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**A REFLECTIVE ACCOUNT OF SUCCESSFUL LEADERSHIP:
Māori special character secondary boarding schools.**

A thesis

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ABSTRACT

This thesis explores the leadership and Māori student achievement in Māori boarding schools taking into account cultural contexts, environments and the leadership ideologies around educational leadership. What are the leadership practices in Māori boarding schools that have made a difference for Māori student achievement? I argue that, Māori secondary boarding schools continue to offer an educational framework whereby Māori students achieve as Maori.

In order to better understand the philosophies and goals of those early Māori boarding school leaders through to the present time I have researched a sample of current leaders within those boarding schools. This research interest arose many years ago when I first realised that there was a significant gap in Māori student educational achievement compared to non-Māori. What was also realised was that few people understood the contribution that Māori boarding schools have played in Māori student achievement and success over many decades. While some people had heard of Māori boarding schools, not a great deal was really known about what Māori boarding schools delivered in terms of education for Māori and Māori culture. What is apparent from an historical perspective is that Māori boarding schools have contributed to the retention of Māori culture, language and identity resulting in student achievement. This is a result of what successful leadership has provided for Māori students to achieve.

Student achievement is a direct result of leadership. In a Māori boarding school setting, achievement is multifaceted. For Māori secondary boarding schools, achievement is taken from three perspectives: Christian, Māori and Academic. Flowing down from those three perspectives is the holistic wellbeing of students', mind, body and soul, while recognizing and including *whānau*, *hapū* and *iwi*. Therefore, this research investigates the leadership practices in Māori boarding schools that have made a difference for Māori student achievement.

MIHI

A ha, Te Arawa e ... e!

A ha, Te Arawa e ... e!

Ko te whakaariki

Ko te whakaariki

Tukua mai kia piri

Tukua mai kia tata

Kia eke mai

Ki runga ki te paepae poto

A Houmaitawhiti

Ko Rangiuuru te maunga

Ko Waiari te awa

Ko Makahae te marae

Ko Ngāti Tūheke te hapū

Ko Tapuika te lwi

Ko Theresa McAllister ahau

He mihi tēnei ki ngā tama tawhito, ngā kōtiro tawhito o ngā kura Māori, kua wehe atu ki te pō. Ahakoa kua haere atu koutou ki ngā ringaringa o te Ātua, kei kōnei tonu ngā tapuwae ki te tāpiri ki ngā mauri o ngā kura mana motuhake; Te Aute, Hato Hohepa, Hukarere, Turakina, Hato Petera, Hato Pāora, Te Waipounamu, Hato Tipene me Kuini Wikitoria. Moe mai rā.

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Collating the research information for this thesis has been a humbling experience and a test of diligence and perseverance in uncovering a true essence of Māori boarding schools. I acknowledge from a personal standpoint the tremendous achievements and contributions they have made towards Māori education and their valuable histories that are archived and treasured for future generations. There have been many who have provided me with inspiration, motivation and support along my journey:

Ki te whānau whānui o Te Koutu, tēnei te mihi ki a koutou. Ki runga i ō koutou ringaringa te mahere me ngā pūtanga mō ngā tamariki mō āpōpō. Kei wareware: ***Ko te manu e kai ana i te miro, nōna te ngahere. Ko te manu e kai ana i te mātauranga, nōna te ao.***

To the past pupils of St Joseph's Māori Girls College, who have figuratively been by my side throughout this experience, *he mihi aroha ki a koutou mō o koutou manaaki, ōu taringa, ōu pakihwi hoki.* I pause to think about the many opportunities we, as students of Hato Hohepa have been given as a result of our time spent there. There is gratitude due to those who have gone before us and paved the way for the many Māori women who passed through the gates of the college. *I ō mahi katoa mahia.*

My mentor, Renée Gilgen who was there to support and encourage me in those early stages and then again at the end. Renée generously gave of her time and advice so that I was properly prepared for this undertaking. Many thanks for all the encouragement along the way. *He mihi, he mihi, he mihi.*

Sharyn Heaton who has provided guidance and feedback in the role of supervisor. At a time when I was struggling, she agreed to oversee my study and writing. For her direction and encouragement, I am deeply grateful. *He mihi ka tika, ki a koe e te rangatira.*

To my Mum and Dad who have provided constant moral and practical support and never let me doubt my ability, *he aroha mutunga kore ki a*

kōrua. My parents have been my constant inspiration, my strength and my determination, to give my best, to never give up, and to strive forward no matter how hard the road. This writing is just as much a result of their hard work as it is of my own.

To my sons; I have always believed that education and knowledge are tools that make a lasting difference in this world when wisdom is applied to what you have learned. As *Iwi Māori* we are reminded that we are *kaitiaki* and therefore should attempt to pave the way for those of our future *whānau* to ensure that they have a place to stand and a culture to claim. *Ko kōrua te take mō taku rangahau. Kia kaha kōrua ki te whai atu i ngā tapuwae o ō mātou tupuna me ngā tāonga i tuku iho.*

Nō reira, ēhara taku toa i te toa takitahi, he toa takitini.

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1 CHAPTER ONE: RESEARCH OVERVIEW

He kākano ahau i ruia mai i Rangiatea

I am a seed which was sewn in the heavens of Rangiatea

1.1 Introduction

Within this introduction is the *mauri*¹ and essence of this thesis as it encapsulates my position as a Māori researcher. My standpoint is relevant to the context of this research because I am a Māori boarding school graduate and a *Wharekura* teacher.

This chapter explains who I am and how I came to ponder the differences in school leadership that have made a difference for Māori student achievement and the Ministry of Education reports on Māori student underachievement. Next, I present my research question and rationale. Finally, I overview the thesis chapters.

1.2 *Ko wai au?*

I am a daughter, a sister, a mother, grandmother. I am many complicated layers decorated with trials and tribulations, celebrations and memories, love laughter, tears, heartbreak, grief and gratitude. My *ngākau* is my *whānau* and my *whānau* is diverse.

I was raised to know and practice the ways of my Tapuika ancestors from my mother's side complimented by my father's Pākehā/Scottish heritage. My father was in the Royal New Zealand Air Force and because of that our family moved frequently due to the various postings that he needed to fulfill. School holidays meant returning to the small Bay of Plenty town of

¹For the purpose of this writing many Māori words have been included without direct translation. All Māori words will be italicized with the exception of proper nouns. The use of macrons will be used to show vowel length, except in direct quotes that do not have macron use and so will be displayed as they were originally written. Māori words are not foreign words however I have given consideration to their uniqueness in an otherwise English piece of writing. The meanings of Māori words will be entered into a glossary at the end for translation purposes.

Te Puke to my grandparents. They were both native Māori speakers and it was not unusual to tag along with them to *hui* and *tangihanga*. Life around the *marae* was not foreign but rather something to look forward to. Everything had a purpose and a place and children learned quickly where and when to play, how to behave during a *pōwhiri*, and even when to lend a hand to the adults. Learning *waiata*, *purākau* and *te reo* at the knee of my *kuia* and *koroua* is a treasured memory and it is to them that I can attribute my strong connection to all things Māori.

It was the influence of my parents who instilled in me the importance of education. Throughout my primary school years, regardless of the many changes of schools, their resilience rubbed off on my siblings and I. It was expected that we tried and that the outcome was second to the effort put in.

Māori *tikanga* was not a feature in any primary school that I attended. I can remember vividly doing a social studies unit titled 'The Marae'. What we learned in the classroom was nothing at all to what I knew and had experienced. We learned that Māori lived in simple dwellings around a central meeting house and that the village area was walled off by palisades to keep out marauding enemy. Māori were primitive. I was confused. I felt shame and embarrassment being one of two brown faces in a class of 'not primitive' Pākehā. The insinuation was that Māori still lived an ancient lifestyle, out of touch with the much more sophisticated Pākehā who brought civilization and progress to the shores of Aotearoa. Later I was to question my identity over and over. My Māori identity was seldom acknowledged and I was expected to be like all the other children in the class.

Being children of Air Force parents, my siblings and I changed schools frequently because of our father's various transfers. As a Catholic family we also attended a number of Catholic primary schools in Wellington and Napier. However, my parents decided that my brother, sister and I would not continue the practice of changing schools through our secondary years. My mother had attended St Joseph's Māori Girls' College as a girl.

She travelled from Rotorua to Napier by bus for school and was taught primarily by the sisters of Our Lady of the Missions. Knowing that, it is not surprising that my sister and I also attended St Joseph's while our brother travelled, to Hato Pāora College in Feilding, to be educated by the priests and brothers of the Marist Order. Refreshingly for me, I was suddenly allowed to be Māori. People wanted to know where I was from and who I was from? My ancestry became a badge of honour to replace the confusion I had carried through primary school whenever my ethnicity was questioned. I was allowed to be me.

I am a graduate of Māori boarding school education. I was educated in a secondary school environment that allowed me to believe in myself, and to be proud of my ancestry with a mantra that whatever I chose to do, I should strive to do it well. *I o mahi katoa, mahia*. Upon leaving school in 1982, with School Certificate and University Entrance under my belt, I ventured away from the confines and protections of boarding school. Troubling for me was the realization that not every Māori girl had had a positive experience at school. It would seem that I had received a privileged education. Boarding schools were schools of choice and for many Māori *whānau*, education and Christianity, were important. The Māori Church boarding schools offered a unique opportunity to retain cultural identity and embark on learning and Christian doctrine.

After three years of university teacher training, I found myself a teacher of Māori in mainstream school. I was deeply affected and disillusioned by the disparities and underachievement of Māori children. I wanted to make a difference, to lift achievement for Māori students and to see them succeed on a parallel with their non-Māori peers.

1.3 Research question and rationale

The lack of equity, and underachievement as they pertain to Māori secondary school students seem to be generalized as if *all* Māori students are underachieving. It also seems that educational reports lack clarity of where Māori students are experiencing underachievement. Rather, it appears that all Māori students are deemed to underachieve regardless of

the school context in which they are learning. This thesis argues that Māori secondary boarding school contexts continue to offer an educational framework whereby Māori students achieve as Maori.

Therefore, this study sought to understand Māori student achievement in Māori boarding schools and asked:

- What are the leadership practices in Māori boarding schools that have made a difference for Māori student achievement?

Reports similar to those generated by some academic writers and researchers appear not to distinguish between Māori student achievement or underachievement in Māori boarding schools, Māori medium schools or mainstream secondary schools. I believe however, that Māori boarding schools have offered an alternative framework from mainstream schools because of their Church character and importantly their Māori focus. Despite claims that Māori students are underachieving, Māori boarding schools have been producing Māori students who have achieved. Furthermore, it has been recognised that Māori students are just as intelligent and capable of learning as European students (Jackson, 1931).

Early Māori boarding school environments were a healthy mixture for those times, of manual and academic learning. They did not always follow the expectations that Māori boarding schools should only deliver agricultural and domestic training to students. Even though the first Māori boarding school leaders were not Māori, leaders such as Maria Williams, superintendent of Hukarere Māori Girls' school, Sister Mary St John, headmistress of St Joseph's Māori Girls' College, and John Thornton, headmaster of Te Aute College, catered for Māori learning and achievement by creating environments that valued Māori students' needs and abilities. Those early leaders found ways to resist and implement more of a 'college' education, such as students from Hukarere who upon graduating school, continued into nursing and teaching (Jenkins & Matthews, 1998). Alexander (1951) presented evidence that Māori students were being catered for and that *whānau* were in favour of their children being able to follow professional pathways upon leaving

secondary school. Jenkins and Matthews (1998) also explained that Pākehā writers contributed to the myth that Māori were less academically inclined and more suited to agricultural or domestic home help work.

In this research context, I interviewed three secondary principals of contemporary Māori boarding schools to identify the commonalities and/or differences in leadership pedagogies that impact Māori student achievement today as they did historically. Also to be considered is the location and environment of each of the three boarding schools because of the support and identity they enjoy from the *tangata whenua* of the district. The environments are also important to acknowledge as being unashamedly Māori and Christian.

Māori boarding schools continue to be schools of choice for parents and students. Past pupils who are now parents and who have experienced firsthand Māori student achievement understand Māori boarding schools do make a difference for their children's achievement. Recognised also, is that Māori student achievement is obtained in a learning environment that allows education with a Māori focus.

1.4 Chapter overviews

Chapter Two gives a brief overview of the history of Māori education in New Zealand. It describes the conditions for educating Māori and the early Government policy to assimilate students within Māori boarding schools. It also gives information about the Native Schools in New Zealand and the purpose of the Government's intended integration of Māori. It provides an explanation as to how Pākehā quickly dominated all aspects of culture in Aotearoa. An overview of the current Māori boarding schools gives a description of their founding philosophies and their commitment to Māori secondary student education. Also in this chapter is information from the Education Review Office regarding Māori boarding school achievement and testimonials as well as excerpts from past pupils pertaining to their achievement as Māori.

Chapter Three provides an explanation of school cultures and leadership approaches that are more commonly experienced in New Zealand mainstream schools. Mainstream practitioners are generally bound by Pākehā policies and procedures, while delivering a Pākehā based curriculum that values the minority culture. There is however, discussion around culturally appropriate pedagogies that impact positively on Māori students.

Chapter Four is the methodology behind the research and the justification for locating this research within a *kaupapa* Māori paradigm. It seeks to reposition the Māori voice at the forefront of this study. It gives an explanation as to the interview process.

Chapter Five contains the research findings. Descriptions are provided of the environments and the leadership practices within the Māori boarding schools. It gives a snapshot from the respective principals of their perspectives as to why their schools are successful in educating Māori students and providing opportunities for achievement. This chapter also addresses the commonalities that occur in the leadership of Māori boarding schools and how that results in student achievement. There is discussion around the traditional values held by the principals who participated in this research study and how those values can be located inside holism. These strengths are metaphorically linked to the four pillars of the *wharenui*; *taha whānau*, *taha wairua*, *taha hinengaro* and *taha tinana*.

In chapter six, I have provided my final reflections regarding leadership practices in Māori boarding schools that have made a difference for Māori student achievement. I have discussed the limitations of this study and considerations for further research.

Kia inoi, kia mahi

Pray and work

2 CHAPTER TWO: CONTEXTUALISING MĀORI BOARDING SCHOOLS

Ahakoā he iti te matakahī, ka pakaru i a ia te tōtara

Although the wedge is small, by it the Tōtara tree will be shattered.

2.1 Introduction

This chapter describes the beginnings of Western education for Māori people in Aotearoa. The chapter also includes some of the shifts and changes in policies over the years that have resulted in Māori boarding schools as we know them today. It also looks at Māori student achievement and the establishment of the six remaining Māori boarding schools in Aotearoa at the time that this study commenced.

2.2 Historical context

To begin research into the leadership practices that have made a difference for Māori student achievement, it is necessary to understand how Māori education in Aotearoa was established and has evolved. The early native schools are markedly different to what is available today for Māori students. However, one particular focus of this research is how Māori boarding schools have contributed to Māori student achievement.

Prior to 1877, education in Aotearoa was delivered to Māori by early missionaries whose intent and goal was to develop an independent Māori/Christian nation. European colonization brought inevitable change that affected the education of Māori. From 1840 to 1879 four legislative measures were introduced for Māori education: The 1847 Education Ordinance; The 1858 Native Schools Act; The 1868 Native Schools Act; and The 1871 Native Schools Amendment Act (Barrington & Beaglehole, 1974). According to Barrington and Beaglehole (1974) these legislative Acts were designed to peacefully amalgamate the races, where Māori could simply become part of Pākehā society. The civilizing mission was to begin with teaching English language and morals in an attempt to provide

Maori with the foundations to co-exist with the vast numbers of European settlers arriving in New Zealand (Simon & Smith, 2001).

Therefore, early schools were specifically established to Europeanise Māori children. The teachers of those early schools were expected to interact and socialize with Māori communities and so promote the benefits of European ways of living as being advantageous to Māori. At the same time those teachers were discouraging Māori life styles and practices (Simon & Smith, 2001). The Europeanising goal of Native schools was assimilation. Barrington (2008b) described this as the emphasis on teaching English language and manners to the Māori people as a means of raising them to a higher level of “civilization”.

The intention of the Education Act 1877, was that as soon as children were fluent in English and able to complete the syllabus work, the Native School would be fully integrated into the board school system (Simon & Smith, 2001). However, it was common that children attending schools in the mid 1800s, were taught in *Te Reo Māori* as that was the dominant language. At that time, two schooling systems were operating simultaneously, one for European children and the other for Māori children. Simon and Smith (2001) explained that there were no restrictions placed on children attending either system of public schooling. In isolated areas, communities set up temporary schools prior to official approval by the Department of Education. In some instances the teachers were appointed by Māori who then sought approval from the Schools’ Inspector on his next visit, (Simon & Smith, 2001). It was accepted as a way to test the viability of a school. “While the government wanted Māori to show support for schooling, their support was simply a precondition and not a guarantee that a school would be built” (Simon & Smith, 2001, p. 59). In the late 1840s, missionary and chief protector of aborigines George Clarke, found a Māori operated school in many of the villages he travelled through in the Waikato and Hauraki districts (Te Ara The Encyclopedia of New Zealand, 2012). I suggest that Māori were eager to learn and educate their own children.

Caccioppoli, Cullen, and Kotahi Media (2006) explained that the early mission schools needed to be self-sufficient due to the fact that they received little funding from their main churches. Government funding was restricted to students being educated in industrial training and grants per student were paid at £10 per annum, "... two thirds of that actually reached the schools, the rest being retained by churches for buildings and as a reserve" (Caccioppoli et al., 2006, p. 60). Māori missionary schools were widespread until the land wars closed many of them. It also symbolized the "break in relations which had occurred between the two races" (Barrington & Beaglehole, 1974, p97). The few missionary boarding schools, such as Te Aute College that survived the war and were partly self sufficient, were instructing students in industrial and agricultural work. The government contribution to these schools was with the explicit agenda of assimilating Māori quickly into becoming brown Britons (Te Ara The Encyclopedia of New Zealand, 2012).

Yet with the intention of making brown Britons, the crown saw education as the civilizing influence over Māori (Caccioppoli et al., 2006). The Native Schools Act established a separatist schooling system with the intention of controlling Māori schooling, the primary objective being to assimilate the Māori (Simon & Smith, 2001). The Act allowed for the Government to control the syllabus for Māori students. Māori girls were taught domestic duties such as cooking, cleaning and sewing. These skills would place Māori girls in good stead for positions such as home domestic helpers amongst Pākehā families. Māori boys learned agriculture and industrial related skills. "... while through the civilizing agenda Māori were to be raised to the level of Europeans, it was to be only to the level of the Europeans of the lower classes" (Simon & Smith, 2001, p. 254). By limiting Māori access to knowledge, Māori would be turned into rural labourers and kept at a social level below that of settlers.

Schools played a major role in assimilation policies of that time. Barrington (2008) explained that the expectation was that Māori (having been deemed an inferior or primitive race and ranked lowly next to the superior or civilized British and European colonizers) would take up their

appropriate place at the lower end of the social scale, “The emphasis was therefore on their ‘defective civilisation’...” (p. 16). Crown policy favoured manual, domestic, agricultural and technical schooling for Māori children.

Assimilation pressures were applied with the availability of government funding only where Native schools and their communities could comply with government requirements (Barrington, 2008a). A summary of these requirements included: described how Native schools could be established only with:

- 1.) The express written request by the majority of males from a community,
- 2.) The gifting of no less than an acre of land and commitment to contribute towards the cost of establishing and maintaining the school as well as contribution towards one quarter of the teacher salary, and,
- 3.) The election of a committee and chairperson who would report directly to the Colonial Secretary.

The clear intent was to create a controlled school environment for Māori through the impositions of an education system that was European in its values, knowledge system, language, establishment and delivery.

Following the 1860s land wars, many of the mission-based schools were closed. This was because students were called home, funding dried up and missionaries left for safer environments (Barrington & Beaglehole, 1974). They were replaced with Native schools and the Native Schools’ Act which was passed in support of secular village primary schools that were controlled directly by the Department of Native Affairs (Barrington, 2008b). While the newly established Native schools required that Māori contribute land and a proportion of costs towards establishment and maintenance, the government provided the other costs, less a quarter of the teacher’s salary and the cost of school books which Māori had to fund. Māori also had to agree that English would be the dominant language before the government would provide funds. Barrington (2008) explained that the scheme was fraught with difficulties. For those schools in remote

rural areas where there was no English teacher, funding was reduced to reflect the English proficiency of the children. For Māori, the complexities of learning in a cross-cultural context where Māori language and culture were viewed as inferior were also hugely unrealistic and unsustainable.

Not all teachers agreed with the policy, however. One wrote to Bird in 1907 suggesting that when a Māori child started school and was expected to speak a foreign language rather than that of his parents, it would weaken rather than strengthen his feelings of self-respect as a Māori; any education system that led to that end was 'undoubtedly misdirected' (Barrington, 2008b, p. 111).

From the early Native school days, issues with Māori students' academic achievements have been evident. "The more out of touch the schools were with the Maori community they thought, the more successful they would be in Europeanizing the Maori" (Barrington & Beaglehole, 1974, p. 95). In truth, Māori children were alienated, as no provisions beyond school were available with respect to gainful employment. Barrington and Beaglehole (1974) discussed the early promotion of agricultural training and useful trades for Māori students. The government system had so many faults and the leaders in church boarding schools saw beyond those. Instead of complying fully with the government requirements, they upheld their own beliefs and values in educating Māori children.

The Native Schools system applied only to primary schools. Simon & Smith (2001) explained that scholarships were made available to Māori secondary students who completed all Native School standards and had passed a school proficiency test. The two-year scholarship offered those students a place at one of the church boarding schools specifically for Māori. District High Schools were to provide a practical course for their Māori students. Matriculation and School Certificate courses were only available to Pākehā students.

...Departmental officials still reserved the right to decide on the kind of education to which the Māori pupils were 'best fitted' and in this case the decision was still based on the assumption that only a small minority of Māori were suited to

an academic secondary education (Simon & Smith, 2001, p. 116).

Native schools finally ended in 1960, at which time only 26% of the Māori population could still speak their native tongue. A combination of educational policy on assimilation and urbanization resulted in the Māori language decline (May, 2007).

As the Māori language went into retreat, so too did a major contribution to the affirmation of Māoriness among new generations of Māori. Schools were used as instruments of cultural invasion through implementation of practices devised to support the colonizing agenda of assimilation. Both missionaries and the state had displayed attitudes of moral superiority and, under a peculiarly ideological vision of civilized behavior, proceeded to subject *iwi* Māori by undermining the language, subverting territorial rights and appropriating or confiscating Māori lands, fisheries and forests (A. Durie, 1999, p. 71).

Today Māori have continued to be over-represented negatively in student academic achievement statistics and that the under-achievement of these students has been cause for much debate in education circles (Bishop, 2008, 2011). Today it would indicate an alarmingly high rate of Māori students' disengaging from learning. It has been widely reported that Māori represent a higher percentage of children leaving school without a qualification compared to Non-Māori (Ministry of Education, 2010, 2013).

For Māori students in Māori boarding schools, academic achievement is not a negative statistic. However, the tools that are used to gage Māori student achievement are devised from a predominantly Western foundation and framework that fails to acknowledge Māori boarding schools as sitting legitimately outside of mainstream secondary education. The nuances of Māori student success as defined by educational achievement statistics compared with the degrees of Māori student success in Māori boarding schools needs to be discussed further.

2.3 Māori student achievement, past and present

The primary purpose for researching leadership in Māori boarding schools is to re-position Māori student achievement from a holistic Māori perspective. The Ministry of Education currently determines success criteria for students as they apply to academia. I suggest that the current criteria are too narrow and cannot always apply to Māori students when they are founded on Western principles. Hall (2014) discussed the narrowness of approaching education from an intellectual foundation when other abilities are overlooked. For a student to fully reach their potential, their inherent creativity and innovation require as much empowerment as intellectual stimulation.

Historically education and education policy has been influenced by political issues. While claiming egalitarianism for all students in schools, there is sufficient evidence to support that education has been advantageous to the dominant culture (Codd, Harker, & Nash, 1990). The educational gaps between the minority and majority cultures, in this case Māori and Pākehā, have been perpetuated for decades. Bogotch and Shields (2014) discussed the need to disrupt the dominance of English and the primacy of Western ideas in education to begin to achieve equity for all. The “Ngā Haeata Matauranga - The Annual Report on Maori Education 2007-2008” showed 56 percent of Maori learners left before achieving the second level of National Certificate of Educational Achievement (NCEA), compared with 34 percent of all learners” (Kozanic, 2009, p. 1). It is long overdue for leaders in all schools to combat the status quo and de-normalize dominant practices in order for society to begin to see the gaps close. Macfarlane (2004) argues one point that in order to affect change, educators need to act according to cultural diversity instead of their own majority culture.

In 2014, the age-standardised stand-down rate for Māori (36.4 stand-downs per 1,000) was 1.5 times higher than Pasifika (24.7 stand-downs per 1,000), and 2.5 times as high as European/Pākehā (14.8 stand-downs per 1,000). The stand-down rate for Asian students was the lowest of all ethnic groups (4.7 per 1,000) (Ministry of Education, 2015).

Whilst these figures are factual it is disappointing that positive statistics are not also readily available. The Ministry of Education literature is rife with the disproportions that report back on underachievement by Māori students and these are generally reported on from a National perspective. The question has already been asked by researchers like Angus Macfarlane: what is being done to affect the change? There are a range of reports and recommendations for improving Māori achievement through initiatives such as *Ngā Haeata Matauranga*, *Ka Hikitia* and *Te Kotahitanga* that are available to educational leaders. Each of these reports reiterate the underachievement being experienced by Māori students as a starting point to begin lifting disparities and readdressing the deficit.

The environments within Māori boarding schools is one focus of this research, coupled with how those environments impact on Māori student achievement. However, there is limited literature to be found specifically on Māori boarding schools in particular, or how the environments of those schools compare to mainstream secondary settings and mainstream secondary student achievement. Dalin (2004) suggests that many organizational theories can be identified within learning establishments and that one such theory is; the *Organizations as culture*. He explains that organizations have a specific purpose and goals of applying values, norms and rituals that are relevant to all levels of an organization. This might explain how some school leaders who consciously attempt to promote cultural worth or allow Māori culture to be the norm, have better outcomes and achievement for Māori (Macfarlane, 2004).

It is important to define Māori student achievement and what is meant when using this term. There are several socially acceptable definitions and expectations of achievement in secondary schools. It is the contention of this researcher that achievement for Māori students should encompass his or her holistic self. Based on Dr Mason Durie's 1994, *whare tapa wha* model of holistic health, a person has four dimensions:

1. *Taha Hinengaro*
2. *Taha Whānau*

3. *Taha Tīnana*

4. *Taha Wairua*

(Te Ara The Encyclopedia of New Zealand, 2014)

A Māori student might therefore excel in the creative or performing arts and this can be measured by Nationally recognised standards of NCEA against a Western based scoring system. So too, can other curricula based tasks be measured as conventionally accepted achievements in mainstream secondary schools. How then, are non-conventional achievements, that hold value and *mana* for individuals be measured so that they align with the other dimensions of the holistic child? Recognition of success for the student who is compassionate and serves others with humility is noted by friends and *whānau*. The student who develops his or her own natural sense of confidence and pride while understanding his or her own place in their world is an example of a student who has achieved. The student who takes the values of *manaaki*, *tiaki*, *aroha* and *whānau* beyond the secondary school gates is another example of a student who has achieved.

Regrettably in New Zealand, student achievement focuses on academic gaps for Māori. Macfarlane (2004) suggests that one reason for Māori student failure within mainstream secondary education is that the dominant New Zealand culture blames the deficits on Māori culture. Such disparities are prevalent in New Zealand schooling, contributed to by the social rifts that separate children of impoverished backgrounds from their high socio-economic peers. Māori boarding schools however, continue to contradict those deficits.

As reported in the New Zealand Herald, 18 April 2011, NCEA results were published showing; Decile rating, school name, Level 1: Year 11, Level 2: Year 12, Level 3: Year 13 and University Entrance: Year 13. The figures provided show the 2010 percentage on the left, followed by how many percentage points improved or declined since 2009. Below is a snap shot of Māori church schools. Rolls at these schools were considered 100% Māori and the learning environments valued students' cultural identities

and engagement in learning. The majority of Māori boarding schools for 2011 performed above a 50% pass rate with the exception of the University Entrance for Hato Petera and Level 3 for Te Aute College. The overall figures would not indicate a deficit in Māori student achievement from students enrolled in Māori boarding schools.

Table 1: Percentage pass rates to NCEA 2011 in Māori boarding schools

Decile rating	School	Pass rate at level 1 + % improved or declined since 2009	Pass rate at level 2 + % improved or declined since 2009	Pass rate at level 3 + % improved or declined since 2009	Pass rate at University Entrance + % improved or declined since 2009
1	Hukarere Māori Girls' College, Napier	68% - 20%	100% +10%	69% - 31%	69% - 14%
3	Hato Pāora College, Feilding	98% + 1%	86% No change	90% - 6%	60% - 11%
2	Hato Petera College, Auckland	74% - 10%	68% -5%	57% - 17%	43% - 15%
3	St Joseph's Māori Girls' College, Napier	93% - 5%	100 No change	95% + 5%	68% + 5%
3	Te Aute College, Pukehou	83% - 10%	92% + 1%	29% - 34%	N/A
3	Turakina Māori Girls' College, Marton	72% - 23%	94% + 1%	86% -14%	86% - 14%

(Sourced from The New Zealand Herald, 2011)

One might assume from deficit reports that Māori underachievement is attributable to their un-educability. However, as evident in the results above; Māori are highly educable and would strongly suggest that the learning environments are pivotal to Māori achievement.

Below is a comparable snap-shot of NCEA achievement taken from the same report as those above. The results show that the schools above (with Māori rolls) out performed or performed equal to mainstream and private secondary schools of the same or higher decile rating. The report

does not indicate what percentage of Māori student achievements were included in those results. They are overall results for each school. The decile rating of schools would appear to again suggest that environments are pivotal to student achievement in mainstream secondary schools.

Table 2: Percentage pass rates of NCEA 2011 in mainstream schools

Decile rating	School	Pass rate at level 1 + % improved or declined since 2009	Pass rate at level 2 + % improved or declined since 2009	Pass rate at level 3 + % improved or declined since 2009	Pass rate at University Entrance + % improved or declined since 2009
1	Mangere College, Mangere	51% +11%	46% +14%	20% - 26%	12% - 19%
8	Hamilton Boys' High School, Hamilton	92% + 8%	87% + 1%	78% + 10%	73% + 3%
10	Bethlehem College, Tauranga	92% + 5%	94% - 1%	81% + 6%	76% +3 %
6	Napier Boys' High School, Napier	78% + 3%	86% + 6%	87% + 16%	99% + 21%
2	Makoura College, Masterton	89% +14%	94% + 35%	64% + 7%	29% No change
3	Edgecumbe College, Edgecumbe	59% + 4%	71% + 4%	57% + 27%	6% + 21%
1	Porirua College, Porirua	68% + 10%	63% + 8%	73% + 47%	46% + 24%

(Sourced from The New Zealand Herald, 2011)

2.3.1 Māori boarding school student achievement

Bearing in mind that Māori student achievement can and should be holistic, Māori boarding schools have been producing Māori scholars since the 1850s. Leadership was largely provided by non-Māori religious personnel. Early Māori church schools, Te Aute College and St Joseph's Māori Girls' College, delivered a curriculum that aligned with Māori cultural needs. Interestingly it was by non-Māori leaders who ensured their guiding philosophies were to nurture future leaders. "The schools became warmly regarded and valued by Māori communities" (Te Ara The

Encyclopedia of New Zealand, 2012). The emergence of the first Māori doctors, nurses, lawyers, teachers and academics resulted.

From 1889 a group of high-achieving Te Aute old boys came to be known as the *Young Māori Party*. Members included Sir Āpirana Ngata, cabinet minister and briefly acting prime minister; Sir Māui Pōmare, one of the first Māori doctors, a leader of the Māori health movement and a cabinet minister; and Sir Peter Buck (Te Rangi Hīroa), a doctor, anthropologist, and later director of the Bernice P. Bishop Museum in Hawaii (Te Ara The Encyclopedia of New Zealand, 2012). Today, many prominent Māori leaders completed secondary education through one of the Māori boarding schools. The trend of successful education and student achievement is still evident.

In the late 1990s, Sue Watson conducted an investigation into which schools Māori parents prefer for their children, which suggested

...the possibility that these boarding schools, most of which are Maori in character, provide an important alternative to mainstream schooling for Maori families and are an indication of the desire by many Maori parents for an educational context which they believe is able to provide both academic achievement and a culturally appropriate environment. While many of these families had access to a local school which had a high percentage of Maori students and had been making an increasing effort to be bicultural, this school may not have been perceived as according to its students the same levels of achievement as a boarding school (Watson, 1998, pp. 99,100).

For the purpose of this study, I realised the importance of redefining achievement from a *Kaupapa* Māori view. To set aside the political requirements of educational achievement was not an easy undertaking on my part, so in-grained are the school practices in the environments that I have been involved. However, equally important are the values and qualities of achievement often over and above those academic results. Achievements such as the strong moral values and fiber of individuals that are forever instilled in students and that may never present themselves on a score sheet or test paper. In Māori terms, we see these as inherently

important to the individual and their *whānau*, *hapū* and *iwi* for achievement and success. The point of being Māori and achieving Māori values have been silenced through extensive colonisation and the objectifying of Māori being as the 'Other'. Māori have subsequently been positioned as "inferior" (S. Walker, 1996).

What is interesting is that while many Māori students are reported to be struggling with education and educational achievement, the Education Review Office (ERO) has consistently been viewing and documenting student achievement in Māori boarding schools. An overview of six Māori boarding schools' ERO reports are presented in the following sections.

2.3.2 Hato Pāora College

ERO report for 2012 describes the vision of the College to grow good boys into great young men and this is implemented across all areas of the living and learning environments. The College philosophy has remained largely unchanged since 1947, that being to provide quality education that will take students into the future, at the same time maintaining and celebrating Māori heritage, culture, language and world view. All aspects of learning for students is shaped and informed by Te ao Māori.

Students experience high levels of success in NCEA. Their achievement is generally well above national results. Achievement of numeracy and literacy requirements at level 1 is high. Most students gain UE with nearly all learners achieving NCEA level 2. Almost every student remains for year 13 (Education Review Office, 2012a).

In 2015, ERO made the most recent site visit and reported that the majority of students achieve all three levels of NCEA and University Entrance, exceeding national figures. Clear expectations and further strategic aims hope to see continued increases in endorsements across NCEA including external achievement standards (Education Review Office, 2015a).

2.3.3 Hukarere

'Hukarere develops and nurtures future leaders' is the vision that can be seen in Hukarere Girls' College's school life. ERO reported in 2011, that trustees have high expectations not only for the achievement but also for the holistic wellbeing and educational approach to students' learning. Senior students achieve a high level of success in NCEA with some seniors enrolling in Te Wananga o Raukawa and Massey University for Māori studies. The report acknowledged that with continued collaborative leadership and future focused strategic planning, more attention and improved targets including funding resource allocations will continue to improve student achievements (Education Review Office, 2011a).

In 2014, ERO found that most senior students were still achieving well and experiencing success at NCEA levels 1 and 2 and University Entrance. They recommended a focus on lifting level 3 outcomes, and action plans to further improve numeracy and literacy results (Education Review Office, 2014b).

2.3.4 Te Aute College

Te Aute College welcomed a new principal in 2013 and the subsequent ERO report released in 2015 found that in this Māori boarding school:

High expectations for students' holistic achievement and success as Māori are well established. Students in Years 9 and 10 make expected progress and achievement in national qualifications is high. There has been continued good progress in implementing the curriculum and establishing good governance, leadership and management approaches for the college and hostel (Education Review Office, 2015b).

The 2014 NCEA results also found that students achieved well in levels 1, 2 and 3 and University Entrance. Two outstanding scholarship were achieved, one being the top *Te Reo Rangatira* scholarship. The report acknowledged various pivotal relationships that support student learning and outcomes with recommendations to continue improvements into the future (Education Review Office, 2015b).

2.3.5 St Joseph's Māori Girls' College

Tradition and history of educating Māori girls is unchanged at St Joseph's Māori Girls' College since it was first established in 1867. Embedded in the school's culture are the values of *manaakitanga*, *whanaungatanga*, *wairua*, and *awhi* which ensure that the special character has remained integral to the college.

Students are highly engaged and most achieve well. Results in National Certificates of Educational Achievement (NCEAs) show students continue to achieve above national expectations in a range of subjects. Students have opportunities to participate and achieve successfully in local and national sports and cultural events (Education Review Office, 2011b).

On the subsequent ERO visit, findings were that St Joseph's Māori Girls' College is well placed to sustain student achievement having maintained high NCEA outcomes across all levels, with a variety of endorsements, University Entrance and Scholarships. Further, importance and effort is placed on establishing and maintaining relationships between school and *whānau* (Education Review Office, 2014c).

2.3.6 Hato Petera College

The 2012 ERO visit for Hato Petera College reported that under new leadership and working through transition and change management, the school was positively supported by board, staff, *whānau* and students. A strong sense of tradition of educating Māori students remains. The Special Character dimension is a positive and strong attribute of the school.

Most students are aware of how well they achieve. They are aware of whom their most supportive and most effective teachers are, and have high expectations of achieving well while at Hato Petera College. They are hugely proud of their school (Education Review Office, 2012b).

Again in 2014, ERO identified improvements and the additional challenges posed by having historic buildings on the site. These have created health and safety concerns that are still to be addressed. However, the academic

improvements have resulted in raised student achievement (Education Review Office, 2014a).

2.3.7 Turakina Māori Girls' College

Having recently closed, the recent ERO reports identified the need for senior leaders and teachers of the college to continue to improve their teaching practices. However, they acknowledged, “Students are confident, competent and motivated learners. They are purposefully engaged in learning. Positive, respectful and caring relationships between students and adults are evident” (Education Review Office, 2012c).

2.4 Establishment of Māori Boarding Schools

The early intentions of Māori boarding schools varied from conversion to Christianity, aspiring religious clergy and provided a means for Māori to live and survive living European life-styles. They were primarily church-run primary schools and later secondary schools, supported by the government to facilitate the assimilation of Māori to European ways of life. The official view of the time was that Māori in general were not suited to academia but more adept to contribute to society in manual occupations especially agriculture or domestic home help. The churches also took on the responsibility to teach and impart the values of Christianity to the students in their charge. Despite the government’s insistence that an academic syllabus was not a priority for Māori students, school leaders such as John Thornton, at Te Aute College in the 1890s resisted and instigated an academic course for the Māori boys in his school. The results and success of early leaders in Māori boarding schools are not only evident today as demonstrated by current ERO reports but are still highly relevant to Māori students situated within these schools to achieve both academically, culturally and spiritually *as Māori*.

The malevolence of the Native Schools Act (1867) was barely disguised. It was realised that education could play a major role in controlling Māori communities and to quickly bring the native population under Western control. “... the Government was using the schooling of Māori as a means

of social control and assimilation, and for the establishment of British law” (New Zealand Waitangi Tribunal, 1999). It was a shift in policy away from missionary school leadership to politically influenced leaders of state-controlled schools. “The Native schools were to be an integral part of a wider move to redefine Māori links with Britain and to inculcate in Māori a sense of belonging to the nation state” (Stephenson, 2001, p. 6) The aim of early education was colonial domination and integration of the indigenous.

Interestingly, the five Māori boarding schools that have survived through to today are being led under the same guiding principles by which they were first established. While founding leaders were not Māori, they had a Māori framework and focus upon which to establish and develop those schools. Coupled with their Christian beliefs, these schools have unique cultures and a valid place in successfully educating young Māori.

Hato Pāora College past pupil, Dr Nathan Matthews recalled the early work of Founding Rector at Hato Pāora, Father Isaac Gupwell.

His intention was to create an environment that included both the *taha Māori* and *taha wairua* in a complementary relationship that would form an atmosphere, or *wairua*, different from that found anywhere else. So the *wairua* that made Hato Paora unique drew directly from the *taha Māori* and the *taha wairua* of the school and its students. To understand Hato Paora it is important to understand these two aspects and how they are incorporated into the school environment and how they relate to one another within this environment (N. Matthews, 2005, p. 213).

The Māori church boarding schools that have survived hardships and challenge through to today, have retained their special character of being both religious and Māori. They have maintained environments that nurture students while they are immersed in values both religious and Māori. They have proven histories of Māori student achievement under leadership that has ensured opportunities to succeed.

Māori boarding schools all have a long and proud history. While they have all had difficulties to overcome they have survived and continued to produce quality education.

Traditionally, the products of the Maori mission colleges have been leaders in their communities. That was of course before many Maoris went to the public high schools, and it will be interesting to see whether secular schools will produce an increasing number of the Maori leaders of the future (National Library of New Zealand, n.d.para. 8).

Following are introductions to each of the Māori boarding schools and examples of Māori student achievement. As mentioned previously, there is a gap in literature as it pertains to the successes of each of the individual Māori boarding schools in terms of their academic achievements and student successes. What is available however, is a wide range of testimonials from past pupils who have found their own sense of achievement. These have been quoted in their entirety so as to clearly highlight the sentiment of each past pupil.

2.4.1 Te Aute College



Whakatangata kia kaha

Quit ye like men, be strong

Pukehou, Hawkes Bay is the home of Te Aute College. First established in 1854, under the leadership of Anglican missionary, Samuel Williams, the college has a proud history. Te Whatuiapiti of the Ngāti Kahungunu *iwi* gifted to the crown, the land for Te Aute College. Those early students were taught agriculture as was deemed fitting for Māori boys by the government of that time. It was believed that by receiving a good and civilised education the boys would return to their *kainga* and be leaders of their tribes, so too bringing ‘civilisation’ to their people. However, Mr John Thornton was responsible for much more and “... conceived the idea of

preparing Māori boys for the matriculation examination of the NZ University. In this he was undoubtedly the pioneer in Māori Secondary Education” (Alexander, 1951, p. 87). For 35 years he served as headmaster, and his memory is forever linked to the “Thornton Boys”, some of which were the Young Māori Party. Academia continued to be a focus over the generations and had a fine array of Headmasters who continued to uphold and improve the curriculum through several distinctive periods in history.

Whakatangata Kia Kaha, (Quit ye like men, be strong) along with the college emblem were developed in the 1890s by Archdeacon Samuel Williams and Reverend John Thornton.

The mitre symbolizes the Church of England. The saltire, or diagonal cross, also signifies the Church background. The canton, or small square on the right (as the bearer stands behind his shield) has three five pointed stars (mulletts) of silver, which symbolize the trinity. (According to another source, these three stars were designated by Bishop Selwyn to represent the Anglican Church in New Zealand.) The College colours of red and black were the main colours used in art: the red from red ochre or *karamea*, the black from soot. There are deeper associations with traditional Maori lore (Wehipeihana & Te Aute, 2005).

Te Aute College has a proud history of past pupils who have gone on to become leaders within their communities, *iwi*, *hapū* and *whānau*. There have been old boys who became, lawyers, doctors, ministers, accountants, dentists, surveyors, teachers, rugby players and entertainers; many of their names synonymous amongst New Zealand’s list of famous personalities.

Being a part of the wider community, Te Aute College has a reputation for hospitality. The *manaakitanga* and *whanaungatanga* have continued to permeate college life. The school has survived despite experiencing various problems over the years that have ranged from finance, bullying, falling rolls, two world wars, an earthquake, the Integration Act and threats of closure.

The *wairua* and *mauri* of Te Aute College have continued over the generations. Sir Peter Buck claimed "... I can never forget that Te Aute gave me a start in life, which I could never have obtained from any Pakeha school. Anyone with Maori blood may have loyalty to his tribe, but Te Aute taught us loyalty to race" (Alexander, 1951, p. 203).

Past Pupil and recent television presenter Mr Julian Wilcox replied to the following question:

How influential to your path was being a Te Aute College boy?

If I didn't go there, I wouldn't be where I am today. I had no idea of things before I went there. There are portraits everywhere of Maui Pomare, Apirana Ngata. It's almost through osmosis that you develop a sense of Maori and a sense of nation. It wasn't explicitly stated, you must do good things - it wasn't like "you should make a contribution". You just felt compelled to (Husband, 2015).

Tā Te Rangi Hiroa (Sir Peter H. Buck) began his secondary education at Te Aute College in 1896. He experienced success in and out of the classroom. At age 16 his athletic ability was recognized and he was recruited into the college rugby team as a forward. However, it was his academic prowess that would shape his future as a doctor. He studied under senior teacher, Mr Baker who helped the young Te Rangi prepare for the Medical Preliminary examination, which required that he learn three classical languages: Latin, Euclid and Greek.

My three years at Te Aute had laid the foundation which made it possible for me to enter the medical profession and to commence a career in science.

To the Old Boys, the present scholars, and the teaching staff, I send my warmest regards. To Te Aute College as an institution I bow my head in reverence, for the spirit of Te Aute has done for me more than tongue or pen can tell.

Te Rangi Hiroa

(Peter H. Buck)

(Alexander, 1951, p. 18)

2.4.2 Hukarere Māori Girls' College



Kia Ū Ki Te Pai

Cleave to that which is good

Established in 1875, Hukarere provided an education for young Māori girls. It was founded on the dream that the school would operate according to Māori principles of education and would be committed to general excellence. In 1993, Te Whakahuihui Vercoe, Pihopa o Aotearoa reiterated the emphasis Hukarere placed on spiritual education and development of its students through a commitment to Christian principles and through the incorporation of Māori values and *tikanga* (Jenkins & Morris Matthews, 1994).

The hope is that the School will operate according to Māori principles of education and will be committed to excellence in all areas. That it will emphasis Māori *tikanga* and language, Aotearoa history and Māori Performing and Visual Art, as well as mainstream curriculum subjects. Last but not least, that the School will foster spiritual education and development of its students through a commitment to Christian principles and through the incorporation of Māori values and *tikanga* (Hukarere Girls College, 2013., para. 4)

The spirit of the schools was important for Māori *whānau*. Entrenched was a philosophy of educating women and developing a lifelong attachment to the school. Students regarded that their years spent at Hukarere were highly valued and often retained a sense of family with other students.

The first English leaders at Hukarere were the Williams sisters; Anna Maria (known as Maria), Kate and Marianne. Maria spoke fluent Māori and Kate would lead Sunday night service in Māori. All four of the sisters were interested in the wellbeing of the girls as well as imparting strong Christian morals. They understood that the girls would one day be leaders amongst their own (Jenkins & Morris Matthews, 1995). The tradition of taking in young girls continued and Hukarere was a home first and foremost. No one was turned away. There was a succession of long serving head teachers who were all dedicated to educating Māori girls.

Through their respective terms as Principal or Superintendent, all women were conscious of their responsibility in maintaining the pride of Hukarere: culturally, educationally, spiritually and physically. While the first three dimensions could be facilitated by staff, the latter, to do with the ongoing maintenance and additions to buildings, were dependent on funding, both from Te Aute Trust Board and Hukarere community at large (Jenkins & Morris Matthews, 1995, p. 114).

The emblem displays the mitre and St George's cross, which represents the Anglican Church. Kupe's Navigation from Hawaiki to Aotearoa is depicted by the three stars. The School motto is ***Kia Ū Ki Te Pai***, Abhor that which is evil. It continues to encourage students to be strong in their faith and to uphold the Māori values of *Aroha*, *Kotahitanga*, *Manaakitanga*, *Tautoko*, *Whakapono* and *Whanaungatanga* (Hukarere Girls College, 2013).

Today, Hukarere is located in Hawkes Bay's beautiful Esk Valley. It now boasts a successful secondary education for Māori girls having overcome difficult years that were fraught with accommodation, land, maintenance and financial troubles.

An example of student achievement from Hukarere is Whakarewarewa guide, Makareti Papakura (Guide Maggie). She attended Hukarere for three years. Makareti became an articulate and popular tour guide learning her role from the famous Guide Sophia. In 1901, she was personal guide for the Duke and Duchess of Cornwall. This brought her

international celebrity status that enabled her to produce and publish her own guide's handbook. Makareti was a devoted advocate for public issues and people's rights. "She fiercely advocated her people's rights to fish, hunt and snare on their ancestral land and she was intensely active in her assault on the desecration of Maori sacred sites by grave-robbers" (Jenkins & Morris Matthews, 1995, p. 49).

Pare Ruha Richardson was enrolled at Hukarere from 1951 to 1955. She trained and graduated as a school dental nurse in 1958 and after marrying and raising a family, Pare suddenly found herself committed to the resurgence of teaching Māori language and *waiata* at Bulls Primary School in the Manawatū. She went on to teach at Turakina Māori Girls' College where she stayed for 14 years. Her passion for *te reo* Māori and her support of indigenous women, have taken her all over Aotearoa and the world. Pare had this to say about her time as a Hukarere student:

I grew to love my school and the girls and all the people that were there to teach us. We all grew in our faith as well; we couldn't help that as we had Chapel so often, twice each day and three times on Sunday, but again, I am grateful. I was a fluent speaker of Maori at home but I wasn't allowed to use it at primary school. Hukarere gave me back my language, so again I thank Miss Hunter, for fighting to get the language onto the school curriculum. I learned this, years after when I had dinner with her at 62 Colombo Street, Cashmere, Christchurch, an address so many girls knew as we used to get cards from her every year. She was a very caring person and we loved her (Jenkins & Morris Matthews, 1995, p. 69).

2.4.3 St Joseph's Māori Girls' College



I o mahi katoa mahia

Whatever you do, do well

Catholic priest Reverend Euloge Reignier began a petition to government for assistance to maintain a school established to educate native and half-caste children of the Hawkes Bay province. He achieved his ambition to establish this school in 1867. Under the tutorage of the Sisters of Our Lady of the Missions and their foundress Euphraise Barbier, St Joseph's Providence, (later to be known as St Joseph's Māori Girls' College) was opened.

The purpose of the school had a dual purpose. Daughters of chiefs and prominent Māori families came to be educated by the Nuns from France, but Father Reignier also brought in an endless procession of abandoned children, many of them the half-caste children of whalers and traders. These children were his special concern (Van der Linden & St. Joseph's Maori Girls, 1990, p. 20).

Van der Linden and St. Joseph's Maori Girls (1990) further explained that the school's survival was a struggle when in 1878 the Education Act withdrew state aid for private schools. Sister Euphraise Barbier, the foundress of the Sisters Order, also struggled with concerns that pupils were required to integrate into English. Her perceptions were that children from a different ethnic background would feel alienated from their own culture should English be imposed. She urged the sisters to appeal to the children through kindness and gentleness. School inspector reports found that the children were achieving a high standard of education. By 1940, the school roll was at 78 students. All students received religious instruction, core curriculum subjects, singing, dressmaking, needlework, cooking, home-craft, home nursing and first aid.

Van der Linden and St. Joseph's Maori Girls (1990) also wrote that St Joseph's has a distinctive Māori ethnic character. Through the integration of *Māoritanga* and Christianity, those values of *aroha*, *whanaungatanga* and *manaakitanga*, which are most dear, have permeated the daily life emphasizing the college's special character.

The vision and charism of the school are based around the motto ***I o mahi katoa, mahia*** (In all that you do, do well). This is integral to the special

character of St Joseph's and is reflected in the context of the school from students, staff, *whānau* and governance boards. The community that is St Joseph's Māori Girls' College encompasses past and present staff, and students and was summarized during the 100 year celebrations in 1967 by Sister Mary St. Crescentia,

May St. Joseph's go forward happy in the assurance of a dream fulfilled and into a future beckoning to even greater achievements without the loss of the characteristic culture that belongs rightly to all that is best in *Māoritanga* but which can yet absorb the best of what these changing times have to offer. (St Joseph's Māori Girls' College, 1967, p. 11)

Those words are still valid today. St Joseph's was established as an answer to a vision and for many current and past pupils, regardless of their religious conviction, it has remained a part of their lives.

Keita Butterworth (formerly Green) attended St Joseph's Māori Girls' College from 1938 to 1941.

Keita became a trained nurse and a Catholic after meeting her husband. She found fulfillment in life as a nurse, wife and mother of three children. She felt grateful to the Sisters of St Joseph's for the Christian education and for *Māoritanga*, which have given her inner strength and equipped her for participation in a wide range of community organisations (Daniell, 2012).

In 1999, Hinewehi Mohi, a St Joseph's Māori Girls' College graduate, was working in London promoting her album *Ocenaia* (the first Māori language album released internationally). She was approached by the New Zealand Rugby Union to sing the New Zealand National anthem at an All Blacks World Cup game in Twickenham. To the shock of the New Zealand Nation, Hinewehi sang entirely in *te reo* Māori causing major outrage and debate the length and breadth of the country. She became the target of abuse, hostile reactions and scorn, having offended rugby traditions and fans. A television documentary 'Lines in the Sand', shows an interview between Hinewehi Mohi and Dr Peter Sharples. He assured Hinewehi that her bravery and courage in singing the anthem solely in

Māori, was what was needed to shift public opinion and begin attitudinal change. He said, 'Māori all over New Zealand were set free when you did that ... the whole Māori world rejoiced and you turned another corner for us' (Archie, 2010).

Hinewehi has continued to promote Māori language through her accomplishments in the music and television industries. She is an advocate for children with disabilities and opened the Raukatauri Music Therapy Centre in 2004, the first of its kind in New Zealand (Tourism New Zealand, n.d.)

Another international singer/song writer who continues to be a promoter and voice for Māori language is Moana Maniapoto. Having attended St Joseph's Māori Girls' College in the 1970s she went on to study law and found her niche in the music industry.

I loved my years at Hato Hohepa. Lazy Sundays learning to play guitar on the Marion steps, composing a song, practising poi, or writing a letter home. I credit St Joe's for teaching me how to harmonise, speak in public, debate and be independent. The college gave me friends for life and engendered pride in me as a Māori woman.

And I became part of a club. There's no secret handshake, but there is a bond. Every time I drive past Bombay, I look wistfully towards the orange rooftops of St Stephen's. And, in my mind, I can still see the lemon sweaters of the Queen Victoria girls from Parnell (Maniapoto, 2015).

Prominent Northland Māori leader Dame Whina Cooper attended St Joseph's Māori Girls' College for her secondary education. She travelled from the small village of Whakarapa to Napier where she learned to keep accounts and records, to conduct correspondence and to cook and sew (Van der Linden & St. Joseph's Maori Girls, 1990). Whina described her three-day journeying from the North and how frightened and emotionally overwhelmed she felt.

Whina recalls that among the Māori girls at St Joseph's she felt safe for the first time since leaving home. Although the nuns started her in the bottom class, Whina's ability was

soon apparent. She had a quick mind and was keen to learn. Whina soon passed the Proficiency Certificate, which qualified her for secondary education (Van der Linden & St. Joseph's Maori Girls, 1990, p. 140).

Whina was a champion pedigree stock breeder and held the title of the first woman president of the Federated Farmers. Her achievements varied from the Māori Women's Welfare League, Apirana Ngata's land development scheme in the North, fundraising for the Māori war effort in the second world war, church and community activities and most notably the 1975 Māori land march. She was recognized as a Member of the British Empire (M.B.E.) in 1953, a Companion of the British Empire (C.B.E.) in 1975 and a Dame of the British Empire in 1981. She passed away at the age of 98 leaving a legacy of leadership in Māori causes (King, 2000).

2.4.4 Turakina Māori Girls' College



Turakina ngā hara

Cast away all sin

Turakina began under the patronage of the Presbyterian Church in 1905 and foundation Principal Mr A G Hamilton. Situated 36 kilometres from Wanganui, the school was originally "... a large wooden building, first a manse, then a young ladies' seminary ...” (Fry, 1985, p. 165). The school grew rapidly and was relocated to Marton, in 1927. It provided boarding school education for Māori girls from the greater Manawatū district and beyond. As was common at that time, girls learned domestic skills with the aim of graduating good wives and mothers. The early syllabus required the girls to receive instruction in health, morals and civics.

Moreover, the College showed a capacity to adapt to changing times with a curriculum that kept pace with altered societal needs providing greater opportunities for Māori women. As a beacon for Māori education, Turakina provides

a sense of continuity and purpose and is part of a growing network of schools that offer niche programmes for Māori students (M. Durie, 2005, p. 3).

The school played a significant role in the development of Māori education and held fast to its Christian principles and Māori values.

The college motto is ***Turakina nga hara*** (cast away all sins). The Right Reverend, John Laughton, first adopted the motto for the college. The emblem was designed by a former Principal, Miss Kinross and embodies the *mauri* of Turakina. Together with the motto, the emblem signifies its special character and uniqueness (Channings, 2014).

I have included special mention here of Turakina Māori Girls College. Since undertaking this research, Board of Trustees, Staff, *Whānau*, and students of Turakina Māori Girls College have been advised that their school would close. The Proprietor, The Presbyterian Church, has struggled with the difficulty of financing building maintenance over many years. This has resulted in inadequate accommodation and living facilities for students. Coupled with a falling roll, the Minister of Education, Hekia Parata began consultation in August 2015, to propose the schools' imminent closure. This is truly a sad state for all Māori boarding schools and serves as a stark reminder, an example to *Iwi* Māori that our Māori boarding schools should be protected. Turakina Māori Girls' College has proven its worth over a long-standing period of time, having provided for *iwi*, *hapū* and *whānau* for generations through the women that have graduated. Their contribution to successful Māori secondary education is witnessed in the past pupils who serve their communities. The Honourable Georgina Te Heuheu, former National Party cabinet member and a past pupil of Turakina Māori Girls College, is one such example of the contribution that Māori boarding schools have made to *Iwi*. Māori song writer and vocalist, Toni Huata is another notable graduate from Turakina who has been giving back to *Ngai* Māori through her music and promotion of *Te Reo Rangatira*.

Upon reporting of the closure, Education reporter Liz Wylie spoke to two past pupils, PiriHira Tukapua and Te Airihi Leaf.

I think my pathway would have been very different if I hadn't come to this school," PiriHira says.

As a teenager in Levin, I was bored and lacking direction and I was at risk of going off the rails if I hadn't come here.

Te Arihi Leaf, TMGC [Turakina Māori Girls' College] head girl for 2015, has a similar story having made a fairly rough start to her high school days back home in Taupo.

I am really grateful to my whanau for sending me here because I was unfocused and getting in to trouble.

This is a place where a teenager who is troubled and disruptive can become a head student, she said.

(Wylie, 2015)

Former Turakina Head Prefect Kiri Danielle was interviewed by Dale Husband, on 27th September, 2015:

I get the impression that there's a special pride among those who've been through these Māori boarding schools.

Definitely. Most definitely. There is a camaraderie, a deep camaraderie, even now as an adult, when, for example, I come across an old boy from Tipene or an old girl from St Joseph's, there's an immediate bond because we share a common experience. We've been shaped by the same forces, you know. So there's a respect, some admiration — and we wear our old boy or old girl status with pride.

Being an old girl speaks for itself, too. There have been times where strangers have questioned my *Māoritanga*. Questioned if I know anything about *kapa haka*. Or *tikanga*. Or even reo. Then, when they find out I was head girl at Turakina, they're like: "Oh okay." There's a credibility that goes with these *kura*. It's well deserved, too. It's been earned.

... when I got to Turakina — and back when I was born — I was a *taonga*. I was a little *mana wahine* in training expected to go out into the world and to lead. And, by the time I

walked out of Turakina, I owned my *Māoritanga* and I owned my *wahinetanga*.

(Husband, 2015)

2.4.5 Hato Petera College



Kia inoi, kia mahi

Pray and work

Bishop Cleary of the Mill Hill Fathers built Hato Petera driven by his love for the Native sons of this country. The founding clergy saw it as a way of bringing forward and training young Māori leaders. The school was self-sufficient and able to support itself from its farm. No fees were charged.

Hato Petera was originally established as a rural training school in 1928 with a focus on farming, carpentry and religious instruction. However, Bishop Pompallier's vision for Hato Petera was of educating Māori youth for the priesthood. The first Māori priest to emerge from Hato Petera was Fr Wiremu Te Awhitu in 1944.

Dutch Rector, Dean Martin Alink is physically responsible for the construction of the majority of the college. He was Rector from 1933 to 1960, although remained on at the school until his death in 1964. During 1945 to 1946, the school underwent reform following the realization that much more could be done to educate Māori boys fully. The changes began with the curriculum, introducing qualified teachers, building classrooms and increasing the hostel capacity. This was done under the foresight and leadership of Dean Alink. Eighteen years on and the Marist Fathers were invited to staff the school. They had a long and successful history of working with Māori and as educators. For many years the roll continued to grow. "Students must feel personal worth and security and must identify himself as a Māori. Hato Petera believe in an environment

not only Christian but one which incorporates values and attitudes of Māori culture.” Brother Peter, Principal 1973-1977 (Hato Petera College, 1978, p. 8).

Hato Petera continues to follow the philosophy of the founding fathers to promote leadership and service to others. It is no longer a boys school but the only Integrated co-educational Catholic school in the world. It strives to educate future Māori leaders by imparting Māori and Catholic teachings and values to all its students.

I had a belief in myself that I could do anything, and I felt a real obligation to give back to our people. I became a Hato Petera board member to help build our strengths in science, health and medicine. In 87 years of the school's existence there has only been three Māori doctors. In 13 years time, at our 100th anniversary, we will have 50! Dr Lance O’Sullivan (Hato Petera College, 2014., para. 32).

Having overcome difficulties and hardships outside the teaching and learning sphere, and faced now with the threat of closure in all the hostel areas, Hato Petera continues to nurture students through core curriculum. Backed by a supportive community and *whānau* it is the belief that Hato Petera will continue to produce proud young Māori men and women secure in their achievements and prepared to be role models for future students.

Proprietorship remains with the Catholic Church and while the college is fully integrated for the purpose of it providing education, the boarding facilities are the financial responsibility of the proprietor. Mill Hill brothers who originally established the college under the guidance and support of Bishop Pompallier, maintained the buildings and accommodation. Today, demands are such that without ongoing financial support, the standard of hostel buildings and accommodation will continue to decline. In an announcement in October 2015, Te Whānau o Hato Petera Trust advised that from 2016 it would be closing all its boarding facilities and effectively become a day school. ‘Te Whanau o Hato Petera Trust said it wasn’t financially viable to bring the boarding facility up to standard’ (Hemara,

2000, p. 17). However, in recognition of the previous 87 years in which Hato Petera has been providing quality education for Māori students, the Trust has had a new lease of life and through the continued partnership with the Auckland Catholic Diocese, will open the boarding facilities in 2016.

Hato Petera also has many notable examples of student achievement as seen in the contributions that past pupils have made towards their communities. Some well known alumni include the first ever ordained Māori priest Father Wiremu Te Awhitu, Dr Ranginui Walker, All Black Walter Little, artist Ralph Hotere and Dr Lance O'Sullivan,

In an interview for the Hato Petera College web page, Dr Lance O'Sullivan recalled his teenage years

I was in my 5th Form year and had already been expelled from two schools in Auckland and the South Island. At that age, I thought I was the man, that I had all the answers, shares Dr O'Sullivan. My mother applied to two more schools on my behalf and Hato Petera College was the only one that would give me an interview. They gave me a chance.

The Catholic Maori boarding school on Auckland's North Shore had a reputation of instilling strong cultural and religious values in their pupils, while delivering a high education and developing a solid *tikanga*, *reo*, and knowledge base.

For Dr O'Sullivan, boarding in the on-campus housing with his 'brothers' made him soon realise he needed to make a change in his life.

I went in not knowing who I was or where I was from. Hato Petera gave me the discipline and belief that I could have lofty dreams and aspirations. They taught me to have respect for myself and others, and to believe in the importance of education.

There is no doubt I am everything I am today because the *kura* came into my life at the most pivotal time (Hato Petera College, 2014).

2.4.6 Hato Pāora College



Whaia te tika

Follow the right

Parorangi, known as Hato Pāora College was established in 1947 under the Rectorship of Father Isaac J Gupwell. He was known as a leader for his deep knowledge of Māori customs and language and his interest in the welfare of those boys who came to be students at Hato Pāora College. Father Gupwell realized earlier in his endeavours to establish the College, emphasis had to be placed on the teaching of Christian ideals while fostering *Māoritanga*.

Twenty five years have gone by. What has been achieved? Shall I look up the records to see how many have passed their School Certificate, University Entrance, Higher Leaving? Shall I say this is the measure of our success? God forbid! I'd hate to think that I had spent so much of my life in dedication to such a shoddy value.

I think the greatest satisfaction the staff had – and I hope still has – was in seeing a boy grow into a poised and complete human being. I hope this is still so. I hope those in charge will never let pressure from outside make them become too concerned with numbers and academic success and so destroy the inner life of Parorangi (Hato Paora College, 1973, p. 7 & 8).

That atmosphere, *mauri* and *wairua*, are still evident today. Ongoing Māori student success is attributed to the foundations laid by those early leaders who believed that they could provide for the Māori student what state schools were failing to deliver.

It is our conviction that the life lived at Parorangi will, if not in this generation, in generations to come, bring about the end desired. It cannot fail to produce a Māori youth confident in

himself and able to inspire confidence in others. A youth firmly rooted in the Faith; his sense of values right; able to recognize the worthless and tawdry and with the will to reject. He will be a man of his hands, really able to do things with hammer and chisel and saw. He will not be like so many of his own age, dumb among the Pakeha because of an utterly inadequate knowledge of the language and inarticulate among the councils of his elders because of ignorance of his own tongue (Hato Paora College, 1949, p. 9)

Recently I heard a much respected and distinguished ex-Hato Pāora student give an opening address at Waikato University's Kingitanga celebration. He talked about the highs and lows of his youth. He described some of his experiences as a student at Hato Pāora College as being regimented and disciplined. As a listener, the impression was that those school days were not entirely enjoyable. Following a spate of trouble, the young man was suspended and resounding for him was the remark made by the college Rector at the time who warned the young man that he would never amount to anything. By today's standards this would appear highly inappropriate and unnecessary. Reflecting upon the recount, I can imagine that those passing remarks from the Rector have in their way, continued to motivate and act as a catalyst for success. The Rector, while his words may be considered out of line, maintained his expectations for students and arguably attempted to express his disappointment in the young student's behaviour and attitude. Today, that student has in fact amounted to something – he is a well respected Māori leader and scholar.

Former Hato Pāora College prefect, Archie Taiaroa went on to become a much respected and honoured leader in Māori circles throughout the country. He worked tirelessly amongst his *Iwi* and for his role as Chairperson of Te Ohu Kaimoana. He was co-convenor of the Māori congress and trusted advisor to Dame Te Atairangikahu. On the 21st October 2009, the investiture of Sir Archie Te Atawhai Taiaroa was held at Hato Pāora College in breaking with tradition of holding investiture ceremonies at Government House. Amongst a large gathering and witnessed by students of Hato Pāora College, he received the accolade of

knighthood from Governor General, Honorable Sir Anand Satyanand. Sir Archie Taiaroa passed away in September 2010, and Chief Executive Officer of Te Ohu Kaimoana, Ngahiwi Tomoana said, “Anyone who knew Archie knows what he represented. He represented honesty, respect, trust, hard work and he inspired thousands of people”(Tahana, 2010., para. 6).

Morvin Robert Te Anatipa Simon attended Hato Pāora College for his five years of secondary education. In 1975 he returned as Head of the Māori department where he taught for eight years. He remained *kapahaka* tutor for more than 30 years and his knowledge of *haka*, *waiata*, and composition are a part of what makes Hato Pāora’s *kapahaka* so distinctive. Morvin worked among his people of Te Awa o Whanganui for the majority of his life, serving where the need arose and always giving in love of *kapahaka*.

Over five decades he was responsible for the successes of many performing arts and choral groups, including Kaiwhaiki’s St Peter Chanel Club and Te Matapihi *Kapa Haka*, both of which have won numerous awards over the years. Morvin composed seemingly so easily that people lined up and waited for him to create them a song, a tune, a *haka*, a *poi*, a choral piece and even poems (Stowell, 2014., para. 9)

Morvin became a member of the New Zealand Order of Merit in 2013 for his outstanding services to Māori. He passed away in May 2014 having left a legacy of more than 55 years of support and service to Hato Pāora College; a place he never really left. Today his school blazer hangs in the College *wharehau* as a reminder and an example to present day students.

2.5 Summary

Māori boarding school student achievement has been positive and successful. Their successes can be seen in the contributions they have made back to *Iwi* and the wider communities locally, nationally and internationally. Academically, there are significant examples of Māori student achievement from Māori boarding schools. Because student

achievement should be viewed broadly, there is evidence of Māori students having achieved on the international sports scene, creative and performing arts stage, and across a range of professional careers. They have made a difference in providing a positive alternative to education that allowed students to become valued, focused and leaders in their own right. Furthermore, Māori boarding schools have a long and proven history of educating Māori students. Having been established from humble beginnings, the early Māori boarding school leaders started traditions of serving their communities, and a belief that Māori students can, and do achieve academically.

Each year Māori boarding schools bid their senior graduates farewell as they venture beyond the school grounds with the hope that their achievements will continue to grow. Students leave equipped with a special mix of values – Māori and Christian and importantly the confidence and self-identity to make a difference.

This chapter presented some examples of Māori student success within Māori boarding school contexts over generations. Successful education of Māori students has been happening since the 1880s. It would appear that the deficit statistics reported within 21st century data need urgent clarification. It would be beneficial for Māori in general to know which schooling contexts are statistically failing Māori students.

Whaia te Tika

Follow the right.

3 CHAPTER THREE: MĀORI LEADERSHIP IN A CULTURAL CONTEXT

Hāpaitia te ara tika pūmau ai te rangatira mō ngā uri whakatupu

Foster the pathway of knowledge to strength, independence and growth for future generations

3.1 Introduction

Western ideologies have dominated all aspects of education in Aotearoa. This chapter revises the history of education as it pertains to Māori. In Aotearoa our educational history is wrought with injustices. Some groups of students are better catered for than others and statistics clearly show deficits in the education of Māori students. Education by its very nature, invites improvement.

The first discussion is on leadership and how it pertains to educational policy. Also located in this chapter are overviews of Māori leadership, and Māori boarding school leadership. Closely linked to leadership is the overarching policy of improving Māori student achievement. Another characteristic of leadership discussed in this chapter is the culture, cultural context, cultural identity and culturally appropriate pedagogy.

3.2 Leadership

The desire to make a change or a genuine difference might be expected as pre-requisites to successful leadership. Harris and Gilbert (2012) suggested leaders need bravery and that it be required in infinite amounts. Often leaders will need to stand by tough decisions and not to cave in to political expectations in order to meet the requirements of those students under their charge. It is not enough to highlight the disparities, while recognizing the growing educational inequality. Under a growing awareness of social justice and the need for change, leaders are being required more and more to focus on how to advantage the disadvantaged

by addressing their privilege and power of being dominantly placed (Harris & Gilbert, 2012).

Culturally responsive leadership can be defined as the practice that enables Māori or minority cultures to experience educational success. Blackmore (2013) argues that cultural leadership is the weaving together of a future with the past, valuing history, people and differences. She also challenges that leadership is a call to action. It is about relationship building with all people and challenging the process and principles that are embedded in our current socio-political context that inhibit culturally responsive leadership to take hold.

Successful leadership is a social practice. This means that leaders must be committed to ethical and inclusive practices in schools. Waitere (2008) argued that educational leadership should feature:

- Responsibility – that is, equity and support for the teachers and students as well as their *whānau* and any other learning partners,
- Recognition – being the ability and willingness to recognize and value difference, and
- Reciprocity – as the trust and openness of relationships that give rise to mutual accountability.

Educational leadership has been linked directly to student achievement and underachievement. Blackmore (2002) investigated the Best Evidence Synthesis on Educational Leadership and identified that leaders should not privilege one group over another because of an inability to understand leadership from a position of economic disadvantage or cultural dislocation. She argued the need for more Māori educational leaders. Furthermore, she acknowledged that Māori leadership may not fit within an education system that has no consideration for a Māori worldview and that requires Māori students to conform to a hegemonic system. Hohepa and Robinson (2011) too discussed the oppression of ideologies and the cultural myopia of educational organizations as a way of alienating indigenous leaders. Instead, they recognized that indigenous leadership is

linked to *whānau* as a central organizing principle and that there is not a ‘one size fits all’ model for educational leadership.

In Aotearoa, secondary school leaders are predominantly white males. Ministry of Education reports show that Māori students under the majority of these secondary school leaders are underachieving. Underachievement is often seen as a symptom of cultural inadequacy (Caccioppoli et al., 2006; Macfarlane, 2004).

Table 3: Proportion of teachers by highest designation and gender

Highest Designation	Female	Male
	%	%
Principal	3	11
Senior Management	8	8
Middle Management	26	37
Teacher	61	41
Other	2	3
Total	100	100

(Ministry of Education, 2016b)

Throughout the history of Māori boarding schools in New Zealand there have been an array of leaders who have all made a stand for social justice as it applied to Māori students on their rolls. The success of those Māori boarding schools is partly attributed to the drive of respective principals who have had to deal with societal inequities and cultural prejudice. “...Indigenous leaders, in much the same way as minority children in classrooms, are required to learn and adopt additional skills, knowledge and abilities that are determined by dominant groups” (Fitzgerald, 2010, p. 101). While previous leaders of Māori boarding schools have not always been indigenous, their struggles against inequalities have been due to dominant discourses. Jenkins and Morris Matthews (1995) gave an example of the earliest superintendent of Hukarere, Maria Williams, having to explain and justify her emphasis on an academic curriculum for her students instead of the technical and practical curriculum that was expected by the school trust board and government. Miss Williams was asked to detail the technical instruction being given to students,

specifically: cooking, general household maintenance, elocution, and singing and upon presenting such evidence, she was promised funding for school improvements and resources. She instead, continued with her belief that a balanced curriculum of academic and practical study would be in the best interest of her students. While social attitudes of that era saw very few women attend university, "... Hukarere students often excelled in higher school examinations ..." (Jenkins & Morris Matthews, 1995, p. 31)

Today with an emphasis on culturally responsive pedagogies comes a challenge for educational leaders to also develop culturally responsive practices. *Te Rautaki Māori a te Mana Tohu Matauranga o Aotearoa 2012-2017*, is the New Zealand Qualification Authority's current Māori strategic plan that supports the outcomes of *Ka Hikitia*. As educational leaders, New Zealand Qualification Authority (NZQA) have acknowledged a need for collaboration with *iwi*, *hapū* and *whānau* as well as schools and education providers, in order to improve and accelerate Māori learner success. "NZQA is committed to deliver on this strategy which has two principal goals; Accelerated Maori learner success and Advance use of Matauranga Māori" (New Zealand Qualifications Authority, 2012, p. 1).

Ministry of Education (2009b) explains that *He Kakano* is a culturally responsive in-depth professional development program for secondary school leaders. One objective of the program is to grow culturally responsive leaders that actively account for the needs of Māori learners in terms of their educational success. '*He Kakano*' develops the skills to challenge leaders and leadership teams existing ideas about Māori learners and to begin to establish relationships with students, as well as partnerships and networks that include the wider community, *whānau*, *hapū* and *iwi*.

Tu Rangatira is a Ministry of Education (2010) document, established to give credence and traction to Māori Medium Educational Leadership. It offers a rationale for lifting teacher effectiveness and educational success for students. *Tu Rangatira* also provides a Māori platform from which to grow school leaders as guardians and protectors of all aspects of their

schools including environments, people and thinking. *Tikanga* Māori values and beliefs positively affirm students to achieve as Māori. A current concern for Māori students in mainstream secondary schools however is that they do not consistently experience positive affirmation of themselves as individuals. Marshall and Oliva (2010) espouse that positive outcomes and successes in mainstream education lack equitable outcomes for Māori.

For the purpose of this study, it has been important to acknowledge that leadership in Māori boarding schools is distinctive and unique. It is Māori driven and based on *tikanga* and people. Māori boarding schools also have firm foundations in Church values, family and togetherness. In 2012, during his role as Associate Minister of Education, Dr Pita Sharples acknowledged the proud history of Māori boarding schools. “They all have a tradition of fostering academic, cultural, and social excellence, and producing successive generations of Maori leaders who have contributed to shaping our society” (Sharples, 2012,. para 6). The results have been academic attainment for students and student achievement as recognized from a holistic point of view.

3.3 Māori Leadership

Māori leadership and leadership for Māori has been defined here from a Māori perspective and world view. This worldview is applicable to leadership within Māori boarding schools. Traditionally, leadership was based on chiefly *mana* and the organisations within *iwi*. Leaders were established tribally to accommodate *iwi*, *hapū* and *whānau* and dealt with all manner of political, social and spiritual needs of their people. Katene (2010) described traditional leaders as *rangatira* and *tohunga* and that mostly these were determined by birth right and held by males. However, there are instances of women as traditional leaders who inherited and earned their positions.

With colonization, came a shift to more academic leadership. R. Walker (1990) described early intellectuals such as Ngata, Buck and Pomare as providing leadership for Māori and carrying an authentic Māori voice

amongst an ordinarily European community. However, Māori tribal leaders became less and less acknowledged as beliefs of Aotearoa being “post”-colonial increased. Subsequently, the traditional *rangatira* and *tohunga* are invisible within mainstream society and schools. The retention of *kaumatua* leaders, as determined by *whakapapa*, age and wisdom, are more commonly recognized and acknowledged among *whānau*, *hapū* and *iwi* but the cultural knowledge *kaumatua* hold are often unrecognized and acknowledged by mainstream school leaders.

For Māori leadership there was “... a radical transformation when a ‘clash of cultures’ occurred at the arrival of the European to Aotearoa from the late 18th century” (Katene, 2010, p. 6). For Māori today, leadership is multi-faceted with many overlapping responsibilities and expectations. Important to acknowledge is how the impact of culture on leadership is significant for Māori. Pfeifer (2005) discussed how culture and values shape leadership. He also explored some of the key values of Māori leadership as *whanaungatanga*, *mana*, *tapu*, and *manaakitanga*.

Whanaungatanga: is to do with relationships and the collective responsibilities of Māori societies. It is the strength of kinship although can also include those not directly connected through kinship but who share common bonds or experiences that make them kin-like. “...*whanaungatanga* (establishing relationships within Māori discursive practices) uses Māori cultural practices and means of sense-making ...” (Bishop, Ladwig, & Berryman, 2013, p. 190).

Whanaungatanga combines all phenomena through its various relationships, similarities and even its differences. It’s a tool to analyse interconnectedness through a Māori paradigm such as *whanaungatanga* of *ira tangata* – human beings – and its relationship with *ira atua*, and also *whanaungatanga* between tribes and sub-tribes and their relationships with others. *Whanaungatanga* is what unites all tribes throughout the country (Sadler, 2012, p. 92).

Mana: is not easily or simply defined, however it is a word that denotes the richness of prestige, power, authority, psychic force, honour and

control. Pfeifer (2005) relates the traditional Māori belief that *mana* derived directly from *atua*. The strength of *mana* was entirely connected to one's success and therefore was apt to increase or decrease. All people have *mana* and their standing in society is based on how much *mana* they demonstrate through, knowledge, skill and service.

Mana is held not only by individuals but also by certain corporate groups, principally the descent-groups *iwi*, *hapuu* and *whaanau* but also groups such as the Maori Battalion and the Maori churches. Most of what applies to *mana* in relation to individuals applies to these groups also. Moreover the *mana* of individuals and the *mana* of these groups are closely interrelated. Whether an individual has *mana* in his own right or not, he always has some as a member of a named descent group (Metge, 1986, p. 65).

Tapu: is the spiritual life-force of all living creatures, *whenua*, *moana*, *awa*, and *ngahere*. Traditional and contemporary Māori hold to the idea of respecting *tapu* as part of ordinary social behaviour. Pfeifer (2005) described how *tapu* was used traditionally as a form of social control "...protecting a certain person's sanctuary, ensuring appropriate respect for leaders, and preserving ceremony and ritual" (Pfeifer, 2005, p. 47). *Tapu* was a way of ensuring that resources were not overused and property was protected. The belief held was that, protection was provided by the *atua* to those who practiced and followed the laws of *tapu* and that retribution from the *atua* was swiftly dealt to those who broke *tapu*. It was a highly effective way of maintaining societal peace and order.

Manaakitanga: is a Māori value that concerns relationships and the care, hospitality and consideration for other people. Pfeifer (2005) describes *manaakitanga* as the express sharing and generosity shown in the treatment of others. It is a form of kindness and fairness ensuring that mutual respect is practiced amongst people.

Manaakitanga is used when analysing relationship phenomena. The female epitome of *manaakitanga* stems from Papatūānuku through to our ancestors of old and present. *Wāhine* symbolise a love and care as they are first to vocalize their *maioha* on our *marae*. People are instantly

aware of their intentions and their *manaakitanga* responsibilities through this act (Sadler, 2012, p. 92).

Contemporary Māori leaders have shown that they adhere to Māori values and beliefs. Women's roles as leaders too have grown and developed in the contemporary world and many contributions are being made to society by women who have successful roles of responsibility and leadership.

Traditional patterns of Māori women's leadership continue to be recognised and practised by Māori women who conform to the traditional leadership roles: that is; the *rangatira*, *kuia* and *whaea*. Traditional Māori women leaders are translating their perceptions about leadership into the contemporary organisational environment (Henry, 1994, as cited in Katene, 2010).

Māori leadership closely aligns to distributed leadership as described by Skerrett (2010). She claims that best practice of Māori leadership is seen when *whānau* and community are brought together to determine the needs of the children and to establish how best to meet those needs. She further argues that this type of leadership is typically overlooked and/or unacknowledged within education. However, there are many examples of parents, elders and *whānau* who have provided educational leadership in establishing Māori-medium education (*kohanga reo*, *kura kaupapa* Māori and *wharekura*). The challenge for school leaders following the establishment phase is to maintain the relationships as an important and valued feature of Māori leadership and not to usurp total control.

Principals as leaders of Māori boarding schools are currently faced with the changing needs of Māori students and the requirements for their achievements. "A good leader is viewed from the perspective of intentionally *doing the right thing at the right time for the right reason* and for the benefit of the people served. Both leader and follower are equally important." (Katene, 2010, p. 13) What has not changed in Māori boarding schools is that the principals continue to uphold and nurture the values of *whanaungatanga*, *mana*, *tapu*, and *manaakitanga*.

3.4 Māori Boarding School leadership: Same but different

Literature specific to Māori boarding schools is scarce. The Colleges have archived material in the form of school magazines, memoirs and letters from previous principals, headmasters and headmistresses along with some publications. However, there are gaps in published literature with reference specifically to the leadership and the cultural practices within those Māori boarding school environments. Missing also are the results of those leadership practices or the impact on student achievement. What has been located is positive. The stories from individuals as located in publications such as; *Story of Te Aute College*, *Te Maranga o te ihu o Hukarere: a photographic history* and *Ngā Kōrero mo te Kura Māori o Hāto Hōhepa, St Joseph's Māori Girls' College 1867 – 1990*, which provide positive recounts from past pupils and associates from three Māori boarding schools. Positive recounts from the voices of the students and how they remembered their education, especially those teachers and school leaders who instilled in them a sense of pride. Their sense of achievement was not necessarily in their academic prowess but in the productivity of their lives and their service to others and school once they had left.

The early boarding school principals through to current principals have maintained culturally responsive leadership in order that those schools could be developed and continue to flourish. One could argue that the *Hikairo Model* principles and those too of *Te Kotahitanga* are evident in Māori boarding schools and have been since their inception. It is obvious from the literature available that those mainstream secondary schools educating Māori students have notable deficits compared to Māori boarding school outcomes for Māori students, suggesting then that the problem of Māori underachievement lies with mainstream leadership.

3.5 Educational Policy and considerations

The New Zealand Ministry of Education has employed a strategy to improve Māori student achievement in order to improve Māori students' skill and knowledge base, which in turn would lead to improved

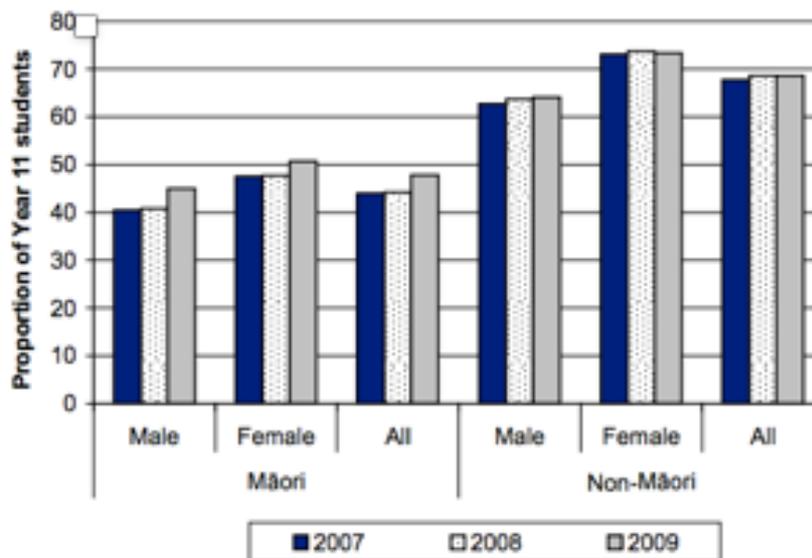
qualifications. The strategy titled; *Ka Hikitia - Accelerating Success 2013 – 2017*, has two major platforms.

1. Quality provision, leadership, teaching and learning supported by effective governance
2. Strong engagement and contribution from parents, families and *whānau*, *hapū*, *iwi*, Māori organisations, communities and businesses.

(Ministry of Education, 2013)

Part of the vision of *Ka Hikitia* is that Māori students should achieve educational success as Māori. An analysis of a 2009 Statistics report on Māori student achievement of NCEA, reported that non-Māori students achieve higher than Māori students. The graph below provides a snapshot of Māori students' achievement compared to non-Māori students. This is important to consider when reflecting on the histories of Māori boarding schools because so little information is available regarding their student achievement.

Table 4: The proportion of Year 11 students to gain an NCEA qualification at typical level and above, by ethnic group and gender, 2007 -2009



(Ministry of Education, 2010, p. 2)

Māori boarding schools can claim Māori student achievement since their establishment but statistics suggest the opposite because statistical information is taken from all New Zealand secondary schools and does not differentiate between mainstream secondary, Māori-medium secondary or Māori boarding schools. Earlier educational policies that perpetuated inferior education for Māori and the subsequent limitations on career trajectories and employment options have scarcely changed (Jahnke, 1997). Excluding *Kura Kaupapa* Māori schools and Māori boarding schools, mainstream secondary schools have remained largely Pākehā environments dominated by Pākehā culture and attitudes.

There are other factors that add to the dominant focus in mainstream secondary schools that directly contribute to the disparities in education between non-Māori students and Māori students. Decile ratings in New Zealand schools are applied to determine funding entitlements at each school. The higher the decile rating, the more affluent the parent community. Decile 1 is tagged to schools whose parent community are in the lowest socio-economic group and they therefore qualify for more government funding than a Decile 10 school who have the lowest proportion of socio-economically deprived students (Ministry of Education, 2016a). Bishop, Berryman, Cavanagh, and Teddy (2009) discussed some of those challenges from an economic and a political point of view. Māori people have higher levels of poor health, poverty, incarceration, family violence and unemployment and these disparities are reflected across education. They argue also that the solution to redress these disparities does not lie with majority culture. Māori are aware of what works for them and their voices are seldom heard amongst the policies that govern education. Educational reforms have to date, not closed the gaps in Māori student underachievement and ongoing resistance from mainstream secondary schools to change, have continued to marginalize Māori education and *iwi* Māori as a collective (Hunt, 2011).

For the purpose of this study, it is important to consider Māori student achievement in the current mainstream climate of secondary education alongside the same in Māori boarding schools. Barrington (2008b)

recognized that the Te Aute College Trust Board and principal Mr John Thornton were able to introduce a mixed curriculum that better catered to the needs of Māori boys. All the while Department of Education officials were steering the curriculum in such a way that subjects had a definite agricultural slant. Te Aute College continued its pursuit of developing the whole student including the opportunity to an education that equaled that of the mainstream secondary system of schooling under Thornton and successive leadership.

It is recognised that the environment and leadership in Māori boarding schools has historically and currently, been embracing the idea that Māori students should and can achieve. There has been no government intervention or strategy plan such as *Ka Hikitia* required but instead the blend of values (Christian and Māori) have resulted in unique environments that are distinctly Māori and successful. All this despite “... the prescriptive limitations of the educational bureaucracy” (Barrington, 2008b, p. 247). This clearly suggests that Māori boarding schools already had a recipe for Māori student achievement.

School environments as they pertain to Māori boarding schools will be discussed in more detail in Chapters 5. However, while Māori boarding schools were originally established specifically for Māori children, they have been cultural models that do not dominate or expect students to leave their culture at the school gates. This has been termed ‘culture of care’ and reports that Māori students achieve in such environments. A culture of care is evident when teachers and leaders take responsibility for the holistic wellbeing of a student, using cultural knowledge and understanding to develop and maintain relationships (Cavanagh, Macfarlane, Glynn, & Macfarlane, 2012). However, the ‘culture of care’, or the establishment of environments in mainstream secondary schools has been lacking, having continued instead to deliver education by dominant cultural values. Cavanagh (2011) claims that Māori students have to adapt to two cultures; one they live by at home and then dominant Pākehā culture within schools and their classrooms. Those Māori students who

find it difficult or choose not to adapt to the dominant culture are more likely to experience underachievement at school.

3.6 Culture and cultural context

A school's culture is derived from its guiding principles and vision statement. In some schools, the founding principles that primarily influence the attitudes and behaviours of a principal, board, and teaching staff are the economic and demographic status of their respective communities. The culture will inevitably vary between schools depending on the values of those in leadership positions and how the schools are viewed by their communities. Developing learning environments that cater for all learners, from all ethnic 'walks of life' is therefore a business that requires a break away from the status quo of delivering an education to the majority culture such as those environments of Māori boarding schools.

Barrington (2008b) discussed the importance of culture and recognition of one's culture in school. He also raised concerns that the dis-regard for Māori language and culture have contributed to the negative results and poor statistics of Māori student achievement. Increasing Pākehā awareness of Māori culture helps to address the imbalance and inequity of the dominant culture in schools and helps to reinforce Māori students. It is my contention that Māori boarding schools have been and continue to be, educational contexts where Māori culture and language are positively reinforced and validated. Therefore, Māori students achieve *as Māori* in higher numbers than those Māori students situated in a mainstream secondary school.

R. Walker (1990) claimed that the supremacy of the English culture in the school curriculum led to cultural deprivation and the near annihilation of Māori culture. The ethnic bias also meant that underachievement in education by Māori students was inevitable. As there was no allowance for cultural recognition in schools, white privilege prevailed and advantaged Pākehā. Furthermore, attempts by Māori to have their language and culture included in schools was subverted by non-Māori leaders and teachers. Empirical ideologies remained and blocked any

introduction of Māori culture in schools (R. Walker, 1990). In mainstream schools, the teaching of Māori culture and language continues to be a student curriculum option or elective.

Barrington (2008b) discussed issues around educating Māori as it were in the 1930s. There was ongoing discontent between school inspector Mr Douglas Bell and principals of Māori boarding schools who continued to deliver academic courses over practical, technical and agricultural training. School leaders received ongoing criticism for not meeting what inspectors saw as the 'real need for Māori children'. However, Māori boarding school leaders at the time believed that students in their schools should have a chance to be measured on equal terms with their Pākehā contemporaries. Despite government funding and scholarship reductions resulting in Māori boarding schools not able to provide the same level of resources, equipment, and teacher pay as the mainstream secondary schools, principals struggled on to keep their schools operational.

The denominational colleges again came in for severe criticism, of a kind that once more angered their principals and boards, this time because they had failed to keep up with developments in state secondary schools with regard to staffing, salary schedules and teaching equipment. They were described as providing superior social environment rather than the practical vocational milieu the Department preferred. (Barrington, 2008b, p. 218)

Interestingly, the situation regarding Māori boarding schools competing with their secondary school counterparts has not changed much over the years. Recently reported was the controversy around funding and maintenance of Māori boarding schools. As Church owned schools, they are reliant on Church funding. Church officials have been often criticized for not making bigger financial contributions. The example of late was the announcement to close Turakina Māori Girls College. Mr Stephen Jacobi of the Te Aute Trust Board said:

Rather than just criticising the churches for not doing enough, the government needs to be a partner in working out what the future of these schools is. Now I know that parts

of the government system are very focused on that and we've had very good cooperation from government agencies around the future of Te Aute and Hukarere, but I don't think it's simply a matter as the minister [Te Ururoa Flavell] was suggesting leaving it all up to the church. (Bootham, 2015)

Despite all the research into the disparities of education for Māori students, there continues to be an imbalance. Sheriff (2010) discussed how decades of Education reports such as the 1961 Hunn Report, the 1962 Currie Report and the 1988 Piquot report all supported the notion that Māori are responsible for their own underachievement. The gaps in Māori student achievement continue to be well below those of their non-Māori mainstream counterparts. This deficit view that Māori culture is responsible for Māori student underachievement has become embedded in our schools and the governances of schools.

3.6.1 Cultural Identity and cultural safety

Cultural identity is an important feature for teaching Māori students. When a child's identity is valued, they feel accepted. Waitere and Johnston (2009) discussed the notion that the physical presence of Māori in a classroom does not count as inclusion but that being Māori should be recognized as normal and valid. Barrington (2008b) also describes how Māori culture and language are viewed as inferior and this leaves Māori children to face the daily classroom complexities of a cross-cultural context. The dominant belief being, that Māori are culturally inadequate.

Cormack (1997) described his extensive teaching experiences as they pertained to Māori students. He identified several key aspects of a successful classroom culture. For Māori students to achieve they must have a sense of belonging. He likened this to being part of a functioning whole; in Māori terms as a *waka* or *iwi*. Once the collective group is established and the spirit of the group is secure, then small groups, pairs and individuals can begin to perform. "Good practice means teaching in a way that will keep the *hapū* and *iwi* relationships alive and exciting while still working at the individual level." (Cormack, 1997, p. 166)

Macfarlane (2004) described how cultural identity is a key feature of the power imbalance in education where education is presented from a Western world-view. It is the role of schools to prepare students to become productive citizens. Being a multicultural society with a commitment under the Treaty of Waitangi to recognize the rights of the indigenous, it is apt that a cultural lens be applied to leadership in schools.

Bishop and Berryman (2006) researched what makes schools culturally safe. Often, educators who are from the dominant culture have attitudes of inferiority on minority culture students, resulting in student displacement and contributing to educational disparities for those groups. Such thinking positions the students and their communities as the creators of their own problems. The research into the importance of creating culturally safe schools revealed that Māori students are often disengaged.

In answer to my question about what it is like to be a Māori student in senior school, the student replies, “Most of the time the lights are turned off. The light comes on Tuesday afternoon at *kapahaka* (Māori performing art group)” (Fieldnotes, 28 October, 2004). Macfarlane, Glynn, Cavanagh, and Bateman (2007, p. 69)

Macfarlane et al. (2007) further defined a culturally safe school from a Māori perspective as one that provides the freedom to allow students to be individually or collectively who they are meant to be. The findings of their study concluded that the primary theme for culturally safe schools is relationships within the school (teachers and students) and outside of the school (teachers and parents).

Culture has a large influence on students and this should be recognized. Bacon (2014) discusses cultural sensitivity in leaders who genuinely acknowledge students’ potential and take responsibility to correct the social injustices of neglect, devaluation, and marginalization that are associated with race and cultural identities. She also stresses cultural competence as being from those teachers and leaders who establish an authentic knowledge about their student population.

Māori boarding schools by comparison are culturally sensitive environments. All students are culturally safe, and are not marginalized by attitudes of inferiority or dominance. Students experience security in being part of a valued culturally collective group.

Schools such as Hukarere were important in attempting to forge Europeanised national identity for Maori. At the same time, almost the opposite happened. These were places where young Maori spent up to ten years of their lives, often not returning home in the interim. Schools such as Hukarere became home and those there lived and worked with their whanau. The identity with the institution and those within it became paramount then and, for many, for the remainder of their lives. Central to their identity was 'I am a Hukarere girl', meaning 'I am a Maori woman, educated in a place that is special'. They went to Hukarere and Hukarere women have their own identity within Maoridom. This spirit remains. (K. M. Matthews & Jenkins, 1999, pp. 348-349)

3.7 Culturally appropriate pedagogy

Māori pedagogy is the exercise and skill of training another. It is involved with the learning, instruction, principles and methods of student control and guidance. In Māori society, the training of any student would often acknowledge *whakapapa*, *waiata*, *whakataukī*, *kōrero tawhito* and *whaikōrero*. The rapid adoption of literacy in New Zealand throughout the 19th century for Māori meant the reconfiguration of skills to capture literacy blended with Māori teachings (Sadler, 2012). This could be viewed as cultural maintenance. Because Māori people believe that learning begins in the womb, children's roles were established at their birth. This ensured the holistic survival of the *iwi*. Children were valued and taught the skills that would sustain the *iwi* spiritually, intellectually and physically.

Hemara (2000) claimed that Pākehā did not approve of Māori child rearing. Similarly, Māori did not approve of Pākehā methods of child rearing especially as they pertained to disciplining children. Corporal or punitive punishment was not practiced within *whānau* and children were seldom victim to adult violence. "It was important that children should not have their spirits broken. They were encouraged to assert themselves and

the *mana* of their *whānau*, *hapū* and *iwi*" (Hemara 2000, p13). Often there were contradictions and mismatches concerning education and how it should be delivered when two very different world-views were encountered. This is evident today within New Zealand's mono-cultural system of education.

Māori pedagogy derives from a distinctive cultural knowledge and understanding coupled with the fundamental nature of the Māori world. When applied to teaching and learning, *kaupapa* Māori is central for the teacher and learner. Traditional *whare wānanga* used methods and ideas that are traditional and maintain cultural integrity (Mahuika, 2008).

Māori pedagogy can be likened to *Ako*. This term has been used to describe the "... integral creation, conceptualisation, transmission and articulation of Māori knowledge" (Pihama, Smith, Taki, & Lee 2004 p13). *Ako* has originated from those values, beliefs and ways of knowing that are genuinely Māori.

Hemara (2000) discussed how culturally responsive teaching uses cultural knowledge, experiences and points of reference to make learning more relevant. Recognizing cultural or racial differences validates students and allows their heritages as worthy content in the learning curriculum. Metge (2008) supported the notion that ignoring the Māori identity of students was a contributor that undermined the student's ability to relate him or herself to learning.

Gay (2010) discussed how teachers and school leaders need to be sensitive to culture in order to better understand the behaviour, knowledge base, beliefs and values expressed by individuals. In so doing this, one is more likely to acknowledge the cultural diversity in learning and to use it as an asset to teaching as opposed to viewing it as a deficit and therefore undervaluing the learner. Cultural disconnection is then less likely to occur and identity remains intact.

Culturally appropriate pedagogy should allow a student to bring their own life experiences including their culture, into their learning environment.

This way they are more engaged and active as learners. Their contributions are recognized as valid and respected. “For Māori, a sense of *whānau*, *whanaungatanga*, *tuakana-teina* and associated *tikanga* Māori underpin interactions and relationships affecting motivation.” (Metge, 2008, p. 140).

Culturally responsive teaching and pedagogy are those practices that address the marginalized and underachieving ethnic groups. These should include schools’ approaches to funding, reform, recruitment of staff, assignment of teachers, and leadership (Gay, 2010).

The strategic plan *Ka Hikitia* was first released by the Ministry of Education in 2009. The then Minister of Education, Anne Tolley, wrote:

This government is committed to lifting the performance of the education system. Achieving this for and with Māori is a priority. We need to move away from characterising the problem as the failure of Māori learners within the system to how the system can maximise Māori potential. Māori enjoying education success as Māori is what we are about. (Ministry of Education, 2009, p6)

The strategic approaches of *Ka Hikitia* are simple and attainable. Those approaches provide a shift from deficit thinking to a new positive focus for realising Māori achievement. To date however, there is no compulsory national programme or programmes committed towards raising Māori achievement.

Early intervention programmes, homework centres, big brother, big sister mentoring, have all had insignificant effects on improving Māori student achievement. All of these approaches come from a Western Pākehā perspective, which have little comparison with the Māori world-view. Such interventions cannot be successful when they are introduced from a deficit model that assumes there is something wrong with the student. Historically, this is what has happened in New Zealand. Bishop (2007) supports the notion that interventions to improve Māori student achievement should promote culturally acceptable approaches.

More recently, professional development programmes in education such as *Te Kotahitanga* have been introduced to mainstream secondary schools. This programme is in response to the lack of cultural pedagogies to date and aims to readdress the imbalance of teaching and learning for Māori students. The principles are based on building relationships in an endeavour to uplift Māori engagement and achievement in secondary schools. This is an ongoing journey and to date the schools that have engaged in the programme, are experiencing some deepening of understanding as to how teaching practices impact on Māori student achievement.

Research on 12 Te Kotahitanga schools shows NCEA Level 1 achievement rates increased from 49 per cent in 2005 to 60 per cent in 2006 and 62 per cent in 2007 for all learners in year 11 taught by Te Kotahitanga teachers for all their secondary schooling. This increase is significantly greater than the increase for similar (same decile) schools nationally. (Gibson, (date unknown).)

Bishop (2009) claims that support, time, energy and resources, are required for teachers undertaking *Te Kotahitanga* professional development. However, what is still not available is a further government response to commit funding towards educational reform. In order for more schools to experience Māori achievement, environments that care for Māori as Māori, allowing Māori to be Māori and draw from their own cultural knowledge base, government response and support are required.

The Hikairo Model is another initiative that seeks to address the imbalance of Māori achievement through growing a caring community within school environments. Macfarlane et al. (2007) presented a range of culturally responsive pedagogies at a Wellington presentation, *Taumata Whanonga*, including the rationale for *the Hikairo Model*.

- *Huakina Mai*: Opening doorways
- *Ihi*: Being assertive
- *Kōtahitanga*: Linking home and school

- *Awhinatia*: Moving toward restorative practice
- *I Runga i te Manaaki*: Growing a caring community
- *Rangatiratanga*: Motivating learners
- *Orangatanga*: Developing a nurturing environment

These were presented as tools to assist in creating culturally safe environments (Macfarlane et al., 2007).

3.8 Summary

Leadership in New Zealand schools varies from individual to individual and from school to school. There is no hard and fast rule as to what attributes and skills a school leader will bring to their school. Moreover, each school board chooses a principal on what they believe will be the best fit for their community and their vision for the children enrolled. These visions often reflect the demographics and socio-economics of a community.

For Māori leadership and those leading for Māori, it is important to acknowledge and establish relationships. Those relationships should extend beyond the classroom and embrace the wider *whānau* and community. Through inclusive relationships, environments are created that value culture and cultural safety for all. This allows for culturally-appropriate contexts in which student learning and achievement can be accomplished (Macfarlane et al., 2007).

When an individual's cultural identity is acknowledged and nurtured, they are better equipped to understand their roles within their communities increasing their awareness of the world around them. Macfarlane (2004) discussed how a deeper sense of belonging is created in classrooms that develop an awareness of students' ethnicity and cultural backgrounds. "Improving school experiences and achievement for Māori students is increasingly understood to depend on the pedagogical skills and integrity of classroom teachers." (Macfarlane, 2004, p. 20) Teachers who are more responsive to the learning needs and values of Māori students and the

collectives to which they belong, create foundations for students to experience success and achievement.

I suggest that Maori boarding school leaders have been providing culturally safe learning environments and classrooms where students are learning as Māori and from a Māori worldview. Students are embraced in an atmosphere of *whanaungatanga* where they are collectively placed and where the importance of sharing and collaboration are linked strongly to *tikanga*. This is further discussed in Chapters 5.

Whakatangata Kia Kaha

Be Men, Be Strong

4 CHAPTER FOUR: METHODOLOGY AND METHOD

Kaua e takahia te mana o te tangata

Do not trample the mana of the people

4.1 Introduction

Methodology is the process behind the research and the justification for locating this thesis inside a *Kaupapa* Māori paradigm. This chapter discusses the relevance of *Kaupapa* Māori theory as it applies to this research. It also outlines the process of interviewing participants, considering the ethics and protection of interviewees and the sharing of their experiences.

4.2 *Kaupapa* Māori Theory and Methodology for Research

This study is a reflective account. I have drawn from my own experiences and observations of Māori boarding schools as well as information extracted from literature. I have also supplemented from research participant contributions and experiences. All of these have been conducted and considered from a Māori world view. A Māori way of knowing, behaving and existing have been positioned to better understand the views and voices of those who have contributed to this account.

Due to the nature of this reflective account, *Kaupapa* Māori Theory, Methodology and Research are the most appropriate to be used in explaining and describing the approach taken. *Kaupapa* Māori Theory serves as a foundation for Māori research, which gives a direct voice for Māori issues by Māori participants (Graham, Meyer, McKenzie, McClure, & Weir, 2010). This is important to acknowledge as a response to colonial imperialism that so often silenced Māori voice. *Kaupapa* Māori Theory seeks to reposition Māori and restore *mana*.

It has been acknowledged that “*Kaupapa* Māori is not a recent phenomenon” (G. Smith, 2015, p. 20). Historically, Māori *tūpuna* ensured that descendants were equipped with the skills and knowledge required to

identify Māori standing in the world. Today, *Kaupapa* Māori Theory encompasses that same philosophy as well as a wide, and inexhaustible range of Māori principles within a Māori cultural base and framework.

Gay (2000) discussed the importance of *Kaupapa* Māori Theory because it is defined and developed from within *iwi* Māori. It is not a new philosophy but rather one embedded in the distinct components of being Māori and has been applied by Māori leaders throughout history. Hoskins (2001) also discussed various characteristics of *Kaupapa* Māori Theory including the idea that it has re-emerged from within and amongst Māori communities in resistance to dominance and oppression. Further, she explained that *Kaupapa* Māori Theory is derived from a Māori worldview that stands to affirm Māori principles and practices. As a Māori researcher, *Kaupapa* Māori Theory has been applied to legitimize, understand and explain the Māori world-view as it applies contextually to Māori.

Kaupapa Māori Theory also acknowledges the need to have a conceptual framework that enables researchers the ability to bring their own intrinsic *iwi*, *hapū* and *whānau* essences into the mix. Having Māori focuses centralized provides the space for Māori voices to be recognised and acknowledged. Hoskins (2001) went on to explain that when Māori *kaupapa* is at the heart of a subject, then Māori people should have ownership. Ownership between researcher and participant is arrived at through establishing connections, relationships, *whakapapa* and collective identities that encompass histories, both shared and individual.

I have utilised a *Kaupapa* Māori Methodological foundation for this thesis, allowing me the liberty to bring a process that involves Māori ideas and experiences as they pertain to educating Māori students within Māori boarding schools. *Kaupapa* Māori methodology aligns with my initial wonderings regarding successful leadership in Māori boarding schools that have led to Māori student achievement. The dominant approach to assessing and reporting on Māori boarding schools has been without understanding the culturally defined theoretical space in which they have been placed nor the precepts that define and report on success. Māori

boarding schools are unique environments and stand apart from other New Zealand schools because of their dual special character designation. While all of the Māori boarding schools are denominational, they are seldom identified and reported on by their Christian characteristics but instead are labeled as 'Māori' schools. This labelling can be identified as an example of 'doing to' instead of 'doing with'. Pākehā dominance "...exercises power and control over Māori through education and schooling". (G. Smith, 2015, p. 21) This places them instantly outside the dominant culture and undermines their authority and integrity.

4.2.1 *Kaupapa* Māori Research

Kaupapa Māori Research validates Mātauranga Māori and promotes self-determination of each interview participant. It is a Māori response to the traditional colonial power imbalance that discredited Mātauranga Māori.

"Best found it difficult to rationalise Tūhoe history from his perspective. During the early stages of his writing he was relying on the Pākehā lenses to understand elements of Tūhoe epistemology and because he was unable to comprehend it, he marginalised it, dismissing it as an absurdity." (Doherty, 2012, p21)

Shields, Bishop & Mazawi (2005) described how educational researchers traditionally have been slow to recognise the key components in successful research practices. However, *Kaupapa* Māori Research is concerned with addressing initiation, benefits, representation, legitimacy and accountability so that research is not controlled or owned by the researcher but that it provides '*mana*' to the research participant, their cultural integrity and the knowledge shared.

Kaupapa Māori Research has been founded on philosophical, theoretical and sometimes practical resistance to dominant ideologies. It allows an indigenous perspective where Māori can begin to reconnect with histories, ideas that constitute parts of their being and cultural practices (Pihama, 2015). This is supported by Deloughrey (1999) who suggests that there is a spiral temporality whereby Māori connect to the past and present, to life and death and that to move forward one must draw on the past. It is a

concept of 'sacred time'. It is not a linear approach to life in the here and now and goes against colonialist constructs.

Bishop (2011) argues that *Kaupapa* Māori is a Māori worldview and asserts that although it is ancient, *Kaupapa* Māori is legitimate and relevant. *Kaupapa* Māori is transformative in that it is resisting colonial dominance. Important to consider is that *Kaupapa* Māori research has grown from authentic experiences and Māori knowledge.

To compliment *Kaupapa* Māori Research, Qualitative Research is important in measuring the various perspectives and experiences of people (G. Smith, 2015). It is necessary for reliability and validity to be features of research in order to illuminate truth. Qualitative research is therefore, natural and does not attempt to manipulate interests. It allows for qualitative analysis by the researcher and interviewee, both as active participants in the research process, arriving at a common understanding.

4.2.2 Justification for *Kaupapa* Māori Research and Theory

The intention of this research is to reiterate successful leadership and student achievement in Māori boarding schools. Participants in this research were current secondary school principals from Māori Boarding schools. As a Māori researcher, also a past pupil of St Joseph's Māori Girls' College, my position was taken from an insider perspective.

As a Māori researcher I have applied *Kaupapa* Māori to view the outcomes of Māori boarding schools as determined by their histories and the achievements of their students. Student achievement is not solely measured by NCEA results. As discussed in Chapter 2, Māori student achievement goes beyond academic aptitude and has been recognised in the fields of sports, entertainment, performing arts, *iwi*, *hapu* and *whānau*.

There are five Māori boarding schools in the whole of Aotearoa today, Turakina Māori Girls' College having recently closed at the end of 2015. Three principals from those remaining boarding schools were purposefully selected as participants in this research. In the interest of ensuring anonymity of the participating schools and their respective principals, the

specifics are not included in this writing although they were articulated in the application for research that was approved by Waikato University's Ethics Committee. Selection was made to include the oldest Māori boys' boarding school, the oldest Māori girls' boarding school, and the most recently established of all the Māori boarding schools. Invitations were extended to these specific principals and they were asked about their willingness to participate (See appendix 1 – Information Letter). During our conversations, we discussed various aspects of Māori pedagogy and leadership within their schools and how these impacted on student achievement. Participants were encouraged to elaborate and provide specific details on the leadership practices that support student achievement in each of their respective schools.

A set of questions were first framed to help guide participants' thinking around successful leadership. However, their own personal stories were allowed and encouraged to come to the fore. The interviews were an opportunity to gain an insight into the principals' stories and their experiences in Māori secondary boarding schools. These have a strong Māori focus. An outsider perspective is not relevant nor has one been provided.

4.3 Method of interviewing

It was important to me that the interview work be carried out in a setting that allowed participants to be comfortable and relaxed so that their stories and experiences were authentically relayed. Being a past pupil of a Māori boarding school I have a special bond to one of the schools which gives me an insider understanding. I also have a connection and understanding of the other Māori boarding schools in that I can relate to the environments, the values and traditions of their *mauri* and *wairua*. I value these aspects of each of the boarding schools and respect the leadership that maintains those characteristics. I understand my place however, and approached each of the leaders as *rangatira* while I took on the position of *tauirā*.

4.4 Interviews with Secondary boarding school principals

I interviewed current principals of three of the five Māori boarding schools in New Zealand. Their insights and experiences in providing for Māori students' education and more importantly the success and achievement of Māori students, has been of particular interest to this researcher. It was an honour and a pleasure to once again feel the *manaaki* and *aroha* that permeates the three colleges visited. The atmosphere of each college is difficult to describe. It is an almost tangible, breathing thing that is part of the *mauri* of each school that visitors are welcomed into as they arrive. The longer you stay, the more you feel the *mauri* and understand that you are in a unique setting. The history (in some instances both good and bad) are acknowledged and appreciated. Each of the principals were in tune with their environments and the legacies that they have continued to uphold.

In order to maximize the benefit of interviews, considering the busy schedules of each of the principals, I emailed a pre-interview questionnaire (see Appendix 2 - Pre-interview Questionnaire). I respect that for principals their time was premium and that their focus would ordinarily be on the important tasks of managing their respective schools. Therefore, I wanted to be able to make the most of the time that they had agreed to spend with me. The pre-interview questionnaire was intended to give them something to consider prior to our meetings.

I was fully aware that the Māori protocol for *hui* of this nature, must include time to connect and reconnect. It should not be a completely formal exchange of information but should build on the relationships and the mutual respect that was already in place. All three principals were encouraged to lead their own conversation as it related to their own experiences. It was my intention to assume a facilitative role rather than dictate and control the conversations. All interviews took place at their respective schools, at mutually agreed upon times and dates. All three of the principals were aware and gave permission for conversations to be audio recorded and transcribed by me. I emailed the participants' own

transcript from the discussions for them to have the opportunity to review, clarify and/or amend their respective comments before asking for their permission to release their data for the express purpose of this study (see Appendix 4 – Return of transcription and Appendix 5 - Release of Transcript for Use).

I fully understand and respect the confidence that the three principals placed in me so that their trust in the process would be evident in the writing of their views. The aim of writing and discussing their contributions was to recognise the gift of their knowledge and experience in educating Māori students. Therefore, all the raw material has been securely stored and includes the consents by principals to use their contributions in the writing of this thesis.

Every precaution was taken to eliminate as many risks as possible to ensure all participants safety. During the research process it became evident that the use of pseudonyms would not necessarily provide protection of individual personal identities. This is because there are only five Māori boarding schools and through a process of elimination it would be possible for a reader to correctly guess which of the colleges' principals have participated. Another issue is that anonymity would also contribute to the silencing of participant voices, which is not appropriate. Following discussions with my supervisor Sharyn Heaton, it was decided that proper credit should be given to the principals who participated in this research, and that they should be appropriately acknowledged.

I already had existing relationships with two principals. One principal was my own teacher when I was a student at St Joseph's Māori Girls' College. There was already a '*whanaungatanga*' link which meant that both myself and the participant were more relaxed with each other. I served on a Board of Trustees with the second principal and then we worked together together for a period of time. I respect our friendly working relationship and this contributed to the ease in which we reconnected over the initial phone call made. I did not have an existing relationship with the remaining third principal but sought an introduction through a secretary who is a personal

friend of mine. It was recommended that I make initial contact by email, to introduce myself and to gauge participatory interest with him.

An Informed consent (see Appendix 3/Informed Consent) was obtained from all participants before starting the individual *hui* in their schools. I emailed a cover letter to each individual participant that included detailed information about the study. The informed consent provided the participants with information of their rights to withdraw their participation from the study at any time. My intention was always to remain transparent throughout the process for all participants to ensure that they were clearly informed of their rights (see Appendix 3/Informed Consent).

4.5 Ethical considerations

There has been no coercion of participants into this study. All my contact with them was either by phone, email, or face-to-face. All information that arose from those interactions was confidential to each participant and I. Transcripts were emailed for release and permission to use as part of this study (see Appendix 4 - Return of Transcript). The participants understood their rights to decline or withdraw from the study at any time and/or have their input withdrawn from the transcripts up to two weeks following the verification of the data after which the data was then used as part of this thesis. Invitations were also made to add any new material that participants wished to have included. I made myself available for further discussion at their request throughout the time that I was working on my thesis.

There was no conflict of interest on my part with any of the participants involved in this study or with the schools. I have a personal interest in all the schools but hold no professional posts or responsibilities at any of them.

This research study is framed by *Kaupapa* Māori research theory. As a Māori researcher, I was familiar with customary practices and cultural issues that may have arisen. I was also familiar with the doctrine and faith practices of the schools and how those blend into a unique culture underpinned by *te reo me ngā tikanga* Māori. I was able to conduct myself

appropriately in those settings. The participants were given the opportunity to recall information that they felt was relevant to the research topic because I did not impose my views on them even though I was familiar with the practices of the schools. I was fully aware that in the instance that any issues arose from my research I would seek guidance from my supervisor, Sharyn Heaton. Should the issue have remained unresolved I would have sought advice from Waikato University's Cultural advisor, Mr Enoka Murphy.

4.6 Method for sharing information by participants

After listening to the recorded conversations and transcribing the oral transcripts into a written format, I found myself in a dilemma. What I had to ask myself was: How can I ensure that the stories of the principals would have their integrity and *mana* preserved through the process of being written down? And, how can I honour the trust that those principals have placed in me to tell their stories honestly and respectfully. My concern was that the experience of those principals was just as valid and valuable as that of scholarly literature. I was also conscious that this research be a robust sharing of the privileged information, specifically the experiences by leaders of Māori boarding schools.

After much contemplation, I decided that this thesis could not be completed by separating myself from the research information because my own positioning is relevant in understanding how leadership practices in Māori boarding schools have made a difference for Maori student achievement.

The critical issue with insider research is the constant need for reflexivity. At a general level insider researchers have to have ways of thinking critically about their processes, their relationships, and the quality and richness of their data and analysis. (L. T. Smith, 2012, p. 138)

I continued with this thesis understanding my insider perspective as it applied to my research. I am accountable to Waikato University but also to my professional community and *whānau* because I cannot risk the

research being received as merely a nostalgic recount. While it does not conform to Western research methodologies, I have worked hard to ensure that is meaningful and intellectually robust.

Each principal participant's story has been retold as it was told to me. "By asserting the validity of Maori knowledge, Maori people have reclaimed greater control over the research that is being carried out in the Maori field" (L. T. Smith, 2012, p. 177). Participant contributions have been edited to exclude the questions and repetitions in our original conversations but the essence and context has been kept true to what was originally shared.

All three participating principals agreed to have their schools and names acknowledged. They provided written consent (see Appendix 6 – Informed consent (b)) in order that the credit that rightfully belonged to their schools, not be minimised.

4.7 Summary

Kaupapa Māori research has allowed me to be involved in the interpretations and interactions with principal participants. I have been allowed to draw on Māori protocols in conducting the research interviews with principals. I have not been on the periphery, instead, drawing on my own prior knowledge and experiences with Māori boarding schools and my wonderings about Māori student achievement.

Through the interview process the experiences and leadership practices of the principal participants became clearly evident. I have incorporated their experiences as educational leaders to consolidate the evidence that Māori students are achieving in Māori boarding schools. Some of their perceptions have been summarised and some direct quotes used as evidence.

Anonymity is essential for confidentiality. Where there is any risk to a person's integrity and *mana* it is the role of the researcher to find ways to ensure protection of participants. All interview participants were reassured that their identity and the identity of their schools would be protected as

much as possible. Through the process of this research, the challenges of retaining confidentiality became apparent due to the small number of research participants. A second challenge being that by using pseudonyms, the acknowledgement due to participants would be minimised. This is further explained in Chapter 5.

The reliability and validity of the interview process, collation of data and presentation of findings have all been carefully considered from a *Kaupapa* Māori perspective. It has been important to this researcher that the knowledge and expertise of participants is fully acknowledged. The examples that they have set in the education of Māori students could prove to be models for other school leaders to consider. The quality and integrity of participating interviewees is highlighted through their shared and individual experiences. Therefore, the interview participants have been situated as the experts whose lived experiences are located in Chapter 5 findings of this study.

I o mahi katoa mahia

In all that you do, do well

5 CHAPTER FIVE: FINDINGS AND DISCUSSION

*Miria te pounamu piata ana
Polish the gem till the brilliance shines through*

5.1 Introduction

Chapter Five discusses the research findings and offers an analysis of the participants' perspectives. This chapter responds to the research question which asked:

- What are the leadership practices in Māori boarding schools that have made a difference for Māori student achievement?

This chapter describes the four aspects of a holistic being and draws from Durie's 1994 *whare tapa wha* model (Te Ara The Encyclopedia of New Zealand, 2014). Durie's cultural model of holistic well-being highlighted four key dimensions namely, *Taha Whānau*, *Taha Wairua*, *Taha Hinengaro* and *Taha Tīnana*. To ignore one dimension is to put at risk a person's wellbeing and sense of self. In context of this study, leaders within Māori boarding schools have continued to consider all four dimensions and as such, Māori students enrolled in these school contexts also continue to achieve culturally, socially and academically as Māori.

I present the following findings of this study and present how leaders in Māori boarding schools perceive their roles and responsibilities to their respective Māori students and communities. The findings are framed by Durie's *Whare Tapa Wha* model that considers holism and Māori students' capacities to achieve success as Māori.

5.2 Leadership and traditional values of Maori boarding schools

Each of the voices of the three participants deserved to be heard without being hidden behind a pseudonym. Therefore, the participants have been acknowledged within the text. Their passionate dedication to continue advancing Māori student achievement required due recognition. Furthermore, I found it difficult to align the idea of pseudonyms to a *Kaupapa* Māori approach. All three school's principals agreed to have

pseudonyms lifted. Therefore, the three schools and their current principals are identified as:

- a. Hato Pāora College, Tumuaki Debra Marshall-Lobb
- b. Te Aute College, Principal, Mr Heitia Shane Hiha
- c. St Joseph's Māori Girls' College, Principal Miss Georgina Kingi.

The interview participants for this research study all identified tradition as those positive practices and beliefs about educating Māori children that have become ingrained in the fabric of their colleges. Combined with their unique school cultures, those traditions are key to their leadership practices. Having the student central to all the aims and goals ensures that students' well-being is catered for holistically. What appears to happen is that because each of the Māori boarding schools prescribes to two special characters, Christian and Māori, this impacts directly upon the *whanaungatanga* relationships that grow between teachers and students. For example, the virtues of service and caring for others, closely align to the *tikanga* of *manaaki* and *tīaki* which when acted upon in the correct manner, will establish a connection and relationship with recipients and therefore relationships are formed.

For me, relationships are really big. If you've got the relationships right, you can get people to do things that they wouldn't normally do for people that they haven't got a good relationship with, and that's staff as well as students. You know you can get the best out of people when you have good relationships (Shane Hiha, September 2016).

The first of the participant interviews was held on Tuesday, 22nd September 2015. The aims of the discussions were around the focus of student achievement. Debra Marshall-Lobb, spoke of the need for teachers to be more determined and more responsible for their student achievement. "We have realistically high expectations about their ability to succeed, we expect them to" (Debra Marshall-Lobb, September, 2015).

Debra Marshall-Lobb has been successful in establishing afternoon de-briefs with teaching staff. To begin with, it was met with some resistance. However, the benefits for teachers soon became apparent once they

accepted the practice. Now staff look forward to sharing the trials and tribulations of their day. This has strengthened relationships and provided support and scaffolding to teachers who identified problems or hurdles with student attitudes, behaviours or other issues that were proving problematic for students' achievements. It has further resulted in a strengthening of student/teacher relationships. This shows that Māori leadership in this school is finding ways for Māori students to achieve through the formation of positive relationships between teachers and their students.

Debra Marshall-Lobb expressed that at Hato Pāora, they want to have a "...culture of being responsible, taking responsibility ourselves, being accountable and being respectful to the students, to the *whānau*, to each other."

On Wednesday, 23rd September 2015, I travelled to the Hawkes Bay, to Te Aute College. There I met Principal Heitia Shane Hiha. Again, the focus of discussions was how leadership impacts on student achievement at Te Aute College. Heitia Shane Hiha, spoke with me, not about the reasons that Māori students are not succeeding but rather the reasons that they are. Heitia Shane Hiha believes that to look at why Māori are not succeeding you must first look at the system and environment that they are not succeeding in. For me, this was a statement I would need to revisit, because statistics inform us that there is numerous evidence of underachievement but no information on the environments in which that underachievement is occurring. Schools that apply cultural worth and are culturally appropriate have better outcomes for Māori students (Bishop et al., 2013; Dalin, 2004; Macfarlane, 2004; Macfarlane et al., 2007).

When Te Aute College originally started, the local *Iwi* gifted land to the government to set up a school for Māori. The Church was enlisted to help and after several years, academia became a focus. It was realized that schooling was not serving Māori by teaching boys to be farm hands or girls to be domestic helpers. Instead at Te Aute College, they had an academic based curriculum. The school headmaster at that time was also

firm in his belief that the students needed to give back to their people. That philosophy was a strength of being at Te Aute College and that specific teaching and ideology can still be found there today. Students were taught that when they left college and went out into the world they should help their people. From that era there are so many famous leaders who took that learning and went on to become leaders for their people. It is still happening today.

There are many types of leaders and the ethos at Te Aute College is that students get a “global package; a full package” (Heitia Shane Hiha, September 2015) when they attend. It is about culture, sport and with specific concentration on academics but it is largely about building a student’s identity. This is important because it speaks of who they belong to, and that gives them the confidence to actually strive to achieve in whatever areas they can. It is role modeling for the younger students who witness this in their seniors and it leaves a positive impact creating a habit of students wanting to do well.

On Wednesday, 23rd September I travelled to Napier and returned to my own secondary school to find out how leadership practices impacted on student achievement. St Joseph’s Māori Girls’ College gives a clear message to all students at their enrolment interview. Principal Georgina Kingi, stresses three areas of success; academics, *kapahaka* and sports. Students learn quickly that there must be a balance and that their education is approached from a holistic perspective. It is true that there is and always has been a special focus on academics at St Joseph’s Māori Girls’ College but it is about developing the whole person. This focus hasn’t shifted since St Joseph’s was first established. The excellence and success of St Joseph’s graduates ensures that they are confident and capable of being able to take their place on an equal footing with *tauiwi*.

The structures, beliefs and practices of St Joseph’s Māori Girls’ College were established by their foundress and are still in place and functioning today. Originally, St Joseph’s Māori Girls’ College was established to provide for the needy – the needy being people who had cultural, social

and academic needs. Those needs are still as relevant today as they were at the establishment of this College. Māori took a natural and holistic approach to teaching their children and Māori boarding schools were extensions of these practices. The need today has intensified in the cultural area with so many Māori now alienated not only from the Māori language, but in some cases with their *whakapapa* and *papa kainga*. Interestingly, historical Māori boarding school leadership was not by Māori people. From the establishment of Māori boarding schools until the 1980s leaders have all been European with the explicit knowledge that the *kaupapa* was Māori students.

Today, the College proprietors meet every three years and are reminded that the *kaupapa* of St Joseph's Māori Girls' College is about children and their needs as it was when the College was first established. Georgina Kingi expressed her continual support for that founding principle in an effort that St Joseph's continue to offer *whānau* a unique choice in education that might not otherwise be available to them.

The leadership in Māori boarding schools is deeply entrenched in the traditions that were formed when the schools were first established. These were strongly based on the educational needs of students. They were also weighted heavily on Christian ideals which became part of the daily living and doctrine practices in the schools (Simon & Smith, 2001). Despite the policies of assimilation and integration those early leaders quickly realised that it was not possible to separate the Māori from the student and that it was not detrimental to their learning to embrace and acknowledge their culture (Barrington, 2008b). What is apparent is that by going against the expectations of government, Māori students could and did achieve.

Principal of Te Aute College, Heitia Shane Hiha discussed the leadership examples of the late 1890s in his school.

... Thornton made the boys do Latin and they sat matriculation exams and consequently people like Apirana Ngata, Maui Pomare, Kohere, Te Ranighiroa - they had a

very academic based curriculum when they were here at school. Probably - I couldn't imagine our boys doing Latin today ... (Heitia Shane Hiha, September 2016)

During discussions with St Joseph's Māori Girls' College principal, Georgina Kingi, she relayed a story from their archival material regarding the difficulties in the early days where the teaching sisters had to face the language barrier of their students having no English language. "...one of the nuns was complaining because they were finding it difficult because they couldn't understand the language. And the response from the mother foundress was – well learn it. And that has continued with this school" (Georgina Kingi, September 2016).

Similarly, Debra Marshall-Lobb of Hato Pāora acknowledged the founders of their college "... when they came out here, they learnt *Te Reo Māori* – they became people clearly interested in Māori – they were Māori Missionaries" (Debra Marshall-Lobb, September 2015).

Historically the founder and Rectors of Hato Pāora College were all of European descent. None of those leaders saw the cultural difference as a division or an obstacle in educating Māori youth. Rather they had a genuine interest and care for the students who came through the establishment and an appreciation of the value of immersing students in their culture. This ensured their identity was cherished and as a result, the students could be themselves, confident and secure in the knowledge that they were valued. The early leaders were about serving their communities. Evangelization was a focus too, but it was never intended to be an imposition or domination over people. Instead, those missionaries became immersed in the lives of those they worked amongst, learning the native language and traditions.

The following sections discuss the four components of the *whare tapa wha* and how these dimensions are represented within each of the Māori boarding schools. These embrace the holistic well-being of each student as they are central to pedagogies at Hato Pāora College, Te Aute College and St Joseph's Māori Girls' College.

5.2.1 Holism

The holistic well-being of students was a recurring theme with all three research participants. Having a holistic approach to education means that students' needs are central. An environment that supports the opportunities for students to feel good about themselves and develop positive and respectful relationships with their teachers is foundational to the holistic well-being of students (Hall, 2014).

After discussions with research participants it became obvious that holistic student achievement is a focus of the leadership practices in the respective Māori boarding schools. However, as described previously, student achievement is not only what is measured by national testing.

...what is achievement? Our boys can get up and *manaaki manuhiri* and they can sit and have intelligent conversations about their learning and their career pathways and with adults who come and talk to them – so that's achievement. They might not be able to pass every NCEA external that comes around cos that's a measure of intelligence

Academic intelligence isn't a measure of whether they're confident to go onto a *marae*, it's not a measurement of if they'll walk up and get a job somewhere... (Heitia Shane Hiha, September 2015).

Debra Marshall-Lobb confirmed the same notion that student achievement is multi-faceted.

...we've said at Hato Pāora we have high expectations that boys will achieve academically, in sports, culturally, spiritually, however never at the expense of their character. So we're saying that [...] we were on about the formation of the young man. What's his heart like first of all, and he doesn't have to be a rocket scientist but is he a good boy, is he giving us his best? Because giving us his best is actually success. That's success there, and never at the expense of his character (Debra Marshall-Lobb, September 2015).

At St Joseph's Māori Girls' College, student academic achievement has been consistent. However, it isn't the only consideration of student achievement.

So you can ask any student, what are the priorities and they'll go: academic, *kapahaka* and sport. And that's not to say that we don't give time to the other two, but sometimes I think that there's an over focus on *kapahaka* and an over focus on sport. A balance between the three of them would be great – so it's that holistic approach to a person's development, but academic success takes a big slice of that (Georgina Kingi, September 2015).

Holistic wellbeing develops the whole student, so that they understand the attitudes required for taking responsibility for their own physical, emotional, social, intellectual and spiritual needs.

...we know that if you say negative things to boys that their confidence goes down, their self-efficacy, all that kind of thing - they feel undervalued and they don't give. So we thought, let's flip that around. Let's say to them you can, you will, you should. And every bit of success they get we say 'See, wonderful, great, now that's just another step further to what you want to achieve' (Debra Marshall-Lobb, September 2015).

As each area of holism is closely interlinked with the others it is sometimes not possible to pull them apart and see them in isolation from the other parts. Hall (2014) explained how a holistic well-being is a paradigm, that allows a set of values to be applied to a person in a way that accepts their world views.

5.2.2 Taha Whānau

Taha whānau encompasses all of those aspects that are important to our relationships; how we deal with challenges and break-downs in relationships, how we draw strength and emotional support from significant others in our lives (Ministry of Health, 2015). *Taha whānau* deals with social development, cultural practices, and the beliefs systems held by Māori boarding schools (Cormack, 1997; Metge, 2008).

A common theme when interviewing participants was that each of the schools is proudly Māori. There is an expectation in each of the schools

that culture is to be valued and promoted. For example, one of the participants believed that part of the culture embedded in the school was

“the experiences of living together, and working together, understanding the importance of relationships” (Debra Marshall-Lobb, September 2015).

This is not unlike the communal living around a central *marae*, where living and working together meant the survival of the *iwi*.

The project, *Te Kotahitanga* (Bishop, 2007), advocates that pedagogical practices should include an emphasis on student teacher relationships.

...we learned that when Māori students have good relationships with their teachers, they are able to thrive at school. Good relationships are based on teachers embracing all aspects of the ETP [Effective Teaching Programme], including caring for them as culturally-located individuals as Māori (Bishop, 2007)

Relationships were and continue to be an important characteristic in all three of the Māori boarding schools included in this study. This is where lasting *whanaungatanga* links are established. In my opinion improved and meaningful relationships have been the result of embracing the special characteristics of the Maori boarding schools, that is of being Māori and Christian. Debra Marshall-Lobb discussed student achievement in terms of *whanaungatanga*; “...it is about relationships and I think it is about constantly telling the boys, affirming for them that they are valued, and what they have to offer is really significant in the whole scheme of things, that their ability now and their potential for the future is immense ...” (Debra Marshall-Lobb, September 2015).

Again, resounding from the principal of Te Aute was the importance of the theme of relationships. “...in particular here at Te Aute we’ve got individualized learning programmes so we nurture the boys through – and the relationships between their advisors or their teachers (we call them advisors) becomes quite close over the years that they’re here” (Heitia Shane Hiha, September 2015).

The culture that permeates Hato Pāora is grounded in *whanaungatanga*. It is evident amongst the students. They live in a community environment based on relationships. Those relationships extend beyond each individual student to include the *whānau* of other students. The culture and *tikanga* are not an impediment for staff as they accept and align themselves to understanding the religious aspect as well as the Māori aspect that gives Hato Pāora its distinctive character.

The relationships are seen across and beyond the schools.

...a boarding school has the ability to draw the community in and keep the community for 5 years. When you keep a community for 5 years and I'm just talking at cohort level let alone beyond, ... that's a powerful connection that the *whānau* have and they're together and they're sharing they all care about each other's sons and the boys know that. So the relationships are on every level (Debra Marshall-Lobb, September 2016).

5.2.3 Taha Wairua

Taha wairua looks at spiritual well-being in Māori boarding schools. This is not necessarily linked to individual religious beliefs or practices but is more about ensuring that people have time to spend on things that are important to their personal beliefs. It is also about those artistic and creative attributes that need attention. This is often located within Māori cultural practices such as the acknowledgement of creation stories, the respect for environment and resources, and the social values and protocols attached to ceremonial customs. In Māori boarding schools, *taha wairua* is linked strongly to *tikanga* Māori

The Māori boarding schools were all established under the early missionaries whose priorities were to convert to Christianity. While that might have happened, the values of Christianity aligned with the values of *Māoritanga*. Georgina Kingi from St Joseph's Māori Girls' College acknowledged,

...when you go away from the *kaupapa* of *hahi* when you're not fully committed to that side of things, that's dangerous as

well, because you've got to have them both, the *tikanga* Māori and the *tikanga hahi* (Georgina Kingi, September 2015).

Debra Marshall-Lobb clearly reiterates that *taha wairua* is a part of the unique culture that teachers quickly become immersed in.

I think that the teachers that we've got here now, have been here long enough to know the culture of [school name] and they know that that culture was here before they started and it will be long after they've finished. But they (clearly from what I can see), is those who are culturally aligned and have understanding of *tikanga* Māori, *tikanga Katorika* - they just bring the x-factor into play (Debra Marshall-Lobb, September 2015).

It is not different at Te Aute College. *Wairua* and *tikanga* are dual characteristics that are part of college life.

Te Reo is important here; *Tikanga Maori*, the Anglican faith is important. And the boys you know, they're not just taught it - they actually live it (Heitia Shane Hiha, September 2015).

Macfarlane et al. (2007) understood this concept of *taha wairua* as explained in his presentation and rationale for the *Hikairo* Model. Culturally appropriate pedagogies will accept the significance of *wairua* in developing the Māori child.

In Māori boarding schools, *wairua* has another dimension, that being derived from their missionary foundations. "... why are we here – we're here for learning we're also here for our *tikanga* Maori which is right there and we're also here for our Anglican faith ..." (Heitia Shane Hiha, September 2015). Common amongst the Māori boarding schools in this study was the partnership and symbiosis between *tikanga* Māori and *tikanga hāhi*. They are compatible and complementary components that underpinned practices, pedagogies and philosophies.

5.2.4 Taha Hinengaro

Taha hinengaro provides for the intellectual needs of a person. It is about the individual thinking processes of students, accepting and expressing

one's thoughts and feelings and responding constructively (Ministry of Education, 1999). A *Taha hinengaro* dimension also considers people's attitudes, values and ways of thinking (Te Ara The Encyclopedia of New Zealand, 2014).

At St Joseph's Māori Girls' College, addressing the academic needs of students is linked to the commitment of staff and recognised by students who take responsibility for their achievements.

...when it comes to NCEA, we ensure that all the internal assessments are completed in term 3 for example so we've got another couple of days to go, which is why year 11 are all falling all over themselves and year 13 refused to go down to Wellington because they knew they had work to do, so that's put in place, as well as that all staff know that they have to do what we call '*manaaki*' sessions that's over and above their classroom teaching times.

That involves them staying after school, out of school hours, each subject area taking extra lessons, remedial lessons during their study that starts actually in the second term – so anyone who is employed here is of the understanding that they will show their *manaaki* and that they will know what *manaaki* is and this goes on into the weekends as well, so sometimes there's a fight to get into the girls' time – so it's all out of class – so everything is in place to ensure that that success is there – I mean a person coming in at year 9 for example, even if she is below average, there is no reason why she should fail NCEA level 1 and even level 2 because that structure is in place And the thing is they can succeed there's no reason why [not] – it is a fail safe system. (Georgina Kingi, September 2015).

Due to the boarding school environment at Hato Pāora, parents are not always directly involved and so there is heightened accountability on the part of the school to ensure that the students are achieving. One of the practices that has been implemented was the increase in student study time once students began to realise that they were making improvements in their learning. Students began to understand their own responsibilities in relation to their learning. For example:

“I think back at that time we had study Monday, Tuesday, Wednesday, Thursday and then they had the weekend off, and so that would have been 8 hours. Well over the years we’ve increased it to 12 hours so we do Monday, Tuesday, Wednesday, Thursday, Friday 6.30 to 8.30 study time and then on Sunday 10 to 12. That’s an additional 12 hours on top of the 25 hours that they do. So we do have high expectations that the students will achieve because they’ve got that time” (Debra Marshall-Lobb, September 2015).

Hato Pāora College is structured in such a way that study time is about forming habits so that once students are faced with the pressures of NCEA, they are better equipped and practiced at revision. Hato Pāora staff have noticed that by the time students enter the NCEA years, they are able to individually apply more time to study around assessment dates as they have learned the consequences of taking responsibility for their learning successes. Debra Marshall-Lobb described how as principal, encouraging a student becomes pivotal in helping them to realise that they do know things. That they haven’t been in classes all year, and completed internal assessments without learning and when they challenge themselves they can put themselves out there with the rest of the country and know that they have the backing of their teachers. For Hato Pāora it is about positive reinforcement and encouragement to uplift the student. This is achieved through positive interaction and relationships between students, teachers and hostel staff. These relationships are two-way. The students are not just passive but are invited to give their point of view and to verbalise what it is that they are learning, and how they are progressing.

Mr Hiha believes that because Te Aute College is a boarding environment, with a small day student roll, they are able to be more flexible with their curriculum delivery. Art classes are in the evening with a tutor who comes in once a week. *Kapahaka* can be held in the evenings in preparation for House Competitions, Regionals or Nationals.

The curriculum at St Joseph’s Māori Girls’ College is derived from parents and their desires to see their children achieve and succeed. Respect is insisted upon and students generally realise the sacrifices that their

parents make in order for them to attend St Joseph's. They learn to be grateful and that can be incentive or motivation for them to apply themselves and work hard. Mainstream secondary schools perhaps can't provide the same incentive for their Māori students. Georgina Kingi explained the need for Māori students to be achieving in droves in all areas of secondary education but that isn't happening and we need to be asking ourselves why not. Focusing on small numbers of academic students or sport students or performing arts students is in her opinion, not enough.

Georgina Kingi believes that Māori boarding schools have the ideal environment for fostering achievement "time is prime-time" (Georgina Kingi, September 2015). Student time is used wisely with minimal distractions. In preparing students for NCEA, teachers provide *manaaki* sessions over and above their classroom teaching times. This involves staying after school, out of school hours and taking remedial or extra lessons for those students who require more support or attention. Georgina Kingi is adamant that all students can succeed and that within the environment offered at St Joseph's Māori Girls' College, there is a fail-safe system. Relationships established between teachers and students mean that a solid work ethic is developed.

5.2.5 Taha Tīnana

Taha tīnana is evident in each of the Māori boarding schools and supported by each of the participating principals. Attention to *taha tīnana* satisfies a person's physical stimulation, growth and health (Ministry of Education, 1999; Te Ara The Encyclopedia of New Zealand, 2014). For Māori this takes into account the support required for one's essence. "Recognising that students have different areas of strength and process information in different ways, lends credence to the provision of multiple activities to support specific learning and for students to self-select the activity that works best for them..." (Hall, 2014, p. 51).

All three of the principal participants commented about sport and *kapahaka* being important in the development of the student and their overall well-being.

... when you come to Te Aute – yes we do have *kapahaka*, and yes in the past we have been good at rugby and the boys still love playing rugby ...As students mature they realize for themselves that perhaps their earlier dreams of sports stardom is not where they want to be heading as they prepare for adulthood (Shane Hiha, September 2015)

Debra Marshall-Lobb described the intensive *kapahaka* weekends that students commit to while also balancing their sports commitments. Tutors and coaches alike, work alongside students, again demonstrating the importance of relationships. The advantage of a boarding school environment is that there are few distractions when something has been planned and therefore students are fully involved in activities.

...some boys are really good at *kapahaka* and they end up representing us in the National *kapahaka* team while others they learn enough and are confident enough to participate in *pōwhiri* and that at that level, you know they're competent but they don't aspire to be *kapahaka* exponents (Shane Hiha, September 2016).

Georgina Kingi discussed the importance for balance when addressing student needs. The focus is on the holistic development of her students. Her experience has been that there can be a tendency in some schools to focus solely on a student's sport or *kapahaka* strengths with less attention to the academics. At St Joseph's Māori Girls' College, sport and *kapahaka* are valued as a portion of a student's development but are balanced with their other developmental needs so that students have every opportunity to take their place "on an equal footing with *tauīwi*" (Shane Hiha, September 2016).

5.3 Summary

The leadership practices at Te Aute College, St Joseph's Māori Girls' College and Hato Pāora College all demonstrate similarities, such as student centered pedagogies, and through relationships between students

and teachers. Māori values and Christian teachings combine to form and shape those students in attendance at the colleges. The outcomes and goals of each of the colleges is to ensure that students achieve success in whatever field they choose to excel in or to aspire to excellence.

While there are specific differences that accompany each individual principal and their respective school, it has been noted that each college has a *mauri* and *wairua* of its own. It is a uniqueness that is difficult to describe, but the atmosphere is being nurtured by their current leaders. Because of the history and tradition that has grown over the generations it is easy to understand the high regard that the colleges are held in by the wider Māori community.

Kia Ū Ki Te Pai

Cleave to that which is good

6 CHAPTER SIX: CONCLUSION AND REFLECTIONS

Whāia te iti kahurangi ki te tūohu koe me he maunga teitei

Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain

6.1 Introduction

The final reflections are located in this chapter. I have also discussed the limitations and recommendations that have emerged from the findings of this study.

6.2 Reflections

Māori boarding schools have a proud history of education for Māori and importantly, Māori student achievement. Over the decades, they have met adversity in the shape of land wars, two world wars, economic depression, financial hardship, falling rolls, policy and legislative injustice. Today, those institutions have changed from the schools they were in the 1800s when they were first established. Those Māori boarding schools have ceased to be the assimilation vehicle of the government and now compare successfully with other mainstream secondary schools. One point of difference for all the Māori boarding schools is that they hold a special character tag of being Church owned and therefore private.

The modern day Māori boarding school has changed in many other ways too, most notably the staffing. Where once the churches that owned each of the schools would provide the personnel from their religious ranks, today none of the schools have permanent teaching clergy or nuns. The clergy are still supportive in pastoral roles, providing religious guidance and leading worship.

The focus of teaching within Māori boarding schools is to produce well-rounded and capable young Māori men and women. Student achievement is a priority for those schools and their successes are wide-ranging. The data on national testing shows that these Māori boarding schools are producing academic results in line with their contemporaries. While this is

ultimately what education is about, Māori boarding schools not only celebrate academic student achievements but also student achievement in other capacities beyond school.

They have continued to produce scholars and leaders amongst their various communities. While not all students who attended the Māori boarding schools enjoyed their experience, the leadership within those schools strongly suggests that Māori boarding schools are making positive differences for Māori student achievement.

6.3 Limitations for this research study

One particular limitation for this research is the lack of academic literature to be found. Should further studies into this area occur, no doubt the literature base and evidence of leadership practices as they apply to Māori boarding schools would become more readily available.

Another limitation in this study was that out of the six principals potentially available at the time of this study, only three were interviewed. Had the research also involved the other principals, it would have been possible to determine the common characteristics of leadership practices in all Māori boarding schools. Since this study first commenced, Māori boarding schools have had to accept the closure of another college. That could be viewed as a missed opportunity to measure the leadership practices in that school, as they pertained to their Māori student achievement. More participants would have provided either further confirmation of successful, and traditional leadership practices or a comparison with those findings from principals interviewed.

An area for future consideration is the data of Māori student underachievement. Currently that data is skewed because it misrepresents what is happening in Māori boarding schools. Should the Ministry of education data show where Māori student achievement is occurring, then it may be more specific in identifying which schools are not delivering satisfactory rates of Māori student achievement.

Implications of my findings from this research can contribute to the ongoing debate of secular education in mainstream schools. Mainstream secondary schools may need to consider their stance on addressing the holistic well-being of the child. The achievements of Māori boarding schools offer to mainstream an example of how spiritual needs combined with cultural, social and intellectual attention, address all the needs of the child. Our Māori boarding school leaders are excellent examples of leadership that makes a difference for Māori student achievement. The three principals who contributed to this research have shown that through integrity and alignment with the core traditions of which their schools were established, they have continued to provide learning environments that only sustain and nurture Māori students but ensure every opportunity for Māori student achievement.

6.4 Recommendation for further research

As this study took a narrow approach by only interviewing three principals out of the five Māori boarding schools, another consideration could be research the leadership practices in the remaining two schools. This would ensure an entirely robust and conclusive research of student achievement in all Māori boarding schools.

A question was raised as to what types of environments Māori students are underachieving in. Researching leadership practices in Māori medium schools may provide further data upon which to draw conclusions about Māori student achievement. The suggestion being that the majority of Māori medium schools and classrooms experience Māori student achievement as seen in Māori boarding schools.

Further research in this area of leadership practices that result in Māori student achievement would be beneficial. An exploration into the leadership practices in other private integrated schools that are not necessarily Māori, could highlight some commonalities and differences with this study to see how they cater to their Māori students' needs. How well are Māori students' holistic needs met so that they achieve as Māori.

6.5 Research Conclusion

Those formative years are pivotal for all students. Maori boarding schools provide environments that focus on the whole being. While there have been trouble periods in the schools' histories when holism was not part of the practices, it has always been a part of their early traditions. Respective principal leaders have had varying success in retaining and maintaining the principals of holism and culture in ways that best support Māori student achievement.

Resounding from all three principal participants is the importance placed on relationships in all aspects of a students' development. As school leaders they not only recognize this aspect of successful leadership but they practice it daily amongst staff and students. They can be seen as mentors and role models of how relationship building can impact student achievement positively.

Negative statistics have contributed to the notion that Māori students everywhere are underachieving. This has sustained a stereotype born of colonial times that Māori are not as capable or educable as non-Māori (Barrington, 2008b).

Despite the limited research of this study, it has provided valuable insights into the leadership practices within Māori boarding schools. Perhaps through the experiences of Māori boarding school leaders, mainstream secondary school leaders might consider tried and true approaches and practices that contribute to Māori student achievement. Solutions to the Ministry of Education's dilemma of attempting to lift Māori student achievement may in fact be found with leaders in Māori boarding schools.

GLOSSARY

Ako	Learn
Aotearoa	New Zealand
Aroha	Love, care, compassion, sympathy
Atua	God
Awa	River
Awhi	Embrace
Hahi	Religion, faith
Haka	Vigorous cultural dance
Hapū	Clan, sub-tribe
He Kakano	A seed
Hikairo	Behaviour management model
Hui	Meeting, gathering
Ira atua	Supernatural life
Ira tangata	Humankind
Iwi	Tribe, people
Ka Hikitia	Title of Māori Education Strategy aimed at lifting Māori student achievement
Kainga	Home
Kapahaka	Māori culture group
Katorika	Catholic
Kaumatua	Elder

Kaupapa	Subject
Kohanga reo	Language nest (pre-school)
Kōrero	Talk
Kōrero tawhito	Ancient saying
Koroua	Old man
Kotahitanga	Unity, solidarity
Ko wai au	Who am I
Kuia	Old woman
Kura	school
Kura Kaupapa	Māori immersion school
Maioha	Affectionate greeting
Mana	Prestige, authority, control, power
Mana wahine	Women's authority/autonomy
Manaaki (tanga)	Hospitality, generosity, kindness
Manuhiri	Visitor(s)
Maoritanga	Māori practices and beliefs
Marae	Courtyard in front of ancestral house
Matauranga	Knowledge
Mauri	An energy that connects all things. Without mauri, mana cannot flow.
Moana	Sea, ocean
Ngā Haeata Matauranga	An annual report on Māori education

Ngahere	Forest
Ngākau	Heart
Ngai	a noun used to indicate a group of people
Papa Kainga	Village, original home base
Poi	A light ball on a string that is rhythmically twirled
Pōwhiri	Welcome ceremony
Purākau	Legend, myth
Rangatira	Chief, leader
Taha hinengaro	Intellectual dimension
Taha tīnana	Physical dimension
Taha wairua	Spiritual dimension
Taha whānau	Family/relational dimension
Tangata whenua	Indigenous people
Tangihanga	Funeral ceremony
Taonga	Treasure
Tapa wha	Square
Tapu	Sacred
Tauira	Student
Tauiwi	European
Taumata Whanonga	Student behaviour summit
Tautoko	Support

Te Kotahitanga	Education project: Raising Māori student achievement
Te Reo	The language
Te Reo me ngā tikanga	The language and the culture
Tiaki	To guard/protect
Tikanga	Custom/practice
Tikanga hahi	Religious practice
Tohunga	Chosen expert, priest, healer
Tuakana/tenia	Refers to relationship between older and younger
Tupuna	Grandparent/ancestor
Tu Rangatira	Māori medium educational leadership
Wahine	Woman
Wahinetanga	Femininity
Waiata	Song
Wairua	Spirit
Whaea	Mother or aunt
Whaikōrero	Oration, speech
Whakapapa	Genealogy, lineage
Whakaponu	Faith
Whakataukī	Proverb, wise saying
Whānau	Family
Whanaungatanga	Relationships of familial values

Wharekura	Secondary level immersion
Wharenuī	Meeting house
Whare tapa wha	Four-sided house
Whare wānanga	Place of higher learning (university)
Whenua	Land

No reira, ehara taku toa i te toa takitahi, he toa takitini.

Success is not the work of one but the work of many

APPENDICES

6.6 Appendix 1 Information Letter

Date

Dear

I am currently undertaking a research project towards the completion of a 3 paper Masters thesis supervised by the University of Waikato.

My thesis will explore leadership in Māori boarding schools and how the culture of these schools has contributed to the achievement of Māori students. The success and continuation of Māori boarding schools is evident in that they continue to be schools of choice for Māori *whānau*. This is despite occasions of falling rolls, negative media publicity, unfavourable Government reports and sometimes low external National achievement results. I propose to analyse the data collected through my research to highlight the qualities of Māori boarding school leadership that caters to Māori student achievement.

I am inviting you to participate in an individual conversation with myself, that will take no longer than 45 minutes. Should you agree to accept my invitation, I will email to you a short questionnaire prior to our 'face-to-face' conversation. The questionnaire seeks to prepare for our conversation and will not take more than 30 minutes for you to overview.

Our individual face-to-face conversation will be held at a mutually decided time and venue. The conversation will be audio recorded and later transcribed by me. No personal information about yourself or your family will be asked and I will use pseudonyms to ensure your anonymity and that of your school. The completed transcript will be returned to you for your approval, amendment, addition and/or deletion of information. I will keep all data and audio recordings generated secured in a locked file cupboard to make every effort to protect your confidentiality and anonymity. While every effort will be made to ensure anonymity, this cannot be guaranteed

Information generated from discussion and/or direct quotes will be used as part of my Master's thesis. Data may in the future be included in papers, articles and/or conferences.

I also respectfully request your consideration and consent for me to access and explore historical literature held in your school's archives that describes the leadership philosophies, styles, struggles, and successes experienced. These

may also include information about pedagogies, environment, curriculum, and school vision.

I will contact you by phone within the next two weeks to confirm your participation. I will provide an informed consent letter for you to sign before we commence our conversation.

Should you have any concerns or complaints, you can contact me directly or contact my research supervisor, Sharyn Heaton, sheaton@waikato.ac.nz or phone (07) 838 4466 extension 4245.

Mā te Atua e manaaki, e tiaki hoki.

Noho ora mai.

Nā

Theresa McAllister

0276308210

tmcallister@xtra.co.nz

6.7 Appendix 2 Pre-interview Questionnaire

Date

Kaupapa:

Reflect on the leadership currently and in the past and how this has contributed to student achievement.

1. How has student achievement been a focus in your school? Please comment on historical and current practice.
2. Do you feel the focus for student achievement is derived from Government policy to improve Māori student achievement or from a cultural/faith base? Please describe this?
3. Why do your students achieve when statistically they should not?
4. How does the environment of your school benefit, or not benefit, your student achievement?
5. What practices as a leader do you believe are transferable irrespective of the school environment?
6. What is your ethos for continued success?
7. Do you have anything else to share regarding how leadership caters to student achievement?

6.8 Appendix 3 Informed Consent

I _____, Principal of _____, agree to participate in a thesis study involving a pre-interview questionnaire and individual face-to-face conversation being facilitated by Theresa McAllister for her Masters thesis at the University of Waikato.

I also give consent for Theresa McAllister to explore historical archival literature that pertains to the achievements of students from this school, these may include information about pedagogies, environment, curriculum, leadership and school vision.

I have read the information letter and have been given the opportunity to seek further clarification and understanding of the research topic. I understand that the information gathered will be audio recorded, transcribed, kept secure and returned to me for comment and amendments. I understand that confidentiality will be ensured wherever applicable and while every effort will be made to ensure anonymity, this cannot be guaranteed.

I consent for the information generated through the interviews(s) and/or direct quotes being part of the Masters thesis, to be included in subsequent papers, articles and/or conferences thereafter.

I understand that I am free to withdraw contributions (in part or whole) from the recorded conversation until two weeks after receiving the transcript. I also understand that I may withdraw completely from this study up until November 30th, 2015. Should I have any concerns or complaints, I can contact the researcher, Theresa McAllister in the first instance, and then the research supervisor, Sharyn Heaton, sheaton@waikato.ac.nz, ph 07 838 4466 extension 4245.

Signed: _____

Date: _____

6.9 Appendix 4 Return of transcript

Date

Dear _____

Thank you for participating in my thesis study. Please find enclosed the transcript of the conversation held on _____. The transcript has been saved to memory pen drive and securely locked away when not in use. The information is not permanently stored on any computer.

The transcription is word for word except where I have removed any unnecessary repetitions. I ask that you read the transcript and review or amend any of your own contributions so that it accurately reflects your views. Make comments on the transcript itself and return it to me with the accompanying transcript permission.

The final date for withdrawal will be November 30th, 2015. If you would like to do this then please indicate on the transcription release form before returning it to me.

Please feel free to contact me if you have any questions or require any further clarification.

Nāku iti nei

Nā

Theresa McAllister

027 6308210
tmcallister@xtra.co.nz

6.10 Appendix 5 Release of transcript for use

Name: _____

I have received the transcription of the interview and have read it. The following ticked situation applies:

_____ The transcript is acceptable as raw data. I have made no changes.

_____ I have amended my contributions in the text of the transcript. My views are acceptable as raw data.

Signed: _____

Date: _____

6.11 Appendix 6 Informed consent (b)

I _____, Principal of _____, participated in a thesis study involving a pre-interview questionnaire and individual face-to-face conversation facilitated by Theresa McAllister for her Masters thesis at the University of Waikato.

I now give permission for my name and the good name of my school to be recognised and used in print for Theresa's Master thesis. The reason for the change from the use of pseudonyms to acknowledging my identity and the identity of my school is that the credit that rightfully belongs to this school in recognising Māori student achievement would otherwise be minimised.

Should I have any concerns or complaints, I can contact the researcher, Theresa McAllister in the first instance, and then the research supervisor, Dr Sharyn Heaton, sheaton@waikato.ac.nz, ph 07 838 4466.

Signed:

Date:

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