many Māori are heading towards vocational education where there is a focus on manual education towards a specific occupation rather than universities. Success at lower level tertiary education providers allows for students wishing to enter vocational employment to improve their skills and increase their chances of employment. It can also provide students with the skills they need to carry on with further tertiary education. Students are able to improve their literacy and numeracy skills that they may have been unsuccessful with at school before entering university. The Government has also increased the funding they provide for vocational training to encourage growth in these areas (Ministry of Education, 2005:5) which could explain why more Māori students are heading towards these types of tertiary education providers.

Despite the increase in Māori participation rates at university, it can still be a daunting environment for Māori who are the first in their family to attend university. For those with no previous knowledge of the university environment or structure, it can be an intimidating process (Ministry of Education, 2010a:9). Many Māori are therefore opting to attend *wānanga* rather than universities. *Wānanga* are an extension of Māori language immersion schooling in that they must provide “teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding ahuatanga Maori (Maori tradition) according to tikanga Maori (Maori

custom)” (Ministry of Justice, 1989:s162). They are comfortable for Māori language immersion education students because they provide an alternative tertiary education institution which maintains the cultural environment they were educated in at school. *Wānanga* offer tertiary education from certificate level through to postgraduate degrees, including the ability to grant doctorates. The environment and pedagogies utilised by *wānanga* would be more comfortable for Māori language immersion education students because they employ similar processes to those found in Māori language immersion schools.

Financial difficulty is also an issue that affects Māori retention and access to university education. There are a large number of students that rely on government funding in order to finance their tertiary education (Ministry of Education, 2010a:4). Some of these students are distanced from their family and homes and must learn how to manage their own finances for the first time. The number of Māori students enrolling in institutions with free education schemes is growing (Ministry of Education, 2005:7). By choosing tertiary options with these types of schemes, students are less worried about the financial burdens of tertiary study and can concentrate solely on their education.

Evidence suggests that Māori are not achieving as well as their non-Māori counterparts. Most Ministry of Education research concludes that Māori students are less likely to do as well in their first year of university study compared to their non-Māori peers of the same backgrounds and similar achievement levels at school and in NCEA (Ministry of Education, 2008:11). As the research is quantitative data it does not discuss why Māori students are not achieving and

what universities are doing to assist Māori students to counter low achievement at the university level.

### ***University strategies, agreements and support services for Māori***

All universities have their own regulations regarding what they do to ensure increased academic success of Māori students. The New Zealand Government recognises that some ethnic groups need extra attention in relation to their tertiary study. As the indigenous people of New Zealand the success of Māori at university is important for the country as tertiary education provides people with skills that will benefit the growth of the nation as a whole (Ministry of Education, 2010c:2). The agreement made between the Crown and Māori in the Treaty of Waitangi promises equal partnership, participation and protection. Māori achievement at university falls into the participation section of the agreement as it ensures that Māori are given an equal opportunity to education. Universities therefore acknowledge their responsibility to Māori achievement, which can be seen in their Treaty of Waitangi agreements and strategic reports (Ministry of Education, 2010a:37; Lincoln University, 2004:5; Jennings, 2004:7).

Many support systems for Māori are endorsed and sponsored by the Government and have been established at universities. One strategy that the government has released is the Tertiary Education Strategy 2010-2015 which aims to improve the success of Māori at the degree level. The strategy claims that “all tertiary education organisations need to take responsibility for strengthening Māori education” (Ministry of Education, 2010c:12). This includes aiding the success of Māori at higher levels of education. Research shows that Māori students are

taking longer to finish their degree study, or over a period of three years have not completed the course that their non-Māori peers would have (Ministry of Education, 2008:14), but the research does not offer any suggestions as to why this is happening because it is based solely on quantitative data. Evidence conducted in the following years (Ministry of Education, 2010a:3) suggests that these students are put off by financial difficulties, the feeling of isolation, personal or family issues, as well as several other problems that might affect their desire and ability to stay at university. It is possible that the cultural and social environment of the university which is different from that of Māori language immersion schools may also contribute to the problems all Māori students are experiencing. These areas are important to the Tertiary Education Strategy because they show where Māori students need more assistance from their universities.

The Government frequently offers suggestions of how universities can better support their Māori students but it is up to the universities themselves to implement their own strategies and programmes. It is believed that students should have a good understanding of what the university expects of them during their time of study. One key strategy that aids in this understanding are bridging programmes in which students can be introduced to university study (Ministry of Education, 2010a:10). Mentoring programmes have proven useful for easing students into tertiary life. By utilising peer support systems, students become more aware of successful coping mechanisms that other students have employed to aid in their transition to tertiary education. Students within peer support systems that can offer both social and academic assistance have less chance of feeling isolated (Ministry of Education, 2010a:14).

Māori student support systems are imperative to the successful transition, retention and achievement of Māori students in tertiary education and the strategies mentioned above have a major influence on the achievement of Māori students at university. The acknowledgement by universities that the success of Māori is important suggests that universities will take the necessary steps in order to provide for these students. Although Māori language immersion students have different experiences to Māori students from mainstream schools, they still fall into this category.

For Māori language immersion education students, there is a new environment and set of pedagogies that they encounter at university. The University of Canterbury's 2009 Annual Report includes a strategy, "Māori and the University", that has been created to encourage the development of Māori education and the Māori language at the university. This is important for Māori language immersion education students as the implementation of such strategies shows that there is a change of attitude toward the Māori language that was not in place before. Māori language immersion education students can feel more comfortable within their new environment at university instead of encountering a totally new language of instruction with little recognition of the main language of use at their schools.

Some universities have on-campus *marae* or *whare* (house, building) that students and staff can access.

- University of Auckland - Waipapa Marae.
- Lincoln University – Te Whare Whakakotahi
- University of Waikato – Te Kohinga Marama
- Auckland University of Technology – Ngā Wai o Horotiu
- Victoria University of Wellington – Te Herenga Waka
- Massey University – Te Kupenga o te Matauranga Marae

Some *marae/whare* are used for classes and seminars or gathering spaces for the universities (Reid, 2008:72; The University of Waikato, 2010). Others are available for Māori staff students to use for studying, eating, and sleeping (Lincoln University, 2009). The *marae* at the AUT was founded in order to honour the importance of the Treaty of Waitangi to the University (Auckland University of Technology, 2010b). The *marae/whare* are spaces in which the Māori language and culture can be used actively (Victoria University of Wellington, 2008). The use of the Māori language and culture provides a comfortable environment for Māori language immersion students as they replicate their schooling environment. It is also important to mention that although there are services which offer spaces for Māori students, which will be discussed in the following chapter, the University of Otago does not have a *marae* or similar building.

Universities also have partnerships with the local *iwi*. The University of Otago, Lincoln University and the University of Canterbury have an agreement with Ngāi Tahu, known as Te Tapuae o Rehua. There are two other tertiary institutions involved in this, Otago Polytechnic and Christchurch Polytechnic Institute of Technology (CPIT). This partnership was created to aid in the development of tertiary education for Māori from South Island tribes as well as Māori within South Island tertiary education providers (Lincoln University, 2004:4; see Te Tapuae o Rehua, n.d. for more information).

In order to strengthen Māori student retention, the Victoria University of Wellington has commenced research towards equity strategies that they could utilise that allows for all students to have an equal opportunity to succeed academically at university. This includes working with secondary schools to ensure that students are prepared for university, and giving advice about the skills needed to succeed at university, such as essay writing and note-taking (Victoria University of Wellington, 2009:48). The University also has an orientation programme for Māori students starting at Victoria where students can access advice about their academic expectations at university (Victoria University of Wellington, 2009:49).

Shortly after the Auckland University of Technology became a recognised university, it implemented strategies to aid in the learning and development of their students. One programme, known as the KEYS (Keep Enhancing Your Success) programme, introduces students to university study. It was established to give students an idea of the expectations that the university has of them (Ministry of Education, 2010a:12). Although this programme does not focus on Māori students, it is a successful method of introducing students to university education.

### ***Conclusion***

Despite the initial lack of participation by Māori in tertiary education, in recent times it has become apparent that the recognition of Māori achievement is of great importance to the university sector. It is evident that universities are making a strong attempt to provide as many opportunities for Māori to succeed academically and feel comfortable in their new

environments. All of the universities provide some sort of support specific to Māori students, whether it is special tutoring, mentoring or spaces for students to encourage participation and retention at university. Strategies are in place and adhered to by universities to further encourage the institutions to acknowledge their Treaty of Waitangi obligations to Māori students. The university can be a daunting environment for those who have never been exposed to it, and for many Māori this is the case.

For Māori language immersion education students it is particularly different because universities employ different pedagogies and the environment is culturally and linguistically different from their schools. It is the support systems and strategies discussed in this chapter that are crucial to Māori retention and success in the university sector. Much of this chapter has looked at Māori students in general rather than Māori language immersion education students. It became evident that there are no support services specifically designed for Māori language immersion education students at universities. This questions whether there should be support services that provide for the special circumstances of these students as the number of these students enrolling in tertiary education is set to increase. The following chapter will look specifically at the University of Otago to outline what Māori language immersion education students encounter when they arrive in Dunedin.

## Chapter Three

### The University of Otago – Case Study

Located in the Scottish inspired city of Dunedin, the University of Otago is the oldest university in New Zealand. Although the University of Otago has a lengthy history, there is very little information about Māori students at the University and even less on Māori language immersion education students. As Māori language immersion schools were only established in the 1980s, this has affected the amount of information about these students available.

The chapter begins with discussion about the history of Dunedin and the University of Otago. The historical information included describes the cultural environment within which Māori staff and students at the university operate in. There will also be discussion regarding the status of Māori and Māori language immersion education students within the University of Otago. The chapter will conclude with discussion about the support services in place for Māori students at the University of Otago as well as the policies and agreements that the University has with and for Māori students, staff and other parties.

#### *History of the University of Otago*

In 1844 an agreement, known as the ‘Otago Purchase’, was made between the New Zealand Company and Māori from tribes on the south-eastern coast of the South Island. The agreement saw local Māori be paid £2400 for countryside which, at the time of the deal, was estimated to be 400,000 acres, but was actually close to 533,600 acres (Waitangi Tribunal, 1991:282). A director of the New Zealand Company, Edward Gibbon Wakefield, thought that a new settlement should be built that was organised and discouraged poverty and excessive

alcohol consumption. The new town was to be named 'New Edinburgh', to reflect the background of the largely Scottish immigrants who were settling in the area (Reed, 1947:165). However, it was believed that using the name Edinburgh would create a negative replica of the original city because of the poor living conditions in the Scottish city at the time. It was suggested that the name Dunedin the ancient Celtic term for Edinburgh be used instead (Chambers, 1843, cited in: McLintock, 1949:199).

The discovery of gold in the 1860s led to an increase in trade and economy in Otago. It also meant that there was an increase of new settlers in Dunedin and the need for higher education became evident because of the growing population and the development of the settlement. Dunedin was heavily influenced by the Presbyterian Church and it was the members of this church who strongly pushed for tertiary education (Thompson, 1919:13). With university education available locally they could have higher trained members of their ministry. There were initially two options considered for students who wanted to obtain an education beyond secondary school. The first was to establish a university in Dunedin, the second was to create scholarships for academically gifted students to attend universities in Great Britain (Morrell, 1969:4).

Many of those involved in the settlement of Dunedin believed that it was not yet ready for a university. It was assumed that attracting young men to the new colony could have a negative impact on the development of the settlement. In many new settlements in New Zealand the abuse of alcohol and poverty was common and many people did not necessarily have the accepted morals or discipline that the settlers were looking for (Thompson, 1919:15). There

were others that were pessimistic towards the establishment of a university who believed that “a University would prove a failure, that it was absurd, that it was entirely impracticable, that the whole proposal was premature, [and] that colonial degrees would be of no value” (Thompson, 1919:15). It was thought that very few students would attend because it was only a new settlement and establishing a university therefore would be a waste of money, time and resources.

With the increasing income that was siphoned back into the town because of gold mining, Dunedin’s economy was building to the point that of all the colonial settlements in New Zealand, it had the biggest population, the strongest economy and was the most advanced (Morrell, 1969:5). Many were convinced to change their minds and support the idea that Dunedin was the ideal location for a university. Parents were eager to keep their children in New Zealand, preferably within the new town for fear that they would not return if they went overseas (Morrell, 1969:7). It was claimed that a university or college would be far more beneficial to the colony’s economy and status and that the cost of sending students overseas was far greater than the establishment of a university in Dunedin. If a university was established locally it would allow more students to access tertiary education and increase the number of educated residents in the new settlement (Thompson, 1919:15).

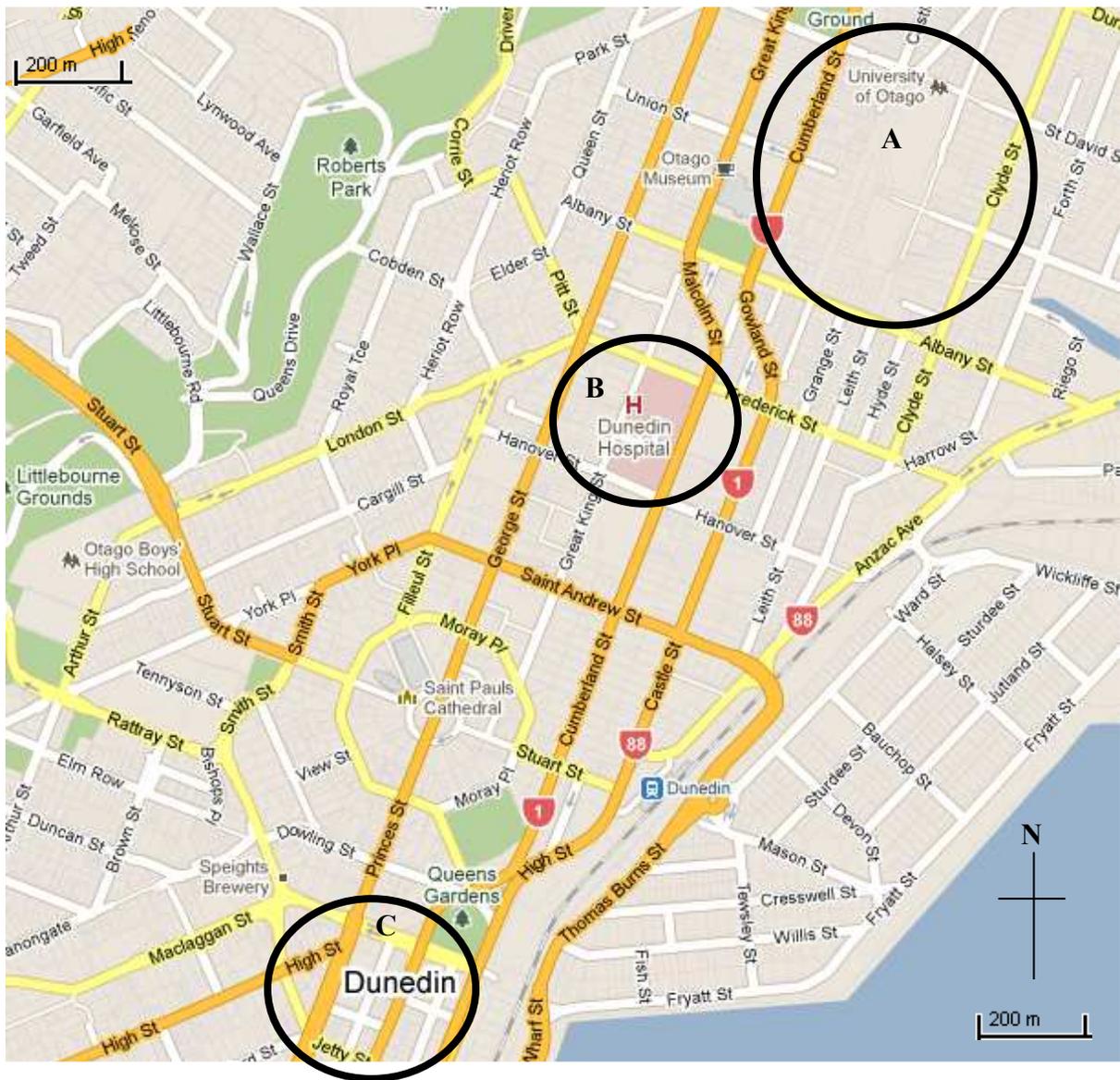
In 1869 the University of Otago Ordinance was legally established (see Thompson, 1919:19). This Ordinance allowed for a university to be established using the guidelines provided. That included information about who would be in control of the university and how it would be run. Although it was not initially decided where specifically, 100,000 acres of land was

donated by the Provincial Council, who were in charge of the development of the Dunedin settlement, to establish a university in Dunedin that would award degrees in Medicine, Law, Arts and Music. With the establishment of the University of New Zealand in 1870 the University of Otago was no longer an independent body and instead conferred degrees through the University of New Zealand. Otago still maintained control of the administration and teaching of its university but had to comply with the standards of the University of New Zealand (Thompson, 1919:42).

The first teaching facilities were based in what is now known as the Exchange, close to the city centre of Dunedin (see Figure 1:C). The first University classrooms were housed in a Post Office in the busiest part of the Exchange rather than spending money on building new ones. It soon became apparent that the Post Office was an insufficient location in terms of space and resources to accommodate for a growing university and a new site was needed (Thompson, 1919:87). Discussion concerning the most suitable location of the university took place over a period of three years. From these discussions it was decided that the new, permanent site should have easy access to public facilities. The hospital was one area that was considered important in this decision because if it was within close proximity of the university it would allow for a smooth expansion and amalgamation of the University's Medical School. The hospital has been in its current location between Great King Street and Cumberland Street in the centre of town since the 1860s (see Figure 1:B). In 1875, the space chosen for the University was known as the 'Old Botanical Gardens' which is still the current site of the university. It was an unused section of land which intersects the Leith River, and is surrounded by Leith Street, St. David Street, Castle Street, and Albany Street which can be

seen in Figure 1:A (Thompson, 1919:89). Construction began in the following years and the University has continued to change and develop over the past 140 years. The map below shows the location of the Exchange, the hospital and the university.

**Figure 1: Map of Central Dunedin**



(Google Maps, 2011)

Teaching at the University of Otago began in 1871 with only three Professors who had arrived in New Zealand from Britain. One was responsible for Literature, Classics and the English Language, one of Mathematics and Natural Philosophy and the last taught Mental and Moral

Philosophy. The University had 81 students in its first year, with consistent growth over subsequent years. Because of an expansion in curriculum offerings in 1872, another endowment was given to the University from the Provincial Council to further expand and that same year, another Professor joined the University who was responsible for the teaching of Natural Science (Morrell, 1969:10). The Medicine and Law schools were established in 1872, but teaching in Law did not begin until 1873 and by 1875 the medicine courses started, which proved to be an attraction to people throughout New Zealand (Thompson, 1919:99). The other Schools and Divisions, such as Humanities and Commerce, developed over the twentieth century<sup>15</sup>.

### ***The current university environment***

Many students are attracted to the University of Otago for the unique lifestyle and campus experience it offers. Former Vice-Chancellor, David Skegg (2010), stated that Dunedin provides “the only true university city in Australasia.” This is evidenced by the noticeable absence of students in the university area over summer and the gradual return of students in January for Summer School and in February before Semester One starts (Hall, 1994:6). The University is within walking distance to the city centre and to most facilities that students require, such as the hospital, the museum and the city centre which can be seen in Figure 1. Most first year students enter one of the fourteen residential colleges but student housing can also be found within short walking distance from the university. Students claim that the easily accessible campus, that is located in one central area, influences their decisions to attend and stay at the University of Otago (University of Otago, 2010f).

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<sup>15</sup> A full time-line of the establishment of schools, departments and divisions can be found in Appendix B.

### *Ways of teaching and learning*

The University of Otago accepts that students have different ways in which they learn best. It is understood that accommodating for different learning styles can make teaching difficult for lecturers and tutors but where possible these different learning styles should be provided for (University of Otago, 2005). In some papers it is easier to manage different learning styles because they have smaller numbers. Where papers have larger class sizes, tutorials and laboratories are often provided to enable students to reinforce what they have learnt in lectures by participating in discussion groups or completing practical based tasks. These smaller classes are appreciated by students as they offer some similarity to their schooling experiences. In tutorials or laboratories, students can ask questions to clarify information which is a practice that they are able to retain from school (van der Meer, 2008:136).

### *Residential colleges<sup>16</sup>*

Many University of Otago students, who come from outside of Dunedin, begin their tertiary education in a residential college. In other countries it is commonplace for students to choose a university that is a significant distance from their original home town and a large number of students that attend the University of Otago are from the North Island. It can therefore be seen as necessary for universities to provide residential colleges to accommodate for travelling students to assist in their initial transition to university (Cohler & Taber, 1993:77).

Each residential college can cater to over 200 students (University of Otago, 2010e) and each selects students who will be their residents for the year; the University of Otago has no input in the selection process. Students complete an application form for their desired college/s who

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<sup>16</sup> Residential Colleges are also known as 'halls' or 'halls of residence' by students.

then look at a range of factors in order to select a mix of students appropriate for their college. These factors include academic grades, gender, the subject/s the applicant intends to study, interests and cultural backgrounds. Colleges also look for students who will be able to live with others (Plunket, 2011).

The Euro-centric characteristic of the residential colleges in Dunedin is similar to the universities in New Zealand in terms of the language and ethnic population. Unintentionally, the spread of Māori students around residential halls replicates the ‘pepper potting’ policy<sup>17</sup> used in the 1950s to assimilate Māori by integrating them into European communities. Although the colleges do not deliberately split up Māori students, by wanting to achieve a diverse mix of residents, it does happen. It can intensify the sense of loneliness for Māori language immersion education students, who are used to environments that are heavily surrounded by the Māori language and culture.

### ***Māori at the University of Otago***

In the early days of the University, there was not much reflection of the former Māori occupants of the area. From the history previously discussed it is clear that the main language and culture of the University of Otago has always been Euro-centric. It was Scottish settlers who founded the town after purchasing land from Māori and then established the university. It is evident from the histories provided that Māori were not consulted in relation to the construction and development of either the town or the university. Chapter Two highlighted a

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<sup>17</sup> This policy proposed to disperse Māori families who were migrating to urban areas into European communities. Many Māori were seeking employment and the best opportunities were found in the developing cities. This policy essentially discouraged the use of the Māori language and culture because English language and culture were being promoted to Māori families (see Benton, 1991:19; Te Puni Kōkiri, 2006:31).

pattern of low Māori enrolments at universities throughout New Zealand in the early stages of their development which has also been the case for Otago. The inclusion and acceptance of the Māori people, language and culture, or the lack of, was not an issue of importance to the University.

It has been difficult to locate information about Māori within the University of Otago from before the 1970s; this does not imply that there is none but that it is not overtly obvious. The last historical account of the University was published in 1969 (Morrell, 1969) and it is after this time period that there was a significant increase of Māori who were attending university and it is possible that they were becoming more visible. George Edward Thompson (1919) who wrote the first history of the University of Otago provides only a few pages with any reference to Māori and this is in relation to Dr. Thomas Hocken, who donated a large collection of artefacts to the University of Otago. Within Hocken's collection there is a range of information about the history and ethnology of New Zealand. This provided information that was crucial to developing the history of Māori within New Zealand, but it did not attract Māori participation within the university (Thompson, 1919:260).

In 2004 the Otago Museum celebrated 100 years of Māori graduates at the University of Otago. Māori were enticed to move away from their North Island homes to Dunedin because of the Otago Medical School. The school was the first and only one of its kind in New Zealand until the mid-1900s and had seen many students move through their programme. It was this area of study that the majority of Māori students enrolled in throughout the twentieth century.

Sir Peter Buck (Ngāti Mutunga), also known as Te Rangi Hīroa, and Tutere Wi Repa (Te Whānau-a-Apanui, Ngāti Porou) both sat and passed the medical preliminary examination in 1898 allowing them to attend the University of Otago the following year. They were the first students of Māori descent to attend the University of Otago (Condliffe, 1971:75). Buck was also the first Māori graduate at the University of Otago in 1904. He completed his Bachelor of Medicine and Bachelor of Surgery in 1904 and his Doctor of Medicine in 1910 (Condliffe, 1971:76 & 84). In later years, Buck received Honorary Doctorates from several universities, including Yale and Otago. Wi Repa's time at the University was very similar to Buck's. He graduated in 1906 with a Bachelor of Medicine and a Bachelor of Surgery (Jackson, 2007).

There are many other Māori graduates who followed Buck and Wi Repa's footsteps. Throughout the twentieth century, many Māori graduated with their Bachelor of Medicine and Bachelor of Surgery, such as Dr. Edward Pohou Ellison (Ngāi Tahu, Te Atiawa) in 1919, Dr. Henry Bennett (Te Arawa) in 1944 and Dr. Mason Durie (Rangitane, Ngāti Raukawa, Ngāti Kauwhata) in 1963 (University of Otago, n.d.a). As the University's offerings expanded, Māori also excelled in other areas of academic study. In 1971 Dr. Pamela Bennett (Te Arawa) graduated with a Bachelor of Science, in 1993 Alva Kapa (Ngāi Tahu), a prominent Māori leader in Dunedin and the South Island, received her Diploma for Graduates, in 2000 Dr. Farah Rangikoepa Palmer (Ngāti Mahuta, Ngāti Waiora), a former captain of the Black Ferns, the New Zealand Women's Rugby team, graduated with a Doctor of Philosophy (University of Otago, n.d.a).

### *Māori Studies as a subject*

Despite being the first university established in the country, the University of Otago was the last to formally introduce the teaching of the Māori language and customs in its paper offerings and the last to establish a Māori Studies department. The first form of Māori language teaching at the University was through night classes. Ray Harlow was appointed as the first lecturer in Māori language and literature at the university in 1977 but did not begin teaching the paper MAOR101 – Introduction to the Māori Language until 1981. The second position appointed, and most important to the development of Māori Studies at the university, was Godfrey Pohatu in 1986 (*History of Te Tumu*, 2006:4). Further papers were introduced throughout the 1990s as a result of Māori Studies officially becoming a department in 1990 (*History of Te Tumu*, 2006:4). Pohatu was able to create joint lectureships with Education and History allowing for an extension of the Māori papers that could be offered to students. The need for more staff strengthened as the numbers of students grew.

In 1999 the Māori Studies department gained momentum and became the School of Māori Studies. The name ‘Te Tumu’ was given to the new school by Wharehuia Milroy (Ngāi Tuhoe) a prominent Māori academic. The name is a commonly used term throughout the Pacific Ocean for a post for mooring a *waka* (canoe), which fits both the Māori and Pacific Island aspects of the school. In 2003 when programmes in Pacific Island Studies and Indigenous Studies began, the school became Te Tumu – School of Māori, Pacific and Indigenous Studies. In 2000 the school moved to a renewed building in the centre of campus that was formerly the Hocken Library. The current location in the Richardson Building’s South Tower was finally completed, renovated and formally opened in 2006.

The establishment of Te Tumu and Māori Studies as a subject is important as they were the University's first strategic move to introduce the Māori language and culture into the University. The refurbished space allowed for classes to engage in way of learning in which students can eat, sleep and work together that fostered the notion of *whanaungatanga* (kinship network, sense of family connection). It is therefore a subject and environment that Māori language immersion education students can feel comfortable in because the pedagogies employed are similar to their Māori language immersion schools. The environment created by staff and the school also allows for the continuation of experiences that Māori language immersion education students are accustomed to from their secondary schooling.

#### *Student numbers*

In 1986 there were over 8,000 students at the University of Otago and only 1.6 percent of these students identified as being of Māori descent. In 1993 there was over 14,000 students and 5.6 percent of these student identified as Māori (De Silva, 1993:25). Interestingly this increase coincides with the development of the Department of Māori Studies and the revitalisation of Māori language, culture and schooling in New Zealand that occurred in the 1980s. It was around this time that the Māori language immersion schooling programmes were developing, but it was not until the late 1990s that the first of these students would have reached university level.

In 2010, 7.6 percent of the 20,000 students at the University of Otago identified as Māori showing an increase in both the number of students at the University in general, as well as the

number of Māori students (University of Otago, 2010a). It has been in the last twenty years that the number of Māori students at schools and universities has increased. Interestingly, this again coincides with the development of Te Tumu and an expansion in the support services available at the University of Otago for Māori students, showing the importance of these things in the recruitment and retention of Māori students to the University.

It has been difficult to determine exact numbers of Māori language immersion education students who attend or have attended the University of Otago. The University records the name of the secondary school that students attended prior to enrolling in this university. In light of this research, many students attending Māori language immersion secondary schools may opt to attend a mainstream school for their final years of their secondary education, and it is only the last school that they attended that is recorded by the University.

It is also difficult to access a definitive list of Māori language immersion secondary schools because there are different levels of immersion within schools around New Zealand. Some schools offer full-immersion to all students and others offer it as a sub-section of their school (Ministry of Education, 2010b). Therefore, when looking at information provided by the Ministry of Education and then finding the number of attendees at the University of Otago, numbers can be difficult to interpret. The following table provides an indication of some of the schools that were identified by the Ministry of Education as Māori language immersion education providers and the number of students from those schools who were enrolled at the University of Otago. The table has been split into two sections. The first section includes

mainstream schools with Māori language immersion education programmes; the second are full Māori language immersion schools.

**Figure 2: University of Otago student enrolments from Māori language immersion education providers: 2000-2010**

<b>Mainstream Schools with Māori language immersion education programmes</b>	<b>2000</b>	<b>2001</b>	<b>2002</b>	<b>2003</b>	<b>2004</b>	<b>2005</b>	<b>2006</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>
James Cook High School	9	6	8	9	8	9	8	7	12	7	8
Massey High School	26	21	21	32	34	35	36	31	28	37	39
Southern Cross Campus						1	1	1	2	2	2
Western Springs College	9	7	7	10	11	9	8	9	11	10	10
William Colenso College	21	20	14	19	16	15	13	9	11	9	12
Freyberg High School	28	35	36	38	42	54	50	48	51	50	48
Kaitaia College	12	15	18	15	15	9	13	12	17	22	18
Opononi Area School						1	1	1	1	2	
Taipa Area School	1	3	4	4	3	3	1				1
Aurora College							1	3	2	8	8
Lytton High School	10	10	14	16	13	13	18	16	18	20	17
Mercury Bay Area School	9	11	10	4	4	6	9	8	9	10	11
Opotiki College	9	11	7	8	8	6	4	9	10	10	9
Raglan Area School	2				1		2	2	2	1	2
Rangitahi College	1	2	2	1						1	
Te Whanau-A-Apanui Area School			1								1
Wairoa College	7	8	6	5	4	3	9	6	6	7	5
Western Heights High School	27	29	25	33	32	30	25	38	42	40	45
Whakatane High School	41	38	39	45	50	52	50	60	60	55	44
Mana College	9	8	8	10	5	9	9	10	7	13	11
<b>Total Schools with Māori language immersion education</b>	<b>221</b>	<b>224</b>	<b>220</b>	<b>249</b>	<b>246</b>	<b>255</b>	<b>258</b>	<b>270</b>	<b>289</b>	<b>304</b>	<b>291</b>
<b>Definite Maori-language immersion schools</b>											
Te Kura Kaupapa Māori o Hoani Waititi							1	1	1	1	
Te Wharekura o Rakaumangamanga						3	3	3	1	1	
Te Kura Taumata o Panguru	1					1		1	1	2	1
Te Wharekura o Arowhenua								2	1	1	1
Te Kura Māori o Ngā Tapuwāe							1	2	2	2	1
<b>Total Māori language immersion schools</b>	<b>2</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>5</b>	<b>5</b>	<b>10</b>	<b>7</b>	<b>9</b>	<b>4</b>
<b>List schools plus extras</b>	<b>223</b>	<b>224</b>	<b>220</b>	<b>249</b>	<b>246</b>	<b>260</b>	<b>263</b>	<b>280</b>	<b>296</b>	<b>313</b>	<b>295</b>

(University of Otago, 2010d)

From this table it is evident that only a low number of students from Māori language immersion schools attend the University of Otago and that determining the number of these students is difficult because several factors must be taken into consideration. Two of the participants attended mainstream schools in their final year/s of secondary school. This detail is important as the two schools that they attended are not found within the statistics because it they were not the last school that the students attended before the University of Otago meaning that there could be more students in the same situation who are not identified in the table. Despite the unreliability of the statistics, the table shows a growth in the number of students from Māori language immersion schools. Although there have been consistent numbers of students from schools that offer Māori language immersion education programmes, the second section of the table highlights the growth of students from Māori language immersion schools between 2005 and 2010 indicating that there is an increase of Māori language immersion students coming to the University Otago.

### ***University of Otago strategies, agreements and support services for Māori***

Supporting Māori students has become a major concern for the University of Otago in the past twenty years because of the revitalisation of the Māori language and culture within New Zealand and the increase of Māori participation in tertiary education. This time period is also important because this was when the number of Māori students attending the University of Otago increased. There are several initiatives, programmes and staffing positions that have been established in order to effectively support the personal development and academic achievement of Māori students at the University of Otago.

*Māori Centre: Te Huka Mātauraka*

Equity funding from the government and recommendations made by the Watts Report led to the establishment of the Māori Centre in 1989 (Māori Centre, 2010). This report was compiled by the New Zealand Universities Review Committee in 1987 to provide recommendations as to how universities in New Zealand could function better. The discussion that related to the eventual establishment of the Māori Centre was that universities should provide better support to students from lower socio-economic backgrounds and Māori were identified in this group by the Committee (New Zealand Universities Review Committee, 1987:68). The report also claimed that Māori participation in tertiary education was important as their educational success would enhance the development of New Zealand society as a whole. The recommendations included the need to appoint Māori liaison officers, bridging courses to support student transition, and the need for the Māori language to become accepted within the university (New Zealand Universities Review Committee, 1987:77). From this report a centre to support Māori students at the University of Otago was created.

The Māori Centre was initially established to provide a support system with a focus on Māori students that also offered a physical space for the University's Māori community. The Māori Centre aims:

To recruit, support, retain and provide for the needs of Māori students with an emphasis on encouragement of participation, academic excellence and higher learning with a culturally appropriate environment. (Māori Centre, 2010)

In 1991, the main area of concern for the Māori Centre was supporting first-year students by offering academic assistance such as tutorial support. It soon became apparent to the University and the Māori Centre that they should accommodate for all Māori students and that

the personal needs of Māori students were important to the overall interests of Māori students. By addressing the personal needs of students, success in academic fields would ideally follow.

Support from Māori staff, students and the Assistant Vice Chancellor Humanities was important to the establishment of the Māori Centre. For the first ten years the Māori Centre was under the management of the University of Otago administration staff located in the Registry building and had one staff member to operate it. In 1995 a manager for the Māori Centre was appointed part-time to supervise the centre and once again work with the Māori liaison officer. Further positions were established including a Tutorial Coordinator and an Office Administrator. In 1999 the centre became the responsibility of the Director of Student Support Services and changes to staffing positions occurred including the appointment of a permanent manager for the centre. There are currently seven staff at the Māori Centre and these are:

- Tumuaki / Manager
- Kaiwhakahaere / Administrator/Personal Assistant
- Kaituitui Mātauraka Māori/Māori Student Support Coordinator
- Kaitohutohu Māori/Māori Counsellor
- Kaitohutohu Māori/Māori Counsellor
- Kaitakawaeka Māori/Māori Community Liaison Officer
- Turaka Hou/Ka Rikarika a Tane Coordinator Orientation and Mentoring  
(Māori Centre, 2010)

The Māori Centre has always been in two buildings located on Castle Street North at the northern end of the university campus. At one stage the Māori Centre offered space at one of these buildings to the Te Kōhanga Reo o Araiteuru. The *kōhanga reo* was available to all staff and students of the University of Otago as well as people from outside of the university

community. During this time the Māori Centre was situated at the other building but today they are the only occupants of both buildings (Māori Centre, 2010).

The Māori Centre states that they will provide support from pre-enrolment through to graduation. They liaise with schools to aid in the transition of students to the University of Otago. They have built relationships with schools from around the country and especially with Māori boarding schools (Māori Centre Review, 2006). In the 2006 review there was no specific mention of any special relationships with Māori language immersion schools, but with an increase in the number of students from these schools enrolling in the university who then return back to their communities and schools, these links are being developed (*Wahine A*, pers. comm., 2010).

The Māori Centre now offers a range of services to support Māori students' transition to the University, both academically and socially. No matter where students are from or what they are studying at the University, all Māori students are welcome at the Māori Centre (Ministry of Education, 2010a:28). They have a range of notes and resources supplied by former students that are available for current students to utilise and there are tutorials for specific papers that are run to help Māori students with their assignments and examinations (Māori Centre, 2010). The centre also provides a mentoring programme for students known as Ka Rikarika a Tane where first year students are paired with senior students who are enrolled in a similar area of study to provide academic guidance and pastoral care. The programme includes gatherings of all mentors and mentees to allow for *whanaungatanga*, which is seen as

an important aspect to the Māori Centre (Māori Centre, 2010). The following table provides a summary of the services that the Māori Centre provides.

**Figure 3: Māori Centre support**

<b>Liaison</b>	<b>Academic</b>	<b>Resources</b>
<ul style="list-style-type: none"> <li>• Recruitment/school visits</li> <li>• Turaka Hou</li> <li>• Scholarship/Grants</li> <li>• Student support groups</li> <li>• Welfare advice</li> <li>• Iwi/Community networks</li> </ul>	<ul style="list-style-type: none"> <li>• Supplementary tutorials</li> <li>• Mentoring support</li> <li>• Study skills</li> <li>• Exam preparation</li> <li>• Peer study groups</li> <li>• Divisional support</li> </ul>	<ul style="list-style-type: none"> <li>• Library books</li> <li>• Old examination papers</li> <li>• Lecture notes</li> <li>• TV, Video &amp; OHP</li> <li>• Study &amp; seminar rooms</li> </ul>

**(Māori Centre, 2010)**

Students who are distanced from their families and homes are often faced with feeling isolated and lonely but the services that the Māori Centre provides enables students to develop a new network of support within the University (Ministry of Education, 2010a:30).

### *Te Roopu Māori*

Te Roopu Māori is the Otago University Māori Students' Association and it is the parallel association to the Otago University Students' Association (Te Roopu Māori, 2010:s1.1). The association first grew through a *kapa haka* (Māori performing arts) group that began in the 1960s that was restored by Godfrey Pohatu when he arrived at the University. He believed that the group would be ideal as a support system that was Māori-centric ([Pohatu cited in] Reilly, 2009:19). The association is funded by levies of students enrolled at the University of Otago that identify as Māori. This levy comes out of the sundry fees that students pay with their tuition fees before they begin studying each year. Seventy-five percent of the fees that

Māori students pay to the Otago University Students' Association are given to Te Roopu Māori (Te Roopu Māori, 2010:s3).

Te Roopu Māori is run by an executive panel, Te Rito, who are a group of Māori students from the University that have been elected to the following positions:

- President - Tumuaki
- Treasurer - Kaitiaki Pūtea
- Secretary - Kaituhi
- Māori Student Officer - Kaiwhakahaere
  - Kaiwhakahaere Tuatahi
  - Kaiwhakahaere Tuarua
  - Kaiwhakahaere Tuatoru

(Te Roopu Māori, 2010)

Te Roopu Māori aims to create a comfortable environment for the University's Māori students. The mission statement of Te Rito states that:

Te Rito will establish an environment within the University of Otago that recognises – Taha... tinana [body], wairua [spirit], hinengaro [mental], and whanau as paramount. Te Rito shall remain an advocate for the 'recruitment, retention and results' of all Māori Students at the University. (Te Rito, 2010)

They also state that they are there to represent the political views of Māori students and to support these students socially, academically and culturally. They occupy a building next to the Māori Centre where they offer spaces for Māori students to study. Te Roopu Māori caters for the social interaction of Māori students such as organising teams to participate in university sporting competitions.

*Other Māori support services*

A form of the Māori liaison officers are still in place at the University and are now known as Māori Student Support Officers. They are specific to the different divisions or schools at the University. Humanities, Commerce, Sciences and Health Sciences all employ a Māori Student Support Officer to provide pastoral and academic support to Māori students within their division (University of Otago, 2010c). They are a point of contact for students who may not be aware of the other support systems available. Because of the position that the support officers hold they know which services will best suit the students' needs.

The University offers numerous other support mechanisms for Māori students.

**Figure 4: Māori student support services at the University of Otago**

<b>Divisional Support</b>	<b>Academic Support</b>	<b>Student-driven support</b>
<ul style="list-style-type: none"> <li>• Tu Kahika</li> <li>• Māori Student Support Officers</li> <li>• Humanities Early Intervention Programme</li> </ul>	<ul style="list-style-type: none"> <li>• Māori Centre</li> <li>• Māori reference librarian</li> </ul>	<ul style="list-style-type: none"> <li>• Te Roopu Māori</li> <li>• Te Rōpu Whai Putake – Māori Law Students' Association</li> <li>• Māori Zoology Students' association</li> <li>• Māori Postgraduate Students' Association</li> <li>• Ngā Kaiaru Māori - Māori Studies Students' Association</li> <li>• Te Kohanga Māori - Psychology Students' Association</li> <li>• Te Oranga ki Otakou – Māori Medical Students' Association</li> <li>• Ngā Mōkai o ngā Whetu - Māori Dental Students' Association</li> </ul>

**(University of Otago, 2010c)**

In 2010 the Tu Kahika programme was established as a branch of the Foundation Year<sup>18</sup> programme to assist Māori students enrolling in Health Sciences. There is also a Māori specialist reference and consultation service for staff and students at the University that is situated within Te Aka a Tawhaki, the Māori resource section of the library. Student initiated associations have also been established over time to provide subject-specific support for students (University of Otago, 2010c).

*General student support services*

There are many other support services available at the University of Otago which offer assistance to all students, including Māori language immersion education students.

**Figure 5: General student support services at the University of Otago**

<b>Social Support</b>	<b>Academic Support</b>	<b>General Services</b>
<ul style="list-style-type: none"> <li>• Accommodation</li> <li>• Chaplains</li> <li>• Childcare</li> <li>• Recreation Services</li> <li>• Unipol Recreation Centre</li> </ul>	<ul style="list-style-type: none"> <li>• Academic and Course Enquiries</li> <li>• Career Development Centre</li> <li>• English as a Second Language</li> <li>• Higher Education Development Centre (HEDC)</li> <li>• Information Technology Services (ITS)</li> <li>• Libraries</li> <li>• NewSkills</li> <li>• Scholarships</li> <li>• Schools' Liaison Office</li> <li>• Student IT</li> <li>• Student Learning Centre</li> </ul>	<ul style="list-style-type: none"> <li>• Campus Watch</li> <li>• Disability Information and Support</li> <li>• Helpdesk</li> <li>• International Student Support</li> <li>• Pacific Island Student Support Services</li> <li>• Proctor and Campus Watch</li> <li>• Student Health</li> <li>• Students Association (OUSA)</li> <li>• University Information Centre</li> </ul>

**(University of Otago, 2011)**

<sup>18</sup> The Foundation Year programme was implemented in 1997 to prepare students for undergraduate study in Humanities, Business, Science, and Health Sciences (University of Otago, n.d.b).

The Student Learning Centre and Information Technology Services assist a student's academic transition to university. The Student Learning Centre offers workshops to help students develop academic skills like reading, writing, note-taking and examination preparation (University of Otago, 2011). The Information Technology Services provide students with information about the University of Otago computer resources. There are other support services that the University of Otago offers such as courses for those whose second language is English. This would be very relevant for Māori language immersion education students whose first language is likely to be Māori but it is not encouraged by or a requirement of the University of Otago because they have already achieved the English requirements for university entrance.

There are several documents in the University that aid in supporting Māori students, the language and the culture at Otago. The University understands the importance of Māori achievement and development within the tertiary sector for the advancement of New Zealand. The Memorandum of Understanding with *iwi*, the Māori Strategic Framework and the Treaty of Waitangi are just some of the policies implemented that intertwine to provide a strategic direction for the University to accommodate and support the recruitment and retention of Māori staff and students at the University of Otago. In addition, the University of Otago believes in supporting Te Rūnanga o Ngāi Tahu as they have tribal authority in the Dunedin area. It is apparent that the University and Te Rūnanga o Ngāi Tahu are willing to work together in order to establish the best environment for Māori development at the University (University of Otago, 2010b).

The University also has memorandum of understandings with *iwi* from other areas in New Zealand and Trusts. The University of Otago has campuses in Wellington and Auckland which has led to agreements with Ngāti Toa Rangatira and Ngāti Whātua. Ngāti Porou Hauora and the Tipu Ora Charitable Trust also have agreements with the University of Otago (University of Otago, 2010b) because the University has a strong working relationship with these entities and the memorandum of understanding ensures that these relationships are nurtured and protected.

### *Māori Language Policy*

The Māori Language Policy was established to highlight the importance of the Māori language at Otago (University of Otago, 2009). In the past an assumption was made that knowing the Māori language detracts from a student's ability to be articulate in English (Simon, 1994:62). The University's implementation of this policy is their attempt to accommodate the growing numbers of students whose first language is Māori. The University hopes to honour its commitment made in the University Charter regarding the encouragement of Māori participation at university, the protection and promotion of the Māori language and developing partnerships with Māori. To support these promises the Policy states:

In recognition of the status of te reo Māori as a taonga (treasure) protected under the Treaty of Waitangi, and within the spirit of the Māori Language Act 1987, the University of Otago will endorse the right of students and staff to use te reo Māori, including for assessment. (University of Otago, 2009)

Ideally this means that students are allowed to submit any assignment in the Māori language, given that they provide notice of their intention to do so to the department in which they intend to submit their assignments in the Māori language. The University believes that this

policy provides support for the development and increased use of the Māori language in the tertiary setting (University of Otago, 2009).

It is not mentioned within the policy that it was established with Māori language immersion education students in mind. But this policy is important to the transition of these students to the university. Students are able to write in a language that is more comfortable to them until they become more familiar with university forms of assessment.

### ***Conclusion***

This chapter has provided an overview of Dunedin and the University of Otago. It has also looked at the development of Māori participation at the University. Māori students were few in number in the early years of the university. With the revitalisation of the Māori language and culture and the realisation that attention needed to be given to the education of Māori, numbers at the tertiary level and at the University of Otago have grown. As a result of growing numbers, it became evident that new systems needed to be established in order to better support the development and achievement of Māori students at Otago. The establishment of Te Tumu, the Māori Centre and Te Roopu Māori have allowed for Māori staff and students to form a united group of people with a common goal of increasing the participation and success of Māori in the university sector. These have been discussed in detail because they are the two systems that are most visible and affective in recruiting and retaining Māori students. It is also important to note that whilst Te Tumu, the Māori Centre and Te Roopu Māori have spaces for Māori students to work, there is no *marae* at Otago like the other universities in New Zealand. It is in the places discussed that Māori language

immersion students are able to replicate the environment of a *marae* and their schools. The University of Otago has identified that they have a responsibility to support Māori staff and students. This is represented in policies and programmes that have been implemented by the University to encourage the use of the language and culture, as well as ensuring an increase in the participation and success of Māori staff and students.

It is beyond the scope of the current support services to provide specific academic and personal support exclusively to Māori language immersion education students. This has made researching in this area somewhat difficult as Māori language immersion education students have only started attending the University of Otago in the past ten years and there are no support services in place exclusively for these types of students. The following chapter will show how the university environment is different to Māori language immersion schools and how students cope with their social and environmental transition to university.

## Chapter Four

### Social Transition

...it is important for students to be assimilated into an institution's general social milieu. If students have a sense of belonging, it can help them make a successful transition into higher education, and contribute to their ongoing commitment and their academic achievement. (Rivers, 2005:3)

There are two important themes that emerge from the above quote. Firstly, it states that students should be assimilated into the tertiary institution's social environment in order to fit in. Secondly, it is also a contradiction for some students as it highlights the importance for students to have a comfortable environment when transitioning to university which might not always be the case for Māori language immersion students. These themes provide some difficulties for Māori language immersion education students as they are entering a completely new environment much different from their secondary schooling. Chapter One described the type of schools that these students attended. The university settings provided in Chapter Two and Three then show some of the differences between the two environments. It questions whether these students should adapt to the culture of the universities in order to transition well, or whether the universities should allow for students' cultural expression. Throughout this chapter it will become evident that the social transition of Māori language immersion education students is unique to other students who attend the University of Otago. Although there are general difficulties faced by all students, the expectations and norms placed upon students do not sit well with the participants involved in this research.

This chapter provides an explanation of the social and cultural context of the University and how the participants of this research perceive these aspects of the University of Otago in

relation to their university transition. It will include discussion regarding the experiences that the participants had during their time at the university. The interviews conducted will offer insight into how Māori language immersion education students cope with such difficulties and what coping mechanisms they employed during their time at the University of Otago that aided in their transition to the institution.

### ***The environment of Dunedin and the university***

The participants all come from strong Māori environments. The culture of their schools, home and the general milieu of their communities are heavily influenced by the Māori language and culture. The majority of people from their local communities are also of Māori or Pacific Island descent. It is only natural then that the main responses from participants in relation to their environmental transition referred to the change in demographics that they encountered when arriving in Dunedin.

*Tane B* explained how his upbringing in Coromandel and Auckland included socialising within communities that were largely Māori and Pacific Island-based. He also described how the communities were close in the sense that everybody knew each other. Upon arriving in Dunedin *Tane B* instantly noticed a change in demographics and that there were a lot less Māori and Pacific Island in the city. *Tane B*, an enthusiastic athlete and cultural performer, found that when he arrived in Dunedin the activities he enjoyed in Auckland and Coromandel were very different. He made reference to the social aspects that sport and cultural activities offer and the lack of these types of options in Dunedin.

Whereas league is huge [in Auckland], touch was huge [in Auckland], *waka ama* [outrigger canoe] is huge [in Auckland]...it was pretty much all out in the back blocks when we went to Dunedin, *kapa haka* was huge here [in Auckland], again, we went to one [of the] regional's down there, and I think there was two teams. (*Tane B*, pers. comm., 2010)

Many Māori language immersion education students participate frequently in *waka ama* and *kapa haka*. Whilst they are at school, these activities provide opportunities for Māori people to maintain a link with their language and culture. Despite there being opportunities to participate in *waka ama* and *kapa haka* in Dunedin, they are not as commonplace as they are in the North Island. One option is for students to make contact with Māori in the wider Dunedin community to participate in these activities. However, as many students do not have access to a car in the early years at university, they are not able to get around Dunedin easily to attend practices and training. Māori language immersion education students who are previously familiar with these types of activities are moving to a community that offers very different opportunities and experiences to what they are used to. This is not necessarily detrimental to the students' transition, but it can influence the students' willingness to participate in extracurricular activities because of the extra effort required. Its effect on the students' transition relates to extra-curricular activities being another social outlet for students to find a sense of comfort in a new situation.

*Wahine C* (pers. comm., 2010) and *Tane C* (pers. comm., 2010) also make reference to what they perceive as a lack of Māori people in Dunedin. Two reasons why these participants may believe that there are very a few Māori in Dunedin are that the students may not have been actively involved in the local Māori community or they were unaware of what was available for Māori in Dunedin. This highlights the limitations of this thesis as these students were only

in their first year at the University of Otago when the interviews were conducted. Their belief could also relate to the lack of visibility of Māori people within the University which is the environment that they regularly engage in.

*Tane C* was not entirely deterred by the new environment in Dunedin, but there were aspects of his background that he missed. He believes that Dunedin is:

Far more...mono denominational...[there's] less Māori down here, so that was kind of, a slight culture shock, but not really, I get a bit *mokemoke* [be lonely] sometimes for people to talk to, but as I've, you know over the year, gotten to know the little pockets of Māori around, like *whānau* and stuff...which is good, because not many people can talk, can *kōrero* [to speak] with [you] and stuff. (*Tane C*, pers. comm., 2010)

The ability to use the Māori language is important for *Tane C*. By meeting people with whom he could converse with in the Māori language, *Tane C* felt more comfortable within his new environment as it reminded him of the community he had grown up in.

*Tane A* also experienced a cultural shock when he arrived in Dunedin. The ethnic make-up of Waikato, the region that *Tane A* grew up and went to school in, has the second largest number of Māori residing in the area in New Zealand (Statistics New Zealand, 2006). Although *Tane A* had both a Māori and European influenced upbringing, he only attended the one Māori language immersion school throughout his entire education and the features of his school days were no longer present at the University of Otago. He stated that:

There's definitely more differences, in terms of culture, you know coming from such a Māori school, where the language is spoken every day, *tikanga* is practiced every day. (*Tane A*, pers. comm., 2010)

*Wahine C* considered the differences between the environment of Dunedin and her hometown and identified the high proportion of Europeans in relation to Māori people in Dunedin. When asked if she was able to maintain a sense of being Māori in Dunedin, despite this change, she replied:

Oh, I have. But it's definitely stronger back home, it's like when you go back home and you forget how it's not really Māori down here [in Dunedin] kind of thing, not really a Māori environment...until you go back [home], and everyone is speaking Māori. (*Wahine C*, pers. comm., 2010)

*Wahine C* found that the environment in Dunedin was very different to her hometown where the incorporation of the Māori language and culture is commonplace. *Wahine C* never explicitly mentioned how she maintains her sense of being Maori in what she presumes is a non-Maori environment. Because her sister lives close by, it may be that they are able to replicate some of the language and cultural aspects of their home environment in their new surroundings. Another influencing factor may be that the Māori language and culture were such prominent features in her education and upbringing that they are deeply engrained in her to the point where she was never really affected by the changes she encountered in Dunedin. This shows that the *Taonga Tuku Iho* concept of *kaupapa Māori* education that encourages and normalises the Māori language, culture and belief systems within students from *kura kaupapa Māori* is likely to have assisted in the transition of *Wahine C* to a new environment.

From the participants' comments it is easy to see the difference between the community they grew up in and the community they encounter whilst studying in Dunedin. It highlights the students' perception of the lack of a strong Māori-speaking community in Dunedin and at the University of Otago. It also draws attention to what activities Māori language immersion

education students participate in when they arrive to Dunedin, as there are opportunities for students to use the Māori language and culture but they are often unaware of what is available.

When asked about the differences between her school and the university and Dunedin environment, *Wahine A* stated that there was “heaps, everything...culture was different, colour was different, hospitality was different in that, in Dunedin they’re more accepting of you” (*Wahine A*, pers. comm., 2010). Past experiences at another university in what *Wahine A* described as a ‘hostile’ environment led to a strong appreciation for the University of Otago’s acceptance and endorsement of diversity. Although this research has looked at the support provided solely for Māori students at the University of Otago, *Wahine A* makes it clear that diversity and student uniqueness is an important feature of the university.

Upon reflection, *Wahine B* realised that her tertiary experiences had some similarities from her schooling years. She explained that whilst at the University of Otago, the Māori and Pacific Island students stuck together which reminded her of South Auckland where she grew up and went to school. *Wahine B* recalls a sports day held for Māori and Pacific Island students at the University of Otago which resembled her schooling experiences because of the type of students who had been brought together.

This is just common occurrence for us, it was real cool...pretty much exactly the same as school, you’re just allowed to do a whole lot more things at university...and you’ve got kind of like your own house and freedom. (*Wahine B*, pers. comm., 2010)

*Wahine B* highlighted an important aspect of attending university away from one’s home area. Many students look forward to the freedom available to them when arriving at university, but are also daunted by their new found independence because they no longer have their school or

families to provide immediate support (Peel, 2002:2). This is one issue that affects Māori language immersion education students during their university transition and will be discussed further in the subsequent section.

### *Social experiences*

There are several issues that emerge when students transition to tertiary education. From this research, isolation, adapting to a new environment and financial difficulties surfaced as the most common social problems for Māori language immersion education students. There are also experiences that Māori language immersion education students have that are not necessarily difficult for them, but are important to their social transition. The following section will look at what affected the participants' social transition to the University of Otago.

#### *Isolation and adaptation*

Isolation and adaptation are problems that students encounter and they are often simultaneously connected.

Students arrive at an institution with a particular cultural capital (defined, for example as habits, manners, lifestyle preferences, interpersonal skills, culturally specific learning tools, and so on). Where a student's cultural capital fits with the institutional culture, the student is more likely to integrate, but where the cultural capital is not valued or accepted, or not congruent with the institutional culture, the student will find it harder to integrate. (Rivers, 2005:9)

The difficulties that students face when trying to integrate can leave them feeling isolated and uncomfortable. The University of Otago is Euro-centric in nature, thereby making it a new setting for Māori language immersion education students and an even bigger threat of feeling isolated.

The ethnic transition to University is somewhat different to the experiences of the majority of students (Fischer, 2007:128). For a Māori language immersion student, complying with the dominant culture would suggest that they are giving up the cultural values instilled in them throughout their schooling years. For these students, whilst they concede that a certain amount of adaptation is necessary, they do not need to entirely forget their cultural beliefs and values because the University of Otago has an established reputation for its stance on the acceptance of diversity.

Adapting to a new cultural environment can lead to a feeling of isolation which can be a common occurrence for all students who begin university (Peel, 2002:1). For many it is the first time they are distanced from their families and the support networks in their communities. Despite the knowledge that students will become isolated within the tertiary environment, it remains a difficult problem to avoid. Students commonly feel excited about the prospect of freedom from their families and parents, but are also daunted by the notion of complete independence (Peel, 2002:2). For Māori language immersion education students a fear of isolation is also apparent. At Māori language immersion schools, the concept of *whānau* is very important to the overall ethos of the school and it is transferred into the community that they are a part of. When these students arrive at university, they find themselves within a completely new environment that is in stark contrast with their backgrounds and they do not have the support of their families at hand. The feeling of isolation is one of the main causes for Māori students to leave university during or at the completion of their first year (Ministry of Education, 2010a: 14).

The participants were asked whether they felt isolated during their transition to and their time at Otago. The common theories about isolation do not necessarily concur with the views of the participants involved in this research as their ethnic background does not correlate with the majority of university students. It was more likely for the participants to feel culturally isolated rather than be overwhelmed by independence. *Tane C* (pers. comm., 2010) said that he missed the ability to converse in Māori with ease as he could back in his home town.

*Tane A* felt isolated during his first year to the point where he tried to return home, but was told by his mother to finish the academic year and then see how he felt. This included a feeling of cultural isolation whilst living in Dunedin and attending the University of Otago.

I'm so used to having the culture and all the *tikanga* and stuff like that, and I'm so used to seeing Māori everywhere, but down there, it was, at first it felt like you were kind of on your own, you know, trying to establish your feet...you were in such a new environment, everyone was there to achieve something, they were all there on their own buzz, and you were there on your own buzz. (*Tane A*, pers. comm., 2010)

*Tane A* acknowledged that everybody was the same in the sense that they were all beginning their independent journeys. *Wahine A* did not really feel isolated when she came to Dunedin, but did identify shared feelings and experiences as a way to feel more comfortable. After attending classes and finding the Māori Centre, she noticed that other people had the same feelings about being homesick and financially strained. It was through these shared experiences that *Wahine A* developed new friendships with people who were in a similar situation to herself and found comfort and support within this new grouping (*Wahine A*, pers. comm., 2010).

*Wahine C* regularly travels around New Zealand and to Australia between February and May as a member of a franchise team in a trans-taman competition. Her obligations to travel and be a part of this team meant that she was unable to fully immerse herself into the university student lifestyle which at times made it difficult for her to adapt. She stated “since I’ve been down here I’ve been playing hard-out netball and stuff, so, I’ve had heaps of time away from uni, and it’s a bit time consuming” (*Wahine C*, pers. comm., 2010). This did not prevent her from forming new social networks as she was in a residential college, but it is unknown whether she was able to fully develop and consolidate these social ties because of her sporting commitments.

The connections *Wahine B* has with secondary schools and the community she grew up in meant that she never really felt isolated when she started at the University of Otago. From the beginning she was introduced into new circles of friends because most of the people that she knew in Dunedin were Māori (*Wahine B*, pers. comm., 2010). By forming relationships with other Māori students, *Wahine B* was able to build her social confidence and restore a sense of cultural normality. *Wahine B* claimed that meeting new people was a successful coping mechanism for university transition because it relieved the feeling of isolation for students who were in a similar situation to herself.

Even though *Tane B* was slightly older than most first-years when he began at the University of Otago he was still intimidated by the environment.

I still felt that I didn’t belong there in some ways, and I think maybe it’s just a general feeling when you get around university, like, and, maybe some of the ideas that are instilled into you when you’re younger, like, about university, and like supposed hierarchy academic snobbery, that sort of thing and you can feel it, and specially because

it's mainly middle class, around the university, so you sort of feel it. (*Tane B*, pers. comm., 2010)

At times, the cultural background of *Tane B* made him feel like an outcast at the University of Otago. He did not think that he would fit the role of a 'typical' western university student as he was not from what he considered a 'middle class' family.

### *Residential colleges or flatting?*

The majority of the University of Otago's students come from outside of the Dunedin city area, as do almost all of the students from Māori language immersion schools. For Māori language immersion education students universities and residential colleges can be an intimidating place. There may only be a few other people of Māori descent in their college, if any at all, and they may be the only resident who has attended a Māori language immersion school.

The small number of Māori students did not deter the participants from enjoying their time at their residential colleges. The participants who attended residential colleges found them very beneficial and essential for their transition to tertiary education. The relationships they forged with others were considered important for their transition and success at university.

It's key, I reckon for any first year, because it builds up your, you know, social networks...I do think it eases the transition from home to somewhere totally different ...I think, in terms of the hall...you're living with the people you're going to class with, I think that's important. (*Tane C*, pers. comm., 2010)

I thought it was quite beneficial, I met a lot of my good mates today through [my residential college], and also it helped with tutorials, and you also had all your buddies around to help you study, so yeah if I went flatting I don't think I would have met half the people that I know today. (*Tane A*, pers. comm., 2010)

...you meet heaps of people, and some people [are] doing the same course as you so you just do more stuff with them as well. (*Wahine C*, pers. comm., 2010)

It is evident that if these students did not attend a residential hall they would not have been as comfortable in their social environment. Residential colleges have been recognised as a place where students can meet and interact with others who are also starting university for the first time (Cohler & Taber, 1993:75). They were able to make new friends that they could attend class with and study together and they were also able to establish a large network of friends. Residential Colleges have Residential Assistants and Heads of College who are familiar with the University of Otago setting and can help students adapt to university life.

*Wahine A* stayed in a one bedroom unit opposite Arana College because she applied late to the University of Otago and could not enter a residential college. *Wahine A* found not being in a residential college more beneficial to her personally as she was able to meet like-minded people rather than be forced to interact with people she did not know (*Wahine A*, pers. comm., 2010).

*Tane B* had connections with people who were already at the University and did not see entering a residential college as completely necessary. He was able to form links with their friends and community groups which made it much easier for his own transition (*Tane B*, pers. comm., 2010). When asked why he did not go to a residential college, he responded:

Because [my partner] was there and I flatted with her. It was beneficial because she...was a year away from graduating and so she already knew what she wanted to do, and she already had whānau based in Otago, so it made it easier for me. (*Tane B*, pers. comm., 2010)

*Wahine B* had close friends that she went to school with who were already settled in Dunedin. She was older than most new students and did not see the appeal of a residential college that an 18 year old would see. However, *Wahine B* did recognise the importance of residential colleges for other students:

I think it's cool, it's important that school leavers need to experience stuff outside of the environments that you are used to, like all the kids that are leaving to go to uni this year, we kinda, if they're going to Auckland most of them never go into halls anyway, but if they go down to Dunedin, we kind of encourage them to go into halls to meet new people, to kind of like expand their networks, cause I think that at the end of the day that's what it is all about, like the people you meet in the halls, kind of remain your friends for the rest of your life at uni. (*Wahine B*, pers. comm., 2010)

*Wahine B* saw the benefits that students receive whilst living in a residential college and encourages other secondary students to register for them. As she worked at her former secondary school, she was able to encourage students intending to study at Otago to consider the benefits of living in a residential college. *Wahine B* claims that the friendships and relationships that students make whilst living in a residential college are important to their transition to university education (*Wahine B*, pers. comm., 2010).

The participants' experiences discuss two different residential options available for students. *Tane B* and *Wahine B* had connections with people that were already in Dunedin which eased their transition to the University of Otago. *Wahine C*, *Tane A* and *Tane C* all attended residential colleges for their first year of university study. Despite being immersed in a cultural and linguistic environment different from what they were educated in, they still felt that being in a residential college was beneficial for other reasons.

### *Drinking culture*

One main issue that is constantly found in the University of Otago environment is the drinking culture. It is this aspect of the university that has drawn a number of negative reviews about the institution. Research and surveys have been conducted by the University of Otago's Injury Prevention Research Unit regarding hazardous alcohol consumption in tertiary environments. Their research shows that tertiary students around New Zealand indulge in excessive drinking far more than non-students (Kypri, Langley, Saunders & Williams, 2002:457). Their research also shows that the drinking problem at New Zealand tertiary institutions is greatly influenced by peer pressure. At the University of Otago, it is considered the norm for one to participate in events where excessive alcohol consumption takes place (Kypri, Langley, Saunders & Williams, 2002:462).

It is from research such as this that we assume that all students will succumb to peer pressure and partake in drinking festivities, including Māori language immersion education students which could ultimately cause financial difficulties and problems with study. It is apparent from the participants used for this research that not all Māori language immersion students succumb to the drinking culture. For *Wahine C* and *Tane C*, even though they were in the residential college environment, which is renowned for heavy drinking (Kypri, Langley, Saunders & Williams, 2002:457), extra-curricular activities meant that they could not participate in the binge drinking culture with their peers. *Tane C* stated “because I need to be [healthy], [for] my voice and stuff, [I] need to be just smart about keeping my *tinana* and *hauora* [health, well-being] healthy, yeah, I don't really go drinking much” (*Tane C*, pers. comm., 2010). *Wahine C* was aware of the intense drinking culture but stated that it never

affected her transition to the University of Otago because of her sporting commitments (*Wahine C*, pers. comm., 2010).

*Tane A* and *Wahine B* had minimal associations with the drinking culture for different reasons. They would attend social gatherings with alcohol, but never succumbed to the pressures of drinking. When asked if it ever affected their transition to university, *Tane A* said:

Nah, I'm not much of a drinker anyway, never have been. Drinking is part of many social environments, it was kind of expected. It definitely makes most people socialise better and even though my *whānau* and friends [at home] weren't drinkers, I felt comfortable in any drinking environment. (*Tane A*, pers. comm., 2010)

*Tane A* is aware that the drinking culture at the University of Otago is significant and peer pressure is often found. Although previously he had never been surrounded by drinking, he was never peer pressured when arriving in Dunedin. *Wahine B* also stated that she was not a big drinker. Although she would indulge on occasions, she did not cede to the drinking hype that is regularly seen at the University of Otago (*Wahine B*, pers. comm., 2010). This is common amongst the participants and although they all recognised that it is a significant part of the University of Otago lifestyle, they did not feel the need to partake in excessive drinking.

### *Finances*

Being at university also means that students do not have their parents and families available to financially support them like they have at home. Although some parents do send money to their children, relying on oneself for financial income is an important part of becoming independent. Financial issues are considered one of the main problems for a student's transition to university (Fisher & Hood, 1987:431). It has also been identified as a factor that

has a significant impact on Māori student success during their time at university (Ministry of Education, 2010a:3).

There are a range of financial factors that affect student living, particularly with a change in the economy and a rise in the cost of living over the past thirty years. If flatting, students must pay for rent, power, food and any extras they might want such as the internet. The cost of renting has increased tremendously over the past ten years (Rudd, 2010). For some flats that are nearest to the university, students can pay up to \$125 for their room, with power, phone and food as additional expenses. In residential colleges, students pay over \$300 per week which includes their room, power, food and internet (University of Otago, 2010e).

The New Zealand government provides two forms of financial support to students, the Student Loan Scheme and the Student Allowance, should they choose to access it (Ministry of Education, 2005:7). The Student Loan provides assistance in relation to tertiary fees and weekly living costs that students must pay back. The Student Allowance is given to students who are seen as needing extra financial assistance according to Studylink regulations<sup>19</sup> and it does not need to be paid back (see Ministry of Social Development, 2010). All of the participants received a Student Loan, Student Allowance or a combination of the two. These gave them the opportunity to study without the worry of having to pay their tertiary fees up front. The amount in which students receive is important because the cost of living has

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<sup>19</sup> Eligibility is calculated in relation to your income, your parents' income if you are under the age of 24, your marital status and your partner's income, if you have children, or if you live with your parents.

increased in the past ten years, but some students can only receive the maximum of \$160 with Student Loan Living Costs or around \$200<sup>20</sup> with Student Allowance.

For some students it is necessary to find part-time work to cover living costs and obtain extra money either because their parents cannot afford financially to contribute to their living or the government funding does not cover all of their living expenses. A frequent place of work for many students is at the University itself. This can include tutoring, catering employment at the residential colleges or the University of Otago food court, or working at the Māori Centre. During their time at university, *Wahine A*, *Wahine B*, *Tane A* all worked at the Māori Centre. It was an opportunity for them to give back to the community that had supported them throughout their time at university which replicates the Māori cultural concept, *utu* (reciprocity)<sup>21</sup> (Rangihau, 1992:183. Their employment also allowed them to utilise the linguistic and cultural skills that they gained during their Māori language immersion schooling.

Another form of financial support provided by a range of funding agencies are scholarships and grants. The participants involved in this research received a range of scholarships. *Wahine C* (pers. comm. 2010) received the Prime Minister's scholarship for athletes and *Tane C* (pers. comm., 2010) received the Māori and Pacific Island Entrance Scholarship. *Iwi* and local businesses also support students by providing monetary grants for students. During her time at university, *Wahine A* received tribal grants (*Wahine A*, pers. comm., 2010).

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<sup>20</sup> This figure varies in relation to your income, your parents' income if you are under the age of 24, your marital status and your partner's income, if you have children, or if you live with your parents.

<sup>21</sup> Although this term is often translated as 'revenge' it is the act of reciprocity, good or bad (Metge, 1976:76).

*Wahine A* found scholarships and other sources of income essential. She stated “I could live, being away from home, being away from people who could give you money...yeah, it just meant you could live” (*Wahine A*, pers. comm., 2010). Without the financial support from external sources, *Wahine A* would have found it more difficult to transition to university because of the financial pressures this would have caused. *Tane A* and *Tane C* had similar attitudes towards the significance of financial assistance. *Tane C* (pers. comm., 2010) believed the scholarships he received were a deciding factor to his enrolling at Otago and without them he would have struggled financially or not even attended. He also received Student Allowance and had other money saved from events such as singing and speaking appearances utilising his skills he acquired from his schooling.

The decision that *Wahine B* made to go to Otago was entirely of her own choice and as she had other siblings, her immediate family was unable to provide financial support while she was in Dunedin. Fortunately, her extended family were in a position to help her out:

My parents could not afford to pay for anything while I was at uni, it was kind of expected, you want to go to uni you pay for it yourself...which was fair enough...my aunty if I needed flights, she’s like, “If you need to come home, just tell me when you want to come home and I’ll pay for the flights” and I usually just came back up here, worked, and then paid her back. (*Wahine B*, pers. comm., 2010)

The mention of flights back home highlights an important aspect of financial difficulty for Māori language immersion education students, because the majority of Māori language immersion education students are from the North Island. One way that students combat homesickness is to return home during holiday periods or for special occasions but the cost of flying home during these peak times can become very expensive for students and their families. Without the financial support from the extended family, *Wahine B* would have

found it difficult to return home. She could not emphasise enough how important financial income was during their time at the University of Otago. In 2011, *Wahine B* was appointed as a demonstrator for a Māori Studies paper that introduces students to Māori Performing Arts. In this position, *Wahine B* has been able to implement her *kapa haka* skills that she learned at her Māori language immersion school.

*Tane A* had a similar perception of the importance of financial income yet what he received differed from the other participants. One of his main sources of income was from his parents:

I'm grateful for that, cause for two years I didn't have to get student loan, but yeah, I think it was huge, cause if I didn't have any of that financial support, student loans, I wouldn't be going to university. (*Tane A*, pers. comm., 2010)

The comments made by the participants about how they would not be at university without the financial income they received emphasises the importance of financial support for tertiary students and Māori language immersion education students. Students must utilise a range of financial sources in order to live sufficiently while studying at the University of Otago.

### ***Coping mechanisms and social support systems***

Universities are becoming more aware of the need to provide adequate support systems for their students to socially adapt to university. By employing coping mechanisms and offering support for students, it decreases the chance of psychological stress (Carney-Crompton & Tan, 2002:141) and aids in student social transition to university because they are more comfortable within their environment.

The systems in place for Māori students at universities around the country and at Otago have already been discussed. In terms of social support systems at the University of Otago, the participants all mentioned the Māori Centre as important to Māori student transition and success at the university. The other main coping mechanism that the participants found useful was mentoring from older students or advice provided by those who have more experience at university.

### *Māori Centre*

All of the participants referred to the assistance the Māori Centre provides for Māori students and their contribution to Māori students' success at Otago. The contact *Tane A* had with the Māori Centre began before he enrolled at the University of Otago, when he was selected to participate in the university's on-campus experience. He visited the campus during his final year at secondary school which allowed him to visit the Māori Centre and introduce himself to the staff that worked there. He maintained contact with the Māori Centre through a liaison officer at his school (*Tane A*, pers. comm., 2010). This continuous contact with the Māori Centre would have influenced his decision to attend the University of Otago because the active support was already in place.

The participants also made special reference to the leadership of staff members at the Māori Centre.

Having [staff at the Māori Centre] there that was awesome, getting to know other Māori students through that organisation, and then being able to have them as a part of your life...I think that was probably one of the biggest advantages or benefits from Te Huka Mātauraka (*Tane B*, pers. comm., 2010)

It is through Pearl and the Māori Centre that many Māori language immersion education students establish new friendships with other Māori students. The Māori Centre has contact with a large number of Māori students because of the tutorials provided and the mentoring programme they coordinate. *Wahine B* praised the Māori Centre in a similar nature.

The Māori Centre is real important...[with] people getting homesick and they just come in, I think meeting heaps of people helps, so you kind of know, yeah, who to look to for support and stuff. (*Wahine B*, pers. comm., 2010)

*Wahine B* highlights the importance of networking throughout the University. It was through the Māori Centre that she, like many other Māori students, was able to meet the right people to help her transition to the University.

#### *Peer Support*

The importance of creating new friendships has been previously mentioned and it needs to be emphasised that past or older students are another form of support that is significant for students' transition to university. The statistics provided in Chapter Three regarding student numbers from Māori language immersion schools highlights that students are coming down alone or with only a couple of other people that they might know from their schools. These low numbers highlights why forming relationships with other Māori students are an important coping mechanism for Māori language immersion education students. Relationships with other students replicates the *tuakana/teina* system found in Māori language immersion schools. Senior students are able to assist junior students with their university transition, just as older students help younger students through their schooling.

*Wahine A* found relationships with other students helpful because the students she turned to for advice and support often came from a similar background as her and knew how it felt to be in a new environment (*Wahine A*, pers. comm., 2010).

As *Tane B* began to feel more secure during his time at Otago the more he found himself as a person that other students could approach if they were struggling.

I made sure that...to more of the first years...especially if they were Māori, and you know once I found and knew where they were from and I knew they had similar backgrounds, I'd just make sure that I was there to help them as much as I could. (*Tane B*, pers. comm., 2010)

*Tane B* understood that they were having difficulties adjusting to their new surroundings. He realised that they were younger than him and that they were unsure of how to cope with the issues of adapting to university and he was able to help them through this difficult period.

*Wahine B* and *Tane C* believed that older students from similar backgrounds helped to create a new *whānau* environment. For *Wahine B*, meeting new people helped ease the transition to university. Events, such as the sporting day for Polynesian students, allowed students to socialise with other people outside of their usual group of friends (*Wahine B*, pers. comm., 2010). It was also through university-organised events that *Tane C* was able to meet other Māori. *Tane C* felt isolated when he first arrived in Dunedin because he had nobody to speak Māori to. This feeling subsided when he found other people with whom he could speak the Māori language to because it allowed him to feel more comfortable within this new environment (*Tane C*, pers. comm., 2010).

Whilst *Tane A* made new friends at City College, he also believed that he was lucky:

Because I went down with two of my mates from school, so we kind of stuck together, and then once we found all the other Māoris, yeah we all stuck together. (*Tane A*, pers. comm., 2010)

*Tane A* did not have to endure his transition to the University of Otago and Dunedin alone, making it easier for him to adapt. This is similar to the experiences of *Wahine B* and *Tane B*. There were already people in Dunedin who had established a culturally comfortable environment for them to transition to that replicated their schooling. They were able to assist with the adaptation of *Wahine B* and *Tane B* to Dunedin which reduced the chance of them encountering transitional difficulties that many students face.

#### *Individual ability*

Although the support systems in place are most definitely important for Māori language immersion education students, *Tane C* provides an interesting opinion into what he thinks helped him transition to university.

Well my adapting to uni and stuff, I think that has heaps to do with just what I've been involved in over the years...schooling, *wharekura*, *kapa haka*, *manu kōrero* [Māori speech competition], just being able to be in front of unfamiliar people, in unfamiliar settings and do your thing, and being okay with that, and you know I think that's quite an important thing that *wharekura* instils in *rangatahi Māori* [Māori youth], is you know who you are, and where ever you go, it kind of stays with you. (*Tane C*, pers. comm., 2010)

The comment from *Tane C* highlights that it is his personal background that has helped him transition to university effectively. *Tane C* gained confidence from solo singing or speaking performances. Through the Te Aho Matua concept, *Te Tino Uaratanga*, which is fostered in *kura kaupapa Māori*, students gain a sense of self-determination. The activities that *Tane C*

participated in throughout his schooling and upbringing have prepared him for university because he is comfortable in any environment. This concept is important as students who have self-confidence and are equipped with social skills are less likely to feel lonely. People who are socially confident are also more likely to receive social support because they are not afraid to ask for help (Cheng & Furnham, 2002:328). The traits that *Tane C* discussed and the activities that he participated in are similar to all of the participants, even though they may not recognise it. This would suggest that they have all experienced a similar personal development and it has been their personal experiences and characteristics that have allowed them to transition to university with minimal setbacks.

### ***Conclusion***

This chapter has examined the participants' social adaptation to the University of Otago and Dunedin. It has discussed how Māori language immersion education students transition to the new social environment that they experience at the University of Otago. The participants instantly recognised the change of demographics from their home areas and the significant difference between the Māori population in Dunedin in comparison to the communities they are originally from. Although the participants encountered a cultural shock, they were not discouraged by their new environment. The participants did however experience a change of practices as the Māori language and culture were no longer significant features in their new environment. They were unable to participate in activities that they had previously been involved in at their secondary school because they perceived them as inaccessible or were unaware of what was available.

The transition to tertiary education is very different for Māori language immersion education students in comparison to other students. They are distanced from their families and friends from whom they receive the most support whilst at school. This can leave students feeling daunted by the independence that they gain when leaving home for university. From the participants' experiences it has become evident that Māori language immersion education students do not experience isolation as other students would; instead these students feel culturally isolated because of the visible lack of language and culture within the University and wider communities. The participants found that they could still relate to other students because everybody was feeling the same sense of isolation from their families.

Where students lived in their first year of study had a significant impact on the participant's social transition to university. Those that flatted had family or friends who were already established in Dunedin, but they did understand that entering a residential college is essential for the transition of some students. Despite Māori students being spread out amongst the different Euro-centric residential colleges, the participants who were in them believed they were beneficial to their transition to university in that they were able to create new network of friends they could utilise for support during their first year.

Another key area that was considered important for the participants was their financial income. They could no longer rely on their parents for financial support. For many, without opportunities to receive financial income from scholarships, the government and working, they would not have been able to stay at the University of Otago. The linguistic and cultural

competencies they acquired whilst at their Māori language immersion schools enabled them to gain employment that required a solid comprehension of the Māori language and culture.

There were two main social support systems provided by the university identified by the participants. The most often mentioned was the Māori Centre who offers a number of services for students. They provided opportunities for the participants to meet other Māori students and university staff allowing them to make social networks. This relates to the second area that the participants recognised as vital to their social transition to the university, relationships with other students. The formal mentoring system run by the Māori Centre and students who had been at the university for a significant period of time who acted as ‘informal’ mentors could help the participants adjust in their transition because they knew what it was like to be in a new cultural and linguistic environment. The *tuakana/teina* system used at Māori language immersion schools is utilised as a transitional coping mechanism by Māori language immersion education students at university. The participants were grateful for the opportunities to be involved in a new type of *whānau* environment reminiscent of the environment they had at their school.

Despite the assumption that it would be difficult for Māori language immersion education students to adapt to Dunedin and the University of Otago, it is evident that their social transition is not as hard as first believed. They were able to develop new friendships and establish a cultural and linguistic community that was similar to the communities they were from. This environment cannot always be found in the papers that Māori language immersion education students enrol in because the university is pedagogically different from these types

of schools. The following chapter will look at the participants' experiences as they transitioned academically to the University of Otago.

## Chapter Five

# Academic Transition

As a result of the first graduates from Māori language immersion schools beginning to attend tertiary institutions around ten years ago, there has been an increase in the number of Māori language immersion education students reaching university over the past ten years. The increase of Māori language immersion education students and the associated difficulties these students encounter during their tertiary education highlights the need to examine their academic experiences at the University of Otago. By looking at what affects Māori language immersion education students' academic transition to the University of Otago, methods that successfully assist students during this time can be identified and new approaches can be explored.

This chapter will look at the difficulties that Māori language immersion education students encounter at university during their academic study through the participants' experiences. It will examine how Māori language immersion education students perceive the pedagogical differences between a western university and their secondary schools. There will be discussion about the adjustment that these students faced when entering tertiary education in relation to the level of academic comprehension skills required, as well as what difficulties the participants experienced in relation to assessment procedures. It will also consider what services provided by the University the students used during their time at the University of Otago to facilitate their academic transition into the university.

### *Academic change*

Some academic variation between secondary school and tertiary education is to be expected. The styles of teaching change, methods of assessment vary and the expected standards of learning increases for all students. Students are no longer placed in a classroom with only 30 students, in the larger subjects at university they can be in lecture rooms that hold up to 500 people. Māori language immersion education students are confronted with these challenges of academic transition, similar to other students. However, their transition is made more problematic because they also encounter a pedagogical and linguistic change.

Māori language immersion education students are coming from a teaching environment that is very much learner-based and is underpinned by the Māori culture and language (Jenkins, 1994:164). When arriving at the University of Otago, Māori language immersion education students encounter a completely different learning environment. The University of Otago Charter discusses the University's approach to meeting the different needs of learners (University of Otago, 2003). This would presume that the diversity of students and how they learn is recognised by the University of Otago and as such would propose methods to overcome this issue. However, the Charter is very general and does not provide definite methods of how to complete this goal.

After completing his Māori Studies degree, *Tane A* has become more aware of the difference of styles of teaching found in schools and universities.

In any tertiary education it's quite higher learning, they've got a different style of teaching. Back in my classes [at university] we learned about the banking style and stuff like that, and that's very much what university is like, whereas my *kura* [school], even though they did just kind of sometimes stand up the front and give that information, they also sat with you and analysed all of the information, they didn't just stand there, give you all this information and then expect you to know it like the university did, they were very much active in trying to get that information to stay in your head we also applied a lot of *tikanga*, and you know you always hear that Māori are quite hands-on, practical people, when we didn't see it, you know you can't say that the sky is blue without us seeing it, because we'll be like, well why? [My school] covered all of that, and they would tell you why, they'd show you why, whereas even though universities will tell you why, you still kind of have that question that, well that doesn't answer my question, you know, why was it like that, doesn't look like that, or something like that. (*Tane A*, pers. comm., 2010)

*Tane A* reflects on the different styles of teaching that he encountered when transitioning from secondary school to university. *Tane A* commends his *wharekura* and the way his teachers endeavoured to provide their students with information using a range of methods that were suited specifically to their students. Māori language immersion education students have grown up surrounded by the Māori culture and language and this was incorporated into their learning. *Tane A* highlighted that he and other students were active learners in the sense that they would want to see first-hand what they were learning about, not just read about it in a book. *Tane A* stated that his teachers would deconstruct information for their students in order for them to fully comprehend what they were being taught. This pedagogical method allowed students to be connected with their learning because the Māori culture was infused into all aspects of their education. They were interactive in making the information relevant and interesting for the students to reinforce the *Āhuatanga Ako* concept that encourages the use of different environments and that learning should be exciting.. From learning about the different pedagogical styles of teaching *Tane A* claimed that his experiences at university were similar to Freire's 'banking education'. At times he believed that they were able to question and suggest different thoughts whilst at university unlike the banking education system, but not as freely as at his school.

*Tane C*, who is completing a Bachelor of Music and a Bachelor of Linguistics, found himself in both small and large classes. He found that there was some resemblance of his secondary school education in the smaller classes because lecturers can have more direct contact with their students (*Tane C*, pers. comm., 2010). *Tane C* noticed that being in larger classes was different than his experiences at school because of the numbers of students, but he did not find this too difficult to adjust to. *Tane C* felt the need to become self-sufficient when learning as he did not have the close contact with teachers like he did at school or in his smaller university classes (*Tane C*, pers. comm., 2010).

The large class numbers reinforce the idea of independent learning which is strongly encouraged at university. It is difficult for lecturers to find one-on-one time with all of their students and the University of Otago hopes to encourage students to become intellectually independent (University of Otago, 2005). This suggests that lecturers still have some part to play in helping students to develop their skills to become independent thinkers, but it is much different to the academic guidance students receive at secondary school. Students are no longer guided by their teachers to complete their work. In schools students are dependent on guidance and discipline from their teachers (Peel, 2002:2). At university they are instead given the skills to become intellectually independent and if a student does not attend class or complete an assignment they are the only one accountable for missing out. When students begin their tertiary education, they are aware of and daunted by the fact that they are no longer 'spoon-fed' information by their teachers (Peel, 2002:2).

Several of the participants saw the importance of independent learning when arriving at university. When *Tane C* was asked about the styles of teaching and learning at university he stated that it is:

Much more independent, you have to do your shit or else, you know. You don't have anyone telling you what to do. (*Tane C*, pers. comm., 2010)

*Wahine C* spoke similarly:

For assignments [at school], our teachers used to make us do them, but at uni, you either do it or you don't, it's your loss kind of thing. (*Wahine C*, pers. comm., 2010)

*Tane C* and *Wahine C* recognised the change of processes at university. They were no longer forced to work by their teachers. They now had to find their own ways of self-motivation to complete their work and attend classes.

At university, Māori language immersion education students no longer have the *whānau*-driven or shared style of learning that they have at Māori language immersion schools because independence is strongly encouraged. When reflecting on his experiences at school and university, *Tane B* commented:

From what I remember, [school] was a bit like more *whānau*-orientated, I think it was purely, well not purely, because a lot of the teachers that we did have within the *kura*, knew our families, knew our friends, they knew everything about us, so you knew that they cared about you. Whereas you get into the university environment and you know, there's about three to four hundred students in PHSE101 [Sociocultural Foundations of Physical Education] or whatever it is and yeah, you can, you feel a bit like a number, so that was a bit harder. (*Tane B*, pers. comm., 2010)

The large student numbers within a single classroom and the emphasis on independent learning was foreign to *Tane B* and at times it was unsettling when transitioning into tertiary

education. He had come from an educational environment at his Māori language immersion school that was comfortable and supportive of students. There is a strong emphasis placed on *whānau* involvement in educating children at Māori language immersion schools. These schools were initially established by the *whānau* of the children who attended them, and the involvement of the *whānau* carried on throughout their education. *Tane B* noticed the change in community when he arrived at the University of Otago. It was rare for lecturers to know the students personally or the students' families as they did at his school.

*Wahine B* also saw the valuable contribution of *whānau* to her schooling (*Wahine B*, pers. comm., 2010). She did, however, offer a different opinion about how this contrasted to her university experiences.

I think the only thing different with secondary or what our secondary school, well I can only talk about our secondary school, but specially in Māori, it was more, I think because our teachers are very... they have this parental kind of position, they care more about you. It's kind of the same with the Māori lecturers, you know you have the concerns, the why isn't she coming to class, you know, whereas some of the other lecturers are like 'nah don't care if you don't turn up you didn't turn up it's not my problem.' Whereas, I think Māori teachers, and Māori lecturers go the extra length to make sure that, you know, okay you missed the cut offs, but you need to still hand it in, you know, it's kind of saying, maybe it's a Māori thing, but um, I found that very similar to school. (*Wahine B*, pers. comm., 2010)

*Wahine B* identified a contrast between her Māori lecturers and other lecturers. Where a significant proportion of lecturers would not check up on students who did not attend class or did not complete an assignment, *Wahine B* found that her Māori Studies lecturers were very supportive and went out of the way to ensure that their students were on task and up to date. Many Māori Studies papers have smaller class sizes which perhaps makes it easier for lecturers to follow up with absent students. *Wahine B*'s experience reiterates the advantages

of having small classes as teachers are able to engage better with their students. It is significant because it creates a sense of ease and comfort which is similar to the experiences students have at Māori language immersion schools.

It has become evident that different courses and papers throughout the university offer different styles of learning and support. It is in the larger classes that students must learn how to work independently or they will not succeed. In smaller classes students have more interaction with their lecturers. Both offer positive outcomes as students who can learn independently will develop life skills and students who have reasonable contact with their lecturers feel more engaged in their studies (Rivers, 2005:5).

### *Academic preparedness*

Academic preparedness is a frequent issue that arises when discussing student failure at university (Evans, 2002:4; Fischer, 2007:137). The main reason for many students leaving university during, or at the completion of, their first year is because of their lack of required study skills and prerequisite knowledge before entering university (Evans, 2002:4). The success of students at university, and in particular Māori students, is often dependent on how well they did at secondary school (Ministry of Education, 2008:3). Students who only achieved the minimum requirements for entering university have more trouble transitioning and succeeding than those who achieve more than what is necessary (Ministry of Education, 2010c:12). Students who are not prepared or are unaware of the workload and expectations of university have more difficulty adapting to the academic requirements of university education (Madjar, McKinley, Deynzer & van der Merwe, 2010:5). It is especially difficult for students

who may not have any family who have attended university before as they are less aware of the requirements of university study (Madjar, McKinley, Deynzer & van der Merwe, 2010:7). For Māori language immersion education students, it is highly likely that they have experienced at least one, or a combination of these issues.

University assessments and the academic skill levels required after secondary school exposed the participants' inadequate preparation for university. Students had never encountered anything like the nature of university essays. It is common for students to be unaware of the higher level language skills they must use in order to complete assessments to a sufficient standard at university (Krause, 2001:150). Referencing and plagiarism were identified by the participants as being far more important and strictly monitored at university than they were at school. If students' skills are inadequate for the university level, it can make it very difficult for students to maintain a desire to stay engaged in their education. They are scared by their inability to gain good marks which causes them to consider leaving university (Krause, 2001:15).

#### *Assessment methods*

Between 2002 and 2004 New Zealand secondary schools introduced the National Certificate of Education Achievement (NCEA) to replace School Certificate, Sixth Form Certificate, University Entrance and University Bursary qualifications. The previous assessment method was controversial because it used scaling to control the number of students passing each year. The scaling of marks meant that a student's skill in one area of assessment could affect their achievement in another. For example, if a student was skilled at answering questions about a

written text but was not as capable at writing an article, their overall grade would be effected (New Zealand Qualifications Authority, n.d.a). The introduction of NCEA has increased the number of students reaching tertiary education because it provides “a more accurate picture of a student's achievement because a student who has gained credits for a particular standard has demonstrated the required skills and knowledge for that standards” (New Zealand Qualifications Authority, n.d.a).

The participants in this research were a mixture of Bursary and NCEA students. Those involved in Bursary found it quite different when they arrived at university.

Yeah that was real different, because we didn't, as I said in Bursary, you studied one thing, or a variety of things all year and then you are assessed on it all at the end, whereas at uni it was way easier, you know it was like, you had little chunks, you were assessed in bit by bit, and once one assessment was over that part of the subject was finished. (*Wahine A*, pers. comm., 2010)

Yeah when I was at secondary school, we kind of had, my last year was 2000, so we were still in the School C, Bursary thing, so everything was determined by your end of year grade. And now it's NCEA, which is kind of similar to uni now, in that you work 50 percent or whatever percentage is taken from your internals and the rest from your externals, um, that's real cool, the type of assessments that we have in secondary schools are kind of similar, they are a lot harder, but still have a lot of similarities with secondary and tertiary. (*Wahine B*, pers. comm., 2010)

Both *Wahine A* and *Wahine B* appreciated the assessment methods at university as opposed to their experiences in Bursary and School Certificate. They believed that having a mixture of internal assessments with less emphasis on a final exam was a better way of assessing students. In NCEA students are assessed using ‘achievement’ or ‘unit’ standards. These can be both internal assessments that are done during the year, or examinations at the end of the year. Students can sometimes gain enough ‘credits’ internally for one subject so that they do not need to sit an end of year examination. Students who went to school before the inception

of NCEA did not have this luxury as they only had end of year examinations to pass their subjects. *Wahine A* (pers. comm., 2010) and *Wahine B* (pers. comm., 2010) found that when they arrived at the University of Otago the assessment was a mixture of internal assessment and end of year examinations that did not reflect their schooling.

*Tane B* had a different experience with university assessment procedures. He maintains contact with his secondary school and the issues of being unprepared for university in terms of assessment are still evident amongst current students (*Tane B*, pers. comm., 2010). *Tane B* makes reference to the types of assessment currently in place in schools and at university.

...talking to some of the 7<sup>th</sup> formers at our school and stuff, yeah and even having a look at some of their work, yeah I don't think, I don't know. Maybe the university needs to change its structure, because the schooling system sort of changed its structure, so the weighting of internal assessment is a lot higher now, and so the severity of failing external exams is not really high anymore, so you can build credits and stuff in internal assessments and the weighting of external exams is not that great. And from my experience, like in education, at Otago, it was quite a bit like that, so why is it still that in certain subjects, like anatomy for example and physiology, that 80 percent of it is still grading on external, where we all know, that external exams is just a cramming session, and you don't remember any of it about three months later. Because once you've passed them and once you know how to set out the format and you know what to study for in terms of an external exam, you've got the structure and everything set, then you just aim towards that, and pass it and it's all gone, it's all done, so it's a waste of time I reckon. (*Tane B*, pers. comm., 2010)

*Tane B* endorses the assessment style of NCEA as less pressure is put on examinations at the end of the year. He also discusses his experiences with university assessments. The papers that he took still had a greater weighting on the end of year exam which differed from *Wahine A* and *Wahine B*. The final point that *Tane B* discusses highlights that most studying and preparing that is done for examinations is a waste of time as the student quickly forgets the information. This portrays an adverse view of exam-based papers from a student's

perspective. Less weighting on final examinations proved to provide better learning experiences for those students who gained University Entrance under the old system.

*Tane A, Tane C and Wahine C* gained university entrance by completing NCEA and did not find that the assessment styles affected their transition to university. The experiences of *Wahine A* and *Wahine B* show how the style of assessment of Bursary was not a successful method to assist Māori language immersion education students transitioning to university because they were quite different for the subjects they took when they reached tertiary education. The comments of *Tane B* highlight how the change to NCEA is a more appropriate style of assessment for Māori language immersion education students even though not all subjects at the University of Otago offer the same even weighting for internal and external assessments. The equal weighting of internal and external assessment allows for students to receive a proportion of their qualification during the year rather than solely on the final examination. Statistics show that Māori achievement in external examinations are much lower than non-Māori (Maxim Institute, 2006:3-4). They also show that the introduction of NCEA has seen an increase of achievement for students from Māori language immersion schools (Maxim Institute, 2006:7).

### *Assignments*

The participants noticed a considerable change in the difficulty of assessment when they arrived at university. Structuring essays, referencing and critical analysis are all skills that the participants have had to develop to adhere to university standards. The style required of

academic writing in tertiary institutions is often identified as an issue for students transitioning to university.

Essay writing at university is distinctively different from most high school writing, or other forms of high school writing. For example, making an argument and using evidence in specific ways are just two aspects of academic writing that often would not be expected in the same manner in high school writing. (van der Meer, 2008:258)

There are new types of expectations placed on students when they reach university in relation to essay writing. Students must go into much more depth than they did at secondary school in order to satisfy essay writing requirements at the tertiary level. Although Māori language immersion education students take English as a subject, they still have to deal with language barriers because their main language of instruction at school is Māori making it more difficult to become accustomed to university essay writing.

*Tane A* makes reference to the issues he had in relation to essays when he first arrived at university.

Nah it was a huge change, I don't think I ever remembered, at *kura*, the emphasis on structure, in your essays and stuff like that. So when I came to the University, and you had all these structures, you had this thing called End Note, what the heck was End Note, you know, you had to reference, we never ever learned to reference at *kura*, and that's a real detrimental thing as well. In terms of lay out of your essays, we were never taught those, you just had to write it, I mean, you know the basics, we knew that you had to have an introduction and a body, but you never knew what was meant to be in the introduction, or what was in the body, or what was in the conclusion, yeah, so in terms of those, yeah, it was quite hard. (*Tane A*, pers. comm., 2010)

*Tane A* mentions that they were taught the basic aspects of writing an essay at secondary school. He noticed the change in difficulty levels required when reaching university (*Tane A*, pers. comm., 2010). Students are unaware of the level of detail required when completing university essays or assignments which effects their transition to university.

*Tane B* highlights the differences between schools and university in relation to writing essays.

Maybe it was more, yeah like in terms of, for example, learning how to structure essays properly, referencing, yeah all those sorts of things, writing introductions and you know outlining what you're going to say and blah blah blah, and then backing that up in the body and the conclusion. It's something that was never really taught at our school, at all, and referencing, is a little part of it but so huge at university, so in terms of that, and assessments, yeah didn't really reflect, or it didn't correspond to the university. (*Tane B*, pers. comm., 2010)

His reflection questions why students are not being taught to write adequately. It highlights that students are being taught to write a certain way at school even though it is insufficient for when they reach university.

*Wahine C* found school to be much less complicated than university.

Yeah like referencing and all that sort of stuff is real different, like I reckon school was way easier. (*Wahine C*, pers. comm., 2010)

*Wahine C* realised that she needed to work harder when she reached university. The academic transition for students emphasises that they must know more information and write more for assignments than they would have at secondary school (Krause, 2001:154). When asked how students could be better prepared for the academic transition to university, *Wahine C* responded:

Just teach us how to write, like essays and stuff and assignments at a university level I reckon. (*Wahine C*, pers. comm., 2010)

*Wahine C* raises an important issue as to whether schools are adequately preparing students for university level of assessment, or if the university needs to provide more assistance for

students' academic transition. University education is expected to be more difficult than secondary school as a normal process of development, but it appears that students are experiencing an unexpected increase in skill level when transitioning from school to university. Coming from a Māori language immersion school and a mainstream secondary school, *Wahine C* has been exposed to both education systems. Her experiences highlight that it is not just Māori language immersion education students who are ill-equipped for the rigours of university study.

For students who do not have adequate reading, writing or speaking skills, university success is difficult. When *Wahine A* was asked if she thought her skills were sufficient for achieving at university level before she arrived, she responded:

Hell no. Being able to read for meaning, definitely not, I think maybe it's because of the fact that we came from a Māori school where literature, like the written literature wasn't important, because everything is taught orally, so my memory was good, but in terms of reading for meaning and being able to write, no. (*Wahine A*, pers. comm., 2010)

*Wahine A* acknowledges that the way of teaching employed at her secondary school was through verbal communication which is an important aspect of education transmission for Māori and has been an aspect of Māori pedagogy for centuries. Her experience within an oral-focused education environment meant that she struggled when it came to reading and writing for meaning at university. She could no longer get away with writing an essay without depth. As the written language is extremely important to universities as a way of expressing oneself (van der Meer, 2008:293) the difficulties *Wahine A* encountered are important. They highlight that Māori language immersion education students struggle to engage in one of the key aspects of university assessment because of the pedagogies employed by their schools.

The experiences that *Wahine A* had are also important to consider as she was at secondary school before NCEA was introduced. By looking at some of the assessments currently available, it is evident that there are NCEA examinations and assessments that now include reading for meaning as part of their marking criteria (New Zealand Qualifications Authority, n.d.c). The comments from *Wahine A* suggest that the assessment standards at secondary school have changed to increase the level of effort required of students. This development will aid in students' abilities to adapt to the university level of writing.

*Tane B* believed that his reading and writing skills were insufficient for succeeding at university. *Tane B* explained that for some subjects where his school could not provide teachers who could teach the subject in the Maori language they would attend classes in the mainstream section of the school. It was in these classes that *Tane B* encountered negativity in relation to his learning, which inhibited his academic growth.

Well at my time, there was low expectations sort of, they just thought, you know, if he manages to get through this, then we're going to be pleased. Because I don't think, in some ways, they didn't think we were capable of achieving any sort of excellence, just push us for a pass, or not even that, sometimes. (*Tane B*, pers. comm., 2010)

The experiences of *Tane B* reflect the common stereotyping of Māori that has occurred in education. In the twentieth century it was assumed by the government that Māori were better suited to physical and manual education rather than academic success (Jenkins, 1994:152). This expectation continued to haunt Māori students academically to the point where society now considers it normal for Māori to underachieve (Ministry of Education, 2008:4). Because the Māori language immersion school that *Tane B* attended could not always provide for students in some subjects, he attended classes in the mainstream side of the school. It was in

these classes that he found that he was not expected or encouraged to obtain skills needed for higher learning from his teachers because of his ethnicity.

*Wahine B* had a different opinion in relation to her academic skills prior to attending university.

The only thing I lacked in was how to study because I didn't actually know how to study, I just thought yeah read your notes and hope it sinks in, but yeah, I think with maturity comes a lot of experience. (*Wahine B*, pers. comm., 2010)

It became obvious to *Wahine B* that the reading and repetition style of learning was not sufficient if she wanted to achieve academically at university. Through practice *Wahine B* eventually learned how to effectively retain the information and reproduce it for assignments at a university level. She also mentions maturity as a key aspect to learning how to study. By experiencing and experimenting with what works and what does not, *Wahine B* was able to find the best method to suit her in relation to her study skills.

Not all of the participants felt as though they were inadequately prepared for university. When *Tane A* was asked if his reading, writing and speaking skills were sufficient for university education, he said:

I think they were, but I wouldn't attribute that to my *kura*, I would attribute that to more being brought up by two teachers, my Mum and my Dad, the *kura* did aid in some way, but I wouldn't attribute my speaking skills and all of that to my *kura*, I'd say that my family has mostly helped at that. (*Tane A*, pers. comm., 2010)

*Tane A* stated that it was his family that prepared him for university as opposed to his secondary school. It is difficult to know whether the experiences of *Tane A* would have been

different if his parents were not teachers. His comments highlight the importance of family involvement in educating children and providing them with the necessary skills to succeed in tertiary education which reiterates the concept of *whānau* used in Māori language immersion schools.

*Tane C* and *Wahine C* have different experiences to the other participants. They attended mainstream secondary schools in their final year or years before university to aid their transition to university. *Wahine C* found that her reading, writing and speaking skills were sufficient for her attendance at university. *Tane C* believed that his “writing skills could have probably been a bit better, but that was only with practice” (*Tane C*, pers. comm., 2010). This comment reaffirms the discussion from *Wahine B* about how maturity is imperative to students developing academic skills; they are acquired over a period of time. *Tane C* also said that these skills were enhanced by attending a mainstream school. However, *Tane C* was unable to ascertain whether he would have been prepared if he had stayed at his Māori language immersion school (*Tane C*, pers. comm., 2010).

All of the participants have encountered difficulties when transitioning academically to university, but they have all been able to overcome these to varying degrees. The different experiences of all students and how each person has their own set of barriers to overcome is highlighted by the participants. It was evident that family support throughout secondary school aided in developing the necessary skills required for tertiary education. Other participants attended mainstream schools to help them prepare for tertiary education. There are also students who may not have the assistance available in their home or do not change

schools for personal reasons but still attend university. Regardless of the preparedness of each participant the single factor common between them is that they all had a desire to attend university. This desire is developed through the *Te Tino Uaratanga* concept which encourages students to reach the highest level possible and for the participants, this included university.

The participants' experiences raise questions as to what role schools should play in the academic preparation and transition of students and why students are not being prepared adequately for their academic transition to university. The comments of *Wahine C* and *Tane C* create doubt as to whether it is just Māori language immersion schools that are not preparing their students adequately, or if it is all types of schools in New Zealand. Many students, such as the participants, are arriving at university and experiencing failure or increased difficulty because they are ill prepared and unaware of how to succeed at university. It is expected that university education is supposed to be more difficult than secondary school and there is a fear that if the standard of tertiary education is lowered then its eminence will be lost (van der Meer, 2008:291). However, it is apparent that changes need to happen in order to assist the academic transition of students; whether it is increased participation from schools, or universities providing transitional aid for all students that go beyond optional workshops.

It is important to note that the participants did not identify the change in the language of instruction as influential to their transition to the University of Otago. This is an interesting point because it is one of the main changes students encounter when leaving their Māori language immersion schools and arriving at university. It is therefore unclear whether the

language barrier affected the participants' academic preparedness or if the students were unaware that the change in language could be the reason why they struggled. At Māori language immersion schools students do study English as a subject, which could have influenced their perception that the language was not a reason for them being ill-equipped for university study.

### *Coping mechanisms and academic support systems*

There are certain methods that students utilise in order to be successful academically at university. The implementation of beneficial support systems, such as peer tutoring and workshops, have shown better retention, participation and academic achievement for students at the university level (Rivers, 2005:7). Peer tutoring and mentoring are proven methods that aid in the retention and success of students. Students respond well to support services that are active at seeking out students who may need assistance rather than the students asking for help (Madjar, McKinley, Deynzer & van der Merwe, 2010:6).

Many of the University of Otago's support systems double as social and academic coping mechanisms. All of the participants identified that there were several options available that they utilised if they needed academic support.

The Māori support network in Otago I found real good, there [was] a lot of support there, you could always go in and ask for help, tutorials, mentors in your first year, and that's what I think they just need to keep on bringing, they're doing pretty good, I don't know about any other universities, but Otago is pretty good. (*Tane A*, pers. comm., 2010)

The Māori Centre and Māori student support officers are the main services that the participants identified as whom they sought for academic support. It is through these

connections that they accessed extra tutorials and peer support. There is an expectation that students who do get help from people and places such as the Māori Centre achieve better academically at the University of Otago (van der Meer, Scott & Neha, 2010:2), however, this has not been confirmed with actual results. It is often found that students do not ask for help, they prefer to be approached by support systems. At the University of Otago, the Māori Centre and the Māori student support officers have been identified as being pro-active and initiating contact with students (*Tane A*, pers. comm., 2010).

When asked about the academic support mechanisms available for students that the participants were aware of, *Tane B* was quick to list them.

Within the P.E school they had *kaitiaki* [guardian, university Māori support officer] that you could go and talk to, [the University of Otago] had like, Te Huka Mātauraka, they had, um, all the subjects that they offer there, and all the tutorials, they have the orientation for Māori students, yeah, and they also set up a mentoring system that you could be a part of. (*Tane B*, pers. comm., 2010)

*Tane B* found that these support mechanisms were pivotal to his academic achievement. His contact with liaison officers and the Māori Centre allowed for him to expand his academic writing skills.

They just offered you help with how to structure your essay, how to do a lab report, they'd sit down with you and put some time in. (*Tane B*, pers. comm., 2010)

The one-on-one contact *Tane B* had with these people helped him succeed academically. Although he was in classes with large numbers he was able to find a place from which he could receive the help he needed in order to achieve. This offering of help replicated the *whānau*-support from his Māori language immersion schooling which made it easier for *Tane*

*B* to adapt to university. As *Tane B* was older than other students in his class, he was not afraid to ask for this help. He believed that many other students were embarrassed and less willing to approach those who could help (*Tane B*, pers. comm., 2010). *Tane B* himself became a person that younger Māori students could talk to. More experienced students are often used as coping mechanisms for new or struggling students as they can offer them information and confidence to overcome the academic difficulties they are facing. Evidence suggests that support from peers is imperative to students' academic transition to university (Dennis, Phinney & Chuateco, 2005:226).

*Tane A* found the Māori Student Support Officer for the Division of Science to be a huge help during his time at the University.

Um, yeah, I didn't have much to do with the divisional aids; I don't even know if the Māori department does have one. I didn't know that there was anything for quite a while, I think that the science ones were more pro-active...and I think that the Business ones have started to get pro-active on a lot of stuff too. (*Tane A*, pers. comm., 2010)

*Tane A* admits to having limited contact with the Māori student support officers at the beginning of his university transition. Once *Tane A* had contact with the right people he found that there were support services available for Māori students at the University of Otago. *Tane A* states that the Division of Science's Māori Student Support Officer was pro-active in offering support to Māori students within the division. This reinforces the fact that Māori students are less likely to seek help and it is more productive if support services reach out to students. Students are often nervous about the academic transition to university as it is an unknown area to them. Māori language immersion education students may also be too ashamed to ask for help which is a common issue for Māori students in the classroom

(Sachdev, 1990:437). Finally, students may not actually be aware that they need assistance in the first place (van der Meer, 2008:44).

Because *Wahine B* was a mature student when she arrived at the University of Otago and she already had contacts in Dunedin, she felt comfortable to initiate help rather than wait passively. She made contact with the Māori Centre who would then direct her to the right place.

...unless I needed it I didn't really go and seek anything, most of the time just "Aunty Pearl, do you know anything about?"...or "You know how can I get...?" She was kind of like the main liaison person, well if I need to do this, she kind of led me into the right direction. (*Wahine B*, pers. comm., 2010)

*Wahine A* was aware that there were support systems, such as the Māori student support officers, in place for Māori students but did not have much contact with these systems. Instead she recognised that many Māori are attending the University of Otago and graduating. She hinted that there are support systems that are helping Māori students to succeed academically, but that they were never an important aspect of her tertiary education. Her experiences are an indication of the importance of personal attributes that are discussed in Chapter Four. Students from Māori language immersion schools are encouraged to partake in activities that foster independence and self-confidence. *Wahine B* highlights that there are people who are creating a positive and supportive learning environment for Māori and Māori language immersion education students (*Wahine A*, pers. comm., 2010). The combined efforts of people and places such as the Māori Centre, the student support officers, and the University of Otago in general are imperative to the academic achievement of Māori students.

### *Māori Language Policy*

The University of Otago's Māori Language Policy states that students are able to submit assignments in the Māori language for all university papers. This policy was created to support the University's Treaty of Waitangi obligations, increase the use of the Māori language in the University and New Zealand and retain students' ability to read, write and speak the Māori language (University of Otago, 2009). However, the use of the Māori language in assessments is not regularly used outside of Māori language and culture papers offered in Te Tumu.

Um, nah I haven't really written any of my assignments in Māori, I nearly did once, but then nah, it was kind of hard because there are heaps of phrases and words and stuff that you need to use, so you wouldn't be able to translate them and stuff. (*Wahine C*, pers. comm., 2010)

I could, just to be cheeky, but in saying that, you might find that, the language with which you've been learning to use, suddenly, cause you know, it's a different context when you come to do Māori, Māori *whakaaro* [thought, understanding] and Māori ways of doing things, and then you try to institutionalise. Like I've never really gotten the institutional way of *kōrero*. Cause a lot of meaning could be lost in translation. (*Tane C*, pers. comm., 2010)

*Wahine C* and *Tane C* both make reference to key issues with the Māori Language Policy. *Wahine C* mentions the inability to translate some words into Māori. It was apparent that she was not aware that students can use English words if necessary or that many words related to her subject area have already been translated into the Māori language. *Tane C* did not feel comfortable with having his writing translated which demonstrates the lack of knowledge that students have about the Policy. It should be noted that these assignments are not always translated. The first method for marking the assignment is that someone who is competent in the language and has knowledge about the subject will assess the work. It is the second option to have an assignment translated into English (University of Otago, 2009).

The discussion from *Wahine C* and *Tane C* about the Māori Language Policy highlights its lack of use and understanding by students at the University of Otago. It is also important to note that the other participants did not find the policy relevant to their transition which further highlights the perception or unawareness that Māori language immersion education students have of the Māori Language Policy. It allows students who have attended Māori language immersion schools and are fluent in the Māori language to continue expressing themselves in their first language. It is unknown why the participants chose not to utilise the Māori Language Policy, other than not being aware of the finer details of the Policy. One issue could be that the Euro-centric nature of the university influences their belief that the language is not valued at the University of Otago. Because of this environment, Māori ideologies are not visible which could make students feel less comfortable in using the language. Another point to consider is that they may want to improve their abilities to use English as it is the language of instruction at the University for all papers other than specific language papers. Students might also see writing in the Māori language as an inconvenience to lecturers because of the procedures that are involved. The fact that the University of Otago is the only university with a policy like this clearly shows the value the university places on the Māori language. Future research would need to be conducted to ascertain why it is not being utilised by students who come from Māori language immersion schools.

There are many other support services available at the University of Otago such as the Student Learning Centre, the Māori resource librarian and Information Technology Services (see Figure 5). Despite these services being in place for all students, they are rarely approached by

Māori language immersion students and were not utilised by the participants during their transition to the University of Otago. The reasons why these resources are not being accessed are unknown. It can only be assumed from previous discussion that the services that are pro-active, such as the Māori Centre, are more appealing to students because they target Māori students in particular and the environment they provide is culturally comfortable for Māori students.

### ***Conclusion***

This chapter has discussed the academic problems that the participants encountered when they began at the University of Otago. Although the pedagogical processes in New Zealand schools have developed to accommodate the cultural needs of Māori students, the large class sizes within universities makes it difficult for lecturers to completely change their methods of teaching. When beginning at university it is essential for students to learn how to study independently and they no longer have their school teachers to assist and monitor them with every assignment. They no longer have the close relationship they developed with their teachers at their Māori language immersion schools. However, not all classes the participants attended were large and not all lecturers were detached from their students. It was in these classes or with these lecturers that Māori language immersion education students felt more comfortable and successful as they were in a classroom environment that replicated to their schooling experiences.

The academic preparation of students before entering university was also a key feature of this chapter. Different styles of assessment, essay writing, referencing and researching skills are

techniques students need to succeed at university. All of the participants found that they encountered problems in at least one of these areas. The jump in academic levels was a frequent issue that emerged when talking to the participants and examining past research that discuss the difficulties students have. It has become evident that further research is needed regarding whose responsibility it is to prepare and assist student transition to university.

This chapter looked at the ways in which the participants overcame their academic transition. Even though not all of the participants made use of the various opportunities available to them, the participants were still aware of their existence. They were underprepared for their tertiary education but they did not utilise the wide variety of support mechanisms available for them but were still able to reflect back positively about their transition to university. Although the journey may have been made easier if they had utilised the support mechanisms available, it became evident that participants' personal background and characteristics have ultimately pushed them through their tertiary education.

## Conclusion

Māori participation in the New Zealand tertiary education system is an area that has grown in public interest over the past twenty years because of the underachievement and minimal participation of Māori at this level. There has been some research conducted regarding the transition of Māori students from secondary school to university. However, there has been a significant increase in interest in this area as it has been identified as an avenue that can improve Māori student success. This thesis has identified Māori language immersion students as a new type of Māori student who are entering university that do not fit the same characteristics as Māori students from mainstream schools. Māori language immersion students are coming from an educational environment that is underpinned by the Māori language and cultural concepts, making it very different from the educational environment found in mainstream schools and universities.

The Māori language and culture were not seen as important in New Zealand or the education system in the nineteenth and much of the twentieth centuries. There was a preconceived belief by the general population in New Zealand that the Māori language and culture were inferior to English which began with the arrival of Europeans. Reports conducted by Hunn (1960) and Currie (1962) highlighted that the education of Māori needed attention. The establishment of Māori language immersion schools stems from the realisation that Māori students were underachieving in state schools. It was also evident that the Māori language needed a place where it was valued which could be accomplished through Māori language immersion education.

The Māori language is the language of instruction at Māori language immersion schools and the general ethos of the programmes are underpinned by Māori ideologies. Mainstream schools contrast to Māori language immersion schools because their language of instruction is English and the environment is Euro-centric. Although mainstream schools are becoming more aware of the different learning needs of students, they still cannot offer the cultural and linguistic environment that Māori language immersion schools can because the majority of their students are not Māori and many of the parents of the children who attend these schools would not agree to such a transformation.

One of the features of Māori language immersion education is the participation of *whānau* in the education of students and the management of these schools. The environment of Māori language immersion school is comfortable for students because of the support offered by teachers and the schools who are encouraged by the families of the students in relation to their education. The Māori language immersion initiatives allowed Māori to reinstate concepts of pre-European contact such as the whole family and community being collectively responsible for the education of a child. Many Māori language immersion programmes are based in tribal areas and rely on the involvement of *whānau* to function. Although mainstream schools do have some involvement of families, the participation of families and the community in Māori language immersion schools is a defining feature of these types of schools.

The lack of Māori academic success and participation in education continued into the tertiary sector. This stemmed from the low achievement of Māori in secondary education alongside the perception that university was for the 'elite'. From the beginning of tertiary education in

New Zealand, Māori participation was low and there is little information about the early Māori graduates within the histories of the different universities in New Zealand. The universities in New Zealand were established by European settlers and based on British universities highlighting their Euro-centric ethos.

Research in the second half of the twentieth century showed that the use of the Māori language was decreasing and Māori student achievement in education needed attention. This research prompted a change of attitude toward the Māori language, culture and student achievement at the university level. It became important to universities to support their Māori students because of their obligations to the Treaty of Waitangi and the development of New Zealand as a whole. Although there are many support services and programmes in place for Māori students at universities in New Zealand there are none specifically available for Māori language immersion students.

The University of Otago was chosen as a case study for this research. It was established by Scottish settlers in 1869 and has always been Euro-centric in terms of the language and culture of the university. The University of Otago is located in a city and a community that is very different to where Māori language immersion students come from. There are over 80 Māori language immersion schools in New Zealand, and only 4 of these are located in the South Island. The *kura kaupapa Māori* in Dunedin only provides education for students from Yr 1 to Yr 8 meaning that there is no Māori language immersion education programmes at the secondary level in Dunedin. All of the participants in this research are from the North Island, with one from the Wellington area and the rest from the northern part of the North Island

which highlights the distance Māori language immersion students have to travel to attend the University of Otago. There are universities that are located closer to the students' family networks but they still chose to attend the University of Otago. Māori language immersion students are increasingly choosing to attend the University of Otago.

The social and academic transition of Māori language immersion students are the two aspects of university transition that were examined in this thesis using the experiences of the research participants. Not all aspects of social transition that affect students were discussed because they were beyond the scope of this research. A common issue that all students face is the feeling of isolation they experience from leaving their families, homes and communities and the support they received there, which is often for the first time. Māori language immersion students not only face this type of isolation, but they also experience cultural isolation. They are no longer in a Māori-centric environment that is strongly supported by the community. Despite this change, the participants stated that they were not greatly affected because they were able to replicate a *whānau*-type environment by creating new circles with whom they could seek support from that had similar experiences and backgrounds to them.

Although some of the participants went into residential colleges, others chose to go flatting because they had friends who were already at the University of Otago that they could live with. As these participants were able to access support through their friends, they did not find the social transition difficult. The participants who did go into residential colleges found them to be beneficial to their university transition. They were in an environment with other students who were also experiencing university for the first time. Although the participants

come from a different background in relation to the majority of other students at residential colleges they could still use each other for support because they were all new to university.

Some students at university are forced to become financially independent because their parents are unable to provide them with financial support whilst they are studying. The participants emphasised the importance of scholarships, government funding and employment as crucial to their university transition. The participants' fluency in the Māori language and the cultural competency they acquired from their schooling allowed them to gain employment that utilised these skills. Without these opportunities for financial support, they believed that they would not have been able to successfully transition to university. Several of the participants even suggested that they would not be at university or have completed their degrees without financial assistance above and beyond that which is provided by the government.

The academic transition of Māori language immersion students proved to be a difficulty for the participants. This transition was problematic because of the different pedagogies used at the University of Otago, the assessment procedures and the higher level of skills students needed in relation to reading and writing. This thesis has discussed the pedagogical processes employed by Māori language immersion schools and universities in New Zealand. Through low achievement statistics and research conducted, it came to the attention of the government and universities that the pedagogical processes they were utilising were not always appropriate for their students. This was important for Māori language immersion students

because the pedagogical underpinnings of their schooling were very different to what they experience in many university classrooms.

Although universities, and in particular the University of Otago, are aware that they should be cognisant of the different styles of learning of students, it can be difficult to alter their ways of teaching. Universities provide a higher level of education for students and one key aspect of this type of learning is to develop independent intellect. The large class sizes in some subjects makes it difficult for lecturers to provide an engaging educational environment, as there are too many students for individual consultation within a classroom environment. The pedagogical processes that individual lecturers employ at the University of Otago are very different to what Māori language immersion students are used to because the University is not bound by any set curriculum or way of teaching. Māori language immersion students are no longer able to develop close relationships with their lecturers, which causes them to turn to other avenues of support. The participants in this research stated that not all papers they were enrolled in had large student numbers, nor were all of their lecturers disconnected from their students. In these smaller classes the participants felt a greater sense of engagement with their lecturer and the content of the paper because the learning environment was similar to what they were accustomed to which highlights that these papers are ideal for Māori language immersion students.

There is a higher standard of effort and skill required at the university level in terms of academic reading, writing, researching and general studying. From this research it is apparent that the participants felt their schools did not adequately prepare them for tertiary education in

relation to the skills they needed. They were not comfortable with the different styles of assessment, the essay writing techniques such as referencing, and the researching skills that are required when arriving at university. The participants found that they struggled with at least one of these issues.

One of the important features of this research is what Māori language immersion students do in order to transition to the University of Otago. The support systems accessed by the participants doubled as social and academic coping mechanisms. The main University of Otago support programme that the participants utilised was the Māori Centre. The Māori Centre offers support to all Māori students at the University of Otago and employs a range of methods in order to help these students. The Māori Centre does not provide specific support for Māori language immersion students, but it is the place that the participants found the most assistance in regards to their transition to the University of Otago. The similarities to their home, community and schooling environment, the engagement of staff and the general milieu of the Māori Centre are the main reasons students found it appealing.

Another area that was considered important to the participants was the establishment of relationships with other students. The ability to make connections with students who were familiar with the university environment and academic requirements allowed them to feel more comfortable during their transition to the University of Otago. The *tuakana/teina* relationship that is embedded in Māori language immersion education is an important cultural concept of Māori society that is reproduced by the students at university and is fostered by the Māori Centre's mentoring programme. The participants have been able to create a new family

environment that replicates their schooling experiences and made their new surroundings more comfortable.

The final aspect of how Māori language immersion students cope with transition focuses back on the individual background of a student. Although the students may not have been prepared academically for the transition to university, they were provided with skills to adapt to new surroundings. Students from Māori language immersion schools develop self-confidence from participating in activities such as *kapa haka* and speech competitions which enabled them to feel comfortable in a new environment. It was evident that the support mechanisms available for all students at the University of Otago were not always used by the participants which further emphasises the personal attributes of the students. Despite being underprepared with the skills needed to succeed academically at the University of Otago, the participants were able to overcome the social, environmental and academic barriers, attend university, and believe that they had a successful transition. This point reinforces the education they received at their Māori language immersion schools. Another possible reason that the students did not ask for help relates to the embarrassment Māori students feel when they need assistance. Although the students did think that they had a successful transition to university, the process could have been smoother if they were proactive in seeking assistance.

This research provides an indication of the different areas of university transition that Māori language immersion students encounter and have difficulty with. It has provided discussion regarding what these students did in order to adapt to the University of Otago, an environment that was linguistically, culturally and pedagogically different to their schooling. This thesis

has identified that there are no specific institutionally-endorsed programmes in place to support Māori language immersion students at the University of Otago. This is important as Māori language immersion students have very different experiences from Māori students who attended mainstream schools. This thesis has exposed an area at the University of Otago that needs addressing. Programmes specific to Māori language immersion students could be implemented into universities, and in particular the University of Otago, to provide some support for these students. The participants said that they appreciated pro-active support from University of Otago staff members. One strategy that could benefit students is for a University of Otago staff member to make contact with each Māori language immersion student that enrolls at the institution who then maintains communication with these students throughout their time at the University. This would be similar to Advisors of Studies found at universities in America who could provide advice pertaining to finances, courses and assessments.

Finances is an aspect of student transition that the students found influential to their tertiary study. The difficulty involved in financial transition could be eased by support from the University in relation to scholarships for Māori language immersion students or the introduction of subsidised housing for Māori students from low socio-economic backgrounds. These suggestions fall in line with the University of Otago's commitment to the retention and success of Māori students and would assist the transition of Māori language immersion students to the University of Otago.

Another area of concern for the participants was that they claimed they were inadequately prepared for university education. Although it is expected for students to experience a change when reaching university, perhaps it is the immensity of the change that is problematic. For Māori language immersion students, the change in the language of instruction is a significant issue. Despite having the opportunity to write in Māori at the University of Otago, students do not utilise this policy, and instead struggle to write in English. Either Māori language immersion schools or the universities need to help bridge the gap between secondary school and university. Schools could aid students by highlighting the expectations required of students when they reach university and provide better preparation of the schools they require at the university level. In terms of the universities, students could benefit from entering a foundation or introductory university course which offers advice and guidance with these areas. The participants highlighted that they found university study easier with experience and the development of maturity. The option of introductory courses would provide students with an opportunity to develop experience rather than students failing papers or assignments that are required for their degrees.

The language barrier could be assisted if the Māori Language Policy was promoted more to students with a focus on the processes involved with the policy. The University of Otago could look at hiring staff that are competent in the Māori language and cultural knowledge or consider professional development of their staff in this area. Although universities are beginning to implement programmes for Māori students that provide orientation and information about general expectations, programmes with a particular focus on Māori language immersion students would be beneficial.

The participants in this thesis have provided a unique outlook of the transition of students who have come from Māori language immersion schools to universities and in particular the University of Otago. Because of the success Māori language immersion students are having at the secondary level and with students are returning to their schools promoting the benefits of attending university it is presumed that the number of Māori language immersion students will increase. With this in mind, there is an obvious need for some kind of assistance specific to these types of students in order to foster the achievement of Māori language immersion students at the university level.

## Glossary

<i>ahuatanga Māori</i>	Māori tradition ( <i>Wānanga</i> definition)
<i>aroha</i>	to love, feel compassion, empathise
<i>hapū</i>	sub-tribe
<i>hauora</i>	health
<i>hinengaro</i>	intellect, thought
<i>hui</i>	meeting
<i>hura kōhatu</i>	unveiling
<i>iwi</i>	tribe
<i>kai</i>	food
<i>kaitiaki</i>	guardian, university Māori support officer
<i>kapa haka</i>	Māori performing arts
<i>kaumātua</i>	elders
<i>kaupapa Māori</i>	Māori ideology, Māori education that incorporates a Māori world view and ways of teaching in a range of settings including bilingual and immersion settings (English and Māori)
<i>kawa</i>	protocol
<i>kawe mate</i>	mourning ceremony in which the spirit of a deceased person is returned to their home
<i>koha</i>	gifts
<i>koha aroha</i>	gift of thanks
<i>kōhanga reo</i>	Māori language early childhood settings
<i>kōhanga reo whānau</i>	family involved in the <i>kōhanga reo</i>
<i>kōrero</i>	to speak
<i>kura</i>	school
<i>kura kaupapa Māori</i>	Māori language school settings based on Māori philosophies
<i>kura whānau</i>	family within a <i>kura kaupapa Māori</i>
<i>manaaki</i>	hospitality, to protect
<i>manuhiri</i>	visitors
<i>manu kōrero</i>	orator, Māori secondary school speech competition, categories include both Māori and English, Junior and Senior
<i>marae</i>	meeting place, open area in front of the <i>wharenui</i>
<i>mokemoke</i>	be lonely
<i>ngahau</i>	entertainment
<i>pōhiri</i>	ritual of encounter, welcome ceremony to a <i>marae</i>
<i>poukai</i>	Māori King Movement Celebrations
<i>poutama</i>	ascending steps of <i>tukutuku</i> {lattice work} design
<i>rangatahi Māori</i>	Māori youth
<i>tangata whenua</i>	indigenous people to the land
<i>tangihanga</i>	funeral
<i>taonga</i>	treasure

*Te kaitiaki o Te Aho Matua*

the guardians of Te Aho Matua, responsible for determining the content of Te Aho Matua, and for ensuring that it is not changed to the detriment of Maori

*te rā o te tekau mā rua*

church services of the Ringatū faith held on the 12<sup>th</sup> day of each month

*te whānau mai o te tamaiti*

child birth

*tikanga*

customs

*tikanga Māori*

Māori custom

*tinana*

body

*tuakana/teina*

relationship between older (*tuakana*) and younger (*teina*) siblings or relatives of the same generation

*tukutuku*

lattice work

*wairua*

spirit/spiritual

*waka*

canoe

*waka ama*

outrigger canoe

*wānanga*

Māori tertiary education provider, conference

*whakaaro*

thought, understanding

*whakapapa*

genealogy

*whakataetae*

competition

*whānau*

family, extended family

*whanaungatanga*

kinship network, sense of family connection

*whare*

house, building

*wharekura*

Māori-medium secondary settings based in and on Māori education philosophies

*wharehenui*

meeting house

### ***Kaupapa Māori and Te Aho Matua Concepts***

*Āhuatanga Ako*

Teaching Practices

*Ako*

Learn/Teach

*Kaupapa*

Collective Vision philosophy

*Ngā Iwi*

The Tribes/The People

*Piki Ake i Ngā Raruraru o te Kāinga*

Mediation of Socio-economic and Home Difficulties

*Taonga Tuku Iho*

Treasures from the Ancestors

*Te Ao*

The World/Environment

*Te Ira Tangata*

Human Essence

*Te Reo*

The Language

*Te Tino Uaratanga*

The Desires and Outcomes principle

*Tino Rangatiratanga*

Self-determination/Relative Autonomy

*Whānau*

Positive Family Involvement

## **Appendix A**

## ***Mai i te puna aroha ki tētahi wāhi rerekē* – The Transition of Māori Language Immersion Secondary School Graduates into Tertiary Education**

### **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. Personal identifying information 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 they will be destroyed, unless stipulated otherwise
4. This project involves an open-questioning technique. The general line of questioning includes investigation into the experiences of students at the University. 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 will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve my anonymity if I choose to remain anonymous. It may be added to a digital repository and used for subsequent publications.
6. I consent/do not consent to being named in this project (circle option).

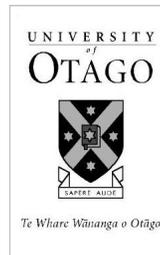
I agree to take part in this project.

\_\_\_\_\_  
(Name of participant)

\_\_\_\_\_  
(Signature of participant)

\_\_\_\_\_  
(Date)

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.



## ***Mai i te puna aroha ki tētahi wāhi rerekē* – The Transition of Māori Language Immersion Secondary School Graduates into Tertiary Education**

### **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 we thank you. If you decide not to take part there will be no disadvantage to you of any kind and we thank you for considering our request.

#### **What is the Aim of the Project?**

This project is being undertaken as part of the requirements for my MA in Te Tumu, the School of Māori, Pacific and Indigenous Studies at the University of Otago. The information collected will be used in my MA thesis. It may be added to a digital repository and used for subsequent publications.

The aim of this project is to interview students who have attended Māori language immersion secondary schools. They have been raised and educated in an environment which is different from that which they are entering into when enrolling in tertiary studies outside of *wānanga*. This thesis aims to investigate the difference between these two systems and how students transition into tertiary education. It will examine the experiences of these students in relation to their academic success (or failure), as well as the social aspects that are central to a student's attendance. It will look at the coping mechanisms they employed and the services tertiary institutions provided that they utilised to help them transition into a new educational setting. This research will also involve interviewing university staff to see what difficulties they have noticed students from this background encounter, and how they have assisted in the student's transition into tertiary education.

#### **What Type of Participants are being sought?**

Participants must:

Have attended a Māori language immersion secondary school

Have attended the University of Otago for more than a year

Or:

Has been/is a staff member at the University of Otago

Have had considerable contact with students who have attended Māori language immersion secondary schools

#### **What will Participants be Asked to Do?**

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

interviewed informally one on one for approximately one hour. You may remain anonymous if you choose to participate.

### **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 information that will be collected will be in relation to the aims provided above. Your personal experiences and opinions will shape much of the thesis. The transitional experiences of attending a mainstream tertiary education institution as a graduate of a Māori language immersion school, or your experiences with students who have attended Māori language schools as a staff member will be analysed. Every attempt will be made to maintain your anonymity.

This project involves an open-questioning technique. The general line of questioning includes investigation into the experiences of students at the University. 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.

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

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

Reasonable precautions will be taken to protect and destroy data gathered by email. However, the security of electronically transmitted information cannot be guaranteed. Caution is advised in the electronic transmission of sensitive material.

The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve your anonymity.

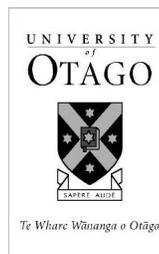
## What if Participants have any Questions?

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

Gianna Leoni  
Te Tumu School of Māori, Pacific  
and Indigenous Studies  
University of Otago  
PO Box 56  
Dunedin  
University Phone Number:- 64 3 4793048

or Karyn Paringatai  
Te Tumu School of Māori, Pacific  
and Indigenous Studies  
University of Otago  
PO Box 56  
Dunedin  
University Phone Number:- 64 3 4798122

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.



## **Appendix B**

## UNIVERSITY OF OTAGO TIMELINE

- 1871:** University of Otago officially opened  
Classes began in: Classics, English language and literature; Mental and Moral Philosophy; Mining School established
- 1872:** Classes began in: Natural Science; Mining  
School of Medicine established
- 1873:** Law School established
- 1874:** The University of Otago became affiliated to the University of New Zealand
- 1875:** Courses began in: Medicine
- 1876:** Dunedin College of Education established
- 1878:** School of mines established (became the Department of Mineral Technology, which transferred to the University of Auckland in 1987)
- 1907:** School of Dentistry established
- 1911:** School of Home Science established (Now Consumer and Applied Sciences)
- 1912:** Classes began in: Accountancy and Commerce (under Faculty of Commerce and Law)
- 1913:** New Zealand School of Physiotherapy established
- 1920:** Separation of the Faculty of Commerce and Law – became Faculty of Commerce
- 1946:** Classes began in: Faculty of Theology
- 1944:** Faculty of Science established
- 1947:** School of Physical Education established
- 1961:** University of New Zealand disestablished, University of Otago returns to being an autonomous body
- 1962:** National School of Surveying, University of Otago established
- 1963:** National School of Pharmacy, University of Otago established
- 1989:** Nine Faculties became four Divisions - Division of Commerce, Division of Health Sciences, Division of Humanities, Division of Science
- 1990s:** University of Otago Medical School became the Faculty of Medicine
- 1996:** After changing hand between the Polytechnic and Otago Hospital Board, the School of Physiotherapy now under the University of Otago
- 2000:** Division of Commerce becomes School of Business
- 2007:** University of Otago College of Education was formed

**Currently:**

*School of Business:*

- Accounting
- Business Administration
- Economics
- Entrepreneurship
- Finance
- Health
- Informatics
- Hospitality
- Information Science
- International Business
- Management
- Marketing Management
- Quantitative Analysis & Tourism.

*Division of Health Sciences:*

- Faculty of Dentistry
- Faculty of Medicine
- School of Pharmacy
- School of Physiotherapy
- Bioethics
- Otago School of Medical Sciences.

*Division of Humanities:*

- Anthropology and Archaeology
- Classics
- College of Education
- English
- Geography
- History & Art History
- Department of Languages & Cultures
- Faculty of Law
- Media, Film & Communication
- Music
- Theatre Studies & Performing Arts Studies
- Philosophy
- Politics
- Sociology Gender & Social Work;
- Te Tumu - School of Māori, Pacific & Indigenous Studies
- Theology & Religion.

*Division of Science:*

- Botany
- Chemistry
- Computer Science
- Design Studies
- Food Science / Clothing and Textile Sciences
- Geology
- Human Nutrition
- Marine Science
- Mathematics & Statistics
- Physics
- Psychology
- Surveying
- Zoology
- School of Physical Education.

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