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WHANAU/BILINGUAL UNIT IMPLEMENTATION:
AN EDUCATIONAL RESPONSE TO CHANGE WITHIN NEW ZEALAND PRIMARY
SCHOOLS.

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for the Degree of Master in Education at Massey University.

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Patricia Pringle

Tena koutou, tena koutou, tena koutou katoa.

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GLOSSORY

Ako -	expression of the unity in meaning existing between learning and teaching.
Aroha -	love.
bi-cultural-	two meaning and symbol systems in co-existence.
culture -	system of symbols and meanings by which people make sense of their world.
Kai Awhina -	helper, assistant.
Kura Kaupapa Maori-	education through total immersion in a Maori milieu.
Kaiarahi Reo -	Maori Language assistant.
Kaumatua-	Maori elder.
Kaupapa -	Maori methodology.
Kohanga Reo -	language nests, pre-school education within a Maori milieu.
Manaaki -	caring, sharing, empathy.
Maoritanga -	knowledge framework within Maori values.
Powhiri -	welcome, greeting.
Te Kaiako -	the teacher.
Te Reo -	the language.
Nga Tamariki -	children
Tangata Whenua -	People of the Land.
Wairua -	spirituality.
Whanaungatanga -	familiness .
Whanau -	family.

ABSTRACT

A study employing ethnographic methodology in the manner of Lutz (1984) towards the examination of change through the implementation of Whanau, or Bi-lingual Units, within an existing primary school structure in two components of low density Maori population. Each component contained a primary and intermediate school setting. Data were gathered through observation and interviews with Principals, teachers, parents, children and Resource Maori personnel. Two basic directions underpinned the study. One concerned with manifested change within the total school structure, and the other with the legitimacy of what was taught from a Maori perspective. Legitimacy of Maori Values was assessed alongside the given definitions of Tauroa (1980) and Ka'ai (1990), while the changes within the school structure were aligned with the contentions expressed by Banks (1988) and Irwin (1988,1989) as necessary for the manifestation of a bi-cultural perspective within a school structure. The implications of the study were that the Units had been successful in their provision for knowledge and learning from within a base in Maori Values, but that the utilization of the Units as a platform for promoting change within the over-all school structure was insufficient by itself, to bring about those changes necessary within the education structure, if New Zealand society is to become at least bi-cultural.