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Educational leadership and Māori communities' involvement in
their children's schooling

A thesis

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ABSTRACT

The leadership of state primary schools in New Zealand is made up of Board of Trustees (BoT) members and the principal who together, play an important role in addressing *take* Māori – Māori issues, to enable better outcomes for Māori achievement and empowering relationships with Māori communities. However not all schools have met their professional responsibilities to provide a learning environment that promotes the success of their Māori students (Education Review Office, 2010) therefore an important question for Māori communities to contemplate is whether they need to take up a more active role in ensuring accountability from these parties, as well as actively contributing to efforts to ensure better outcomes for their children.

The case studies presented in this thesis examine two successful mainstream primary schools identified as doing well in terms of Māori achievement and empowering relationships with their Māori communities. It explores the knowledge of Māori Board of Trustees Members (MBTMS) and also their perceptions of what Māori communities know regarding school leadership and policies and procedures relating to Māori achievement and Māori communities. It also explores the knowledge of their school leadership in terms of leadership that works well with Māori communities, and how Māori communities might work alongside school leadership effectively. The case studies were conducted in a kaupapa Māori framework where the collection and analysis of qualitative data included school documents, observations of Boards of Trustees (BoT) meetings, information about professional development relating to Māori achievement and or

Māori communities, and semi-structured interviews with the MBTMS and principals.

The literature review highlighted the relationship between the role of principals and their knowledge of Māori perspectives toward meeting outcomes for Māori achievement and empowering relationships with Māori communities. It also highlighted the role of the BoT and the implications of ethnicity and of legislation toward meeting these outcomes. Lastly it highlighted the evolution of whānau roles within education, and the ability of whānau to challenge school leadership towards meeting these outcomes.

The findings from the case studies indicate that the knowledge of MBTMS with regards to the roles of school leadership and policies and procedures relating to Māori achievement and Māori communities were consistent with the structure of partnerships within their school leadership. The knowledge of school leadership across the case studies regarding leadership that works well with Māori communities is consistent with traditional whānau roles within education where there is emphasis on the well-being of Māori, creating the following conditions of school culture and climate within their schools – *Whakamana Tangata* – Acknowledging People, *Whakamana Whānau* – Acknowledging Family, *Whakamana Tikanga*, Acknowledging Protocol, *Whakamana Reo* – Acknowledging Language, *Matauranga Māori* – Knowledge of Māori worldviews, *Pono* – Trust, and *Manaaki* – Care.

The study suggests further research examining what Māori community members, beyond MTBMS, know about the role of school leadership and of policies and procedures relating to Māori achievement and Māori communities, and how

Māori communities might envisage working alongside school leadership. However, this study does offer a useful point of reflection and discussion for school leadership interested in improving their practice toward better outcomes for Māori.

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CHAPTER ONE – INTRODUCTION

I have been teaching since 2003 both within the secondary and most recently the primary school system. During this time I have engaged in many discussions with teaching colleagues, senior management, and Board of Trustees (BoT) members relating to *take* Māori – Māori issues. During this time I noted a general pattern that Māori staff and/or trustees were often expected to take leadership on these matters, especially if principals were non-Māori. Through engaging in such discussions it has become clear as to the importance of the principal and BoT roles in addressing *take* Māori, to enable better outcomes for Māori achievement and empowering relationships with Māori communities. Maori communities also need to take up a more active role in ensuring accountability from these parties, as well as actively contributing to efforts to ensure better outcomes for their children.

Out of these observations was borne the notion that the divide which exists between leadership and Māori communities lies on plateau of malleable knowledge that can be accessed and engaged with from either side of the divide. To one side sits two separate parties who together are responsible for the leadership of state primary schools in New Zealand, firstly the BoT – a select group of people appointed by their community to govern their school in the best interests of the students and the community by whom they were appointed, and the principal - who is entrusted with the day to day management of the school. Together they are accountable to the community situated on the opposite side of the divide. The irony is that in order for the community to help ensure

accountability from the principal and BoT, the community must first concern themselves in knowing the role of the principal and of the BoT.

Within the educational system emphasis has been placed upon principals to engage with knowledge rendered from research and strategies such as *Better Relationships for Better Learning – Schools addressing Māori Achievement Through Partnership* (Ministry of Education [MOE], 2000), *Te Kotahitanga* (Bishop & Berryman, 2006; Bishop, Berryman, Cavanagh & Teddy, 2007; Bishop, Berryman, Powell & Teddy, 2007), *Best Evidence Synthesis (BES)* (Robinson, Hohepa and Lloyd, 2009), *Ka Hikitia – Managing for Success: The Māori Education Strategy 2008-2012* (MOE, 2009a), and most recently in 2011 *Tātaiako – Cultural Competencies for teachers of Māori learners* (MOE, 2011b). In 2009-2010 the First Time Principals Programme (FTPP) and Experienced Principal Development (EPD) project were examined which brought to light several issues from principals in their role and relating to Māori achievement. First time principals, although acknowledging the need for Māori to enjoy success as Māori, were unsure as to how this could be achieved at a school level. Results from the EPD project rendered similar sentiments where principals also sought knowledge of how to make a difference for Māori students, developing relationships with whānau, and dealing with deficit thinking (Fichett, 2010), suggesting that although knowledge is made readily available to principals it does not necessarily follow that it will be engaged with in the first instance, nor fashioned appropriately for school communities. BoT have limited access to knowledge through such avenues as the *New Zealand School Trustees Association* (NZSTA) to assist them in understanding the collective role of the BoT and principal. The knowledge accessed by the BoT can also be selective, as it may be

initiated and influenced by the principal. Although provision for access to knowledge relating to school policies and procedures, school charters, school BoT meetings, and student achievement is available to communities, communities often know little about them or of the role of the BoT, together with the role of the principal, to hold them adequately accountable for the above, essentially rendering communities relatively powerless. It can be argued that access to such knowledge is the key to crossing the divide that renders communities powerless, enabling them to hold both principals and BoT accountable in their roles, and determine the ability of the community to effect change. It follows then that an understanding of policies and procedures and the role of principals and BoT when properly understood can better serve Māori communities.

In this research I am interested in exploring the practice of non-Māori principals and school board members within mainstream primary school settings who have been identified as making positive progress with regards to Māori achievement and working with Māori communities. I am interested in understandings of their roles relating to Māori school communities.

The most recent literature of the expectations relating to Māori parents and whānau and their expectations of schools comes in a review from the Education Review Office [ERO] published in 2008 and entitled *Partners in Learning: Parents' Voices*. During this review Māori parents and whānau expressed that their children and *mokopuna* – grandchildren were their priority. To this end they viewed their involvement in their child and mokopuna's education as critical. Whānau believed their role was to support the school and its expectations such as attendance, behaviour management, school protocols and support with homework

(ERO, 2008a). These can be considered superficial roles that maintain the status quo (Johnston, 1992). The term “support” suggests the role of a spectator.

The obligations of schools to ensure the success of Māori is recognised under the National Educational Goal (NEG) 9 whereby “increased participation and success by Māori through the advancement of Māori education initiatives, including education in Te Reo Māori, consistent with the principles of the Treaty of Waitangi” (MOE, 2009b) is required. To elaborate further, under the National Administration Guidelines (NAGS) BoT, through the staff and principal are required to:

in consultation with the school’s Māori community, develop and make known to the school’s community policies, plans and targets for improving the achievement of Māori students (Nag 1 (e)). (MOE, 2010b, para. 5)

and

report to students and their parents on the achievement of individual students, and to the school’s community on the achievement of students as a whole and of groups . . . including the achievement of Māori students against the plans and targets referred to in 1 (e) above. (MOE, 2010b, para. 9)

Unfortunately, ERO in listing the factors that hinder engagement with schools included parents’ lack of knowledge, availability and access to policies and procedures. Parents also noted a breakdown of relationships when parent concerns or complaints were not responded to in a timely manner (ERO, 2008a).

Although information is readily available, notwithstanding the obligations of the principal and the BoT to improve Māori achievement, there is evidence that some schools are not meeting NEGS and NAGS responsibilities. It is of concern that the ERO (2010) national evaluation indicates that “not all educators have yet recognised their professional responsibility to provide a learning environment that promotes success for Māori students” (ERO, 2010, p.1). ERO (2010) elaborates further on the behaviours of such schools where the following practices were evident, learning and development introduced was not embedded in practice, no consultation with Māori staff or whānau, and negative staff attitudes shown by resistance to change.

It is hoped that information from the research will provide non-Māori principals, BoT and Māori communities, access to knowledge on the divide towards better outcomes for Māori children. More specifically it is hoped that non-Māori principals serving within schools of predominantly Māori communities will learn from the successful practices of their peers, encouraging better practice of their own.

It is also hoped that Māori communities will be better informed about good practices of non-Māori principals and BoT and, should this not exist, be in a position to encourage accountability through the knowledge of their roles and responsibilities and policies and procedures, to effect better outcomes for their children. Pihama (2010) highlights Māori thesis students wanting their whānau and Māori communities to read their theses stating “if it cannot then its potential for offering information and knowledge is, in their minds diminished” (p.8), I hope this will not be the case with regards to this thesis.

The research is therefore underpinned by the following questions:

What does primary school leadership that works well with Māori communities look like?

What do Māori communities know about how leadership works in primary schools?

How might Māori communities work together with school leadership?

This thesis is organised into five chapters. Chapter one provides information about me as a researcher and how I became interested in my research topic, along with justification for such research. Chapter two reviews national and international literature related to the topic. Chapter three outlines the methodology, methods, data analysis and ethical considerations which guided my research. Chapter four presents the findings of each case study and chapter five provides a discussion of the main themes which arose out of the case studies in relation to the research questions and literature and further implications.

CHAPTER TWO – LITERATURE REVIEW

Introduction

This research is concerned with examining the roles of principals, BoT and Māori communities within mainstream primary schools to improve knowledge and accountability towards better involvement of Māori community members and better outcomes for Māori children, especially where the principal is non-Māori. The literature review begins with a description of principal ethnicity within New Zealand and the implications for Māori communities. It then provides an analysis of the role of the principal with specific reference to perceptions of *taha* Māori – Māori perspectives - in developing school culture and climate, and leadership that works well for Māori communities. The review will then examine the role of the BoT and the expectations of BoT in relation to Māori children and Māori communities, and the challenges associated with such a role. Lastly it examines the role of the Māori community and whānau involvement within education in working towards better educational outcomes for their children.

PRINCIPALS

Principal Ethnicity in New Zealand

In 2011 of a total 2410 principals in New Zealand schools 1981 identified as being of European/Pākehā descent, alongside an additional 64 principals who identified as being of either Asian, Pacific or other ethnic groups in comparison to 325 New Zealand Māori principals (MOE, 2011c). This is consistent with figures between 1998 and 2006 where Pākehā principals respectively occupied 90 percent and 86 percent of principal positions in New Zealand (Brooking, 2007). In

addition in 2011 the total number of Pākehā teachers amounted to 39440 of a possible 52460 teachers working in the field of education in comparison to 5090 Māori teachers (MOE, 2011c). Any registered teacher is able to be appointed as a principal as there are ‘no mandated requirements for prior experience or leadership credentialing’ (Brooking, 2007, p.3). The implication of this is that it is highly likely that most English medium schools will have non-Māori principals, including schools in communities with a high proportion of Māori members.

Principals’ Roles in Education

The principal is entrusted with the day to day running of the school. However the role itself has far greater implications as ‘it is the principal who binds together the various threads of values, leadership, vision and culture’ (Campbell-Evans as cited in Stewart, 2006, p.1). Richardson (2001) also supports this notion stating “Principals are the primary shapers of school culture, in both large and small ways” (Richardson, 2001, para. 1). Richardson (2001) continues:

Principals send large cultural messages to staff and students with every decision regarding budgets, curriculum, instruction as well as interactions with central office and community leaders. But principals also send hundreds of small cultural messages to students and teachers every day. In every interaction with a student or teacher, a principal telegraphs a message about his or her expectations for that school. That gives principals enormous opportunities to shape a school’s culture for good or ill. (para. 2)

Scott (1986) refers to a similar notion of school culture as ‘school climate’ and defines such a notion as:

the invisible cloak that warms the whole body of the school. It is the invisible tree that casts a protective shadow over all the people and things that make up the school. And like a chain reaction the climate of goodwill generates itself from within. Service generates more service; goodwill more goodwill; caring more caring; self-discipline more self-discipline; sharing more sharing. (p.11)

A school culture or climate can be both visible through the use of signs and iconography that identify the culture and provide the context for learning and invisible through values and morals, decision making, and problem solving processes (Bishop, Berryman, Cavanaugh & Teddy, 2007). For principals developing a school culture or climate fitting for Māori communities, the visible signs are more easily achieved and can in some instances be manipulated to create a false sense of culture or as Metge (2010) terms ‘tokenism’ – ‘making gestures of interest and respect but going no further, for example, putting Māori names on the outside of a building without modifying the procedures followed inside’ (p.7). When viewed from this perspective, a non-Māori principal developing values, vision and culture fitting for a school based in a largely Māori community, the potential for mis-interpretation that falls short of the needs and expectations of the Māori community makes for a very real scenario. Howe (as cited in Scott, 1986) illustrates the difference in perspectives with reference to *taha Māori* and *taha Pākehā* where *taha Māori* is explained as ‘a Māori perspective, view or picture; a way of looking at something that is peculiarly Māori’ (p.7). Likewise *taha Pākehā* ‘the way Pākehā view the world and the way they act’ (p.7). Howe goes on to list examples of particular differences although not limited to the likes of views towards the environment to traditions and customs, religion, family and

education. Glynn & Bevan-Brown (2007) caution danger for educational professionals who fail to acknowledge these differences in perspectives and who make little attempt to understand these perspectives stating:

Education professionals will find it very difficult to build relationships with people they know very little about. They will find it even more difficult if the starting point involves assumptions of sameness and assumptions that their cultural values and practices around teaching, assessment and intervention will “make sense” for everyone, so that there is little for them to learn from Māori students and whānau, and from their Māori colleagues. (p.30)

A conscious decision by non-Māori principals to develop Māori perspectives will influence the ‘relational trust’ between non-Māori principals and their Māori communities, and lead to changes within the school culture and climate which will be of benefit to Māori students. Robinson et al (2009) state “developing trust is more difficult in diverse communities because people find it easier to trust people who seem similar to themselves” (p.186). Robinson et al (2009) suggest school leaders need to be actively involved in overcoming mistrust by addressing the four determinants of relational trust which are interpersonal respect – recognising the importance of each person’s role and acknowledging dependency on others to play their part, personal regard for others – caring for others in professional and personal capacities, competency in their role, and personal integrity – consistency between what a leader says and what a leader does.

Research Available to Assist Principals in Developing Māori Perspectives

There is a plethora of research available to assist principals in developing Māori perspectives and worldviews. The MOE (2000) published *Better relationships for Better Learning – Guidelines for Boards of Trustees and Schools on Engaging with Māori parents, Whānau, and Communities* as a guide toward helping schools develop and maintain good relationships with Māori parents and communities. In doing so the MOE believed good relationships would encourage better learning and teaching programmes for Māori children and encourage greater success for Māori in education. The guidelines focused on eight aspects of consultation and parental engagement for BoT and schools to consider, based on information derived from the successful practices of thirty primary, intermediate and secondary schools throughout New Zealand, toward better relationships with Māori communities and states “The choice is not whether schools develop a relationship with Māori communities but what the quality of relationships will be. A good relationship will add a dimension and richness to school life that would not otherwise be possible” (MOE, 2000, p.7).

In 2001 the first phase of *Te Kotahitanga* sought to investigate Year 9 and 10 Māori students’ experiences within the classroom toward improved policy, teaching and learning and greater Māori achievement. It also sought to identify attitudes and behaviours of teachers and schools that would best serve Māori students. The collection of narratives from these Māori students along with whānau, teacher and principal experiences, provided the basis by which a Culturally Effective and Responsive Teaching Profile was developed for teachers of Māori students. The profile discusses necessary understandings such as

rejecting deficit theorising as a means of explaining Māori achievement, understanding how to bring about change for Māori students and practices of *Manaakitanga* (care for students), *Mana Motuhake* (care for the performance of their students), *Ngā tūranga takitahi me ngā mana whakahaere* (creating a secure, well managed learning environment), *Wānanga* (engaging in effective teaching interactions with Māori students as Māori), *Ako* (use strategies and that promote effecting teaching interactions and relationships with their learner) and *Kotahitanga* (promote, monitor and reflect on outcomes that lead to improved educational achievement for Māori students). In 2002 the second phase of *Te Kotahitanga* commenced with the aim of exploring what would happen when *Te Kotahitanga* was applied on a whole school scale (Bishop, Berryman, Powell & Teddy, 2007). The findings were then presented in the final report published in 2007 entitled *Te Kotahitanga Phase 3: Whānaungatanga: Establishing a Culturally Responsive Pedagogy of Relations in Mainstream Secondary School Classrooms* (Bishop, Berryman, Cavanagh & Teddy, 2007).

In 2009 the MOE commissioned the report *School Leadership and Student Outcomes: Identifying what works and why - Best Evidence Synthesis [BES]*'' (Robinson et al, 2009) which concentrates on improving leadership for better student outcomes. Out of this arose the dimension of *Creating educationally powerful connections: Ehara taku toa i te toa takitahi engari he toa takitini*. This dimension focuses on the need for leadership to create powerful connections between individuals, organisations, and cultures. Here it states “It might involve making changes to the school’s collective culture to connect more effectively with families/whānau and the community’’ (Robinson et al, 2009 p.43).

In 2009 the MOE also released *Ka Hikitia – Managing for Success - Māori education strategy 2008-2012* (MOE, 2009). The intent of the strategy was to see ‘Māori enjoying education success as Māori’, and built upon the Māori Potential Approach which emphasised the importance of working together and power sharing. Realising Māori Potential also acknowledged the notion of ‘ako – reciprocal learning’ where the students language, identity and culture are acknowledged and built upon and where Māori students, whānau, iwi and educators work together to produce better outcomes (MOE, 2009).

More recently the document *Tātaiako - Cultural Competencies for teachers of Māori learners* (MOE, 2011b) was published in 2011, which seeks to support the relationship and engagement of teachers with Māori students, their whānau and iwi. It draws again from the principles of ‘ako’, the importance of language, identity and culture, together with partnerships between Māori students, whānau, iwi and educators as outlined in *Ka Hikitia* and forms the basis of the competencies developed within *Tātaiako*. These competencies are:

Wānanga: participating with learners and communities in robust dialogue for the benefit of Māori learners’ achievement.

Whanauangatanga: actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community.

Manaakitanga: showing integrity, sincerity and respect toward Māori beliefs, language and culture.

Tangata Whenuatanga: affirming Māori learners as Māori and providing contexts for learning where the language, identity and culture of Māori learners and their whānau is affirmed.

Ako: taking responsibility for their own learning and that of Māori learners.

(MOE, 2011b, p.4)

Each of the competencies are described in relation to the behaviour of teachers at different stages of their teaching career where a beginner teacher, classed as *mārama*, is developing their understanding of the importance of one's own identity, language and culture within the New Zealand educational context and who is also willing to draw on Māori knowledge and expertise to increase their understanding of Māori learners. A registered teacher, classed as *mōhio*, is expected to apply their knowledge and understanding of Māori culture and Māori learners within their teaching practice. Finally there is an expectation for school leaders, classed as *mātau*, to be able to lead and engage others in knowledge relating to Māori culture and Māori learners. It is also desired that schools personalise and develop the behavioural indicators further, relevant to their local context (MOE, 2011b).

Macfarlane, Glynn, Cavanagh & Bateman (2007) also provide a framework for developing Māori perspectives in schools entitled the Educultural Wheel. The Educultural Wheel focuses on the following five concepts namely *whakawhanaungatanga* (relationships); *rangatiratanga* (self-determination); *manaakitanga* (ethos of care); *kotahitanga* (unity & bonding); *pumanawatanga* (pumping life into the other four concepts and sustaining their presence).

However as Scott (1986) so aptly explains such research, strategies and frameworks will only be perceived and determined through the knowledge and experiences of the individual. To illustrate this point Scott utilises the word ‘whānau’ where for Pākehā this would typically include the basic nuclear family and for Māori will include although will not be limited to extended whānau. Such understandings are necessary when evaluating the effectiveness of non-Māori implementing such frameworks. On this matter Scott (1986) concludes:

We know that many principals would sincerely state that they subscribe to, and practise, many of the qualities we have listed. But we believe that if these qualities were to be described in Māori terms, some of these same principals would have to admit that their achievements were not as great’.

(p.13)

A more practical attempt to more fully understand Māori perspectives is suggested by Metge (2010). Firstly Metge suggests developing knowledge about oneself, one’s beliefs and values, and people and experiences which have helped to shape these views and one’s stance on life. Metge explains further the need to understand and value one’s own culture as a necessary prerequisite to understanding others. Secondly Metge advocates seeking out deep knowledge and attachment to the land that is only gained through living and making repeated visits to specific places of human history. Lastly Metge suggests seeking out knowledge that relates to the people of the land especially the tangata whenua. Metge (2010) also issues fair warning regarding accessing knowledge she terms ‘treasures’ that is:

to seek guidance and permission from the Māori custodians of the treasures that attract you, and strive to be true to the original intention and spirit. Māori are shrewd at picking those who approach them with genuine respect and those who fake it. They can be extraordinarily patient and tolerant with the sincere slow learner and ruthless in excluding anyone they suspect of having a hidden agenda. (p.8)

Leadership that works well with Māori Communities

As alluded to earlier, understanding how Māori view the role of leadership is important for non-Māori principals, as “the leadership required to both intervene in Māori underachievement and to realise Māori potential will require leadership that is consistent with Māori perspectives”(Hohepa, 2009, p.4). Māori leadership takes many forms. Hohepa & Robinson (2008) explain traditional leadership as linking to *whakapapa* – geneology and chiefly *mana* - power which could be maintained through:

exhibiting knowledge, skill and courage that enabled the group to achieve important goals. Mana could be taken away by the group or simply lost by the individual through poor leadership. Group success, be it as a whānau, hapū or iwi was required if a position of leadership was to be maintained. (p.22)

This form of leadership progressively changed from chieftainship to leadership by achievement. Hohepa & Robinson (2008) also help to interpret contemporary Māori leadership, where these sentiments are still echoed. Focus on the well-being of Māori is still important.

Leadership that works well

In addition Robinson et al (2009) also explore the impact of various types of leadership on student outcomes comparing both transformational and pedagogical leadership, where transformational leadership encompasses vision and inspiration and where pedagogical leadership encourages establishing clear educational goals, planning the curriculum and evaluating teachers and teaching. Aspects of both transformational and pedagogical leadership were evident in the eight leadership dimensions rendered from the research which outline ways in which leadership can improve student achievement. However primary conclusions found pedagogical leadership as having a greater impact on student outcomes. The eight leadership dimensions include:

- Establishing goals and expectations;
- Resourcing strategically;
- Planning, coordinating, and evaluating teaching and the curriculum;
- Promoting and participating in teacher learning and development;
- Ensuring an orderly and supportive environment;
- Create educationally powerful connections;
- Engaging in constructive problem talk; and
- Selecting, developing and using smart tools.

Of the eight dimensions promoting and participating in teacher learning and development was found to be the most effective. Establishing goals and expectations as well as planning, coordinating and evaluating teaching and the curriculum followed thereafter.

My research focuses on the perspectives of the principal, their knowledge of taha Māori, how this has been achieved and how this knowledge has been used in creating school culture and climate, and leadership for Māori communities.

BOARD OF TRUSTEES

Roles of the Boards of Trustees

Current school governance arrangements originated from the reforms of *Tomorrow's Schools* with the notion of bringing together schools and their communities (Wylie, 2007). Under *Tomorrow's Schools* a board was to be formed consisting of parents, the school principal and a staff representative which remains so today. However the primary focus of the board has over time evolved from concern with non-educational matters to concern with student progress and achievement. Any supplementary tasks attended to over and above this such as property and finance should be found to link back to this overall focus. In order to meet this primary focus it is the responsibility of the board to provide strategic leadership and direction to the school. They are responsible for creating a policy framework to help orient school activities towards this focus. Included in this policy framework is the school charter. A school charter will outline the mission, aims and objectives and directions of the board (Education Act, 1989). It will also outline long term goals, annual goals, achievement targets and how the school intends to meet these targets. It is the responsibility of the BoT together with the principal to ensure progress towards these goals (MOE, 2010a). This requires BoT members to ‘understand the schools assessment procedures, how and why schools set goals and targets, and why there are planning and reporting requirements’ (MOE, 2010a, p.6). The board is accountable for these outcomes

to current students and parents, future students and parents, the wider community, the Ministry of Education and the crown otherwise referred to as the key stakeholders of the school. The act of developing a relationship of communication, of consultation and collaboration with these key stakeholders is therefore an important aspect of governance (MOE, 2010a; ERO, 2008b). The belief and willingness to develop these partnerships will heavily influence engagement between schools and parents, whānau and communities (ERO, 2008b).

Under the *Education Act 1989* schools have legal requirements in relation to Māori and are required to reflect this in their school charter (MOE, 2000). A schools charter must therefore include a section with the following:

- (i) the aim of developing, for the school, policies and practices that reflect New Zealand's cultural diversity and the unique position of the Māori culture
- (ii) the aim of ensuring that all reasonable steps are taken to provide instruction in tikanga Māori (Māori culture) and te reo Māori (the Māori language) for full-time students whose parents ask for it. (Education Act 1989)

This also means BoT will be required to report back to Māori parents and Māori communities. It means understanding appropriate consultation for Māori parents and their whānau (MOE, 2010a). In this respect Māori Board of Trustees Members (MBTMS) are important to boards meeting these requirements as they offer relevant knowledge and experience and the necessary perspectives relating

to Māori children, Māori culture and values for inclusion within schools (MOE, 2000).

Implications of Ethnicity on Boards of Trustees and Māori Communities

Traditionally the ethnic composition of board members throughout New Zealand schools compared with the same student ethnicity has been greater for European/Pākehā than for Māori, Asian and Pasifika ethnicities. This has been interpreted as an over representation of European/Pākehā serving on New Zealand BoT, where the Māori population is significantly greater than European/Pākehā (MOE, 2012a; Savant, 2010). There is no legislation that supports proportional representation in comparison to schools and their Māori population (Johnston, 1992). Consequently for Māori members serving on BoT this has intensified the structural inequalities that already exist between Māori and Pākehā becoming manifest in a number of ways such as experiencing resistance and hostility when pushing Māori aspirations of Māori parents, being allocated roles on community oriented sub-committees as opposed to positions of authority and having values ignored and their collective interest reduced to an aggregation of individual choices (Johnston, 1992). This type of governance is described by Cooper, Fusarelli & Randall (2004) as ‘centralized’ governance where power remains in the hands of a few. In a utopic society this power is ‘decentralized’ and widely distributed to others which is arguably what was intended by *Tomorrow’s Schools*.

The spiral effects of centralized governance has affected the quality of consultation with Māori communities, ‘while section 62 of the Education Act required boards to consult their Māori communities the ambiguity of the

requirement allowed for different types of consultation both minimal and nominal” (Johnston, 1992, p.11). Indeed evidence provided by ERO (2010) acknowledges the existence of such practices to the extent to which schools were not consulting Māori staff or whānau. Similar fallouts have occurred from *Ka Hikitia* where the document is not policy that falls under the NEGS and NAGS set out by the MOE whereby schools are obligated to enact (Goren, 2009). Goren (2009) explains further how *Ka Hikitia* sits under the umbrella of the NEGS and NAGS as stipulated above to help achieve the desired outcomes, although there is no mandate for it to be enforced resulting in schools not meeting their obligations. Further fallouts from centralized governance which does not involve Māori includes schools who are unsure as to how to implement *Ka Hikitia* as one principal alluded to “as a Pākehā in New Zealand, I need Māori to help me. I need people sitting with me who are Māori” (Goren, 2009, p.43).

The impact of centralized governance has also affected Māori achievement as explained by Robinson et al (2009):

An analysis of data from two large studies of New Zealand secondary schools found that the lower achievement of Māori students was linked not only to socio-economic status. After the socio-economic status of the students’ family and the decile rating of the school had been accounted for, there remained an additional, negative arising from the interaction between schools and Māori ethnicity. (p.59)

Where those within centralized governance do not understand or work hard to meet the needs of their Māori community, or do not view this relationship as important, such negative attitudes and behaviours can continue to occur as above,

given those within centralized governance will ultimately influence the decisions made within the school.

Māori ethnic views of themselves can also complicate the nature of BoT governance. Durie (1998) categorises the following four cultural identity profiles for Māori namely:

secure identity - self-identification as Māori together with quantifiable involvement in, and/or knowledge of, whakapapa (ancestry), marae participation, whānau (extended family), whenua tipu (ancestral land), contacts with Māori people, and Māori language, positive identity - lower levels of involvement in Māori society, te ao Māori, notional identity - no access – notwithstanding self-identification as Māori, and compromised identity - non-identification as Māori, often despite quite considerable access to te ao Māori. (p.58)

Each illustrates the diverse ways in which to grow up Māori. The implications of different cultural identity profiles for Māori serving on BoT and Māori communities is best illustrated in terms of the knowledge which MBTMS acquire. Kogan (2005) explains:

Within epistemic communities, power derives from specialisation and peer evaluation related to it. This justifies exclusiveness – the specialist possesses knowledge not available to others. Those not empowered by specialised knowledge are excluded. Those within the peer group gain power and authority by the participation in the knowledge. In that sense, power is both a meaning shared within the group and an exclusive and esoteric meaning as far as those outside the group are concerned. (p.12)

It is therefore possible for Māori serving on BoT to be classified by others in terms of their ethnicity, as Māori, and not acknowledge themselves as such. It is also possible for Māori serving on BoT to classify themselves as Māori, although they have no association with things Māori and therefore, know little about how to best meet the needs of their Māori community. Furthermore, the ability of MBTMS in these instances to challenge issues relating to Māori achievement and Māori communities is minimal, where MBTMS may be more influenced by the perceptions of other BoT members and the principal, becoming part and parcel of centralized governance. In contrast, Māori serving on BoT who display a greater connection and association with things Māori in their day to day lives, possess a greater understanding and awareness of how to meet the needs of their Māori communities, and are better able to challenge issues relating to Māori achievement and Māori communities, toward decentralized governance.

In summary ERO (2008b) concludes that “while there is a commitment to increasing school-parent/whānau/families-community partnerships, and many attempts have been made to foster this, there is still some way to go to get consistent, fruitful engagement across the range of school and community settings” (p.10).

ROLES OF WHĀNAU IN EDUCATION

Traditional and Contemporary Roles of Whānau in Education

Māori communities’ involvement in their child’s education can be traced back to traditional child-rearing practices within the whānau unit spanning three

generations and each with their own role. The *kaumatua* - elders were the “storehouses of knowledge, the minders and mentors of children. A parent’s role was to procreate and nurture the children” (Walker, 2004, p.63). Hemara (2000) describes the children to be the greatest resource belonging to an iwi and as such their role was to develop skills such as hunting and fishing, positive attitudes and moral codes of conduct for the well-being of the whānau and hapū. The strength of the whānau unit exuded understandings of ‘aroha’, ‘loyalty’, ‘obligation’ and ‘commitment’ (Pere, 1982). This nurturing and caring for one another is best encapsulated in the well-known whakatauki – “He aha te mea nui, he tangata, he tangata - What is the most important thing, it is people, it is people” (Whakatauki, anon, n.d as cited in Hemara, 2000, p.11). Metge (1995) explains the whakatauki in greater depth where within Māoridom frequent analogies are made between whānau and the flax bush. She explains:

Maori use the flax bush (te pā harakeke) as a favourite metaphor for the family group they call the whānau. They identify the rito in each fan as a child (tamaiti), emerging from and protected by its parents (mātua) on either side. Like fans in the flax bush parent-child families in the whānau share common roots and derive strength and stability from part of a larger whole. Like rito, children are the hope of continuity into the future. (p.16)

In light of the above it is argued that whānau groupings constitute the crux of Māori communities. However Walker (2004) illustrates the term ‘whānau’ has continued to evolve over time and taken on more contemporary meanings causing similar effects on what is understood as Māori communities. Durie (2001) categorises a number of whānau interpretations. Of particular relevance to this study is whānau as kin meaning whakapapa whānau, and what Metge (2011)

would describe as linking to traditional Māori structure of whānau, hapū, iwi, and also as described above. Durie (2001) also describes whānau as comrades – the kaupapa whānau, which can be interpreted as whānau who share a common purpose and in this case who also identify as being of Māori descent (Metge, 2011). Both interpretations form the basis of Māori communities in this context.

Along with the structure of Māori communities the perceived role of Māori communities has also changed. The school, principal and teachers now occupy the role of ‘storehouses of knowledge, the minders and mentors of children’ (Walker, 2004, p.63). The evolution of such roles can be attributed to colonialism and efforts of assimilation, where Mātauranga Māori and tikanga Māori have been suppressed (Durie, 2002; Maaka & Fleras, 2005; Mead, 2003). Bishop & Glynn (1998) explains the Treaty of Waitangi was to act as a charter of power sharing within New Zealand and an avenue in which Māori could govern their own aspirations and be guaranteed the *tino rangatiratanga* – undisturbed right - over all that they considered treasures. Instead the crown has benefited from the signing of the Treaty of Waitangi and Māori have become marginalised.

This is true within the education system where during early European settlement missionary schools were established and Māori children were taken away from their whānau to learn within the four walls of a classroom, under a Pākehā regime, that professed to know what would serve Māori needs best (Pere, 1992). Pere (1992) states “the settlers regarded the Māori people and culture as completely inferior to themselves, and placed European school buildings and European families into Māori communities to each and indeed impose a new way of life” (p.83). It was they who appointed themselves this mantle as a means of asserting their own authority, “the government promoted the education of Māori to

advance their kawanatanga by instilling a sense of control, respect for the law, and commitment to things Pakeha” (Jenkins & Jones as cited in Maaka & Fleras, 2005, p.114), “to bring Māori in to line with European civilization through a thorough use of European models in schools” (Harker & McConnochie, 1985, p.94). In doing so it was also they who considered Te Reo Māori a barrier to the success of Māori children, ultimately leading to a ban on the language which would then be enforced within the school by corporal punishment (Bishop & Glynn, 1998). The reality is that Pākehā did not know best and gave little consideration to the prior learning of Māori children (Pere, 1982). If in fact they were acting in the best interests of these children they would have given greater consideration to how prior learning had taken place, and how this could be used to the best advantage within the Pākehā system. The only inkling of such consideration was given by what (Maaka & Fleras, 2005) term as “good teachers” (p.116). These teachers understood the importance of the relationship between whānau and the Māori community, and sought to include Māori language and culture into the curriculum (Maaka & Fleras, 2005). These teachers also participated in Māori cultural practices such as *tangihanga* – funerals and other *hui* - meetings (Simon & Smith, 2001). Although a lovely sentiment, the mantle still rested with the teacher and “good teachers” were of the minority. The stark contrast is an educational system focused for the most part on individual achievement (Bishop & Glynn, 1998) rather than the forementioned nurturing and caring for others.

Māori communities now view their role as involved with “classroom help, decision making, curriculum involvement, discussing matters with available teachers, whānau meetings and school trips” (McKinley, 2002, p.42). What have

manifested are mere fragments of this vision. Parental involvement in mainstream education has typically included attendance at parent-teacher interviews (McKinley, 2002), supporting their child's sport teams or to attend appointments when a child has been naughty, Māori Parent Committee Meetings where discussions are often limited to Kapa Haka (Bishop & Berryman, 2006), and for a small minority of parents perceived involvement in school decision making by serving on the BoT (McKinley, 2002). ERO (2008a) highlighted Māori whānau serving on BoT empower some whānau to engage with the school and that Māori perspectives are more often heard in cases where there was more than one Māori trustee. More recent interpretations of involvement also include enforcing the behaviour and attendance expectations of the school (ERO, 2008a). Together the level of whānau involvement is predominantly a passive role (McLeod, 2002). This serves to illustrate that despite Māori communities' perceived involvement in their child's schooling and the degree of this involvement continues to be influenced by the effects of colonisation and assimilation, where the role of Māori communities are marginalised.

Barriers to Whānau Involvement

The lack of whānau involvement has been viewed by some principals and teachers as an issue relating to socio economic factors as opposed to a racial or cultural issue. Clark & Garden (1995) would disagree with this statement where:

Education is an artefact of society and its acquisition is culturally and socially determined. The context in which education is offered, and

appropriated or not, is critical to an appreciation of the deeper causes and reasons for participation or non-participation. (p.10)

Educational development in New Zealand has not resulted in positive schooling experiences for Māori (McKinley, 2002). This thinking corresponds well with the factors identified by ERO (2008a) as a hindrance to Māori parental engagement. A prominent hindrance relates to negative or deficit theories. If whānau are not made to feel comfortable or welcome they are less likely to be involved in the school (Bishop & Berryman, 2006). Macfarlane, Glynn, Cavanagh, & Bateman (2007) explain:

Involvement of the whānau is based on trust. For whānau to feel welcome in the classroom (and school) they need to feel welcome at any time, have an authentic role to play in the programme, and be allowed to have spiritual involvement. (p.71)

These sentiments are evident in feedback from parents who participated in the Te Kotahitanga Project. The Te Kotahitanga Project sought feedback from parents, teachers and whānau in order to better understand students and improve better outcomes for Māori achievement. The following feedback illustrates the experience of one whānau member regarding whānau involvement within the school:

It's only this year that I have actually felt that I could walk into a school ground, be in the midst of teachers and actually feel they're just like me. You know I'm 35 and it's only this year! I've got nine children counting the one at college now. Six of them have been to college, and three are still at primary school, and it's only now, this year that I felt that teachers

were – they're just people. There doesn't seem to be a wall there anymore! (Bishop & Berryman, 2006, p.148)

When asked to explain the reason for the participant's change and willingness to be more involved with the school, the notion of 'respect' given to her as a person surfaced. Another successful example of respect shown towards whānau members included one who was musically talented and a deliberate act on behalf of the school to recruit this whānau member to participate in the school music programme. This provided a platform where this whānau member felt important and able to contribute something of value in a familiar area, and non-threatening situation (Bishop & Berryman, 2006). In this instance the whānau member played out the role of the 'storehouse of knowledge' which was only possible through a willingness by the school to initiate this change. In each of these instances a barrier or wall that prevented parental involvement was identified and removed through responding appropriately to whānau needs.

ERO (2008a) identifies further barriers to parental involvement such as the lack of knowledge, availability and access to policies and procedures. Parents also noted a breakdown of relationships when parent concerns or complaints were not responded to in a timely manner. Providing clear and concise procedures and access to policies seems the natural solution to these barriers. The complex component as explained by Clark and Garden (1995) above lies with those entrusted with the responsibility to enforce these procedures, influenced by their own cultural and social perceptions. Furthermore in each of these cases socio economics has little or no bearing on for instance whether or not a person holds negative or deficit theories, or whether or not policies and procedures are appropriately made available to whānau. The only situation where parental

involvement was difficult and which can be linked to socio economics in part was due to pressures of whānau with other children at home and work commitments (Bishop & Berryman, 2006). McKinley (2002) describes one case study where a kura kaupapa whānau – a state school where teaching is in the Māori language and where the school's aims, purposes and objectives are guided by the philosophy of Te Aho Matua (MOE, 2011c) - believed socio economics was an issue and sought a way to counteract this. Thus if children experienced any disadvantage at home, they were not made to feel so at school and other avenues were sought after to provide them with the same opportunities as other tamariki (McKinley, 2002).

Māori Communities Aspirations for their Children

Although on the surface it appears the impetus for Māori communities' involvement in their child's education has changed, the well-being of the whānau still remains at the heart of Māori communities' aspirations for their children. This does not rest on the merits of academic achievement alone. ERO (2008a) states "they (Māori parents) wanted their children to become confident learners who accepted challenges and maintained their personal mana" (p.3). Parents also wanted their culture and values acknowledged. It is noticeable that these aspirations have emerged from prior research where ERO (2008a) focuses more on the child's identity and affirming their Māoritanga as opposed to the aspirations of parents noted by McKinley (2002) in her research of 81 families throughout a number of primary schools, secondary schools and kura kaupapa. In McKinley's study the aspirations of families were categorised into five main

hopes: these being whānau wanted their child to “do well in whatever they wanted to do; to finish secondary school; to go to university; to grow up healthy and well-rounded adults; or to go on to tertiary education” (McKinley, 2002, p.13). This position is best described in Bishop & Berryman (2006) where whānau are committed to “their children’s academic understanding, but held a strong belief that participating as Māori and having their culture valued and welcomed by the school was the best pathway to their children’s academic success” (p.146).

Challenging Roles of Whānau Within Education

It is timely and worthy to consider challenging the role of whānau involvement within education and reclaim the mantle that once placed whānau at the forefront of their child’s learning, albeit the belief in the power of this unit. Tapine & Waiti (1997), in their compilation of visions for Māori Education by Māori politicians, teachers and educators, academics and educational administrators who offered unique Māori perspectives on the topic, quote Tuariki John Delamere regarding Māori attitudes, “Maori need to assess their attitudes towards themselves, especially the low expectations that Māori have of themselves” (p.19). He claims that “Māori need to change their mind set in order to improve self-perceptions of their potential for excellence in a wide range of areas” (p.19). The importance of changing such a mind set and self-perceptions is further explained by Pierre Bourdieu as cited in Pere (1982), noting, - the importance of the whānau unit, stated:

the individual who is socialized in the family context acquires linguistic and social competencies as well as the qualities of, manners and ‘‘know how’’. The family equips the child with expectations about his future, with criteria by which to judge success or failure. (p.86)

Patterson (1992) shares similar sentiments in quoting Karetu (1987) and the use of the proverb ‘‘*nāu i whatu te kākahu, he tāniko tāku – the cloak is woven before the ornamental border is added*’’ (p.67). This is interpreted as the whānau influencing and shaping their child both physically and ethically. Unfortunately this can be interpreted differently as explained by Pere (1982) who in relation to the above discusses the disadvantages of a child who does not affiliate with the dominant culture, especially when set within the schooling system. This thinking is exactly that of an assimilationist nature proposing deficit theories where Māori are concerned (Pihama, 2010). Pihama (2010) explains these deficit theories view Māori as culturally disadvantaged, deficient and needing to change. However when examined further it also places power in the hands of whānau to judge for themselves what is deemed success and what is deemed failure. It allows whānau the ability to determine the extent to which their ideals and expectations will be influenced by others. More importantly it places the mantle back on the whānau who decide what is important for their child. O’Sullivan (2001) refers to these acts as the ultimate realisation of self-determination, where Māori families and individuals take control of the education of their children, thereby challenging the assumption of the crown alone as the font of knowledge. The relationship is best illustrated by the sentiment ‘Beauty is in the eye of the beholder’. This notion in irony is also echoed by Dr Micheal Mintrom Chair of the Early Childhood Education (ECE) Taskforce commissioned by the then Minister of Education,

Anne Tolley when posing the question, ‘‘What legacy do we wish to leave those generations who are following us? We should ask ourselves this question every day’’ (ECE Taskforce, 2011). As a proud young Māori parent of two children I know the legacy I wish to leave for my children and it is only one in which I as the parent of my children can answer. Feedback from parents concerning the ECE Taskforce Report 2011 – *An Agenda for Amazing Children* also illustrates parents who question other external services as knowing what is best for their children.

Mason Durie (2007) endorses the survival of the whānau unit and ability to change this mind set and once again place whānau back at the forefront of their tamaiti’s learning, tracing the survival back to the past thousand years. Durie (2007) explains the whānau unit had to overcome two main threats to survival, firstly confrontation with a new environment, secondly confrontation with a new people. Arriving in a new environment whānau would have had to contend with food storage, develop different techniques for hunting for instance birds whose flight was higher than what they were previously accustomed to, warmth, illness where old medicines were not readily available in the new environment, the development of new vocabulary for new things discovered in the new environment and interpreting new seasonal signs. Yet despite all of these confrontations for survival the whānau unit was able to flourish within this new environment. When a new people arrived from England and the West Māori had to contend with the introduction of new diseases that severely impacted on Māori mortality rates, somehow, amongst such adversity whānau numbers began to grow albeit it slowly. In time the whānau unit would continue to evolve where more Māori had drifted to more urban areas, many losing touch with their hapū and yet again Māori survived through adapting to new alliances, philosophies and

behaviour. Despite this Durie (2007) claims there still remained a strong sense of whānau and being Māori. The pertinent messages here are that the whānau unit is a strong unit; secondly the whānau unit does not have to forfeit their beliefs and way of being in wake of confrontation. It is possible to adapt within confrontation and maintain one's beliefs.

The notion of adaption without forfeiting one's beliefs can be associated with the emergence of indigeneity as a principled framework for 'living together differently' (Maaka & Fleras, 2005, p.11). O'Sullivan (2006) also acknowledges similar notions of indigeneity with respect of Māori and their "right to have needs, even when they are the same as the needs of others, addressed in a culturally preferred context" (p.8). Hohepa (2009) describes "the right by indigeneity to be different and same creates spaces outside of minority or colonised-coloniser positionings or even a Treaty defined relationship, in which Māori can think critically about what we want and what is needed" (p.11). According to Moana Jackson (1992) "while the obvious and tangible components of colonialism are being addressed, the intangible and subtle are not, especially in the racist and arrogant right to define what is acceptable or not" (as cited in Maaka & Fleras, 2005, p.13). For this reason it is imperative that whānau adequately prepare themselves to undertake a more proactive role of involvement within education, or at least be able to contest the intangible and subtle issues that may surface.

Whānau Working Alongside School Leadership

Bronfenbrenner (1977) discusses the ecology of human development where growing human organisms change according to their immediate environments in which they live. Brim (1975) classifies this environment in terms of systems and structures contained within the next, namely, the ‘microsystem – the persons immediate environment’, the ‘mesosystem – interactions among major settings’, the ‘exosystem – embracing other specific social structures’ and the ‘macrosystem – institutional patterns of culture or subculture such as economic, social educational, legal and political systems’ (as cited in Bronfenbrenner, 1977). It is the macrosystem of which Māori communities and school leadership converge. Bronfenbrenner (1977) explains the nature of the ‘macrosystem’ is of prototypes of culture or sub culture, influenced by the same ‘blue prints’, where for instance one school classroom looks and functions like another. Some blue prints can also be enforced by law and regulations. In the case of school leadership there are blueprints or regulations which dictate, what a principal and BoT must do with their Māori communities as outlined in the NEGS and NAGS. As mentioned previously there are also blueprints of information regarding school leadership that works well with Māori communities. However current blueprints regarding Māori communities working with school leadership, in a sense do not exist, where there has been more focus on enforcing the blue prints of Māori parents and communities’ involvement at a school level. The creation of blueprints for Māori communities working alongside school leadership is made possible by ecological experiment or discovery, more easily understood by Dearborn’s dictum, “if you wish to understand the relation between the developing person and some aspect of his or her environment, try budge the one, and see what happens to the other”

(Bronfenbrenner, 1977, p.518). Within the context of the research this suggests exploring the effect of how Māori communities working with school leadership can influence outcomes for Māori children. However Bronfenbrenner (1977) also explains one challenge of experimenting within the macrosystem lies in challenging the status quo and is often rare in nature. Challenging the status quo is not a foreign concept for Māori communities in their struggle for self-determination. Bronfenbrenner's theory (1977) challenges Māori communities and school leadership, together, to create new ecological directions of thought rather than be satisfied with that which currently exists.

Summary

The literature review outlines the role of school leadership within New Zealand primary schools and their obligations toward Māori communities and Māori achievement. It also outlines the traditional role of whānau and the importance of whānau input toward educating their children, which has changed dramatically within mainstream education and where schools have now taken on this mantle to educate and act in the best interests of Māori children. However this is heavily reliant on schools, particularly school leadership, which is predominantly non-Māori, to recognise and build school culture and climate which is fitting for Māori children and Māori communities, thereby providing the impetus for whānau involvement and knowledge of these roles. On this basis the current research is concerned with school leadership that works well with Māori communities and looking at what Māori communities know about school leadership within primary

schools. It also considers how Māori communities might work together with school leadership.

CHAPTER THREE - METHODOLOGY

Introduction

Research is useful in discovering and developing new ideas and in extending and building upon current knowledge (Swann & Pratt, 2003). Within the educational system, educational research is useful in improving the educational practice of teachers and the lives of those they teach (Tunmer, Prochnow & Chapman, 2003). Eisner states ‘‘ we try to understand in order to make our schools better places for both the children and adults who share their lives there’’ (as cited in Tunmer et al, 2003, p.84). Where educational research meets Māori there is an ability to address educational challenges that exist for Māori by challenging, contributing and expanding upon current practices and understandings through a Māori framework (Johnston, 2003).

This chapter will explain the research methodology that guided this research. Cohen, Manion, & Morrison (2011) describe research design as governed by the notion of ‘fitness for purpose’ where the purposes of the research determine the methodology and design of the research.

Methodology

Methodology as explained by Hartas (2010) looks specifically at how knowledge is gained. The choice of methodology is influenced by the beliefs, values and identities of the researchers and the researched. Smith (1992) states:

Research methodology, to me, seems to be based on the skill of matching the problem with the right set of strategies. Methodology is concerned with ensuring that information is accessed in such a way as to guarantee validity and reliability. (p.8)

The foci for the research is centred firstly on the knowledge of Māori Board of Trustees Members (MBTMS) in relation to the roles of leadership within their school and policies and procedures that directly affect Māori, their perceptions of how their school leadership works well with their Māori community and toward Māori achievement, and how Māori communities might work together alongside school leadership; and secondly, on non-Māori principals who display positive relationships with their Māori community, exploring their experiences and professional development which have contributed to their views on leadership within their school and also their perceptions of how Māori communities might work together alongside school leadership. In light of the above, the research would best be achieved through the use of case studies informed by Kaupapa Māori research methodology.

Kaupapa Māori Research

Traditionally Māori have been subject to western frameworks of research (Bishop, 1996; Johnston, 2003). Under such frameworks Māori have been subject to such practices of being “dismissed, dismantled, consumed or regurgitated in a typically Western way” (Johnston, 2003, p.98). As a result there have been misrepresentations of Māori worldviews and in short the degradation of a people (Johnston, 2003). Kaupapa Māori provides a valid framework for sharing the

knowledge and experiences as shaped by Māori (Pihama, 2010). In addition it rises to the challenge of protecting and uplifting the *mana* of Māori. Hemara (2000) illustrates how *mana* - while defined as having authority, influence and power - is more than just the literal meaning as it links back to the *mana* inherited by our ancestors and in this light alone it is critical that an individual's *mana* should never be lost or compromised.

Johnston (2003) describes the internal manifestations of Kaupapa Māori and the act of protecting and uplifting Māori stating:

As a Māori researcher I think about the ways in which research serves (or does not serve) to inform Māori and to affect Māori life-chances and choice. In particular I think about how research advantages or disadvantages Māori and why. (p. 102)

This notion of protection is also alluded to by Bishop & Glynn (1999) who describe research within a Kaupapa Māori framework as having “rules established as taonga tuku iho (treasures) which are protected and maintained by the tapu of Māori cultural practices such as the multiplicity of rituals within the hui and within the central cultural processes of, for example whanaungatanga (relationships)” (pg 63). Smith (1999) elaborates further on these cultural practices and rules citing such things as *aroha ki te tangata* – respect for people; *kanohi kitea* – present yourself to people face to face; *titiro whakarongo*. . . *korero* – look, listen. . . speak; *manaaki ki te tangata* – share and host people, be generous; *kia tupato* – be cautious in terms of confidentiality and protection of both researcher and researched; *kaua e takahia te mana o te tangata* – do not trample on mana (authority) of people; *kaua e mahaki* – do not flaunt your

knowledge. Johnston (1992) also reiterates the importance of *tapu* in association with knowledge where knowledge belongs not only to the individual but is also representative of a group, that group being Māori.

Kaupapa Māori research encourages Māori researchers to think critically and address structural relations of power, to build upon cultural systems and contribute research that will make a more positive difference, as Gloria Ladson-Billings explains:

thus the work of the liminal perspective is to reveal the ways that dominant perspectives distort the realities of the other in an effort to maintain power relations that continue to disadvantage those who are locked out of the mainstream. (as cited in Smith, 2006, p.6)

Smith (2006) uses a metaphorical ‘margin’ to describe similar sentiments of borders, boundaries, oppression disadvantage and power. The argument of where Māori researchers place themselves is best encapsulated in the following quote:

researchers choose to research in the margins whilst being at risk of becoming marginalised themselves in their careers and workplaces. One strategy for overcoming this predicament is to ‘embrace’ the work and commit to building a career from that place. . . Cultures are created and reshaped. People who are often seen by the mainstream as dangerous, unruly, disrespectful to the status quo and distrustful of established institutions are also innovative in such conditions they are able to design their own solutions. They challenge research and society to find the right solutions. (Smith, 2006, p.24)

There have been numerous occasions during the course of my research which have prompted me to consider my ‘stand point’ and where I sit in respect of this margin. As my knowledge has increased in terms of the roles of school leadership and whānau I have often thought about the actor Keanu Reeves and his role in the movie the ‘Matrix’, where within this ‘matrix’ he is one of few people awake to the reality of the real world, and where the rest of the world lives oblivious to this reality. Somehow the similarities of this ‘matrix’ resounded true for me in terms of school leadership and whānau and which prompted a desire to share with whānau the reality of our world as Māori within the educational system. I have no doubt this places me outside the margins of dominant perspectives, and where my colleagues, especially those who are non-Māori, may perceive me to be ‘dangerous’ despite the evidence which rationalises the grounds for such research. However it is the ‘stand point’ I am willing to embrace.

Smith (1992) outlines five key questions that researchers of Kaupapa Māori should ask of themselves. They are as follows:

- 1) Who has helped define the research problem?
- 2) For whom is this study worthy and relevant? Who says so?
- 3) Which cultural group will be the one to gain new knowledge from this study?
- 4) To whom is the researcher accountable?
- 5) Who will gain the most from this study?

Bishop (1996) delves further into these questions creating categories with which the questions posed by Smith (1992) comfortably sit, in attempt to ensure the

concerns of Māori participants are properly met. It involves giving due consideration to the following categories:

Initiation – who initiated the research and why? What were the goals of the project? Who set the goals? Who designed the work?

Benefits – What benefits will there be? Who gets the benefits? What assessment and evaluation procedures will be used to establish benefits? What difference will this study make for Māori? How does this study support Māori cultural and language aspirations? Who decides on the methods and procedures of assessment and evaluation?

Representation – What constitutes adequate depiction of social reality? Whose interests, needs and concerns does the text represent? How were the goals and major questions of the study established? How were the tasks allocated? What agency do individuals or groups have? Whose voice is heard? Who did the work?

Legitimation – What authority does the text have? Who is going to process the data? Who is going to consider the results of the processing? What happens to the results? Who defines what is accurate, true and complete in a text? Who theorises the findings?

Accountability – Who is the researcher accountable to? Who is to have accessibility to the research findings? Who has control over the distribution of the knowledge?

(Bishop, 1996, p.22)

Cultural and Social Considerations

The researcher and Māori participants in this study come from the same ethnic background. The principals of the schools come from a non-Māori ethnic background. Respect for these differences in ethnic backgrounds was duly shown through the acknowledgement of school protocols and in alliance with tikanga Māori. Tikanga Māori will also be observed post project by ensuring results are shared with the participants involving *kanohi ki te kanohi* via another hui or as deemed appropriate by the participating schools.

Qualitative, Case Study Research

Qualitative research is an investigation toward greater understanding of a cultural, social or historical issue (Burgess, 1985).

According to Yin (as cited in Cohen et al, 2011) there are four main case study designs, the single case design, an embedded single-case design that analyses different areas of the case, a multiple-case design with more than one case study and which compares the same areas, and an embedded multiple case design which involves more than one case study which can explore different areas. The case study design for this research is a multiple-case design involving two schools, their principals and MBTMS. The case studies are presented individually against the interview questions and then comparisons are drawn between case studies. Campbell (as cited in Cohen et al, 2011) states “having two case studies, for

comparative purposes, is more than worth having double the amount of data on a single-case study!’’ (p. 291).

Case studies involve collecting and recording data, and the use of the data to generate and produce a report of the cases (Stenhouse, 1988). The collection of data generally includes observations and interviews (Hartas, 2010). Malderez (2003) support the use of both interviews and observations as tools offsetting the shortcomings of the other. Case studies are also likely to include the collection of documents, statistics, tests or questionnaires and possibly the use of photographs or recordings (Stenhouse, 1988). Data for this research was collected using semi-structured interviews and where opportunities arose during data collection, observations of any school professional development focused on improving Māori achievement and/or engaging with Māori communities; attendance at a board meeting and attendance at a whānau group hui. Further documentation sought after included the school’s charter and school policies and procedures, particularly those relating to Māori students and Māori parents and communities. Each of the participating schools provided a copy of the school charter. The researcher sourced the additional policies relating to Māori students and Māori parents and communities. In addition photographs of the school physical environment were taken to assist the researcher in evaluating the physical signs evident of the school culture as ‘‘culture is preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective memory of the people and the collective heritage which will be handed down to future generations’’ (Quest Rapuara, 1992, p.7), thus validating the use thereof.

The advantage of using a case studies approach is that it provides examples of real people in real situations, of social truths embedded in social situations which may be interpreted and put in to action (Cohen et al, 2007, p.292) describing the desired outcomes of the research. However in doing so Nisbet and Watt (as cited in Cohen et al, 2007) also caution case study researchers to avoid the following:

- *Journalism*: Picking out more striking features of the case, thereby distorting the full account in order to emphasise there more sensational aspects.
- *Selective Reporting*: Selecting only that evidence which will support a particular conclusion, thereby misrepresenting the whole case.
- *An Anecdotal Style*: Degenerating into an endless series of low-level banal and tedious illustrations that take over from in-depth, rigorous analysis.
- *Pomposity*: Striving to derive or generate profound theories from low-level data, or by wrapping up accounts in high-sounding verbiage.
- *Blandness*: Unquestioningly accepting only the respondents 'views, or only including those aspects of the case study on which people agree rather than areas on which they might disagree). (p.254)

My challenge as the researcher was to ensure the validity and reliability of information presented as evidence based and without prejudice and bias (Cohen et al, 2011).

The Research

This research focused initially on the effect of leadership within primary schools on Māori communities and was limited at this stage to understanding the roles and

ethnicity of BoT members in New Zealand, the roles and ethnicity of Primary School Principals in New Zealand, and together their obligations to Māori communities. Given Māori achievement is an area of national interest there has been considerable focus on improving Māori achievement, on improving relationships with students, their whānau and the wider community, and understanding leadership that works well for Māori toward improving Māori achievement. At this point, with the assistance of my supervisor, we were able to further define the initial focus of the study in relation to the above areas of national interest.

Participating Schools

The identification of potential schools was undertaken using the criteria for selection that included schools with a non-Māori principal, and school rolls with more than fifty percent of students identifying as Māori. The schools also needed to have undergone a recent ERO cycle with positive feedback with regards to Māori achievement and working with Māori communities. In addition, I was able to draw on personal knowledge and networks to identify two schools, which were viewed by their Māori community as working effectively with the community, as potential participants. A review of the schools' ERO reports confirmed both schools met the criteria above. The two schools are identified in the research by chosen pseudonyms.

Aroha Primary School

The ERO report for Aroha Primary School described a school culture with a strong Māori dimension, woven naturally into all aspects of school life. The strong Māori dimension contributed to an inclusive environment for their Māori students, where the teachers have formed close relationships with their students to underpin their learning. Consequently at Aroha Primary School, Māori students were achieving as well as their non-Māori peers. Following the gaining of University research ethics approval initial contact was made with Aroha Primary School by phone. Aroha Primary School's principal was not known to me personally at the time the phone call was made. However I had heard many positive things about the principal from parents within the community, especially with regards to forging relationships with the Māori community. The principal was extremely supportive from the outset. Having been given a brief overview of the research topic and what would be involved an informal meeting was organized for us to meet within two days of the initial phone call. At the informal meeting the principal of Aroha Primary School was provided with a letter and information package and also the opportunity to ask any questions.

Māori Board of Trustees Members

The principal-researcher meeting was also pivotal in negotiating access to the MBTMS. Aroha Primary School arranged an informal meeting with the Board Chair to negotiate consent. The Board Chair was extremely helpful in contacting the MBTMS and providing them with the relevant letter and information package. A school BoT meeting provided the opportunity to meet these participants *kanohi ki te kanohi* and negotiate interview dates and times. At this point in time the

BoT members sought further clarification regarding what constitutes a MBTM as some members identified as being of Māori descent and others being a parent of children who identify as being of Māori descent. Cormack & Robson (2010) explain the recognition of ethnicity as moving away from biologically determined to self-identification. Kukutai (2007) explores the matter of self-identification when examining the relationships of multi-ethnic families in the context of mothers of Māori-European/Pākehā children. The findings emerging from the study reveal a willingness by Pākehā mothers to identify their children as Māori as much as their Māori counterparts. The degree of willingness is arguably attributed to what Kukutai (2007) refers to as ethnicity transmission; where identifying a child as Māori does not necessarily transpire into an active commitment to transmit Māori ethnicity. Kukutai (2007) continues those Pākehā mothers who engage in transmitting Māori ethnicity have ethnic awareness. Ethnic awareness can be gained through the numerous accounts in New Zealand history, to interactions with Māori families be it immediate and extended, and also the structure of the environment such as living in a strongly Māori area. Other avenues Kukutai (2007) explains as contributing to cultural awareness is through prejudice and discrimination. In this instance Aroha Primary School is situated within a strong Māori community. Evidence of this can be seen in the school's statistical analysis of ethnicity where seventy-six percent of children identify as Māori. Based on this evidence it is fair to assume that parents who enrol their children at Aroha Primary School who are of non-Māori descent make a conscious decision to send their children to this school with this in mind thus illustrating the presence of ethnic awareness, and validation of their commitment to transmit Māori ethnicity. This evidence also provided the validation of

participation of non-Māori parents serving on BoT with children who identified as Māori.

Interviews

The principal semi-structured interview was conducted on the school grounds, in the principal's office before morning tea. The time and places where the MBTMS' semi-structured interviews were conducted varied and included the work place, food malls and in some cases the participants home. Introductions had been made previously in both case studies at the school BoT meetings therefore the interviews commenced with conversation and *kai*, which is fairly typical of Māori *hui*, in line with Kaupapa Māori Research and a significant aspect of *tikanga* Māori. While some may argue that food is a universal language, in Maoridom it also carries greater connotations as Barlow (2010) describes ‘‘whether it is a wedding, the unveiling of a tombstone, or a birthday, the hākari is a special meal, and it is often a good measure of the generosity and hospitality of the people responsible for putting it on’’ (p.17).

Reka Primary School

Reka Primary School's principal was known to me prior to the current research. It is also worthy to mention that prior to engaging in the formal process of the current research we had met informally on a number of occasions where our discussions frequently visited the topic and concern for issues affecting Māori communities, especially in schools where the principal was non-Māori. Given the ability of the principal to speak freely on these issues and having shown empathy

and understanding towards Māori I identified the principal as a possible candidate for the current research. The school ERO report also confirmed the school as meeting the stipulated criteria, where the report acknowledged *whanaungatanga* as being highly valued within the school and reflected within the school culture, where the inclusion of local hapū and iwi practices are acknowledged as a feature within the school and where there is ongoing consultation with the Māori community. The Reka Primary School ERO report also indicated where Māori achievement was concerned, that sixty-nine percent of students were achieving at or above the national expectations in the Supplementary Test of Achievement in Reading (STAR) and a similar level of achievements rendered from Progressive Achievement Tests (PAT) in mathematics. Having mentioned the topic of my thesis in one of the ensuing discussions the principal was also receptive and willing to participate. As the formal process of the current research was initiated the principal was contacted and an informal meeting was also organised. At the informal meetings the principal of Reka Primary School was provided with a letter and information package and also the opportunity to ask any questions. The principal-researcher meeting was also pivotal in negotiating access to the MBTMS. Consent from the BoT of Reka Primary School was instigated at a BoT meeting where the researcher was able to explain to the BoT the purpose of the research and the school involvement. After the presentation the researcher then later contacted the principal regarding consent from the BoT, confirming acceptance of the research proposal. The relevant letter and information package was sent to the Board Chair through the principal. The principal also provided the necessary details to contact the MBTMS upon receiving the letter of consent.

Interviews

Yet again the semi-structured interview for the principal was conducted on the school grounds, in the principal's office, before morning tea. The time and places where the MBTMS semi-structured interviews were conducted included a family restaurant and a MBTM'S home, during the course of the day. Introductions had been made previously at the School BoT meeting, therefore the semi-structured interviews at Reka Primary School also commenced with conversation and *kai*.

Methods of Data collection

Interviews

Interviews are described by Cannell and Kahn (as cited in Cohen et al, 2011) as ‘‘ a two person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information (p.411). Interviews vary in the degree of formality and subscription to predetermined questions (Cohen et al, 2011). The interviews for the current research were conducted using semi-structured interviews.

Semi-structured Interviews

Semi-structured interviews involve a small set of pre-determined questions, and also allow for other questions expected to arise out of interview dialogue

(DiCiccio-Bloom & Crabtree as cited in Whiting, 2008). The flexibility of semi-structured interviews allows the participants to raise any issues excluded from the originally prescribed schedule (Cohen, Manion, & Morrison, 2000). Semi structured interviews allow the participants to share their interpretation of the world (Cohen et al, 2000), ‘‘access to people’s ideas, thoughts, and memories in their own words’’ (Reinharz as cited in Bishop and Glynn, 1999, p.109).

DiCiccio-Bloom & Crabtree go on to list further considerations for semi-structured interviews stating a need to schedule in advance a designated time, and location normally outside everyday events, and usually lasting from 30 minutes to several hours (as cited in Whiting, 2008). Participants in the current research were notified that the semi-structured interviews would last between 30 – 45 minutes and take place at date, time and location suitable to them and within the time constraints of the research itself.

Macpherson et al (as cited in Cohen et al, 2011) note the importance of the time and place in which case study data is collected emphasising, actions are events and are context-specific. Noting the time and place will enable further planning of any replica research.

The interview data was transcribed and the transcriptions returned to participants for comment and changes within a stated time period. The purpose of doing so was to enable further negotiations and co-construction of meaning with participants (Bishop and Glynn, 1999).

Observation Research

Observation as described in Cohen et al (2007) provides the researcher with the “opportunity to gather ‘live’ data from naturally occurring social situations” (p.396). It can also draw on other senses to collect information (Malderez, 2003). In the current research the observations at BoT meetings allowed the researcher an insight into the ethnicity of MBTMS in relation to the BoT as a whole and the interactions of MBTMS, in particular their reactions and responses to discussions. The researcher also made written running records of any instances in the meetings relating to Māori student achievement and/or Māori community engagement, participation and/or involvement in the schooling of their children. The researcher was also privileged to attend a community celebration at Reka Primary School, where observations regarding the presence of the Māori community, and also their response to the school recognition of their children, was made.

Ethical Considerations

Cohen et al (2007) explain the need for ethical considerations where at each stage of the research sequence ethical issues may arise due to:

the nature of the research project itself . . . the context for the research . . .
the procedures to be adopted . . . methods of data collection . . . the nature
of participants . . . the type of data collected . . . and what is to be done
with the data. (p.52)

The main ethical consideration that emerged in this study relates to confidentiality.

Confidentiality

None of the participants would be identified in the research unless all of the participants consented to being named as anonymity could not otherwise be guaranteed. Although the research was conducted from a positive strength-based approach, once the school was named, the principal would be able to be identified, likewise the MBTMS. This information was clearly outlined in the consent form. In this research the schools and participants are identified with the use of pseudonyms. Participants helped select pseudonyms used in this thesis to identify BoT members and principals. Participants were also asked for permission to use the research findings for educational purposes in the future, such as conference presentations and academic publications.

In this chapter the methodology and methods underpinning this research has been presented. The participating schools, principals and MTBMS have been introduced and the protocols around negotiating participation and gathering research data have been described. The next chapter presents and discusses research findings from the two case studies.

CHAPTER FOUR - RESEARCH FINDINGS

Introduction

This thesis is an examination of leadership within mainstream primary school communities where the schools are predominantly Māori and where the principal is also non-Māori. This chapter reports on the findings from two case studies which have been identified as making positive progress with regards to Māori achievement and working with Māori communities.

Aroha Primary School

Description

Aroha Primary School is an urban contributing primary school in a North Island town. It is a decile 2 school with a roll of approximately 500 students, seventy-six percent of whom currently identify as New Zealand Māori, and the remainder belonging to Pākehā, Asian or Pacific Island groups.

The participants from Aroha Primary School include the principal and four MBTMS. The principal has given twenty four years of service to the school, twenty of these years occupying the role of principal. In addition the principal had also spent a prior six years serving as principal of another primary school with a predominantly Māori roll.

Three of the MBTMS - Manu, Hine and Rangi - were duly elected as part of a regular cycle of board elections. The fourth MBTM Manutai was co-opted on to the board when a vacancy became available. Manu has been involved with the school BoT for nine years and is also the board chair. Manu became involved on the BoT with the understanding that it would be an avenue to better understand the school curriculum and how the school ran, how to approach teachers and how to support her children. This ultimately sat under the umbrella of providing Manu's children with the best opportunities the educational system could offer. When this study was carried out Hine, Rangi and Manutai were in their first term of serving on the school BoT. Rangi and Manutai became involved on the BoT because they were encouraged to by other parents, by teachers and/or by the principal. Hine gradually became interested in the BoT over time, having had several children attend the school. Regardless of the reasons for the MBTMS becoming involved initially on the BoT, all of the MBTMS noted they have since taken a greater interest in their role.

At the time of interview Manutai and Rangi had yet to undertake any formal training relating to their role as BoT members. Hine had participated in online BoT courses which looked at the roles of BoT and provided a forum for questions and answers. Hine had also attended a BoT national conference which is held annually and was able to attend workshops to support her in her role. Manu could not recall being given an orientation or initiation, or provided information by the board chair when Manu first became involved on the BoT, however, Manu does recall the availability of training and workshops for new trustees. In addition both Hine and Rangi felt the principal and board chair were pivotal in shaping their understandings of their role.

As the school does not have a whānau group there was no whānau chairperson interview included in the research. Johnston (1992) describes how whānau groups in her study were set up by MBTMS, who were very much in the minority on their boards, to provide feedback on the wishes of Māori parents. However the composition of the BoT at this school was four Māori parent members out of a total six parents, therefore half of the board was Māori at the time of the study and this arguably enabled the board to offer a considerable range of Māori perspectives. Consequently the ‘whānau group’ at Aroha Primary School was able to operate on a needs basis categorised by issues relating to the Māori language classes, or the need to provide further practical support and care to students at Aroha Primary School.

Interviews with Māori Board of Trustees Members

Analysis

This section of the chapter presents the findings that emerged out of the semi-structured interviews with the MBTMS. Questions in the first part of the interview asked the MBTMS to share their knowledge and understanding about leadership in their school and school policies and procedures relating to Māori achievement and Māori communities. They were also asked their views on the extent of Māori community members’ knowledge about leadership and the running of their school. The questions in the second part of the interview explored the MBTMS’ views of leadership that works well with Māori communities and how Māori communities and school leadership might work together effectively.

Knowledge and Understanding of Primary School Leadership

Knowledge and Understanding of the Role of the Board of Trustees

Manutai, Hine and Rangi understood their role as responsible for making decisions for the school and looking after the needs of the school respectively. Manutai added some decisions required the attention of the board for approval. Manu elaborated further stating:

We keep an eye on how the school is progressing and how it manages on a day to day basis, just making sure the policies and procedures and all that are up to date and that we are doing what we need to in terms of reporting back to the ministry. And just being there as a backup to the principal and just to be there so you are the overall, I guess if there are incidents that come up, that the buck doesn't stop with the principal but you are there in a support role and help determine outcomes and things as well.

Knowledge and Understanding of the Role of the Principal

Manutai and Hine identified the broad role of the principal with regards to the day to day running of the school. Manu's description was more explicit:

[the principal] has the authority of a certain amount of expenditure you know up to a certain dollar amount where [the principal] can spend that at [the principal's] discretion without having to come to the board, the same dealing with staff matters [the principal's] got a certain amount of

authority and delegated responsibility and so over and above that comes to the attention of the board. But basically the principal deals with the staff more on that level than we do and is there to interact with the children and stuff.

However Rangi defined the role of the principal in terms of observations made, or as referred to by Richardson (2001) as the ‘cultural messages’ sent by the principal:

The [principal] is always communicating with the community. The [principal] is just always there when you need to talk to whether its good things or bad things, but mainly [the principal] loves the kids, [the principal] teaches the kids all the good morals, that’s why [the principal’s] a good principal.

Knowledge and Understanding of Policies and Procedures

Manutai, Hine and Rangi were not aware of any policies that impacted on Māori achievement and Māori communities within their school. Manu, who deals with policies and procedures in the workplace, was able to differentiate between the two:

Policies are your overarching - must be abided by and they form a rigid outline of how things must be done and your procedures sit under that with a little bit of leeway but not much and your procedures should be outlined to help you achieve what is outlined in your policies.

Manu was aware that policies were reviewed every 12 months and also knew that Māori achievement and Māori communities featured prominently in their School

Charter and Vision. Manu thought the school policies and procedures were inclusive of all students although with a view to Māori given the ethnic makeup of the school. Manu alluded to the possibility of a policy involving Māori achievement within the immersion and bilingual classes. The school does have a policy entitled ‘Māori Language for the Bilingual/Immersion Classrooms’, which outlines the aims for these classes and also how the student progress is to be assessed.

Perceptions of Māori communities’ Knowledge and Understanding of School Leadership, Policies and Procedures

All of the MBTMS acknowledged knowing little about the role of the principal and BoT, and policies and procedures relating to Māori communities and Māori achievement prior to their own involvement on the BoT. Although they are representatives of the BoT, they also have a dual purpose as being part and parcel of the wider Māori community. Manutai, Hine and Manu consequently believed that Māori parents in general know little about these roles and policies and procedures. Hine remarked:

I was probably in the same boat as all these other people not knowing exactly what the board does [and] their role for the school.

Manutai also emphasised knowing little prior to being on the BoT and of the information available to parents:

No I didn't even know anything about what a Board of Trustees actually was. I had no idea until I joined the Board of Trustees but it is sort of made clear in our Board of Trustees meetings - they always say the folder is always there for anyone to go and have a look at and see what it is all about. But you don't put it out there to the community or to the school to say hey parents you know what the Board of Trustees is like come and look at this folder, so I didn't know anything about it.

Manu felt that there was a responsibility on both the Māori community and school leadership to work together towards creating better understanding of the role of school leadership and policies and procedures relating to Māori achievement and Māori communities:

I guess that comes down to two camps. I probably think - no straight off the top of my head probably not. But probably it takes a lot of understanding to fully understand what it is all about. And then the onus comes back to them [the community] asking too if they want it. If we had people coming we would give it to them in a heartbeat.

Hine and Manu mentioned within their school the board was in the process of taking photos of the trustees to inform the community of the BoT members and their association to the school, which then would be added to the school website. Hine also suggested inclusion of something similar in school information packs might also be useful. Manu shared that the Aroha Primary School prize-giving was another avenue where parents could get to know the BoT Members and explained why this was important:

I want the school community to know us so that at any time they can approach and have discussions or ask questions or know where to direct complaints. Or if they need a little bit of guidance or whatever they know who they can go to because it might be about the principal or it might be about the teacher and they might not be comfortable or they might feel they have been down that avenue and not gotten a resolution so where else do they go.

The school newsletter also provided a brief overview of news from the BoT meetings. Manutai felt parental attendance at BoT meetings would help all parents, including the Māori community, to understand why decisions were made within the school.

Rangi recognised the importance of sharing knowledge relating to policies and procedures with the Māori community so that they could understand and appreciate the positive aspects for their own children. Rangi cited the following example:

They do that behavioural thing at school now I can't remember what it is called, there is a name for it. If their child gets into trouble they don't know the procedures and the policies of how it works like it's called time out and like when they do something you don't punish the poor child. But if the child goes home and say aw detention, straight away the parent is going to say 'arrrraaghraagh' they are going to go back to the school and say why did you do that?

Perceptions of Leadership That Works Well with Māori Communities

The following comments made by the MBTMS highlight their perceptions of what the school principal and BoT do to support Māori achievement and to engage with Māori communities at their school.

School Professional Development Focused on Māori Achievement

Manu explained teachers from their school had participated in a number of professional development courses specifically related to raising Māori achievement. Manu attributed participation in these courses to the principal and his management team:

I think [the principal] pretty much said yes we would. Like they probably, in consultation with the management team, looked at the benefits and what they could bring. Most of the time we seem to be quite lucky because we get invited to be part of all these programmes or get selected you know and then the board is informed and the teachers and the management team and the principal know whether it is appropriate or not.

Principal Recognition of Māori Achievement

Manutai and Hine mentioned the achievements of students being brought to the attention of the board by the principal and published in the school newsletter.

Manutai highlighted the ability of the principal to acknowledge the achievements of children within the school immersion classes in Te Reo Māori:

At assemblies [the principal] will always, especially from the ones that get certificates from the kura kaupapa side, their certificates are all done in te reo and he speaks it, which is really good to see. I don't really see a lot of principals who do that who are non-Māori, so he recognises their achievements by doing it that way.

Yet again the school charter acknowledges the importance of Te Reo Māori in the school, and staff, are encouraged to increase their own proficiency in Te Reo Māori. The ability of the principal to acknowledge the achievements of children in Te Reo Māori is an embodiment of this aim and objective.

Relationships amongst Board of Trustees Members and Support for Māori Achievement

Hine felt the relationships within the BoT at the school worked well:

I think as a board we work well because we're open um you know if somebody's got something to say then they'll say it, um and then we sort of analyse it and then come to a decision which will benefit the school.

The nature of this relationship was evident as the researcher attended the school BoT meeting where the BoT consisting of three males and five females across a variety of ages, four of whom were MBTMS, and the school principal, spoke openly and freely on issues whilst upholding respect for one another. All of the BoT members displayed a respect for Māori cultural practices and a willingness to

participate in these as part of their BoT meeting. The hui was opened with a karakia by the principal and all BoT members respectfully sat and acknowledged the karakia. These practices link back to the overall aims identified by the school toward Māori achievement as outlined in their school charter.

School Charter and Aims

Manu mentioned provisions made for Māori within the school charter. In line with the NAGS the school charter developed by the principal and supported by the BoT, in line with consultation from the school staff and community, devoted a section to Māori achievement and Māori educational success and stated aims for both students and parents. The stated aims for Māori students at Aroha Primary School include:

- to have strong self-esteem;
- to identify proudly with their culture;
- to achieve at the same levels as their peers of other ethnicities;
- to have the option of learning Te Reo Māori; and
- have the opportunity to participate in Kapa Haka at Years Five and Six.

Aroha Primary School seeks to achieve these aims by treating their Māori students with respect, care and friendliness, by valuing Te Reo and tikanga Māori through correct pronunciation of names and place names, by increasing staff proficiency in Te Reo Māori and by employing staff members who could act as positive role models for their Māori students. The aims for the Māori parents are to ensure they feel welcome in the school, and encouraged to participate fully in the life of

the school and in the education of their children, where Māori parents would also have open access to all information relating to the progress of their children. Aroha Primary School sought to achieve these aims by providing a welcoming atmosphere where Māori parents were greeted and encouraged to go to the school, where the physical environment would display Māori artistic influences and where there were regular opportunities for Māori parents to meet and discuss items of interest. Manutai felt their school had done well to achieve a welcoming atmosphere and described the physical environment of the school as a ‘family atmosphere’ which created a sense of belonging:

Everybody that comes into the school always comments there is quite a family feel and you feel welcomed and feel like you can come and be part of the school if you want to.

I also noted many of the artistic influences around the school linked to the importance of whānau. Of particular interest were the photos which adorned the staff room wall, representative of staff within the school who, had since passed and which are typically seen in Māori meeting houses.

In addition the charter outlined Aroha Primary School’s Māori education goals for the year, which continued to build upon how the school achieved the aims outlined above. These goals included enhancing Māori male achievement in Literacy through participation in the LIFE Cluster, a focus on positive teacher, student, whānau relationships, continued development and implementation of a formal Te Reo programme to ensure consistency across the immersion/bilingual unit with regular, planned opportunities for the three classes to meet in a tuakana/teina relationship and where all students from the immersion/bilingual

classes would be reading and writing at an age appropriate level in English and Māori by the end of Year Six, and lastly to implement a formal Te Reo Māori programme for all mainstream classes.

Consultation with the Māori Community

Consultation featured in comments made by both Manu and Manutai where cultural practices of the Māori community were given due recognition. Manu gave an account of consultation regarding the school carvings:

We have had consultation with our community I think when those carvings were put up at the front entrance. I know [the principal] does have somebody that he can call on for consultation in that area as far as the community goes and the school and how it fits within it.

With regards to consultation the school charter outlines the board will consult with the school's community including the Māori community annually, in the month of November, by way of a questionnaire and report back again to the community, including the Māori community on student achievement, activities and feedback from the questionnaire in December of each year. Based on the comments made by the MBTMS, consultation with the Māori community at Aroha Primary School was not restricted purely to the guidelines and at the time stipulated within the school charter. At Aroha Primary School consultation was also conducted when issues arose which were likely to affect the Māori community.

Principal's Relationship with the Māori Community

All of the MBTMS held their principal in high regard and made mention of this at some stage throughout the course of the interviews. Manu gave an account of how the relationship of the principal with the Māori community had a positive impact on the desired outcomes:

I think there is an enormous amount of respect for him [the principal] from the community and from parents and that in terms of who he is and what he does and so that probably helps. We did have one incident where we had to trespass a parent for something that he did and he did have gang affiliations and stuff so it could have been quite a fraught thing but he had that respect for [the principal] and the respect for the school and he knew what he done was wrong so just accepted that and bided his time. We have since revoked [the trespass order] and you know that could have gone so many different ways but it actually worked out okay there was just like 'yep I know I've crossed the line, I've got this respect I will do what I have to do'.

School Initiatives Supporting Māori Communities

Sports Academy

Rangi and Manutai both mentioned the school sports academy as working well for Māori communities. Rangi commented on the benefits of this initiative toward improved behaviour of the Māori students who occupied the majority of the class stating 'their behaviour is totally different'. Manutai highlighted the more

immediate focus of providing role models and mentors to the Māori children and dealing with health and nutrition.

Kapa Haka

Kapa Haka is raised by both Manutai and Hine where all children are encouraged to participate, as indicated in the school charter at Year 5 and 6.

Perceptions of how the Māori Community Might Work with School Leadership

At Aroha Primary School the Māori community is encouraged to participate and contribute to every day school life. However there is acknowledgement from the MBTMS at Aroha Primary School of the struggles which face their Māori community and which might prevent them from engaging with the school and working alongside school leadership in the first instance. Hine explained the reality for many Māori families within their community is that there is difficulty in meeting the day to day needs of their children:

I know it's hard, it's hard life . . . that's why you see people with like two kids and not the ten kids these days cos it's a lot harder to put food on the table.

Rangi explained this particular issue had been raised at their BoT meetings and the impact of this on their children and their learning. In order to better support these Māori families breakfast was made available at the school for children who were not able to have breakfast at home:

A lot of kids go to school with no lunches. I don't know why. It's been brought up in our meetings that's why they are not learning because they come to school undernourished, no clothes, no shoes just a shorts and a t-shirt.

Given the surplus amount of clothing in their school lost property without names, Rangi explained that a process had been developed so that unclaimed clothing could be given to those students who were in need. With continued support from the school in helping to meet the needs of their Māori families the MBTMS felt they would be better able to engage with and become more involved with the school. Some ways the MBTMS envisaged their Māori community in doing so was through fostering relationships with their child's teacher and where possible assisting teachers within the classroom, participation in the school literacy and numeracy evenings, managing and coaching sports teams and acting as a parent helper on school trips. Manutai and Rangi felt at this point Māori parents who were actively engaged with the school could then look to engage more with school leadership and could also encourage others to do so. However Rangi also felt capitalising on opportunities to serve on the BoT did not in Rangi's opinion feature as important but in Rangi's case contributed toward a greater understanding of care and involvement for not only Rangi's whānau but for other children who were yet to attend the school. Therefore at Aroha Primary School MBTMS' perception of the involvement of the Māori community with school leadership did not feature as important and was secondary to Māori communities engaging and forging relationships with their child's teacher and support for school activities.

Interview with the Principal

Introduction

This section of the chapter presents the findings that emerged out of the semi-structured interview with the principal - Tipene. Questions in the first part of the interview asked Tipene to share experiences and professional development relating to Māori achievement and Māori communities which have helped shape his views on leadership. The questions in the second part of the interview explored what Tipene does in his leadership role to support Māori achievement and Māori communities within his school.

Leadership that works well with Māori Communities

Experiences Related to Māori Communities

When asked about any experiences relating to Māori communities which have helped shape his view of leadership in his current school setting Tipene's most immediate response was through trial and error.

Professional Development Related to Māori Achievement and Māori Communities

When asked about the professional development which has helped shape his views of leadership within his current school setting Tipene explained he is studying towards a Bachelor of Arts degree in Māori studies. Doing so has broadened his perspectives as a Pākehā on Māori worldviews:

What the degree has done, what the degree is doing for me, it has given such a broad perspective on, even though I am a Pākehā, on seeing things through a Māori lens and so the Treaty of Waitangi for example and all those things like the suppression of Tohunga Act and all those land confiscation acts that happened it gives you historical perspective on the current realities for Māori and also the current tensions that exist between government and iwi. Other topics of study have been around research methods from a Māori perspective, mana wāhine so looking at the role of women within Māori community both traditional and current, the language papers of course have given me a rich insight into the historical culture of Māori and I suppose there is no better way to begin to understand another culture, another people except through their language, and I have also looked at things around traditional Māori society and the value of kinship and stuff like that. That has been predominantly the professional development that has helped me get a perspective on things Māori, on Te Ao Māori.

Tipene explained study focused on understanding Māori communities was necessary given he is a Pākehā principal in a predominantly Māori school, and therefore becoming conversant in things Māori was necessary towards meeting the needs of the students and their families. He explains this in further detail, where, being born and raised in New Zealand does not necessarily mean that one understands Māori children, their background and identity, which in his opinion is necessary in order to be able to teach them. On a wider scale he also felt an obligation to tangata whenua and to Pākehā to know as much as he could about '*te ao Maori*' in order to show proper commitment to biculturalism. He explains

biculturalism requires both parties to understand each other well. He also felt that given Pākehā are the more numerically dominant race that there is an onus on them to make the first move. On a more personal level Tipene felt the more he engaged with Māori the less of an issue his own ethnicity would also become.

Tipene's commitment to biculturalism and understanding of te ao Māori has also resulted in a way of being:

While I haven't got a drop of 'te toto Māori kei roto i tōku tinana' I sort of feel to some extent Māori, you know I walk down the street and I'll just give the old eyebrow lift to someone I don't know and they'll give the eyebrow lift back to me . . . but I have just sort of adopted by osmosis some of the Māori things such as giving people a hug and a kiss on the cheek whereas perhaps traditional Pākehā wouldn't do that straight away.

As well as his extramural studies Tipene has also taken an interest in the area of 'social capital' which looks at developing relationships and promoting partnerships and where individuals and groups are able to assist one another to achieve their collective goals. Within an educational context in New Zealand he recognises this means the necessary involvement of whānau and that this is predicated by a degree of respect:

I realise this is our turangawaewae and Māori parents may not feel comfortable stepping onto this turangawaewae so it's our responsibility to go beyond the call of duty to ensure that they feel welcome and it is my job . . . to say kia ora or smile first and say how's it going?, to break the ice and just trying to make people aware that this is their place not my place.

In addition Tipene has also participated in professional development under the auspice of the school with a specific view to Māori achievement and ministry initiated initiatives. In his explanations he felt Te Kauhua, a programme that helps schools and whānau to work together in ways that improve outcomes for Māori learners (Tuuta, Bradnam, Hynds, Higgins & Broughton, 2004), was well supported with structures in place for a lead teacher to feedback strategies towards engaging with Māori students and raising Māori achievement within the school and also understanding and honouring Māori culture. Tipene explained they had touched on Ka Hikitia (MOE, 2009a), however this was not as in depth as it could have been. The more recent LIFE – Learning Innovation for Excellence aimed at improving male Māori achievement in reading.

Actions in Leadership Role

When asked about the experiences which have helped shape his views on leadership within his current school setting, being a predominantly Māori based school community, Tipene also in responding to this question described several characteristics relating to the role of a good leader. Firstly he described a leader who is willing to serve and is not driven by their own personal gain. He remarks:

I have always been of the opinion that leadership is about service and that a good leader is one who serves and doesn't seek personal glory or kudos, that one's kudos comes from a job well done within the context of the school and that if the school is going well then a school leader will take pleasure and satisfaction from that.

These remarks are reminiscent of Peter Sharples' understanding of a leader stating a leader is "a servant to the people, just getting out there and doing things – recognising that something needs to be done and, therefore, making yourself the catalyst to do it"(Diamond, 2003, p.178).

Secondly one who has a vision, and who is willing to communicate and share this vision with others so that they too will adopt the vision for themselves. This is consistent with the leadership dimension – Establishing goals and expectations – raised previously by Robinson et al (2009) where "leaders establish the importance of goals by communicating how they are linked to pedagogical, philosophical, and moral purposes. They gain agreement that the goals are realistic and win collective commitment to achieving them" (p.40). In order to do this well Tipene advocates the need for coherency and consistency of decision making and actions towards the overall vision. Coherency and consistency can be considered the evidence of commitment to specific goals and a condition of effective goal setting (Robinson et al, 2009). To help him achieve this coherency and consistency within his leadership role Tipene has tried to be as honest as he could not only with people but also to himself and his own personal values and by association the school values. In light of his professional development and worldviews relating to Māori communities, when asked how he has tried to share what he has learned with his staff and peers at the school he made reference yet again to the concept of vision:

Well because I have been here for 20 years what I hope you would see would be the distillation of my thoughts and aims and vision within the school so for example if you were to look at our vision statement, our mission, our core values, all that sort of stuff, our guiding principles, they

are what I want basically and I have talked and cajoled and persuaded well maybe not necessarily cajoled because people are all of like mind because I have appointed most of them just to make sure that what you see is what I want to happen at the school.

When asked what he believed his primary role was in improving Māori achievement and in engaging with Māori communities Tipene responded it was to 'light a fire for a desire to learn' so that families viewed education as important. He explained that research indicated education was the key to greater life opportunities, therefore if families viewed it as such and committed to staying in education for as long as possible then their children would have better access to these. Therefore within his role he emphasised yet again the importance of partnerships and working together with families to educate their child.

Upon reflecting on whether or not he had been successful in this role Tipene was not sure given the impact of wider economic and social factors. He felt that success was part and parcel of these factors where poverty and unemployment were greater for Māori. He explained that a more equal society was necessary in the first instance and should government invest more time, money and energy into shaping New Zealand to be the best place for kids that educational achievement would rise.

When asked to explain his aspirations for Māori achievement and engaging with Māori communities Tipene shared the following:

My aspirations for my students of Māori decent are that they will be achieving at the very least the equivalent of their Pākehā peers and my aspiration would also be that they and it relates to achievement even

though you wouldn't perhaps ordinarily see it as achievement that they are resilient and that they are hopeful for the future and that they have the skills the knowledge, the attitude and values to pursue their own learning. That is my express wish . . . in terms of engagement with the Māori community to see this place as their turangawaewae, that it is a genuine partnership . . . tātou tātou, true listening ears, willingness to engage, willingness to work for the good of all be we Pākehā or Māori or Pacific Island, or Asian or Indian.

Summary

School leadership at Aroha Primary School is influenced by a leader who values the importance of relationships with his Māori community and who holds high aspirations for Māori achievement. His understanding of leadership practices which work well with Māori communities is informed by personal professional development focused on understanding Māori worldviews as a Pākehā in order to better meet the needs of his Māori community. Together his vision for Māori communities and Māori achievement is represented in the school charter, school initiatives and practices, school environment and wider school leadership. Collectively the MBTMS at Aroha Primary School displayed an understanding of their own leadership role as trustees and the role of the principal. Whilst MBTMS believe their Māori community know little about school leadership at their school, in the absence of such knowledge there is immense support for the Māori community to become more actively involved in the school and where their needs are adequately represented by the MBTMS serving on their school board.

Reka Primary School

Description

Reka Primary school is a North Island decile 3 contributing school, from Years 1 to 6, with a school roll of 224 students. Eighty-six percent of the students identify as Māori, whilst ten percent identify as New Zealand Pākehā, another two percent as Indian and the remaining two percent as other.

The participants from Reka Primary School included the principal and two elected MBTMS. The principal Piripi had at the time of the study rendered six years of service to the school. In addition he had also spent a previous ten years serving as the principal of other primary schools, the majority with a high percentage of Māori rolls.

Both of the MBTMS were elected. Rā had served as a BoT member for approximately four years and was also the current chairperson. The other MBTM, Teri, was newly elected and was initially approached by the principal to consider serving on the BoT. Teri thought it might be interesting to become involved, and over time has taken a greater interest in discussions and decisions made at BoT meetings. Teri's understanding of the role of the BoT has increased despite not yet having attended any courses and training for BoT members. Together, alongside three non-Māori parents and the staff representative, Rā and Teri form the governing body of the school.

The school has a newly established whānau support group which is currently chaired by Teri until such time as the group is fully operating, therefore no

whānau chairperson interview was included in the case study. There is added emphasis as to the importance of the whānau support group within Reka Primary School, given the BoT does not necessarily reflect the makeup of the school community.

Interviews with Māori Board of Trustees Members

Analysis

This section of the chapter presents the findings that emerged out of the semi-structured interviews with the MBTMS. Questions in the first part of the interview asked the MBTMS to share their knowledge and understanding about leadership in their school and about school policies and procedures relating to Māori achievement and Māori communities. They were also asked their view on the extent of Māori community members' knowledge about leadership and the running of their school. The questions in the second part of the interview explored the MBTMS' views of leadership that works well with Māori communities and how school leadership and Māori communities might work together.

Knowledge and Understandings of Primary School Leadership

Knowledge and Understandings of the Role of the Board of Trustees

Both Rā and Teri understood the role of the BoT was to make decisions for the school on behalf of the parents and community. Rā also included within this role an accountability to the government.

Knowledge and Understandings of the Role of the Principal

Both Rā and Teri understood the role of the principal was to manage the school. Teri explained part of this role required the principal to liase with the BoT. Rā also mentioned the principal must manage the school under certain guidelines.

Knowledge and Understanding of Policies and Procedures

Rā explained the meaning of policies and procedures with regards to the operation of the school in general. Rā then linked these policies and procedures to Māori achievement and how policies and procedures are used to measure this performance for both the board and the community:

The policies are the driving force for our kura, without these we will be like a ship without a rudder, like any governance role there are boundaries to adhere to. The policies are more important than ever to ensure our Māori students perform well at school, this also reflects on the board and also the community.

At Reka Primary School, and as alluded to above by Rā, there is a Māori Achievement Policy. This policy has a dual purpose of involving the Māori community in identifying the needs of their students, and monitoring and improving their achievement. The guidelines describe a process whereby the school reports the intended outcomes for student achievement to the community. Consultation is then undertaken with whānau as to any issues or suggestions relating to the achievement of their tamariki, with a view toward achieving the intended outcomes. The school then reports back to the community in line with the school's strategic plan.

Teri explained at their school policies are reviewed at BoT meetings and are changed in line with current school practices, given some of the policies could be outdated. Teri identified one policy relating to the school whānau support group and explained how the board, having reviewed this policy and seeing that there was no such group within the school, felt this needed to be established. The rationale for the school whānau support group as outlined in the policy is to assist the school in making a full commitment to consultation and involvement of the parents, staff, kaumatua and community in Māori matters. The whānau support group is being established to serve a number of purposes. One is ensuring the kawa, tikanga and reo of the local iwi is upheld appropriately within the school's Māori programmes. The group will also assist and support bilingual and mainstream classroom programmes. It will also support the school in implementing its charter requirements and treaty obligations. The group will also play a role in formulating and implementing Māori policies, and assisting the BoT in making informed decisions about things pertaining to Māori education. It will also help the school co-ordinate various school functions, especially those which support and promote tikanga Māori, and ensure effective communication with the BoT and staff by providing a whānau support representative at BoT meetings or minutes from their meetings. The guidelines which govern the group include the formation of the group, the frequency of meetings, and liaison with staff, the BoT, the local marae and schools. Teri has been proactive in seeking expressions of interest for the group through the school newsletter and also through conversations with parents where parents have expressed some interest in becoming involved. Although at the time of the study the group had yet to meet formally, Teri reported the desire to encourage these parents to also serve on the

BoT and participate in decision making on this tier. The whānau support group could then turn their attention to more concrete matters such as fundraising and supporting the bilingual unit.

Perceptions of Māori Communities' Knowledge of School Leadership and Policies and Procedures

Teri felt Māori communities knew little about policies and procedures until the policy and procedure might affect them:

No I don't think they know about policies and procedures until that policy or procedure is going to affect them and then a teacher or principal might bring it up. But until it is relevant to them I don't think they would know about it. We had a fundraiser in August and there is a policy about fundraising and where the funds go that we [the bilingual whānau group] are not actually allowed to hold them but that they have to be banked at the school and there are whole policies around that that we didn't know about.

Both Rā and Teri explained how their school endeavoured to inform Māori communities of school leadership and policies and procedures. For example if parents wanted to know more about the BoT within their school they were more than welcome to attend BoT meetings and the BoT minutes were also displayed in their school foyer. Rā explained the school policies and procedures were also available from the front office for the community to peruse and Teri likewise commented how the community was also informed of these school policies by way of the school newsletter and at times, when they happened to arise in school meetings. Teri identified another possible avenue for sharing these policies and

procedures within their own school was via the school website. As a BoT member Teri is able to access information relating to Reka Primary School BoT and school policies and procedures via a closed online wikispace, supporting the use of other avenues such as their school website. At Reka Primary School Although Rā acknowledged these may not necessarily be the best avenues to informing Māori communities of leadership and policies and procedures within their school, they were continuously looking at ways to improve this.

Perceptions of Leadership that works well with Māori Communities

The following comments made by the MBTMS highlight their perceptions of what the school principal and BoT do to support Māori achievement and engage with Māori communities at their school.

School Initiatives and Programmes Which Support Māori Achievement

Both MBTMS identified the principal as primarily responsible for initiating the Boxing Programme within the school as an alternative method toward addressing difficulties experienced by young Māori boys. Rā explained the Boxing Programme originally transpired out of personal goals set by the principal towards his own health and where the principal felt a Boxing Programme might be of benefit to the students within the school. During the early implementation of the Boxing Programme there was some resistance from many of the staff concerned with promoting violence. Consequently staff visited the gym and the tutors explained their focus was concerned with teaching children about self-control. In

addition the Boxing Programme also reflected similar values of the school. The success of the programme fostered better behaviour that extended to the classroom and contributed toward the overall goal of improved achievement. Teri explained as a result of the initiative children were more motivated to attend school. Rā added that the BoT were happy to continue supporting the initiative provided it could be linked to improved achievement. The information gathered from student assessments conducted over a period of time provided the rationale for continued support from the BoT. The Boxing Programme has now been extended to include senior girls and some of the younger boys and girls.

Both of the MBTMS mentioned the school as monitoring student achievement in general. However Teri explained one of the BoT's more recent discussions relating to Māori student achievement involved a contact meeting with ministry personnel who were looking at facilitating the SAF – Student Achievement Function Programme within the school, in order to enhance Māori achievement:

Somebody from the Ministry of Education will be working with the school for the next twelve weeks to look at each student individually to see what their weaknesses are and to see where they are struggling, particularly looking at Māori students and try and help them in that area to bring their achievement up.

Forging Relationships with the Māori Community

Good relationships featured in discussions of both MBTMS. Rā felt there was a good relationship between the BoT and the principal which transferred to staff and also the children. Teri also highlighted the importance of good relationships emphasising the Māori community are better served when practices and beliefs

are shared across the school inclusive of the principal, BoT members and teachers. Rā explained their most recent *hui* – meeting at their school encouraging whānau involvement was hugely successful where the school kapa haka group performed and a sausage sizzle was provided by the school. The *hui* - meeting spoken of was part and parcel of the school's assessment and reporting procedures which included over and above this, information from the BoT and staff relating to assessment and national standards. On a wider scale Teri mentioned the relationship of the school with the local marae where there is always school representation at *tangihanga* – funerals and school visits to the marae. Both Teri and Rā also explained the BoT had planned one of their meetings to take place there. This BoT meeting has since taken place. Rā elaborated further as to why the board had come to this decision where the BoT and principal were looking to make closer links with the kaumatua there. Teri attributed the initial suggestion to hold the hui at the marae to both the principal and board chair. Local kaumatua were also involved in consultation regarding the renaming of the school houses in line with more fitting names from within the hapū where the school is located.

Celebrating Achievement with the Māori Community

Rā attributed the principal as responsible for ensuring the school celebrated its achievements. During the course of the interviews the school end of year celebration took place where the whānau and the wider school community gathered together in a popular town venue, acknowledging the achievements of the children within the school and celebrating through song and dance. The involvement of the children during the course of the evening resulted in much support from whānau and the wider school community. The '*wairua*' - spirit of the evening supported the vision of 'Reka Pride' as spoken of by Rā in his

interview, where, incorporated within this vision was the goal for Reka Primary School to be the best school. Acknowledging the school achievements attributed to this vision.

Perceptions of how the Māori Community Might Work with School Leadership

At Reka Primary School the Māori community is encouraged to participate and contribute in every day school life. This is also one of the aims outlined in the school charter. Rā commented how their school leadership recognises it is not always easy for Māori communities to engage with the school in the first instance and were therefore focused on looking at better ways to improve this:

I think a lot of parents feel shy about saying something, so this is something we have recognised and are working on.

Once confident in engaging with the school Teri described several ways in which Māori communities could be involved, such as developing a relationship with their child's teacher and engaging in conversations around learning and support. Teri felt this was more important than working with or being a part of school leadership. However Teri also acknowledged it is important for Māori communities to understand how decisions made by school leadership could affect their children and for this reason encouraged participation on BoT:

There has got to be more parents out there who would like to be involved in the BoT if they knew what we did and how it affected our kids and how we can make decisions that make the school.

Interview with the Principal

Introduction

This section of the chapter presents the findings that emerged out of the semi-structured interview with the principal. Questions in the first part of the interview asked the principal to share experiences and professional development relating to Māori achievement and Māori communities which have helped shape his views on leadership that works well with Māori communities. The questions in the second part of the interview explored what the principal does in his leadership role to support Māori achievement and Māori communities within his school.

Leadership that Works well with Maori Communities

Experiences Related to Māori Communities

Piripi's most useful experiences that helped shape his views on leadership at Reka Primary School involved his time of study at Awanuiārangi towards a Bachelor of Māori Education. Piripi gained perspectives of history by interacting with Māori people, particularly Māori women, which better informed him of the current reality for Māori communities:

I was starting to listen to a lot of the stories and even though I had a lot of Māori history as opposed to European history I was starting to read it from another point of view and saying well this is what is really happening in our country to lead us to where things are now and getting some understanding of that and what we could do for Māori.

These interactions also caused Piripi to reflect on the influence of his own world views in terms of his leadership role and the implications of this for Māori, where within education Piripi acknowledged the majority of Māori children in mainstream schools are being taught by older Pākehā people:

I realised at the age of 42 that other people might have a separate but different world view from me even though you know my wife's Māori and my children are Māori, but I still realise I am still a white middle class school principal so from that dominant perspective I suddenly realised, whoa even though I've been learning all this stuff other people's world view that they bring are completely different from mine, and that was a bit of an 'aha' moment so that's changed a lot of my thinking.

When asked to explain the sorts of things which had changed in terms of his leadership role Piripi explained it changed the way he listened to people. Rather than processing what was said in terms of his own world view, he learned to listen and work out what was needed for the parents and children to gain improvements in children's learning. It is with this understanding that Piripi emphasised giving credit to the children for their culture and experiences they bring with them to school and not imparting judgements from one's own belief systems on to others.

Piripi also shared that he had lived in communities with few Pākehā people where he learned to speak Māori, beyond the basic phrases he was taught at teachers college, and towards being able to stand and speak Māori on the marae. He also gained a better understanding of 'tikanga' where tikanga were not merely seen as rules to be adhered to but as something which is 'lived' and the significance of the

marae in living tikanga. Living in a predominantly Māori community also affirmed Piripi's own identity and culture and gave him an appreciation for others:

I was going to be at one with the Māori people and I just learnt that I was a white boy . . . and to be proud of it and I think it was the greatest lesson I could ever have learnt cos once you get to know who you are and what your culture is then you can start to work with other people and listen to them I think and be proud, just accept who you are.

When asked whether or not he would encourage other aspiring leaders who were non-Māori toward such experiences where they could interact with Māori communities Piripi suggested it should be compulsory and would enable principals to better understand and work with their Māori communities.

Professional Development Related to Māori Achievement and Māori Communities

Piripi explained there are a number of documents available to school leadership which support Māori achievement and engaging with Māori communities. Piripi felt some were more useful than others. He acknowledged '*Ka Hikitia*' (MOE, 2009a) had little or no effect on their school community. Piripi attributed the poor result of '*Ka Hikitia*' to poor implementation where it was too easy for schools to opt out. The advent of '*Tātaiako*' (MOE, 2011b) is in Piripi's view more useful in guiding teachers to work with Māori communities:

It's all for working with Māori students and so they're saying if you're working with Māori whānau what it is that you're going to be doing, how can you do it differently from the way that you are, actually tying that into

teacher appraisal as well so we teachers can no longer sit there and go ‘oh you know I can’t get hold of the families’ or ‘I don’t feel comfortable’.

Piripi added however, that the document has been a helpful discussion point for staff within their school in terms of how they might interpret the document to meet the needs of their Māori community. Piripi also felt there is a similar support system around the SAF programme which would soon be initiated within the school. Where professional development toward Māori achievement and Māori communities was concerned, Piripi felt there was always the potential to fall into the trap of attending many courses, but never changing. The SAF programme, in focusing on learning and change partnerships, could provide additional support to principals by involving BoT, teacher, whānau and the wider Māori community hapū and iwi representation, thereby encouraging change.

Actions in Leadership Role

In terms of his role Piripi felt he needed to be open with people, accessible and humble to best engage with Māori communities. As a principal he viewed it his responsibility to engage Māori communities in conversation. Piripi also felt the length of time leaders spend at a school determined the amount of trust they are able to have with their Māori communities. He explained that as a new principal to Reka Primary School he had made big changes within the first three years and yet upon reflection felt his proper commitment and strength of relationships with the Māori community came in the subsequent years. In a wider context for Piripi, engaging with the Māori community also meant being comfortable on the marae. He explained the greater significance of this:

Being comfortable on the marae so when we do have tangi or hui or whatever you can go down there and you, the people that are there and not being worried about doing all the wrong things and you get to enjoy all the wonderful things that tikanga and being on a marae bring and bringing some of that back into the school so a lot of what we are doing in the school reflects what is happening in people's lives.

Piripi explained how understanding the lives of the Māori community has impacted on the way things are done within their school in relation to traditional 'meet the teacher' evenings, which typically resulted in a poor turnout from the Māori community. The school leadership identified that in order to increase participation from the Māori community several considerations needed to be catered for such as the Māori community and their families where the evening needed to be conducive for families to bring along all of their children. School leadership also identified prominent features of Māori gatherings included *kai* - food and entertainment therefore the evening also needed to include a meal and a form of entertainment, which was decided on as being kapa haka. School leadership then also used this as an opportunity to talk about school goals and national standards. Piripi emphasised the changes made had an overwhelming effect on the response by the Māori community. When asked about the cost incurred by the school to run such evenings Piripi responded:

If what we are trying to do is engage whānau and get them involved in supporting their children then I don't think the cost is ever too high at all.

Piripi felt relationships is the key toward improving Māori achievement where teachers become better acquainted with their students and understand them and

what is necessary to move them along and felt it was also necessary to have high expectations of achievement for them. Piripi added in terms of the relationship with the Māori community toward improved Māori achievement, good relationships would better enable parents to be comfortable enough to go to the school and talk about any problems they might have relating to their child and having someone on the reciprocal end who would listen and be culturally sensitive in meeting their needs appropriately.

When asked of his own aspirations as a principal toward Māori achievement at Reka Primary School, Piripi stated his aspiration is for all Māori to achieve:

I came to Reka Primary School because I had this wonderful belief that Māori could all achieve, but that we could make things work and someone said ‘well people have been trying that for like 150-170 years since contact, why do you think you are going to make any difference overnight’. But things are happening slowly and things are changing and I guess for Māori they are still having to do it, whether we like it or not, within a Pākehā based education system and that hasn’t changed. The rules are hopefully changing and there are some real proper differences that are making it easier for people to achieve at school.

Summary

School leadership at Reka Primary School is influenced by a leader who has directed his own learning toward authentic Māori experiences in order to better understand Māori worldviews. His understanding and acknowledgement of Māori

worldviews drives practices within the school where there is added emphasis on forming relationships with whānau and the wider Māori community by responding appropriately to their needs. MBTMS from Reka Primary School identify well with their role and that of the principal and demonstrate some knowledge of policies and procedures relating to Māori achievement and Māori communities, however felt their Māori community knew little about these roles and policies and procedures. In the absence of such knowledge there is added emphasis by the principal and MBTMS for an operational whānau support group to serve several purposes, firstly to ensure the needs of the Māori community are met and well represented, strengthen relationships with Māori communities toward improved Māori achievement and inadvertently to increase Māori communities understanding of the roles of leadership and policies and procedures.

CHAPTER FIVE – DISCUSSION AND CONCLUSIONS

This study set out to investigate leadership within two primary schools that have been identified as making positive progress with regards to Māori achievement and working with Māori communities, in an effort to explore knowledge, understandings and practices on several tiers. This chapter presents a discussion of the knowledge and understandings of MBTMS and Māori communities in relation to the roles of school leadership and policies and procedures relating to Māori achievement and Māori communities. It discusses how Māori communities might work alongside school leadership in addition to their knowledge of these roles. It also discusses the knowledge and practices of school leadership across the case studies which work well with Māori communities. Both case studies are discussed in relation to the literature reviewed in Chapter One. Implications of the research findings for school leadership and Māori Communities are identified and discussed. In conclusion the chapter summarises these findings, outlines the limitations of the study and provides recommendations and suggestions for further research.

What do Māori communities know about how leadership works in primary schools?

MBTMS' knowledge regarding how leadership works in primary schools varied in both case studies and between each MBTM according to their years of experience serving on the BoT. Many of the MBTMS acknowledged knowing

little about school leadership prior to serving on the BoT. Since their participation on the BoT it was generally accepted by both the newly elected and more experienced MBTMS that the role of the BoT was to make decisions on behalf of the parents, school and community, and that the principals' role was to manage the day to day running of the school. In contrast MBTMS understanding of policies and procedures relating to Māori achievement and Māori communities was more varied across case studies, where three of the four MBTMS at Aroha Primary School could not identify any policies and procedures within the school and where both MBTMS at Reka Primary School were able to identify at least one.

Sources of Knowledge

MBTMS knowledge of school leadership and policies and procedures relating to Māori achievement and Māori communities across both case studies was informed by a number of direct and indirect sources. MBTMS from Aroha Primary School felt they were directly informed of the role of the BoT and the role of the principal by way of professional development and online training provided by the NZSTA, and through direct conversation with the school principal and board chair. MBTMS were also directly informed of policies and procedures as part of the BoT annual review cycle. MBTMS from Aroha Primary School were also indirectly informed of the role of the principal through his actions, and indirectly informed of policies and procedures in general within their own workplace. In contrast MBTMS from Reka Primary School were directly informed of the role of school leadership, and policies and procedures through the school BoT meetings. The case studies highlight that knowledge regarding school leadership and policies and procedures relating to Māori achievement and Māori communities

within the two schools were not isolated and restricted to the primary sources of professional development and school principals.

Impact of Knowledge

The impact of what MBTMS knew about school leadership roles, policies and procedures relating to Māori achievement and Māori communities, toward creating better outcomes for Māori communities featured differently in both case studies. At Aroha Primary School it was of little consequence whether or not the MBTMS were ill informed or well informed of school leadership roles and of policies and procedures, given the nature and structure of the school leadership team, where the principal displayed an understanding and developed knowledge of Māori worldviews and practices and where the MBTMS at Aroha Primary School also constituted most of the parents serving on the school BoT, ensuring a greater voice towards decision making within the school. At Reka Primary School it was of greater consequence that MBTMS were better informed about school policies relating to Māori achievement and Māori communities given, despite the developed knowledge of their non-Māori principal toward Māori worldviews, MBTMS were in the minority of parents serving on their school BoT and were therefore limited in terms of overall decision making within the school. At Reka Primary School knowledge regarding the school whānau support group policy was therefore important as it provided the rationale for its establishment, enabling more involvement and a greater voice from the Māori community toward decision making within the school.

Perceptions of Māori communities' Knowledge

MBTMS across both case studies felt their Māori communities knew little about the roles of school leadership and of policies and procedures relating to Māori achievement and Māori communities.

Sources of Knowledge

MBTMS across both case studies were aware Māori communities had access to information regarding the roles of school leadership and of policies and procedures through a number of direct sources. At Aroha Primary School the direct sources available to Māori communities included a folder outlining BoT Minutes from the school BoT meetings, the school website, the school newsletter which provided a brief overview of issues raised at BoT meetings and as informed by BoT members. At Reka Primary School the direct sources available to Māori communities included the BoT minutes displayed in the school foyer, along with the policies and procedures folder available at the front office, and again the school newsletter and the school website.

Access and Use of Sources

Although MBTMS across both case studies identified direct sources available to inform Māori communities of school leadership roles and of policies and procedures relating to Māori achievement and Māori communities, MBTMS also expressed concern that the invitation to access these sources was not explicit. In addition MBTMS from Reka Primary School felt school leadership was more

likely to bring these sources to the attention of Māori communities as opposed to Māori communities utilising these sources to bring issues to the attention of school leadership. This also corresponds well with the perceptions of MBTMS that the Māori communities across the case studies knew little regarding school leadership and policies and procedures in the first instance to be aware of accessing information from the available sources. Perhaps because the case study schools have also been identified as working well with the Māori communities, instances where Māori communities have needed to be aware of the roles of school leadership and of policies and procedures on a personal level, seldom arose in the interview discussions. At Aroha Primary School where personal issues arose, indications are that intervention by the principal determined the response by the parent. At a community level, issues which could potentially affect the Māori community at Aroha Primary School were identified in advance and dealt with in a culturally responsive manner at a leadership level. Intervention from Aroha Primary School leadership concerning the issues of undernourished children, lack of clothing and absenteeism as affecting the achievement of children within their school resulted in Aroha Primary School leadership responding by assisting families who were in need of food with vouchers for the local supermarket, a system within the school to provide clothing for children in need from the school lost property and where the former Assistant Principal had been employed to negotiate, forge relationships and support families whose children, for reasons other than sickness and bereavement, were frequently absent from school. Aroha Primary School made a deliberate act to respond to absenteeism in the first instance and in this manner, as opposed to involving Child Youth and Family Services and also the Ministry of Education Truancy Officer. In addition the importance of

Māori culture and beliefs within Aroha Primary School was evident not only in their school charter, but also translated to practices within the school. The needs of the Aroha Primary School Māori community on an individual and community level were therefore adequately addressed by school leadership through appropriate interventions in the first instance, preventing the need for Māori communities to necessarily access the sources of knowledge relating to the role of school leadership and school policies and procedures relating to Māori communities.

At Reka Primary School, school leadership also provided intervention toward meeting the needs of their Māori community by enforcing the school policy relating to the school whānau support group at a leadership level. The notion of policies and procedures being consistent with practices is also a view supported by the Aroha Primary School Principal who summarises the importance of how policies and procedures are used:

Well I think it is more around not so much the policy and procedure because you can write the policy and procedure but not actually action it, it is more around action and the *kanohi ki kanohi* and are we living, doing, leading by example, are we talking the walk and are we walking the talk that is actually the more important statement to make about that. Policies and procedures can sit on the shelf gathering dust until the end of time but it is what we do with them and how we action them that is the more important thing.

Therefore policies and procedures relating to Māori communities at Reka Primary School were used by school leadership to better meet the needs of their Māori community.

In contrast where school leadership is not successful in meeting the needs of their Māori communities, Aroha Primary School MBTMS identified how Māori communities' knowledge about policies and procedures might assist them where they would be better equipped to seek a resolution should any issues or complaints arise, and where attendance at BoT meetings could help the Māori community understand the decisions made within the school.

Implications

The case studies highlight MBTMS and Māori communities potentially face a number of different partnerships within school leadership, which may demand more knowledge from MBTMS and Māori communities, or be satisfied with less. The case studies presented two different, yet successful partnerships, requiring two different types of responsiveness. In case study one, given the representation of Māori on the BoT and the understanding of the non-Māori principal toward Māori worldviews, individual MBTMS did not require extensive knowledge or need to work as intensively in order for any issues relating to Māori achievement, Māori culture and the Māori community to be addressed in a timely and appropriate manner. In case study two, although the non-Māori principal displayed knowledge and understanding toward Māori worldviews, the partnership was much more complex given the small representation of Māori on the BoT. The knowledge required of MBTMS to meet their community needs

was much greater, and the MBTMS were more informed of policies and procedures relating to Māori communities and Māori achievement. The need for additional Māori community involvement via a Whānau group was also identified.

Given the research itself was conducted from a strengths-based approach it is also important to consider other possible partnerships which may face Māori communities, such as a non-Māori principal who is yet to develop knowledge of Māori worldviews working alongside a strong representation of Māori serving on the BoT. As the MOE (2010) suggests, the likelihood of such partnerships, based on BoT ethnicity patterns in New Zealand primary schools, is uncommon, although not impossible. The foreseeable operation of such partnerships would be one where the ‘structural inequalities’ spoken of by Johnston (1992) would not be intensified to such a great extent, given the decisions made by the BoT as the governing body of the school would be based on an aggregate of individual choices, and in this case, be made by predominantly MBTMS. Therefore the knowledge necessary of MBTMS in this partnership toward meeting their community needs would, as in case study one, be minimal as it does not rest on the merits of a principal alone. A common thread linking the three partnerships of:

- a non-Māori principal with developed knowledge of Māori worldviews where there is minimal Māori representation on the BoT,
- a non-Māori principal with developed knowledge of Māori worldviews where there is a strong Māori representation on the BoT, and
- a non-Māori principal with undeveloped knowledge of Māori worldviews where there is a strong Māori representation on the BoT

is the ‘sharing of power’ (MOE, 2000) or ‘decentralized’ governance (Cooper, Fusarelli, & Randall, 2004) in the form of knowledge, be it the principal who has developed knowledge of Māori worldviews, or MBTMS with developed knowledge of school leadership and policies and procedures relating to Māori achievement and Māori communities, or the knowledge that a strong collective of MBTMS, will influence desired choice.

The remaining and more likely partnership based yet again on the evidence presented by the MOE (2010) is of a non-Māori principal who is yet to develop knowledge of Māori worldviews working alongside a BoT where there is minimal representation of Māori. One might consider this partnership to be the most dangerous for Māori communities and demand the most knowledge of how school leadership works and of school policies and procedures regarding Māori achievement and Māori communities. One might also question the ability of such non-Māori principals to assume the role of an experienced and qualified leader to meet their Māori communities’ needs. The foreseeable operation of such a partnership is not a partnership of two, but one of three, where the principal and dominant BoT members carry the outnumbered MBTMS, and together determine the course towards meeting their communities’ needs. This partnership emphasises a ‘centralized governance’ (Cooper, Fusarelli & Randell, 2004) and relies on greater knowledge from the Māori community, to ensure the non-Māori principal and BoT meet their community needs.

In summary the case studies raise awareness of different partnerships within school leadership and the importance of knowledge toward better outcomes for Māori achievement and Māori communities. This chapter now considers

how Māori communities might work together with school leadership as viewed by the MBTMS, suggesting a more active role by Māori communities in addition to their knowledge of school leadership and policies and procedures.

How Māori communities might work together with primary school leadership work together?

Based on the findings of the research the perceptions of MBTMS as to how Māori communities might work with school leadership is reflective of more traditional perceptions of whānau roles within schools such as supporting school trips and sports teams and developing relationships with their child's teacher (ERO 2008; McKinley, 2002). Forward thinking towards advancing whānau roles and how whānau might work with school leadership, in particular within Aroha Primary School, was largely uncontested by MBTMS. MBTMS at Reka Primary School displayed a more heightened awareness of the challenges within their school leadership in meeting the needs of their Māori community, which then prompted forward thinking towards advancing whānau roles through added participation on the BoT. This suggests that there is a perception that becoming part and parcel of school leadership is the most common and more immediate solution for Māori communities to work with school leadership. However historic and current findings (Bishop & Berryman, 2006; Bishop & Glynn, 1998; Clark & Garden, 1995; Durie, 2002; ERO, 2008; ERO 2010; Harker & McConnachie, 1985; Jenkins & Jones, 2000; Johnston, 1992; McKinley, 2002; Maaka & Flera, 2005; Mead, 2003; Ministry of Education, 2010a; O'Sullivan, 2001; Pere 1992, Smith,

2000) suggest an absence of MBTMS and of Māori influencing decision making with favourable outcomes for Māori. This does not however suggest that school leadership and Māori communities across the case studies would not be willing to explore this relationship further. If anything the case studies demonstrate school leadership open to change and the advancement of Māori wellbeing.

Implications

It may very well be the case that many mainstream primary schools have yet to realise the power of Māori communities working with school leadership, and the impact this relationship might have on Māori achievement, where there has been more focus on school leadership that works well with Māori communities. This is not to say that Māori communities working alongside school leadership is necessary, given certain partnerships as illustrated across the case studies are successful with regards to Māori achievement and working with Māori communities. On the contrary, it raises the possibility of changes which might occur if Māori communities were to be a more active driving force as opposed to school leadership, and whether or not equal or better outcomes could be achieved. When viewed from this perspective, the uncharted territory lights the way for an ecological experiment toward a new set of working 'blueprints' (Bronfenbrenner, 1977) for mainstream primary schools who are brave enough to embark on this journey. It is suggested that the necessary pre-requisites of any mainstream primary school, their school leadership and Māori community looking to embark on this journey, should be founded on an effective partnership of decentralised governance and foster the conditions of school culture and climate that works well

with Māori communities satisfying the principled framework of indigeneity (O’Sullivan, 2006). The case studies offer some inkling of changes that school leadership could make on this journey such as posing the questions – what would happen if school leadership made more explicit attempts to invite the Māori community to their BoT meetings?, what would happen if school leadership found better ways of sharing their policies and procedures with their Māori community?, what would happen if school leadership, not only the principal, but also their BoT were to ‘know’ each whānau within their community not only by name or age, or occupation, but also their whakapapa, their dreams, their aspirations for their children? – in short - what can school leadership do differently that might influence the blueprints for better outcomes toward Māori achievement?. Although the research has focused on the role of school leadership, the questions posed above can also be rephrased in terms of Māori communities - what would happen if Māori communities were to attend their school BoT meetings?, what would happen if Māori communities knew more about their policies and procedures?, what would happen if Māori communities were to ‘know’ the principal and their school BoT not only by name or age, or occupation, but also their whakapapa, their dreams, their aspirations for their children?. If indeed the outcomes are greater, the journey taken would have been well worth it. Whether or not this ecological experiment might be possible in schools where effective partnerships of decentralised governance and conditions of school culture and climate that works well with Māori communities does not exist may rely on the strength of Māori communities themselves to take up such initiatives. Surely in order for whānau to be in a position to do so, the sentiments expressed by Tuariki John Delamere in Tapine & Waiti (1997) toward higher expectations need to be

recognised and the belief that doing so may bring about better outcomes for their children.

The final section of this chapter discusses the knowledge, understandings and practices of school leadership across the case studies which have been identified as working well with their Māori communities in the hope that current and aspiring leaders especially those of non-Māori descent could learn from the practices of their peers in order to better serve Māori communities and improve Māori achievement within predominantly Māori schools.

What does primary school leadership that works well with Māori communities look like?

Primary School leadership that works well with Māori communities was observed across the case studies from the perspective of the MBTMS and also the non-Māori principals, and are discussed separately below.

The following is a discussion of four themes - *Whakamana tangata* – Acknowledging People, *Whakamana whānau* – Acknowledging Family, *Whakamana tikanga* – Acknowledging Protocol, and *Whakamana reo* – Acknowledging Reo, - which emerged out of the interviews with MBTMS across the case studies where there was particular emphasis on school leadership's knowledge of pedagogy and ability to develop relationships on different tiers. However I have also made a deliberate attempt to analyse these main themes – or here after referred to as the conditions of school culture and climate that work

well with Māori communities - from a Māori worldview along with support from the literature, to illustrate why the school leadership across the case studies has been so successful. It should also be noted that whilst the conditions have evolved from MBTMS personal experiences, they do not exist in isolation alone and cannot be divorced from the other, rather they are part and parcel of one another.

Conditions of school culture and climate

Whakamana Tangata – Acknowledging People

Whakamana Tangata explains what the school leadership across the case studies did to connect with their Māori communities.

Although school leadership at Aroha Primary School understand they have an obligation to consult with their Māori community and calendar provision to do so, their knowledge of Māori cultural practices recognises the importance of involving their Māori community in other decisions which are likely to impact on the Aroha Primary School community. Occasions over and above this which arose out of interview discussions and where consultation was sought after from the Māori community included the schools bilingual/immersion unit and school carvings. The Māori community therefore played an authentic role (Macfarlane et al, 2007) alongside their school leadership, towards decision making.

At Reka Primary School ‘hui’ is an important avenue for school leadership to keep in touch with their Māori community and to determine whether or not their school leadership is meeting the needs of their Māori community. The attendance

of the Māori community at Reka Primary School ‘hui’ has informed both the success and failure of Reka Primary School leadership to develop a relationship with their Māori community. The identification of this failure prompted Reka Primary School leadership to rethink their approach and challenge the traditional nature of meetings within schools. Consequently Reka Primary School leadership identified the challenges which might prevent their Māori community from attending their ‘hui’, and responded to these challenges by tailoring their ‘hui’ to meet the needs of their Māori community. The challenges identified by Reka Primary School leadership included other whānau to care for at home, the need for whānau to feed their tamariki and attend the school hui at the same time, and the mundane nature of traditional school meetings where whānau are traditionally talked to. The knowledge of Reka Primary School leadership with regards to Māori cultural practices also helped form the basis of their response, where kapa haka, kai and kōrero were identified as integral features of Māori gatherings and would equally overcome the challenges facing their Māori community. The improved ‘hui’ provided better opportunities for Reka Primary School leadership to connect with their Māori community.

Whakamana Whānau – Acknowledging Family

Whakamana Whānau acknowledges what school leadership did across the case studies which is consistent with traditional whānau roles.

At Aroha Primary School, school leadership was explicit in its goals for Māori achievement outlined in the school charter and equally explicit in terms of how leadership might achieve these goals. At the foundation of these goals is an

acknowledgement of what is fundamentally important to Māori – ‘‘he tangata, he tangata, he tangata – it is people, it is people it is people’’ (Whakatauki, anon, n.d as cited in Hemara, 2000, p.11) referred to within the Aroha Primary School charter as identifying proudly with their culture through Kapa Haka and Te Reo Māori and also having high expectations for their Māori students to experience the same success as their non-Māori peers.

At Aroha Primary School, school leadership have implemented a Sports Academy where the majority of students who attend the academy are Māori. Similarly, at Reka Primary School, school leadership have implemented a Boxing Programme which in its infancy concentrated on Māori boys and which then evolved to include other students regardless of their ethnicity and gender. Both initiatives have been described by MBTMS as successful for a number of reasons. Aroha Primary School MBTMS describe the success in terms of improved behaviour and providing role models and mentors for their students, and also dealing with health and nutrition. MBTMS at Reka Primary School also describe their success in terms of their students improved behaviour, as well as the students’ motivation to attend school, improved self-discipline, together contributing to better overall achievement. These descriptors are reminiscent of traditional whānau roles within education as described by Walker (2004), where a parents’ role included nurturing their children, and assisting their children to develop positive attitudes and moral codes of conduct for the well-being of the whānau and wider community (Hemara, 2000) or within the context of the research student, fellow students, school, whānau, hapū, iwi and so on.

At Aroha Primary School, the well-being of the whānau and wider community is also recognised by school leadership through participation in professional

development to support their ability to meet the needs of their Māori students and Māori community. Aroha Primary School has participated in Te Kauhua - a programme that helps schools and whānau to work together in ways that improve outcomes for Māori learners (Tuuta, Bradnam, Hynds, Higgins & Broughton, 2004) and LIFE - Learning Innovation for Excellence aimed at improving male Māori achievement in reading. Likewise at Reka Primary School, school leadership identified participation in the SAF Programme – Student Achievement Function – involving the support of a Ministry of Education practitioner to work alongside school leaders through a process of inquiry and with a view to accelerate the learning of their Year 4 Māori students (Ministry of Education, 2012b).

At Reka Primary School the local kaumatua have been included in decision making alongside the school leadership team. The opportunity for the inclusion of local kaumatua was made possible by holding a BoT meeting at the local marae illustrating a desire to further decentralise governance and a respect for the place of kaumatua within maoridom as the ‘storehouse of knowledge, the minders and mentors of children’ (Walker, 2004, p.63).

Whakamana Tikanga – Acknowledging Protocol

Whakamana Tikanga explains what the school leadership across the case studies did to acknowledge the place of Māori cultural practices and understandings within their leadership roles.

At Aroha Primary School the BoT meetings operate on an understanding of respect for one another. Where issues arise, BoT members are encouraged to voice their concerns after which BoT members analyse together the best outcome for their school. MBTMS and the principal from Reka Primary School equally acknowledge the importance of the relationship between the principal and BoT members coupled with their knowledge of Māori cultural practices and beliefs given the influence of the relationship is far reaching, transferring from within school leadership, to the staff, children and the wider community. The notion of respect for one another within school leadership can be viewed in terms of the ‘chiefly mana’ spoken of by Hohepa and Robinson (2008) where the conduct of school leadership is imperative toward achieving important goals. Without respect for one another, progress toward achieving goals relating to Māori achievement and Māori communities can become stunted and consequently result in the loss of school leadership ‘mana’.

School leadership across the case studies also implemented *karakia* within their BoT meetings.

Whakamana Reo – Acknowledging language

Whakamana Reo explains what the school leadership across the case studies did to acknowledge the significance of Te Reo Māori.

While both schools are essentially ‘mainstream’ schools, they are predominantly English medium. However Aroha Primary School has two immersion classes and one bilingual class whilst Reka Primary School has two bilingual classes, thus recognising the significance and importance of Te Reo Māori. In addition the

principal at Aroha Primary School also celebrates the achievement of children within the school immersion and bilingual classes in Te Reo Māori. The principal from Reka Primary School is equally able to do so, and also utilises his knowledge of Te Reo Māori to speak on the local marae. Given the historic suppression of the Māori language (Bishop & Glynn, 1998) this is an act of validation by school leadership toward the importance of identity and culture.

Principals' perspectives of School Leadership that Works well with Māori Communities

The following is a discussion of the experiences and professional development which have contributed to the leadership practices of non-Māori principals across the case studies. It provides a suggested outline of necessary experiences for other non-Māori principals serving in predominantly Māori mainstream primary schools. I will then discuss what the non-Māori principals 'did' at their schools. It is intended that they are viewed in addition to the conditions of school culture and climate identified by the MBTMS.

Mātauranga Māori – Knowledge of Māori Worldviews

The principals have in describing their experiences perhaps unknowingly ascribed to Metge's (2010) framework toward understanding Māori perspectives. Both principals acknowledged the importance of their own ethnicity as Pākehā in their leadership role (Metge, 2010). Within the school setting this meant for one principal not imparting judgement of his own belief systems on children but

giving them credit for their own culture and what they bring with them to school. For the other principal this meant being conversant in things Māori which also contributed to wider issues of biculturalism, to both Pākehā and tangata whenua.

Both principals sought deep knowledge and attachment to the land (Metge, 2010) through living in small Māori communities prior to their appointment within their current schools.

Both principals sought out knowledge that relates to the people of the land especially the tangata whenua (Metge, 2010) through study and learning. The Aroha Primary school principal enrolled in a Bachelor of Arts Degree with a major in Māori Studies and the principal from Reka Primary School enrolled in a degree towards a Bachelor of Māori Education respectively. During their studies the Aroha Primary School Principal undertook tikanga papers which have assisted in shaping his perspectives on Māori worldviews as a Pākehā. The Reka Primary School Principal has likewise gained perspectives on Māori worldviews however gained these through interactions with Māori people. The principals have absorbed these beliefs as a way of being and although only the principal from Aroha Primary School stated this explicitly in the interview, evidence of the Reka Primary Principal having done so was made manifest during the principal's interview and other informal meetings held during the course of the research where upon one occasion the principal explained the significance of three '*kete*' – 'baskets' which adorned his office wall and which were indicative of '*ngā kete mātauranga*' – the three baskets of knowledge. Furthermore the Reka Primary School principal explained in greater detail the significance of these kete, the weaver and journey the kete had taken which distinguished the kete as a

personified expression of *aroha* – love, rather than a sign of tokenism (Metge, 2010).

Having ascribed to this framework, the principals of Aroha Primary School and Reka Primary School had participated in learning and development which is described by Robinson et al (2009) as having the most educationally significant effect on student outcomes given school leadership, or in this context, the principals, then displayed a deeper understanding of the ‘conditions’ necessary to effect the desired outcomes within their school culture and climate (Richardson, 2001; Scott, 1986).

Pono

Both principals placed an emphasis on being honest as part and parcel of school leadership where the principal from Aroha Primary School during the course of his interview suggests the level of honesty will affect the degree of the relationship one can have with the community. The principal from Reka Primary School, during the course of his interview also suggests the length of time and service rendered by a principal will influence the degree of trust one can have with their community. This thinking corresponds well with the need for school leadership to develop ‘relational trust’ (Robinson et al, 2009). The principal from Aroha Primary School identifies ‘relational trust’ is developed within every action of decision making within the school and his assertion of the need for school leadership to be honest not only to the community, but also to oneself, and the school values, illustrates an understanding of the warning issued by Metge (2010) where Māori are able to differentiate between those who are genuinely concerned and interested in advancing Māori initiatives and those who display a fictitious

front. Likewise the assertion by the principal of Reka Primary School toward the failure of some schools to implement Māori initiatives and praising the advent of Tātaiako toward greater accountability from schools, displays a genuine concern for Māori.

Manaaki

The principal for Reka Primary School describes his role as being accessible and responsible for engaging people in conversation. The principal from Aroha Primary School, during the course of his interview also supports this view in relation to the school being the turangawaewae of the community and therefore the principal and teachers alike are the hosts and are not to be offended when they are faced with criticism but that this is part and parcel of being a host. These descriptions encompass understandings of the Māori term ‘manaaki’. Barlow (2010) describes manaaki as:

Ko te kupu manaaki, ko tōna tino tikanga, ko te mana o te kupu mana- ā-ki hei reo aroha, atawhai hoki ki te tangata. He pēnei tonu te kupu manaakitanga:

Nāu te rourou

Nāku te rourou

Ka mākona te iwi

Manaaki derived from the power of the word as in mana-ā-ki and means to express love and hospitality towards people. The following is a modern saying often used to express hospitality:

Your contribution

And my contribution

Will provide sufficient for all. (p.63)

In practice this involves the host providing food, a place of rest, speaking nicely to visitors and in the case of the principals, being honest and trustworthy to ensure a peaceful gathering (Barlow, 2010).

Implications

The conditions of school culture that work well for school leadership across the case studies share similar characteristics to frameworks and information available in literature relating to leadership and working with Māori communities (Bishop et al, 2007; Macfarlane et al, 2007; MOE, 2000; MOE, 2009b; MOE, 2011b). It was never my intention to re-invent the frameworks which already exist, rather to explore the factors which contributed to the success – what they did - of two mainstream primary schools where the principal is non-Māori. The conditions of school culture and climate rendered from the research provides yet another perspective of how non-Māori principals within school leadership might go about tackling Māori achievement and working with Māori communities. Whether or not school leadership are successful will depend on their knowledge and experiences (Scott, 1986).

The principals in the case studies sought after their own personal experiences and professional development to assist them in developing their knowledge of Māori worldviews. The implications for Māori communities is encapsulated in the saying ‘you can lead a horse to the well but you can’t make it drink’. Despite the literature available for principals to assist them in developing Māori perspectives, schools continue to fall short of meeting Māori needs (ERO, 2010). The case studies provide evidence of non-Māori principals having gained Māori worldviews through ascribing to, albeit unknowingly, a published framework within literature. The evidence provides a plausible argument to suggest that non-Māori principals do have sufficient information and guidance at their disposal to assist them in developing Māori worldviews where at the basis of this argument is the key component of ‘choice’ – whether or not principals ‘choose’ to engage with the information available as opposed to ‘how’.

Summary

The following table summarises the structure of partnerships, alongside the conditions of school culture and climate which arose from the analysis of the case studies.

Leadership Structure	Conditions of School Culture and Climate Identified from analysis of MBTMS interviews	Conditions of School Culture and Climate Identified from analysis of Principal interviews
<ul style="list-style-type: none"> a non-Māori principal with developed knowledge of Māori worldviews where there is minimal Māori 	<ul style="list-style-type: none"> Whakamana tangata <p>Consult with whānau/ the Māori community about issues which are likely to affect them</p>	<ul style="list-style-type: none"> Mātauranga Māori <p>Do not impart one’s own belief systems on children</p>

<p>representation on the BoT</p>	<p>Allow whānau/ the Māori community a voice in decision making</p> <p>Use <i>hui</i> as an opportunity to evaluate the relationship with whānau/ the Māori community</p> <p>Challenge traditional mainstream practices within education (i.e meet the teacher evenings, reporting back to community regarding achievement within the school)</p> <p>Respond to the needs of whānau/ the Māori community by identifying their challenges and providing appropriate intervention and responses</p>	<p>Give children credit for their culture</p> <p>Be conversant in things Māori (i.e Te Reo Māori, tikanga Māori)</p> <p>Live in Māori communities</p> <p>Undertake study with a focus on Māori education</p> <p>Interact with Māori People</p> <p>Absorb Māori beliefs, practices and values systems (i.e when Māori greet one another it is common for Māori to kiss one another on the cheek, displaying Māori artefacts as token gesture without understanding the meaning or significance of these)</p>
<ul style="list-style-type: none"> a non-Māori principal with developed knowledge of Māori worldviews where there is a strong Māori representation on the BoT, 	<ul style="list-style-type: none"> Whakamana Whānau Explicit goals for Māori students and how these will be achieved High expectations for Māori students 	<ul style="list-style-type: none"> Pono Be honest in your role of leadership to enable a deeper relationship with your Māori community Be prepared to serve your Māori communities for a significant length of

	<p>Provide opportunities for Māori to identify proudly with culture through, Te Reo Māori, kapa haka</p> <p>Implement initiatives which can provide appropriate role models for Māori students</p> <p>Implement initiatives which can improve the behaviour and health of Māori students</p> <p>Look for opportunities to participate in school wide professional development relating to Māori students</p> <p>Acknowledge the importance of wider whānau relationships by including kaumatua in BoT meetings and decision making</p>	<p>time – the greater the length of time, the greater the trust</p> <p>Make your decisions consistent with your actions</p> <p>Be honest to oneself</p> <p>Be honest to the school values</p> <p>Be honest to the Community</p>
	<ul style="list-style-type: none"> • Whakamana tikanga <p>Show respect for one another</p> <p>Allow one another a voice</p> <p>Implement aspects of Māori culture within hui (i.e <i>karakia</i>)</p>	<ul style="list-style-type: none"> • Manaaki <p>Be accessible to the Māori community</p> <p>Be responsible for engaging the Māori community in conversation</p> <p>Do not take offence when faced with criticism</p>

	Acknowledge and be aware of the importance of the relationship between school leadership and the precedent this sets for the school and wider community	
	<ul style="list-style-type: none"> • Whakamana reo <p>Validate the significance of Te Reo Māori by being able to communicate in Te Reo Māori</p> <p>Validate the significance of Te Reo Māori with the inclusion of immersion/bilingual classes within the school</p>	

Table 1: Leadership Structure and conditions for School Culture and Climate

Limitations

The limitations of this study are related to the nature of the sample. Only two schools were studied. While the research intended participation from all tiers of school leadership and the Māori community, as Aroha Primary School and Reka Primary School did not have school whānau groups which met regularly, I was unable to gain perspectives on this tier. Therefore the study is limited to the

knowledge, experiences and perceptions of the non-Māori principals and MBTMS.

Further study

Although the case studies were useful in exploring the knowledge of effective leadership within predominantly Māori schools, apart from the degree to which the MBTMS are members of the Māori community, it failed to capture the voice of the Māori community outside of school leadership, in terms of their knowledge of the role of school leadership and of policies and procedures relating to Māori achievement and the Māori community. It also failed to capture how their Māori communities might envisage working alongside school leadership. This might involve identifying the struggles Māori communities have experienced with school leadership in order to evaluate whether or not the action taken has satisfied the needs of the Māori communities and discussions about whether or not Māori communities could have influenced better outcomes, had they been working alongside school leadership.

Conclusion

At the outset of this research I was concerned at the practices of leadership by non-Māori principals within predominantly Māori primary schools and the ability of the Māori community to hold the principal and BoT accountable in these roles. I felt that if Māori communities knew more, Māori would fare better. The research showed that this is not necessarily the case. Although the research focused on non-Māori primary school principals who are doing well in this area, it

also raises the possibility of non-Māori primary school principals who are yet to develop Māori world views putting Māori achievement and the involvement of Māori communities at risk, and provides suggestions for improved practice. The research also challenges Māori communities and school leadership to explore their relationship further and the potential influence on Māori achievement.

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APPENDIX 1 – Letters to Participants

Letter to PRINCIPAL

School Address

12 August 2011

P O Box 7183

Te Ngae

ROTORUA 3142

Tēnā koe, e te tumuaki.

Ko Ngai Te Rangi te iwi
Ko Ngai Tamarwareiu te hapu
Ko Mauao te maunga
Ko Tauranga te moana
Ko Matakana te moutere
Ko Te Rangihouhiri te whare tipuna
Tihei Mauri ora

Dear Principal,

Your school has been identified by the Education Review Office in your most recent ERO report as a high performing school in relation to Māori achievement and the engagement with your Māori community.

My name is Hoana McMillan and I am currently studying towards my Masters in Education at the University of Waikato. As an experienced teacher I have been employed in a number of positions within the secondary school and more recently the primary school sectors. During this time I have observed the roles of leadership and governance and have also participated in numerous discussions relating to Māori achievement and Māori community involvement. My interest in these areas now forms the basis of my thesis.

This letter is an invitation to you to be involved as a participant in research that I will do as part of my thesis. The topic for my thesis is 'Educational leadership and Māori communities' involvement in their children's schooling'.

The research aims to highlight the extent to which Māori communities understand the roles of the principal and board of trustees; their knowledge regarding policies and procedures and how these can be used to achieve better outcomes for Māori achievement; and the extent to which Māori communities are involved in driving the best outcomes for their tamariki (children).

Through this study it is hoped that the roles of the principal and board of trustees are clarified for Māori communities; policies and procedures which are not transparent to Māori communities may be addressed; and empower greater involvement by Māori communities in driving better outcomes for their tamariki.

Should you consent to your school participating in the project, I would like to gather information from you and the following members of your school.

Tumuaki/Principal:

- Your views on educational leadership, particularly in relation to Māori achievement and Māori communities (personal experiences that have shaped these views)
- Professional development you have participated in that has concentrated on Māori achievement and engaging with Māori communities
- Your views as to your role in improving Māori achievement and engaging with Māori communities
- Your aspirations as a principal in terms of Māori achievement and engaging with Māori communities
- Copies of your school charter, policies and procedures, relating to Māori achievement and Māori community e.g. evidence of the implementation of *Ka Hikitia* strategy working towards improving Māori achievement, (e.g. relating to school planning, assessment, reporting to parents etc), engaging with Māori community, etc.

Board of Trustees

An interview, with up to two Māori members serving on the Board of Trustees about:

- Their understandings of their role as a Board of Trustee member and the role of the principal?
- Their understandings of policies and procedures and how these affect Māori
- Their views on their primary role in improving Māori achievement and engaging with Māori communities
- Their aspirations as a Māori member on the board of trustees in terms of Māori achievement and engaging with Māori communities

Whānau/Māori Community Member

An interview with the chairperson of the Whānau Committee, or similar, regarding

- information relating to Whānau Committees/Group i.e. establishment of, regularity of meetings and role
- recent activities hui or meetings involving the Māori community
- their understanding of the role of the Board of Trustees and the role of the principal
- their understanding of policies and procedures and how these affect Māori
- their views on what the Board of Trustees and the principal do well to support Māori achievement and engage with the Māori community
- things they think that the Board of Trustees and principal could do as well, or do better, to support Māori achievement and engage with the Māori community

You will find two appendices attached to this letter. The first is a copy of the kinds of questions that I would like to ask at the interview. As this will be a semi-structured interview please be aware that other questions that may arise during the course of the interview may be asked. The second is a return slip that you would need to complete and return to me.

Should you consent to your school's participation, once the signed consent form has been received, I will contact you to arrange contact with the Board of Trustees and the whānau committee or Māori community member and to arrange an interview at a time and place of your choosing. The interview will be audio-recorded and be between thirty to forty five minutes long. You can request for the recorder to be switched off at any time during our interview. The recording of the interview will be transcribed and a copy of the transcript will be given to you for checking, requesting deletions and adding new information if you choose. I would need to have any changes to the transcript within two weeks of your receiving it.

In line with the ethical requirements of the University of Waikato, you would have the right to withdraw from the research at any point up to 15 December 2011. In this instance you would need to contact me directly on 345-3471 or via e-mail teaeki_whānau@hotmail.com.

Findings will be presented in my Masters thesis. Findings may also be used later to prepare papers and conference presentations on this research.

The school and participants' identities' will be kept confidential unless the school and the participants wish to be identified in the thesis report. Carefully selected pseudonyms will be used in the event that the school and participants wish to remain anonymous. In that case, the only ones who would know your identity would be myself and Margie Hohepa who will be providing guidance and supervision through the research. However, as you, the Board of Trustees and Māori community members are known to each other and the wider school community, anonymity cannot be absolutely guaranteed. However it is hoped that all participants maintain confidentiality of and respect for each others' involvement.

I hope that this letter provides enough information for you to make an informed choice. If however you feel that more detail is needed, I would be happy to be contacted. Alternatively you could contact Margie Hohepa at 8384466 ext 7874 or via email on mkhohepa@waikato.ac.nz

Noho ora mai

Hoana McMillan

Letter to BOARD OF TRUSTEES CHAIRPERSON

School Address

12 August 2011

H McMillan

P O Box 7183

Te Ngae

ROTORUA 3142

Tēnā koutou

Ko Ngai Te Rangi te iwi
Ko Ngai Tamarwhareiu te hapu
Ko Mauao te maunga
Ko Tauranga te moana
Ko Matakana te moutere
Ko Te Rangihouhiri te whare tipuna
Tihei Mauri ora

Dear Board of Trustees,

Your school has been identified by the Education Review Office in your most recent ERO report as a high performing school in relation to Māori achievement and engagement with Māori parents and/or communities.

My name is Hoana McMillan and I am currently studying towards my Masters in Education at the University of Waikato. As an experienced teacher I have been employed in a number of positions within the secondary school and more recently the primary school sectors. During this time I have observed the roles of leadership and governance and have also participated in numerous discussions relating to Māori achievement and Māori community involvement. My interest in these areas now forms the basis of my thesis.

This letter is an invitation to you to be involved as a participant in research that I will do as part of my thesis. The topic for my thesis is 'Educational leadership and Māori communities' involvement in their children's schooling'.

The research aims to highlight the extent to which Māori communities understand the roles of the principal and board of trustees; their knowledge regarding policies and procedures and how these can be used to achieve better outcomes for Māori

achievement; and the extent to which Māori communities are involved in driving the best outcomes for their tamariki (children).

Through this study it is hoped that the roles of the principal and board of trustees are clarified for Māori communities; policies and procedures which are not transparent to Māori communities may be addressed; and empower greater involvement by Māori communities in driving better outcomes for their tamariki.

As part of the study I would also like to observe a meeting of the Board of Trustees. The observation will involve making written running records of any instances in the meeting relating to Māori students and/or Māori community. No identities of board members would be attached to the running record – I will be focusing only on what is discussed.

Findings will be presented in my Masters thesis. Findings may also be used later to prepare papers and conference presentations on this research.

The school and participants' identities' will be kept confidential unless the school and the participants wish to be identified in the thesis report. Carefully selected pseudonyms will be used in the event that the school and participants wish to remain anonymous. In that case, the only ones who would know your identity would be myself and Margie Hohepa who will be providing guidance and supervision through the research. However, as the principal, the Board of Trustees and Māori community members are known to each other and the wider school community, anonymity cannot be absolutely guaranteed. However it is hoped that all participants maintain confidentiality of and respect for each others' involvement.

I hope that this letter provides enough information for you to make an informed choice. If however you feel that more detail is needed, I would be happy to be contacted. Alternatively you could contact Margie Hohepa at 8384466 ext 7874 or via email on mkhohepa@waikato.ac.nz

Noho ora mai

Hoana McMillan

Letter to MĀORI MEMBER OF BOARD OF TRUSTEES

School Address

12 August 2011

H McMillan

P O Box 7183

Te Ngae

ROTORUA 3142

Tēnā koe,

Ko Ngai Te Rangi te iwi
Ko Ngai Tamarwhareiu te hapu
Ko Mauao te maunga
Ko Tauranga te moana
Ko Matakana te moutere
Ko Te Rangihouhiri te whare tipuna
Tihei Mauri ora

Dear Māori member of the Board of Trustees,

Your school has been identified by the Education Review Office in your most recent ERO report as a high performing school in relation to Māori achievement and the engagement with your Māori community.

My name is Hoana McMillan and I am currently studying towards my Masters in Education at the University of Waikato. As an experienced teacher I have been employed in a number of positions within the secondary school and more recently the primary school sectors. During this time I have observed the roles of leadership and governance and have also participated in numerous discussions relating to Māori achievement and Māori community involvement. My interest in these areas now forms the basis of my thesis.

This letter is an invitation to you to be involved as a participant in research that I will do as part of my thesis. The topic for my thesis is 'Educational leadership and Māori communities' involvement in their children's schooling'.

The research aims to highlight the extent to which Māori communities understand the roles of the principal and board of trustees; their knowledge regarding policies and procedures and how these can be used to achieve better outcomes for Māori achievement; and the extent to which Māori communities are involved in driving the best outcomes for their tamariki (children).

Through this study it is hoped that the roles of the principal and board of trustees are clarified for Māori communities; policies and procedures which are not transparent to Māori communities may be addressed; and empower greater involvement by Māori communities in driving better outcomes for their tamariki.

Should you consent to participating in the project, I would like to gather information from you.

- Your understandings of your role as a Board of Trustee member
- Your understandings of policies and procedures and how these affect Māori
- Your views on the roles of the principal and the Board of Trustees in improving Māori achievement and engaging with Māori communities
- Your aspirations as a Māori member on the board of trustees in terms of Māori achievement and engaging with Māori communities

You will find two appendices attached to this letter. The first is a copy of the kinds of questions that I will ask at the interview. As this will be a semi-structured interview please be aware that other questions that may arise during the course of the interview may be asked. The second is a return slip that you would need to complete and return to me. Should you consent, once the signed consent form has been received, I will contact you to arrange an interview at a time and place of your choosing. The interview would be audio recorded and be between thirty to forty five minutes long. The recording of the interview will be transcribed and a copy of the transcript will be given to you for checking, requesting deletions and adding new information if you choose. I would need to have any changes to the transcript within two weeks of you receiving it.

In line with the ethical requirements of the University of Waikato, you would have the right to withdraw from the research at any point up to 15 December 2011. In this instance you would need to contact me directly on 345-3471 or via e-mail teaeki_whānau@hotmail.com.

Findings will be presented in my Masters thesis. Findings may also be used later to prepare papers and conference presentations on this research.

The school and participants' identities' will be kept confidential unless the school and the participants wish to be identified in the thesis report. Carefully selected pseudonyms will be used in the event that the school and participants wish to remain anonymous. In that case, the only ones who would know your identity would be myself and Margie Hohepa who will be providing guidance and supervision through the research. However, as you, the Board of Trustees and Māori community members are known to each other and the wider school community, anonymity cannot be absolutely guaranteed. However it is hoped that all participants maintain confidentiality of and respect for each others' involvement.

I hope that this letter provides enough information for you to make an informed choice. If however you feel that more detail is needed, I would be happy to be contacted. Alternatively you could contact Margie Hohepa at 8384466 ext 7874 or via email on mkhohepa@waikato.ac.nz

Noho ora mai

Hoana McMillan

APPENDIX 2 – Consent Forms

School Participation – (Principal)

I have read the Participant Information that Hoana McMillan has given relating to her proposed research.

I understand that:

- Our participation as a school is voluntary.
- The school may withdraw from the research at any time up to 15 December 2011
- Participants of our school and community will be audiotaped.
- The school may provide copies of any documentation that may be useful in clarifying any points that may arise in the interviews (e.g. Copies of our school charter, policies and procedures, evidence of the implementation of *Ka Hikitia* strategy working towards improving Māori achievement, (e.g. relating to school planning, assessment, reporting to parents etc).
- Data collected from me will be kept confidential and securely stored
- All data will be reported anonymously and the confidentiality of participants will be maintained, unless consent is given by all participants to use their real names
- I can contact Hoana McMillan or Margie Hohepa if the school has any questions or if any issues come up relating to this research.

Please tick the appropriate options below:

- ☐ I consent to our school participating in this research
- ☐ I do not consent to our school participating

Name: _____

Signed: _____

Date: _____

Consent form for participation - Principal

I have read the Participant Information that Hoana McMillan has given relating to her proposed research.

I understand that:

- My participation as an individual is voluntary.
- I have the right to withdraw myself and/or any data that I may have provided from the research at any time up to December 15 2011
- I will be interviewed and that this interview will be audiotaped.
- I can ask for the tape recorder to be turned off at any time and that I do not have to answer any question if I don't want to.
- I may provide copies of any documentation that may be useful in clarifying any points that I make in the interview.
- Data collected from me will be kept confidential and securely stored
- All data will be reported anonymously and the confidentiality of participants will be maintained unless consent is given by all participants to use their real names
- I can contact Hoana McMillan or Margie Hohepa if I have any questions or if any issues come up relating to this research.

Please tick the relevant options below:

- ☐ I wish to be a participant in this research
- ☐ I do not wish to be a participant

Name: _____

Signed: _____

Date: _____

Consent form for participation – Māori Board of Trustee Member

I have read the Participant Information that Hoana McMillan has given relating to her proposed research.

I understand that:

- My participation as an individual is voluntary.
- I have the right to withdraw myself and/or any data that I may have provided from the research at any time up to 15 December 2011
- I will be interviewed and that this interview will be audio-taped.
- I can ask for the recorder to be turned off at any time and that I do not have to answer any question if I don't want to.
- I may provide copies of any documentation that may be useful in clarifying any points that I make in the interview.
- Data collected from me will be kept confidential and securely stored
- All data will be reported anonymously and the confidentiality of participants will be maintained unless consent is given by all participants to use their real names
- I can contact Hoana McMillan or Margie Hohepa if I have any questions or if any issues come up relating to this research.

Please tick one of the options below:

- ☐ I wish to be a participant in this research
- ☐ I do not wish to be a participant

Name: _____

Signed: _____

Date: _____

Consent form for participation – Board of Trustees Chairperson

I have read the Participant Information and consulted with my board about Hoana McMillan's proposed research.

We understand that:

- As part of the study Hoana would like to observe a meeting of the Board of Trustees
- The observation will involve making written running records of any instances in the meeting relating to Māori students and/or Māori community
- No identities of board members would be attached to the running record – the focus will only on what is discussed.
- I may provide copies of any documentation that may be useful in clarifying any points that I make in the interview.
- Data collected from me will be kept confidential and securely stored
- All data will be reported anonymously and the confidentiality of participants will be maintained unless consent is given by all participants to use their real names
- I can contact Hoana McMillan or Margie Hohepa if I have any questions or if any issues come up relating to this research.

Please tick one of the options below:

- ☐ I consent to Hoana attending a Board Meeting as a researcher-observer
- ☐ I do not consent to Hoana attending a Board Meeting

Name:(on behalf of Board)_____

Signed: _____

APPENDIX 3 – Interview Questions

Principal Interview Questions

These questions will be asked at the interview. They have been chosen to explore your beliefs as a leader, professional development undertaken by you to assist you in engaging with Māori achievement and Māori communities, your role, beliefs and future aspirations in doing so.

1 What experiences have helped shape your view of leadership in your current school setting?

2 As a principal what professional development, if any, have you participated in that has concentrated on Māori achievement and/or engaging with Māori communities?

3 What do you see as your primary role in improving Māori achievement and engaging with Māori communities?

4 What kinds of engagement and involvement do you believe is necessary from the Māori community in driving the best outcomes for their tamariki?

a) Can you give examples of such practices within your school?

5 Do you believe Māori communities are sufficiently informed of the roles of principals and the board of trustees; policies and procedures that can enable them to participate in purposeful conversations relating to better outcomes for Māori tamariki? Why/Why not?

6 What aspirations do you have as a principal in terms of Māori achievement and engaging with Māori communities?

7 Is there anything else you wish to add relating to Māori student achievement or Māori community involvement in your school?

Interview Questions for Māori Member Board of Trustees

These are the kinds of questions that will be asked at the interview. They have been chosen to explore your knowledge as a Māori member of the schools community and your knowledge of the roles of the board of trustees and the principal and policies and procedures that affect Māori communities and the roles of the Māori community in driving better outcomes for their tamariki.

1. What is your understanding of the Board of Trustees role?
2. What is your understanding of the role of the principal?
3. What is your understanding of policies and procedures and the impact of these on Māori achievement and Māori communities?
4. If your school has a Māori committee/Māori whānau group - do you know when it started/why it started/ what it does/ meet regularly?
5. What was the most recent activity/hui/meeting involving Māori community?
6. How does your school principal and Board of Trustees support Māori achievement and engage with the Māori community?
7. What are the things that you think work well?
8. Are there any things that you think the school principal and Board of Trustees could do as well, or do better to support Māori achievement and engaging with the Māori community?
9. How do you think Māori communities should be involved in driving the best outcomes for their tamariki?
10. Do you believe Māori communities are sufficiently informed of the roles of principals and the board of trustees; policies and procedures so that they can participate in purposeful conversations relating to better outcomes for Māori tamariki? Why/Why not?
11. b) Can you give examples of opportunities for these sorts of conversations within your school?
12. Is there anything else you wish to add relating to Māori student achievement or Māori community involvement in your school?