KAUMĀTUATANGA

Supporting School Leaders To Develop Cultural Values While Resisting The Dominance of Colonialism

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DEDICATION

This thesis is dedicated to Siobhan, Sinead, Keanu and Jah-rall.

The journey to kaumātuatanga begins now.

Aroha, manaakitanga, kotahitanga.

Love, kindness, unity.

Kia kaha, kia mau, kia manawanui.

Be strong, hold firm to your convictions, be strong of heart.

ABSTRACT

In an education system that is asserting to the importance of Māori (indigenous people of Aotearoa) language, culture, identity and the history of Aotearoa[1] (New Zealand) into the curriculum, there is direction from the Ministry of Education (MOE) for schools to reach out to iwi. What this looks like and how this can be achieved is not an easy task. This thesis follows the journey of three kaumātua (respected, knowledgeable elders, both female and male) working alongside the Senior Leadership Team (SLT) of a decile 10 kura auraki (mainstream primary school) where ākonga Māori (Māori students) were in the minority. The research examines what role kaumātua might have in guiding other schools to help tamariki Māori (Māori children) enjoy and achieve education success as Māori. It highlights the coming together of leaders from two different worldviews with this vision as a common purpose.

Kaumātua in te ao Māori (the Māori world) are respected elders. Kaumātua are leaders, respected for their wisdom, knowledge and models of behaviour among other attributes. The Māui narratives are one example of demonstrating the characteristics of kaumātua. It was through his respected elders that Maui achieved so much. It was his grandfather who rescued him and taught him all he knew. It was his grandmother Mahuika who gave him fire and it was his kuia (female elder) Murirangiwhenua from whom he received the magic jawbone. The wisdom of Māori kaumātua has been recognised for centuries by Māori and yet kaumātua are often an untapped resource in the mainstream sector of education. In this thesis the kaumātua and members of the SLT share their experiences of working together and the learning and unlearning that has taken place over a period of four years from 2016 through 2019. They share their vulnerability, humility and strength in the goals they have worked towards over this period of time.

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[1] Aotearoa is used instead of New Zealand in this text.

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He whakamihia atu ki ngā tīpuna.

Nō Te Puna, te marae Tutereinga.

Moe mai moe mai ra, moe atu ra,

ki te Atua, ki te ngoirā e.

In the waka that is this thesis there are many paddlers. Whilst I may have been the navigator, the waka did not row itself. I could not have completed this mahi without the constant call of 'Ki te hoe'.

To Niwa thanks for rowing the waka with me. To you and Ranea, those reminders of ki te hoe were very much needed and now, appreciated. Thank you both for the words of wisdom passed down from our tīpuna, the often long conversations, the motivation, encouragement and faith in me to complete this mahi. To Siobhan, Sinead, Keanu, Tarn and Dean the little things really mattered. Thank you for your tautoko, aroha and manaaki.

To my Dad who all my life has role modelled the importance of learning, I say go raibh maith agat. You taught me that learning doesn't always take place in the classroom nor is age a barrier to learning. Thanks too Dad, for always encouraging and supporting the Māori in me.

I am grateful to the kaumātua and the Senior Leadership Team for sharing their story. Without it this journey would not have been possible. I am privileged to have worked with such wonderful people. To the Senior Leadership Team I thank you for your engagement with te ao Māori, your bravery and your humility in helping with this research. To the kaumātua I simply say ngā mihi ki a koutou for being you. Your kaumātuatanga is what this story is about.

To my supervisor, Mere Berryman, this is a waka I would not have navigated if not for your encouragement. You lifted the first paddle. Thank you for your time and patience and your academic wisdom.

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CHAPTER ONE – INTRODUCTION

Introduction

Despite government initiatives over the years the education system has been unable to bridge the achievement gap between Māori and non-Māori learners. Education equity is a social issue challenging policy makers across the globe but should it be? Hemara (2000) explains that "either Māori or a blend of native and exotic teaching and learning styles enabled a pre-literate society to capture literacy within one generation and then reconfigure it to suit themselves" (p. 9). This speaks to the high rate at which Māori were able to learn, how they saw themselves as learners and the pedagogy used for learning.

What This Research is About

This research examines how a group of kaumātua in one decile 10 English medium school has impacted on white ignorance (Martin, 2020), and growing the school's cultural capability through its leadership team and staff to move, through a Māori lens, from transactional to transformative practices. It examines the role of kaumātua in supporting the school to reach a point of where Māori were enjoying and achieving education success as Māori.

This research does not look at the deficit theorising of teachers within the education system but rather sets out to explain the assimilationist education system that Māori, the indigenous people of Aotearoa have suffered for generations. The research notes the resistance of Māori to continue with a system that has not served them well (Hetaraka, 2022; Ministry of Education, 2020) and looks at a social construct within te ao Māori (the Māori world) that has long withstood the adversity of interpersonal and institutional racism, loss of identity, language, culture and land. Since the arrival of the British to Aotearoa the hierarchy of the Māori social structure has seen the demise of ariki (paramount chief), traditional rangatira (chief) and tohunga (expert) (Walker, 1996). The Tohunga Suppression Act of 1907 clearly attests to this quietus in its very own title - An Act to Suppress Tohunga (New Zealand Government, 1907). In the

absence of ariki, rangatira and tohunga, many Māori kaumātua have taken on the once shared leadership roles of their people.

This research investigates what happened when kaumātua were invited to be a part of a school's leadership group and afforded the same respect and mana (prestige and power) in that context that they are attributed on the marae (communal meeting place). It is a retrospective study that came about from the desire of the school's Rōpū Kaumātua (Kaumātua Group) to have the narrative of their journey, in this particular decile 10 school, told. Though the school's journey was the focus of kaumātua, they have underestimated their own contributions as a Rōpū Kaumātua to the school. It was with humility that they agreed to be the focus of this research.

Kaumātua have an innate love for the mokopuna (grandchildren both related and unrelated, Māori or non-Māori), so addressing the education policy Ka Hikitia - Māori enjoying and achieving education success as Māori (Ministry of Education 2013) is something that appealed to the Rōpū Kaumātua.

Interest in the Topic

As a Māori teacher whose lived experiences began on the marae it made sense that the place to start this research was with those in Māoridom who are held in high regard for their knowledge of Māori ways of being. These are the people whose own lived experiences are based on the knowledge of their ancestors. Observing the collaboration of leaders of two separate cultures was an exciting prospect. If this collaboration could work in one school would it work in other schools?

As an Across School Teacher (AST) within a large Kāhui Ako (Community of Learning) it quickly became apparent that the focus school in which I, the researcher was based, had achieved something unique. Not only did the school have a kaumātua but it had a kaumātua group working alongside the staff and working very closely with the school's leadership team. This is not the norm in kura auraki.

In my role as an AST it was noticeable that schools were eager to fulfil the requirements of the MOE policy and guidelines but this was not an easy task. Ka Hikitia had given rise to the phrase Māori enjoying and achieving education success as Māori (Ministry of Education, 2013), but what did that actually mean? With Ka Hikitia came the directive for schools to actively engage with whanau (family), hapū (sub-tribe) and iwi (tribe) but how were they expected to do this?

The Research Questions

Ka Hikitia through all of its iterations has remained steadfast to the principle of Māori enjoying and achieving education success as Māori. This policy and the continued, sustained participation of the kaumātua in the focus school, prompted the two research questions: What role might kaumātua have in supporting schools to address Māori enjoying and achieving education success as Māori? What is the potential to open currently contested spaces in schools that are dominated by a western worldview?

Whilst there is much research in education and potential solutions to narrow the gap of achievement for Māori, there is very little research about the potential for kaumātua to be actively involved in not only offering authentic cultural advice to schools to support pedagogy but also working alongside ākonga Māori as teachers in their own right. After all, does it not make sense that if schools are wanting Māori to achieve anything at all as Māori, the place to begin the kōrero (conversation) is with Māori? This opens a space for further research into the impact kaumātua might have on ākonga learning and their achievement in kura auraki.

As a participant in the Poutama Pounamu Blended Learning programme (Maisey, 2022) it had become obvious to me that the messages of students had not changed in the last 40 or so years. The learning environments and pedagogy had not changed since I was a student at school. It concerned me to think that ākonga Māori were still telling the same stories in high school in 2021. The Te Kotahitanga research project gathered student voices which conveyed that students felt there was an element of racism by teachers towards ākonga Māori (Bishop & Berryman, 2006). There was a definite stigma attached to ākonga

Māori which meant that expectations of them were low and their potential ignored (Berryman et al., 2017). Whilst the voices gathered were from high school students and the professional learning for the implementation of culturally responsive pedagogy of relations (Bishop & Berryman, 2006; Bishop, 2008) was high school based, the foundations for the problems highlighted by students begin in primary school (Bishop et al., 2014) .

There is a contemporary adage of children leaving their culture at the gate (A. Macfarlane et al., 2007). This is not only relevant to tamariki but also to teachers. Many teachers like myself and my peers have left their culture at the gate in order to be accepted in the teaching profession both by colleagues and parents - afraid to teach too much Māori or to be too Māori within the school gates. This was a perceived fear of having the Māori culture and language rejected arising from a place of things Māori not belonging in the Pākehā (European) school system. This research is an attempt to find a new approach to Māori enjoying and achieving success as Māori.

Why This Research is Important

There has been a consistent discourse about the disparity between Māori and non-Māori in education. There is no doubt that any solution is complex. As the continuing body of literature about this topic continues to grow it has become noticeable that the particular topic for this research has had little research attention. When researching literature on kaumātua working in schools there appeared to be a gap. Whilst there is literature available on kaumātua having a role in research and policy making as cultural guides there appears to be limited literature available about the ways in which kaumātua might work in schools. The research is important in that it has the potential to disrupt embedded colonial beliefs and add another dimension to helping tamariki and rangatahi (youth) Māori to enjoy and achieve education success as Māori by indigenising and decolonising systems and structures in schools.

This research adhered to all ethics requirements of the University of Waikato.

Thesis Structure

Chapter one of this research outlines my interest in the topic as the researcher, the purpose of the research and justification for it. Chapter two addresses the historical context of education in Aotearoa, its impact on Māori culture, language and identity and the resulting effect on Māori, the indigenous people of Aotearoa. It further looks at recent policy in education and what it attempts to achieve for Māori. Importantly the literature review looks at the role of kaumātua in te ao Māori and how that role might serve its people in te ao Pākehā (the European world), in the school setting. Chapter three outlines the research design. It explains the methodology, and the methods for, data collection and analysis, and addresses ethics. Chapter four introduces the research findings through collaborative storying. Chapter five discusses the findings and its relevance to the literature. Chapter six concludes with a discussion of the emerging theories and recommendations.

CHAPTER TWO - LITERATURE REVIEW

Introduction

Closing the education achievement gap between Māori and non-indigenous students is a challenge for policy makers. This was acknowledged by the MOE and attested to through a wide variety of literature. Data has consistently presented this message over decades. The discourse remains across the country in 2023: to break down barriers to achieve more equitable outcomes for Māori across all indices including education. What is concerning is that this discourse within education is longstanding (Hirsh, 1990). It is not new.

This literature review examines why, despite numerous policy reforms to improve the disparity between non-Māori and Māori, particularly in education, successive governments have failed to reform these disparities. A pre-colonial view of Aotearoa may help us to address the issues faced by Māori. The history of Aotearoa does not begin with the arrival of the Pākehā nor does it begin with the signing of the Treaty of Waitangi or Te Tiriti o Waitangi, therefore, this review begins by looking at pre-colonial Aotearoa. It will continue with the beginning of colonisation leading into the history of formal education in Aotearoa as a vehicle of assimilation and the destruction of the indigenous culture. Assimilation assumes the views of the dominant culture and social injustice ensues, it therefore warrants the attention of critical theory and social justice. The review looks at current policies designed to benefit ākonga Māori and offers kaumātua as a ray of hope.

This literature review highlights the struggles that have played out for Māori in education and more importantly the importance and value of kaumātua in learning and teaching about te ao Māori. Kaumātua apply their traditional knowledge to contemporary issues (Bristowe, 2023) to help their future generations understand that they can be whatever they want to be. The intent is that the value of kaumātua might be seen in the mainstream education system as equally important to the teaching of tamariki Māori as classroom teachers are. From this literature review current educators can realise the potential kaumātua might have in assisting and

guiding schools through an indigenous lens to achieve what the Eurocentric education system has not achieved, in helping young Māori learners to enjoy and achieve education success as Māori (Ministry of Education, 2013).

I te Timatanga (In the Beginning)

Māori beginnings are deeply rooted in the beginnings of the universe. According to Māori there existed Io, the supreme God. Marsden (2003) shares his version of the creation story as Io being known by many names including Io-matua-kore (Io the parentless one). Io existed in the darkness, in the realm of nothingness. Each of the names of Io represented a state of the being or characteristic as a representation of Io. Io was the lone being in Te Korekore (The nothingness). The universe took its form from Io, beginning with the many nights which are often referred to in whaikōrero (speeches) such as Te Pō-nui (the extensive night) through Te Pō-uriuri (the intense darkness), to the night that reaches day (Te Pō-tahuri atu) and the many other descriptive divisions (Walker, 1996) referring to night in between those mentioned here.

Following the night came the references to the different presence of light. Firstly, there were the Hawaiki of soft light. Hawaiki nui, Hawaiki Roa, Hawaiki Pāmamao, also often referenced in whaikōrero especially in final farewells to the deceased. Following this came the creation story of Ranginui (the sky father) and Papatūānuku (the earth mother) who were separated by their son Tāne-mahuta. Walker (1996) would suggest that Ranginui and Papatūānuku were both the cause of darkness through their embrace and the cause of daylight (te ao mārama) through their separation.

According to Walker (1996, p.13) "The worldview of the Māori is encapsulated in whakapapa [genealogy] … Implicit in the meaning of whakapapa are ideas of orderliness, sequence, evolution, and progress." Though Io is the beginning of the whakapapa, many narratives are drawn from the story of Ranginui and Papatūānuku . Each of their children has their own story adding to the evolution of the universe. Ranginui, the sky father is kaitiaki (guardian) of the space between earth and the heavens (Marsden, 2003) whilst Papatūānuku, mother earth gives life to and sustains all living things. From Ranginui came the rains as he

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cried tears for Papatūānuku and from Papatūānuku came the mist (Salmond, 2004) as she wept for Ranginui after their separation. From their children came the developing world and those children remain atua (god) of their domains; Tānenuiarangi (also known as Tāne-mahuta) is atua of the forests, Tangaroa, atua of the sea, Rongomātane, atua of cultivated foods and peace, Tūmatauenga, atua of war and mankind, Haumia-tikitiki, atua of uncultivated foods, Tāwhirimātea, atua of the winds, and Rūaumoko, atua of earthquakes (Berryman, 2008). One child, Tāne Mahuta created the first human woman from red clay.

Mātauranga Māori – Māori Knowledge

The epistemologies, ontologies and axiologies of the Māori were part of Māori identity. Winiata and Luke (2021) would suggest that Māori lived by the principles of tikanga tuku iho (traditional lore). There was a deep interconnectedness between Māori and their environment (Skerrett & Ritchie, 2020). Orbell (1996) would suggest that this was on both an intellectual and emotional level. Examples of this interconnectedness can be seen through te reo Māori (Māori language); whenua meaning land and also placenta, pepeha (tribal sayings) connecting people to the land and water, and whakataukī (Māori proverbs).

The beliefs and values handed down through successive generations of tīpuna (ancestors) attest to the importance of learning for Māori. Learning was an important part of Māori life. In te ao Māori it was Tānenuiarangi who ascended into the heavens (Berryman, 2008) and collected the three baskets of knowledge (Niania et al., 2016). These three baskets as stated by Hiroa (1949) and Patterson (1992) were: "Kete-uruuru-matua the basket of knowledge of peace, of goodness and love; kete-uruuru-rangi, the basket of knowledge of karakia and ritual; and kete-uruuru-tau, the basket of knowledge of warfare, agriculture and the crafts" (p.163). Māori believed that because knowledge was gained from the heavens it was tapu (sacred) and needed to be protected (Patterson, 1992). To ensure knowledge was passed down appropriately Māori established whare wānanga (ancient institutes of learning). According to Marsden (2003) these included Te Kauae-runga (The Upper Jaw - the celestial knowledge) for higher learning, Te Whare Maire for the sacred lore of karakia (prayer) and Te Kauae-raro (The

Lower Jaw - terrestrial knowledge) for other more worldly matters. These institutions were tapu institutions concerned with preserving mātauranga Māori, whakapapa and transmitting esoteric knowledge (Winiata & Luke, 2021).

The Māori had what Walker (1996) termed a "kin-based corporate structure" (p76). This structure provided the political (Keenan, 2023), social and economic basis of Māori society (Riwai-Couch, 2021) and included a tiered leadership model based on whakapapa. Decisions by these leaders were often based on consensus (Salmond, 2004; Walker, 1996). The hierarchical yet complementary roles were important to the collective of iwi. The decision makers in Māori society were the ariki, rangatira and kaumātua (Salmond, 2004). Ariki made decisions and carried out protocols at a tribal level, rangatira were skilled in warfare and made decisions at a hapū (subtribe) level and the kaumātua made decisions at a whānau level. Kaumātua were responsible for both nurturing and educating the children (Walker, 1996). The kaumātua role of protecting, nurturing (Durie, 2003) and educating future generations was important to the future of whānau, hapū and iwi. It is through them that language, whakapapa and culture were retained (Glasgow & Rameka, 2017).

The Māori people learned through experience and language. Being an oral language, te reo often required the skills of memory learning. A slip of memory in things such as learning about whakapapa was not tolerated (Frank & Acheson, 1931). The transmission of knowledge from one generation to another was by way of oral tradition (Salmond, 2004) or through the arts of weaving and carving. History was passed through talk and song in a variety of ways including oriori (lullaby), pao (short ditty), mōteatea (traditional chant), whaikōrero (speech) and karanga (ceremonial call). Learning was intergenerational and relevant (Riwai-Couch, 2021). Learners and teachers were central to the learning process (Berryman 2008). Much was learned through modelling and experience or taught by skilled members of the whānau such as tohunga (Salmond, 2004) or kaumātua (L. Smith, 2012).

The Beginning of Colonial Aotearoa

Although the indigenous people of Aotearoa had been inhabiting the country for centuries, Captain James Cook 'discovered' Aotearoa on the premises of the Doctrine of Discovery. Unfortunately for those indigenous people, the Doctrine of Discovery declared that if those who inhabited the land were not Christian the land was declared Terra Nullius - empty (Consedine & Consedine, 2012). This was the beginning. What was to follow was a history of colonial dominance and assimilation of the tribal people of Aotearoa.

The Doctrine of Discovery

The Doctrine of Discovery has remained an almost silent partner in the expropriation of land in Aotearoa. It is a document of rapacity and control. It has much to answer for in many colonised countries across the globe. One only needs to look at the plight of indigenous peoples across the world in relation to the dispossession of their lands for evidence of this. Ngata (2019) suggests that the Doctrine of Discovery is the root cause of the social exclusion and relegation of indigenous people. The Doctrine provided justification for Europeans to repudiate the existence of indigenous people and to arrogate to themselves the lands they invaded. Such was the beginning of colonial subjugation in Aotearoa. The idea of discovering a country that was already occupied by indigenous people, as was the case with Captain Cook in Aotearoa, is a product of the Doctrine of Discovery. Whether you take the intentionalist or the functionalist (Moon, 2022) view of colonisation the fact remains that the dominant culture of the colonists controlled the social and political environment of Aotearoa. It was physical and cultural invasion (Ka'ai-Mahuta, 2011). Through the Doctrine of Discovery the indigenous people of Aotearoa like other indigenous people around the world had been weighed against and judged simply on their spiritual beliefs - indigenous people were not Christian therefore inhuman.

According to Meek (1944), Māori were skilled, brave and hospitable with a strong sense of community. Captain James Cook described them as strong active people who enjoyed good health, showed great ingenuity and workmanship in boat building and precision in the art of tā moko (Cook & Wharton, 2012). Though this is a limited description of Māori it alludes to resourceful, innovative, and healthy

people. They were a sophisticated, efficacious society (G. Smith, 2000) who according to Meek (1944), Captain Cook held in high regard. Meek (1944) further contends that Aotearoa never had a native problem until the first group of settlers arrived and assimilation became the solution (Walker, 2016). With the settlers came change. An intense desire for land and resources led to a power regime of superiority and control and the introduction of hegemonic structures and systems. Possibly the most damaging to Māori being the education system which was used as a vehicle for assimilation (Simon, 1992).

He Whakaputanga o Te Rangatiratanga o Nu Tireni – Declaration of Independence of New Zealand

He Whakaputanga (The Declaration), although not considered the founding document of Aotearoa, was signed before the Treaty of Waitangi. This document was signed in 1835 by the confederation of united chiefs and is also known as The Declaration of Independence of the United Tribes of New Zealand. The document was the first to acknowledge the rangatiratanga (sovereignty) of Māori and therefore Aotearoa as an independent state (Ross, 2001) which was "recognised by the British Crown" (Ward, 2015. p.12). The principle idea of He Whakaputanga was that Māori would take care of their own affairs and the British would take care of their own. For the British however, lawlessness prevailed earning Kororāreka the term, The Hellhole of the Pacific (Wolfe, 2005). Māori wanted to rectify this situation so called on the British monarch to take control of her lawless citizens. The response to this was that five years after the signing of He Whakaputanga came the Treaty of Waitangi.

The Treaty of Waitangi

By the time of the signing of the Treaty of Waitangi or Te Tiriti o Waitangi in 1840, Māori and the early British had an already established relationship through trade. Adams (1977) would contend that resources such as flax, whales and seals were big draw cards for the Europeans. Some of the traders had been invited by rangatira to live with hapū under their guidance and protection (Healy, 2015). Healy contends that there was an expectation that the British would respect and live by the rules of the rangatira.

Despite mixed feelings among the rangatira (Orange, 2015) about signing Te Tiriti o Waitangi it was signed on 6th February, 1840. Mixed feelings among the British also seemed to surface when it was revealed in the House of Commons that The New Zealand Company considered that the Treaty of Waitangi was "anything but a praiseworthy device for amusing and pacifying savages for the moment" (Hansards, 18 March 1845) and this is certainly how it appears to have played out. Despite written intentions of partnership, protection and participation the Treaty was largely ignored for the process of assimilation (Anderson et al., 2015) of Māori that continued ignoring all that it meant to be Māori in favour of civilising the natives for their future benefit.

History of Formal Education in Aotearoa

Historically, education has paid little attention to the ways of knowing and being of and as Māori (Meek 1944). It was difficult perhaps, due to the lack of desire by the colonists to understand that the Māori worldview was not less than but different to theirs (Patterson, 1992). Rather than becoming a tool of inspiration and growth, education was used as an oppressive tool to perniciously disadvantage Māori by undermining all that was Māori, to assimilate (Lee & Lee, 1995) as quickly as possible (Meek, 1944: Walker, 1987) and control Māori under the perceived superior and civilised sets of values and practices of the British (Williams, 2019).

Mission Schools

The first English school in Aotearoa was a mission school opened in 1816 by Thomas Kendall. The mission schools were established to deter Māori from their traditional pagan beliefs and to civilise (Simon et al., 1998) their savage behaviours which the missionaries believed could be achieved through schooling (Walker, 1996) albeit religious schooling. Stewart (2021) might suggest that this was a saviour type attitude, a way of saving Māori from themselves. The directive to the missionaries was simply to proselytise the natives. It was thought that by helping the natives to become civilised that Christianity would quickly follow (Lee & Lee, 1995). Like the Doctrine of Discovery, these ideologies were based on the notion of colonial superiority.

Although the ideal was to teach English, Kendall soon realised that in order to teach literacy to the natives this would be better achieved through their own language (Lee & Lee, 1995). The missionaries saw value in the native language in helping them to achieve their goal of Christianising the native population. According to Lee and Lee, short texts in Māori were published and by the late 1830s hundreds of Māori had learned to read and write in Māori. The curriculum of the mission schools consisted of the teachings of Christianity, arithmetic, needle work for girls and carpentry and agriculture for boys. According to Walker (1987) whilst the aim of mission schools was to convert Māori to Christianity and to civilise them, the aim of Governor Grey was to assimilate them and so enter into the education system's Native Schools.

Native Schools

The Native Schooling system was introduced through the Education Act of 1867 primarily for rural (Berryman, 2008) or village children which is where the majority of Māori were living. The difference between the mission schools and the native schools was that the mission schools taught in Māori whilst the native schools taught in English (Walker, 1996). Meek (1944) would help us to understand that whilst there might have been native schools, there was no native curriculum. Meek would further contend that all that was relevant to te ao Māori and therefore tamariki Māori was excluded from native schools. Bishop (1995) would suggest that myth-making about the education of ākonga Māori began in the native schools with the supposition that Māori were best suited to manual work rather than academic subjects. The Native Schools Act 1867 saw the first private public partnership in education where Māori provided the land for schools and the government provided buildings and teachers (Ka'ai-Mahuta, 2011; Office of the Auditor General, 2012). This essentially removed the missionary control over schools and the curriculum and gave it to the government.

Hunn Report

The 1960 Hunn report was a review of the Department of Māori Affairs, commissioned to look into the state of Māoridom (Hill, 2009), mainly Māori assets both material and human. Although a review of the Department of Māori Affairs, the Hunn report had far reaching implications for social reform. The Hunn report featured inequalities in the social system (Anderson et al., 2015) that

would continue to impact social relationships between Māori and the Crown. The report identified education disparities between Māori and non-Māori (Berryman, 2008; Lee, 2012) and recommended rapid integration of Māori learners into the state system (Hill 2009; Keenan, 2007; Lee, 2012; Williams, 2019). The report suggested that Native or Māori Schools be integrated into the state system and by 1969 the Māori Schools system was disestablished (Simon et al., 1998).

As a result of the Hunn report Māori Schools, which had officially had a name change from Native Schools to Māori Schools in 1947 (Simon et al., 1998) were to be passed to Education Boards. Māori had real concerns for this as according to Anderson et al. (2015) the Hunn report lacked any concern of Māori ways of being. This included Māori attachment to their turangawaewae (ancestral homelands), marae (meeting places), language, tikanga (values and practices) and loyalty to their people. There was concern that this lack of attention to Māori understanding would filter into the education system. Anderson et al. (2015) would suggest that the Māori worldview was in danger of being excluded with the closure of Māori Schools. This would see a move back to the 1840's when very little of te ao Māori was included in schools.

Māori Education Models

After many years of disillusionment with the mainstream education system and the continued disparity and underachievement of their tamariki, Māori decided to intervene (L. Smith, 1989; Bishop 1996). Under the guidance of kaumātua (Greenwood, 2014; G. Smith, 2000) kōhanga reo (pre-school language nests) were established in the 1980s. This was both a direct assault on a hegemonic system and an exercise in self-determination. It was what Freire (1970) might refer to as a time of conscientisation, and the making of transformative changes in the struggle for emancipation.

Kōhanga Reo

The rise of the Kōhanga Reo Movement in the 1980s was a push back against the status quo of Māori as a dying language (Te One, 2013). The movement saw Māori exercising rangatiratanga. Māori kaumātua and leaders had a significant role to play in responding to the language crisis and together with their

communities initiated the Te Kōhanga Reo Movement (G. Smith, 2000).
Kaumātua led the cultural and language guidance in their communities. Kōhanga
reo were seen as a way of empowering Māori to both maintain (Te One, 2013)
and improve the acquisition of te reo Māori. It was during the rise of kōhanga reo
that Māori kuia (female elders) found renewed purpose. They became the teachers
of the reo to their mokopuna (Stewart & Tocker, 2021). This model of education
brought with it the kaupapa Māori (Māori philosophy) of whānau learning
together, both tamariki Māori and their parents. Stewart and Tocker would
contend that Te Kōhanga Reo was the beginning of Māori language revitalisation
in Aotearoa.

The advent of kōhanga reo for pre-school tamariki Māori saw the revival of Māori
education models (Winiata & Luke, 2021) in mainstream Aotearoa. It was the
start of a series of Māori initiatives in education. Following kōhanga reo the
commitment and drive for both improvement in achievement and the revitalisation
of te reo within the education system led to the development of kura kaupapa
schools (primary schools teaching from a Māori philosophy) and later wharekura
(high schools teaching from a Māori philosophy). The motivating factor here was
self-determination and not success in a Pākehā system (Benton, 1988). Walker
(1987) suggested that education policy over the years had changed from that of
suppressing Māori language to one of promoting it. This was supported more
recently by the establishment of kura kaupapa Māori and wharekura schools.

Kura Kaupapa

As mentioned above further development in the reclamation of te reo was the
introduction of kura kaupapa Māori schools. These schools were a disruption to
the existing state school system that emerged from the success of kōhanga reo
(Appleby, 2002). Although it was a natural progression for kōhanga reo graduates
the system was ill prepared to respond. These kura initially existed outside of the
state system. There was a push from Māori communities to campaign for kura
kaupapa Māori schools which would enable tamariki Māori to continue learning
the Māori language (Appleby, 2002) through primary and intermediate levels of
school. The first Kura Kaupapa school was opened in 1985 but was not officially
recognised until the Education Act 1989. Following the kaupapa Māori

philosophy of Te Aho Matua, Māori knowledge, language and culture were valued as foundational to the teaching and learning.

Wharekura

Wharekura were the extension from kura kaupapa Māori schools. The first state funded wharekura was opened in 1993. Wharekura arose from the aspirations of Māori whānau to extend the te ao Māori education pathways that tamariki Māori were receiving in kōhanga reo and kura kaupapa schools (Campbell & Stewart, 2009).

Education Reform

Structural inequalities within education are not a new revelation. Hirsh (1990) suggests that many studies and reports have acknowledged the issue of underachievement for Māori but all actions to address such needs have been ad hoc and ineffective. Hirsh refers to an interview with Graham Smith who saw "Māori achievement in terms of the pursuit of excellence in the Māori world, through the Māori language and body of knowledge, and then excellence in the Pākehā world and English language too" (p. 29). According to Hirsh (1990), Smith was confident that this was attainable. The challenge then is on curriculum reforms to provide the right platform for this to happen.

Tomorrow's Schools

The 1988 Picot Report Administering For Excellence: Effective Administration In Education, identified weaknesses within the education system. The report criticised the system but also provided recommendations for reform (McCulloch, 1988). McCulloch posits that Picot found the centralised system too controlling and as a result, limiting and ineffective. The Picot report acknowledged a need to restructure the education system after 110 years (Openshaw, 2014). The Picot report was instrumental in the development of Tomorrow's Schools which saw a movement away from centralised control to an autonomous local structure of schools with Boards of Trustees. At the same time Māori were advocating for an independent Māori authority for kaupapa Māori education. The push for this came in the form of a proposal called The Matawaia Declaration. The Matawaia Declaration included principles of self-determination, partnerships between home, community and schools, a continuity in education of all levels, inclusion of

tikanga and te reo. Benton (1988) suggests there were commonalities between the principles of The Matawaia Declaration and Tomorrow's Schools. Tomorrow's Schools was implemented but Te Matawaia was not.

The advent of Boards of Trustees through Tomorrow's Schools meant schools were self-managing and parents as members of the Boards of Trustees had a more central role in the schools. The Picot report suggested that schools were best placed to make their own decisions for their communities (Alliston, 2019). This meant that if Māori put themselves forward and were elected they would have more of a say in the education of Māori. What this failed to consider was the intergenerational negative experiences of Māori in education and their reluctance to put their names forward due to this. G. Smith (1997) would suggest that although the Picot report advocated for fairness for all it was dominated by Pākehā perspectives and rather than benefitting Māori it served to protect those whose perspectives it promoted and delivered.

Te Whāriki: He Whāriki mō ngā Mokopuna o Aotearoa Early Childhood Curriculum

Te Whāriki is a cutting edge, ground breaking document (Te Ōne, 2016) "derived from a synthesis of traditional Māori thinking and socio-cultural theorising" (Ministry of Education, 2017b, p. 2). The initial 1996 Te Whāriki document acknowledged the necessity to have tangata whenua (people of the land) involvement in bicultural direction (Ministry of Education, 2015a). Pihama (2017) notes that the highlighting of tangata whenua as a requirement in supporting the direction of the curriculum was also a first and acknowledged the mahi of Māori kaumātua Tamati and Tilly Reedy as lead writers of Te Whāriki.

Te Whāriki was the first Aotearoa bicultural and bilingual curriculum document (Ritchie, 2005). According to Reedy (2016) Te Whāriki was in part written in te reo Māori and drew on the knowledge of tīpuna. The document is underpinned by Māori philosophy and gives value to the innate dispositions of children recognising their potential for learning within a context that is relevant to them. The fundamental premise of Te Whāriki is that curriculum arises from a localised

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weaving together of valued knowledge and practice (Ministry of Education, 2015b). Te Whāriki was updated in 2017 to align with and extend upon current theory and practice (Ministry of Education, 2017b).

Recent Policies

Recent policies attest to the Ministry of Education's plan to improve equity for Māori and move to fulfilling the aspirations of Ka Hikitia for Māori to enjoy and achieve education success as Māori. These policies are re-iterating messages from at least 30 years ago but rather than just being words, there is also a call to action. Hirsh (1990) for example recommended power sharing with Māori, consulting Māori leaders, validating Māori language and culture in schools. Hirsh continued to make recommendations for Māori language revitalisation and quality teachers. To improve the quality of teaching he suggested the landscape of pathologising be reduced to raise levels of expectations for Māori achievement. Recent policies are signalling the importance of his suggestions.

Ka Hikitia

Ka Hikitia is a Māori education strategy to improve Māori achievement through the system stepping up so that Māori can enjoy and achieve education success as Māori. The first iteration in 2008, Ka Hikitia - Managing for Success: The Māori Education Strategy 2008-2012 was, says then Minister for Education Anne Tolley, about " a move away from characterising the problem as the failure of Māori learners within the system to how the system can maximise Māori potential" (Ministry of Education, 2012. p.4). Whilst some positives did emerge, the rate of implementation for this particular education strategy was slower than expected and disparities remained (Ministry of Education, 2013).

Phase two of the Ka Hikitia strategy was introduced in 2013, Ka Hikitia - Accelerating Success 2013-2017. Although maintaining the idea of Māori enjoying and achieving education success as Māori, the focus of this document was on accelerating success for Māori and it identified four contributing factors to achieving this. These were to prioritise resources, support stronger student and whānau voices in education, create and maintain momentum, and develop further measures and indicators of progress.

In 2016 The Office of the Auditor General (OAG) noted that Ka Hikitia - Managing for Success was not given the priority that had been intended with only some schools implementing it. Many school leaders asserted they had not understood the idea of Māori enjoying and achieving success as Māori and so the principles of Ka Hikitia were not given due attention. The OAG recommended that the MOE provide better support to schools to understand what Māori enjoying educational success as Māori meant. The Ka Hikitia document with all good intent was not enough. The Ministry had failed to provide the professional learning that was required to be wrapped around a document intended for the mainstream education sector which had very little cultural competence when it came to promoting Māori success as Māori.

Education and Training Act 2020

The Education and Training Act 2020 has made lawful giving effect to Te Tiriti o Waitangi, prioritising the Māori version over the English version of The Treaty of Waitangi. Though the Act became law in August 2020, Boards of Trustees were given until January 2021 to understand and prepare for the changes needed. This included ensuring plans and policies reflected te ao Māori including the local curriculum, taking reasonable steps to make instruction available in te reo Māori and tikanga Māori and achieving equitable outcomes for ākonga Māori (Education and Training Act 2020; Ministry of Education, 2023a). This effectively means that where kura auraki were once only required to provide te reo instruction to the children of those parents who asked for it, all schools are now required to provide instruction in te reo Māori supported with tikanga Māori (Bright et al., 2021).

These policy reform intentions have been to improve outcomes for Māori. Policy reform reality to date has not achieved this. The Education and Training Act 2020 should be the determiner for policy achievement. However, how this plays out will be determined by the way in which individual schools and the society they represent are able to understand and reflect te ao Māori in their school curriculum and school culture. The Education and Training Act 2020 has resulted in a number of refreshed documents including Phase three of Ka Hikitia and the New Zealand Curriculum Framework.

Refreshed Ka Hikitia – Ka Hāpaitia

Ka Hikitia - Ka Hāpaitia is phase three of the Ka Hikitia policy series and is a cross-agency policy within the education sector set on improving the performance of the education system for Māori (Education Counts, 2022). According to the MOE website this policy has five outcome domains:

> Te Whānau - education provision responds to learners within the context of their whānau, Te Tangata - Māori are free from racism, discrimination and stigma in education, Te Kanorautanga - Māori are diverse and need to be understood in the context of their diverse aspirations and lived experiences, Te Tuakiritanga - Identity, language and culture matter for Māori learners, Te Rangatiratanga - Māori exercise their authority and agency in education (Ministry of Education, 2020).

These outcome domains have been influenced by Māori voice and are evidence based. Some of the messages from Māori about education are familiar including that Māori identity, language and culture matter.

Tau Mai Te Reo

A companion strategy for Ka Hikitia is Tau Mai Te Reo (Ministry of Education, 2021). Tau Mai Te Reo is the Māori language in education strategy and is focused on improving and increasing the number of people in Aotearoa speaking Māori. Unlike Ka Hikitia which is focused on Māori learners, Tau Mai te Reo focuses on all learners. Tau Mai te Reo is the education sector's contribution to the whole-of-government strategy to improve Māori language. This whole-of-government strategy is called Maihi Karauna (Te Puni Kōkiri, 2019) and has three key outcomes; Maori language will be valued by the wider Aotearoa community, there will be increased levels of proficiency, and there will be a wider community engagement.

The National Education Learning Priorities require schools to reduce barriers to learning for Māori and to sustain their language, culture and identity. The MOE recognises that providing instruction in te reo and tikanga Māori will be difficult for many teachers and so has provided support by way of professional learning through the te reo and tikanga Māori programme, Te Ahu o Te Reo. Professional

learning support will also be necessary for the implementation of the recent curriculum refresh.

Curriculum Refresh – Te Mātaiaho

Te Mātaiaho is the refreshed framework for the New Zealand Curriculum (Ministry of Education 2023a). It is a bi-cultural and to some extent bi-lingual document. Te Mātaiaho promotes equity for ākonga Māori by promoting increased opportunities for whānau, hapū and iwi to be actively involved in education. It is expected that in doing so, more meaningful learning contexts for ākonga Māori (Chamberlain et al., 2021) will be created. The design of Te Mātaiaho is strongly focused around giving effect to the principals of Te Tiriti o Waitangi including rangatiratanga, te reo, tikanga and mātauranga Māori.

The intent of the curriculum refresh is invigorating. However, that intent will need to be enacted by those in positions of responsibility for ākonga learning. The intent cannot be carried out by the visionaries, or the academics who had a hand in bringing together the theories of education into this document. The curriculum refresh is not just a means of honouring Te Tiriti o Waitangi. The challenge is there for education to drive all New Zealanders in a more socially cohesive way in order to give effect to Te Tiriti.

Through the Education and Training Act 2020 Boards of Trustees are charged with ensuring that schools give effect to Te Tiriti o Waitangi. One of the ways they can do this is through the localised curriculum. The focus on the local curriculum is an opportunity for all schools to design a curriculum that matters to them and their communities, their needs and aspirations (Chamberlain et al., 2021) with an emphasis placed on te ao Māori. The new refreshed curriculum coupled with the teacher competencies in Tātaiako have expectations that the language, culture, identity and aspirations of tamariki Māori, their whānau and people as a collective group are recognised, accepted as valid and as foundations to learning. The new curriculum refresh signals a time of change where rather than having things done to them, Māori have things done with them. It also acknowledges that both Māori and non-Māori learners have the right to be bi-cultural (chamberlain et al., 2021).

Aotearoa New Zealand Histories

Aotearoa New Zealand Histories (ANZH) is a new introduction to the social sciences section of Te Mātaiaho. For the first time in the history of the Aotearoa schooling system what has shaped the nation and its people including Māori has been prioritised. Though one could argue that actually Aotearoa the country has only one history, this document recognises the history of both the indigenous and settler peoples. ANZH gives value to the identity of Māori, their language and culture. ANZH is a reflection of the expectation of The Education and Training Act 2020 that all schools will enact Te Tiriti o Waitangi.

The ANZH document opens the door for Māori knowledge to come to the fore, particularly kaumātua knowledge. Kaumātua are forever the educators although generally not in schools. G. Smith (2023) reminds us that not everything that is important knowledge is learned in the schools or institutions. Until recently kaumātua have passed the knowledge of their tīpuna to the younger generations in the confines and safety of their homes or the safe space of the marae. ANZH provides an uncontested space for kaumātua to bring their knowledge to the curriculum. As a result of colonisation kaumātua are a taonga. Many elderly Māori are not in a position of being kaumātua because assimilation through schooling or government policies such as the Tohunga Suppression Act removed opportunities for them to continue learning the practices of their people. Those in a position to be kaumātua will have observed, interpreted, experienced and practised tikanga in a variety of settings (Mead, 2016) and could potentially bring all of that knowledge and understanding to the curriculum.

Kaupapa Māori Theory and Critical Theory

Critical theory considers the social, historical and political contexts of a society and the influences that impact on the power imbalances within that society. Kaupapa Māori aligns with this but with particular attention to the indigenous minority within Aotearoa. Despite having a Treaty which promised partnership, protection and participation, indigenous Māori have suffered cultural oppression, through an assimilating system. Canadian critical theorist McLaren (1995) helps us to understand that for minority groups globally there has been a mismatch of subordination and dominance resulting in a lack of liberalism. The fabric of

Aotearoa society as a testament to power and privilege aligns with what Brazilian educator Freire (1970) might term the fatalism of an oppressed people. Freire also contends that in order for the oppressed to become emancipated they must see the possibility for change rather than accept their world as it is.

Seeing the possibility for change requires an understanding of the cause of disparities (Eketone, 2008) and positioning oneself to make change. Critical theory opens the door to question socio-political culture and resist socially unjust exploitation. It allows for the emergence of emancipation and equity. Advocates for the repositioning of Māori in Aotearoa talk about myth-making (Hetaraka, 2022), misremembering (Jackson, 2022) or cultural amnesia of the past. The collective and deliberate forgetting of the past or reconstructing narratives only serves to perpetuate the legacy of injustices. It subverts the struggle (Webster, 1998), avoids the consciousness of injustice and offers no solutions to disrupting the power imbalance. Consedine and Consedine (2012) would suggest there is importance in knowing the truth of one's history if there is to be a power shift between Māori and non-Māori. Collective witnessing, according to Hajisoteriou et al. (2021) allows for critical reflection and conscientisation to subvert perpetuating inequity.

L. Smith (2012) suggests that for the "emancipatory goal of critical theory" (p.188) to be achieved Māori would attempt to make emancipation "a reality in their own terms" (p.188). L. Smith (2023) voiced in a presentation at Ako Ararau Māori Expo 2023 that the struggle for Māori is not only about language but that "it is also for our humanity and our place in the world". G. Smith (1997) would contend that Kaupapa Māori as a theory must go beyond the theory and include transformative change. G. Smith further suggests that paying lip service to disparities does not achieve change and that the use of words such as "giving voice", "empowering" and "discourse" are words that might be "removed from transformative action" (p.36). However, Berryman et al. (2013) would suggest that many Māori have been demonstrating transformative change through initiatives such as Kōhanga Reo.

The education system in Aotearoa has never been just for Māori. It was never designed to be fair to both Māori and Pākehā. Its capitalist predatory culture (McLaren, 2019) was designed for cultural genocide, to deliberately and systematically destroy the Māori culture (Hetaraka, 2022) through assimilation. An international academic, Noam Chomsky (2000), would suggest that schools are places of indoctrination that are not democratic, that the system does not encourage independent thought, critical or creative thinking but rather moulds students into the vision of the dominant society. A.Macfarlane (2004) would agree that students' thoughts are influenced by what they learn in classrooms.

Bishop and Glynn (1999) contend that the current Eurocentric education system has continued to "serve the interests of a mono-cultural elite" (p.12). Sleeter (2015) would agree suggesting that the current system is in part a hierarchical and racist industrial model which was never designed to benefit all. The education system has consistently underserved and underperformed for Māori (Ministry of Education, 2020). (Khalifa et al., 2018) suggest that it might be the role of education leaders to identify those aspects of systems, structures and practices that continue to suppress te ao Māori in education. Khalifa et al. further argue that the systems and structures that are set in place have been inherited from a colonising and therefore assimilating approach. G. Smith (1997) sees that "schooling and education are potential sites for meaningful transformative action" (p.46) which means changes at a systems and structural level.

G. Smith (1997) advises three components of kaupapa Māori aligned with critical theory that are collectively crucial in the kaupapa Māori theory of change and particularly in the education context. These components from (Freire, 1970), are conscientisation, resistance and praxis. Conscientisation is the idea of being awakened to the reality of hegemonic practices of a dominant culture over a minority group and being able to critically analyse this reality. Resistance is the ability to resist the status quo and take "oppositional action" (G. Smith 1997. p. 38). Praxis is the ability to reflect on both theory and practice to inform change.

Pihama (2016) contends that education is a contested space - a site where the ideologies of the colonists and the struggles of Māori occur (Simon, 1990; G.

Smith, 1997). What has continued to play out for Māori in this contested space is a conflict between tāonga tuku iho (intergenerational Māori knowledge that has been passed down from ancestors) and the imposed knowledge of a dominant culture (Woller, 2016). What has been allowed to be expressed is mostly from a white privileged space, with very little opportunity for Māori to express themselves in self-determining ways. Whilst Māori leave their culture at the school gate, white ignorance (Martin, 2020) is evident beyond the gates. Tomlins-Jahnke (2009) would suggest that the inability of many non-Māori to pay attention to the indigenous worldview is not unusual. Understanding the connection that Māori have to their whenua, their tikanga and their whakapapa is key to providing spaces that help Māori to be culturally located within a system that struggles to validate their ways of knowing and being. These elements of Māori ways of knowing are deep, intimate and spiritual.

According to Ngūgī (1994), the most dominating control is in how people perceive their view of the world and their relationship to it. Tamariki Māori have the capacity to achieve if given the right environment in which to do so. This includes an environment that values their culture and their identity. Bristowe (2023) warns us of the danger of education without identity. He suggests that in this situation we become something that we are not. Bristowe, like Chomsky (2000), suggests we become what the dominant culture wants us to be. Bristowe reminds us that if one's culture is not reflected in one's place of learning it is not valued and therefore neither are they.

Indigenising and Decolonising

It is evident that since colonisation Māori have lost much of themselves through a system of dominance and control. They have suffered a loss of land, language, culture and identity. Māori have been pathologised socially and politically (Bishop, 2005b) through the imposition of a foreign system of learning in which Māori spiritual beliefs were rejected and the native language was banned, thus devaluing Māori. The constructivist approach to education is that it is through language that people make sense of their world (Eketone, 2008). By prohibiting their language their worldview was also limited.

The terms indigenisation and decolonisation are popular in education at present. They have evolved from the notion of social justice (Doesburg & Bull, 2019), an understanding that Māori have been marginalised and the dominant culture has held the power. Wynn (2019) poses the question of whether or not it is possible to deconstruct the power of colonisation that has marginalised indigenous people. If the idea of indigenisation is to give voice to indigenous people about what matters to them, is it possible for those who hold the power to lead in this area? Doesburg and Bull (2019) would suggest that it is not the power holder who should lead indigenisation but those who are seeking to have a voice in the system. Gjerpe (2018) would agree with Wynn suggesting that indigenisation occurs when what matters to indigenous people is included in education on their own terms.

L. Smith (2005) asserts that decolonisation is a challenge to social and political worldviews and like G. Smith (1997) and Khalifa et al., (2018) she encourages change at a structural level. Criser and Knott (2019) posit that decolonising occurs when the power of the dominant culture is decentred and a move toward indigenous pedagogies is included in the system. Criser and Knott further contend that empowering self-identity, acknowledging whakapapa, and being able to relate to and understand lived experiences are key to decolonising pedagogies. Initiatives that must come from Māori.

Though the colonisers may have morphed into settlers and the settlers into Kiwis (Jackson, 2022) the narrative remains the same. Successive governments have perpetuated the actions of those before them. There is hope though that this will change through the current Education and Training Act 2022 which makes it legally binding for schools to enact not the Treaty of Waitangi but Te Tiriti o Waitangi. This and the refreshed policies that have been generated as a result have created an opportunity and are looking positive for Māori.

There is room for Māori to become more involved in schools through the curriculum. The refreshed curriculum Te Mataiaho taking a lead from Te Whāriki is bilingual and bicultural. ANZH opens the door for Māori narratives to be told by Māori. This paves the way for Māori leaders and indeed kaumātua to take a rightful place in the curriculum that acknowledges the value of Māori language,

culture, identity and mātauranga Māori for all tamariki. Like all advice and guidance, the refreshed documents are perhaps only as good as the people who use them. One can only teach what one knows. Winiata and Luke (2021) would contend a caution that te reo is a non-negotiable in the teaching of mātauranga Māori for it is through this language and not translations that the true understanding can be disseminated. So where do teachers go to get support to teach mātauranga Māori?

Durie (2021) would suggest that in te ao Māori age comes with wisdom. For Māori the title of kaumātua brings with it complexities (Keelan et al., 2020) and added obligations and responsibilities (Durie, 2001). Many Māori kaumātua are the holders of knowledge (Te Awe Awe-Bevan, 2013), carriers of language, culture and whakapapa and guardians of heritage (Metge, 1964; Oetzel et al., 2019) for future generations. They have individual and collective strengths from which younger Māori can draw on. According to Durie (1999) the presence and respect of kaumātua is what gives mana to the iwi. Such leadership needs to be as Penetito (2010) would say, penetrating the dominant system rather than a peripheral activity. Penetito would assert that the wisdoms and teachings of kaumātua are mutually cumulative, alluding to Māori cultural capital.

The time is here, when the words of the kaumātua give hope to tamariki Māori in a system where their cultural practices can become the norm within their learning environments and in so becoming the norm they allow for what A. Macfarlane et al. (2007) call culturally safe schools. These culturally safe schools allow not only tamariki Māori to be who they are, that is to be Māori, but also Māori teachers. Such schools will also reduce the stress of Māori teachers who often have a "heavy cultural and pastoral workload" (Turner-Adams & Rubie-Davies, 2023, p. 453).

The voices of ākonga Māori have told us "Not only do our teachers help us, but our kaumātua help us learn. We should embrace our connection with our kaumātua" (Poutama Pounamu, 2022). Through the voices collected from Kia Eke Panuku in 2015 it is clear that tamariki and rangatahi want to achieve but not at

the expense of their culture or identity. As one student was recorded as saying on the Poutama Pounamu (2022) website:

> "Being able to walk in te ao Māori me te ao Pākehā. In essence, being able to be successful in the modern world but hold steadfast to our culture, our traditions, our tikanga. I can be successful in the modern world but also pupuri ki aku tikanga (hold on to our cultural customs and practices), and be humble. Above all, hold on to te reo Māori. It's what makes us unique. It's what makes us Māori."

General D.G. Ball stated that "it is the Māoriness of the child which is the greatest handicap" (Macfarlane & Macfarlane, 2012). Perhaps so, in a world where their language was moribund and their culture suppressed. With the policy reforms comes hope that it will be the Māoriness of the child that will be the greatest asset. With support from kaumātua there is real potential to explore the capacity and capability of schools to provide opportunities for that Māoriness to be revealed.

Summary

This literature review has looked at the pre-colonial Aotearoa and mātauranga Māori where epistemologies and ontologies were taken for granted and learning was a natural part of being. It has looked at historical post-colonial education policies which ignored Māori as Māori, before reviewing education reforms and recent policies and curriculum refresh documents. The literature clearly shows that critical theories and Kaupapa Māori have led to curriculum policy changes that are valuing the place of tangata whenua of Aotearoa.

CHAPTER THREE – METHODOLOGY

Introduction

According to Mutch (2013), research gathers data systematically and purposefully in order to solve a problem or create new knowledge. It is a study of the unknown (Goddard & Melville, 2007) in a search for knowledge. L.Smith (2012) draws our attention to the link between imperialism and colonialism suggesting that research is about power. According to the Rūruhi (female elder) who is a participant in this research, the intent of research is to awaken the spirit of inquiry and in doing so make it possible to consider hope. In this research, hope comes in the war against the persistent education gap between Māori and non-Māori learners in Aotearoa.

This is a retrospective study using qualitative data. It is retrospective in that it involves work that has already occurred. It is also longitudinal. It follows the journey of two focus groups over a four year period. The chosen methodology is Kaupapa Māori using interviews as conversation as the main method of gathering data. Some historical qualitative and quantitative data which had previously been gathered by the focus school is also used in the thesis.

This research was initiated by the kaumātua who had wanted the school's learning journey to be told. The school is a decile 10 primary school which has been on a learning journey of what makes a good Treaty partner. The kaumātua were excited about the progress of the school and felt that story was worth telling. They have been a big part of this journey and it was decided in collaboration with the kaumātua and members of the school leadership team that the focus for the research would be the Rōpū Kaumātua (group of respected elders).

Researcher's Positionality

Ko Mauao te maunga	Māuao is the mountain
Ko Tauranga te moana	Tauranga is the sea
Ko Takitimu te waka	Takitimu is the canoe
Ko Ngāti Ranginui te iwi	Ngāti Ranginui is the iwi

Ko Pirirākau te hapū	Pirirākau is the subtribe
Ko Tutereinga te marae	Tutereinga is the marae

I am a descendant of Tutereinga, of the people of Pirirākau, the bush dwellers of the Ngāti Ranginui people who are descendants of the Takitimu waka that anchored in the Tauranga harbour centuries ago. The lands of my people are watched over by the sacred mountain Mauao. Though Ngāti Ranginui is the iwi I affiliate with most strongly I am also a descendant of Ngāi Te Rangi, Ngāti Raukawa, Ngāti Koroki-Kahukura, Ngāti Haua and Ngāti Maniapoto.

Although I spent a short period of my childhood in Auckland, most of my young life was spent in a small place in Tauranga called Te Puna. My family home was directly across the road from the marae and as youngsters we spent much of our time at the marae in the background of the cultural formalities. There was only one Pākehā whānau living down our road as I was growing up and those Māori who lived there were all whānau. Being so close to the marae I was privileged to spend a lot of time with our kaumātua, doing what G Smith (2023) suggests our young people do – sitting at the feet of my kaumātua, listening twice as hard as I spoke. It is from them that I learnt to respect all things Māori; tikanga and kawa of the marae, tapu, noa, manaakitanga, kotahitanga, whānaungatanga, who I was, where I came from and where I belonged.

With our kaumātua as role models all things Māori were my lived reality. It is from their teachings that I aspired to achieve at school. From a very young age I knew that I wanted to be involved in work that would allow me to help my people. As a 15 year old I became a youth representative for our local branch of Te Rōpu Māori Toko i Te Ora (Māori Women's Welfare League), following my grandmother's lead. I had initially set my sights on a job with Māori Affairs however, this was during a time when the Teacher Training Colleges sent role models to high schools with the purpose of recruiting trainees. This was my introduction to a man named Syd Melbourne. Syd, told us all that day that he had failed School Certificate three times but was determined to move to tertiary education. It dawned on me that if he could make it after three unsuccessful

attempts at School Certificate, there was a chance for me. Whether Syd's story was true or not, I enrolled that day.

As an experienced Māori teacher my aspirations for the children I teach are not grounded in an English curriculum though this is important, but grounded in the teachings of my tīpuna which experience has taught me works for all children. I teach this way whether my learners are Māori or not. As a mother, the aspirations for my own children are also built on the teachings of my tīpuna. That is that they live the tikanga of our people but at the same time achieve in te ao Pākehā as Māori.

As a researcher who is Māori and a teacher at the focus school I am placed in the position of being an insider situated within the context and having insider knowledge and understanding of both the systems and participants. Due to the familiarity of collegial relationships this positioning as an insider requires sensitivity (L. Smith, 2012) whilst providing opportunities to work with participants to co-create or further current knowledge within the focus school. Being an insider brings with it both a degree of complexity and one of familiarity. It makes it difficult to approach the research from a totally objective point of view but also gives insight into the intention and mauri (essence) of the kōrero expressed by the participants.

L. Smith (2012) and Bukamai (2022) acknowledge the complexities of indigenous researchers being either an insider or outsider within the research. They both acknowledge the multiple situations which allow the indigenous researcher to be considered an insider to the research on the one hand and an outsider on the other. As an insider to the research I was required as the researcher to engage in reflexivity (L. Smith, 2012). With each piece of new information it was necessary to consider how my own biases might impact upon the research. Fleming (2018) suggests that potential bias needs to be minimised.

As I am working with senior leaders in the school the question might also be asked as to whether or not these leaders may have influenced the findings to present a biased response to the research question - one that favours the focus

school. Kaupapa Māori does not adhere to the western academy of research and therefore all participants including the researcher are accountable to each other. This means that any potential influence over the researcher is negated by the other participants.

One of the advantages of being an insider is that positive relationships had already been established prior to the research and the importance to Kaupapa Māori is that the relationships were maintained and continue after the research had ended.

Participants

There were two groups in this research. The first group being the focus group including three kaumātua. The group consisted of: a Ngāti Wairere Rūruhi, who is knowledgeable in Ngāti Wairere tikanga and kawa and a native speaker of te reo Māori. This kaumātua has dedicated over 50 years of her life to education both nationally and internationally including lecturing at tertiary level. The fact that she is of Ngāti Wairere descent is important to the school as she is descended from mana whenua (people with territorial rights over the land). The second is a Māori male of Ngāti Mahuta descent who is knowledgeable in Waikato tikanga and kawa. He is also a fluent speaker of te reo. The third is a Pākehā male who has been gifted the title of kaumātua by the aforementioned kaumātua in this group, due to his passion and commitment to te reo and tikanga Māori. He has spent over 50 years in education both nationally and internationally including lecturing in the tertiary sector.

The second group to be interviewed are select members of the school's Senior Leadership Team and the former principal. This group consists of two female deputy principals (DPs), both New Zealanders who have been part of the focus school's learning journey since the kaumātua group was initiated. Both have been in leadership roles for several years. The third member of this group is the former principal, a New Zealander who also began the journey with the kaumātua. He has spent over 50 years of his life committed to education. At the time of undertaking this research the former principal had retired however, as he had begun the journey with the kaumātua at the focus school it was felt that he was best placed

to consider any changes that had occurred over his time of working alongside them.

Whilst the Rōpū Kaumātua is the focus of this research, the leadership team have an interest in the research both as active participants in the journey and also as leaders of learning and advocates of transformative change for the learners in this school.

Methodology

Māori research is not new. Mead (2016) suggests that Māori research has been in practice since the beginning of whare wānanga, that Māori have always valued the transmission of knowledge evident in such things as whare wānanga, taonga tuku iho and the understanding that learning was considered tapu (sacred). This is contrary to L. Smith (2005) who suggests that kura kaupapa Māori schools were one of the foundations of Kaupapa Māori research. In the institutes of academia however, research into the lives of Māori has traditionally been through the lens of non-Māori and western protocols, thus causing some consternation for Māori (Bishop, 2005a).

Methodology is the philosophy or reason for determining the research methods (MacCallum et al., 2019). Kaupapa Māori research is a contemporary ideology, inclusive of Māori ways of knowing and being brought about to serve us in a modern world - a world where Māori are looking to dislodge themselves from the power and dominance of colonialism. The research question is; What role might kaumātua have in supporting schools to address Māori enjoying and achieving education success as Māori? In seeking an answer to this question the research will also contribute to what Webber (2009) suggests is the "impact of schools on identity development" (p.1). Given that the research is seeking to find answers for Māori from Māori as well as non-Māori it seemed that the most appropriate methodology to use was one that validates the practices of Māori self-determination and Māori knowledge revitalisation.

Kaupapa Māori Research

For some (Kiro, 2000; G. Smith, 1997) Kaupapa Māori research might appear to have been built on a critical theory framework as set out by Paulo Freire. Freire's

(1970) critical theory of conscientisation suggests that in order for the oppressed to be freed they must firstly reflect on their position and then take action for transformation in the struggle for emancipation. According to G. Smith (2012a), Kaupapa Māori consists of two elements, the cultural element and the political element. G. Smith (2012a), contends that Kaupapa Māori is not merely theory but also action against struggle. Kaupapa Māori seeks transformative change in the pursuit of self-determination and self-development. Kaupapa Māori resists the dominant culture and addresses revitalisation of Māori language and culture. Although Kaupapa Māori research emerged from an unsettling of the mind (G. Smith, 2003), this unsettling of the mind has provided a cultural framework (Pihama, 2016) through which Māori are able to co-construct the research and co-create knowledge (Berryman et al., 2013) to benefit Māori.

Eketone (2008) argues against the critical theory proposing a constructivism approach. This then suggests that Kaupapa Māori theory is a dissected academic interpretation of Māori ways of knowing and being as seen firstly through an academic rather than Māori cultural lens. Kaupapa Māori research is a combination of Māori ways of knowing and being filtered by an academic lens from where its inception is based in conscientization.

Research of Māori has traditionally been conducted by non-Māori through a western academic lens which has benefitted the western researchers more than the Māori participants (Bishop, 1997). Researchers have represented Māori views and concerns through a western lens often failing to acknowledge what was important to Māori (Bishop, 2005a; Archibald et al., 2019). This has served as a reason of Māori distrust and tension towards researchers (Hudson et al., 2016). However, Kaupapa Māori research is a way of having Māori views represented with accuracy and legitimacy.

Bishop (2005a) contends that Kaupapa Māori disrupts the traditional conventional and impositional research process. Although many proponents of Kaupapa Māori (Barnes, 2013; Bishop,1996; Cram, 2001) would argue that this form of research is for Māori by Māori therefore having direct benefits to Māori (Barnes, 2013), G. Smith (2012a) would counter-argue that this is not a domain exclusive to Māori.

A researcher who is Māori is not necessarily entitled to position themselves in the kaupapa Māori space. G. Smith would also imply that the Kaupapa Māori researcher still needs to be open to western ways of thinking within the academy. Bishop (2005a) offers the idea of a whānau of interest as a potential place for non-Māori to participate in Kaupapa Māori research. Similar to the whānau of interest is the concept of community of practices where all members of the community form close relationships and have common interests.

The Kaupapa Māori methodology for this research evolved organically with the research being initiated by kaumātua. It has been initiated by Māori for Māori. Due to the kaumātua participants the research privileged Māori ways of knowing and being (G. Smith, 2012a) and took for granted the validity and legitimacy of Māori knowledge and ways of being. This positioning of control and ownership held the researcher accountable to all participants.

The second focus group in this research are all non-Māori but were given the same considerations and opportunities as the kaumātua group to have an active participatory role in the research rather than a passive role where the research is done to them. Unlike other research methodologies this participatory role allows opportunity for all of the participants and stakeholders to benefit from the research (Ford, 2013).

When conducting this research, consideration was given to Russell Bishop's IBRLA framework (Bishop, 1997) which asks a series of critical questions about how power is playing out in the research. For example: Who initiated the research? Who will benefit from the research? Whose views will be represented? Who will legitimate the research? Who will the researcher be accountable to? Understanding of this framework for research gives opportunity for participants to be included in the research as collaborative and active members who share the power. That is, the research group becomes both the researched and a part of the research team. This relationship disturbs the power imbalance in the research project which traditionally has seen the researcher having control over all aspects of the research.

The IBRLA Model

Both prior to and during the course of the research deliberate attention was paid to Bishop's IBRLA model to avoid the research being impositional.

Initiation

This research was initiated by kaumātua who are one of the focus groups, therefore, following the idea that Kaupapa Māori research is by Māori for Māori. The kaumātua initiative coupled with the researchers' concerns for tamariki Māori in kura auraki and the inability of the government to close the education gap between Māori and non-Māori after years of trying was a precursor to the research. Therefore the question arose as to what role kuamātua might have in helping schools to address Māori achieving and enjoying success as Māori. Each of the two focus groups was invited to participate in the creating of prompt questions (Appendix A and Appendix B) for the groups.

Benefit

The education gap between Māori and non-Māori has consistently been of concern to educators, policy makers and Māori. The intention of this research for all participants was twofold. Firstly the benefit would be to tamariki Māori, in helping them to feel more culturally located within the school system. The hope in this is that the identity of tamariki Māori would be valued as would their culture and language. In that value would come a more successful education and an opportunity to succeed as Māori. The second benefit would be to educators within the focus school. Possibly, what the findings would portray would help to build their cultural capability. Building cultural capability is a driver for change within the Kāhui Ako that the focus school is a part of. As an extension this research would also be of benefit to those tamariki Māori and educators outside of the school, including the Kāhui Ako schools.

Representation

Traditional research has misrepresented Māori views (Archibald et al., 2019) and "denied authenticity of Māori experience and voice" (Bishop, 1996, p.14). To overcome the concern of all participants as to how their voice would be represented the participants were assured that through the recordings and transcriptions their voices would be presented as their reality rather than the

interpreted reality of the researcher. They were aware that their responses would be used as a collaborative story (Bishop, 1996) with the narrative expressing their intent and being a collaboration of their responses.

Legitimacy

As kaumātua were involved in the research it took for granted the validity and legitimacy of Māori ways of knowing and being within the data collected. The group situation for both the Rōpū Kaumātua and the SLT also gave rise to the legitimacy of information provided. Further to this the collaboration of thematic analysis added further to the legitimacy of the data and presentation of findings.

Accountability

Due to using Kaupapa Māori methodology the researcher was held accountable to all participants. Throughout the research all participants were communicated with on the process of the research. They also shared the interview transcripts. The individual, western control and ownership approach shifted to a collective approach (Bishop, 2005a) and sat with the focus group. This positioning of control and ownership held the researcher accountable to all participants both Māori and non-Māori.

During the course of the interviews the researcher was mindful of cultural responsibilities and so also followed the Community-Up approach.

Community-Up Approach

L.Smith (2005) provides a list of cultural values and guidelines for researcher conduct. These values and guidelines were used during the research as they align with Kaupapa Māori research. They include:

Aroha ki te tangata (respect for people): This principle was followed both because there was a professional responsibility to be respectful of all participants and also because there was a cultural responsibility to be respectful to the kaumātua. This meant that participants were: able to choose their places and time of meeting, choose their preference to meet as individuals or in a group, and offered an opportunity to construct prompt questions for the other group and be collaborators of themes from the data. Cram (2001) suggests that this is a time for

closing the divide between the researcher and the research participants, a time for respectfully establishing a relationship of sameness rather than a hierarchy where traditionally the researcher has held the power. For this research, sharing the traditional researcher space was not difficult as a strong relationship had been established with all participants - Māori and non-Māori.

He Kanohi Kitea: The source of this guideline is the whakataukī (proverb), he reo e rongona, engari, he kanohi (a voice may be heard but a face needs to be seen) (Cram, 2001 p.43). Being physically present with participants was important. There had been a number of discussions regarding the research prior to the interviews. These discussions took place face to face prior to any formalities of the research being initiated.

Titiro whakarongo … kōrero: Being an active listener valued the participants' space to be able to express themselves at their own pace. This guideline also allowed opportunity to notice nuances, pauses and expressions which may have added to the verbal message. Adhering to this guideline also meant that the researcher was not tempted to dominate the conversation or lead it in another direction.

Manaaki ki te tangata: Caring for the participants was essential at a period of time when Covid was rampant. This included physically, emotionally and spiritually. Each hui (meeting) began with a karakia (prayer) and ended with a karakia. This also meant being respectful of contributions made to the group and being mindful of discomforts. As a number of the participants were elderly it meant being vigilant to potential needs such as breaks for refreshments or giving time to process each other's kōrero and to share their knowledge.

Kia Tūpato: This is a warning to proceed with caution. Everyone participating in the research was aware of the boundaries and kept culturally safe. Participants were given a set of question prompts before the interviews to help to maintain the conversations and participants were all given their transcripts to check.

Kaua e takahia te mana o te tangata: Don't tramp on the mana of the people. This well-known whakataukī is about respecting each other and their views. For the research this meant being respectful of each other's voice, mindful of the needs of participants, and being mindful of not elevating one's own status within the group.

Kaua e māhaki: Don't be offensive. It was really important as a researcher to be humble and quiet about one's own knowledge especially as the idea was to be creating new knowledge. Discussion and theorising (Cram 2001) are difficult if one is considering themselves more knowledgeable than the others and making this a statement.

Qualitative Research

Maxwell (2022) contends that critical realism is but one tool in the pursuit of knowledge. Epistemological constructivism and ontological realism are a combination of constructs used in critical realism. Both epistemological constructivism and ontological realism resist the idea of positivism where knowledge is verified through logic including mathematical and scientific methods. Critical constructivism involves the construction of knowledge through intelligence and experiences. Qualitative research attempts to draw a theory of understanding based on the experiences (Silverman, 2020) and perspectives of its participants (Torrence, 2010) by using inductive logic (Mutch, 2013). The researcher can only report on the findings but has no control over the variables (Kothari, 2004).

S. Macfarlane (2013) highlights the importance of the relationship between the researcher and their research participants. This research is concerned with the lived realities and experiences of a Rōpū Kaumātua working alongside leaders of a school to make transformative change for tamariki Māori. It highlights the voices of the people collaboratively involved in leading the transformative change in the school.

Method

The methods for gathering data for this research included an analysis of school documents, interviews as conversation and grounded theory.

Analysis of School Documents

Some qualitative data was accessed from school documentation. This has been used as supporting evidence in the findings. This included both qualitative and quantitative data and was used to explain the experiences of some stakeholders within the school community.

Interviews as Conversation

One method used for gathering data in this research was interviews as conversation. That is the gathering of descriptive experiential accounts (Mutch, 2013) through the use of conversations. The reason for this choice of method was to align the research within a Kaupapa Māori framework, where the researcher does not own the research but has a collaborative contribution alongside those being researched. By using the participants' own words and phrases researcher imposition is minimised (Bishop, 1997).

Interviews as conversation record the lived experiences of the participants and the way they view the world (Connelly & Clandinin, 1990). They also allow for participants to articulate shared experiences with others who have had or understand similar experiences (Dunbar, 2008). The research participants were known to each other. Due to the familiarity with members of the same group, participants in each of the two groups interviewed opted for whole group conversations rather than individual interviews. The conversations were recorded to ensure that the voice captured was able to be recalled and represented with accuracy. All participants attended their particular group interview. The initial interviews as conversations although semi-structured were semi-formal; however, subsequent hui with any of the participants seemed to have a familiarity about them with the conversations flowing naturally as if they were everyday conversations. The findings for this research are written as a collaborative story of the participants who were interviewed. This allowed for the participants' voices to be represented as they themselves had intended.

Grounded Theory - Data Gathering and Analysis

The research analysis of interviews as conversation followed the process of grounded theory. Grounded theory uses a systematic iterative approach to data

gathering that results in the construction or discovery of a theory (Chun Tie et al., 2019; Mutch, 2013) that emerges from the evidence itself.

This research collected qualitative data both elicit as primary data and historical as secondary data. The data gathering included recorded interviews as conversations with two focus groups; the school's Rōpū Kaumātua and members of the school's SLT (including the school's former principal). Selected extracts from the interviews as conversation were then used to develop a collaborative story. The research used an iterative approach. The combination of interviews by conversation and grounded theory allowed for the interviewees to review the transcripts adding to and clarifying the data. This allowed for "reviewing, synthesising and interpreting data" (Fossey et al., 2016, p. 728).

According to DiCiccio-Bloom and Crabtree (2006) "qualitative data analysis occurs ideally concurrently with data collecting" (p. 317) to allow for ideas to emerge. The iterative aspect of data gathering and analysis continues until there are no further emerging ideas. In this research the initial interviews with the SLT revealed a lack of understanding of some terminology which was addressed and a subsequent time was set aside for a further interview. The Rōpū Kaumātua participated in one interview; however, additional information gathered from conversations initiated by the transcripts was added at a later time. During a meeting of the two groups to discuss themes it was evident that more information was generated as the groups made sense of the already gathered data. School documents used included collated parent and student voice gathered overtime and teacher data regarding confidence and competence in te reo and tikanga Māori. Progress data for one of the school's programmes was also used.

A collaboration of themes was generated by both interview groups resulting from their shared group transcripts. These themes were analysed to build a theory of what, if any, role kaumātua might have in supporting Māori to enjoy and achieve education success as Māori. Once the themes had been determined there was a further in depth look at the transcripts engaging open coding to highlight concepts and key phrases. Analytical notes were also made during this process and used to develop the themes further into a collaborative story.

Research Procedure

The kaumātua had worked closely with two of the school's deputy principals and the former principal so it was decided that these would be the two key groups for the research. The participants from the SLT were chosen and invited to be a part of the project whilst the Rōpū Kaumātua was self-selected. On completion of the research design and once approval had been given from the University of Waikato all participants were formally invited to be a part of the project.

Research Environment

Maxwell (2022) suggests that an important factor in research design is the research environment. This includes relationships with participants, supervisors, the physical environment and any other stakeholders including organisations which might be at the centre of the research. The research held tightly to both Bishop's IBRLA framework and Smith's (2005) Community-Up Approach to Defining Researcher Conduct as mentioned earlier. Smith's ethical code was chosen as it supported Bishop's IBRLA model in that it is not a top down code and it is guided from a Māori perspective.

The interviews as conversation were conducted with each group, with participants nominating their preferred meeting place. The leadership team chose a space within the school environment that suited them. The preferred time for meeting was during the school day. The kaumātua on the other hand had a preference to meet away from the school in an environment that was familiar and comfortable to them all. Following tikanga Māori the interviews began with a karakia and the formal part of the interviews ended with a karakia followed by an offering of kai (food). In the case of the kaumātua the karakia to open and close each of the hui was in line with Māori tikanga and led by them. Māori have many different types of karakia for different purposes. Generally the karakia are offered as a link between the spiritual world and the living world. They are recited to request blessings and guidance (Barlowe, 1991) for the kaupapa (purpose) of the hui or event. In the case of the leadership team the privilege of leading karakia was offered to one of the DPs who was able to conduct this part of the hui.

After the opening karakia each group was asked to share their journey with the focus school to date - how they became involved with the school. The conversation flowed from that point. The use of open ended questions in interviews as conversation is essential to opening up for conversation. During the interviews the conversation was recorded using two devices. These interviews were then transcribed and participants were given the opportunity to amend their own personal shared comments. A list of questions was available to prompt further conversation if necessary.

Once the transcripts had been accepted by both groups agreement was gained to share the transcripts across the two groups. Individual identifiers were removed, from the transcripts then transcribed comments were colour coded to allow the readers to maintain the flow of conversation between participants. Each participant was given a period of two weeks to peruse the transcripts and identify any emerging themes. The purpose of the sharing was twofold. Firstly, to give participants the opportunity to make sense of the data collected from each group and secondly to allow the participants to identify themes across the data to allow for a thematic analysis of the evidence that emerged from the process of grounded theory.

Within the framework of Kaupapa Māori research the themes were selected collaboratively. Themes were found within themes and with discussion the chosen themes were used to create a collaborative story using the combined voices of the participants.

Collaborative Storying

Bishop (1997a) suggests that qualitative inquiry builds a picture which invites the audience to reflect on their own understanding of the evidence. It allows for diverse thinking and provocation both of the collaborators and those who will read the collaborative story. Traditionally research stories have been told by the researcher in ways determined by the researcher (Bishop, 1996). Bishop suggests that collaborative storying allows for the realities and truth of the experiences of the participants to be told in their own words.

Ethics

Cohen et al. (2007) suggest four elements of informed consent; that the participants are competent and responsibly able to participate, that they freely volunteer, that the participants are fully informed of the project, and that participants understand the research project.

Interviews as conversation were held with the two groups. Through these processes it was imperative that mana was maintained by all. All nominated participants were:

- invited to participate by way of letter (Appendix C, Appendix D and Appendix E) outlining the project and requesting a signature of consent (Appendix F and Appendix G).
- informed that they could withdraw from this study at any time should they choose to.
- informed that interviews would be recorded and held for the purposes of this research only. The purpose of recording was to represent information in the final research presentation in the way that honoured the intention of the kōrero and maintained the integrity of the interviewees information.
- informed that they would be given the opportunity to participate either within their individual groups as a whole or as individuals. The reason for this was in keeping with Kaupapa Māori and possible preference to respond to questions in a marae type environment.

Permission was also sought from the current school principal and Board of Trustees chair (Appendix H) for the school to be the focus of this research study and to use any data that had already been gathered by the school that would be relevant to this research. Ethics approval for this research was given by the University of Waikato. During the course of this research all ethical procedures as set down by the University of Waikato were followed.

Summary

Working through Kaupapa Māori methodology validated and legitimated Māori ways of knowing and being. It also allowed for Pākehā participants to be respected from a tikanga Māori position. The research position was respectfully

shared with participants. It included frameworks that were culturally appropriate to Māori but which were also comfortable for Pākehā. The gathering of data followed an iterative approach to lead to theorising about what role kaumātua might have in helping schools to achieve Māori enjoying and achieving success as Māori.

CHAPTER 4 – FINDINGS

Introduction

This chapter will outline how one school, when faced with a challenging Education Review Office (ERO) report, sought to make sense of the criticism that when it came to Māori achieving as Māori only one Treaty partner was doing the work. The chapter follows the school's journey and highlights the influence and value of kaumātua to help answer the questions; What role might kaumātua have in supporting schools to address Māori enjoying and achieving education success as Māori? and what is the potential to open currently contested spaces in schools that are dominated by a western worldview? The findings will offer an exploration of emerging themes determined by the two focus groups. The first group being the focus group of three kaumātua and the second group being members of the school's leadership team; two deputy principals and the former principal.

Emerging Themes

Aligning with a culturally responsive research framework, to ensure participants' views were represented, once the interviews had been transcribed, both participant groups exchanged their research transcripts. The participants chose to join together to identify themes that had emerged across the transcripts. The first theme was *the journey* itself and what doors had opened for both the kaumātua and the school. In conversation during this particular hui to collaboratively identify themes it became evident that all of the participants felt they were part of an incredibly special journey of learning and empowering. The Māori concept of ako (reciprocal learning) was evident throughout their journey. Second, but no less important was the theme of *whakawhanaungatanga - relationships.* Over the course of the journey, the reciprocal trust, the valuing of each other's work, the collaboration, and the deep respect that resulted from the way in which each group worked together was valued deeply. Equally as important to both the groups was **te reo and tikanga** Māori. As the emerging themes were identified it was evident that there were themes within themes that naturally presented themselves.

The Journey

The phrase, Māori enjoying and achieving education success as Māori arose from the education policy Ka Hikitia - Managing for Success (Ministry of Education, 2008). The phrase had been a difficult concept for many staff from kura auraki to comprehend including staff from the focus school. This had been particularly so if many of the ākonga Māori in their schools were achieving above the expected achievement levels for their cohort and success was being measured with a view to meeting New Zealand's National Standards policy introduced in 2010. While this was the case at this particular kura, none-the-less ERO delivered a less than flattering report on their expected delivery of programmes to help to enact the aspirations of Ka Hikitia. It is true that the MOE policy of Ka Hikitia had filtered into schools but like many other MOE documents it became rhetoric - a document not well understood and therefore not well used for the purpose for which it was designed. It was unclear what Māori succeeding as Māori actually meant and therefore any actions or responsibilities for addressing this strategy were unclear not only in this particular kura but many kura across the country. Although in the focus kura 75% of Māori were achieving at or above their cohort measured against National Standards, the sense was that the school was still not doing enough. The past principal considered Ka Hikitia and the achievement of Māori ākonga in this school during the ERO review by saying:

> *We were looking at the things we were doing at school with our Māori students who were achieving as well, if not better than the other students in the school. So we really missed the whole point of what the document should have been saying or was trying to say but didn't say.*

This journey is about what actions the focus school took to address their ERO report.

Navigating The Way

"We're looking at a revolution"

These were the words of the Rūruhi as she reflected on the journey, the learnings, understandings, shared beliefs and changes in practice of the focus kura auraki, decile 10 school with ākonga Māori as a minority group. She is part of the Rōpū

Kaumātua of three who have worked alongside the teachers at the school for the period of time that this research covers. Over this period, commitment has been hindered only by the Covid pandemic. Engagement with the kaumātua was limited to keep them safe outside of lockdowns. This research then is mostly based on the four year period from 2016 through 2019 in which time deciles for schools still existed and for the most part of this period of time so did National Standards. This research came about at the desire by the kaumātua to have the school's story told - not their own story. However, after discussions the kaumātua agreed to be the focus of this research.

A Nudge from ERO

When ERO visited the school, there were aspects of te ao Māori that were evident. As far as the school understood, the principles of the Treaty of Waitangi were being honoured. What the ERO team observed was that what was happening for Māori at the school was the work of one Treaty partner. That particular critical ERO report became for the school, Te Ohonga Ake - The Awakening. It forced the school, led by the SLT into a position of having to relook and re-vision their thinking. This happened at a time when as the past principal stated:

> *A lot of schools have resisted the opportunity to have somebody come and look and give them cultural advice.*

The Awakening

The school principal at the time realised that work within the school needed to be done to achieve the aspirations of Ka Hikitia and acknowledged that he did not have the understanding or expertise to make this happen. He said:

> *I realised that that was a huge gap for us. I didn't quite know how to get where we wanted to go.*

This is the story of a kura navigating the world of te ao Māori alongside Māori. It has grown out of a need to do better for ākonga Māori into a desire to do better for them. The journey of this kura has been one of commitment of the school's SLT to this kaupapa and also their willingness to be open to te ao Māori. It is the story of how two groups of leaders from two different worlds have come together to

explore parallel knowledge systems, to shape sense making for not just the improvement of Māori ākonga but all ākonga at this particular kura. It is this interface that has been the crux of this journey. From a school leaders point of view, the former principal stated:

> *I think one of the things working with great leaders is that we all realise we've done a crap job. We had to make change and so we were driven as a group to make sure that we improve things and improve things really fast.*

Engaging Support

The SLT was motivated to tick the boxes and enlist credible external support from an Emeritus Professor from the local university. As the group of three kaumātua sat talking about their journey with the school it was clear that they each understood their invitation to the school was for the same, yet different reasons. The common goal being to support the school in its endeavours with Māori achieving as Māori. The school was on a journey of discovery after that less than favourable ERO report. However, before this report, the school had already enlisted the support of a kaumātua who was the koroua (grandfather) of one of the ākonga. He had been invited to be the school kaumātua after attending a whānau hui. His Tainui whakapapa, leadership qualities within his own community and within the school community meant he was the ideal kaumātua for this kura. His role initially involved leading the school whānau group in karakia and generally supporting the kura when needed. He recalled:

> *I arrived at a whānau evening one night. I puta mai te kōrero [There was a conversation]. There's a whānau meeting coming up. You're welcome to come along… Kua tae mai ahau [I arrived]. All of a sudden I get, kei a koe he karakia mō tātou [Can you lead the prayer for us]? That's how I started, just giving our karakia for our whānau meeting that evening.*

The second kaumātua was a rūruhi of mana whenua descent, known to the school Kaiako Māori for her commitment to education through her many roles as an

anthropologist, researcher and educator (both nationally and internationally in primary schools and later tertiary education).

> *I whakarongo ki te aroha kei roto i ahau [I listened to my heart]...To be invited to the school, and I thought it was wonderful.*

The third kaumātua (a mātanga - expert) to join the group was invited to the school as a direct result of the ERO report. He was an Emeritus Professor who had been invited as an advisor in Treaty partnerships. He remembered:

> *I got the message from the principal … We've got a not very flattering report from ERO about what the school is doing for developing Māori kids' understanding of their work as Māori… Can you; initially it was, help me and then it became help us?*

Although the Mātanga advising the school on Treaty partnerships was Pākehā, his knowledge of te ao Māori including speaking te reo, and his ability to re-position himself as a learner rather than an outside expert endeared him to the kaumātua Māori. Adding to this was his desire to help tamariki Māori. With the deepest respect for this Mātanga the kaumātua Māori privileged him as part of the Rōpū Kaumātua. It is not unheard of for Māori to bestow this respect on non-Māori. Many Māori have tīpuna who are Pākehā. Māori do not distinguish between the two, they are simply tīpuna. The Mātanga made the comment:

> *Hey, I'm the only Pākehā here and I'm different.*

To this comment the Koroua replied:

> *I don't see you as that.*

Time for Māori Voice

The Mātanga was invited to his first hui with the SLT in his role as an advisor in Treaty partnerships. A hui he remembers well. It was at this hui that he asked:

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> *Well surely the first thing you have got to do is appoint a Māori teacher.*
> *Surely that's obvious?*

He quickly learned that there was at least one Kaiako Māori (the Māori teacher with responsibility for te ao Māori) on staff yet a meeting to discuss Māori at the kura had been organised and conspicuously absent was any Māori representation. Māori had been side-lined. He remembered:

> *So that was the only act that I did, was to say that we can't have a meeting*
> *without the Māori teacher.*

The Mātanga understood the concept of self-determination. He opened the door for Māori to have a voice in what Māori considered was best for Māori as school leaders explored what steps needed to be taken to shift the idea of Māori succeeding to Māori succeeding as Māori. The former principal recalled:

> *The Ministry had put out Ka Hikitia which I never ever trusted*
> *as a document because it was unclear how and what to do*
> *to assist the school in implementing it. It had phrases like,*
> *Māori learning as Māori but where was there the guidance*
> *that told us you know, how do Māori learn as Māori?*

Although the leadership team had resigned to accepting the ERO report, they had not accepted their part in its outcome. Some boxes needed to be ticked and some credibility was needed to be gained from engaging with experts. It was the initial meeting with the Mātanga that caused the leaders to reflect on their role in pedagogical shifts for Māori success as Māori. The problem was that an understanding of what "as Māori" meant was elusive, as you would expect with a team that had no intimate knowledge of Māori culture or ways of being. The ERO report opened up potential to explore and discover what as Māori meant and to create an environment conducive to allowing te ao Māori into the school in a way that gave Māori ākonga a strong sense of belonging within the school gates and therefore classroom spaces. A plan began to evolve including long term professional learning schedules in te ao Māori, budgeting and allowing for teacher

release changes. After that initial hui where the Mātanga influenced the SLT to activate internal Māori expertise things changed. On reflection one of the deputy principals shared:

> *I sort of feel as though one Treaty partner was doing the job to a*
> *point that you [Kaiako Māori] were working on a very tight system*
> *back then as well. I don't think you had agency back then to follow*
> *a kaupapa that was authentic for Māori.*

And so the journey of collaboration began. Staff and leadership were uncomfortable with the ERO report and were willing to explore the recommendations. The SLT accepted professional responsibility for helping Māori to achieve as Māori. As a result of this they initially did two things; accepted the advice of the Kaiako Māori to involve kaumātua and committed time and resources to this kaupapa. As one of the deputy principals acknowledged:

> *We trusted, I apologise in advance. I don't know if it's the*
> *right word, but the selection of the kaumātua … we gave*
> *you [Kaiako Māori] that agency. That wasn't something that we*
> *weighed in on.*

Commitment to Change

The ERO report raised the issues of what it meant to be a Treaty partner and what did equity look like in a school setting? The SLT quickly realised and understood changes needed to be made and gave a commitment to engage with kaumātua. Together the SLT, the Kaiako Māori and the Rōpū Kaumātua worked alongside each other to provide professional learning for the staff, to bring them into te ao Māori. This included growing their knowledge of te ao Māori, culturally responsive pedagogies and growing confidence and competence in teaching te reo and tikanga Māori. The principal shared the initial uncertainty of this relationship:

> *Is it a risk? Is it a readiness thing? Is it, we've got to grow a whole*
> *lot of people and the goal might be yes, we want to have more*

input from the kaumātua group. So what are we doing? How are
we growing towards getting into that position?

If the criticism by ERO was that only one Treaty partner was addressing Māori
enjoying and achieving education success as Māori, the big question for not only
leadership but also staff was what does it mean to be a Treaty partner? After some
professional learning and a better understanding of a Treaty partner the SLT was
willing to resist the status quo for more equitable outcomes for Māori, no longer
wanting to perpetuate the marginalisation of Māori. One DP said:

We wanted to build our understanding of a Treaty partner,
what a Treaty partner means.

There is an underlying sense of social justice in the words and actions of
the interviewees. The leadership had blindly followed the Eurocentric
model of education. Through their work with kaumātua the leadership
team became conscientised. They realised that their work, although with
the best intentions was undertaken with a very western lens. With the help
of the Rōpū Kaumātua there came a point at which they acknowledged
that there was both some learning and unlearning to do. They soon realised
that the education system has perpetuated the aspirations of a dominant
culture and is caught up in an outdated, unfair industrial model - a model
that has served one Treaty partner well. Their thinking had moved to a
place of wanting to do well for Māori.

A discursive shift, the shift to change hearts and minds evolved. Those
discursive shifts the SLT recognised as multi-layered parts of a process. In
this particular kura the Rōpū Kaumātua had been instrumental in guiding
that shift firstly in the leadership team and secondly across the staff. This
deputy principal said:

I think that this is, while we're on this journey together, it's
also a very individual journey. It takes time. So the shift takes
time because there are so many layers to the person, to this.

To value it, to be curious and to understand and give it the
time to feel it. So I think that sometimes one of our
challenges is our teachers having the time for that learning,
which is why it's beautiful, in a sense, because it's ongoing.
So they are getting that, learning, all the time. But it's going to
take time for those aha moments, those click moments,
those feeling moments to bring about change. There's the
easy little shifts that can happen and come really quickly, but
the deep feeling takes time.

Whakawhanaungatanga

Whakawhanaungatanga is a contemporary Māori word used to describe the building of relationships. It is generally used to describe formal ways of introducing oneself through greetings. In the case of this research it is used to describe the building of and maintaining relationships between the Rōpū Kaumātua and the school. Theirs is a relationship that has been sustained over several years.

Being a Treaty Partner

The Treaty of Waitangi is one of eight principles of the New Zealand Curriculum. This principle tasks schools with acknowledging the principles of the Treaty of Waitangi and the bi-cultural foundations of the country. Acknowledgement of the principles has not been difficult for most schools but bringing life to them by enacting them appears to have been fraught with difficulty. Not just for this particular focus school but many across the country.

Schools influence and shape the lives of those who attend them. By purposeful design, schools in Aotearoa have followed a path of colonial assimilation. One thing that was clear for this kura in developing a plan forward was that each and every staff member would need to know and understand the historical narrative of Aotearoa. This meant exploring the wider social context to allow for critical consciousness and education praxis. Understanding Aotearoa prior to the Treaty of Waitangi and also the principles of the Treaty was a must if the focus school was to address the issue of being a Treaty partner. Hence the school's principal

had initially engaged with a consultant who was later to become part of the school's Rōpū Kaumātua.

The staff was given an introduction to the Treaty of Waitangi and also encouraged to learn about, understand and respect each other's history. If staff understanding of the history of Aotearoa was limited, how were they expected to make connections between the principles of partnership, protection and participation, and education? One deputy principal shared the value that she placed on Treaty partnerships:

> *If you don't have an identity as a Treaty partner, then nothing's going to really happen authentically. And I think that's the critical bit for everybody, Māori and non-Māori, that's the critical bit.*

The principle of partnership became a pivotal point in validating the Māori worldview. Valuing the indigenous knowledge of the Kaiako Māori and having the privilege of working alongside kaumātua caused both personal and professional reflection. Repositioning oneself as a Treaty partner and understanding a Māori way of being was a challenge. However, the staff had the courage to build the road as they walked it, as they worked towards education success for Māori as Māori. A DP reflected on the value of kaumātua:

> *I think that's the gold of the kaumātua - is just helping us build that road as we walk it .*

As the kura navigated the murky waters of what education success as Māori meant it adopted the whakataukī, he waka eke noa - we are all in this waka together. This whakataukī became the driver for professional learning and the pedagogical shifts the school was working towards. Using the analogy of the waka the staff, supported by the Kaiako Māori and kaumātua developed an understanding of the whakataukī and what it meant to be rowing the waka together. The kura was the waka and everyone attached to the kura were crew members. Just like the crew of the waka of old, each and every person had a responsibility to ensure the success of the journey forward. Each person played a

vital role in its success. It was a move from the western worldview of being an individual to a collective approach which included the school Rōpū Kaumātua and the whānau.

The building of relationships is a multi-layered facet in schools. Relationships help foster positive social interactions, help one feel connected or help them to experience a sense of belonging. Every school has its own culture, varying from school to school and influenced by the school community, school values, the current political climate and policies. Cultural change therefore is difficult to achieve, particularly if the culture in the school has become so taken for granted and embedded that it is no longer in the consciousness of those attending but rather implicit in their way of being.

The focus school had developed a culture of success. It had aligned its vision with the key competencies in the NZ Curriculum. The school motto, provided and agreed upon by the foundation school principal, foundation Board of Trustees and a member of mana whenua is Our Best Always - He Rawe Mo Ake Tonu. Sitting within this motto are the dispositions of communicator, thinker, risk taker, team player, self-manager, researcher and curriculum. Other than the translation of the school motto there was no indication in the vision that this was a school in Aotearoa that considered the aspirations of its indigenous people.

Evident throughout the research conversations was the strength of whanaungatanga between the Rōpū Kaumātua and SLT. It is the strength of that whanaungatanga that maintained the commitment by kaumātua to the school and its aspirations of Māori achievement as Māori. The Koroua said:

> *Yes I'm quite happy here and I've enjoyed the journey. And also since then I think the relationship between us and some of the teachers has been good, especially the leadership team. I've got on quite well with them. I think with the help of [the Kaiako Māori] and [the principal] I felt quite comfortable as time went on.*

The Mātanga explained his relationship with the Kaiako Māori stating:

I can remember that meeting because she didn't trust me, initially. Here's another white person, coming to tell me what to do. And so we had resigned to work hard to try to back away from that position. But once it got going, you and I connected well enough to trust each other. And so that got me.

Clearly the relationship between the leaders in te ao Māori and the leaders of this kura was built over time but there were some key ingredients which helped with the rate of progress. These included the principal, a willingness to explore what Māori enjoying and achieving success as Māori meant, a willingness to resist the status quo, a strong desire to improve what was happening for Māori within the kura and an understanding of the dispositions and strengths of kaumātuatanga; of their ways of being kaumātua.

The Principal

It was agreed by all of the kaumātua that the principal of the time had a very large part to play in building critical relationships with them. The Rūruhi said:

[The principal] … ko te āhua o tēnā kaiako [the intrinsic nature of that educator], there was something about him. To be invited to the school, and I thought it was wonderful.

The Koroua too expressed his trust in the principal:

I'd grown into the whānau including some of the teachers and [the principal] … getting that association and thinking ah well I'm comfortable with him. I'm comfortable so I'm quite happy to stay here, help out.

The principal's leadership in this area filtered through to other members of the SLT who also built a rapport with the Rōpū Kaumātua. Whilst the principal has since retired the kaumātua have remained. Not only did his leadership team build a rapport but also a lasting relationship as is evident in the time that the kaumātua

have remained supporting the kura in their journey. Perhaps this was made easy because in the words of the Rūruhi:

> *We weren't an attack on anybody. It seemed to me a big part of the organics. And it's grown from there.*

In support of the kōrero from the Rūruhi the SLT felt that whanaungatanga had an important part to play in the shared mahi (work) and acknowledged a relationship of reciprocal trust. As one deputy principal expressed:

> *I never felt challenged by them though. That was always done, I think, in a strength base. And trust, massive trust in them.*

The former principal acknowledged the respect the kaumātua had for their position:

> *There's a saying in Māori in there, about kumara [sweet potato] not singing its own praises? And to me that's what they were like. They didn't sing their own praises. They waited to be invited, they waited till the moment was right, to step in and validate our learning or challenge our learning.*

A Willingness to Explore, Resist and Improve

The leaders of the school and the leaders of te ao Māori came together in collaboration to create an environment of learning where together both their knowledge systems would see all ākonga benefit from both worldviews. Māori support wasn't born in a vacuum. The leadership team had already acknowledged the need for change and were willing to explore a new path alongside kaumātua. As one DP said:

> *We developed, I think, very quickly, an openness and a willingness to engage, this is what we need to do. And it was important that we did that. Because we then sent a message to the staff, that we, as a team are united,*

in what we believe is going to happen, we don't know what it is. We haven't got our head around it but ... We know this is the path we have to follow.

What the SLT understood is that you don't know what you don't know. They had begun to realise that the impositional western values which the education system was based on had marginalised Māori in their kura. In terms of social injustice this was confronting and they were happy to have the support of kaumātua to address this.

Attributes of a Kaumātua

Although too far south and not visible from New Zealand, the North Star's narrative as the star that has guided many celestial navigators has made an impression and became the metaphor for the work of the Rōpū Kaumātua. When asked for attributes of a kaumātua one deputy principal suggested,

For me a kaumātua is like the North Star. It shines brightly in their space and it's there to like guide us in our work. It's never there to tell us what to do or how to do it but when we get lost or we're not quite sure we take a little bit of a detour. We can go to our north star, we can go to our kaumātua and they just bring us back on track.

The North Star, unlike most other stars, does not travel too far. It stays in roughly the same place in the night sky and is always a reliable way to find North. It is clear that for the leadership team the Rōpū Kaumātua is that North Star - a reliable point on the compass to find direction. The former principal said:

I think that one of the things I have learnt over a long time too is that kaumātua are very wise in the way of te ao Māori and that they just know almost instinctively how to help you to take the next step.

For one of the DPs there was more to the kaumātua role than just helping teachers to grow. She emphasised the deep learning and understanding that comes from kaumātua contributions and the influence of that on others when she said:

I think to follow on from that, the kaumātua, when we are in those places of reaching out, they help us grow and they help us understand and from that comes deep learning and the way that it's done is not in a way of I'm here to teach you and tell you. It's through their actions that you learn. It's through the kōrero and from one experience that you worked with them. It's a nice pathway into new learnings that then shape how you approach or work or lead or guide people that we work with.

It was evident through the course of the interviews that kaumātua gained respect from members of the leadership team not because of how much they said but the quality of what they said. As the former principal described:

But the other thing was I think that we very quickly learned that they didn't actually need to say a lot. You know [the kaiako] or you might be leading something and [a kaumātua] at the end might have a little wee five or six sentence statement or even one sentence and … that's validated everything we've done and it's empowered us to keep going, to do more.

And I think one of the other things about the kaumātua is that there is a beautiful balance, there's a balance in life experience, education, and ethnicity. And each one of these people brings their passion from quite a different perspective and I think that's the real benefit. You're not just getting a simple small picture, you're getting a much bigger picture and a much bigger steer on the directions… that North Star.

When posing the attributes of a kaumātua to the kaumātua it was a difficult question for the kaumātua Māori to respond to. Quite possibly this is because the role of a kaumātua is a way of being and therefore what the question was really asking was for them to talk about their taken for granted realities. Leaning on the structure of her reo almost as an example of one of those taken for granted realities, the Rūruhi offered a metaphor of the parāoa rewana (rewana bread):

Like preparing rewana for later on. We have to start planting the

seeds or putting the kākano [seeds] and the nutrients in. And it's like
mirimiri te parāoa (kneading the dough). And for ourselves, you know
you're going to look after your rewana otherwise it's going to go
sour…One of their experience of life, living, struggle and having to lay the
patterns of behaviour following in their footsteps and therefore
contributing to the continuity of the parāoa in the various different kinds
of things - the appreciation of difference.

Kaumātua Involvement in the School

Kaumātua are an essential part of Māori society and for the Kaiako Māori once
the school leadership team had decided to navigate the murky waters of what
Māori success as Māori meant there was no question about involving kaumātua in
decisions for Māori at the kura. Inviting them into the kura had been liberating.
With their korowai (cloak) wrapped around te ao Māori, the Māori way of being
was validated at the kura.

Te Reo and Tikanga

The leadership team at the focus kura was set to begin to address the issues
highlighted by ERO before the Rōpū Kaumātua evolved. The Kaiako Māori had
accepted a challenge to design a programme for ākonga Māori who were not
meeting National Standards. However, understanding that focussing on this
particular group did not completely address the success of Māori as Māori, the
initiative focussed on all ākonga Māori.

As a result the Ako Whakatere (Accelerated Learning) programme was
developed. This was the umbrella term given to a group of Māori initiatives in the
school plan to acknowledge te ao Māori as a factor in the success of tamariki
Māori. Ako Whakatere was designed to follow some of the traditional values of
Māori. These being; identity and belonging, whanaungatanga, manaakitanga and
rangatiratanga. Rangatiratanga in the case being referenced here signalled a
contemporary understanding of being self-determining, rather than the traditional
understanding of being a rangatira.

For all ākonga Māori and in particular those ākonga who were achieving success, iwi groups were set up to give them a sense or confirmation of their identity and belonging. Every ākonga Māori in the school was grouped according to their identified iwi. For some ākonga this may have meant more than one iwi. The school already had a kapa haka group and an extension te reo group.

For those ākonga not meeting National Standards an intervention programme was developed. From the usual data that could be gathered in classrooms the Kaiako Māori began to question why families of ākonga rather than individual whānau members were presenting with similar issues and decided to look at various types of memory. The one particular memory that stood out in the screening was auditory working memory. This set the programme design. The programme came from a strengths based approach. It focussed on Māori language being an oral language, Māori kuia and koroua being astute observers, and the strength of whānau. Although at least one member of the SLT had considered this to be ambitious the Kaiako Māori was unrelenting on whānau involvement. It was thought that the collective approach was the only way to achieve Māori enjoying success as Māori. After all no one knew the ākonga better than their own whānau.

Adding to all of this the school had also decided to revisit the school curriculum te reo document. Several staff members volunteered to be part of the process of reviewing this document and SLT added their support. To further value Māori in the school a new group was established to enable support of te reo and tikanga to classroom teachers. To show value for this position a fixed term unit was offered and shared between two staff members.

Whilst kaumātua had not been involved in the initial development of these initiatives one of their first tasks in their capacity as the Rōpū Kaumātua was to both lend their support to the initiatives and to name each of the groups. By accepting the task of naming the groups the kaumātua brought a deeper Māori dimension by adding tikanga. They supported the groups and the naming because the groups aligned with their beliefs and cultural principles. The use of metaphors by the kaumātua showed their depth of understanding of each of the groups as they named them. The te reo extension group was renamed Te Rōpū Whai Mana

(People of Note), the collective of iwi groups was named Te Rōpū Karanga Maha (Voices of the Many) and the teacher support group was named Te Rōpū Manaaki (Support by Empowering).

Over the years the kaumātua have been invited to support the school with cultural protocols thus growing the culture of the school and the cultural capability of the SLT and staff. Further to this they have been invited to have a voice in the termly review of the school's Māori Succeeding as Māori Action Plan, the school's Self Review of Te Reo and Tikanga and also the Conceptual Curriculum Review. Kaumātua are also invited to contribute their voice to staff meetings and Teacher Only Days that are based on te ao Māori. They act not only as advisers but also as internal cultural auditors.

Kaumātua were never expected to enter into these spaces uninformed. The Kaiako Māori always communicated about the purpose of the invitation to participate. The Koroua said:

> *And [the kaiako] has done a lot of research by the time she gets to us… and if she's not certain, I know she will ask. So that's why I feel comfortable in our group.*

Understanding the need for preparedness the former principal acknowledged:

> *I think there must have been a great deal of communication between [the kaiako] and the kaumātua group to make sure that they were able to meet and plan an interaction that would challenge us to begin a journey of self and group discovery. I believe that was necessary if staff were to follow us. Our support of the direction of the kaumātua (North Star) had to be 110% to ensure the support of the staff. The kaumātua group and that includes [the Kaiako Māori] were essential as they provided the credibility, the direction and knowledge to enable us to put Māori learning as Māori at the forefront of our work.*

Above all of this the kaumātua had wrapped a cloak of cultural safety around the Kaiako Māori. Prior to the engagement of the kaumātua there was a sense that the blame for the criticism from ERO had rested on the Kaiako Māori resulting in a feeling of being culturally unsafe. The kaumātua worked closely with the Kaiako Māori to legitimate those aspects of te ao Māori introduced to the school. This relieved some of the pressure of doing things alone but also increased opportunity for professional growth. The Kaiako Māori felt that at times they would take a giant, brave leap forward only to be pulled back again by a system that has other priorities, does not have room for nor value another worldview. So you are the teacher who leaves their culture at the school gate. This is something the former principal recognised when he said:

> *I think what it did was brought home to me what I think had been a big gap in what I did as a leader in that, not realising, not fully understanding how isolating that must be for a Māori working in a Pākehā type school environment but with a responsibility to improve the participation of Māori within the school, improve the quality of what teachers did within the school. What an impossible task that was at the time. And I think that once you had the cloak of the kaumātua wrapped around you, you were more confident, you were more relaxed about the job and probably more excited about the possibilities. And I think, so, to me, it was the confidence and then what that unleashed. That probably had the biggest impact in the three years that I was there.*

Kaumātua gave the Kaiako Māori a renewed confidence, one that saw Māori become visibly important in the school both through all teachers and ākonga. Through the guidance and support of the kaumātua throughout 2016, te ao Māori in the kura became stronger. The school began to enact cultural shifts in authentic ways.

The staff were surveyed about their confidence and competence in the delivery of te reo and tikanga Māori. Time one data having been gathered in March 2016 and time two data being gathered in October 2016. The results show a rise in confidence and competence to teach te reo and tikanga Māori after participating in

deliberate planned professional learning (Table 1). The overall change can be directly related to the influence and support of the kaumātua in relation to planned professional learning, a change in narrative about Māori children's learning and a shared understanding of Treaty partnerships.

Table 1

Teacher Confidence and Competence in Te Reo and Tikanga Māori 2016

Teacher Confidence and Competence in Te Reo and Tikanga 2016						
Criteria Rate your level of:	Ratings 1 - 3 percentages of staff 1 = not confident, 2 = developing confidence, 3 = confident					
	1		2		3	
	Mar 2016	Oct 2016	Mar 2016	Oct 2016	Mar 2016	Oct 2016
Confidence in using te reo	42	20	37	45	21	35
Competence in te reo	58	25	34	60	8	15
Knowledge of tikanga Māori	50	12.50	44	62.50	6	25
Confidence to embed tikanga	60	22.50	24	52.50	16	25
Competence to embed tikanga	63	30	26	52.50	11	17.50
Has your learning in te reo and tikanga Māori had an impact on your relationship with ākonga Māori?	29	15	39	27.50	32	57.50

Programmes Supported by Kaumātua

The focus school had initiated some programmes before the Rōpū Kaumātua was established however their support of the programmes allowed for positive outcomes for tamariki Māori that were not measured through a western lens.

Te Rōpū Whai Mana

Once the Rōpū Kaumātua had been established and became an integral part of the school, Te Rōpū Whai Mana ākonga became leaders within the school. They were the rōpū tautoko (support group) at whakatau and pōhiri, supporting the kaumātua with waiata. They also led whakataukī at school assemblies. This was an

opportunity for them to shine as Māori leaders within the school. As part of Te Rōpū Whai Mana ākonga felt safe sharing their Māoriness, sharing who they are. In the words of one year three ākonga:

We don't do it because we have to. We do it because we want to.

He later added:

We all understand what each other's talking about. We just get each other.

Te Rōpū Karanga Maha

The establishment of the iwi groups was vital in acknowledging the identity of ākonga. Not only did it set them apart as Māori but it set them apart as iwi within Māoridom. Ākonga were introduced to the importance of pepeha, whakapapa and whanaungatanga. A hui was held for whānau of tamariki in Te Rōpū Karanga Maha in 2018. It received RSVPs from over 74 whānau members and 99 tamariki. In response to the invitation an email received from a whānau confirmed for the school that the iwi groups were successful. It read:

Thanks for all that you do for the tamariki and I'm glad it takes a village to raise a child. It's awesome hearing what she values and is new for her (and definitely me) by being in iwi group. And seeing her wairua and mana shine is something beautiful.

Another parent wrote:

Our tamariki appreciate iwi group… They have been singing different waiata and can notice the difference in kaupapa Māori [focus school] offers in comparison to their previous kura.

This particular hui was the biggest whānau hui attended at the school. It had no real agenda other than to allow whānau to meet with other whānau from their iwi to replicate what was happening for their tamariki in Te Rōpū Karanga Maha.

This hui was attended by the school principal and two of the kaumātua. The principal reflected:

> *And I remember sitting at the hui that night, [the kaumātua] just sitting beside me and just said, see, you don't always need an agenda. And, you know, that was our confidence that we had made an appropriate decision to work with the group [kaumātua] and to be guided by the group. That was the real benefit.*

An email received the next day from a kaumātua in attendance read:

> *I couldn't have been anywhere else or in any other gathering where the wairua and best practice was so evident as last night with you and your kids. Both [Kaumātua] and I couldn't help being moved by the product of your kaupapa so evident in the company and the work on display all round. Congratulations on making the epiphany real. May it soon become a flood.*

Ako Whakatere Intervention Programme

This intervention programme took its name from the collective group of initiatives and was set up and named before the Rōpū Kaumātua was established at the kura. However, their early support of the programme gave the kaiako Māori the impetus to forge ahead with the programme following the ways of being of Māori tīpuna. The programme was tikanga based, whānau were involved, it considered Māori oral language tradition, the power of observation of kuia and kaumātua and the concept of he waka eke noa, we are all in this together, therefore creating educationally powerful connections between home and school.

Whānau involvement included a whakawhanaungatanga (getting to know you and your child) hui and two kainga mahi tahi (working together at home) hui with the Kaiako Māori who gave whānau tools that they could use at home to help their tamariki. This was based on the premise that all parents wanted the best for their

tamariki but perhaps required some knowledge and understanding of how to help them at home. The value of this is shown in the words of a parent:

This has been really good. I always wanted to help but I didn't know how.

Another parent said:

After that first parent session when you talked about how important routines are, I changed my hours at work so that we can have better routines in the afternoon.

Parents were grateful for both the introductory hui and the learning sessions. As one parent stated:

Was good to be able to share the quirky things about my son.

For the Kaiako Māori that cultural safety cloak of the kaumātua was a blessing. Knowing that they supported the philosophy behind the complete Ako Whakatere package was the indicator the Kaiako Māori needed to confirm the programme was on the right track. Parent voice also confirmed this in an email:

You're doing a fantastic job with the support of the school and clear backing of [the principal] for these kids that would otherwise be left behind and labelled dummies. The way you are able to incorporate the learning in with their culture is fantastic and is making reading for these kids fun again.

That two worlds could be brought together and both validated and justified was an accomplishment and recognition by the leadership team that mātauranga Māori was an acceptable kaupapa for learning and achieving success as Māori.

The Curriculum

The achievement gap between indigenous ākonga and non-indigenous ākonga is a global conundrum. It is not exclusive to Aotearoa. The official curriculum is

designed as a guide to what is expected to be taught in schools at different levels. There have been questions as to whether or not the way in which the curriculum has been taught has served ākonga Māori well. This should be no surprise as the curriculum content was never designed to suit indigenous ākonga. In Aotearoa the curriculum has been based on what Glynn (2021) might say was an impositional Pākehā worldview. Its foundation has been grounded in a set of values foreign to Māori. The hidden curriculum of assimilation prioritised a non-indigenous worldview. As the kaumātua reflected on their own education the Rūruhi informed us:

> *There was nothing Māori in school … nothing important in school that was Māori - except ourselves. But in the curriculum karekau ngā kōrero [no acknowledgement].*

School experience for the Koroua was not unlike the Rūruhi:

> *I haere ahau ki te kura, karekau he whakaaro Māori i te wā [During my time at school there was no thought for things Māori].*

Whilst accepting that this had been the way education had played out for the kaumātua as young Māori, it was not what they wanted for tamariki at the focus kura. When asked about kaumātua contributions to curriculum one kaumātua highlighted their contribution to the Māori curriculum - a new term for the school, signalling a very real space for kaumātua to contribute to. He reflected on some noticeable changes that have occurred:

> *We don't just acknowledge the king [King Tūheitia] and his retinue, the Waikato river, the maunga [mountain] of Waikato. In our school here we actually talk about particular individuals - Ngaati Wairere, Koura. But the point is we've moved from big general statements that do acknowledge Māoridom in general to actually start looking at, who should we be acknowledging in this area?*

The previously mentioned programmes are evidence of a Māori curriculum taking shape within the school, supported by kaumātua. This shows the opening up of previously contested spaces. Each of those curriculum contexts have developed out of kaupapa Māori traditions and mātauranga Māori. Having these programmes in this kura has given integrity to Māori knowledge guided by the kaumātua for all learners in the kura.

When the SLT was asked if they thought the Rōpū Kaumātua had impacted on ākonga achievement the response of one deputy principal was:

> *In terms of meeting expectations, no not directly but in terms of other learning absolutely, yeah. So if we look at our reo and our success of Māori learners outside of reading, writing and maths, their connection to their iwi, their sense of belonging.*

From this response came a discussion about the data that is gathered at the school and whether or not it reflects all of the important aspects of learning. Quantitative data has been the preferred method of data collection at the kura. It was what was expected during the era of National Standards. Qualitative data on the other hand was considered soft data that was not so easily measured in terms of National Standards. It was acknowledged by the SLT during the interviews that quantitative data did not give a complete picture of learning for ākonga Māori. As one DP admitted:

> *Now we know that academic data is only one small piece of the picture.*

The focus school was eager to measure its cultural responsiveness and sought to do this by way of engaging with Rongohia Te Hau, a tool to measure cultural relationships for responsive pedagogy (Ministry of Education, 2023c). Rongohia Te Hau initially provided evidence that what teachers considered to be working well both in the relational space and in pedagogy was quite different to what ākonga thought. This was a revelation for staff. Although time two data was captured outside of the four year period this research is based on, the work leading up to the time two data was within the timeframe and it is worth noting the

comment made by one of the deputy principals who had reflected on the shift in relationships between staff and tamariki. She said:

> *I think Rongohia Te Hau speaks. I mean that's a celebration of the kaumātua's work and the change, I think that is occurring.*

The data showed that there had been positive changes in the relational space.

Shifts and Changes

Whilst the direct influence of kaumātua has been on building cultural competence of the staff, their contribution has not had a direct impact on what initially mattered to the school - the measures of achievement in literacy and numeracy and how they matched to National Standards. The leadership team would argue however, that there have been huge impacts on the things that are not traditionally measured in schools - on other valued outcomes. The former principal acknowledged:

> *And if other things aren't in place the academic data is not going to be great.*

One of the deputy principals acknowledged the learning that needed to take place for the leadership team to be able to move from the quantitative data gathering space to the qualitative data gathering space. She added:

> *And I'm kind of just wondering around the speed of the impact of change because I think that initially, when you don't know what you don't know, we were very quick to become curious and for our values to shift. So I think that it's taken time for us to put the actions in place. But I think that there was a shift within us immediately around our curiosity, our wondering, our knowing that we needed to learn more. And to prioritise and value that learning. I think that that was very, very quick.*

Over the time this research was undertaken there have been a number of cultural and structural shifts and changes within the school. The SLT was vested strongly

in what the education system required and therefore responded to a structural request from the ERO report. The kaumātua were vested in a cultural shift within a system in which tamariki Māori would flourish. In order for this to happen and in order to protect their tāonga (treasures) they were willing to work in partnership with the SLT exemplifying the intent of Treaty partnerships over time. They developed an enduring relationship that highlighted their relationship to and with mātauranga Māori.

Below is a list of shifts and changes that have occurred at the focus school with the support of the Rōpū Kāumātua (Table 2). In this table you will see in the left column the areas of the school which have been impacted by the Rōpū Kaumātua. In the column on the right you will see the shifts and changes that have eventuated due to leaders being prepared to make both cultural and structural shifts.

Table 2

Shifts and Changes

	What happened	Shifts and changes
C U R R I C U L U M	Conceptualised Curriculum	Kaumātua are part of the annual review to reflect Māori kaupapa
	Treaty of Waitangi Progressions	Kaumātua are invited to contribute to these before sharing with staff
	Year 4 Marae stay	Annual event supported by kaumātua as kaikōrero
	School Te Reo Document	Reviewed by a large team of staff and supported by kaumātua
	Introduction of a Māori Curriculum	Mātauranga Māori had been privileged through the items listed in this table
M Ā O R I	Te Rōpū Karanga Maha - Iwi identified	Tamariki had a sense of identity and belonging as Māori within the school. This initiative has been supported by kaumātua
	Te Rōpū Whai Mana	Tamariki were recognised and noticed as leaders within te ao Māori. They are supported by and offer support to kaumātua.
	Te Rōpū Manaaki	This role was valued and a fixed term unit was attached to it. Kaumātua are invited to attend these hui Teachers had support with te reo and tikanga

C U R R I C U L U M	Ako Whakatere Intervention	Mana of Māori parents respected and maintained in whanaungatanga hui with Kaiako Māori Programme designed based on Māori values and kaupapa Programme supported by kaumātua
	Koura	School pou became an important part of school learning Part of induction for new staff Kaumātua sometimes attend induction and support the narrative of Koura (the chieftainess represented on the pou – ihi (ceremonial post) outside the kura). Narrative added to prospectus at the request of kaumātua
	Whanaungatanga Day	A yearly event where whānau visit school to view ākonga learning followed by a school wide lunchtime picnic where kaumātua are invited to attend.
	Whanaungatanga Hui	A turnaround from Meet the Teacher to Meet the Parent - an annual event. A time for parents to talk to teachers about their tamariki rather than teachers talking to parents. This is a time for teachers to learn more about ākonga outside of school. This initiative is supported by kaumātua.
	Pōhiri and Whakatau	Pōhiri held for important events and whakatau for new entrant whānau each term. Led by kaumātua and supported by Te Rōpū Whai Mana
P L D	Professional Learning of Te Ao Māori	Staff Meeting per term - kaumātua are invited to contribute to and attend. Teacher Only Day - kaumātua are invited to attend and contribute to All staff including support and administration staff participating Board of Trustees participating in professional learning provided by the Kāhui Ako Staff Meetings and Teacher Only Days begin with karakia and waiata Increased teacher competence and confidence in teaching in te ao Māori

Kaumātua have helped the SLT to understand that these changes can occur with the support of the Kaiako Māori rather than being left to the Kaiako Māori to lead on their own.

Aspirations

When kaumātua were asked about their aspirations for the kura their responses were simple. The Koroua said:

I'd like to see and hear the kids say hello to us but in te reo. Yeah, just wandering around and they say it automatically. I'd like kids at a certain year … they have to know a pepeha, know their own pepeha.

The Mātanga had a vision for the staff at the kura when he said:

I think it would be nice, also, if there was, that all of the teachers were doing a little te reo class. That's not belittling all the effort you're putting in. I'm just saying that we could expect them all to be taking a te reo class. Half an hour a week or something.

When the leadership team was asked about their aspirations for Māori at the school it was clear that the critical ERO report had influenced these aspirations and although the team may not have known where to start to move forward, their early learning is certainly noticeable in the following thoughts of one deputy principal:

Our aspirations were … for Māori to achieve success as Māori, to not have to leave their culture at the gate and to really start there and build from there. We wanted to change the culture of our place and build tikanga and a different kawa. And we wanted to improve reo in our place, and we wanted to build our understanding of a Treaty Partner, what a Treaty partner means. And we wanted to build a cohesive leadership team with strong ties to Ngāti Wairere and kaumātua. So I think those were our aspirations in the beginning. And I think we achieved all of that, and so much more.

To follow on from this and in support of the earlier words of the Rūruhi in acknowledging the work that has been undertaken the former principal said:

It's a bit like a silent revolution. It's been happening without any great waves, but it's become part of what you do around here.

Potential of Kaumātua in Schools

When the question arose of what the potential of kaumātua might be when working with the school on structural shifts a who holds the power type response was forthcoming from one DP:

> *I think the potential if the kaumātua have felt that they wanted to contribute, they could have a conversation with the people that matter.*

As an insider researcher, knowing that the relationship with kaumātua was strong and not expecting such a response, and at the same time remaining sensitive to the situation, an attempt was made to delve deeper. In a later conversation it was revealed that there was at least one structural barrier to the initial response and once that had been removed an extended response was offered. The DP said:

> *There is actually no limit to what kaumātua could be involved in and contribute to… Revisioning, policy review, appointments process, local curriculum design, strategic goals, annual plans, structure of learning… When setting strategic goals and action plans for our kura, how visible is our why? Our kaupapa? How visible is the duality of western ways of knowing and indigenous ways of knowing in our teaching and learning approaches?*

With the acknowledgement of all of the possible opportunities for kaumātua to be involved in schools the DP offered this thought of manaaki (care):

> *My rub in all of this is not my not knowing but my dependence on others. I am very mindful of asking too much of kaumātua. They are very giving and generous of their time and I would never want that perceived as taking advantage of them.*

Adding to the DP's thinking on manaaki, appreciation for the support of kaumātua and their mahi followed tikanga Māori; kaumātua were never expected to attend hui without recompense. Kaumātua received vouchers as koha for attendance at

any hui at the school. Such was the respect for the kaumātua that one was transported to and from each hui.

There Is No End

Reflecting on the time he spent at the school and what he was noticing, the previous principal offered some sage advice which was agreed with by the other members of the leadership team focus group:

> *If it was my question, I would be saying, how do we continue this growth? And how does the school work with others to increase their commitment to continue to grow what it is to be Māori at [the school].*

He reminded those present of what perhaps would be the biggest barrier to moving forward with the kaupapa of Māori success as Māori when he asked:

> *How do we make sure there are kaumātua in the making to replace other kaumātua who maybe too old or too tired or unable to provide that work? I think without that work you don't keep going forward, you don't keep growing, so I think that's a challenge for the future.*

He continued:

> *You've just got to keep remembering that you're the opportunity for it to continue. And the barrier for it is to give up and not keep going ... There is no end point.*

Summary

The key findings in this chapter are thematic based. The data analysis based on interviews with members of the SLT, the Rōpū Kaumātua and available data from school documentation provides the basis of the findings in this chapter. As a series of bullet points, these findings include:

- Senior Leadership Team understanding and supporting what as Māori means and knowing that a Treaty partner is essential.
- Leadership matters in transformative change.

- Māori self-determination is important and requires the sharing of power.
- Whakawhanaungatanga and two way relationships are important when working with kaumātua.
- Kaumātua work from a te reo and tikanga platform and can bring traditional thinking to contemporary learning.
- Kaumātua have an essential role in helping to indigenise and decolonise schools.
- Schools can lead in the space of te ao Māori with the support of kaumātua, relationships are important.
- There is room for a Māori curriculum.
- Māori enjoying and achieving education success as Māori needs to be planned for and proactive, rather than ad hoc and reactive.
- The role for helping succeed as Māori is not the sole role of the Kaiako Māori.

CHAPTER 5 – DISCUSSION

Introduction

Many tamariki Māori in kura auraki have not experienced enjoyment or success in education as Māori (Berryman et al., 2017) possibly due to a lack of understanding of the words "as Māori." This research set out to explore what role kaumātua might have in helping kura auraki to realise the intent of the Ka Hikitia policy of Māori enjoying and achieving education success as Māori. During this research we have been exposed to examples of kaumātuatanga enacting what L. Smith (2012) refers to as survivance - maintaining cultural values whilst resisting the determination and dominance of colonialism. Durie (1999) suggests that kaumātua add to the wealth of the people and as such kaumātua continue to be valued (Rameka, 2017). They are the stalwarts, the enduring dependability of Māori society. They are inextricably linked to the survival of Māori culture. This chapter will present a discussion on the research findings and consider the relationship between those and the literature reviewed in Chapter Two. It will also discuss the implications of the findings for other kura and school leadership teams.

Key Findings

The data gathered suggests that there are a number of contributing factors to Māori enjoying and achieving education success as Māori in kura auraki. The data indicates that Graham Smith's Kaupapa Māori theory alongside critical theories is crucial if this is to occur. The research findings have shown that the layers of this theory take time to become effective but that it is possible if kaumātua are there to help. The data further suggests that leadership matters in seeking and implementing change for Māori but that this is the responsibility of all teachers not just the Kaiako Māori or the leadership team. The research offers the suggestion that alongside the teaching staff there is a role for kaumātua in supporting schools to resist the current system and be active participants in helping schools to enact the Education and Training Act 2020 and also implement related policy and curriculum guidelines with the intent of Māori achieving success as Māori.

The data analysis based on interviews with members of the SLT, the Rōpū Kaumātua and available data from school documentation provides the basis of the findings in the previous chapter.

The Journey

Clearly the journey for the focus kura has been an enduring one. The beginnings of this journey are rooted in a less than desirable ERO report reflecting on Treaty partnerships and enacting the intent of Ka Hikitia. Berryman and Eley (2017) suggest that transformative school reform is necessary in the pursuit of excellence for those who are underachieving. The SLT and kaumātua have worked together to bring about change in the focus school. Both groups repositioned themselves within the relationship and realised that together they could achieve much more than ticking the boxes required for a compliant response. The deliberate intentions of the groups became obvious once a trusting relationship had occurred and the groups had repositioned themselves as learners (Table 3). The school's leadership team wanted to understand Treaty partnerships, and how to achieve Māori success as Māori. Together, these became their aspirations and they knew that they needed Māori to help them to do it. The Rōpū Kaumātua soon learned through their initial mahi that they had far more to offer the school than just a support role. They were able to influence hearts and minds and therefore influence change. Through their combined voices they could influence cultural relationships and structural change.

Table 3

Deliberate Intentions to Māori Enjoying and Achieving Education Success as Māori

Separate Roles and Responsibilities	
Senior Leadership Team	**Kaumātua**
- Understand the meaning of Māori enjoying and achieving education success as Māori - Build an understanding of a Treaty Partner and what that means for both partners - Include Māori voice, specifically mana whenua	- Māori have a voice in the kura - Provide cultural leadership - Have a **true** place as a Treaty partner - Change the cultural relationships - Embed tikanga and te reo for Māori ākonga to thrive in the kura - Influence structural Change

• Understand and support cultural change by responding to and ensuring that the desired change occurred	○ Add te reo and tikanga Māori dimensions to indigenise the kura curriculum

Te Ohonga Ake – Critical Theory and Kaupapa Māori

On critical reflection the leadership team realised their taken for granted misconception about the success of tamariki Māori lacked an understanding of what it meant to be a Treaty partner and of what it meant to be enjoying and achieving education success as Māori. They deliberately sought external support for professional learning to improve their understanding in the areas of Treaty partnerships and Māori achievement as Māori. They acknowledged that their lack of understanding meant that Māori culture, language, identity and by default Māori learning was compromised and if they were to improve in these areas they needed to create space for Māori voices to be heard.

What has been perpetuated through the education system is a western view of teaching and learning at the expense of traditional Māori knowledge (Berryman 2008). Although the kura had made moves to address this through the actions of the Kaiako Māori, the newly found critical awareness under the guidance of kaumātua helped the leadership team become consciously aware of colonisation and its standing in their kura. They began to resist and challenge the education system by acknowledging the validity of Māori ways of knowing and being. Relinquishing their power as an SLT to the mana of the kaumātua in the spaces that required a Māori worldview was a secondary step. The leadership team together with kaumātua were following the ideals of Critical Theory and Kaupapa Māori. A power sharing position was evolving and Māori were becoming self-determining in the school. Māori voice had begun to lead conscientisation, resistance and transformative praxis (Freire, 1970) in this kura.

Leadership Matters

The work of kaumātua disrupted the Eurocentric leadership at the kura and had a part to play in the decolonising of minds within the leadership, helping with the process of "unlearning, relearning, rereading and reframing" (Lopez, 2020. p. 7) making room for a more indigenised school curriculum.

Robertson (2016), suggests that leadership is about improving opportunities for learning through action. Patterson (1992) suggests that in te ao Māori the leaders and the followers are interdependent. They are parts of the whole dependent on each other. This understanding is reflected in the whakataukī, mā mua, ka kite a muri, mā muri ka ora a mua (those who lead give sight to those who follow, those who follow give life to those who lead). In the case of the focus kura the duality of purpose also meant there was a reciprocity of leadership and learning between te ao Māori and te ao Pākehā. At various points one group was the leader and the other group was the follower, resulting in ako (reciprocal learning and teaching). The end result was a sustained positive relationship to improve equity in the kura. The focus kura has, as Penetito (2010) suggested, included kaumātua as part of their team to help indigenise the kura rather than having them on the fringes. In working together to address inequality and inequity in the kura, both groups of leaders led with moral purpose (Robertson, 2016) and therefore entered into a space of culturally responsive leadership.

Eyes Wide Open

It has become apparent through the research that over time the SLT with the support of kaumātua is no longer blindly following an assimilationist model of education. They have opened their minds and hearts to the possibilities that lie ahead for indigenising the school culture and decolonising systems. This is happening to the extent that one kaumātua suggests that a Māori curriculum is developing within the school. This curriculum can be seen through the initiatives for Māori (Table 2). It is not the intention of either the SLT nor the kaumātua that the Māori curriculum will take over the current curriculum but rather that they can work interdependently to each other within the school giving both Māori and non-Māori an opportunity to be aware of, understand and begin to participate in both worlds.

There is prolific literature available which speaks to the assimilationist nature (Ford, 2013; Simon, 1992; Walker, 2016) of education in New Zealand. Indeed many education policies that have affected Māori are evidence of this. Over time there has been a move from assimilation to integration (Ford, 2013) and now to a

culturally responsive curriculum which acknowledges the place of Māori as tangata whenua within Aotearoa (Ministry of Education, 2023a). Since the time period of this research there have been major changes in education policies which allow for tangata whenua to have a say in the learning of tamariki Māori.

This research has found that there is space for te ao Māori within the school curriculum. Rather than education being a contested space where Māori are fighting to see themselves as Māori, this research has found that with the right leadership there is room for te ao Māori alongside te āo Pākehā. Whether the school's leadership team was aware or not of their discriminatory and marginalising curriculum (hidden curriculum), by the time of this research, and having worked with the Rōpū Kaumātua for four years they had begun to seriously question that hidden curriculum and set out to make a difference for tamariki Māori. Included in that hidden curriculum is achievement. Murrihy (2017) questions whether or not the achievement gap actually exists. Murrihy suggests that schools should be looking at different kinds of achievement rather than different levels of achievement. Berryman and Eley (2017), through the Ako: Critical Context for Change model would posit that success is simultaneously about academic achievement, and achievement that does not compromise the language, culture or identity of the learner. During the course of this research the SLT realised that quantitative data was not giving a true picture of where ākonga sat but a rather narrow picture. They acknowledged a need to reconsider their data and its value.

Whose Role Is It?

He waka eke noa was a whakataukī used to guide the kura on its learning journey towards increased competence and confidence in teaching tamariki Māori from a culturally responsive place to improve learning outcomes. The understanding of this whakataukī meant that everyone in the kura had a responsibility to ensure that they were delivering a curriculum that would see Māori achieving success as Māori. They would understand that this was not the sole responsibility of the Kaiako Māori. Although the journey did not start this way, it is how it continued. Often Māori teachers have responsibility for "all Māori related matters" in a school (Turner-Adams & Rubie-Davies, 2023, p. 453). Whilst this was initially

the case at the focus kura, the SLT created opportunities to ensure this workload was shared within the school, drawing on a wider range of internal skills rather than allocate responsibility to the Kaiako Māori alone. Once the kaumātua were engaged this added another layer of shared responsibility for te ao Māori in the school. Decision-making in te ao Māori matters was shared with the kaumātua because the Kaiako Māori understood the mana of the kaumātua as holders of knowledge in te ao Māori and this thinking was supported by the leadership team.

Walker (1996) suggests that outcomes of the curriculum are determined by those who control knowledge. In partially resisting the colonial curriculum the kaumātua and the SLT were determining not only a change of culture but also a change to the school curriculum which began to value Māori knowledge, identity and reo. The SLT began to understand, appreciate and respect the level of knowledge the kaumātua held as guides of Māori epistemologies and ontologies.

The leadership team engaged in professional learning with the kaumātua and through "shared values of equity and social justice" (Robertson, 2016, p. 199) they were able to lead with both a greater moral and culturally responsive compass. Evidence suggests that when leaders participate in professional learning with their staff there is a higher chance of improved learning outcomes for tamariki (Robinson et al., 2009) which was what the SLT was aiming for. Staff engagement in professional learning led and supported by kaumātua gave them the tools they required to effectively reflect on their praxis and make transformative change.

Whakawhanaungatanga
Bishop (1996) suggests that whakawhanaungatanga is the process by which one builds relationships through "culturally appropriate means" (p. 215). Within the focus groups relationships were key to success. Whilst each of the relationships was important to the journey, the one that appears to have had the biggest impact is that between the SLT members and the Rōpū Kaumātua as without this relationship it seems there would have been no change. Each of these groups belonged to a community of practice (Wearmouth & Berryman, 2009) with the Kaiako Māori having peripheral membership in both communities. Within

communities "participants form close relationships and develop idiosyncratic ways of engaging with one another" (Wearmouth & Berryman, 2009, p.16). The Kaiako Māori undertook by default what Wearmouth and Berryman would term the role of broker. In this role of broker the Kaiako Māori brought together kaumātua and the SLT to have hui on a regular basis with a collective purpose in mind. The purpose of these hui was to share knowledge, strengthen learning and decision making about the success of tamariki Māori. The Kaiako Māori was "co-ordinating a new space of participation and alignment" (Oborn & Dawson, 2010, p.849). In this space she was alert to the transition of kaumātua from the marae environment to the school environment and sought to ensure that kaumātua felt valued and comfortable in the school space. This meant being alert to cultural nuances such as the interpretations of the language used, protocols around karakia at the beginning and end of hui, the notion of koha and manaaki and other cultural protocols which may not have been known to the SLT. Equally the Kaiako Māori was alert to the transitions for the SLT into the community of practice that was kaumātuatanga. This included interpreting the language and facial expressions of members of the SLT and assisting with making sense of information. The broker role was necessary for effective inclusion (Wearmouth & Berryman, 2009) by both groups in order to strengthen the learning of all. This helped to develop the relationships of mutual trust and respect so often referred to in the findings of this research. What remains to be asked now is how will these relationships be sustained and nurtured moving forward?

Te Reo and Tikanga Māori

Inviting kaumātua into the school space is an opportunity not only for tamariki but also for the educators in the schools to be learning. Metge (1964) proposes that although kaumātua were listened to with respect there was strong resistance by them to exercise authority over family members for whom they were leaders. Patterson (1992) highlights that traditional decision making was usually by way of consensus. This tikanga was modelled by kaumātua for the SLT and staff as they worked alongside them in a whānau type relationship of care and respect.

It is clear through the research that kaumātua lead through the values of aroha, manaaki and kotahitanga. Whilst some programmes had been initiated before the

Rōpū Kaumātua was established the kaumātua offered their support to these programmes after evaluating them and being cognisant of the alignment with their cultural practices. This followed through to interactions with the staff and SLT.

The SLT and staff have reciprocated the cultural principles and practices of aroha, manaaki and kotahitanga by ensuring that kaumātua were greeted in te reo Māori when attending hui at the school, hui began with a karakia, kaumātua were listened to and questioned with respect, they were always offered kai - either refreshments or a meal depending on the time of day and they were recompensed for their time by way of vouchers as koha. As an offer of manaaki, one of the kaumātua was collected for each hui and returned home again afterwards.

Ako and Tuakana Teina

The findings show clearly that the principle of ako was applied to the many hui held between the two groups with each group learning from the other. This also meant that the true Māori intent of the principle of tuakana teina was also applied with the female members of the group having the opportunity to learn from the Rūruhi and the principal having the opportunity to learn from the male kaumātua. Each of them learning that there are roles for females and roles for males but each role is interdependent and complimentary.

Validating and Legitimating

The kaumātua role in this school appears to have been more than that of a cultural guide. Kaumātua also provided a korowai of cultural safety around the Kaiako Māori. Durie (2003) suggests that kaumātua have such positive roles that Māori people prefer to have them at their sides for any event. The kaumātua have validated and legitimated those aspects of te reo Māori that were initiated before their arrival as well as those that have occurred since. In doing this they have given the Kaiako Māori the confidence to continue working in te āo Māori in the school space. This korowai extended to tamariki Māori as the kaumātua gave rise to and supported leadership roles for them in the kura. What might not have been noticed is that kaumātua further extended this korowai across the whole school.

Limitless Potential of Kaumātua

As one of the DPs suggested, the potential of kaumātua to work within schools is limitless. There are many spaces that kaumātua can impact. Their biggest role appears to be leading in indigenising the culture of the school and in doing so they have supported SLT to resist some of their own previously set, mono-cultural systems and engage in the process of transformative change. If Māori are to enjoy and achieve education success as Māori, this research has shown that it will take time, it needs to be a planned, proactive effort, rather than reactive and ad hoc. As kaumātua and SLT led cultural and structural change, this school was developing a Māori curriculum and in so doing giving voice to what matters to Māori as Māori. This Māori curriculum aligns with the aspirations of both the kaumātua and the SLT. It also aligns with Ministry policy which is directing schools to engage with iwi, particularly mana whenua, hapū and whānau to receive Māori voice.

What happened over time, grew out of respect, trust and appreciation but what wasn't expected through this research was the authenticity of Māori knowledge shared by the kaumātua becoming embedded in the school's cultural practices. There was no need for kaumātua to validate or legitimate their ways of being. The leadership team grew to respect kaumātua knowledge in the te ao Māori space without question.

Summary

The findings acknowledge that kaumātua have an important role to play in schools in helping Māori to enjoy and achieve education success as Māori. Kaumātua work from a te reo and tikanga platform and bring traditional thinking to contemporary learning. The findings have identified some specific areas that kaumātua can add value to in both the cultural and structural spaces in schools.

Relationships alone will not make a difference but they can have a significant impact on creating a space where both te ao Māori and te ao Pākehā can work together in complementary ways. From these relationships grows an awareness of the wider social contexts of Aotearoa, a willingness to change and action to make that change happen. Key to this happening is the necessity and willingness of

Senior Leadership Teams to engage in and share the power within these spaces. Although leadership teams lead the way, every teacher in every school in Aotearoa has a responsibility to help Māori enjoy and achieve education success as Māori alongside Māori.

CHAPTER 6 – CONCLUSION

Introduction

This research aimed to answer the questions; What role might kaumātua have in helping schools to address Māori enjoying and achieving education success as Māori? What is the potential to open currently contested spaces in schools that are dominated by a western worldview? It can be concluded that a willingness to understand what Māori enjoying and achieving education success as Māori means, Māori voice and a knowledge and understanding of te ao Māori through kaumātuatanga are critical factors in responding positively to answering these questions. This research indicates that the wisdom of kaumātua, through their perceived obligations and responsibilities to whānau and tamariki Māori (kaumātuatanga) have an increasingly valuable role. In this school kaumātua were essential in helping Māori to achieve and enjoy education success as Māori. Essential also was a willingness by the SLT to ensure currently contested spaces became shared spaces for both te ao Māori and te ao Pākehā.

The chapter concludes by reiterating the value of the research contribution to schools and proposes opportunities for further research. It begins by returning to pre-colonial te ao Māori as a metaphor of the journey of tamariki Māori in learning by bringing traditional knowledge to a contemporary space.

Mai i Te Ao Mārama ki Te Ao Mārama

Returning to the spiritual beliefs of Māori we are privileged to be able to take those aeons of time created by Io and use them as metaphors for periods of education in Aotearoa. Māori have experienced te ao mārama, the world of light, in their learning in pre-colonial times when they lived successfully with the land and could see themselves clearly in all that they did. At the arrival of the colonists they moved into the realm of Hawaiki, the soft light, able to still see much of themselves in their learning through the mission schools despite the main aim of the missionaries being to convert them by drawing them away from their own

spiritual beliefs. The native schools brought with them Te Pō, the darkness. A time when tamariki Māori could no longer see themselves in the education system. Their language, culture and identity, clearly no longer visible unless it was being belittled or replaced. Since the Picot report Māori have entered into the various stages of light. Right now the education reforms that have fallen out of the Education and Training Act 2020 can potentially return Māori closer to te ao mārama. This is a place where Māori are beginning to clearly see their language, culture and identity being valued in the education space. Berryman (2008) sums up nicely the journey of the focus kura auraki when she refers to te ao mārama as "the acquisition of knowledge that takes one from a state of ignorance or darkness to a state of light or enlightenment" (p.152).

Ignorance to Enlightenment

Maintaining cultural values whilst resisting the determination and dominance of colonialism has been a powerful impact of kaumātuatanga. Through their journey with the kaumātua the school's leadership team has grown both personally and professionally from a place of ignorance to a place of enlightenment. It is from this place of enlightenment that tamariki Māori are able to see in the school that what matters to them also matters to the leaders in the school. Their language, their identity and their culture are taking a prominent place both in an indigenising and decolonising way. Key to supporting the kura to achieve this has been the continued support and guidance of kaumātua.

Summary of Key Findings

Kaumātua can help schools to share western worldview spaces with a Māori worldview in a way that honours both Māori and Pākehā perspectives. Kaumātua are able to assist schools to enhance the school curriculum through indigenisation and decolonisation. In sharing the power, new opportunities arise that benefit both Māori and non-Māori learners. Kaumātua have a place in schools to help Māori learners to enjoy and achieve education success as Māori. They also have a place in schools to help non-Māori learners to enjoy and achieve education success through a bicultural lens.

If Senior Leadership Teams welcome kaumātua into their schools to be active participants in providing learning opportunities for staff and tamariki Māori not only will tamariki Māori be led back to te ao mārama but staff and non-Māori tamariki will be led there too.

Limitations

This research has limitations related to sample size and scope of the research. The research is based on the journey of only one school, one SLT and one group of three kaumātua of which one member is a Pākehā.

When beginning this research it was obvious through work as an Across School Teacher in a large Kāhui Ako that the focus kura auraki was in a unique position of working with a group of kaumātua over a sustained period of time. This indicates the difficulty of increasing the sample size either at a school level or kaumātua level. According to Anderson and Vingrys (2001) rather than quantifying performance, small sample sizes simply document an effect. Although the sample size is limited, the complexity and length of the journey described in the findings gives rise to a number of new ideas that will warrant both attention and further research.

Recommendations

Through the Education and Training Act 2020 schools are charged with giving effect to Te Tiriti o Waitangi. It is through the intent of documents such as Ka Hikitia: Ka Hāpaitia, Tau Mai Te Reo, the refreshed New Zealand Curriculum and Aotearoa New Zealand Histories that this can happen. If schools are able to engage the consistent support of a group of kaumātua the transition to enacting the intent of these documents might come easier.

Recommending the engagement of kaumātua does not come lightly. From the experiences of the focus kura the recommendation comes with a code of cultural principles. This does not imply that it is a transactional tick the box checklist but rather a set of principles and practices that should be engaged when interacting with kaumātua. The cultural principles of the code being aroha, manaakitanga and kotahitanga (Table 4). Kawa are the actions guided by iwi that each kura will

engage to enact the cultural principles. The table gives strong examples of what this might look like.

Table 4

Cultural Principles for Engaging with Kaumātua

Kawa	Cultural Principles	What this might look like
Each school will show this in their own way as guided by local iwi or mana whenua	Aroha	Building strong and trusting relationships with kaumātua
		Respecting the kaumātua as holders of Māori knowledge, culture, language, identity and pedagogy
		Showing concern, compassion and affection for kaumātua
		School apparel offered to kaumātua as a gift could help them feel a sense of belonging in your kura and team
		Interact with kaumātua outside of school hui
	Manaakitanga	Care for the kaumātua by not taking them for granted
		Offer them a koha that is suitable for kaumātua and the mahi they do each time they work alongside your kura
		Offer them kai
		Offer for them to lead and close hui with karakia
		Encourage their participation
		Remain at the hui for its duration to show that you value their contributions
	Kotahitanga	Ensure kaumātua know the kaupapa of any hui before they attend
		Encourage their active participation
		Help them to feel part of your team

		Ensure they have the big picture and know what you are working towards collectively

Challenges

Though the MOE directive is to reach out to iwi to support with learning and teaching, this does not come without its challenges. If Māori are to enjoy and achieve education success as Māori this will require much work on the part of stakeholders. As this research suggests there will need to be a strong drive from leadership within schools. As cited in Robertson (2016), the former principal suggests that the leadership team was focussed on continual improvement for student achievement. The problem here was that for tamariki Māori, the as Māori, was missing. The challenge for the kura now will be to maintain what the school already has in place for Māori success as Māori as new members join the SLT.

A second challenge in response to the research question is that kaumātua are a limited resource. Due to kaumātua being respected elders this brings with it some access challenges. Many are retired, but with age comes cultural responsibility which means that there are high demands on their time and their workload is at times heavy. Most of their work is done on a voluntary basis. Their whānau are very aware of the demands on kaumātua and are rightly protective of them. If they are not part of your extended network it can be difficult to access kaumātua.

A third challenge is lack of knowledge and therefore resistance. Bishop et al. (2010) would suggest that "collaborative approaches to change can reduce resistance" (p. 81). Even if there is a discursive shift in changing hearts and minds of the majority, the personalities and structures within a school can be a barrier. It cannot be taken for granted that being in a position of power means that one can automatically effect change. However, Robertson (2016) suggests that leadership is about transformative practice to improve learning. Therefore there is a responsibility as a leader to both influence and make change when change is necessary.

Spreading the Learning

Much of the learning from kaumatua, within the focus school has been with the schools SLT. This has been both deliberate and planned. The SLT understood that if they were to implement transformative change within the school this needed to be modelled from the top. Their own professionl learning enabled the SLT to share the learning as leaders.

Kāhui Ako

The focus school is part of a large Kāhui Ako and there is potential for the leaders of this school to share their experiences with other leaders within the Kāhui Ako. There is also opportunity for the building of cultural capability with the support and leadership of kaumātua.

Perhaps there is opportunity for Kāhui Ako to engage with mana whenua, iwi, hapū or whānau to establish a group of kaumātua who might be able to work with schools to develop the cultural capability, of the school's staff to help Māori to enjoy and achieve education success as Māori or to indigenise and decolonise the education system. This will have a large impact on what a school curriculum can look like. Of course such engagement will require a commitment from kaumātua and there would be an expectation that remuneration would follow that of any other consultants engaged by the schools.

Whānau Participation

Within school whānau there are often kaumātua who would be receptive to the opportunity to be an authentic part of the school team. Canvassing whānau is a great way to start particularly if the school is not connected to Māori organisations including iwi, hapū or marae. Though Māori prefer kānohi ki te kānohi (face to face) hui, the dependence on technology during the Covid pandemic has taught us that long distance communication is possible. Perhaps this is another way of engaging with whānau and kaumātua.

Future Research

Through the research findings it is evident that kaumātua involvement had an impact on Māori enjoying success as Māori in this school. Whether kaumātua involvement in other schools will have an impact on ākonga Māori achieving as

Māori is yet to be seen. Further research into how kaumātua might influence classroom pedagogies, what schools assess and how they assess, might alter the narrative of Māori achieving success as Māori.

Conclusion

This research was brought about by the belief of the Rōpū Kaumātua that other kura auraki could benefit from what they had to share. For many years it has been acknowledged that Māori have been marginalised within the education system and that past actions have not successfully addressed Māori underachievement (Hirsch, 1990). Successive government policy reforms attest to the challenges in helping to close the education gap between Māori and non-Māori. The Education and Training Act of 2020, Te Mātaiaho, Aotearoa New Zealand Histories and Ka Hikitia - Ka Hāpaitia have all opened the door for Māori voices to be heard. The research has shown us that the opportunity is there for kaumātua, mana whenua, iwi, hapū and whānau to be involved. As the former principal suggests, there is no end but what has to be done to initiate their engagement and maintain that engagement?

Since the years of this study, 2016 – 2019, the relationship between the three kaumātua and the focus kura has been sustained. When the former principal retired from teaching he felt he had left the school in good hands knowing that the deputy principals would continue the work that was started. He is not disappointed.

When school leaders from outside of the focus school realise the potential of kaumātua to help Māori to enjoy and achieve education success as Māori, engage with them and take transformative action, then this research will have value. This is an exciting opportunity for further learning and mutual understanding and it has the potential to result in improved outcomes for Māori. We create space for unfinishedness - potential and possibility (Freire, 1970) with continual room for growth.

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Appendix A – Conversation prompts for Leadership Team

Introduction prompt: Tell me about your work with the Kaumātua and your understanding of how the group evolved and what was achieved.

1. What are three valued traits of a Treaty partner as a leader of a school?
2. What is a kaumātua?
3. We have had a kaumātua group working with our school for several years. What have been your learnings from them and how did/has this impacted on your approach to your position in the school?
4. How do you see kaumātua having an impact on indigenising and decolonising [the focus school]? What opportunities and what barriers might there be to this?
5. Over the 4 years what were the aspirations of the school to indigenise and decolonise?
6. What impact has the work that has already occurred in the school had on Māori achievement?

Appendix B – Conversation prompts for Kaumātua

Introduction prompt: Tell me about your work/involvement with this Primary School.

1. What is a kaumātua?
2. What are three valued traits of a Pākehā Treaty partner in a position of power at a school?
3. In your experience what was the most respectful cultural learning that you saw take place?
4. What does an indigenised and decolonised school look like to you?
5. What are your aspirations for having an indigenised school? In 5 years what would you like to see?
6. What do you see as the role of kaumātua in schools? What opportunities are there and what might some of the barriers be?
7. How do you see kaumātua involvement making a difference to Māori achievement?
8. In the years you have been involved with [the focus school] what taonga tuku iho have you shared and how much of it do you see in action? What has been the purpose for sharing this taonga tuku iho?

Appendix C – Letter to Deputy Principals

Tēnā Koe [DPs named here]

As you are aware, I will be embarking on my Masters in Education. My research is based on the work of our school Kaumātua group and what role they play in indigenising and decolonising systems within our school.

The research will use a Kaupapa Māori methodology which means that although the research participants are themselves being researched, they will also have a participatory role in the direction of the research. It is my belief that [focus school] will get the greatest gains from the research if working from this Kaupapa Māori approach.

I am writing to you today to formally invite you to participate in this research. I will be working closely with two focus groups; our school Kaumātua, and yourself and [named here] as the two DPs who have held these positions since the beginning of our work with the Kaumātua and also our former principal [named here].

I would like to conduct an interview as a conversation with you about the role of kaumātua in our school from your leadership perspective. This will take place as a group interview with yourself, [named here] and [named here].The venue for the interviews will be a place of your choice. I will have a list of interview questions to help guide us in our interview conversation and you will have access to these before the interview. Given the small size of this group, I will do my best to protect your anonymity but I cannot fully guarantee this.

The findings from this research will form part of the Masters Thesis in Education and will therefore be published as a thesis. You will have the right to withdraw from the research project anytime up until two weeks after the data has been gathered. This period will maintain the integrity of the data that has been gathered. You will also have the opportunity to withdraw any data you have provided up to two weeks (14 days) after it has been approved by participants.

If you are happy to be a part of the research as explained in this letter I will be grateful if you would sign the consent form and return to me as soon as possible.

Ngā Mihi

Ngahuia

Appendix D - Letter to Former Principal

Tēnā Koe [former principal]

As you are aware, I will be embarking on my Masters in Education. My research is based on the work of our school Kaumātua group and what role they play in indigenising and decolonising systems within our school.

The research will use a Kaupapa Māori methodology which means that although the research participants are themselves being researched, they will also have a participatory role in the direction of the research. It is my belief that [focus school] will get the greatest gains from the research if working from this Kaupapa Māori approach.

I am writing to you today to invite you to participate in this research. I will be working closely with two focus groups; our school Kaumātua, [named here] as the two DPs who have held these positions since the beginning of our work with the Kaumātua and also yourself as our former principal.

I would like to conduct an interview as a conversation with you about the role of kaumātua in our school from your leadership perspective. This will take place as a group interview with yourself, [named here].The venue for the interviews will be a place of your choice. I will have a list of interview questions to help guide us in our interview conversation and you will have access to these before the interview. Given the small size of this group, I will do my best to protect your anonymity but I cannot fully guarantee this.

The findings from this research will form part of the Masters Thesis in Education and will therefore be published as a thesis. You will have the right to withdraw from the research project anytime up until two weeks (14 days) after the data has been gathered. This period will maintain the integrity of the data that has been gathered. You will also have the opportunity to withdraw any data you have provided up to two weeks (14 days) after it has been approved by participants.

If you are happy to be a part of the research as explained in this letter. I will be grateful if you would sign the consent form and return to me as soon as possible.

Ngā Mihi
Ngahuia

Appendix E – Letter to Kaumātua

Tēnā Koe [Kaumātua named here]

E rere ngā mihi ki a koe [iwi named here]

As you are aware, I will be embarking on my Masters in Education. My research is based on the work of our school Kaumātua group and what role you all play in indigenising and decolonising systems within our school.

The research will use a Kaupapa Māori methodology which means that although the research participants are themselves being researched, they will also have a participatory role in the direction of the research. It is my belief that [focus school] will get the greatest gains from the research if working from this Kaupapa Māori approach.

I am writing to you today to invite you to participate in this research. I will be working closely with two focus groups; our school Kaumātua, and the two DPs who have held these positions since the beginning of our work with you all, and also our former principal [named here].

I would like to conduct an interview as a conversation with you about the role of kaumātua in our school from your kaumātua perspective. This will take place as a group interview with yourself, [Kaumātua named here] I will have a list of interview questions to help guide us in our interview and you will have access to these before the interview. Given the small size of this group, I will do my best to protect your anonymity but I cannot fully guarantee this.

The findings from this research will form part of the Master's Thesis in Education and will therefore be published as a thesis. You will have the right to withdraw from the research project anytime up until two weeks (14 days) after the data has been gathered. This period will maintain the integrity of the data that has been gathered. You will also have the opportunity to withdraw any data you have provided up to two weeks (14 days) after it has been approved by participants.

If you are happy to be a part of the research as explained in this letter. I will be grateful if you would sign the consent form and return to me as soon as possible.

Ngā mihi
Ngahuia

Appendix G – Information Sheet for Interview Format

Taonga Tuku Iho - valuing indigenous knowledge in the education system

1. The interview will take place at a venue of your group's choice.

2. The interview length will be determined by your responses to the questions.

3. The interview will be recorded so that the information used is an accurate account of what you say.

4. The interview will begin and end with a karakia.

5. If at any time you feel uncomfortable during the interview, we can stop and resume at a time suitable to you.

6. The recording will be stored safely at my home for the duration of the project and for five years following. After this time you may decide that you want it returned to you. If you do not wish to have it returned it will be destroyed.

7. Information that you give to me by way of the interview may be published in the final copy of my thesis.

8. If you agree to participate in this research study, you have the option to refuse to answer any question.

9. If you agree to participate in this research study, you have the option to withdraw from it up until 2 weeks after the data has been collected.

10. If you agree to participate in this research, you have the option to withdraw your data up to the time it is used in the thesis.

If you have any questions with regard to this research project, please do not hesitate to contact either myself ngahuian@gmail.com or my supervisor Mere Berryman mere.berryman@waikato.ac.nz

Appendix F – Participant Consent Form

Taonga Tuku Iho - valuing indigenous knowledge in the education system

I have read, or have had read to me, and I understand the Information Sheet attached. The details of the study have been explained to me and I have had any questions answered satisfactorily. I understand that I may ask questions at any time, that I have the right not to answer questions posed to me and also the right to withdraw my material up to two weeks (14 days) after it has been approved by participants. I understand that participation is voluntary, I have had time to consider whether to participate or not and I know that I can withdraw my material up to the time it is being used in the writing of the thesis.

1. I agree/do not agree to the interview being sound recorded.
2. I wish/do not wish to have my recordings returned to me.
3. I wish/do not wish to have data placed in an official archive.
4. I agree/do not agree to my interview being shared with any other professional individual or group.
5. I agree/do not agree with information generated through my interview being quoted in the thesis of this research.
6. I agree/do not agree to my information being used for other scholarly publications such as presentations at conferences or presentations to Kāhui Ako.
7. I agree to being a collaborative member of the research team
8. I understand that given the small numbers in the focus group and the nature of the interviews, anonymity and confidentiality cannot be guaranteed.
9. I agree to keep any discussions that I am part of confidential.
10. I agree to participate in this study under the conditions set out in the Information Sheet.

Declaration by Participant:

I _____ hereby consent to take part in this study.

Signature: _____   Date: _____

Appendix H – Letter to Board of Trustees

[Focus School] Board of Trustees

Tena Koe [Name of Chair] and members of the Board

As you are all aware, I will be embarking on my Masters in Education. My research is based on the work of our school Kaumātua group and what role they play in indigenising and decolonising systems within our school.

The research will use a Kaupapa Māori methodology which means that although the research participants are themselves being researched, they will also have a participatory role in the direction of the research. I will be working closely with our Kaumātua, two of our DPs [named here] who have held these positions since the beginning of our work with the Kaumātua and also our former principal [named here]. It is my belief that [focus school] will get the greatest gains from the research if working from this Kaupapa Māori approach.

The design of the research is also based on grounded theory which requires an iterative approach to the data gathering. I would like to thank you for having already given me permission to undertake this thesis using school data that has been gathered over the years.

Regards
Ngahuia