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Kia mau ki tō Māoritanga

The role of Māori teachers in English medium primary schools

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ABSTRACT

The achievement levels between Māori and non-Māori students remains increasingly wide within a westernised education system. This system has continued to perpetuate the ongoing failure of Māori students. We need to look at ways in which Māori students can best be supported in English medium education settings as these are where the majority of Māori students receive their schooling, and how we can close the gap between Māori and non-Māori achievement.

Māori teachers are a minority group within English medium education and their potential to raise Māori student achievement is often overlooked (Lee, 2009). This thesis used a case study approach framed by kaupapa Māori methodology to examine how one primary school, whose Māori students are achieving at similar levels to their non-Māori peers, utilise Māori staff to enhance the cultural pedagogy of the school and how this contributes to the success of Māori students.

The literature review takes an historic look at Māori within a westernised education system and looks at how Māori underachievement is not a recent occurrence but an ongoing issue, dating back over one hundred years. It draws on international literature around the experiences of other indigenous peoples who have experienced colonisation, and highlights the similar struggles that they have had, and continue to have as minority students.

The literature review also looks at the ways in which indigenous peoples are working to lift indigenous achievement and the role of indigenous teachers in supporting this process. It looks at the role that culture plays in the belief of indigenous peoples in their own ability to succeed, which is referred to in this thesis as self-efficacy.

> Students with high self-efficacy enter learning situations believing that they can be successful, and bring all the resources they have to accomplish this learning, thus enhancing motivation and achievement. They will engage with challenging tasks whose successful accomplishment enhances feelings of pride (Bandura, 1997, Schunk, 1986, cited in McRae, Macfarlane, Webber, & Cookson-Cox, 2010. p.30)

In contrast to this students with low self-efficacy will typically avoid difficult tasks in order to minimize risk to self-worth and protect self-esteem (McRae et al., 2010).

The findings indicate that Māori teachers at Te Kauri School have some level of proficiency in tikanga and te reo Māori and that this plays a vital role in the schools ability to create a culturally responsive learning environment. The Māori staff have the support of the school leadership team, which promotes and values the inclusion of tikanga and te reo Māori.

This culturally responsive environment instils in Māori students at Te Kauri School a sense of pride in who they are as culturally located beings. This pride means that they do not feel pressure to conform to the ways of the dominant culture, rather that they are able to be Māori. This also corresponds with achievement data for the school, which shows that Māori achievement levels are at similar levels to that of non-Māori students, and in some year and gender levels above.

The findings indicate that the relationship between Māori whānau (families) and the school is vital in creating a supportive environment and that Māori teachers are especially valuable in this process. Having cultural practices such as kapa haka, waiata and karakia give Māori whānau a connection to the school and provide them with an opportunity to support not only their children but also the school community.

The findings also indicate that Māori staff and whānau participants view Māori teachers as role models and that having Māori role models within the school adds to Māori student's sense of pride in being Māori, thus enhancing their self-efficacy and success.

MIHI

Ko Orowhana te maunga

Ka heke mai te wai i roto i ngā awa a Rangiheke me Te Uwhiroa

Ko Owhata te wahapū

Ko ngā Tai o Te Uru te moana

Ko Manukau te marae

Ko Ngāti Kuri te hapū

Ko Te Rarawa te Iwi

Ko Rachel Coffin ahau

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"Mehemea ka moemoea au, ko ahau anake, ka moemoea tātou, ka taea e tātou."

"If I dream, I dream alone, if we all dream, together it shall be achieved."
Te Puea Hērangi

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This is dedicated to my tūpuna without whom my journey would have never begun. Their strength, wisdom, courage and aroha has continued to inspire and motivate me long after they have physically left this earth.

Aubrey and Agnes Wainscott

&

Mervyn and Bertha Coffin

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CHAPTER ONE – INTRODUCTION

Māori students have struggled to achieve for over a hundred years within an English medium education system that has sought to assimilate them into westernised ideals (Metge,1990). This historical struggle continues today with Māori trying to find their way in an education system that has provided generations of academic failure for many Māori. The effects this has had on Māori self-efficacy, the belief in ones own ability to succeed, has created a deficit view of Māori not only from non-Māori but also from Māori. A consequence of assimilationist approaches, coupled with Māori thirst for Pākehā knowledge (Simon & Smith, 2001) has been catastrophic for Māori, resulting in a loss of language and culture and creating a history of academic underachievement. Māori have fought to reclaim their language and culture through the introduction of kōhanga reo (Māori language preschools), kura kaupapa Māori (Māori language schools) and wānanga (Māori universities). However, statistics show that despite the increasing number of Māori able to hold a conversation in te reo Māori, only 23.7 percent of Māori speak te reo Māori. Adding to concerns over the number of speakers is the fact that of those who speak te reo Māori nearly half are aged over 65 year olds (Statistics New Zealand, 2006). Compounding this issue is the ongoing urban shift of Māori away from iwi (tribes) homelands, hapū (sub-tribes) and marae.

For Māori the struggle to achieve within an education system that had long refused to acknowledge the importance of culture and language to Māori self-efficacy is ongoing, with the academic achievements of Māori remaining consistently lower than that of non-Māori. Successive governments have tried to address this underachievement but have had a narrow focus on the problem of disparity between Māori and non-Māori academic performance rather than on the marginalisation of Māori knowledge, history and customs (Penetito, 2010). Even when Māori have suggested solutions to this problem (such as introduction of Māori language, closer relationships between schools and marae, formalised accountability between schools and hapū, increases in the input of Māori knowledge and custom into the everyday life of the schools, and a more practically oriented education utilising community expertise (Penetito, 2010),

these are pushed aside in favour of views that identify factors relating to Māori as key explanations for Māori underachievement.

These kinds of views, described as deficit views of Māori, still exist within education and schooling (Shields, Bishop, & Mazawi, 2005) and are harmful to the self-efficacy of Māori. We need to look beyond what has been done in the past in Aotearoa/New Zealand, in favour of initiatives that have been shown to work for Māori, even if they are outside of the perceived 'normal' boundaries of English medium education, e.g. Te Kotahitanga. The existing education system is based around a framework that at best maintains Māori communities at the margins of society, and at worst converts Māori individuals into brown-skinned Pākehā (Penetito, 2010).

Indigenous underachievement is not something that is confined to Aotearoa/New Zealand. It is a story shared globally by indigenous peoples affected by colonisation. We can draw on the work of other indigenous peoples as well as explore what resources we already have available that are underutilised. These may include the potential that Māori teachers have in providing a cultural link between English medium education and Māori students and communities. Māori teachers may bring with them an intuitive understanding of what it means to be Māori in an English medium education system (Lee, 2008). Their potential must be explored if we are truly committed to raising outcomes for Māori students within English medium schools.

This thesis reports on a case study research project of one urban English medium primary school where Māori students are meeting the national standards at comparative levels to their non-Māori peers. The case study supported by kaupapa Māori methodology looks at the ways in which Māori teachers' skills are utilised. It also looks at how Māori teachers add to the cultural support for Māori students and how that in turn influences their success within an English medium school environment. The research used interviews with the school principal, Māori teachers, a group of Māori students, Māori whānau and school documentation to provide a broad picture of how Māori staff are used within a primary school that is raising Māori achievement levels.

To fully understand the position of Māori within the education system one needs to have some idea of where Māori have come from and the significant events that have shaped how Māori both perceive and are perceived within English medium education. The following chapter seeks to provide a brief background to Māori education in Aotearoa/New Zealand and draws on global education trends for indigenous peoples also affected by colonisation.

Before my research begins I would like to introduce myself and give you an idea of where I have come from and how I became involved with the kaupapa of this study.

Personal background

Locating myself in relation to the research reported in this thesis is an important element of the kaupapa Māori research approach. In this section I introduce myself and my background in education.

I was a young mum with two small children who had just moved to Hamilton from Tokoroa, when I saw an advertisement in the local paper for a journalist to join the head office communications department at Te Wānanga o Aotearoa (an indigenous university). Having previously studied journalism I applied and was blessed to get the job. Working at Te Wānanga o Aotearoa my eyes were opened to the power that education possessed and how using culture and indigenous practices could make educational success obtainable to those whom westernised educational environments had previously failed . I had the opportunity to speak with many wānanga students throughout Aotearoa/New Zealand and listen to their personal stories of struggle in westernised education settings. Their stories touched me and I started to think about how I could make a difference for Māori students who were finding academic success unobtainable.

I grew up in the small forestry town of Tokoroa where you went to school for as long as you had to, then either had children or got a job in the forest, at the mill or somewhere in town and this was the story for my whānau. Working at Te Wānanga o Aotearoa was the first time I was surrounded by academic Māori; people who not only had degrees but were strong in their culture and language.

Until this point I had one Māori family member go to university. University was not something I associated with being Māori, until now. I was inspired and my journey in education was about to begin.

I decided that if I was to make a difference I had to first equip myself with the right tools, and in this case the first tool I needed was a teaching degree. I had previously worked as a teacher aide and enjoyed the primary school setting, so with some sadness I left Te Wānanga o Aotearoa and enrolled in the Bachelor of Teaching Degree at Te Whare Wānanga o Waikato/The University of Waikato. After completing my degree I started applying for teaching positions.

When I first started teaching in 2008, I was shocked at the volume of Māori students struggling at primary school, and the frustrations that teachers felt towards Māori student underachievement and behaviour. I was aware through my own and my friends' experiences at secondary school that Māori and Pasifika students often struggled, but to see similar struggles at such an early age was an eye opener.

I noticed that I was often one of the only, if not the only Māori teacher in the schools I worked in - something that was consistent with the few Māori in my classes at university. The expectation in both settings was that because you were Māori you therefore knew everything about te ao Māori (the Māori world) from tikanga (Māori customs) to te reo Māori (Māori language). In an ideal world this would be the case but for me this was a real challenge. While I had basic knowledge in tikanga and te reo Māori and was happy to share what I knew I was not very confident and didn't always feel comfortable taking on leadership roles. I also found that I had seemed to have a natural connection with my Māori students and their families and that I was able to build positive relationships with students where other teachers had struggled.

Through these experiences I started to think about the expectations placed on me because I was of Māori descent and my role and obligations to Māori as a Māori teacher.

Summary

I recognise the complexity of raising Māori achievement and acknowledge that this case study looks at only one possible aspect that may influence achievement – Māori teachers. It takes a combination of approaches and a genuine commitment from all, including the government, if we are to see any dramatic changes in outcomes for Māori. It is hoped that this research will help to raise awareness of the important role that Māori teachers and Māori staff can play in English medium schools. It may also provide primary schools with ideas on how those valuable assets can be utilised to support Māori students from the time they first enter into an English medium education, allowing them to feel early success and setting them up for a lifetime of achievement.

This thesis is organised into five chapters. Chapter one provides information about me as the researcher and also a justification for this research. Chapter two is a review of both national and international literature on indigenous education and achievement and provides a brief historic overview of the education of Māori in Aotearoa/New Zealand. Chapter three outlines the methodology used and methods, and analysis, participants, context information, and the ethical considerations. Chapter four presents the research findings. Chapter five reviews the main findings in relation to the research question and literature and summarises the findings, identifies the limitations of this study and areas for further study.

CHAPTER TWO – LITERATURE REVIEW

Introduction

Education for Māori within a westernised education setting has historically not been a positive experience. This is a global trend shared by other indigenous peoples also affected by colonisation. In Aotearoa/New Zealand, there is lots of research and literature around best practice for teaching Māori students however there is little research or literature into the potential of Māori teachers in raising Māori student achievement.

Over thirty years ago Ranginui Walker (1973), a Māori educator and academic, identified a list of issues that plagued Aotearoa/New Zealand schools. First on that list was that most teachers are non-Māori and monocultural. Walker recognized the challenges both students and teachers face when operating from different cultural points of reference. These problems are compounded by the views of many non-Māori teachers who believe that low educational outcomes are a result of the low socio economic status of Māori rather than failings located within the education system itself.

If we take an historic look at the position of Māori within the education system since colonisation and compare that to other colonised indigenous people, we begin to see the perpetuating cycle of indigenous academic underachievement develop and then its reinforcement through government policy. This cyclic behaviour may contribute to a deficit view of indigenous people.

Māori teachers in native schooling

Māori have always played a vital role in the education of their children. Initially as first teachers, prior to colonisation, and then as junior assistants, teachers and head teachers following the establishment of missionary schools in the early 1800s and then native schools in 1867. Early Māori as a community were hungry for knowledge and aware of the power that came from obtaining Pākehā knowledge. However, despite all their efforts to engage in schooling and learn the tools of the Pākehā in order to survive, Māori still sought to be Māori (Smith & Simon, 2001). Missionaries first introduced reading and writing to Aotearoa/New

Zealand, and by the 1830s, Māori were flocking to the mission schools to learn these new skills (Waitangi Tribunal, 2012). Māori then sought to share their knowledge with others in their communities and set up their own learning centres (Simon &Smith, 2001).

The missionaries struggled with communicating with their students who only spoke Māori and used young local Māori men and women to bridge the language and cultural gaps between themselves and their Māori students. This would become a more permanent arrangement as the state took over the responsibility of educating Māori from the missionaries in 1867 with these young men and women becoming junior assistants. It would also signal a more formal recognition of Māori as teachers and see Māori taking up positions as head teachers by the 1950's (Simon & Smith, 2001).

Many young Māori women, who had usually attended one of the denominational boarding schools through scholarships, were recruited as junior assistants. A few young Māori men were also recruited as junior assistants, but the Department of Education saw Māori males as more suited to working in the technical and agricultural areas rather than in teaching (Simon & Smith, 2001). The junior assistant position was a stepping stone for many Māori into teachers college, which was otherwise difficult for Māori to gain entry because of entry criteria. The entry criteria to get into teachers college was based on having high post-primary examination marks or completion of a university degree, both of which very few Māori possessed. This lack of attainment was often due to the cost of education and fact that school instruction was in English and it often took Māori students one or two years extra to reach the same levels of achievement because they had to learn English (Simon & Smith, 2001).

Māori teachers entered teaching for a number of reasons. There were high expectations from families, there was a great emphasis on their responsibility as young well-educated Māori to go and educate their own people, and teaching was one of the few career options into which Māori were encouraged and which provided a good salary (Simon & Smith, 2001).

Māori junior assistants were initially promoted to teachers when the state was confronted with a staffing problem when the missionaries were removed. Māori junior assistants who were considered 'Europeanised' were given the opportunity to teach at remote schools where English teachers would not go (Simon & Smith, 2001). This however was met with great trepidation as the department feared instruction would not be solely in English as was required through assimilation . The main focus of educating Māori was that they would be as Europeanised as possible (Simon & Smith, 2001). It was the responsibility of teachers to teach skills which were deemed important by Pākehā, such as domestic duties. These skills had to be taught in a way that was deemed acceptable to the Department of Education. Many Māori teachers who used more traditional Māori teaching pedagogical practices such as whānau involvement, cooperative working, learning and teaching, and a focus on group rather than individual success, were often reprimanded by school inspectors who thought that students lacked discipline and that the schools lacked order (Simon & Smith, 2001).

In Simon & Smith's (2001) interviews with both students and teachers of the Native School System their interviews show that their experiences and attitudes towards the native schools differed greatly. What was consistent was that the teachers played a vital role in determining the attitudes of pupils to education, positively and negatively (Simon & Smith, 2001). It highlighted opinions that perceived 'good' teachers were those who became a part of the community and genuinely cared for their students. It also showed that while Māori teachers shared the same language and culture, they often had to work just as hard at integrating into the community as the Pākehā teachers, because they were often placed outside of their iwi boundaries.

The school system prior to te Tiriti o Waitangi / the Treaty of Waitangi

Early Māori had education systems in place to adequately equip their children prior to the arrival of settlers. These systems consisted of a powerful knowledge base, a complex oral tradition and a dynamic ability to respond to new challenges and changing needs (Simon, Matthews, & Timutimu, 1998). The Waitangi Tribunal (2012) states:

Māori society valued knowledge and maintained various institutions for its preservation and its dissemination at different levels. The teaching of essential everyday tasks was a day-to-day activity and individuals learnt through observation and practical experience. Learning took place while tending gardens, gathering seafood, and performing other tasks essential to the welfare of the people. In a very real sense, Māori were aware of the old adage that knowledge is power. (p.3)

These traditional styles of learning were not valued by early settlers who had come from a formal British education system. They saw their system as superior to that of Māori and deemed an assimilative approach to educating Māori as the most effective way of 'civilising' them.

The school system post te Tiriti o Waitangi/ the Treaty of Waitangi

With the signing of the Treaty of Waitangi in 1840, and the establishment of Aotearoa/New Zealand as a crown colony, extensive European settlement quickly followed. The Native School Act 1867 established schooling for Māori with the primary focus of civilising them through cultural assimilation. Pākehā (European New Zealanders, predominately of British decent) teachers appointed to these schools were expected to engage with Māori in specific ways designed to undermine their cultural values, practices and language and replace them with those of the Pākehā (Simon, et al., 1998).

The schools were set up in predominately Māori communities, on Māori land that was given to the Department of Education as a condition of the department building schools for Māori. The schools were not solely for Māori and local Pākehā children also attended although it was Māori who had to provide the land and make an application for the schools to be built (Simon & Smith, 2001). The curriculum was based on a model where Māori language and skills were not valued and corporal punishment was the consequence of speaking te reo Māori at school until the 1940's (Metge, 1990).

By the 1950's Māori groups such as the Māori Women's Welfare League, the Tribal Committee system and the Young Māori Leaders Conferences called for greater recognition of Māori culture and the teaching of te reo Māori in schools in which Māori children attended (Metge, 1990) and lead to the development of the National Advisory Committee on Māori Education.

In 1961 the Report on the Department of Māori Affairs by J.K Hunn, which reviewed the position of Māori people, led to the government officially abandoning a policy for Māori of assimilation in favour of a policy of integration. Māori however continued to underachieve and during the 1960's much research was carried out investigating Māori underachievement. The Report of the Commission on Education in New Zealand, 1962, also known as the 'Currie Report' was one such report that painted Māori children as a problem. This report also began a deficit view of Māori in education and would shape the way that Māori children were viewed and taught for decades to come. The nature of the school curriculum, the positioning of Māori children as 'a problem' and the teaching of te reo Māori me ona tikanga are three specific topics that have been constituted by past policies and practices which began with the Native Schools and which remain as significant issues today (Ministry of Education, 1999).

Māori teachers today

Māori today continue to play a vital role in the education of Māori children but their contribution is often overlooked. Māori teachers, just as their junior assistant predecessors' did over a hundred years ago, continue to bridge the gap between Māori and non-Māori and act as role models for Māori students. What we see in schools is not only an education gap between Māori and non-Māori students but also a cultural gap that exists between the western dominated culture of the school and the culture Māori students experience at home and in their communities(Bishop, Berryman, Cavanagh, & Teddy, 2007).

Research says that Māori teachers are especially influential for under-achieving Māori students with whom they identify closely with, and take comfort in being taught by one of their "own" (Ministry of Education, 2001). Lee (2005) proposes that Māori teachers have a natural connection with Māori students and their

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whānau. Māori teachers continue to provide role models for Māori students and help bridge the gap between Māori parents and schools. This natural relationship between those that share the same culture creates trust and understanding that is not a natural occurrence between those from different cultures (Bryk & Schneider, 2002).

Māori teachers bring their ethnic and cultural knowledge, skills and understandings to the 'work' they do as teachers(Lee, 2005). Lee further says that

> Māori teachers not only enable Māori children to 'live as Māori' at school, but are responsible for teaching and exploring what it means 'to be Māori'. Through Māori teachers, Māori students can learn to 'live as Māori' as opposed to a 'live and let live' approach of someone who 'happens to be Māori'. (p. 17)

The role of Māori teacher's is far more than a just a job, but a vocation with Māori teachers seen as more than just teachers in the classroom (Lee, 2005). They are recognised by whānau as providing role models to Māori students. In Sheridan McKinley's (2002) study she asked teachers, principals and whānau, what they would change for the betterment of Māori children if they had a magic wand. One of the top five answers was to have more Māori teachers both Māori speaking and non-Māori speaking. Māori whānau view Māori teachers as integral to the success of Māori students in schools (McKinley, 2002) yet Māori teachers are underrepresented in all levels of Aotearoa/New Zealand schools.

The Achievement in Multicultural High Schools (AIMHI) report (Hawk & Hill, 1996) sampled 100 Māori parents and found Māori parents wanted their children to learn tikanga and te reo Māori at school. The report said:

> There has been a clear call from these parents for a return of their children to Māori cultural values and beliefs in order to provide a base to rebuild self-esteem, self-image, confidence, pride, an ethnic and personal identity…Parents are clear that there has to be an emphasis on stronger programmes of teaching and learning Māori language, knowledge, traditions, values and beliefs (Hawk & Hill, 1996, p.5).

Schimmel, (2007. par. 1) supports this by saying "that until indigenous peoples are empowered to develop educational programmes for themselves that reflect and promote their values and culture, their human rights are likely to remain threatened by governments", it is often a lack of resources and skills that prevent this from happening as well as the need to work within government constraints.

The New Zealand government has often asked schools to treat all children as equal, when Māori remain significantly disadvantaged; creating an education system that is anything but equal. "Education for Māori has been dominated by a mainstream system that has continually espoused an interpretation of egalitarianism as treating all children the same." (Berryman, 2008, p.2) This monocultural approach to education has failed to recognise the importance of culture on indigenous student achievement.

The lack of Māori teachers across all school levels, especially at secondary level, creates additional workloads for Māori teachers and contributes to heavy workloads, stress and lack of professional support (Ministry of Education, 1999). The expectations about what a 'Māori' teacher is and what they are expected to do are often vague and carry great responsibilities. These responsibilities contribute to excessive workloads (Ministry of Education, 2005) and have led to a push from the Ministry of Education to increase the number of Māori teachers in English medium schools through TEACH NZ scholarships (TEACH NZ is a government based agency that supplies information about teaching in Aotearoa/New Zealand as well as information on what scholarships and study awards are available). These excessive workloads tend to occur from the practice of schools of handing the responsibility of Māori students primarily over to Māori teachers, instead of the responsibility of Māori students resting with all teachers (Ministry of Education, 1999). This also means that supporting the cultural needs of Māori students falls heavily on the few Māori teachers within the school.

In a report carried out on a range of Aotearoa/New Zealand schools by The Ministry of Education (2000)several schools spoke of the need to lighten the workloads of Māori teachers. Māori teachers within these schools acknowledged the importance of being role models for Māori students, but they also reported

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stress due to high workloads, particularly in schools where there are few Māori staff and they were expected to take on extra cultural responsibilities, such as kapa haka, te reo, Te Tiriti o Waitangi /Treaty of Waitangi, and also in other areas like counselling Māori students, even though they may not be knowledgeable in any of those areas (Ministry of Education, 2012).

While these reports are focused on secondary school settings similar issues exist within primary schools. Tapine & Waiti (1997) say that in Aotearoa/New Zealand we need more Māori teachers teaching right across the curriculum and not just confined to the teaching of te reo Māori. They go on to highlight that there are not only enough Māori teachers, but not enough well-trained Māori teachers. There is a need in English medium schools for Māori teachers who are not necessarily culturally proficient in things Māori, but who are visible in the school to Māori students as role models (The Ministry of Education, 2011). While it would be ideal to have Māori teachers who are fluent in te reo Māori, with only 23.7 percent of Māori speaking te reo Māori, and nearly half of this group aged over 65 year olds (Statistics New Zealand, 2006) this is an unrealistic expectation.

The Ministry of Education (2011) says that it is important to have more Māori teachers as they help to:
- increase participation of whānau, hapū and iwi groups in education
- raise expectations leading to higher educational achievement for Māori
- show young people that educational success is real and achievable
- develop capacity of Māori and their organisations to develop their own education programmes. (par.3)

While the Ministry is not concerned with the proficiency levels of Māori teachers, defined as one's ability to speak te reo Māori and knowledge of tikanga Māori (Māori customs). Lee (2008) argues that teacher proficiency is important and points out that while teachers may be of Māori descent it does not necessarily mean that they are fluent in Māori language or are familiar with Māori culture or customs. In contrast Bishop & Berryman (2006) found in their research that it was important for teachers to show respect for the power of the knowledge and experiences of Māori students in their classroom but did not themselves have to be experts in all things Māori.

The Ministry of Education statement of intent 2009-2014 lists more Māori teachers as one of its six priority outcomes for "Māori achieving success as Māori" (Ministry of Education, 2009a).

Māori enjoying education success as Māori	Māori students achieving their potential through education Policy development and implementation tailored to Māori needs and approaches Increasing numbers of high quality te reo teachers entering the teaching profession	Supporting high quality teaching for Māori Increasing accountability for Māori achievement Supporting the Māori-medium network Ensuring informed decision making

Research by the Ministry of Education (2005) states that overall, there are around 3 Māori teachers for every 100 Māori students (excluding early childhood teachers). This is much lower than for non-Māori, where there are around 7 teachers for every 100 non-Māori students. This difference in ratio of teachers to students between Māori and non-Māori occurs for all sectors despite government initiates to attract Māori to teaching.

The recruitment difficulties in getting Māori into the teaching profession as well as obtaining high calibre Māori teachers are ongoing issues for schools. Even with The Ministry of Education acknowledging that there need to be more Māori teachers in our schools, the number of Māori teachers is just over 5000 (see table 1).

This means Māori teachers account for less than ten percent of all Aotearoa/New Zealand teachers (Ministry of Education, 2011) while Māori students make up 22.8 percent of students, with this figure rising. With most Māori teachers teaching Māori language in secondary schools, and 15 percent of all Māori teachers teaching in kura kaupapa Māori or designated charter schools (see table

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2), Māori students may never encounter a Māori teacher throughout their entire schooling.

Table 1. **Roll and sector by ethnic makeup (Ministry of Education, 2011).**

Ethnicity Group	Principal	Senior Management	Middle Management	Teacher	Resource Teachers
NZ Māori	325	270	902	3446	140
Pasifika	29	52	238	1058	14
Asian	13	34	278	1436	21
European/Pākehā	1981	2380	6887	27255	802
Other	22	30	217	1276	11
Unknown/no response	40	79	378	2648	27
Total	2410	2845	8900	37119	1015

Table 2. **Number of full time teachers teaching in kura kaupapa Māori or designated character schools in 2011 (Ministry of Education, 2012)**

School Definition	Number of full time teachers	School Type in 2011
Kura Kaupapa Māori	164.5	Full Primary
Kura Kaupapa Māori	6.6	Secondary (Year 9-15)
Kura Kaupapa Māori	460.28	Composite (Year 1-15)
Designated Character School	9.88	Full Primary
Designated Character School	30.89	Secondary (Year 7-15)
Designated Character School	130.24	Composite (Year 1-15)

Teacher influence on Māori students

The Ministry of Education's annual report on progress and developments in Māori education, *Ngā Haeata Mātuaranga* 2000/2001, names teachers as the single biggest factor to improving learning outcomes. It goes on to say that strengthening the role teacher's play alongside strengthening the role and voice of Māori in the wider education system, is critical to Māori student achievement. The report states that Māori teachers are crucial for improving schools' ability to respond to the needs of Māori students, and to provide effective role models. It lists the following approaches as key to raising Māori student achievement:

- Ensuring Māori students gain the essential foundations for learning of literacy and numeracy. Research shows that success at school is critically important for later success and achievement

- Professional development and growing capability to ensure quality schools and teachers. This includes a focus on improving school leadership and management and improving the ability of teachers to teach Māori students

- Recruiting and retaining more Māori teachers (p.16)

The third point in the report, recruiting and retaining Māori teachers, highlights the government's recognition of the importance of having Māori teachers in our schools. This is a sentiment echoed by both Durie (2005, p.18) who states that "indigenous teachers have a critical role in straddling the divide between science and indigenous knowledge," and Lee (2005, p.2) who adds that current literature in Aotearoa/New Zealand around Māori academic underachievement fails to recognise the potential that Māori teachers have to enhance Māori student achievement.

Indigenous Teachers

> The teacher plays a critical role in our ability as learners to see, feel, experience, and understand the connections to the things around us; us interdependence on each other and with our place; and finally, our role and responsibility as Native, community and world citizens (Kawai'ae'a, 2008, p.42)

Indigenous teachers are a minority group throughout the world but they possess the ability to lead indigenous self-determination (Kawai'ae'a, 2008), they are pivotal to indigenous education (Locke, 2004). Indigenous people are part of both global and regional social movements for the recognition and implementation of language and cultural rights (May & Aikman, 2003). Recruiting and retaining indigenous teachers is vital for indigenous student achievement as it addresses the failure of schools to adequately educate and prepare indigenous children for higher education opportunities, future employment, and the skills and abilities necessary for self-determination and autonomy (Locke, 2004).

It is not that indigenous people do not recognise the importance of producing indigenous teachers rather that less success in school means there are fewer

indigenous students attending university. This cycle of underachievement results in indigenous teacher numbers remaining consistently low throughout most indigenous cultures. In attempts to attract more indigenous people to teaching different indigenous groups have developed various initiatives aimed at raising not only indigenous teacher numbers but also the quality of indigenous teachers. Many Indigenous people believe a good teacher is a good teacher, but when that teacher is a Native teacher the relationship is enhanced (Swisher and Tippeconnic, cited in Figueira, 2004). Indigenous teachers as pivotal to indigenous education as they offset the educational mismatch that occurs between children of colour and their white, predominately female teachers (Fuller, cited in Grant, 1992). This mismatch not only occurs in terms of cultural differences but also in the fact that there are not strong indigenous role models with power for children to aspire to be like.

In Aotearoa/New Zealand the Ministry of Education (2012) say that Māori and Māori-speaking teachers and teachers from Pasifika cultures are in demand across the whole schooling sector. The Ministry of Education offer teaching qualifications that have a focus on te reo Māori, and te ao Māori, as well as scholarships with for those that are either proficient or fluent in te reo Māori.

In Australia where indigenous teachers make up only 0.7 percent of the teaching workforce, the Australian Government offers cadetships, scholarships and fellowships for indigenous people entering into teaching. This initiative aims to address some of the challenges of recruiting and retaining quality teaching staff for remote communities by assisting and encouraging indigenous students to consider a career in teaching. The importance of indigenous teachers for aboriginal student achievement is highlighted by Korff (2012) who says:

> Aboriginal children learn best and most efficiently when taught by a culturally-aware teacher, preferably an indigenous teacher. Aboriginal teachers bring a wider range of cultural perspectives into schools and develop networks with the Indigenous communities around the school, a valuable asset when addressing school children's needs or problems (para.2).

The Australian Government (2012) sees these future teachers as role models for indigenous students and, leading by example, it is hoped that they will contribute to raising educational expectations for indigenous students, support community involvement, and raise awareness of other educators.

Gay (2010) however argues that while there is a need for more indigenous teachers it is ludicrous to think that only indigenous teachers can teach indigenous students:

> To make improving the achievement of students of colour contingent only on fulfilling this need is based on a very fallacious and dangerous assumption. It presumes that membership in an ethnic group is necessary or sufficient to enable teachers to do effective culturally competent pedagogy. (p. 240)

In America, where American Indian and Alaskan peoples make up only 15 percent of teachers in schools identified as having high indigenous student numbers of between 57-98 percent (Figueira, 2004) a teacher corps initiative was developed. The initiative was viewed as way to combat low indigenous teacher numbers and has seen over 1000 indigenous teachers graduate over the last four years (Figueira, 2004) . Indigenous groups believed it was best for the educational aspirations of their people if education was situated within the context of the native student's culture and language. They also believed that education works best when the teacher shares that student's culture (Figueira, 2004). This statement is echoed by Kawai'ae'a (2008) who refers to indigenous teachers as "nation builders".

Education is valued by indigenous peoples who appreciate the power it holds for self-determination and ability to retain culture and linguistic practices. Indigenous teachers are needed within English medium settings with high indigenous student numbers to act as role models and cultural ambassadors who can instil in indigenous students a sense of pride and connection with their cultural being.

Indigenous peoples throughout the world are considerably disadvantaged in westernised educational environments which were developed and continue to be

developed within a framework of colonisation, that serves the interests of a monocultural elite (Bishop & Glynn, 2003). There are many differences in the circumstances of indigenous people in varying parts of the world but the outcome of colonization, for most indigenous groups, has resulted in a significant loss of culture and language and contributed to a history of academic underachievement (May & Aikman, 2003). Underachievement is prevalent throughout most indigenous groups around the world. In Aotearoa/New Zealand the English medium education system has continued to disseminate the ongoing failure of Māori students (Ministry of Education, 2005) through a westernised education system. Participation in such a system has led to a loss of language and culture for Māori (Bishop & Glynn, 2003) and created a history of underachievement dating back over one hundred years to the arrival of the first colonial settlers.

Since colonisation, the Aotearoa/New Zealand Government has not created an education system that works for Māori students. This is despite all the research that has gone into closing the gap between Māori and non-Māori. This disparity in academic achievement is consistent with Cazden's (1990) findings that children from most language and cultural minority groups do poorly in English medium education systems. It is compounded by a teaching profession that remains largely homogenous in a student population that is becoming increasingly diverse (Bishop & Berryman, 2010).

Māori in English medium education

English medium education has continually failed Māori. The education system's performance for Māori shows that the difference in achievement levels between Māori and the Aotearoa/New Zealand average across most levels and most school subjects remains too wide, resulting in a considerable education gap (Ministry of Education, 2009b). The education gap, which is the differences between cultural minority groups and the dominant culture, remains consistently wide for indigenous people worldwide, resulting in lower academic achievement, higher unemployment rates, and lower wages for most minority groups.

Educational initiatives such as Te Kauhua (schools-based action projects supporting schools and whānau to improve education outcomes for Māori

learners) (Tuuta, Bradnam, Hynds, Higgins, & Broughton, 2004), Te Kotahitanga (a professional development initiative for teachers working with Māori students in English medium secondary schools) (Bishop et al., 2007), and Ka Hikitia (the Ministry of Education's approach to improving the performance of the education system for and with Māori) (Ministry of Education, 2009b), have gone some way in improving outcomes for the eighty percent or so of Māori students who receive their schooling in English medium settings. These initiatives show that improvements in Māori student achievement are not enough to dramatically impact on the education gap between Māori and non-Māori and improvements are occurring at far too slow a rate. With the majority of Māori students receiving their schooling in English medium schools, compiled with the youthful average age of Māori, Māori underachievement is an urgent and ongoing national problem. Bishop, Berryman, Wearmouth, Peter, & Clapham (2012) say that:

> The overall academic achievement levels of Māori students are low; more leave school without any qualifications than do their non-Māori counterparts; their retention rate to age 17 is far less than that for non-Māori; their rate of suspension from school is three to five times higher, depending on gender; they are over-represented in special education programmes for behavioural issues; they enrol in preschool programmes in lower proportions than other groups; they tend to be over-represented in low-stream education classes; they receive less academic feedback than do children of the majority culture; they are more likely than other students to be found in vocational curriculum streams; they leave school earlier, with fewer formal qualifications; and they enrol in tertiary education in lower proportions (Ministry of Education, 2010, para. 1).

***Table 3*: Percentage of School Leavers Qualified to Attend University, Ministry of Education, 2012**
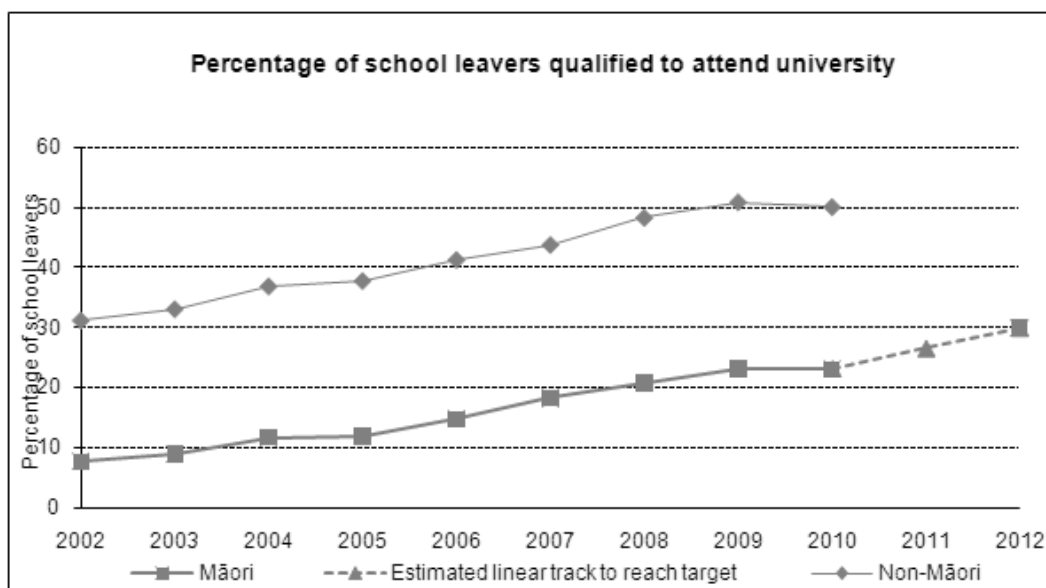
Research (Ministry of Education, 1997) shows that despite the Ministry of Education's commitment to raising achievement levels for Māori the gap has only narrowed slightly, with achievement levels rising slowly and not at a rate that is making any noticeable difference. Outcomes for Māori within the current education system remain consistently lower than those for non-Māori.

Tikanga and te reo Māori in schools

During the 1970's tikanga and te reo Māori were introduced to primary schools but there were very few teachers who had the appropriate skills to implement it. To combat this problem Māori studies were made compulsory at teacher colleges and the Department of Education created the position of Itinerant Teacher of Māori, later to become the Resource Teachers of Māori (RTMs). These positions were mainly filled by Māori teachers whose job it was to train primary school teachers in te reo Māori and tikanga. During the 1980's a primary Māori language committee produced a Māori language syllabus, which was aimed at enabling primary school children to read, write and speak te reo Māori and have some understanding of tikanga. Again this was hard to implement as teachers felt they didn't have the training or skills. Metge (1990) says of the period from 1840 to 1970:

Throughout most of Aotearoa/New Zealand's history as a nation, both general and educational polices on Māori-Pākehā relations were formulated in terms of doing something for the Māori. Māori education was viewed as a special variation on general education, a programme devised to prepare the Māori for living and working with the Pākehā. However, it was never supplied with enough money, resources, or trained personnel to achieve even this restricted aim, clearly indicating its low priority in the national scheme of things. (p.28)

In 1998, Te Puni Kokiri, the Ministry of Māori Development, published a report to the Minister of Māori Affairs entitled *Progress towards Closing Social and Economic Gaps between Māori and Non-Māori*. This report provided information of Māori progress across the education, employment, economic, and health sectors, and an assessment of progress made over time. The report said that:

Since the mid-1980s Māori participation in all sectors of education has increased markedly. Despite this, disparities persist between Māori and non-Māori for most indicators of educational status. Historically, the scale of disparities between Māori and non-Māori participation and achievement have been so wide that improvements by Māori have had a minimal impact on reducing the difference. Compared to non-Māori, Māori are less likely to attend early childhood education, are less likely to remain to senior levels of secondary school, and are less likely to attain a formal qualification upon leaving secondary school. Māori are also less likely to undertake formal tertiary training, particularly in universities. Māori who are in tertiary training are more likely to be enrolled in second chance programmes. (p.6)

"Government education policies aimed at assimilation, integration, multiculturalism and biculturalism, determined largely by the non-Māori majority, resulted in Māori sacrificing more and more of their own indigenous knowledge, educational aspirations, their culture and their language to the needs and goals of the mainstream (Berryman, 2008, pg.27)". What we are left with is an education system that continues to fail Māori students.

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Deficit View

With over a hundred years of underachievement, a deficit view of Māori has become embedded in the culture of our education system. This large body of knowledge created about Māori essential by non-Māori for non-Māori over generations has become very powerful and oppressive (Bishop & Glenn in Cushner, 1998). These pathologizing views of Māori permeate into the practices of some teachers, predominantly non-Māori, and are identified by them as a cause of Māori underachievement (Shields et al., 2005). These deficit views attribute minority student underachievement to socio-economic differences rather than the cultural mismatch of student and school. These views add to the challenges that minority students face and shift the blame of underachievement from governments, schools and teachers to minority students and their families. Richards, Brown, & Forde, (2007) say that

> Because teachers' values impact relationships with students and their families, teachers must reconcile negative feelings towards any cultural, language, or ethnic group. Often teachers are resistant to the notion that their values might reflect prejudices or even racism towards certain groups. When teachers are able to rid themselves of such biases, they help to create an atmosphere of trust and acceptance for students and their families, resulting in greater opportunity for student success. (p. 64)

Bishop and Berryman (2009) support this view by saying that "effective teachers take a positive, non-deficit view of Māori students, and see themselves as capable of making a difference for them."

Culture in education

> The question of identity is a question involving the most profound panic – a terror as primary as the nightmare of the mortal fall. An identity is questioned only when it is menaced, or when the mighty begin to fall, or when the wretched begin to rise, or when the stranger enters the gates, never thereafter, to be a stranger; the stranger's presence making you the stranger, less to the stranger than to yourself (Baldwin, 1975, p. 537).

Culture is the foundational building block of who we are as individuals and how we perceive the world around us, yet for many minority students culture can be a major barrier in a predominately westernised education system. Children's experiences and expectations are determined by their local communities, political and economic strata and specific ethnic and cultural groups (Rodd, 1996). Once minority students enter into English medium schools the experiences and expectations that they, their families and communities hold are often no longer valued and they find themselves culturally disconnected. Students from minority cultures can feel unable to be who they want to be at school (Macfarlane, Glynn, Cavanagh, & Bateman, 2007) with this cultural disconnect often leading to poor self-concepts, discipline problems, and poor academic outcomes (Bazron, Osher, & Fleischman, 2005). Decontextualizing teaching and learning from the ethnicities, culture and experiences of students minimizes the changes that their achievement potential will ever be fully realized (Gay, 2010, p. 24).

The right to an education that is consonant with and draws upon the culture and language of indigenous peoples is a human right which is too often overlooked by governments when they develop and implement programmes whose purposed goals are to improve the social, economic and political status of indigenous peoples (Schimmel, 2007).This monocultural environment created within our school systems seeks to take away the culture of minority groups rather than adding to and building on what minority groups already know and value. Some teachers mistakenly believe that to treat students differently because of their cultural background is racial discrimination (Gay, 2010).

In Aotearoa/New Zealand, as with other indigenous peoples, we have an education system that fails many Māori students. Māori culture has being pushed aside in favour of the values and beliefs of those of the dominant Pākehā (A Aotearoa/New Zealander of European decent, predominately British) culture. For Māori the message has been that if you want to succeed you must push aside your Māoritanga (qualities that distinguish you as a Māori) in favour of those beliefs and values of the dominant culture (Penetito, 2010).An education system has being created that asks schools to treat all children as the same, with many teachers making the assumption that through the urbanization of Māori that their experiences, and therefore their interests, parallel those of Pākehā children

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(Cazden,1990). What research tells us is that this is not true and regardless of where indigenous children live, culture plays a vital role in the success or failure of indigenous students throughout the world. Schools must create a culturally responsive environment that promotes indigenous values and culture. Schimmel (2007) and Garcia, (1999, cited in Lindsey, Roberts, & CampbellJones, 2005) add that:

> The school must allow cultural elements that are relevant to the children to enter the classroom… thereby enabling the child to move through relevant experiences from the home toward the demands of the school as representative of [a diverse] society. We must first comprehend the fact that children – all come to school motivated to enlarge their culture. But we must start with their culture and look first to determine how they seek to know themselves and others and how their expertise and experience can be used as the fuel to fire their interests, knowledge, and skills for they are rich assets. (p.xv)

In 1920 The Department of Education said that there was no place in the school system for teachers' unable to take a genuine interest in the Māori people and their concerns. This recognition from the department of the importance of culture continued fifty years later with The Department of Education (1971) issuing a handbook for teachers' college students concerned with the teaching of Māori students. The handbook states that every teacher of Māori students should be in some degree a self-effacing student of Māori history and culture. That statement remains true today with Macfarlane et al (2007) asking teachers to connect with Māori students through respect of cultural identity. What research has shown is that Māori in mainstream still want the right to be Māori and to have access to Māori language and culture (Lee, 2005) in an authentic and respectful way rather than a tokenistic approach.

> The education system is satisfied that it is catering for Māori thoughts, beliefs, knowledge, and attitudes by selectively including parts of Māori knowledge and custom and perpetuating these within the education system. But it only takes parts of Māori culture. And in many cases they are not even the parts that Māori think are important (Penetito, 1997, p.56)

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Ladson-Billings (1995) highlights compensatory culturally appropriate practices which infer that the school is recognising the indigenous or diverse culture are ineffective and can in fact perpetuate the inequalities of domination of a majority group over another. More recent research (Bishop & Berryman, 2009a) echo what the Department of Education identified as crucial to Māori student achievement over 90 years ago, that teachers and the relationships they have with their students, especially Māori students, play an important role in raising achievement levels.

Interviews with high achieving Māori, they found that the students thought that teacher's cultural understanding was paramount and they respected those teachers who were well informed about Māori life and let Māori students be Māori (Bishop & Berryman, 2006). integrating an understanding of cultural identity into learning settings is most effective when it contributes directly, deliberately and appropriately to shaping teaching practices and learning experiences for specific students (Alton-Lee, 2003). Bishop et al., (2007) add that it is important that teachers on a daily basis "care for their students as culturally located individuals". Māori children are more likely to achieve when they see themselves, their whānau, hapū and iwi reflected in the teaching content and environment, and are able to be ' Māori' in all learning contexts (Ministry of Education, 2008). All students benefit from a culturally safe environment. Creating culturally responsive classrooms and schools allows minority groups to feel secure and build connections between home and school.

Culturally responsive teaching

Sensitivity to student's cultural background is especially important for educators, because educators who are culturally sensitive will be more able to understand, and respond to the learning needs of today's diverse classroom (Macfarlane, 2004). Culturally responsive teaching is the behavioural expressions of knowledge, beliefs, and values that recognise the importance of racial and cultural diversity in learning, it sees cultural difference as an asset, not a deficit (Gay, 2010).

In Aotearoa/New Zealand through their work with the Te Kotahitanga research project (this project sought to investigate how to improve the educational achievement of Māori students in mainstream secondary school classrooms) Bishop and Berryman (2009, p.30) compiled the following effective teacher profile:

Effective teachers of Māori students create a culturally appropriate and responsive context for learning in their classrooms

a. They positively and vehemently reject deficit theorising as a means of explaining Māori students' educational achievement levels
b. Teachers know and understand how to bring about change in Māori students educational achievement and are professionally committed to doing so

In the following observable ways:

1. Manaakitanga: They care for the students as culturally located human beings above all else (Mana refers to authority and āki, the task of urging someone to act. It refers to the task of building and nurturing a supportive and loving environment).

2. Mana motuhake: They care for the performance of their students (In modern times mana has taken on various meanings, such as legitimation and authority, and can also relate to an individuals or groups ability to participate at the local and global level. Mana motuhake involves the development of personal or group identity and independence).

3. Whakapiringatanga: They are able to create a secure, well-managed learning environment by incorporating routine pedagogical knowledge with pedagogical imagination (Whakapiritanga is a process wherein specific individual roles and responsibilities are required to achieve individual and group outcomes).

4. Wānanga: They are able to engage in effective teaching interactions with Māori students as Māori (As well as being known as Māori centres of learning, Wānanga as a learning forum involves a rich and dynamic sharing of knowledge. With this exchange of views, ideas are given life and spirit through dialogue, debate, and careful consideration in order to reshape and accommodate new knowledge).

5. Ako: They can use a range of strategies that promote effective teaching interactions and relationships with their learners (Ako means to learn as well as to teach. Ako refers both to the acquisition of knowledge and to the processing and imparting of knowledge. More importantly, ako is a teaching-learning practice that involves teachers and students learning in an interactive, dialogic relationship).

6. Kotahitanga: They promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students (Kotahitanga is a collaborative response towards a commonly held vision, goal, or other such purpose or outcome).

These six dimensions best encapsulate the ways in which both teachers and schools can meet the needs of Māori students. If we are serious about raising Māori achievement then this profile provides a sound definition of what constitutes and an effective teacher of Māori and facilitates a culturally responsive pedagogy. Student achievement is promoted within a culturally responsive classroom that offers effective teaching and learning whereby the strengths students bring to school are identified, nurtured, and utilised (Richards et al.,2007)

Little (1999. p.254) further adds to this that to make schools more culturally responsive, reforms must occur in at least three specific areas:

1. Organisation of the school. This includes the administrative structure and the way it relates to diversity and the use of physical space in planning schools and arranging classrooms.

2. School policies and procedures. This refers to those policies and practices that impact on the delivery of services to students from diverse backgrounds.

3. Community involvement. This is concerned with the institutional approach to community involvement in which families and communities are expected to find ways to become involved in the school, rather than the school seeking connections with families and communities.

He goes on to say that although all three areas must become more culturally responsive, a particular concern is the impact of school policies and procedures on the allocation of resources. This remains a significant barrier for schools who are have limited resources already to meet the growing demands of the day to day running of the school.

A study of both private and public schools in Hawaii found that students who's teacher's frequently infused their lessons with Hawaiian culture-based strategies had higher educational aspirations than students of teachers who didn't (Zehr, 2010).The study was based on interviews with 600 teachers, 2,969 students, and 2,264 parents at 62 participating schools, including regular public schools, charter schools, schools with Hawaiian-immersion programs, and the private Kamehameha Schools. Zehr (2010) says that teachers who used Hawaiian-focused approaches were also more likely to say that people at school were like family, that they can trust people at their school, and that teachers at their school go out of their way to help them.

Ladson-Billings (1994) in her research on African American students talks about creating culturally relevant teachers and schools that provide minority students with strong role models where teachers use student culture to maintain and transcend the negative effects of the dominant culture. These negative effects can be created when the culture and history of the students are not represented in the school or when there are no role models in the school. She says that the aim of the culturally relevant teacher is to assist in the development of a "relevant coloured (indigenous) personality" that allows students to choose academic excellence yet still identify with their own culture.

In Day's (1996) ethnographic study on successful indigenous students in Australia he found that one of the most powerful factors that contributed to the student's success was having a strong personal and Aboriginal identity. He noted that all successful students and their families were very proud of their Aboriginal culture and heritage and valued their individualism.

In Aotearoa/New Zealand Bishop and Berryman (2009) say that "Relationships and interactions between teachers and their students in the classroom are key to the effective teaching of Māori students". Teachers play a vital part in the way Māori students interact with the education system. They have a responsibility to their students to ensure that all students have the opportunity to achieve success. If instruction reflects the cultural and linguistic practices and values of only one group of students, then the other students are denied an equal opportunity to learn (Richards et al., 2007).

Summary

This literature review has examined the roles and contributions that Māori teachers have had in the introduction and development of schooling in Aotearoa/New Zealand. The examination is located within past and current educational situations for Māori students in mainstream schools and provided a brief overview of significant historical events that have contributed to the ongoing under achievement of Māori students. It has provided some insight into the early teaching of Māori children and ways in which the approaches have changed over time. It has drawn upon international literature of indigenous people's experiences with western dominated education systems to highlight the correlation between what has happened in Aotearoa/New Zealand and the global plight of indigenous underachievement. It has sought to show the potential indigenous people see in indigenous teachers and the impact that they have on the learning success of indigenous students.

The literature review shows that there is still very little research about the work Māori teachers do and the impact that they have on Māori students. Māori teachers remain a rear commodity in English medium schools, with the majority of Māori teachers working in kura or immersion schools.

The following chapter outlines the methodology, data collection and analysis, and the ethical considerations of this research.

CHAPTER THREE – METHODOLOGY AND METHODS

Introduction

This research seeks to investigate the ways in which schools utilise the relatively few Māori teachers available to the benefit of Māori student achievement. As education is a complex process and is always changing educators need to conduct research that gains an insight into the relationships that form within school communities and the impact that those have on student achievement and learning (Burns, 1995). Educational research includes the active involvement of teachers and school leaders inquiring into their practices with the aim of making sustainable improvements in teaching and learning in schools (Robinson & Lai, 2006). It provides a forum for solving problems and broadening and deepening perspectives on teaching and learning (Noffke, 1997; cited in Smith, 1999).

This chapter will explain the research methodology that guided this research project. It will cover the justification of the methodology selected and processes that developed.

Methodology

The main research question for this study is "How does a primary school that is raising Māori student achievement utilise Māori teachers?" The role of Māori teachers in English medium schools and their influence on Māori students, in particular Māori student achievement, within these schools is the main focus of this research. I sought to gain the answer to this question using a case study approach. My data consisted of interviews with Māori staff, the school principal, Māori students and Māori whānau as well as school documentation. A qualitative research approach within kaupapa Māori research methodology was used as the most appropriate method for data collection and analysis in a study focused on Māori educational experiences and agency. Kaupapa Māori research methodology and qualitative research are discussed in detail later in this chapter.

Case study initiation

This research was initiated out of my own observations and experiences working as a primary school teacher of Māori descent in English medium schools. As an indigenous minority teacher within primary schools with high Māori student populations I became very aware of being Māori. Not just through the expectations from colleagues in terms of taking on responsibilities in te reo and tikanga Māori, but also from Māori students and their whānau. It should have come as no surprise that as a Māori teacher in English medium school contexts I was a minority because as previously discussed, in Aotearoa/New Zealand Māori teachers make up less than 10 percent of all teachers, while Māori students make up 22.8 percent of the student population(Ministry of Education, 2011). Adding to the lack of Māori teachers in English medium schools is the fact that of the 10 percent of teachers who are Māori 15 percent of those work within kura kaupapa Māori or designated character schools. This is despite over 80 percent of Māori children attend English medium schools. These figures indicate that my experiences are reflective of most schools in Aotearoa/New Zealand.

Kaupapa Māori research

Traditional research methodologies have their origins in Western scientific traditions, anthropology and social sciences (Mutch, 2005). Research with indigenous communities has historically been demeaning and has been centred on non-indigenous frames of reference (Gower & Mack, 2002, Smith, 1999). Such research often only serves the researcher and not the community in which the research is carried out. This self-serving individualistic view of research is contradictory to indigenous research methods which are aimed at benefiting all the research participants and their collectively determined agendas (Bishop, 2005). Traditionally, many western research methods have taken the view that the researcher is the 'expert' and the participants are merely bystanders with no authority over how the data is collected and what it is used for. Such research methods are considered exploitative, insensitive and contrary to the values and principles of indigenous research methods grounded in the ethics of community and shared identity (Coram, 2011).

Historically Māori, as is the case for other indigenous peoples, were often unable to exercise any power or control in research they were participants in. They were dissatisfied with research by non-Māori in which Māori were measured, categorised, racialised and dehumanised (Smith, 1999). Research by non-Māori was often done to Māori with researchers having a preconceived theory about what their research would show. Deficit research on Māori can be seen as far back as Captain James Cook's (European explorer who landed in Aotearoa/New Zealand in 1769 and was one of the first Europeans to have contact with Māori) journal entries recording his first encounters with Māori. These deficit views of Māori are prevalent throughout a wide range of educational research and statistics on Māori in Aotearoa/New Zealand. This deficit view of Māori was challenge by Ohia (1993 cited in Bishop, 1996) who said that "it was time for researchers to be pro-active and …to uplift the Māori population from the quagmire of economic deprivation, social degradation and political misrepresentation (p.17) ."

His view would form part of a new movement which would see more Māori engage in research across all fields. It was a movement towards 'new' ways of researching that protected and extended whānau, hapū, iwi, and community and

their knowledge (Rangahau, 2012). Kaupapa Māori research saw Māori question westernised notions of knowledge, culture and research (Walker, Eketone, & Gibbs, 2006). It offered a framework for Māori to engage in 'culturally safe' (Irwin, 1994) research which explicitly aims for transformative outcomes and encourages Māori to remain as Māori through all phases of the research process (Rangahau, 2012).

This does not however mean that only Māori should carry out research on Māori because as Bishop (1996) points out there are many non-Māori who are becoming bicultural and are willing to work within Māori-controlled contexts. As Māori is a minority group in Aotearoa/New Zealand, he argues that Māori cannot achieve justice or resolve their grievances without Pākehā support. It is through kaupapa Māori research methodologies that Māori and non-Māori are able to work within a framework that supports Māori aspiration and cultural practices. Kaupapa Māori research is based on a growing consensus that research involving Māori knowledge and people needs to be conducted in culturally appropriate ways that fit Māori cultural preference, practices and aspirations (Bishop, 1996; Smith 1999).

Kaupapa Māori research is collectivistic and is aimed at benefiting all the research participants not just the agenda of the researcher. It acknowledges Māori aspirations for research, while developing and carrying out Māori theoretical and methodological preferences and practices for research (Bishop, 1996). Walker et al. (2006) provide the following as principles of kaupapa Māori research:

- Kaupapa Māori research gives full recognition to Māori cultural values and systems

- Kaupapa Māori research is a strategic position that challenges dominant Pākehā (non-Māori) constructions of research

- Kaupapa Māori research ensures that Māori maintain conceptual, methodological, and interpretive control over research

- Kaupapa Māori research is a philosophy that guides Māori research and ensures that Māori protocol will be followed during the research processes (Bishop, 1996; Cram, 2009; Powick, 2003; Smith, 1999). (pg.333)

Te reo Māori forms an important aspect of kaupapa Māori methodology (Walker et al., 2006). However while it would be ideal to have most if not all kaupapa Māori research carried out in te reo Māori the reality that many Māori researchers, myself included, and Māori participants are not fluent in te reo Māori so a mix of English and Māori is considered acceptable. An important aspect of kaupapa Māori research is not just the language but also the cultural values that guide the researcher. Cram (2009) and Smith (1999, cited in Katoa Ltd, 2012. para. 3) have identified seven Māori cultural values that can guide kaupapa Māori research

1. Aroha ki te tangata
   - a respect for people that within research is about allowing people to define the research context (e.g., where and when to meet). It is also about maintaining this respect when dealing with research data (e.g., quantitative research), and extends to the physical sciences when research involves, for example, the examination of human tissue samples.

2. He kanohi kitea
   - being a face that is seen and known to those who are participating in research. For example, researchers should be engaged with and familiar to communities so that trust and communication is developed.

3. Titiro, whakarongo...kōrero
   - Look, listen and then, later, speak. Researchers need to take time to understand people's day-to-day realities, priorities and aspirations. In this way the questions asked by a researcher will be relevant.

4. Manaaki ki te tangata
   - looking after people. This is about sharing, hosting and being generous with time, expertise, relationships, etc.

5. Kia tupato
   - be cautious. Researchers need to be politically astute, culturally safe, and reflexive practitioners. Staying safe may mean collaborating with elders and others who can guide research processes, as well as the researchers themselves within communities.

6. Kaua e takahia te mana o te tangata
   - do not trample on the *mana* (dignity) of people. People are often the experts on their own lives, including their challenges, needs and aspirations. Look for ways to collaborate on research reports, as well as research agendas.

7. Kia mahaki
   - be humble. Researchers should find ways of sharing their knowledge while remaining humble. The sharing of expertise between researchers and participants leads to shared understanding that will make research more trustworthy.

These provide a good basis for carrying out kaupapa Māori research. Each of the seven cultural values enables the researcher to connect with research participants and provides a reminder of the researcher's responsibilities as a kaupapa Māori researcher.

Qualitative research

Qualitative research can refer to research about people's lives, lived experiences, behaviours, emotions, and feelings as well as about organisational functioning, social movements, cultural phenomena, and interactions between nations (Strauss & Corbin, 1998). It has become an accepted form of inquiry in social sciences and education, and researchers of all methodological persuasions recognise its value in

obtaining detailed contextualized information (Creswell, 2005). Qualitative research is an holistic approach to research where an investigation is carried out into the quality of relationships, activities, situations or materials and where new questions emerge more frequently than answers are obtained(Stake, 2010). While qualitative data may be quantified most of the analysis is interpretative (Strauss & Corbin, 1998).

The distinguishing characteristic of qualitative research is that it "calls for the investigator to enter into the lives of the persons being studied as fully and naturally as possible" (Stainback & Stainback, 1988). The term qualitative research to encompass research strategies which collect rich descriptive data about and of people, places and conversations (Bogdan & Biklen, 2007). Qualitative researchers are concerned with making sure that they capture perspectives accurately (Bogdan & Biklen, 2007). Some researchers use video or audio tapes, and may show drafts of interview transcripts to participants. This process of sharing interview transcripts with participants was part of kaupapa Māori methodology I used to ensure participants shared ownership over the research and that I had accurately conveyed their thoughts.

The goal of qualitative research is to gain an in-depth, holistic perspective of the research focus by interacting closely with the people being studied. According to Bogdan & Biklen (2007, p. 4-8) there are five main features of qualitative research:

1. Qualitative research is naturalistic as the direct source of the data comes from within the everyday setting or context of the participants' lives.

2. Qualitative research is descriptive as the data takes the form of words or pictures rather than numbers, and every detail is considered important.

3. Qualitative research is concerned with the process rather than just simply the outcomes or the product.

4. Qualitative research data is analysed inductively and the information takes shape as the researcher collects and examines the data.

5. Qualitative research is concerned with making meaning from the participants or informants perspectives

According to Creswell (2005) the researcher tries to minimize the distance between him- or herself and those being researched. He also notes that qualitative procedures can never be completely value-free, that qualitative researcher's deal with the fact that their own values cannot be kept out of the experience by admitting the value-laden nature of the experience and discussing their own biases and the implications for findings.

Case study research

Case studies have a narrow focus and seek to portray a detailed and descriptive account of an occurrence by combining subjective and objective data (Cohen, Manion, & Morrison, 2000).They have the ability to portray what it is like to be in a particular situation through the thoughts and feelings of those directly concerned. A case study allows researchers make use of a wide range of methods such as interviews, questionnaires and observations to gather rich data. Newby (2010) describes a case study as

"A detailed analysis of an individual circumstance or event that is chosen either because it is typical or because it is unusual or because there was a problem or because something worked well." (p. 51)

The case study also complements a kaupapa Māori approach as both put the participants at the centre of the research and allow the researcher to work effectively with participants through the development of good relationships.

As with all research there are limitations with conducting case study research. The interviewer and research participants all have their own interpretations of the world around them and are influenced by many different factors. Dyer (1995, cited in Cohen et al., 2000) considers that a problem with conducting case studies

is that they combine both knowledge and inference, and that the researcher has to be clear on which of these feature in the data. While case studies can be problematic they are excellent at giving researchers a rich understanding of a situation (Newby, 2010).

Interviews

Interviews enable the interview participant to discuss their interpretations of how they see the world and to express their point of view of a particular situation (Cohen, Manion, & Morrison, 2000). Interviews provide the researcher with the ability to hear not only what each participant thinks but also to clarify or seek further information if they are not clear on what is being said (Newby, 2010). Kanohi ki te kanohi (face to face) is a key kaupapa Māori principle which promotes community voice and real interactions (Smith, 1999; Bishop & Glynn, 1999). It can also facilitate the development of a rapport between the researcher and participants. Interviews allow the researcher to observe participants and read their body language in regards to how comfortable they are in answering questions. Interviews provide rich data through transcriptions of the actual words of the participants which can then be used to support the research.

The richness of responses in interviews may add markedly to the researcher's understanding of the social setting being studied (Kervin, Vialle, Herrington, & Okely, 2006). This interview process played an important part in this research. I undertook the study with my own preconceived perceptions of the social setting, which were derived from my own experiences as a Māori teacher within an English medium primary school. The interviews led to those views being put aside and the views of the participants and social setting becoming the dominant focus of the research.

Case study school

The recruitment process of identifying a school that would be representative of an English medium primary school in which Māori students are achieving success, was carried out using the latest Education Review Office reports (ERO). Te Kauri School was identified as meeting the specified criteria and were supportive of the research proposal. The criteria for identifying schools is listed below

- More than 40% of the school roll identify as being Māori
- Located in the Waikato
- Current ERO report for the school states Māori achievement is at or above non-Māori achievement
- Has at least one Māori teacher who is employed full time at the school

Te Kauri School is located in a suburb of a North Island city of Aotearoa/New Zealand. It serves an area that could be descried as a low socioeconomic community and has a low school decile rating. The school has just over 300 students with close to half of these students identifying as of Māori decent.

Case study participants

Access to participants was gained through the school principal as I did not know any of the intended participants prior to the research. I asked participants if they would like to select pseudonyms to protect their identify but they were happy for me to select these. For the purpose of this study the case study school is referred to as Te Kauri, the principal Jan, the Māori teacher as Ani and the Māori teacher aide as Hēmi.

The principal, Jan, in the research was non-Māori. She had been a junior school teacher, assistant principal and deputy principal at the school since 1994. The Māori teacher participant, Ani, has taught over a period of 12 years in-between having her own family and was the only full time staff member at the school of Māori descent. A male Māori teacher aide, Hēmi, who worked at the school part-time was not only interviewed as a member of the whānau group, but also contributed his experiences as a member of the teaching staff who is Māori. Ani has taught in predominantly low decile schools with high Māori and Pasifika student populations, which she identifies as a preference. Ani is currently head of the Māori curriculum team at school and plays an active role in the schools kapa haka group. She uses tikanga and te reo Māori in her classroom as part of her daily routine and supports other staff in doing the same.

Jan selected a variety of Māori students and whānau that had been involved with the school for over 5 years. Her view was that these students and whānau

experiences with the school would hold more integrity, as opposed to students or whānau who had only recently being involved with Te Kauri School. If time had allowed it would have been interesting to compare responses to the interview questions with new families to the school who might have had different or similar experiences at previous schools.

The whānau participants were all Māori. They consisted of three mothers and Hēmi. While all families had been involved with the school for at least six years, Hēmi had worked as a teacher aide at the school for three years and had a close association with the school for thirty years. He is considered to be a role model for students by both students and other members of the whānau group. Another whānau participant is currently on the board of trustees.

The students interviewed were all of Māori descent. The group consisted of four girls and one boy all of whom where in either year 5 or 6. The students all started at the school as new entrants and have families who are actively involved in school life, through kapa haka, school trips, assemblies and sports events. The students are all happy coming to school and enjoy a variety of activities at school like; art and kapa haka.

Methods of data collection

Interviews

The data collecting method used with participants consisted of semi-structured individual and group interviews with the school principal, Māori teacher, Māori students and whānau. The semi-structured approach fits between the questionnaire (where there is no room to deviate) and the evolving interview (which has known goals but not necessarily any known or expected end points) (Newby, 2010). The wide range of interview participants contributed to the development of an in-depth and broad perspective while allowing for the triangulation of data, which attempts to map out, or explain more fully, the richness and complexity of human behaviour by studying it from more than one standpoint (Burns, 1995). In qualitative research that has the potential to be subjective and personalised, Stake (2010) argues that we need to triangulate our data in order to increase confidence in the accuracy of our research interpretation. The predetermined interview

questions remained similar, focused on the role of the Māori staff in the school, throughout the four interview groups so that comparisons could be made between group and individual opinions. It was envisioned that this approach would generate a more complete picture of the current situation within the school, drawn from a range of perspectives.

For the purpose of this case study individual research participant responses to each question were used to represent the group rather than each participant being named individually. This did not change the content of what had been said but allowed the data to flow and also protected the identity of each participant because of the small size of each group. Cohen et al. (2000) say that

> It must be borne in mind that when conducting group interviews that the unit of analysis is that even with whole group and not the individual member; a collective group response is being sought, even if there are individual differences or a range of responses within the group. This ensures that no individual is either unnecessarily marginalized or subject to blame or being ostracized for holding a different view. (p. 374)

Due to the small size of groups and that, some group interviews turned into individual interviews, because of participant's unavailability, interviews tended to be more structured and generally followed predetermined questions.

Arranging the interviews proved more of a challenge than was originally anticipated, as firstly participants were unknown to the researcher, which made it hard to contact them. Secondly due to participants' busy schedules it was difficult to arrange a suitable time to conduct the interviews. Cohen, Manion, & Morrison (2000) warn that interviews are expensive in time and that they can be inconvenient for participants.

Once I had made kanohi ki te kanohi contact with the participants it was a lot easier to maintain that relationship which is in keeping with a kaupapa Māori approach. This also helped when providing each participant with a transcript of their interview as we had established a positive relationship.

The first individual interviews were with the school principal Jan and the Māori teacher, Ani. These interviews provided an opportunity for the researcher to gain further information about the school not only through the interview questions but from the information shared from participants about the general organisation of the school. The interview with Ani was the longest of all the interviews. It provided rich data not only for the purpose of the interview, but also as an overview of the school environment for her as a Māori teacher working in an English medium primary school. This allowed me to gain a better understanding of how the Māori teacher saw herself as Māori, and how she brought this to her teaching practice.

Focus groups

A test run using the interview questions was carried out before conducting participant interviews. The aim was to test the questions to see if they would provide enough data for analysis and if the questions were clear. A friend who is a Māori teacher in an English medium primary school volunteered and we went over each question and discussed participant responses. By testing the interview questions I was able to alter the wording of some questions which didn't apply and also of questions that may have been too leading. It also provided an indication of the type of data that might be collected.

Cohen et al. (2000) observe that the group interview is very useful when interviewing children as it encourages interaction between the group rather than simply a response to an adult's questions. Creating a group environment is also in keeping within a kaupapa Māori approach which sees the importance of whānau in the research process. While group interviews enable participants to feed off each other, Cohen et al's. (2000) cautions that group interviews may produce 'group think'. This 'group think' response was observed when conducting the whānau group interview, but not in a way that was altering of anyone's opinions. It was very similar the student group interviews in that the participants agreed with each other's views and tended to build upon what the other had previously said. This was more of a confirmation of what each member said and to show support to the other speaker, rather than a particular participant being overly dominant during the interview. The participants were not discouraging towards

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each other when their responses differed, which Cohen et al. (2000) says can be another problem in group interview situations.

Focus group interviews were originally organised for the whānau and student interviews but due to other commitments from whānau participants their interviews were carried out as one individual interview, one group of two interview and one written response sheet to the interview questions. The fact that participants were busy, coupled with the problem that I didn't know them, meant that I had to be flexible with the ways in which my data was collected. Allowing for some flexibility aligns with kaupapa Māori methodology in that the research is carried out in consultation with participants and in a way that everyone is comfortable with.

The focus group approach was used with the students. This was an effective approach, as the students already had a relationship with each other and allowed them to act as a whānau and draw on each other for support. It is likely that they were a lot more relaxed than they may have been had they had individual interviews. This also supports the use of kaupapa Māori approaches which highlights the importance of relationships. Initially the students were a bit reserved with me but after I introduced myself and we had a chat over afternoon tea, which I had provided before the interview begun, they appeared to relax a bit more. Kervin, Vialle, Herrington, & Okely (2006) suggests that group interviews are a useful tool for interviewing children as they are able to interact with each other and form responses from their peers and can support and encourage articulation of individual perspectives. This was true for the group of students interviewed as they were often reminded of a situation from another student's response and then built on what was said previously. Transcribing the audio recording of the interview this was a challenge as the students initially took turns responding to questions around in a circle, but once they started interacting with each other it was harder to differentiate between student voices when transcribing.

At the conclusion of each interview, participants were provided with a copy of the interview transcript, either via email, post or delivered to the school, dependant on what participants preferred. This is an important part of a kaupapa Māori approach which is done in collaboration with participants and where the participants are

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active in their involvement and ownership of the research. Each participant was encouraged to read through the transcript of the interview and add to it or change anything they felt wasn't a fair representation of what they meant. Participants were all given five weeks to notify me of any alterations.

After analysis of the data I realised that a second round of interviews would have been advantageous. Having gained a better understanding of the school environment and the work of Māori staff from the initial interviews, a second round of interviews would have helped fill in gaps and answer questions that arose. Unfortunately, due to time restraints this was not possible.

School documents

Document analysis is an important research tool and is an invaluable part of most schemes of triangulation. Wharton (2006) says that there are a wide range of documents available to the researcher and that the "significance of the documents may be located in the historical circumstances of production, in their circulation and reception of the item and also the social functions, interpretations, effects and uses that may be associated with them." During the initial interview with Jan she presented school documentation such as the school charter, the strategic plan and a community survey, that she felt showed how the school was catering for the needs of their Māori students. She also presented data on Māori student achievement which had been used during the recent Education Review

Office appraisal. While Cohen et al. (2000) notes that documents may be biased as well as selective as they are often written for a different purpose, audience and context, these documents provided evidence of what the school was actively doing in regards to Māori achievement.

Data analysis methods

Qualitative data analysis according to Chenail (2012) involves:

> Collecting quality talk, observations, and/or documents, and being able to
> talk about the talk, make observations about the observations, and/or
> document the documents along with the ability to talk about the talk about

the talk, make observations about the observations about the observations, and/or document the documents about the documents. (para. 3)

This says Kervin et al., (2006) is an important but demanding skill because researchers are engaged in interpreting data and searching for meaning and not just describing their findings. Qualitative data is not easily represented statistically and needs considered inductive analysis to categorise themes and patterns from the data collected (Bogdan & Biklen, 2007).
Chenail (2012) says:

In the simplest terms, to become a competent qualitative data analyst, be it in the practice of basic descriptive (Sandelowski, 2000) or interpretive (Thorne, 2008) approaches; or designer approaches such as grounded theory (Charmaz, 2006), ethnography (Murchison, 2010), or phenomenology (Finlay, 2011), you will spend considerable amounts of your time learning how to work through transcripts and field notes noting undivided units of qualitative significance, naming these qualitative differences that make a difference, reflecting upon the relationships between these bits of coded information until you can make some sort of evidence-based pronouncement of what you think you have learned from these observations and conversations. (para. 4)

I found that the more time I spent with the data during analysis links between participant group responses began to emerge. These links were initially very board but were able to be narrowed to a set of specific themes through the continual and ongoing analysis and comparison of the data. This provided me with a clear focus and gave me the opportunity to continually reflect on the data I had gathered in relation to the research question.

Qualitative research takes time to constantly review where you are in the research process; what you have accomplished, what you have not accomplished, what challenges you have overcome and what new challenges you may have to deal with in the future (Warren Snyder, cited in Lichtman, 2010, p.187).

Qualitative Analysis Guide of Leuven

The QUAGOL guide is a theory- and practice-based guide that supports and facilitates the process of analysis of qualitative interview data (Dierckx de Casterlé, Gastmans, Bryon, & Denier, 2012). Dierckx de Casterlé et al. (2012)say the method is comprehensive and systematic, and that it allows researchers the flexibility to constantly move through the stages throughout the research process. The table below sets out the QUAGOL process

Table 4. **Stages of the Qualitative Analysis Guide of Leuven (QUAGOL)**
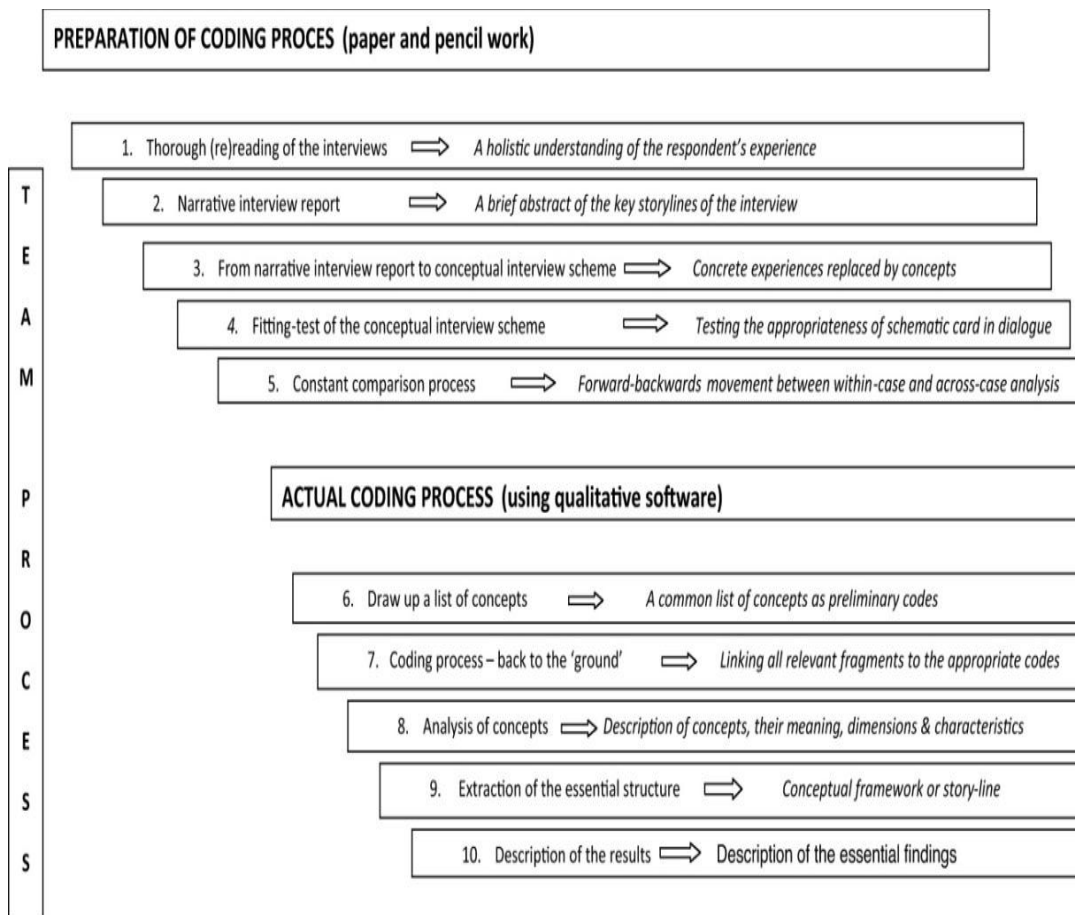
This process initially gave me some guidance when analysing the data and also encourage me to take an holistic view and interpretation of the data. The use of a team is encouraged but because of the nature of my research, I was unable to do this and carried out the process independently. While the first part of the process used a pen and paper approach, which I found enabled me to become more familiar with my data, the second stage utilised computer software. The second stage, actual coding process, was more of a challenge and is discussed below.

Computer analysis

The large amount of computer software available to assist with data has enabled researchers to manage their data far more efficiently than was possible in the past (Kervin et al., 2006). I found initial attempts to utilise free computer analysis software (Nvivo) unsuccessful, but did however find another programme (ATLIS-ti) which I found easier to use and had more success with. The main problem with using the computer software was that I was not familiar with the programme and found it difficult to navigate through and analyse data once it had been entered. This lack of knowledge meant the computer programme tended to be very time consuming and I found easier to carry out manual data analysis.

I found the QUAGOL guide (stated above) very helpful in providing a step by step approach to using the software package to code the data, especially the first pen and paper stage. I found that carrying out this stage made the software easier to use as I had a clearer understanding of what I was looking for. I also found that ATLIS-ti was a lot more user friendly. While I didn't utilise it to its full potential having the opportunity to see what it could provide in terms of data analysis and organisation, was beneficial.

Carrying out the analysis manually meant that I was not heavily reliant on the software which Jennings (2007) says prevents researchers from taking the time to read, reread and reflect on what the data is saying. What I did find was that while the software was useful for showing certain trends and providing some quantitative data, with the small amount of data I had the manual pen and paper coding was the most effective process to analysis the data.

Ethical considerations

Māori ethics starts from the time you enter the community or group you are researching and continues for ever (Smith, 2006). The formal consent that people give you encompasses much more than just your questions. Ethical research requires the researcher to consider their position with respect and honesty in relation to the data (Newby, 2010). Oliver (2010) tells us that apart from their general responsibilities to the public, researchers exist within a network of obligations to other members of the academic community. That data should be

reported honestly and not modified or reported in a way that only supports the theory of the researcher. Researchers have a responsibility to the research profession, to the participants and to the public to ensure that data is accurate and carried out in a way that will jeopardize future research (Newby, 2010).

When interviewing Māori participants, tikanga (Māori customs) and kawa (protocol) need to be taken into consideration so that the researcher does not offend anyone. While kaupapa Māori research methodology supports this process the researcher must still be aware of differences between themselves and the participants. These may not be obvious and researchers must act in way that is respectful of each individual participant. Rangahau (2012) say that

> different communities have different ethical standards and moral principles, it is therefore important that your ethical approach is accepting of your beliefs as the researcher; the institutional requirements prescribed by ethical comities, academic institutions, and funding bodies; as well as the cultural ethics prescribed by the communities within which you are conducting your research (para. 4)

Figure 1. **The Ethical Dimension of Research for Māori, Rangahau, 2012**
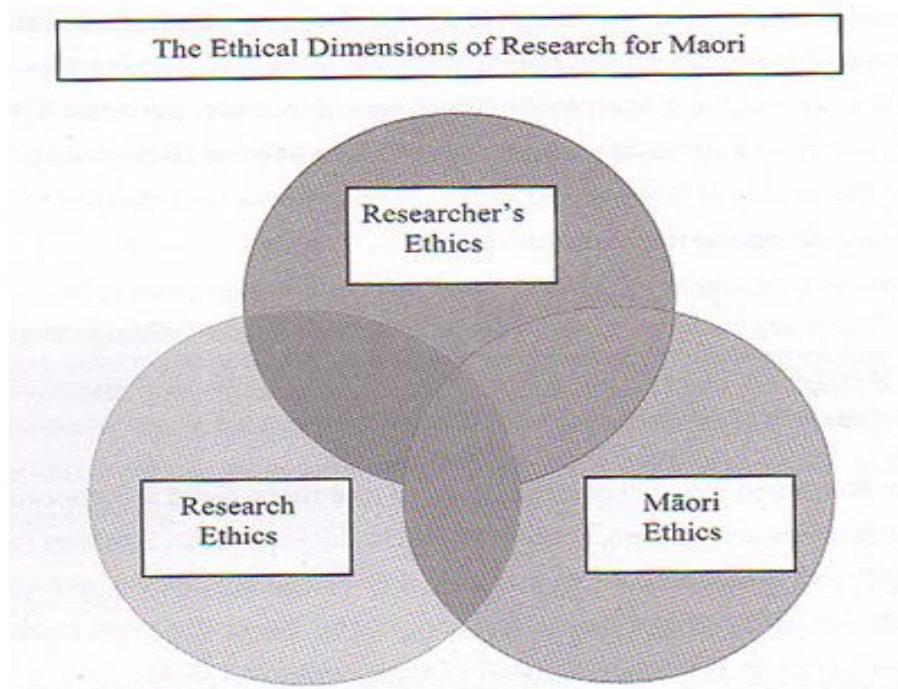
Initiation

Before contacting the case study an ethics application had to be submitted to and approved by the Faculty of Education's Ethics Committee at the University of Waikato. This application involved considering all of the various ethical implications that might arise in a situation when one is involved with working in a diverse school community and provided the ethics committee with details about how the research would be carried out as well as proposed interview questions and consent forms. The application also detailed how I would uphold the ethical codes of practice. Once the ethics approval was obtained I then began the research process. Wiersma & Jurs, (2009) say that before conducting research researchers need to first contact and gain permission from the 'gatekeeper' who in this case was the school principal. Because I did not have any prior connections to Te Kauri School or the principal I made initial contact with the principal to seek their involvement through an introductory letter and research outline. Not knowing the principal or having any relationship with the case study school meant that there were no conflicts of interest. Once a period of two weeks had passed I then telephoned the principal to check their interest in the research and to arrange a face to face introduction.

Once participation by the school was secured I then sent introductory letters to proposed participants that outlined the research, interview questions and consent forms which Kervin et al. (2006) say must be obtained from research participants. He adds that participants should be briefed on the purpose of the interviews and the research project, and where children are intended participants, parental consent also needs to be obtained. Letters to whānau participants were then followed up with a phone call to arrange a face to face meeting. Parental consent forms were also sent home to whānau of the student participants to seek their consent prior to the interviews taking place. Coram (2011) says that consent is intended to protect all parties involved in the research process, including the supervising institution. Consent and confidentiality forms were used for all participants in the study to ensure this was upheld.

Confidentiality

Participants in this research and the school have pseudonyms to maintain confidentiality. As focus group interviews as well as individual interviews were undertaken, confidentiality could not be guaranteed; however participants were made aware of this and were asked to protect the confidentiality of themselves and other participants in the focus group interviews by not discussing what was said within the interviews with anyone outside of the research group. This was highlighted in the letters and consent forms participants signed prior to the commencement of interviews. While the data obtained during this research were to be used primarily for the purpose of completing my thesis and will be submitted to the University of Waikato, permission was also obtained from participants to use the findings for educational purposes in the future, such as academic publications, if required.

Potential harm to participants

> Major principals of ethical conduct include that the researcher should do no harm, that the privacy and anonymity of participants must be protected, that confidentiality of information must be maintained, that informed consent of participants need to be obtained, that inappropriate behaviour must be avoided, and that data must be interpreted honestly without distortion (Lichtman, 2010). (p.66)

The most concerning matter of potential harm to participants were with regards to the Māori teachers' responses to the interview questions. While the interview was focused from a positive approach teacher comments may challenge current individual or school practices. It is important that teachers' viewpoints and opinions are always protected and respected. By using a kaupapa Māori approach that included the participants receiving copies of the transcripts, all participants had the opportunity to remove any comments they wished to and ensure they were not misquoted.

In the instance of group interviews participants were given transcripts of the entire interview but were required to sign a group contract noted on the information and consent forms, to protect each member of the group's confidentiality.

I will be returning to the school at a later date to share the findings of the research at a time and place deemed best by the school. A copy of the final thesis will be made available to the school as well as to those participants who request it.

In line with the ethical requirements of the University of Waikato all participants were informed within the letter of consent as to their right to withdraw from the research at any point up to a pre-determined date. The letter of consent also included mine and my supervisors contact details for the participants should they wish to withdraw from the research.

Summary

This chapter has outlined the methodology and the kaupapa Māori framework that has guided this research. It has sought to explain the process that I used in the collection and analysis of the data and discussed the challenges I faced. It has also presented the ethical considerations and guidelines that I upheld and provided a brief explanation of Māori ethics.

CHAPTER FOUR – RESEARCH FINDINGS

Introduction

This chapter reports the research findings from the analysis of school documentation and interviews. I used the schools policy, school charter, Education Review Office reports and student academic results to provide an overview of the schools position in relation to Māori students. Interviews were undertaken with the school principal (Jan), a Māori teacher (Ani), a Māori teacher aide (Hēmi), a group of Māori students and a group of Māori whānau. This chapter has sought to use a combination of these sources to answer the research question:

How does an English medium primary school that is raising Māori student achievement utilise Māori teachers?

This chapter firstly provides a profile of the school, and uses recent school achievement data to show the achievement of Māori students in relation to non-Māori students at Te Kauri School. It then discusses findings from the interviews.

Participants were asked a series of questions focused on Māori student achievement and Māori teachers. Key themes were identified from an analysis of the interview transcripts and then defined further through comparisons between each group and school documentation. In the initial stage of analysis three overarching themes were identified; relationships, the sharing of expertise and role models.

These themes were identified as areas where Māori teachers contributed to the school's ability to provide a culturally responsive environment. According to Richards et. al (2007) a culturally responsive environment that acknowledges the strengths that students bring with them to school positively influences student achievement. Within the key themes, a number of sub-themes emerged, as illustrated below.

Relationships	Sharing of Expertise	Role Modelling
Students	Tikanga	Good teacher practice
Staff	Te reo Māori	Cultural practice
Whānau	Te ao Māori	Advocacy
		Teacher passion

School profile

Te Kauri is a decile 2 contributing primary school situated in a major city in the North Island, Aotearoa/New Zealand. It has a roll of just over 300 students and around 10 teachers. The ethnic composition of the school is as follows:

Table 5. **Te Kauri School Ethnic Composition, Education Review Office, 2012**
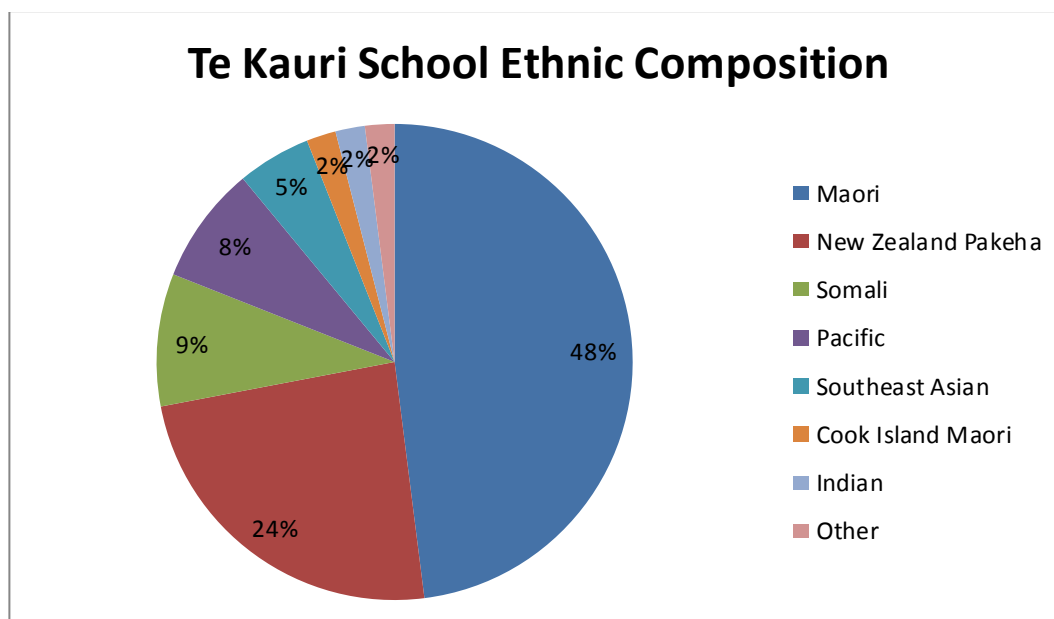
Nearly half of the students at Te Kauri School identify as of Māori ethnicity. The ethnic composition of the school has contributed to the school incorporating several Māori cultural aspects into everyday school life. It is an expectation of the school that all classrooms participate in daily school karakia and waiata and that all students have the opportunity to participate in kapa haka as well as to learn te reo Māori. The school supports this by utilising the skills of Hēmi who teaches te reo Māori for half an hour each week to every class in the school and through utilising both Hēmi and Ani's skills in leading the schools kapa haka group.

School development

Recent Education Review Office (ERO) reports help to build a picture of how the school has developed. ERO (2011) reported that Te Kauri's strong leadership team provided a clear direction for the school and that they were effectively catering for their increasingly diverse student roll. They went on to praise the way in which the school continued to develop not only the school environment but also the quality of teaching and learning. ERO also made comments about the positive way in which the school had implemented recommendations arising from the 2008 review and on achievement results which showed that the significant majority of Māori students were achieving at and above the expected National Standard in reading and writing although slightly below in mathematics.

ERO also noted that progress had been made in the requirement to consult with the Māori community through:

- the completion of initial consultation surveys
- further consultation meetings, specified in school plans;
- the development of a useful 'Te Kauri te reo Māori' booklet to support teachers to use words, phrases and waiata more frequently as part of their classroom programmes;
- all students participating in good quality learning opportunities and experiences in aspects of tikanga including karakia, waiata and kapa haka through weekly teaching sessions;
- selecting Māori students to enhance their potential leadership skills
- ensuring parents are well informed about their individual child's learning progress and achievement. They are also made aware of the next learning steps and what they can do to support their child at home.

Within the school charter there is a section on cultural dimension. This shows the schools commitment to building a school environment that recognises and values Māori language and culture. The cultural dimension states that all students will have the opportunity to acquire some knowledge of Māori language and culture and that the school will take all reasonable steps to provide instruction in tikanga and te reo Māori.

Cultural Dimension, Te Kauri School Charter, 2012

Te Kauri School will:

- Develop attitudes and values that embrace and accept all cultures

- Experience the richness of cultures through dance, music, drama and art

- Promote involvement in a diverse range of cultural activities. i.e. culture groups

- Practice understanding of and respect for all cultures

- Pronounce names correctly

- Explore, understand and honour the bicultural heritage of Aotearoa/New Zealand

- Have a Māori Curriculum team who leads this area

- Employ personnel who will be able to provide te reo Māori programmes (kapa haka etc.)

- Incorporate tikanga Māori and te reo Māori into class programmes

- Have weekly instruction by a te reo Māori tutor, in all classes

- Ensure all children experience kapa haka

- Follow a progression of learning in tikanga Māori and te reo Māori

- Consult the community and encourage involvement

- Consider parent requests to further enhance current practices in tikanga Māori and te reo Māori

- Celebrate student success

Student achievement data

The data gathering phase of this research commenced with the collection of data gained through individual and group interviews. It became apparent when analysing the interview data that student achievement data would also be needed to support and elucidate the findings. As noted above the ERO reports from both 2008 and 2011 note that student achievement data for reading, writing and maths indicated that Māori students at Te Kauri School have been achieving at similar levels to their non-Māori peers for over the past six years.

The 2008 ERO report stated that assessment information gathered in 2006 showed that most students in Years 3 to 6 including Māori and Pacific students were reading at or above their chronological age. Also highlighted in the 2008 report

was the Assessment Tool for Teaching and Learning (asTTle) reading information for Years 4 to 6. This information supported running record data showing that most students were achieving at levels comparable to national expectations in relation to schools of similar decile. Numeracy data for Year 6 students in 2008 including Māori and Pacific students showed that achievement levels were at and above national expectations demonstrated by Numeracy Project Assessment (numPA) testing.

In 2010 the school began to keep detailed achievement data on a target group of Year 4 students, closely monitoring their progress against the National Standards. Data collected on the 2010 Year 4 target group showed that most Māori students were achieving at or above their chronological age for reading. The data showed that while the Year 4 Māori students were achieving slightly below for writing this figure was consistent with writing levels for non-Māori students.

Table 6. **Te Kauri School Achievement Data, 2010**
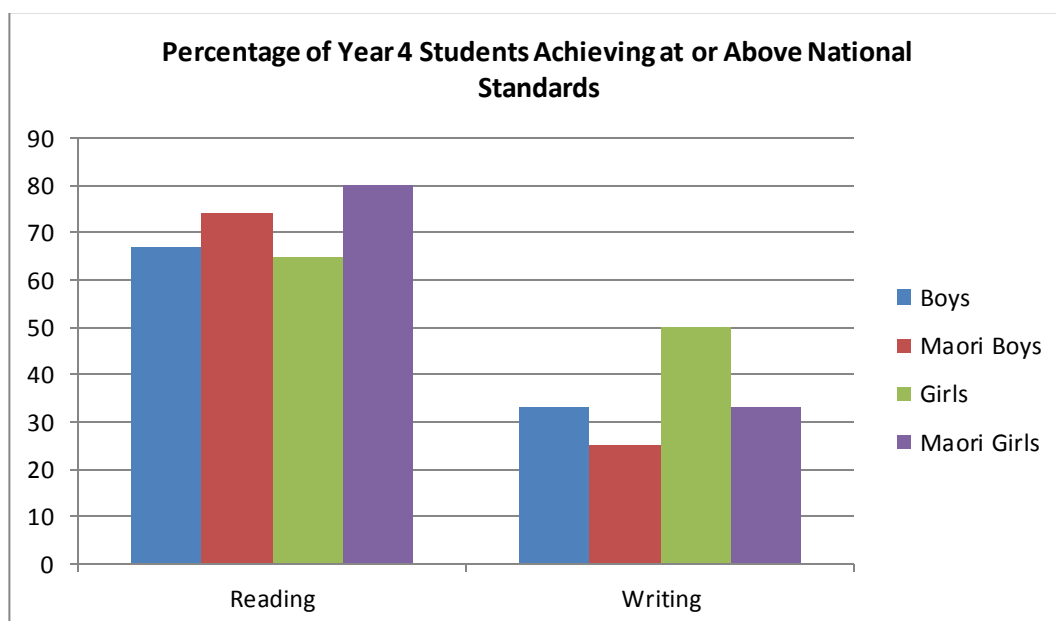
The school has the expectation stated in the 2010-2012 Strategic Target Plan and shown below, that by the end of 2012 80% of these students who have been at school for at least one year and are not special needs learners will be achieving at or above the expected levels.

OBJECTIVES	ACTIONS: 2010-2012
To provide high quality, effective literacy programmes at all levels	Analyse student achievement data and use evidence it provides to identify professional development and learning programme needs
To implement targeted learning in reading and writing	
	Write specific goals and actions each year
To use formative assessment processes to enhance the learning	Provide resourcing to support identified needs
To constantly reflect on/review practices and have professional dialogue around what the data tells us, providing professional learning as needed	Develop a cycle of ongoing review
	Continue with small withdrawal groups for literacy
To explore the best ways to report to our families so that they understand about their children's learning	Use our tickled pink and green for growth strategies to work in partnership with families

The following three tables show the end of 2011 whole school data in relation to the National Standards for reading, writing and maths and are broken down into gender and year levels. M indicates Māori students and P indicates Pacific students.

Table 7. **End of Year Reading Data, Te Kauri School, 2011**

	below	just below	at	above
24 Yr. 1 boys (after 6 mths at school)	2 (2M)	4 (2M)	6 (3M)	12 (4M)
20 Yr. 1 girls (after 6 mths at school)	1 (1M)	3 (2M)	7 (5M)	9 (3M)
18 Yr. 2 boys	1 (1M)		3 (3M)	14 (7M)
21 Yr. 2 girls	1		2 (1M)	17 (8M, 2P)
25 Yr. 3 boys	4 (1M, 1P)	3 (1M)	7 (4M)	11 (6M, 1P)
18 Yr. 3 girls	1 (1M)	1	3 (3M)	13 (9M, 1P)
19 Yr. 4 boys	1 (1M)		3 (1M, 1P)	15 (11M)
22 Yr. 4 girls	1		3 (2M)	18 (10M,2P)
17 Yr. 5 boys	1 (1M)	2	3 (1M)	11 (3M, 2P)
15 Yr. 5 girls	2 (1P)	1	1	11 (5M)
15 Yr. 6 boys	3 (1M, 1P)		3	9 (3M, 1P)
28 Yr. 6 girls		5 (2M)	2 (1M)	21 (9M, 2P)

The reading data shows that Māori and Pacific students equate for the majority of students reading below National Standards from years 1-6. However these figures are consistently low equating to a maximum of two Māori or Pacific students at any year level. This data also shows that over 80% of Māori and Pacific students are achieving at or above the National Standards in reading.

Table 8. **End of Year Writing Data, Te Kauri School, 2011a**

	below	just below	at	above
24 Yr. 1 boys (after 6mths at school)	4 (2M)	3 (3M)	11 (4M)	6 (2M)
20 Yr. 1 girls (after 6mths at school)	1 (1M)	1 (1M)	10 (4M)	8 (5M)
18 Yr. 2 boys	1 (1M	2 (2M)	5 (4M)	10 (4M)
21 Yr. 2 girls		2	5 (3M, 2P)	14 (6M)
25 Yr. 3 boys	11 (6M)	9 (4M)	2 (1M)	3 (1M, 1P)
18 Yr. 3 girls	2 (1M)	3 (3M)	9 (7M)	4 (2M, 1P)
19 Yr. 4 boys	6 (3M, 1P)	4 (4M)	5 (3M)	4 (3M)
22 Yr. 4 girls	2	2 (2M)	3 (2M)	9 (4M, 2P)
17 Yr. 5 boys	2	7 (2M, 1P)	2 (2M)	6 (1M, 1P)
15 Yr. 5 girls	3 (1P)		6 (4M)	6 (1M)
15 Yr. 6 boys	4 (1M, 1 P)	1	8 (3M)	2 (1P)
28 Yr. 6 girls	2 (1M)	4 (2M)	19 (9M)	3 (2P)

The writing data is consistent with the reading data, which shows Māori and Pacific students equate for the majority of students writing below National Standards from years 1-6, but again in relatively small numbers. These figures are slightly higher than that of Māori and Pacific students below or just below the National Standards in reading, but are consistent with school wide trends that

show that 54% of boys are achieving at or above the National Standards in writing compared to 80% of girls. 80% of Pacific students achieved at or above the National Standards in writing compared to 69% of Māori students. School wide 67% of all students were at or above the National Standards in writing.

Table 9. **End of Year Maths Data, Te Kauri School, 2011b**

	below	just below	at	above
24 Yr. 1 boys (after 6mths at school)	1 (1M)	1 (1M)	10 (4M)	12 (5M)
20 Yr. 1 girls (after 6mths at school)	1 (1M)		15 (8M)	4 (2M)
18 Yr. 2 boys		1 (1M)	8 (5M)	9 (5M)
21 Yr. 2 girls		1	15 (6M, 2P)	5 (3M,)
25 Yr. 3 boys	8 (3M)	8 (5M, 1P)	6 (4M)	3 (1P)
18 Yr. 3 girls	1 (1M)	3 (2M)	11 (9M)	3 (1M, 1P)
19 Yr. 4 boys	2 (2M)	1 (1M)	9 (6M, 1P)	7 (4M)
22 Yr. 4 girls	1	4 (3M)	8 (5M)	9 (4M, 2P)
17 Yr. 5 boys	6 (1M)	3 (2M)	2 (1M)	6 (1M, 2P)
15 Yr. 5 girls	8 (4M, 1 P)		4(1M)	3
15 Yr. 6 boys	5 (1M, 1 P)	2(1M)	1	7 (2M, 1P)
28 Yr. 6 girls	6 (5M)	8 (1M)	4 (2M)	10 (2M, 2P)

The maths data is consistent with writing data results with 69% of Māori achieving at or above the National Standards for maths and 80% of Pacific students achieving at or above the National Standards for maths. The school had an achievement level of 71%.

The schools 2011 data showed that in relation to other students Māori were achieving at similar levels to their non-Māori peers in reading, writing and maths. It is also worthy to note that all Year 2 Māori girls were achieving at or above in reading, writing and maths.

Table 10. **Te Kauri School Achievement Data, 2011**
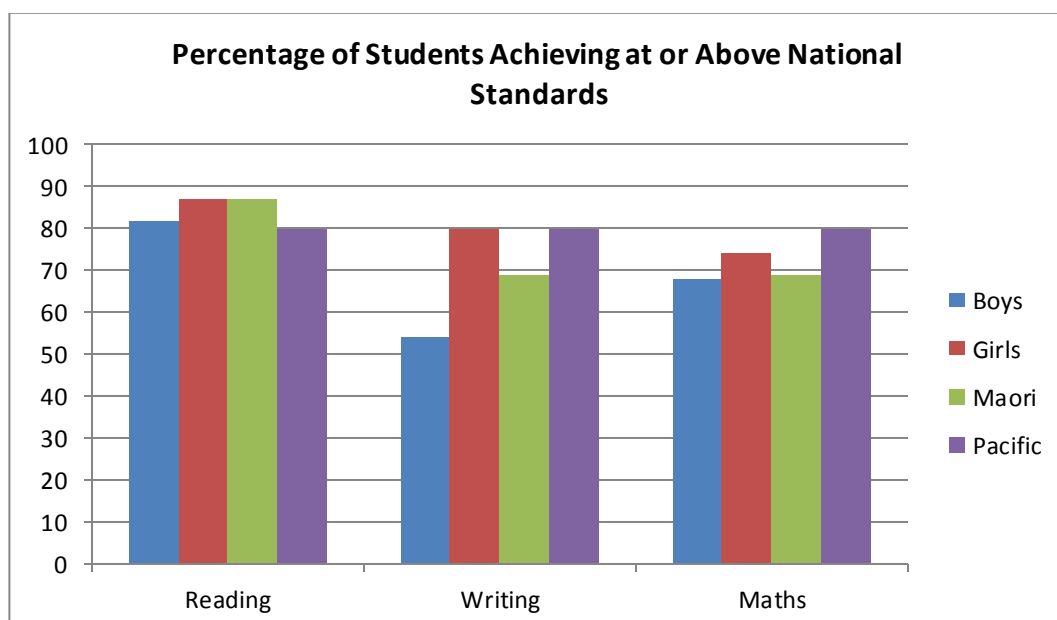
Interviews

Interview with the principal

During her interview, the principal, Jan, was asked to consider the ways in which the schools policies and practices supported Māori achievement and the ways in which Māori staff were utilised.

An initial analysis of the interview data identified six key themes in the interview with Jan: culturally responsive environment, positive cultural identity, Māori leadership, tikanga and te reo Māori, Māori role models and positive relationships. These themes reflected those identified in other interviews, discussed below. Jan's

responses are presented thematically with direct quotes used to illustrate her understandings and thoughts.

Relationships

Jan spoke about the importance of having good relationships with the school community and making all families feels welcome.

> Our Māori school community are in the school a lot we always have Māori parents here, any events on they are very strong. When we had ERO they came in for the kids.

> When we have talking and learning meetings (similar to parent interviews) the majority of our Māori parents come, they obviously feel comfortable here and really proud of what their kids are doing.

Jan also described using the school newsletter and surveys to communicate with Māori parents and these have been successful in terms of feedback and participation from Māori whānau.

Jan spoke about how Ani was able to add to the school's ability to build relationships with Māori whānau.

> I think that what Ani has is that she can relate to the parents on a different level than what we can and that's a really valuable asset to have in our school.

> She builds really good relationships with the families and you will often see her out there having chats with people.

Jan had an expectation that all staff would develop positive relationships with all students and sees this as a priority for the school. She felt that relationship building while it was positive for Māori, also provided non-Māori students with an environment conducive to learning.

> When we did Ka Hikitia and asked questions around that and I talked about what was good practice for our children and then said what other

things would you do for Māori students, the staff decided that what we are doing for all students is what our Māori students need anyway because we believe in relationships. It's just good practice.

Sharing of expertise

Ani is the only full time teacher at Te Kauri who identifies as being Māori. She leads the Māori curriculum team and is involved with the schools kapa haka group. The principal said that while she does not expect that Ani takes the lead in all things Māori she does look to her for advice and guidance when needed. In addition Ani facilitates staff professional development around tikanga and te reo Māori through staff meetings. Hēmi is knowledgeable in tikanga and te reo Māori. He is utilised in the school through the teaching of school wide te reo Māori classes and with the schools kapa haka group.

> I don't have different expectations but I use her expertise and her knowledge. For example when we had a pōwhiri last year it was her and Hēmi who guided me, but that's just using their talents and their skills as much as anything.

> Ani knows about protocols and that sort of stuff which I really value.

Community involvement

Before Hēmi was employed at Te Kauri , the school had struggled to get appropriate members of the community in to help with cultural practices, and in particular, to take kapa haka.

> Historically we have had trouble getting people into help with kapa haka. We have had Hēmi for two and a half years now so that's quite settled, but prior to that we have had people that stay for awhile and go so it's been quite hard. We have done it within our school community and prior to that we've been approached by people who want to do it, but we've had the most success from people within our school community.

Jan has in the past tried to involve the schools Māori community as a separate entity through the setting up of whānau group meetings - but has found that this is

not what Māori families at the school want and that the use of school surveys conducted by the students seems to provide a better avenue for gaining Māori community input.

> In the past five/six years we have called whānau group meetings etc., but then they peter out. Our Māori school community are in the school a lot. They don't really seem to have a desire to have their own whānau group that meets regularly When I did the community survey this worked best for all our parents. The children took the survey home and interviewed their parents. The response was huge it was something like 68% response from all our parents but the response from our Māori parents was huge. I think it was because the kids were involved.

The school carried out a community survey which students took home to interview their parents. The survey asked for parental opinions about what worked well for them and their children at Te Kauri, and what they might like to see added to current practices. The responses were then compiled under ethnic group responses and presented in booklet form. Overall the principal thought that the schools Māori community had a good level of involvement with the school and they were always looking at ways to involve all parents.

> They (Māori) are a very involved community in their own way. When we have talking about learning meetings the majority of our Māori parents come, they obviously feel comfortable here and are really proud of what their kids are doing.

Having good systems in place

Jan thought that overall the school had good systems and expectations in place that benefited all students not just Māori students. She felt that relationships played a big part in the schools success with all students as did good teacher practice.

> I think we have really good systems for identifying children's learning needs and addressing those really early on an efficiently. I think that we have very good systems to promote learning for all children and I think

that what we are doing is working for our Māori students; it's really just good practice particularly in literacy and numeracy in the early years.

The school places a big emphasis on early years learning and has a preschool orientation programme for four year olds called Kick Start, which is a foundation learning programme for five year olds. The principal felt that this was of benefit to Māori students.

The other thing we focus on a lot with our Māori kiddies is attendance the kick start for four year olds has a lot of Māori kids. We have a lot of things that are really working. We have target groups and there are a lot of Māori kids in here, at the end of year 2 there was only one boy who wasn't at or above (the national standards).

Jan's interview showed that she thought the school was meeting Māori student's needs through school wide practices. She felt that these were of benefit to all students, not just Māori students. The principal thought that Ani was influential in the school in terms of implementing and supporting tikanga and te re Māori practices and with her ability to develop relationships with Māori whānau.

Interview with the Māori teacher

Ani is the only teacher at Te Kauri School who identifies as being Māori through her whakapapa (genealogy). While she does not consider herself fluent, she is able to converse in te reo Māori and has knowledge about tikanga. She does not explicitly teach te reo Māori in her classroom but includes it as part of her everyday dialogue i.e. basic instruction and commands and also includes daily tikanga in the classroom such as karakia, taking shoes and hats off inside and no sitting on tables. Students have the opportunity to learn te reo Māori during reo classes with Hēmi, which take place every week for half an hour. Ani has recently taken on a leadership role in the school as head of the Māori curriculum team. During the interview she was asked to consider the ways in which she contributes as a Māori teacher to the school, students and community.

Relationships

Ani sees building relationships with the schools Māori community as part of her role within the school. Her involvement with kapa haka helps her connect to a wider range of whānau outside of her own classroom.

> Once we get a kapa haka performance group underway then I'll be calling on our families wither via newsletter or a lot of our families pick up their kids so if it's someone I know and if I'm aware of that person's skills or talents I'll just pull them in and ask if they are interested in being part of our kapa haka performance group.

> We've called on the community to help us with keeping our kapa haka group alive. We've really struggled in the past with getting the community involved but over the last couple of years our kapa haka has picked up and it's gotten quite strong and it's a lot of fun and they can see their kids having fun. Families want to be a bit more involved.

When asked if she thought Māori whānau found it easier to talk to her she replied:

> I would hope so. Then it all depends on what they've heard as well. You've got some parents, this is the first year of me teaching their children, but they've known me before because they've seen me or they've heard me with the kapa haka group or heard me within the school. Some Māori families come to me and some don't for whatever reason.

Ani thought that her being Māori helped her to relate to her Māori students better.

> I think I have an affinity with Māori children because first and foremost they see me as being Māori and therefore I'm a Māori teacher, that's how the kids see me first.

> I think being able to relate to my Māori children better, yes. There are some jokes that only they get because they've heard it at home or something like that.

Sharing of expertise

Ani wasn't raised in a family where tikanga and te reo Māori were part of everyday life but she has up-skilled herself in both over the years, through her own professional development outside of the school.

> I've been raised in a Pākehā world so I haven't spent a lot of time on marae doing things that people would see as being Māori but for me that's not what being Māori is about, spending time on marae is not the only thing about being Māori.

> I don't think there is necessarily extra pressure on me to up skill myself from the staff or principal; I think that is something from within me. I think wow, people are coming to me and if I don't know the answer I generally try to find the answer for them.

When it comes to sharing her expertise and knowledge Ani is happy to offer what she can. If she is unable to personally assist others she then draws on her own networks to find a solution . Ani doesn't think that non-Māori staff have different expectations of her but feels that her role as Māori curriculum leader means staff see her as someone to seek support from.

> I'm generally seen as someone who can support other staff within the school because there is an assumption that I know more. Most of the time that's not right, I do know a bit and I do give as much of my knowledge as I can.

> In a staff meeting I might share something new with staff. At the start of the year we did the karakia. Helping people getting their mouths around how to pronounce words, like I would with a class. Just people getting their mouths around how to pronounce words. Going over it with staff making sure everyone is comfortable. That's definitely part of my role, like I said my door is always open for staff if they don't feel like they are getting enough of this and that I try to meet their needs without becoming too drained.

I don't have a problem with people coming up to see me if they are just coming to double check something if they are wanting to try something new and looking to me as to what I can do to help them project it to their audience. If they want to teach something and they're not quite sure of the right kawa to with it I'm more than happy to give what I know.

Ani finds she is a resource in te reo Māori and tikanga for not only other staff but also for students and members of the school community. They come to her if they have questions around te reo Māori or tikanga and she is happy to help where she can.

Generally if there is anything that's seen as possibly needing a bit of Māoritanga attached to it I'm definitely someone they come to first; kids, or staff or community.

Role modelling

Ani is proud to be Māori and a teacher and to have the opportunity to share what she knows with the students and staff at her school. She is proud of who she is and tries to convey that to Māori students through her actions.

It's such a valuable tool being a Māori teacher and been able to be who you are and stand tall and proud. I'm lucky that I am Māori and I have an element of te reo and tikanga, it must makes me who I am, I wouldn't be me if I didn't have that. I wouldn't be me if I wasn't Māori but also if I didn't have te reo and tikanga as well.

She understands that Māori children within the school may see her as a role model and hopes she portrays a strong positive female role model for them.

For me being a Māori teacher is portraying a positive role model but not only that a positive female role model for our tamariki. Being quite strong, knowing who I am and where I come from, that comes into how I teach.

Good systems in place

Ani thinks the school curriculum is effective and that what they do meets the needs of all students including Māori students.

> I think the thing with the teachers in our school is a programme is set and it caters for our Māori students. I don't think they are a separate entity as such but it's also not a one for all and all for one. The teachers set particular programmes and targets but don't specifically say this is for our Māori students.

> When we come together as a staff to look at outcomes we are surprised when the results come up and you see that these are the targets and this is what our Māori children have achieved and this is what our Pacific children have achieved.

> I think we are a great staff who caters for all needs, we have hands on, kinaesthetic, we have visual aids, we provide enriching programmes or all and target the individual needs of children in classrooms regardless of them being Māori or non-Māori.

Leadership

Ani has a management unit, which is an area of responsibility and leadership and has an extra monetary value attached to it, as head of the Māori curriculum team. Her position is equal to all other management units for curriculum areas in the school. Ani's leadership position enables her to have an influence over what is taught and practiced within the school with regards to te reo Māori and mātauranga Māori, and gives her the opportunity to support other staff further than them just coming to her to find something out. This position allows her to initiate staff professional development and school wide initiatives.

> From this year I've become the team leader of the Māori curriculum team. My role is to continue the fantastic work that was put in place by the previous leadership person. I want to see it progressing, continuing along with the flavour of what she had but also adding in who I am and looking at also how I can incorporate who I am into the needs of our kids, the

needs of our staff, the needs of our families. So seen where I can provide input into those areas and who I need to call upon for support if I can't do it by myself.

The karakia was changed from one that was in the school for a long time and I didn't agree with it, so I took it on as a here is another way to start and end the day and distributed it at the beginning of the year.

For me my job's not to cut someone's legs off if they mispronounce, it's just show them that this is possibly the local iwi way of pronouncing that, just lead with that rather than it coming from me. This is how you have to do it', I'm not like that. But if I hear something or don't like something that is Māori I will speak up or I'll speak to the right person, I'll channel to the person it needs to go to.

So there could be a snippet, a time, in a staff meeting and I might have just shared something new with the staff. At the start of the year we did the karakia. Just people getting their mouths around how to pronounce words like I would with a class whenever you introduce something new, just sort of going over it with staff, making sure that everyone is comfortable. That's definitely part of my role, like I said my door is always open for staff if they don't feel they are getting enough of this and that and I try to meet their needs without becoming too drained.

I have a good team and I can delegate. It's all new for me but it's definitely a role that I wanted to take on. The last couple of years I've sat back and watched and it's been good because it's given me an idea of where I want to steer the schools Māori into the future. I have a good support around me and the community; they just want what's best for their kids.

Professional Development

Ani has not had any school-sourced professional development for te reo Māori or tikanga at Te Kauri but has done this independently through Te Wānanga o Aotearoa and outside of school hours. While Ani would like to continue to up-

skill herself the demands of teaching full time and family commitments mean she is unable continue her learning at this point.

> I've done my own professional development outside of school and I did that while I was back here in my first year in 2010. I went and learnt the whole speaking of te reo Māori and I just wanted to know that what I was doing to do was the right way so I've done my own PD.

> I think because I did my initial one with the Wā (Te Wānanga o Aotearoa), times are different and the times that its run, with going to school then been out at night doing the P.D and then my family and it just got too big. So if there was something that I could do or go and see that was worthwhile then definitely I would jump at the chance. But if it took too much of my time out of school, I've got my family to consider and they have to come first.

> My knowledge was reinforcing from doing my own PD, I can semi converse and I can understand conversations to a certain degree. If I don't understand I will just ask them to stop.

Ani values her Māoritanga. She feels it adds to her ability to relate to Māori students and their families and in her contribution to the school. Sharing her expertise and knowledge in tikanga and te reo Māori with others gives her a sense of pride in being Māori.

Interview with Māori students

The students were all leaders within the school and are therefore not representative of all Māori students at Te Kauri School. Rather they provide an insight into their experiences as Māori student leaders.

Relationships

The students identified two Māori teachers at Te Kauri, Ani as well as Hēmi. The students were very clear in their responses that they viewed Māori staff differently

from the other non-Māori teachers. When asked if they thought Māori teachers were different to non-Māori teachers they all said yes.

They are different because they think different so they act different

Hemi does lots of games. We like having someone out to play

When asked if their families ever came into school, the students said their parents came into the school regularly. The children all felt that their parents were actively involved in the school and had good relationships with their teachers.

Yes, on trips and to pick me up

For teachers and parents days they come

Assemblies, productions and galas

Parent interviews, assemblies and to see our art

Yes, to meet my teacher and talk about my learning

Sharing of expertise

The students were all very proud of their involvement in kapa haka and identified cultural differences and te reo Māori as the biggest difference between the Māori teachers and non-Māori teachers in their school.

They teach us our culture and language. I like that.

Hēmi helps us with kapa haka

Ani helps us with correcting words (in te reo Māori)

All the students enjoyed using te reo Māori at school through karakia, waiata, kapa haka and te reo Māori classes. The students all had someone within their

whānau that spoke Māori to them. When asked if they would like to use more te reo Māori at school the group unanimously replied 'yes'. They then acknowledged that this would be difficult because not everyone at school would understand them.

Role modelling

Kapa haka was a learning environment that all student participants took part in and saw as an area where they stood out from non-Māori students. It also provided an opportunity for Ani and Hēmi to role model a positive self-image for Māori students through their own leadership, pride and enjoyment of kapa haka.

> When I do kapa haka it makes me feel proud of myself and what I've achieved

> Kapa haka makes me feel proud cause I'm proud of who I am

Interview with Māori whānau

Māori whānau also identified two Māori teachers in the school, Ani as well as Hēmi. Their responses have been analysed and collated in thematic order using direct quotes.

Relationships

Māori whānau acknowledged that the school had tried to set up a whānau group for Māori families but said it had not continued, as attendance was poor. They said that the school had gone out of its way to make the meetings easier to attend by having childcare available and changing meeting times and days to try to suit more people. They commented that it was always the same few parents attending, even though other parents said they would attend. They also commented that while this had not worked the school had continued to try to find other ways to give families the opportunity to come into the school and to be a part of the school community. Māori whānau were asked how the school involved them as Māori families.

By allowing us to come to the school whenever we want to and keeping communication open. I come in for school trips whenever I can.

The principal and deputy principal stand outside the office when parents come into the school or leave after picking up their children. They will say "see you, have a good afternoon". They just do little things like that.

They encourage parents to come in every Friday because certain classes take assemblies, they encourage that.

If they have sports days they always invite the whānau. It's not just bring your little group it's bring the fifty thousand people.

I'm mostly involved through sport but this year I've been asked to help with kapa haka.

The group also discussed the relationship that Hēmi had with the Māori boys at the school. They said he was always visible in the playground which enhanced his ability to redirect students during break times.

He's (Hēmi) there for the boys because they don't have many males

They love him (Hēmi), especially the boys. Being on the board of trustees I've noticed a huge decrease with the amount of boys getting into trouble.

Whānau members thought that Māori teachers had a different kind of relationship with Māori students than non-Māori teachers.

I see a different respect level with the Māori kids when they have a Māori teacher cause the Māori teacher will say "you better stop doing that," and then you get a non-Māori teacher who screams at them and they're like nup,(no) and they turn off.

> They keep our kids in check. As a Māori teacher they can see if they can relate to that child better than any other teacher could. I know that ANI does that.

> Māori kids may identify with Māori teachers, it helps with their learning.

Sharing expertise

The whānau group recognised that the school provided students with as much tikanga and te reo Māori as they could with only two Māori teachers. They also added that they respected the non-Māori teachers for trying to use te reo Māori within the school. They mentioned that the teachers are very open to ideas and suggestions from Māori whānau around how to improve the schools Māori dimension.

> They (Māori teachers) are important for all kiwi kids. To help teach all aspects of Māori life and they can show how good Māori people are.

> I expect them (Māori teachers) to know more Māori and to use it within everyday learning within the school.

> Māori teachers need to be in all English medium schools. There is still a lot of racism and lack of understanding in Aotearoa/New Zealand and these teachers help change negative views through children and their parents.

> It is important for kiwi kids to know about our language, our culture and our people.

When asked if they thought it mattered if Māori teachers were fluent in te reo Māori, the group agreed that it didn't matter if the Māori teachers were fluent or not as long as what they were teaching was correct. They responded:

> Not really although it is helpful for the school community

No. My own personal opinion is that for my kids to learn te reo and for my kids to learn where they've come from then that's on me. I'm not going to leave that for another teacher. If I wanted my kids to be there I would have sent them to bilingual or kura.

In an English speaking school, no I don't think it matters at all.

No it doesn't matter as long as if they are teaching it they're teaching it right, especially the Māoritanga, it's more important. As long as the kids know things like no sitting on the tables and those kind of rules that you would learn at home as well.

Role modelling

All members of the whānau group agreed that having Māori teachers in the school provided positive role models for Māori students.

A lot of them (the students) will say "oh if you do that Hēmi is going to growl you."

They are role models for Māori children.

He's (Hēmi) there for the boys because they don't have many males within the school to look up to and I see the boys respect him for that.

We had a choice Māori teacher here last year. It was awesome cause it gave the boys someone to look up to and it was awesome for our Māori boys, it was gutting for all of them when he left. He was only here for a year and he made an impact on everybody. (This teacher was also named as a favourite teacher by two of the student participants).

It's positive role modelling that Hēmi does. He probably doesn't realise he does it. He's that positive role model and he'll say 'come on guys let's play this game', and all the kids will play. I've noticed especially with the Māori boys they're not in trouble as much as before Hēmi came along. I don't know if they can just relate with him better and things like that. I

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think that with Hēmi being a male role model in the school, it's been huge for them.

Māori teachers show Māori children that they can succeed and be whoever they want to be, and with a bit of hard work they will get there.

More Māori teachers

The group were divided on whether the school needed more Māori teachers and whether or not the school provided enough te reo Māori and tikanga. They did agree that with only two Māori teachers (albeit one a teacher aide) in the school, the school was doing as much as could be expected. Whānau members didn't expect the non-Māori teachers to take on leadership roles in tikanga or te reo Māori but expected that they would support what the school was doing and to be seen as making a conscious effort with things like pronunciation, especially pronunciation of children's names. These are their responses when asked 'Would you like to see more Māori teachers in schools?"

Oh yes, female or male.

I just don't think it matters how many Māori teachers we have or how many other nationalities we have, it comes down to the quality of the teaching. I know some Māori teachers who can teach and some who can't. I think it doesn't matter.

I don't think they should get more Māori teachers just because we have a high percentage of children here who are Māori.

When asked how they would describe the school in terms of providing opportunities for children to be involved in tikanga and te reo Māori at school the whānau group responded:

This school gives all children the opportunity to participate in Māori aspects

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They try; the teacher's they really do try. They always have up in their classrooms little tit-bits and they always really try and that's a really cool thing. Sometimes I have a little giggle about pronunciation and things. But they're really giving it a go.

There are plenty of opportunities, that's one of the main reasons that my mum used to go all over town just to get her mokos (mokopuna – grandchildren) and bring them to this school when we moved out of this area.

There's not as much as I would like. I'd like more but they are open-minded to it within the school and that's what I find choice. They don't shut it down. If the kids bring something to them they'll look at it first and then they'll think about it and then come back and say if they can do it. I asked last year if kapa haka could become an extra curriculum within the school but then they had nobody to run it.

Community involvement

Two out of the four whānau participants thought that parents needed to take a more active role as members of the school community.

I think we could do a lot better for our Māori kids but I think the biggest problem is home and parents getting involved more. The one thing I have noticed is the Māori kids who achieve, I see their parents here every day picking up their kids, I see them at every parent interviews. If they have a problem I see them in the principal's office. The kids that fall behind I can honestly say I have never seen their parents, most of them.

We've had whānau nights and no one ever turns up, we send out the letter four weeks in advance so they can get a babysitter, we say bring your kids in with you, it's just people just choose not to.

I've come to a couple of those things (Māori parent meetings) and it's just been me. I can understand it but I don't like it. I think that home is where the improvement should come from. The schools are doing as much as

they can, I think they are doing a great job; it's just getting the support of the community at home, that are still at home. It's a really hard job because you get a parent to come in and then it's an ongoing thing you've got to keep going.

Summary

The interviews with the school principal, Māori teacher, Māori students and Māori whānau along with the student achievement data constitute the findings presented in this thesis. The student achievement data indicates that most Māori students are achieving at or above the national standards in reading, writing and maths. These results are comparative to that of their non-Māori peers and are consistent with school wide trends, i.e. slightly lower achievement levels in writing and maths compared to reading. The ERO reports indicate that the school has made a conscious effort to create a culturally supportive learning environment for Māori students through implementing recommendations previously made.

The principal's interview gives an insight into school wide policy and practices around student achievement and the areas that she felt Māori staff added to the schools ability to cater for Māori students. It also highlights the principal's view that the school did not feel it was implementing any particular practices aimed solely at Māori students, rather that the school had good practices in place that benefited all students. However, through the interviews with the other participant groups and ERO reports it was evident that the school had several cultural practices (kapa haka, karakia, waiata) interwoven into the culture of the school that provided Māori students with the opportunity to be Māori at school. The principal created the position of Māori curriculum leader which gave the opportunity for Māori leadership within the school and also provided an avenue to build tikanga and te reo Māori practices school wide.

The interviews with the students indicated that they were conscious and proud of being Māori. They saw themselves as different from other students and saw being Māori as an advantage. The students viewed the Māori teachers as more like themselves than non-Māori teachers commenting that they were Māori and therefore thought the same as the students.

The interviews with whānau suggested that overall this group of parents is happy with the level of tikanga and te reo Māori offered at school and while some members of the group would have liked more, they saw this as an unreal expectation given that Te Kauri only had two Māori staff. The whānau group were divided over whether there should be more Māori teachers at the school with one half of the group thinking it was the quality of the teacher that mattered rather than the ethnicity, and the other half of the group thinking that more Māori teachers would be beneficial to the school in terms of providing support for Māori students.

Interviews with all participants identified Hēmi as someone who played a vital role in the schools ability to carry out school wide initiatives such as te reo Māori classes and kapa haka. He was also viewed by whānau as a positive male role model for the boys at the school and was attributed with the lower level of behavioural incidents in the playground at break times.

The interviews with the Māori teacher, students and whānau all highlighted valuable qualities that Māori staff added to the school based around relationships, sharing of expertise and role modelling. These qualities were not things that either Ani or Hēmi did as extras or in isolation to their overall practice but were things that they tended to do as part of who they were and what they believed in both personally and professionally.

The next chapter will discuss the main findings of this study and implications arising out of the findings.

CHAPTER FIVE – DISCUSSION AND CONCLUSION

Introduction

The purpose of this study was to provide an insight into the role Māori teachers may play in supporting Māori students within an English medium primary school. It shows that the work Māori teachers do at Te Kauri School contributes to the school's ability to create a culturally responsive environment. It suggests that the work Māori teachers do is not done in isolation, but within a transformative school that itself values tikanga and te reo Māori. Indigenous research discussed in chapter two tells us that indigenous teachers are key to fulfilling the aspirations of indigenous students and communities through strengthening cultural connections that affirm indigenous identity, language and knowledge.
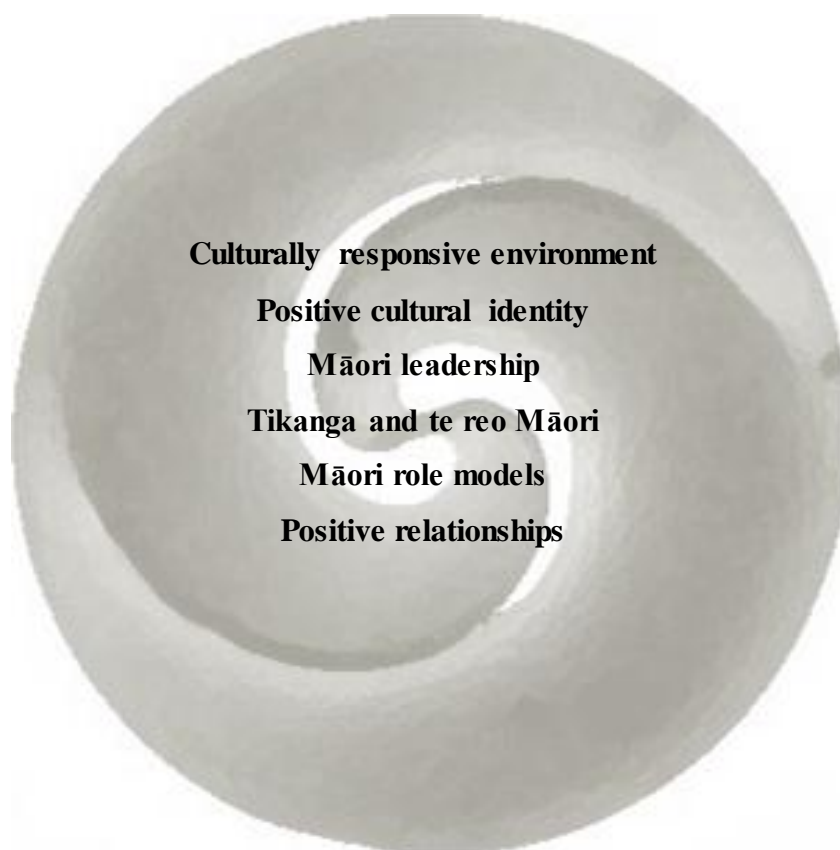
The previous chapters have drawn on national and international research to identify themes in terms of what constitutes good practice for indigenous students. These themes are consistent with research findings at Te Kauri School. This chapter presents a discussion in relation to the literature discussed in chapter two and research findings from Te Kauri School.

Key themes

To answer the research question "How does an English medium primary school that is rasing Māori student achievement utilise Māori teachers?" We need to look at what it is that Māori students at Te Kauri School need from a school environment to be successful. We then need to compare this to what Māori teachers at Te Kauri School provide beyound the capacity of non-Māori teachers. Data analised in this research was used to create a set of themes. The following takes the six key themes obtained from the interview data and seeks to highlight the relationship between them, Māori teachers and Māori student acheivement.

The koru(figure 2) is used to represent the interwoven relationship between Māori teachers and Māori students. It shows the connectedness between what Māori students need to be successful and how Māori teachers explicitly support this. The koru signifies new beginnings and also symbolizes personal growth and hope for the future.

Figure 2. **Key themes from the interview data.**

Culturally responsive environment
Positive cultural identity
Māori leadership
Tikanga and te reo Māori
Māori role models
Positive relationships

Culturally responsive environment

> From a tribal and Native American professional perspective, the creation
> of lifelong learning environments and meaningful educational experiences
> for both the young and adults of a tribal community requires a language
> and cultural context that supports the traditions, knowledge, and
> language(s) of the community as the starting place for learning new ideas
> and knowledge. There is a firm belief within many tribal communities and
> (among) native educators that this cultural context is absolutely essential if
> one is to succeed academically and to build meaningful lives as adults.
> (Demmert & Towner, 2003, cited in Figueira, 2004. p.1)

A culturally responsive environment was created at Te Kauri School through the
utilisation of the te reo Māori and tikanga proficiency of Māori staff, providing
increased opportunities for both staff and students at Te Kauri to increase their
own knowledge. Through this active learning community a culturally rich school
environment was established within this English medium primary school setting.

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This environment which values and promotes tikanga and te reo Māori enabled Māori students to be indigenious beings at school as opposed to being expected to leave their culutre outside the school gate (Macfarlane, Glynn, Cavanagh, & Bateman, 2007). It also abides by parents' wishes for schools to have an emphasis on stronger programmes of teaching and learning indigenous language, knowledge, traditions, values and beliefs (Hawk & Hill, 1996). Having a culturally responsive school builds within students a strong personal and cultural identity, that lifts indigenious student acheivement (Dey, 1996). It also validates, facilitiates, liberates, and empowers inidgenious students by cultivating their culutral integrity, individual abilities and academic success (Gay, 2010).

Having two Māori teachers within the school meant that Te Kauri was able to provide cultural experiences that other similar schools may often lack the confidence and skill base to implement. It also meant that they were not reliant on external providers for the delivery and support of tikanga and te reo Māori within the school. Te Kauri did not see tikanga and te reo Māori competency as a set destination but rather a life long journey that moved with the needs of the students. Vital to this was the cultural ability of the Māori staff to support and develop the schools vision.

Through the description of cultural practices used at Te Kauri School by research participants, and supported by school documentation, links can be formed between these and the elements of Manaakitanga, Mana motuhake and Kotahitanga, included in the Te Kotahitanga Effective Teaching Profile (Bishop & Berryman, 2009a) developed for use in English medium secondary school contexts. These school wide practices may support Māori students by reflecting their culture throughout the school.

By creating a culturally responsive school environment Te Kauri School showed Manaakitanga (caring) (Bishop & Berryman, 2009a) for Māori students. The school acknowledged the importance of Māori culture and created an environment where Māori students could experience academic success as Māori, which is a very important part of Māori achievement (Bishop and Berryman, 2006).

Cultural identity

Literature tells us that having a strong personal and cultural identity is one of the most powerful contributing factors that lead to student success (Day, 1996; Macfarlane, 2004). A school wide sensitivity to Māori students' cultural backgrounds occurred as an everyday part of school life which was seen as benefiting both Māori and non-Māori students. The students interviewed all showed a strong cultural connection, which Macfarlane, Glynn, Cavanagh, & Bateman (2007) say is vital for Māori self-efficacy. Without this strong cultural connection, students can experience poor self-concept, discipline problems, and poor academic outcomes (Bazron, Osher, & Fleischman, 2005). This strong sense of pride in oneself as a cultural being, was modelled to Māori students by Māori staff through their leadership and cultural contributions within the school. It was also modelled school wide through the inclusion of cultural practices.

Kapa haka was one school dimension that promoted a strong cultural identity for Māori students. It allowed them to gain recognition from their peers, whānau, and the school community. Whitinui (2008) contends that kapa haka provides knowledge for Māori students that supports them to identify with who they are, socially and culturally. Kapa haka raises the image of the school in the community, instils school pride in things Māori, and provides the opportunity for parents to share their skills (The Ministry of Education, 2012a).

Māori leadership

A culturally responsive environment struggles to occur unless there is vision from within the leadership of the school. Metege (1990) says that schools need to look at the way in which power is distributed and at how well members of minority groups are represented, especially in groups and positions that have power to make decisions. Robinson, Hohepa, & Lloyd, (2009) note this use of Māori in leadership observing that

> Māori educational leadership has a significant role to play both in ensuring that Māori students acquire universal knowledge and skills and in supporting them to realise the aspiration held by Māori. (p.70)

Both Māori staff members held leadership positions within Te Kauri School and were viewed as cultural leaders by staff, whānau and students. The high profile of both Māori staff within the school provided Māori students with a positive image of Māori as leaders. This was espoused through the leadership positions that Māori student participants each held. Having these leaderships positions may decrease the deficit view of Māori within the school community.

Tikanga and te reo Māori

While some (Lee, 2005) argue that having skills in tikanga and te reo Māori are essential for Māori teachers, others (Ministry of Education, 2001) disagree and highlight the importance of the relationships Māori teachers form with Māori students and their families, whether they are competent in tikanga and te reo Māori or not. These contrasting views of Māori teacher's proficiency in tikanga and te reo Māori were also found within the interview data and are reflective of the varying personal views people have around Māori teachers proficiency of te reo Māori and tikanga.

This research found that the ability of the school to provide cultural opportunities for Māori students, in particular kapa haka and te reo Māori classes, was reliant on Māori staff to lead and facilitate them. Māori staff therefore needed to have an appropriate level of skill in tikanga and te reo Māori for this to be a viable practice. Without this skill Māori staff may not have had the capacity to lead tikanga and te reo Māori within their school, thus minimising the schools ability to provide such cultural practices.

Māori staff's proficiency in tikanga and te reo Māori at Te Kauri also meant that they were able to support other staff in their acquisition of te reo Māori and tikanga, in terms of correct pronunciation and tikanga. Tikanga and te reo Māori were so interwoven into school life that staff believed they were not doing anything different for their Māori students, despite providing a culturally rich learning environment.

Role models

Indigenous teachers provide a cultural view of the world and define student's roles as cultural citizens (Kawai'ae'a, 2008). Parasnis & Fischer (2005)say that role models are both essential and critical to minority students, that they have the ability to create a sense of belonging and inspire self-confidence. They go on to say

> For many minorities, there is a lack of role models in the formative years, especially when getting ready for the real world. Minorities need to be able to identify with someone. I didn't have any role models growing up, and that made me think that I couldn't achieve because I didn't see anyone out there who was doing it who looked like me. Having role models shows that you can do it. (para. 12)

Māori students sought Māori teachers as role models (The Ministry of Education, 2001). Whānau also viewed Māori teachers as role models for Māori students but also saw them as having the ability to challenge deficit views of Māori and to teach language and culture. For Māori whānau, Māori teachers were more than classroom teachers, they were cultural ambassadors.

Positive relationships

The interviews suggested that Māori students and their families viewed Māori staff as more like themselves and therefore better equipped in understanding their needs. This is supported by Lee's (2005) assertion that Māori teachers may have a natural connection with Māori students and their whānau. The whānau group saw Māori staff as having the ability to relate to their children more effectively than non-Māori staff. They thought that Māori staff were more vested in the wellbeing of their children, simply because they were Māori.

The relationship between the school, Māori parents and Māori students was largely viewed as a positive one by whānau participants. Bishop and Berryman (2009) identify relationships as key to the effective teaching of Māori students. The Ministry of Education (2011) agree with this view and add that this is especially true for underachieving Māori. At Te Kauri relationships were an

important part of the school culture. The school leadership held an expectation that all staff would develop positive relationships with all students, and hold high expectations for all children, Māori or non-Māori. The culturally responsive environment that Te Kauri had created not only supported Māori students but also enabled Māori whānau to connect with and form positive relationships with the school and staff, through their support of tikanga and te reo Māori. Macfarlane (2004) found in his study of three educational settings where Māori students were successfully engaged and that were culturally responsive that whānau played a critical role in establishing and maintaining effective home, school and community partnerships.

The Māori staff at Te Kauri were used to enrich relationships within the school community in the following ways

- between the school and the community; through face to face interactions, the sharing of tikanga and te reo Māori, as advocates for Māori students
- with staff; through the sharing of knowledge of tikanga and te reo Māori that staff could then take back to their classrooms, and through cultural support,
- with Māori students; as role models, as cultural ambassadors, as advocates and through promoting positive student to student interactions

Limitations

The limitations of this research were the sample size and the amount of research already completed on the topic. The sample was of only one English medium primary school where Māori students were achieving at or above their non-Māori peers which does not give enough evidence to make generalisations or comparisons. A further limitation was that most of the research around Māori achievement and its influences were in relation to a secondary school setting and most research around indigenous teachers was based internationally.

Further study

Further research is needed to explore the ways in which Māori teachers are used to enhance the schools cultural capabilities and how this influences Māori student achievement. A longitudinal study at Te Kauri School could look at the other practices the does that supports Māori achievement. Further research could be carried out in the use of fluent te re Māori teaching assistants in English medium schools and the roles they play.

Conclusion

The Aotearoa/New Zealand Government views raising Māori achievement as a priority. While recent Ministry of Education documents such as 'Ka Hikitia' (2008) and 'Tātaiako' (2011) reflect a growing focus on Māori experiencing educational success as Māori, it could be argued that it continues to try and find solutions within mainly westernised methodologies. These methodologies often have a deficit view of Māori and believe that Māori are failing, rather than that we have an education system that is failing Māori. Government efforts have been concentrated on building effective teacher practice and encouraging schools and teachers to be more culturally responsive, yet they have not created schools in which staffing reflects the diversity of the student population.

While it is essential for all teachers to have the knowledge, skills and training to teach diverse students, it is equally important that all students have the opportunity to be taught by teachers who reflect their diversity (Futrell, 1999).

This research is not making the claim that only Māori can effectively teach Māori or that all Māori are effective teachers. In fact due to the relative lack of Māori teachers within our current education system the majority of effective teachers of Māori will be non-Māori by default. What it is saying is that schools that enable Māori students to be surrounded by their culture in a way that is positive and affirming provide Māori students with the best chance at being successful. Māori students need to have their culture reflected within the school so that they have the opportunity to be Māori, to be proud to be Māori and to achieve success as Māori.

This thesis argues that instrumental to schools being able to provide this culturally rich environment are Māori teachers. Research findings suggest that Māori teachers who have proficiency in tikanga and te reo Māori are vital to schools without whom their ability to provide a culturally rich environment is greatly diminished. This thesis found that there were certain skills and attributes based around the six key themes that the Māori staff added to Te Kauri School's ability to cater for the needs of its Māori students. It was also through these six themes that the Māori student participants developed strong self-worth and this was reflected in their academic results and positive participation in school life.

Having Māori staff allowed for a school wide approach to supporting both staff and students in the learning of te reo Māori and tikanga and embedded these into the heart of the school. This support of te reo Māori by the school management team projected a positive non-deficit view of Māori to the entire school community.

This research brings to the forefront that while it is very important that non-Māori learn to become effective teachers of Māori, we need to have school staff, both teaching and non-teaching, who can become the resource people for the transmission of authentic Māori culture without having to attempt to remodel the Pākehā mind (Hirsh & Scott, 1988, p.34). These taonga (treasures) have the potential to enrich the cultural dimensions of the schools and students they serve, thus leading to improved academic outcomes for Māori, and lifting deficit views of Māori.

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APPENDICES

Individual letter to potential principal

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. My name is Rachel Coffin and I am currently studying towards my Masters in Education at the University of Waikato. I have been employed in a number of positions within the primary school sector. During this time I have observed the relative shortage of Māori teachers and the various ways in which Māori teachers are utilised throughout the school. My interest in this area now forms the basis of my thesis.

This letter is an invitation to you and your school to be involved as a participant in research that I will do as part of my thesis. The topic for my thesis is 'The role of Māori teachers in English medium schools'. The research aims to support Māori students in English medium schools by examining how Māori teachers are used in schools that are identified through their latest ERO reports as being high performing schools in relation to Māori achievement.

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 the role of Māori teachers within your school

Your aspirations as a principal in terms of Māori achievement

Professional development within your school

Copies of your school charter and any policies and procedures relating to Māori achievement, Māori tikanga and te reo in the school

Your view on the use of te reo Māori and tikanga in your school

Two Māori teachers

their views about what it means to be a Māori teacher in the school

current school responsibilities

current involvement with the school's Māori community

their level of knowledge of te reo Māori and tikanga

Five to six Māori whānau
Completion of a group interview covering
their views about what currently works well in regards to tikanga and te reo Māori within the school
their expectations of Māori teachers within the school community
their views on the expectations of the Māori teachers knowledge of te reo Māori and tikanga

Five to six year 6 Māori students
their views of the role of the Māori teachers at school
how Māori tikanga and te reo are supported at school
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 suitable interview times. The interview will be audio-recorded and be between thirty to forty five minutes long. You or any of the staff 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 the interviewee for checking, requesting deletions and adding new information. I would need to have any changes to the transcript within two weeks of a participant 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 July 2012. In this instance you would need to contact me directly.
Findings will be presented in my Master's thesis and may also be used later to prepare papers and conference presentations on this research.

The school and participants' identities will be kept confidential through the use of carefully selected pseudonyms. The only people who would know your identity will be myself and Margie Hohepa who will be providing guidance and supervision through the research.

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 at 07 8583391, 0275251917 or via email on rmcoffin01@hotmail.com. Alternatively you could contact Margie Hohepa at 8384466 ext 7874 or via email on mkhohepa@waikato.ac.nz

Noho ora mai
Rachel Coffin

Individual letter to potential Māori teacher

Dear _____,

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. My name is Rachel Coffin and I am currently studying towards my Masters in Education at the University of Waikato. I have been employed in a number of positions within the primary school sector. During this time I have observed the shortage of Māori teachers and the various ways in which Māori teachers are utilised throughout the school. My interest in this area 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 'The role of Māori teachers in English medium schools'. The research aims to support Māori students in English medium schools by examining how Māori teachers are used in schools that are identified through their latest ERO reports as being high performing schools in relation to Māori achievement.

Should you consent to participating in the project, I would like to gather information from you in the form of a semi-interview covering the following areas

- [ ] Your views about what it means to be a Māori teacher in the school

- [ ] Your current school responsibilities

- [ ] Your current involvement with the school's Māori community

- [ ] Your knowledge of te reo Māori and tikanga

You will find attached to this letter 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. A return slip is also enclosed that you need to complete and return to me.

Should you consent to participate, once the signed consent form has been received, I will contact you to arrange suitable interview times. 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 July 2012. In this instance you would need to contact me directly.
Findings will be presented in my Master's thesis and may also be used later to prepare papers and conference presentations on this research.

The school and participants' identities will be kept confidential through the use of carefully selected pseudonyms. The only people who would know your identity will be myself and Margie Hohepa who will be providing guidance and supervision through the research.

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 at 07 8583391, 0275251917 or via email on rmcoffin01@hotmail.com. Alternatively you could contact Margie Hohepa at 8384466 ext 7874 or via email on mkhohepa@waikato.ac.nz

Noho ora mai
Rachel Coffin

Individual letter to potential whānau participants

Dear Whānau,

My name is Rachel Coffin and I am currently studying towards my Masters in Education at the University of Waikato. I have been employed in a number of positions within the primary school sectors. During this time I have observed the shortage of Māori teachers and the various ways in which Māori teachers are utilised throughout the school. My interest in this area now forms the basis of my thesis.

Your school has agreed to participate in my research and this letter is an invitation to you as Māori whānau to be involved as a participant in research that I will do as part of my thesis. The topic for my thesis is 'The role of Māori teachers in English medium schools'.

The research aims to support Māori students in English medium schools examining how Māori teachers are used in schools and my findings will be presented in my Master's thesis and may also be used later to prepare papers and conference presentations on this research.

You will find attached to this letter the kinds of questions that I will ask at the group interview and a consent slip that you would need to complete and return to me (via the school office).

Should you consent to participate, once the signed consent form has been received, I will contact you to about a time for the group interview. The interview will 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 your receiving it. As focus group interviews will be undertaken and transcripts will be provided to each participant, absolute confidentiality cannot be guaranteed. However all participants will be made aware or this and will be asked to agree to protect the confidentiality of themselves and other participants.

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 July 2012. In this instance you would need to contact me directly.

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

The school and participants' identities will be kept confidential in the thesis and any later papers and presentations through the use of carefully selected pseudonyms.

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 at 07 8583391, 0275251917 or via email on rmcoffin01@hotmail.com. Alternatively you could contact Margie Hohepa at 8384466 ext 7874 or via email on mkhohepa@waikato.ac.nz

Noho ora mai
Rachel Coffin

Individual letter to potential senior Māori student participants

Dear _____,

My name is Rachel Coffin and I am currently studying towards my Masters in Education at the University of Waikato. I am a primary school teacher and am doing research in your school this year about the different ways your teachers and principal support you as a Māori student.

The topic for my thesis is 'The role of Māori teachers in English medium schools'. I will be looking at how Māori teachers are used in your school and what other things you do at school that have a Māori focus. When I have finished my research it will be presented in my Master's thesis and may also be used later to prepare papers and conference presentations on this research.

If you would like to take part in my research you need to talk to your parents and then sign the consent form and return it to the school office. When I have your consent form I will arrange a time with your teachers to ask you a few questions about what you and your teachers do in your school with the other students that are taking part.

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 on 07 8583391 or via email on rmcoffin01@hotmail.com. Alternatively you could contact Margie Hohepa at 8384466 ext 7874 or via email on mkhohepa@waikato.ac.nz

Noho ora mai
Rachel Coffin

Participant consent form

I have read the Participant Information that Rachel Coffin 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 July 2012

☐ 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

☐ Findings may also be used later to prepare papers and conference presentations on this research.

☐ I can contact Rachel Coffin 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: _____

Senior Māori students participation consent form

I have read the Participant Information that Rachel Coffin 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 July 2012

☐   I will take part in a group interview

☐   Data collected from me will be kept confidential and securely stored

☐   That my name and the names of my friends, teachers and my school will not be used to write or talk about the research

☐   I can contact Rachel Coffin or Margie Hohepa if I have any questions or if any issues come up relating to this research.

Please tick relevant options below:

☐   I wish to be a participant in this research

☐   I do not wish to be a participant

☐   I will not talk about what other students said in the interview

Name: _____

Signed: _____

Date: _____

Parent consent form for senior Māori student participation

I have read the Participant Information that Rachel Coffin has given relating to her proposed research.

I understand that:

☐ My child's participation as an individual is voluntary.

☐ They have the right to withdraw themselves and/or any data that they may have provided from the research at any time up to 15 July 2012

☐ Findings may also be used later to prepare papers and conference presentations on this research.

☐ Data collected from me will be kept confidential and securely stored

☐ All data will be reported anonymously and all efforts will be made to ensure that the confidentiality of participants will be maintained, however complete confidentiality cannot be g

☐ We can contact Rachel Coffin 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 give consent for my child to be a participant in this research

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

Name: _____ Child's Name: _____

Signed: _____

Date: _____

Principal interview questions

1. How long have you been principal at this school?

2. The Education Review Office identifies your school as having good systems in place for raising educational outcomes for Māori students, what are those systems?

3. How do your policies and school charter support Māori students at your school?

4. What Māori cultural practices does your school observe and why?

5. Has your school taken part in any professional development aimed at raising educational outcomes for Māori students? Can you describe these? Can you give examples of the kinds of differences the PD has made in your school and why?

6. Has your school had any professional development targeted to Māori teachers? If yes, can you describe these? Can you give examples of the kinds of differences the PD has made in your school and why?

7. Because of the high percentage of Māori students at your school have you ever consciously employed Māori teachers? Why / why not?

8. What expectations do you have of Māori teachers in your school in terms of their role within the school?

9. Are there opportunities for teachers to take on leadership roles within the school in either tikanga or tē reo Māori?
   if yes how are these recognised and do you have any problems with filling them?

10. How does your school involve the Māori community in school matters? Can you describe examples and what kinds of differences you think these have made in your school?

11. Is there anything else you wish to say about the role of Māori teachers in your school?

Māori teacher interview questions

1. Briefly explain your teaching experiences to date.

2. What does it mean to you to be a Māori teacher?

3. Do you think the expectations on you from either the principal, other staff or Māori families are different to expectations on non-Māori teachers?

4. How are they different?

5. If not different why do you think that?

6. What do you think your role is in regards to the Māori students at your school?

7. Do you think your life experiences in Te Ao Māori (the Māori world) help you to relate to Māori students better?

8. If so how?

9. If not why?

10. Do you have any leadership roles in the school? If yes, can you describe the role(s)?

11. If so are any of these in relation to tikanga or te reo Māori?

12. If so how are these recognised within the school?

13. What is your current involvement, if any, with the Māori community of your school?

14. What current practices at your school do you think work well in supporting and raising educational outcomes for Māori students? Is there anything you think could be done differently?

15. Have you had any professional development in tikanga and te reo Māori? If yes, can you describe the professional development. What kinds of differences did it make in the school? If not, would you like this kind of professional development? Why/why not?

16. How would you describe your current knowledge in tikanga and te reo Māori? Why?

17. Is there anything else you would like to add about being a Māori teacher?

Whānau participant interview questions

1. How long has your family been involved with the school?

2. How does the school involve you as Māori families?

3. What things are you involved in? i.e., parent committees, whānau groups

4. When do you come into the school? i.e., cultural days, sports days, assemblies

5. How would you describe your school in terms of providing your children with opportunities to be involved in tikanga or te reo Māori at school?

6. What cultural practices at school are you aware of?

7. Are your expectations of the Māori teachers at school different to those of the non-Māori teachers?

8. What role do you think Māori teachers have in the school?

9. Do you think it matters if Māori teachers are fluent in te reo Māori?

10. Would you like to see more Māori teachers in schools?

    Why/why not?

11. Are there any cultural practices that you would like to see used in the school?

12. Is there anything else anyone would like to add?

Senior Māori participant interview questions

1. How long have you gone to this school?

2. Do you like coming to school?

3. What things do you like best about your school?

4. Do your families ever come to school? What for? Would you like them to come in more often? If yes for what?

5. Who's your favourite teacher in the school, why?

6. Do you have any Māori teachers at your school? What do they do?

7. Do you think they are different from the other teachers? why/why not?

8. Do you do anything at school that has a Māori focus?

9. Are there any leadership positions at school for senior students? What are they? Are any cultural?

10. Do you use te reo Māori at school?

11. Yes – when?

12. No – would you like to?

13. What makes you proud to be Māori at your school?