Te Whare Wānanga
o Awanuiārangi

A CASE STUDY – EDUCATIONAL EQUITY FOR MĀORI IN MAINSTREAM HAWKE'S BAY PRIMARY SCHOOLS

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A thesis presented to Te Whare Wānanga o Awanuiārangi in fulfilment of the requirements for the degree of Doctor Philosophy in Education, Te Whare Wānanga o Awanuiārangi

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DECLARATION

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Ricardo Jemaine Fox

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PEPEHA

Ko Whetumatarau tōku Maunga
Ko Awatere tōku awa
Ko Horouta me Kurahaupō ōku waka
Ko Te Whānau a Hinerupe me Te Whānau a Karuai ōku hapu
Ko Ngāti Porou tōku iwi
Ko Ruawaipu tōku toi iwi
Ko Pokiha tōku ingoa whānau
Ko Ricardo ahau

I descend from the Rangatira lines of Ngāti Porou and acknowledge that I also descend from Ruawaipu, a toi ancestor (First Migration Māori) of the East Cape. I come from a whānau with successful Māori educated in Māori-centric environments, including my great, great grand uncle Sir Apirana Ngata. His youngest daughter, Nanny Mate, was whangai to the Pokiha whānau at our Porahu homestead, which is nestled in the bush between the settlements of Rangitukia and Awatere. My grandfather was tasked to provide the kereru, which was Apirana's final meal before passing.

I was educated at Te Aute and my father at Hato Tipene, albeit in environments different from those of Apirana and his cohort. My grandfather, who left school at 12, educated me in Te Ao Māori during the holidays. His favourite book was the English Dictionary. Right up to the time he passed, he was learning new words. He instilled in me the expectation to achieve in Te Ao Pākehā to make a difference for Māori, iwi, hapū and whānau. I struggle to spell, write, read, and complete complex maths problems. I have worked hard to become a Principal of a large mainstream primary school and have a strong passion for equity for Māori learners in mainstream schools. I want to make a change for kids like me, for whom the system is not designed. Equity is important to Māori as equity is part of the journey to achieve promises from the Treaty of Waitangi. To further my research, I have undertaken this thesis.

ABSTRACT

An equitable education system for Māori is one where Māori ākonga (students) can succeed regardless of ethnicity, socioeconomic status, health status, or abilities. While New Zealand's education system performs well, significant inequity gaps remain for Māori. Some policy changes and the introduction of support for schools have helped schools implement change.

This thesis will examine the issue of educational equity for Māori learners in mainstream Hawke's Bay primary schools. A case study that builds on past research, creates new content and places mana on experience. It will rely heavily on Māori Principal voice.

The thesis will briefly examine the historical context of educational equity for Māori in Hawkes Bay, Māori Principal experience, challenges, and successes for Māori learners in mainstream Hawke's Bay schools and whānau who are immersed in a mainstream education system.

The thesis will include up to one hundred surveys, hui, and reflections by Māori Principals.

The thesis will support current and historical recommendations to reduce educational inequity for Māori in mainstream New Zealand Primary Schools.

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CHAPTER ONE - INTRODUCTION

1.1 Introduction

The research described in this thesis focuses on the dilemma of educational equity for Māori in mainstream Hawke's Bay primary schools. Educational equity for Māori has been an ongoing issue in New Zealand since colonisation. Mainstream education is also known as English medium education. For reference, this case study will use the term mainstream.

Through a bicultural lens, it has been approximately 253 years since the first interaction between colonial Europeans and native Māori. Since this first interaction, New Zealanders have observed a growth in multiculturalism in New Zealand while grappling with bicultural education practice and integrating the Treaty of Waitangi/Te Tiriti o Waitangi, New Zealand's founding document, into non-tokenistic practice in a school setting with minimal success. **"***Māori leaders in New Zealand continue the battle to end British colonisation. The aim is to restore the balance between Māori and the Crown guaranteed in the treaty that Māori and the British Crown agreed to in 1840 so that we can live in peace and harmony."* (Mutu, 2019, p. 1). These challenges lay a foundation of inequity in education for Māori in mainstream primary schools.

In recent decades, the New Zealand government has prioritised Māori learners and set expectations for schools to meet and provide educational equity. To support educational equity, the New Zealand Government implemented an approach to support Māori learners and support teachers. The Ministry of Education introduced Ka Hikitia in 2007, 238 years after the beginning of colonisation proper. This document was a start to address inequity for Māori. It was followed by Tātaiako in 2011, a document that outlined the teaching competencies for teachers of Māori students. While these documents are a start to addressing the lack of educational equity for Māori, significant internal and external issues must be addressed to ensure educational equity for Māori.

The oversight of these issues reflects that New Zealand has one of the least equitable education systems in the world (UNICEF, 2018).
New Zealand Principals have a unique insight into this educational issue and solutions from practice. Principal voice is rarely collected, particularly the Māori Principal voice. Māori Principals are at the 'coal face' in education and offer a unique insight into the successes and issues facing educational equity for Māori. This research is heavy on Māori Principal experience. It will give a voice to the unheard within mainstream education in Aotearoa.

In 1986, the Waitangi tribunal report stated: *"The education system in New Zealand is operating unsuccessfully because too many Māori children are not reaching an acceptable standard of education. ... The promises in the Treaty of Waitangi of equality in education, as in all other human rights, are undeniable. Judged by the system's standards, Māori children are not being successfully taught." (Durie, Latimer, & Temm, 1986, p. 38).* Forty years after this report, New Zealand is still having similar issues.

1.2 Background to the Thesis

The background to this thesis is based on evidence, my master's research thesis and outcomes from international reports on the state of education and well-being of Māori learners in New Zealand in 2021.

The Education Review Office (ERO) published *"that the number one challenge facing the New Zealand education system is to achieve equity and excellence in student outcomes."* (ERO. 2018, p. 1) UNICEF's 2018 Innocenti Report placed New Zealand 33rd out of thirty-eight countries regarding educational equity. UNICEF commissioned a specific New Zealand report that noted poverty, racism and unconscious bias in schools added to inequity. The report also noted that students did not feel a sense of belonging. This lack of inequity was reinforced in UNICEF's 2020 Innocenti Report, where New Zealand placed 38th out of thirty-eight countries for child well-being and 33rd out of 38 countries for physical health. Bolton (2017) stated that policymakers and schools require instant action to engage with responsive

practices to minimise the risk of significantly more Māori not making it through school and into the workforce. The deficit mindsets of educators must also change. In my education and career, the deficit and judgments placed on Māori learners, peers, families, and leaders by other teachers and Principals are horrifying. The sad thing is that most of the time, these people do not realise they do it. While most comments come from the white middle and upper class, they also come from Māori putting down their culture and heritage. New Zealand has an excellent history of excellence in teaching but a poor history of equity, particularly for Māori (Unicef, 2018).

In 2020, I completed a Master of Contemporary Education. The focus of my action research project was to improve equity in my school for all students. The project's core focus was setting up a professional development programme for teachers, creating a multidisciplinary team to make informed equity decisions for students, creating succinct communication channels regarding equity concerns, implementing equity supports for learners and monitoring students.

The research completed for the thesis was a critical starting base for developing a practice of equity in mainstream New Zealand schools. My early appraisal of the literature provided little evidence of equity practice or practical solutions to addressing the inequity in mainstream New Zealand primary schools. The Ministry of Education has intensely focused on Māori achievement. However, the literature focuses on what school communities, teachers and educational leaders can implement to support Māori learners in mainstream schooling without considering some of the broader issues that affect equity. Ministry of Education documentation, such as Kahikitia and Tātaiako, provide mainstream schools and teachers with guidelines and competencies to support equity for Māori. These documents will only be as valuable if school leaders and teachers make them or if the school organisation has individuals with skill sets to implement them.

Teachers in New Zealand are expected to be culturally responsive. However, I boldly stated in my research that cultural responsiveness is another iterative attempt at equity for Māori in mainstream schooling (Fox, 2020). Culturally responsive practice is summarised by Slee (2010) as an approach that prepares educators to work with

culturally, ethnically, racially, and linguistically diverse students. There are provisions for change and improvement practices for cultural responsiveness in schools and teacher practice. There is also a significant gap in the literature regarding implementing equity programmes or documents in a New Zealand context. Furthermore, those that exist do not address many of the broader social, economic, and political impacts on the educational equity of Māori.

The research and data concluded that teachers are the most significant contributors to student equity due to the number of interactions they have with learners in a day. While this was an important conclusion, as a Principal and researcher, some clear limitations were outside the project's scope. The project's limitations were that significant political, social, and economic issues were not addressed, which have and currently affect educational equity for Māori.

I identify as Māori. I am a Māori Principal. With this lens, I ponder the educational equity for Māori in mainstream Hawke's Bay primary schools. The research is conducted in Hawkes Bay, New Zealand and within the Ngāti Kahungunu iwi catchment. In Hawkes Bay, Māori represent 27.2% of the population. This number is higher than the average national population of Māori at 16.6% (Ministry of Health, 2021).

Hawke's Bay boasts three Māori boarding schools – Te Aute, Hukarere and Hato Hohepa. These schools have a proud history of nurturing successful Māori leaders and achieving positive academic results. For this thesis, they are eliminated as they are not mainstream or primary schools. This exclusion includes Kura Kaupapa and Kōhanga Reo in Hawke's Bay. This thesis focuses on Māori students in mainstream schools because most Māori children are enrolled in mainstream education, not in a Māori medium. (Education Review Office, 2006; 2010; Bishop, Berryman, Cavanagh & Teddy, 2007; Gilgen, 2010). Ninety-five percent of all Māori learners are enrolled in mainstream schools (Education Counts, 2020)

This thesis intends to involve various people. Ten Māori Principals are involved in the research. These Principals will supply their thoughts from experience on educational equity for Māori. Their responses shall be collated, and author commentary added.

Up to one hundred Māori families are to be surveyed from within Hawkes Bay and asked various questions on educational equity for Māori learners in mainstream primary school. A whānau focus group comprised of survey participants will delve deeper into questions arising from the collated responses from the survey.

Therefore, the purposes of this thesis are:

1. To understand the history of Māori education in Hawke's Bay.
2. To study and synthesise the responses from Māori Principals on educational equity for Māori learners in mainstream Hawke's Bay primary schools.
3. To study and synthesise the responses from Whānau Māori on educational equity for Māori learners in mainstream primary schools in Hawke's Bay.
4. To produce content that can be used for other research purposes.

1.3 Aim and Research

The study aims to identify critical factors that impact educational equity for Māori in mainstream Hawke's Bay primary schools and the successes Māori Principals have in mainstream schools for Māori.

To achieve the aim as described above, the research seeks first to answer several questions:

a) What is the history of educational equity for Māori?
b) What do Māori Principals and Whānau Māori believe improves educational equity for Māori from current practice in mainstream schools in Hawke's Bay?
c) What can be improved or implemented to improve educational equity for Māori outside education?

d) What is the Treaty of Waitangi's strengths and weaknesses concerning educational equity for Māori?

1.4 Significance

This thesis is significant for several reasons. First, Te Tiriti o Waitangi ("Te Tiriti)/The Treaty of Waitangi (The "Treaty") is the founding document of New Zealand between Māori and the Crown and provides a basis for all people in New Zealand to live in harmony. The effects of colonisation have meant that Te Tiriti's/The Treaty's promise of a mutually beneficial relationship has not succeeded in education and other facets of daily life for Māori (Mutu, 2019). This study looks at how Te Tiriti/The Treaty can be honoured, and balance restored. Equity is the promise that was made to Māori and not honoured.

Second, it will explore the non-educational issues that impact educational equity for Māori. This case study will build on MacFarlane's (2014) Te Arawa-centric research Ka Awatea – an iwi case study of Māori Success. McFarlane (2014) researched what needed to be put in place for Māori students from the Te Arawa Iwi (tribe) to be successful. The recommendations from this work lay a starting foundation for this body of work.

Third, it will extend Bolton's (2017) research on educational equity in New Zealand. Bolton (2017) investigated equity successes, challenges, and opportunities in New Zealand. The research focused on New Zealand and provided valuable insights into equity for Māori in education.

Finally, it will provide new and current information about educational equity for Māori in mainstream schools in Hawke's Bay from a Māori Principal point of observation and the voice of Māori.

1.5 Method Overview

The purpose of the thesis is to understand the history of Māori education in Hawke's Bay and to study and synthesise the responses of Māori Principals and Whānau Māori on educational equity, challenges, and successes in mainstream Hawke's Bay primary schools.

As this thesis is Māori focused, the research must follow kaupapa Māori research methodologies. Kaupapa Māori research methodologies enhance this body of work as it embraces and champions an indigenous focus (Bishop, 1999). These methodologies have been described as metaphors that embrace and realise Māori potential. The principles of Māori Research are dynamic and flexible. It embraces an open-ended approach that adheres to ethics, follows a systematic process, and remains accountable. Māori Research integrates scientific methods while being receptive to established methodologies informed by critical analysis. However, its essence originates from tangata whenua (native inhabitants), encompassing whānau (extended nuclear family), hapū (subtribe), and iwi (tribe). Māori Research is conducted by Māori, for Māori, and in collaboration with Māori (Tuhiwai Smith, 2015).

Tino Rangatiratanga is employed in this research. Tuhiwai-Smith's (2015) interpretation of Tino Rangatiratanga, self-determination. This interpretation acknowledges that Māori self-efficacy was unlimited and uninhibited before colonisation and the Treaty. Smith (1992) states that Kaupapa Māori is guaranteed under Article 2 of the Treaty. Furthermore, Bishop (1999) implies that although it was whitewashed through assimilation and marginalised in the past, it is an everyday discourse today. Kaupapa Māori research methodologies have emerged as an everyday discourse as Māori researchers have reclaimed their mana (strength and determination) for their research to align with Māori tikanga (values and principles) rather than use a traditional Western approach that only further seeks to assimilate, marginalise, and exert further control over indigenous research. Māori research using traditional Western research methodologies has often resulted in the misrepresentation of Māori experiences and lacked authority and authenticity from Māori as Māori (Denzin et al., 2008). Kaupapa Māori is *"the philosophy and practice of being and acting Māori."*

(Smith, 1992, p. 1) These research methodologies legitimise the Māori language, culture, and knowledge.

Whakawhānaungatanga is a fundamental concept in Māori culture and is a core part of Kaupapa Māori Research Methodologies (Bishop, 1999). Whakawhānaungatanga means to be connected and engaged with others and focuses on connection, understanding and relationships (Mead, 2003). These Kaupapa Māori methodologies place the researcher as a reciprocal collaboration partner with participants where the research benefits all participants. This reciprocal collaboration contradicts a traditional Western approach where researchers are invested in their research as individuals, where participants are used only in a participatory role to collect evidence and data and relationships are empowered through a need for the research. Smith (1999 & 1995) points out that Kaupapa Māori methodologies of whānau represent the groups of people that a researcher works with; Whakawhānaungatanga and whānau include non-kin relationships that evolve to become like kin over time due to reciprocity, shared experiences, friendship, and aspirations.

Whānau have hui (meetings), and whānau deliberations may need to occur in research. If this happens, the methodology is a Kaumatua (elder) process (Bishop, 1999). Using this approach, a Kaumatua will preside over a whānau meeting where deliberations occur. Kaumatua involved with this process must be held in the highest regard, with all their needs catered for. This respect ensures that Kaumatua are not treated or considered a marginal consequence (Tuhiwai-Smith, 2015). Participants have shared voices. Positions are defined by how they will benefit the whānau. The concept of whānau moves away from the traditional Western top-down discourse where relationships are based on power. Kaupapa Māori research methodologies and Māori believe that whānau can address differences and are central to this process. This process allows you to construct narratives and tell stories through a changing landscape.

This study uses a mixture of methods to answer research questions. The use of a mixture of methods is because Kaupapa Māori frameworks use a variety of indigenous approaches. Tuhiwai-Smith (2017, p. 11) comprehensively framed it as:

"Kaupapa Māori research … incorporates processes such as networking, community consultations and whānau research groups, which assist in bringing into focus the research problems that are significant for Māori."

1.5.1 Research Question One

What do Māori Principals believe improves educational equity for Māori from practice?

According to Hamburger (2019), an edited monograph is a collection of authors with expertise in a subject. The pieces are collated into one volume and reviewed by the editor. The case study intends to collate the work, review the literature, and provide commentary linking them.

Verleysen and Ossenblok (2017) and Kulczycki (2020) concluded in their research on monographs that researchers who published monographs were found to be more productive, regardless of the publication counting method, than other researchers and that the content is focused and published in the locality of the editor.

Edited monographs have a significant workload for the editor. The results from the significant workload can provide a more robust view of a subject (Hamburger, 2019). Indigenous Kaupapa Māori methods of Tino Rangatiratanga, Pūrākau and Kaupapa kōrero will underpin the Eurocentric collection method of monographs.

Māori Principals are offered the opportunity to decide how they wish to share their voice on educational equity for Māori. Doing so invokes their sovereign rights associated with Tino Rangatiratanga. Māori Principals can write their response using the Eurocentric model of monographs, or they may choose to use Pūrākau or Kaupapa kōrero, where their responses are recorded. As a Principal, I am aware of the time constraints Principals face.

Pūrākau draws on traditional Māori narratives to express experiences as Māori. Lee, 2009, found in their doctoral study into Pūrākau (as a research methodology) that while

Pūrākau was not usually associated with academic writing of research methodologies, it is essential to Kaupapa Māori research as it enables observers to understand better the experiences of Māori living as Māori. Storytelling is how Māori protected, shared, and sustained knowledge as a learning community. Māori Principals may choose to tell their stories.

Kaupapa Kōrero is a deeper Māori approach to narrative inquiry that Māori Academics have developed to collate, synthesise, and present Māori experiences. Ware (2017) summarised this approach as using whakapapa (genealogy) to identify personal stories and integrate them into discussions related to family and experiences of being Māori. Drawing on a whakapapa framework, it analyses the layering of stories and kaupapa that influences each participant's stories. When stories conclude, the conversation can continue with open-ended discussion points.

Empowering Tino Rangatiratanga allows participants to choose how they are recorded. It is the participant's right to decide how information is collected. The original owner will own the information.

Prompts for leading this discussion are:

- What is your definition of equity?
- What have you implemented in your school that has improved equity for Māori learners?
- How has COVID-19 impacted educational equity for Māori? What successes have been implemented in your school for Māori learners during isolation in 2020/2021? Distance/Hybrid Learning in 2022? Cyclone Gabrielle?
- What can be improved or implemented to improve educational equity for Māori within education?
- What can be improved or implemented to improve educational equity for Māori outside education?
- What is the Treaty of Waitangi's strengths and weaknesses concerning educational equity for Māori?
- Have you struggled with your identity as Māori and Māori leader?

- What are your thoughts on intergenerational trauma affecting educational equity for Māori?

1.5.2 Research Question Two

What do Whānau Māori think improves educational equity for Māori learners in a mainstream school?

Two forms of information from whānau are used to answer this question: a cross-sectional survey and a whānau focus group to delve deeper into survey findings.

A cross-sectional survey will gather data at two points in time. Safdar, Abbo, Knobloch and Seo (2016) and Boyer, Olson, Calantone and Jackson (2002) suggest that surveys allow a researcher to gain insights into opinions and practices in large samples. Surveys can obtain information necessary for the research if the questions are clear and concise. Tino Rangatiratanga will support this method of data collection.

Tino Rangatiratanga will give whānau the right to choose how this survey is conducted to suit their capabilities and beliefs best. The options whānau can choose are a paper survey, a digital survey, a telephone survey, or Kanohi ki te kanohi.

While the data mentioned above collection forms are Eurocentric, Kanohi ki te kanohi is not. It means "face-to-face." O'Carroll (2014) explains that it is more profound than just face-to-face. It is the ability to be seen and understood. It empowers a person's mana tangata (status) by adding credibility to words with actions and offering a sense of honesty and truth. With Kanohi ki te kanohi, the people speaking are expected to honour their words.

A small group of whānau are to be invited to join a focus group. whānau will have a hui (meetings) in the form of a wānanga. A wananga is a traditional method of knowledge construction and transmission (Mahuika & Mahuika, 2020). As a researcher supporting the local Kaumatua (elder), I will facilitate the hui. If deliberations need to occur, I will step aside and allow the Kaumatua to facilitate the

process (Bishop, 1999). Participants will have a shared voice, and the hui will embrace the mana tangata of kanohi ki te kanohi.

1.6 Preview of Thesis

The thesis has eight Chapters.

Chapter One – Introduction.
Chapter Two – Literature Review
Chapter Three – Frameworks, Methods, and Methodologies.
Chapter Four - History of Educational Equity for Māori in Hawke's Bay
Chapter Five – Edited Monograph - Māori Principal voice
Chapter Six – Data Analysis - Whānau Māori voice
Chapter Seven - Opportunities from Research
Chapter Eight - Conclusion

Chapter One introduces the proposal and research topic and provides a background to researching educational equity for Māori learners in mainstream Hawke's Bay primary schools.

Chapter Two explores local and international literature related to the thesis proposal, focusing on educational equity and support systems in New Zealand. It will discuss the status of educational equity in the country and the broader context of equity for indigenous peoples worldwide. The chapter will examine the debate around failing schools in New Zealand, considering different viewpoints. Additionally, it will explore the role of Māori Principals in education, considering their experiences. The chapter explores the complexities of educational equity for Māori learners in mainstream Hawke's Bay primary schools and the challenges and opportunities for educational systems in New Zealand and globally.

Chapter Three outlines the research frameworks and examines the importance of Kaupapa Māori principles. It focuses on the methodology, methods, and research questions for the case study, discussing the use of interviews, observations, and

document analysis to gather data from Māori Principals and stakeholders. The chapter also presents the research questions that will guide the study, providing readers with an understanding of the research design and framework for exploring Kaupapa Māori principles in education.

Chapter Four explores the history of education for Māori in Hawke's Bay. It overviews Māori history in Te Matau a Māui (regional area) and the Ngāti Kahungunu Iwi (regional tribe). It discusses pre-colonial education, emphasising the foundations of learning in Ngāti Kahungunu and the importance of whānau (family) and tohunga (spiritual) mātauranga (knowledge) The chapter also covers the colonial education era, including early Missionary Education and the period of assimilation from 1847 to 1969, which included the Education Ordinance and the Native Schools Acts. Additionally, it examines the revitalisation of mātauranga Māori (Māori knowledge) and its relevance in modern educational practices. Through this historical overview, the chapter contextualises the educational experiences and challenges of Māori learners and communities in Hawke's Bay, highlighting the resilience and adaptability of Māori educational practices.

Chapter Five focuses on the edited monograph. It delves into the perspective of Māori Principals to understand their experiences. It examines equity from Western, Māori, and Indigenous viewpoints and introduces new research topics. Drawing on Māori Principals' experiences, the chapter discusses their challenges in education and government systems, including barriers to supporting Māori students. It also explores how disruptions like the COVID-19 pandemic and Cyclone Gabrielle affected equity and considers the impact of intergenerational trauma on Māori learners. Noteworthy interview statements are further explored, providing insights into the complexities of education and challenges of Māori Principals and communities and educational equity for Māori learners in mainstream Hawke’s Bay primary schools.

Chapter Six delves into the responses from the Whānau Māori survey. With a deliberate emphasis on the voices of Māori Principals, it is essential to understand the perspectives and insights of Whānau Māori regarding their children's educational equity for Māori learners in mainstream Hawke’s Bay primary schools. It will align

the beliefs and responses of Māori leaders with those of their communities, bridging the gap between Principal and whānau voices. The survey will analyse anonymous whānau responses and use the reflections of a Whānau Māori focus group, convened under the guidance of a local kaumatua, to explore a deeper understanding of the responses from all Whānau Māori.

Chapter Seven describes opportunities for collaboration and sharing of findings from the case study on educational equity for Māori learners in mainstream Hawke's Bay primary schools. It will emphasise the potential to contribute to the ongoing discussion on educational equity and offer insights that could enhance policies and practices to support Māori and other indigenous students in their educational pursuits.

Chapter Eight reviews the thesis, examining each chapter's key findings, methodologies, and contributions. It will also explore the research's limitations, suggesting areas for further study to improve its strength and relevance. It makes recommendations for future research. These will assist scholars and practitioners in advancing the field. Furthermore, it provides policy recommendations to guide future decision-making and practice. Finally, there is reflection on how the thesis has contributed to knowledge development and it offers a cohesive conclusion summarising its significance and implications.

1.7 Chapter Summary

This chapter was an introduction to the thesis, providing the background and context for the research. It outlined the aim and objectives of the study, highlighting its significance. The chapter also provides an overview of the research methods employed and explains why they were chosen and implemented. The research questions that guide the study are introduced, setting the stage for the subsequent chapters. Finally, a preview of the thesis is presented, giving readers an overview of what to expect regarding the structure and content of the following chapters.

CHAPTER TWO - LITERATURE REVIEW

2.1 Chapter Introduction

The previous chapter introduced the thesis, offering background and context for the research. It described the study's aim and objectives, emphasising its importance. Additionally, the chapter provided an overview of the research methods used, detailing their selection and application. The research questions guiding the study were introduced, laying the foundation for the subsequent chapters. Lastly, a preview of the thesis was presented, providing readers with an outline of the structure and content of the following chapters.

This chapter reviews the literature critical to the thesis proposal. It will provide an overview of previous research on educational equity for Māori. It introduces international literature on educational equity for other indigenous cultures, New Zealand Literature on educational equity for Māori and Māori centric literature on equity.

Equity theory is a comprehensive and well-researched area. It is a challenging and thought-provoking area of research. It challenges the status quo for minority groups and those disenfranchised by Western ideologies and systems designed for dominance and oppression.

2.2 Key literature topics

Educational equity for Māori in Primary Schools is a historic and polarising issue in New Zealand. Mutu (2019) outlined that Māori leaders are battling to restore the balance promised to Māori by the Crown in the Treaty of Waitangi/Te Tiriti o Waitangi.

2.3 Educational Equity for Māori and Supports

To improve educational equity for Māori, successive New Zealand governments (the crown's representatives) have prioritised Māori learning in mainstream schools. The Ministry of Education oversees education delivery to New Zealand learners on behalf of the government. The Ministry of Education has taken Māori's success as Māori very seriously (Berryman, 2017). In 2004 the Ministry of Education updated the National Education Goals (NEGs). The NEGs are ten statements of desirable achievements that schools must work towards in partnership with the government. The government sees NEGs as desirable outcomes that most New Zealanders wish for in their children's education (Britten, 2010). These statements were updated in 2023. Historically, the government has guided schools in New Zealand using legal and professional methods. The NEGs were the current iteration of this guidance. In terms of educational equity for Māori, there were two direct statements:

NEG 9

> *Increased participation and success by Māori through the advancement of Māori education initiatives, including education in te reo Māori, consistent with the principles of the Treaty of Waitangi.*

NEG 10

> *Respect for the diverse ethnic and cultural heritage of New Zealand people, with acknowledgement of the unique place of Māori and New Zealand's role in the Pacific and as a member of the international community of nations.*

(The National Education Guidelines, 2021)

The intent of NEG 9 is that schools ensure opportunities exist and are available for all Māori students to succeed. The intent of NEG 10 is that schools acknowledge and promote the special place of Māori and Māori culture while valuing the diversity of cultures within New Zealand society (Britten, 2010).

Professional development and documents were developed to support schools meeting the expectations of the NEGs. Ka Hikitia (2007) and Tātaiako (2011) were introduced to schools to help engage and support Māori learners, their whānau and educators in bridging the equity divide (Bishop et al., 2014). The purpose of Ka Hikitia (2007) was to accelerate the success of all Māori learners and to reinforce their potential to excel and be successful in education. Tātaiako was put in place as competencies for teachers of Māori learners. There have been issues in introducing these strategies and supports to meet aspirations for Māori learners. The Auditor General (2013) found issues with implementing Ka Hikitia. Its 2013 report concluded that the delivery was slow and unsteady, lacked planning, lacked synergy between the Ministry of Education and the sector and lost an opportunity for transformational change. Berryman (2017) notes that after decades of Māori educational experts waiting for a strategy to improve educational equity for Māori, there was progress but not the transformational change that could have happened for Māori learners.

The Innocenti Report (UNICEF, 2018) identified that New Zealand has one of the least equitable education systems in the world. UNICEF's report placed New Zealand 33rd out of thirty-eight countries in terms of educational equality. UNICEF commissioned a specific New Zealand report that noted poverty, racism, and unconscious bias in schools added to inequality. New Zealand has an excellent history of excellence in teaching but a poor history of equality. The Education Review Office echoes the findings, stating that *"the number one challenge facing the New Zealand education system is to achieve equity and excellence in student outcomes"* (ERO, 2016, p. 5).

The best evidence synthesis analysis (Alton-Lee, 2003; Biddulph et al., 2003; Mitchell & Cubey, 2003; Timperley et al., 2006) supported the findings of the Innocenti Report many years before it was produced. The New Zealand-centric research concluded that the New Zealand education system's performance is persistently inequitable for Māori learners. Issues that inhibited equity were Racism, mispronunciation of names, lack of Māori themes in the learning environment, fewer interactions between the teacher and Māori learners, less positive feedback, under-assessment of Māori learners and widespread targeting of Māori learners using ineffective strategies.

Chapple, Jeffries, and Walker (1997) disagreed with the best evidence synthesis analysis and stated that there was not an issue of educational equity for Māori. They concluded that nothing significant about being Māori affected educational success. The report also stated that socioeconomic deprivation was more of an issue for learners than ethnicity.

Hattie (2003) concluded that the most significant barrier to educational equity for Māori was the relationship between the teacher and student and less on the socioeconomic status of the learner. Fox (2020) agrees with Hattie (2003) that the teacher and student relationship is vital to educational equity for Māori but also aligns with Chapple, Jeffries, & Walker (1997) that social deprivation is an issue for educational equity for Māori, but not the sole issue.

In 2023 the Ministry of Education replaced the NEGs with the National Education and Learning Priorities (NELPs). The NELPSs were created due to a thorough review conducted over four years by an independent task force of academics, practitioners, and specialised researchers examining the delivery of compulsory schooling in New Zealand. The NELPs aim is to foster learner-centred education environments, particularly for Māori students, to enhance their success. The NELPs (Ministry of Education, 2023) advocates for schools to:

- Ensure safety, inclusivity, and freedom from racism, discrimination, and bullying.
- Enhance the quality of teaching to equip learners with the necessary skills for success in education, work, and life.
- Foster collaboration with whānau, employers, industry, and communities.
- Consider learners' needs, identities, languages, and cultures in their practices.
- Integrate te reo Māori and tikanga Māori into daily activities.

The NELP’s have five obvious objectives and eight priorities that sit with the objectives. These priorities are quite different to the NEGs and place more emphasis and importance on positive outcomes for Māori learners (Ministry of Education, 2023)

- **Objective 1: Learners at the centre**

  Priority 1: Ensure places of learning are safe, inclusive, and free from racism, discrimination, and bullying.

  Priority 2: Have high aspirations for every learner/ākonga and support these by partnering with their whānau and communities to design and deliver education that responds to their needs and sustains their identities, languages, and cultures.

- **Objective 2: Barrier-free access**

  Priority 3: Reduce barriers to education for all, including Māori and Pacific learners/ākonga, disabled learners/ākonga and those with learning support needs.

  Priority 4: Ensure every learner/ākonga gains sound foundation skills, including language, literacy, and numeracy.

- **Objective 3: Quality teaching and leadership**

  Priority 5: Meaningfully incorporate te reo Māori and tikanga Māori into the everyday life of the place of learning.

  Priority 6: Develop staff to strengthen teaching, leadership, and learner support capability across the education workforce.

- **Objective 4: Future of learning and work**

  Priority 7: Collaborate with industries and employers to ensure learners/ ākonga have the skills, knowledge, and pathways to succeed in work.

- **Objective 5: World-class inclusive public education**

  Priority 8: Enhance the contribution of research and mātauranga Māori in addressing local and global challenges (TES only)

An improvement from the NEGs to the NELPs was a stronger focus on Māori learners and Te Tiriti o Waitangi. They intently talk about factors that can create equity for Māori. The concern with the NELPs and their previous iterations is the intentional wording. The current iteration of guidelines emphasises Tomorrow's Schools reforms'

foundational neo-liberal business model. The Ministry document includes words such as inclusive, equitable and connected without explaining their meaning. It also uses capitalist wording like excel, thrive, and productive. This approach is typical in high-performance and non-Māori organisations. It means presenting a caring image to hide manipulative intentions. Here, personal relationships are social capital, there is a shift from simply having relationships to managing them (Fielding, 2006). NELPs and their previous iterations are aspirational goals with the same non-Māori framework that assesses if schools are making positive and deliberate changes for Māori learners using the aspirations of the NELPs. Without accountability, schools will continue to do what they have always done and give the correct answers to government-tasked school appraisers within giving effect to the NELPs.

The literature for supports and barriers overwhelmingly identifies an issue of educational inequity for Māori. The literature is heavy with the voices of learners and teachers. The literature provides various recommendations and supports for Māori learners that are directly connected to best practices in the documents provided to the sector by the Ministry of Education. The literature, in its entirety, is focused on educational practice. What is missing from educational research is how other areas of life impact, as barriers, to educational equity for Māori, historical trauma, well-being, and poverty.

2.4 Overall Educational Equity for Māori in New Zealand

The Hunn Report (1960) for Māori Affairs identified disparities in education for Māori sixty years ago. According to Bishop et al. (2009), in their Te Kotahitanga report, there has been slight change in the disparities in education since the report. No literature argues against this rhetoric.

The Te Kotahitanga project and professional development successfully brought a close to disparities between Māori and Non-Māori. The project identified economic, social, and political disparity between Non-Māori and Māori. Hood (2007) supports the findings by identifying that in all social deprivation indexes, there is a disparity

between Māori and non-Māori. The research of Te Kotahitanga collected voices from critical stakeholders and focused on crucial metaphors to improve teacher and Māori student relationships. Te Kotahitanga was identified as the only professional development initiative worldwide that linked learners' outcomes with professional development processes (Slee, 2015).

Māori Achievement Clusters (MACs) have used a theory of change like Te Kotahitanga. MACs have also closed the gap in disparities between Māori and Non-Māori learners (Santamarīa et al., 2016). Where Te Kotahitanga focuses on teacher pedagogy and the relationships between the teacher and Māori learner, MAC focuses on whānaungatanga and empowering Māori success as Māori by primarily focusing on leadership in schools to make systematic change. This focus only considers educational changes to the system (Santamarīa et al., 2016). Te Kotahitanga and MACs represent the most significant projects to be rolled out for professional development and research in New Zealand Education. (Ministry of Education, 2020).

Bolton (2017) investigated educational equity, including successes, challenges, and opportunities in New Zealand. The research focused on New Zealand and provided valuable insights into equity for Māori in education. The conclusions from this research were:

Practices in schools

- Encourage schools to move away from within-class ability grouping towards more evidence-based practices and
- Increase the capability and capacity of schools to use data to inform practice and decision-making.

How resources are allocated

- Use potential upcoming changes in school funding to increase equity and encourage schools to align their spending with what research shows works and
- Ensure that resources provided for and through Kāhui Ako are targeted to the schools and students needing support most.

Design of education systems

- Increase equity in the NCEA system by removing the cost of NCEA for some families and further investigating how to improve NCEA pathways for all students.
- Provide consistent, targeted support for the implementation of *Ka Hikitia* and the *Pasifika Education Plan* and evaluate these efforts to inform future investments and
- Reduce school segregation by managing school choice.

(Bolton, 2017)

Bolton identified that social deprivation impacted educational equity in New Zealand and that one-third of Māori have incomes in the bottom income quintile. In 2017, the Ministry of Education reported that social deprivation compounds educational equity for learners. Due to the research's time constraints, Bolton acknowledges that not all equity areas were covered and that educational equity in New Zealand is complex.

MacFarlane's (2014) research, Ka Awatea – an iwi case study of Māori Success, identified what needed to be implemented for Māori students from the Te Arawa Iwi (tribe) to succeed in education. MacFarlane's research echoes findings from MAC's and Te Kotahitanga's research and the Ministry of Education documents. The following recommendations should be paramount for Māori learners to succeed in education.

Recommendations for whānau:

- Ensure your home environment is positive, safe, caring and nurturing. Students who are products of such environments are more content, emotionally secure, and resilient.
- Be tamariki-centric – place your child at the centre of your whānau. Make their success and well-being the most essential thing in your household.
- Nurture your child's sense of Māori identity – give them a sense of belonging and connectedness to their reo, marae, hapū and iwi.

- Make your home a place of learning – establish routines and rituals that prioritise education.

Recommendations for Teachers and Schools:

- Value Māori students' cultural distinctiveness and support them in developing academic and cultural self-confidence and self-belief.
- Articulate hapū and iwi features in teaching and learning.
- Actively support Māori students towards a state of cultural enlightenment and encourage them to embrace opportunities to engage in the broader community.
- Premise your instruction on evidence-based and culturally responsive practices.
- Build upon students' cultural and experiential strengths to help them acquire new skills and knowledge.
- Utilise Te Arawa (Māori) role models of success, living or dead, to promote aspiration, cultural pride and achievement.
- Ensure academic programmes have meaningful links to Tribal people, their history and their reo.
- Visionary school leaders should promote and model the right balance between whakahīhī (pride) and māhaki (humility) in their interactions with students, whānau, staff and broader community members.

MacFarlane (2014, p. 168) notes, *"In order for Māori students to thrive at school … Māori student success requires teachers and schools to address the health and wellbeing of students on multiple levels – cognitively, spiritually, emotionally and physically".* No recommendations explicitly focus on health and well-being in an educational setting.

Health equity for Māori has been an ongoing area of disparity since colonisation (Came et al., 2019). There is scarce literature that links educational equity for Māori and health equity for Māori. Mason Durie's Whare Tapa Wha (1998) is the isolated literature the Ministry of Education promotes due to the social and economic deprivation resulting from colonisation. Māori suffer worse health than non-Māori.

Whare Tapa Wha was created as a Māori health model for Māori seeking to regain control over their health services (Roachford, 2004).

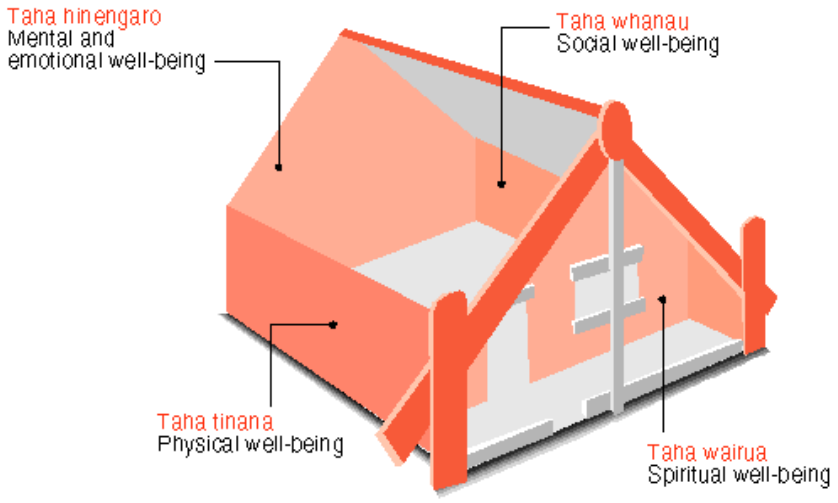

Figure 1. He Whare Tapa Wha (Durie, 1998)

This model was initially found on the Ministry of Education's website under the health curriculum (Ministry of Education, 2018). It is now found under inclusive education focusing on LGBTQ+ (Ministry of Education, 2021). It stands alone, with some resources underpinning its importance. Significant literature on health equity for Māori can inform educational equity for Māori.

2.5 Indigenising Education

There is a current international movement in education by indigenous cultures and researchers to indigenise and decolonise international education systems - Global indigeneity (Poitras et al., 2018), First Nations USA (Cajete, 2015), Aboriginal and Torres Strait Islanders (Ma et al., 2012), North American First Nations (Faircloth & Tippeconnic, 2013) and Sámi (Gjerpe, 2018). According to the University of Saskatchewan, indigenisation in education is:

- A multi-staged institutional initiative that supports societal reconciliation

- An intentional, culturally sensitive, and appropriate approach to adding Indigenous ideas, concepts, and practices into curricula, when and where it is appropriate.
- A strategic set of changes to policies, procedures and practices that increase inclusion, break down barriers and realign institutional, college and school outcomes without harm to previously established goals.
- An iterative developmental approach to understanding colonial history and the more contemporary issues impacting Indigenous people. Engaging in critical reflections from a professional and personal perspective about how to build safe and ethical spaces for Indigenous knowledge, worldviews, and practices.

(University of Saskatchewan, 2021)

Dean (2003) notes that indigenising education is a final response to colonisation and the survival of indigenous cultures.

2.6 Educational Equity for Indigenous People

Campbell (2020) investigated educational reforms in Canada. The research focused on educational equity for the First Nations people of Canada in Ontario. The reforms to improve educational equity in Canada mirror those of the Ministry of Education's NEGs in New Zealand. Campbell noted that while the focus of the education department was well-intentioned in its aspirations for indigenous people, it did not fully address other demographic factors, systemic inequities and multiple forms of discrimination. Dean (2003) notes that Indigenous people worldwide have historically had the most minor schooling and access to essential social welfare services. Whether forcibly expelled from native lands or urbanised for work, indigenous people have become displaced. With this displacement, indigenous peoples have been marginalised.

A similar pattern is found in the United States, where Villegas and Lucas (2002) identify that historically, learners who are poor and belong to a minority group have not succeeded in schools compared to their White peers. This research is reinforced by educational equity for indigenous Australian research. Gray and Beresford, 2008,

concluded that even with well-intentioned reforms by government departments, *"Schools alone cannot be expected to manage large-scale change aimed at improving Indigenous educational disadvantage. They must be resourced to collaborate with other agencies tackling systemic problems."* (Beresford, 2008, p. 1). They also strongly link educational equity to indigenous social deprivation. Gray and Beresford (2008) note that indigenous peoples suffer from intergenerational trauma because of colonisation.

Campbell (2020) noted that the measure of success used in Canada was academic quantitative data analysis. Campbell concluded that the data analysis to measure equity for Indigenous people needed to be revised and narrower. This measure resonates in New Zealand. A 2016 Auditor General report on using data to improve outcomes for Māori students stated: *"When individual schools and agencies make good use of what they know about a student, it makes a difference to that student's success."* (Office of the Auditor General, 2016, p. 6). However, there is much room for the educational sector to improve how it collects, shares, and uses information.'

2.7 Failing Schools

In New Zealand there has been ongoing debates about the failure of the country's schools to provide quality learning for students. The benchmark for the ongoing debate is centred on the countries' low scores in the Programme for International Assessment (PISA) and the academic results of New Zealand learners provided by the Ministry of Education for public consumption.

PISA evaluates education systems worldwide by testing 15-year-old learners from participating countries. The testing was established in the year 2000 and had eighty-one countries participating. The most recent testing took place in 2022, which was the eighth cycle of testing. The test measures learners' literacy, maths and science literacy ability and measures how well a country's education system is doing compared to others. The 2022 results showed that New Zealand produced its worst PISA results, an ongoing decline in learner ability in the assessed areas since 2009, and a widening gap between affluent and poor learners. New Zealand had the most significant gap between

demographic groups. Considering Māori are overrepresented in poverty statistics, the gap between Māori and others is increasing in the reports (PISA, 2022). In 2023, the Ministry of Education assessed the results of 40,000 New Zealand students to appraise how they performed against the National Certificate of Educational Achievement (NCEA). NCEA is the primary qualification for New Zealand secondary school students. Forty-four percent of learners failed the maths and writing standards assessment, and 33% failed the reading standard (Ministry of Education, 2023). Evidence from these benchmarks' signals that the country has a problem with achievement.

The New Zealand government believes that schools and teachers are failing learners. The current government has said that learners' achievement is abysmal, that primary schools are failing learners before they enter high school (Luxton, 2023) and that international results have shown that New Zealand's education system has continued to deliver poor outcomes for learners. Their policy for "teaching the basics brilliantly" will ensure that young learners receive a high-quality education (Stanford, 2023). The government plans to address the PISA results by requiring every child to receive an hour of maths, reading, and writing a day at primary school. The reality of the underlying issues runs deeper than teaching the basics brilliantly. Through the noise, there is little comparison given to global trends or the measures used to determine academic achievement. Globally, all countries participating in PISA dropped, which has been happening for the last ten years. With the global decline in the PISA results, New Zealand has maintained its ranking and has above-average achievement compared to other countries in the OECD (PISA, 2022).

Before venturing into the debate about what experts believe New Zealand should do to tackle the poor PISA results, PISA must be assessed as to if it is the best measure of educational achievement. Domestic assessment in New Zealand evaluated that school achievement has stayed the same since the 1990s. The National Monitoring Study of Student Achievement (NMSSA) found that achievement remained the same. While there has been no improvement, there also has not been a decline (NMSSA, 2019). The Secondary Principal Association of New Zealand (SPANZ) believes that PISA is not a great measure of academic achievement but an old assessment method that is no

longer fit for purpose. SPANZ communicated their concerns with the Government. Principals belonging to the association have cited numerous concerns with the testing: schools do not emphasise the test, schools do not teach to the test, and learners do not opt out but circle a typical response to get through the test (Kerr-Laurie & Gibbs, 2023).

Jan Tinetti, the former Minister of Education and Principal, agrees with this sentiment. She believes there are better tools for measuring academic success than PISA. This view resonates with Māori scholars who believe that traditional Māori assessment, internal evaluation and formative assessment of learning, assessing learners' progress as they learn with their teacher, is more culturally responsive and meets the needs of the learner rather than setting an external one-off examination (Mahuika et al., 2011; Rameka, 2021; Rameka, 2011: Mahuika & Bishop 2000; Berryman, 2023). The PISA assessment already places Māori learners at a disadvantage as a one-off external test for academic achievement. It cannibalises all notions of indigenous learning and knowledge assessment. As the PISA is the one-off external benchmark used to measure assessment by the Government, experts disagree on one single theory on how to flip the regression of New Zealand's achievement in the PISA test. What was acknowledged in the PISA report was that the COVID-19 Pandemic exacerbated the underachievement of all countries (PISA, 2022).

Truancy has been an area of focus that could lift learners' achievement. Improving the attendance of learners at school is one of the critical factors in improving the PISA results. (Hartwich, 2022; Johnson, 2023). It is common sense that when you need to learn something, you must be present. Unfortunately, school attendance plummeted sharply in 2022, but this decline has followed a decreasing trend since 2015. In 2015, 70% of students attended regularly (defined as attending more than 90% of term two), but by 2022, this figure dropped to 40%. Meanwhile, the proportion of students attending between 81% and 90% increased from 20% to 31%, and those attending less than 80% nearly tripled from 11% to 29% (Heyes, 2022).

Social inequities are another focus. Researchers believe that if learners in extreme poverty, 20% of the tail, have equitable support and resources, the PISA results will

improve (Johnston, 2023; Wilson, 2023). Most of the learners in poverty are Polynesian, and putting financial aid and support towards this is a band-aid response to years of trauma received in schools with adults who do not look, or sound like them. Staying off bandwagons is considered an area of improvement for better PISA results (Hartwich, 2022). As education has become a political game of chess, New Zealand has had a volatile educational landscape. In successive governments, New Zealand has gone from National Standards under a National Government where teachers had to get learners to an 85% achievement mark in reading, writing and maths. Then, to a Labour Government focusing on wellbeing and learner support on their progress. Now, the country is back to a National Government focused on one hour of reading, writing and maths. The Ministry of Education's approach to implementing the government's vision is more ideological than evidence-based research. The bandwagons also include curriculum change. It is a never-ending cycle of change. As the political parties' change, so do their school curriculum requirements.

What was interesting from the literature on New Zealand's PISA results was that Principals were only asked for their opinions rather than their solutions to the failure of New Zealand learners. Further investigation found that none of the Principals who commented were Māori. Many academics and politicians overlook the valuable knowledge bank of Principals who understand what needs to change within New Zealand schools to increase learner achievement. As Benade et al. (2021) note, the issues within New Zealand education have not changed. Schools are still plagued by fundamental and straightforward issues that, if addressed correctly and positively, will have positive outcomes for learners. The issues to be addressed are:

- A devolved education system
- Performative measures that 'discipline' schools to do more with less.
- The calculation of staffing entitlement based on ratios that ignore realities on the ground (such as dealing with challenging behaviours or complex learning needs in mainstream settings)
- Inadequate allowances for special needs funding in operations grants

- An unhealthy reliance on international student income to plug schools' budget shortfalls.

The above is an accurate understanding of the simple changes that need to change primarily from the experience of principals. If Māori represent most of New Zealand's underachievement, a Non-Māori government in a Western paradigm does not have the answers, policies, or ideas necessary to improve positive academic outcomes for Māori. The government must heed the advice from experts such as Russell Bishop, Linda Tuhiwai Smith, Te Arani Barrett, Angus McFarlane, Mere Berryman, Leoni Pihama, and others. Experts who are Māori, who include Māori views in research, who understand kaupapa Māori methodologies and practice, who have proved that including Māori in the decision-making is essential to Māori success and who have researched in-depth and provided findings to improve education success for Māori in mainstream schools. A non-Māori lens for over a century has not improved Māori educational performance. The New Zealand government and policymakers must listen to the countries experts. As Barrett stated (2018, p. 5), "*Despite the existence of substantive bodies of literature on educational leadership, education in New Zealand's mainstream secondary schools continues to show disparities and significant underachievement for Māori.*"

2.8 School leader experiences in research

Research from international academics has included voices from school leaders in countries affected by inequities in education. The inequities relate to gender, race, society, and health. The research can be categorised into four sections: How educational leaders enact equity and social justice in their schools, the categories of levels at which educational leaders implement equity practice, how educational leaders navigate equity and social justice, and the barriers they face leading equity change. This research only briefly examines the voice of school leaders at the surface level. However, some research examples delve deeper into leadership voice and how and why Principals as leaders implement equity in their school contexts. Rigby and Tredway (2015) conducted a qualitative study to examine how city Principals use an

equity frame to promote change in their daily work. The research was conducted over three years in a single school district on the West Coast of the United States of America. Through consultation with Principals, an equity rubric was created, and researchers and participants used that rubric to measure the effectiveness of equity implementation. They found that when Principals communicated clearly about equity for learners, there were systematic changes to the system and status quo.

Theoharis (2008) uses the voice of seven urban United States of America Principals to identify educational leaders' barriers when implementing equity agendas in their schools. The research identified the barriers Principals faced, such as the pushback from the system they work within, unsupportive education officials, privilege, lack of resources and government policy. The research also noted that Principal participants were victims of physical and emotional stress from the barriers they faced. Rodela and Rodriguez-Mojica (2019) investigated the equity practice of four Latino Principals in the Pacific Northwest of the United States of America. Principals' experiences showed how their bilingual background and cultural richness, influenced by their upbringing, supported their leadership in promoting equity. However, they encountered challenges in predominantly White administrative environments, where their equity goals clashed with district initiatives. These disparities sometimes created tensions with district officials and limited their ability to advocate effectively.

Scott et al. (2019) explored indigenous leadership with a Principal from Canada, Kenya and Australia. The three indigenous Principals shared their perceptions of leadership development and how effectively these experiences prepared them to meet the challenges within their complex school communities. The research revealed that these Principals believed strongly in their indigenous cultural identity to pave new paths to student success. They prioritised care beyond school hours, embraced entrepreneurial leadership for innovation, and were committed to ensuring educational success for all students under their care. It is important to note that the limitations of all research were the small sample groups of Principals that gave their voice and experience.

Literature that includes Principal experience in a New Zealand context is readily available. The local Director of Education in Hawke's Bay, Daniel Murfitt, has completed an autoethnography as a non-Māori Principal of a mainstream secondary school in Hawke's Bay, and how he collaborated to transform the school culture, leading to improved outcomes for indigenous Māori students (Murfitt, 2019).

Thought-provoking research and the most extensive literature connected to equity for Māori learners in mainstream primary schools is that of De Goldi (2018). This research investigated how Principals of English-medium primary schools understood Māori students achieving educational success as Māori and what factors influenced the development of this understanding. The case study explored the experience of 28 Principals of primary schools on the West Coast of the South Island. It did not include how many of the Principals in the case study were Māori. The research explored the impacts of colonisation on Māori and the importance of equity. The study concluded that English-medium primary school Principals' views on Māori students' educational success align with the Ministry of Education's vision of confident, connected, engaged lifelong learners. They also emphasised the importance of learning Te Reo Māori and other skills to participate in Te Ao Māori. However, few Principals specifically mentioned positive outcomes for Māori learners from the Ministry of Education documents and guidelines for educating Māori as Māori (Ka Hikitia and Tātaiako). The study highlights the complex influence of Pākehā/Eurocentric hegemony on Principals' understanding of Māori students' success, influenced by factors such as isolation and disconnection with local Iwi. It noted that while Principals lead learning, they need support from whānau, hapū, iwi, and the Ministry of Education to understand Māori students' success better.

Regarding secondary school Principals' voices in mainstream New Zealand schools, the most valuable and comprehensive literature is that of Barrett (2018). This qualitative research explored the journey and voice of 21 Principals from seventeen schools across New Zealand's North Island. The purpose of attaining Principal voice was to investigate reflections explaining Principal actions and motivations in achieving positive outcomes for Māori learners in Alton-Lee's (2015) report "Te Kotahitanga Phase 5 from 2010 to 2012". The collected evidence was from leaders who had

implemented the Te Kotahitanga project for three years. The literature brilliantly weaves a tapestry between the deliberate positive actions of Te Kotahitanga Principals and Ngāti Awa leadership principles, the iwi of the researcher. Even though most of the Principal's voice is Non-Māori, this research resonates with this case study due to my close connection with participating Principals. Five Principals are in Hawke's Bay, where this case study is located. Having worked closely as a Māori Principal with these non-Māori Principals, Māori principals have witnessed the positive change for Māori learners. The research reinforces that with measured support non-Māori leaders can make a difference for Māori learners using practical and informed equitable decision-making.

Another New Zealand-centric research was conducted by Townsend et al. (2020), who investigated how school leaders in Australia and New Zealand support the development of a learning environment in their schools by engaging with the experiences of a group of non-Indigenous secondary school Principals as they sought to bring about transformative school reform by engaging more critically with policy, staff and their Indigenous communities. The research concluded that Principals do not let barriers stop them from advancing positive outcomes for indigenous learners. Principals all lead differently within their contexts to create positive change; while a student-centred approach is paramount, it takes more comprehensive organisational change to effect success. Defining success using traditional and contemporary methods and including family is vital, and influential leaders have the skills and personal characteristics to compel others to join and invest in the journey of success for indigenous learners and understand that success includes all stakeholders.

Ford (2012) explored a case study of one non-Māori Principal leading a school where nearly all Māori students were achieving success as Māori. The outcome was that the Principal's ideologies and practice of inclusion, collaboration with key Māori and community stakeholders, positivity and belief in all Māori learners successfully provided a possible model for what constitutes culturally responsive leadership that facilitates success for Māori students. Many other case studies are similar to Ford (2012), focusing on non-Māori Principals' success with Māori learners achieving

success as Māori (Mugisha, 2013; Hallman, 2018; Barnette, 2018; Santamaria et al., 2017).

Literature with Māori Principal voice in mainstream New Zealand primary schools is light and often included in research with non-Māori leaders. Turner-Adams et al. (2022) sought Māori Principal voice to gain insight into the experience of Māori Principals who participated in the Strategic Leadership for Principals Programme facilitated by Springboard Trust. In total, seven Māori Principals were participants in this research. Māori Principals shared experiences of enjoying having a mentor with experience and working with them in collaboration that they hoped for more Māori Principals to be part of the programme so they could bounce ideas and share experiences, how Te Ao Māori and Te Reo Māori expectations were always placed on Māori Principals because they were a minority or singular representative and considered the experts, that networking and organic conversations were important in their leadership development, they built trust with their cohort and mentors over time and that the programme built their mana and capabilities to lead effective change for Māori teachers and learners. There needs to be more research placed on the experience of Māori Principals leading in mainstream schools.

2.9 Conclusion

There is a lack of voice from Māori Principals, particularly those leading mainstream primary schools. The lack of Māori Principal voice is the purpose of this thesis being heavy on Māori Principal's experience. Much of the analysis and literature focuses on student and teacher voices to inform research. New Zealand Principals have a unique insight into this educational issue. However, the Principal's voice is rarely collected, particularly the Māori Principal's. Māori Principals are at the ‘coal face’ in education and offer a unique insight into the successes and issues facing educational equity for Māori.

There is a gap in the literature that links general equity for Māori and educational equity for Māori. Research could be empowered by looking at what else Māori need in education outside of the teacher-student relationship, educational system changes

and programmes and professional development that seek to improve educational equity for Māori by decreasing the disparities between Māori and Non-Māori. The research for these areas is complete, and there is depth to the research by educators and researchers over many years. Still, Māori do not have educational equity with this research. International and local research identify trauma, health, well-being, poverty, and socio-demographics as impacts on equity for Māori. So, how dos New Zealand address these to improve educational equity for Māori?

The literature focuses on Māori as equal partners under the Treaty of Waitangi/Te Tiriti o Waitangi. Research overwhelmingly identifies that Māori are unequal partners in this bicultural relationship. What are the strengths and weaknesses of the Treaty of Waitangi/ Te Tiriti o Waitangi and biculturalism when a global society exists here in New Zealand in 2024?

It is with trepidation that stepping into the past can cause mamae (hurt) and contain narratives that may not align with current Western or Māori understanding and opinion. Every person has a journey that they walk individually. It is also essential to recognise that this research is being conducted and presented in a contemporaneous post-colonial ecosystem.

2.8 Chapter Summary

This chapter has focused on the local and international literature associated with the thesis proposal. It examined educational equity and support systems in New Zealand, focusing on the status of educational equity within the country. It explored efforts to indigenise education systems and discusses the broader context of educational equity for indigenous peoples globally. The chapter also explored the argument surrounding failing schools in New Zealand, considering the perspectives of various positions. Additionally, it highlights the voice of Principals in education, examining their experience at local, national, and global levels. Through this exploration, the chapter sheds light on the complexities of educational equity and the challenges and opportunities faced by educational systems in New Zealand and beyond.

CHAPTER THREE - METHODS

3.1 Chapter Introduction

The previous chapter contained the literature review for the thesis. It provided an in-depth analysis of critical topics related to educational equity for Māori. It explores the various supports and initiatives to promote educational equity for Māori in New Zealand. The chapter discusses the overall landscape of educational equity for Māori, highlighting both successes and challenges. It also delves into the concept of indigenising education, focusing on how it can contribute to greater equity for Māori and other indigenous peoples. Additionally, the chapter examines the issue of failing New Zealand schools and its impact on educational equity. Finally, it explores school leaders' experiences in educational equity research, providing valuable insights into their perspectives and challenges.

This chapter will outline the research frameworks to be used, emphasising the importance of Kaupapa Māori principles. It will also detail the methodology, methods, and research questions guiding the study. The chapter will discuss using interviews, observations, and document analysis to collect data from Māori principals and stakeholders and provide a timeline for the project.

3.2 Methodology Overview

The purpose of this case study is to understand the history of Māori education in Hawke's Bay and to study and synthesise responses of Māori Principals and Whānau Māori on educational equity for Māori learners in mainstream Hawke's Bay primary schools.

As this research is by Māori, for Maori, the research must follow kaupapa Māori research methodologies. Kaupapa Māori research methodologies enhance this body of work as it embraces and champions an indigenous focus (Bishop, 1999). These

methodologies have been described as metaphors that embrace and realise Māori potential. Smith (1999) describes the Kaupapa Māori as a research methodology that:

- is related to 'being Māori.'
- is connected to Māori philosophy and principles,
- takes for granted the validity and legitimacy of Māori knowledge and the importance of Māori language and culture.
- is concerned with the struggle for autonomy over Māori cultural well-being

Supporting this kaupapa (subject), Tino Rangatiratanga (Self Determination) acknowledges that Māori self-efficacy was unlimited and uninhibited before colonisation and the Treaty/Tr Tiriti. Smith (1992) states that Kaupapa Māori is guaranteed under Article 2 of the Treaty/Te Tiriti. Furthermore, Bishop (1999) implies that although it was whitewashed through assimilation and marginalised in the past, it is an everyday discourse today. Kaupapa Māori research methodologies have emerged as an everyday discourse as Māori researchers have reclaimed their mana (strength and determination) for their research to align with Māori tikanga (values and principles) rather than use a traditional Western approach that only further seeks to assimilate, marginalise, and exert further control over indigenous research. Māori research using traditional Western research methodologies has often resulted in the misrepresentation of Māori experiences and lacked authority and authenticity from Māori as Māori (Denzin et al., 2008). Kaupapa Māori is the beliefs and ways of living as a Māori person (Smith, 1992). These research methodologies legitimise the Māori language, culture, and knowledge.

Whakawhānaungatanga is a fundamental concept in Māori culture and is a core part of Kaupapa Māori Research Methodologies (Bishop, 1999). Whakawhānaungatanga means to be connected and engaged with others and focuses on connection, understanding and relationships (Mead, 2003). These Kaupapa Māori methodologies place the researcher as a reciprocal collaboration partner with participants where the research benefits all participants. This collaboration contradicts a traditional Western approach where researchers invest in their research as individuals, where participants

are used only in a participatory role to collect evidence and data, and relationships are empowered through a need for the research.

Smith, (1999). & 1995, points out that Kaupapa Māori methodologies of whānau (family) represent the groups of people that a researcher works with; Whakawhānaungatanga and whānau include non-kin relationships that evolve to become similar to kin over time due to reciprocity, shared experiences, friendship, and aspirations.

Whānau have hui (meetings), and whānau deliberations may need to occur in research. If this happens, the methodology is a Kaumatua (elder) process (Bishop, 1999). Using this approach, a Kaumatua will preside over a whānau meeting where deliberations occur. Participants have shared voices. Positions are defined by how they will benefit the whānau. The concept of whānau moves away from the traditional Western top-down discourse where relationships are based on power. Non-Māori believe that whānau does not possess the ability to address contentious issues, resolve conflict, or address changing economic and political landscapes. Kaupapa Māori research methodologies and Māori believe that whānau can address those mentioned above and are central to this process. Through this process, you can construct narratives and tell stories through a changing landscape.

This study uses a mixture of methods to answer the research questions. This use of mixed methods is because Kaupapa Māori frameworks use a variety of indigenous approaches. The expansive approach to Kaupapa Māori is best framed by Tuhiwai-Smith (2017, p. 11): *"Kaupapa Māori research ... incorporates processes such as networking, community consultations and whānau research groups, which assist in bringing into focus the research problems that are significant for Māori"*. Barrett (2018) uses a beautiful analogy for mixed-method research, saying that Māori ancestors navigated the Pacific using various mixed methods when navigating the Pacific Ocean. They used the stars, moon, clouds, water, air, birds, and landmarks, combining science, oral traditions, and rituals. Their data-based approach, benefiting the collective, aligns with Kaupapa Māori and mātauranga Māori in this research.

3.3 Methods

This section describes the methods that are used in the research. Each research question links to the research method used to answer the research question.

3.3.1 Research Question One

What do Māori Principals believe improves educational equity for Māori from practice?

An edited monograph is the chosen method for collecting, synthesising, and reviewing this data. According to Hamburger (2019), an edited monograph is a collection of authors writing on a subject in which they have expertise. The writing pieces are collated into one volume and reviewed by the editor. The responses are collated, connected to literature, and have personal commentary from experience.

Verleysen and Ossenblok (2017) and Kulczycki (2020) concluded in their research on monographs that researchers who published monographs were found to be more productive, regardless of the publication counting method, than other researchers and that the content is focused and published in the locality of the editor.

Edited monographs have a more significant workload for the editor. The results from the significant workload can provide a more robust view of a subject (Hamburger, 2020). Monographs are a Eurocentric collection method. Underpinning the monograph are Kaupapa Māori methods of Tino Rangatiratanga, Pūrākau and Kaupapa kōrero.

Māori Principals were offered the opportunity to decide how they wish to share their voice on educational equity for Māori learners in mainstream Hawke's Bay primary schools. Doing so invokes their sovereign rights associated with Tino Rangatiratanga. They can write their response using the Eurocentric monograph model or Pūrākau or Kaupapa kōrero, where their responses are collected. As a Principal, I know the time constraints that Principals face.

Pūrākau draws on traditional Māori narratives to express experiences as Māori. Lee, 2009, found in their doctoral study into Pūrākau (as a research methodology) that while Pūrākau was not usually associated with academic writing of research methodologies, it is essential to Kaupapa Māori research as it enables observers to understand better the experiences of Māori living as Māori. Storytelling is how Māori protected, shared, and sustained knowledge as a learning community. Māori Principals may choose to tell their stories.

Kaupapa kōrero is a deeper Māori approach to narrative inquiry that Māori Academics have developed to collate, synthesise, and present Māori experiences. Ware (2017) summarised this approach as using whakapapa (genealogy) to identify personal stories and integrate them into discussions related to family and experiences of being Māori. Drawing on a whakapapa framework, it analyses the layering of stories and kaupapa that influences each participant's stories. When stories conclude, the conversation can continue with open-ended discussion points.

Empowering Tino Rangatiratanga for participants allows them to choose how they wish to be recorded. They may choose written notes, a voice recording, or a video. It is the participant's right to decide how the information is collected. The original owner of the information will own the information. Some promoters in leading this discussion are:

- What is your definition of equity?
- What have you implemented in your school that has improved equity for Māori learners?
- How has COVID-19 impacted educational equity for Māori? What successes have been implemented in your school for Māori learners during isolation in 2020/2021? Distance/Hybrid Learning in 2022? Cyclone Gabrielle?
- What can be improved or implemented to improve educational equity for Māori within education?
- What can be improved or implemented to improve educational equity for Māori outside education?

- What is the Treaty of Waitangi's strengths and weaknesses concerning educational equity for Māori?
- Have you struggled with your identity as Māori and Māori leader?
- What are your thoughts on intergenerational trauma affecting educational equity for Māori?

One weakness of monographs is that their evaluations can be construed as collegial, as all the Principals who provide them are peers within the same field of expertise. Mitigation will occur by ensuring that peer-reviewed work by experts outside of education support and challenge Principal participant voice.

3.3.2 Research Question Two

What do Whānau Māori think improves educational equity for Māori learners in a mainstream school?

Two forms of information from whānau are used to answer this question: a cross-sectional survey and a focus group to delve deeper into survey findings.

A cross-sectional survey that will gather data at a single point in time Safdar, Abbo, Knobloch and Seo (2016) and Boyer, Olson, Calantone and Jackson (2002) suggest that surveys allow a researcher to gain insights into opinions and practices in large samples. Surveys can obtain information essential to the research if the questions are clear and concise. Supporting this method of data collection is Tino Rangatiratanga.

Tino Rangatiratanga will give whānau the right to choose how this survey is conducted to suit their capabilities and beliefs best. The options whānau can choose are a paper survey, a digital survey, a telephone survey, or Kanohi ki te kanohi.

While the data mentioned above collection forms are Eurocentric, kanohi ki te kanohi is not. It means “face to face.” O’Carroll (2014) explains that it is more profound than just face-to-face. It is the ability to be seen and understood. It empowers a person’s mana tangata (status) by adding credibility to words with actions and offering a sense

of honesty and truth. With Kanohi ki te kanohi, there is the expectation that the people speaking will honour their words.

A small group of whānau are to be invited to join a focus group. whānau will have hui (meetings) in the form of a wānanga. A wananga is a traditional method of knowledge construction and transmission (Mahuika & Mahuika, 2020). As a researcher supporting the local Kaumatua (elder), I will facilitate the hui. If deliberations need to occur, I will step aside and allow the Kaumatua to facilitate the process (Bishop, 1999). Participants will have a shared voice, and the hui will embrace the mana tangata of kanohi ki te kanohi.

One of the weaknesses of the interview is making sure whānau can respond in a timely fashion that does not hold up the process of collating research. This has been mitigated by ensuring that any responses are chosen by whānau and followed up weekly on a plan.

3.4 Chapter Summary

This chapter has described the research frameworks that are to be employed. It explored the significance of Kaupapa Māori principles, focusing on the methodology, methods, and research questions employed in this study. The chapter discusses the methods utilised, such as interviews, observations, and document analysis, to gather data from Māori Principals and stakeholders. It also presents the research questions that will guide the study. Through this chapter, readers gained insight into the research design and framework that underpin the exploration of Kaupapa Māori principles in education.

The timeline for the project is:

TIMELINE

- July 2021 – complete enrolment
- August 2021 - submit PhD proposal to DRC.
- September 2021 – submit ethics application to the Ethics Committee
- October 2021 – confirm participants, distribute information sheets, and consent forms.
- November 2021 – start.
- January to June 2025 – editing and completing thesis write-up.
- July 2025 - submit PhD thesis for examination.

The thesis may be submitted earlier as this research is current and essential.

The next chapter will explore the history of education for Māori in Hawke's Bay.

CHAPTER FOUR -
THE HISTORY OF MĀORI EDUCATION IN HAWKE'S BAY

4.1 Chapter Introduction

The previous chapter outlined the research frameworks that are to be used for the thesis, highlighting the importance of Kaupapa Māori principles. It focused on the methodology, methods, and research questions. It described how interviews, observations, and document analysis will gather data from Māori principals and stakeholders. The chapter also presented the research questions that will guide the research.

This chapter is focused on the history of education for Māori in Hawke's Bay. It will acknowledge iwi, explain the context of Māori within Hawke's Bay, and briefly summarise the pre-colonial and post-colonial history of the education of Māori in Hawke's Bay.

4.2 Preamble

The history of Māori education has been documented in a range of literature. Both Māori and non-Māori authors have written literature on a wide range of educational topics. This literature covers pre-colonial and colonial Māori education. The literature is rich with information and provides opportunities to explore and identify the history of education for Māori. With a wide range of literature, the literature review did not yield significant qualitative empirical evidence on educational equity for Māori learners. As such, this section is focused solely on the history of education for Māori. In many instances, the history of education in Hawke's Bay mirrors that of all provinces in New Zealand. This case study will use New Zealand/Aotearoa and Hawke's Bay/Te Matau a Māui bilingually and frequently changing.

The information gathered comes from various sources, and common themes have been established so that the recount of educational history for Māori is factual. The sources for this research are:

1. History Books
    a. Encyclopaedias
    b. Reference Books
2. Personal Accounts
3. Governmental Publications
    a. New Zealand Acts and Bills
    b. United Nations Reports
4. Academic Research
    a. Peer-Reviewed Journal Articles
    b. NGO Research Papers

Since arriving in Aotearoa, Māori have lived in monocultural, bicultural and multicultural environments. In each environment, education and equity in learning were different.

4.3 Te Matau-a-Māui

The Te Reo Māori name for Hawke's Bay region is Te Matau-a-Maui - The Hook of Māui. This name originates from a mythological story about the Māori ancestor Māui. As the youngest of a group of brothers, Māui longed to join them on a fishing journey. Determined and guided by his wise grandmother, Māui crafted a powerful fishing line and hook from her magical jawbone. Maui hid in his brother's canoe before they went fishing one morning. On the voyage out to sea, Maui surprised his brothers and led them to a prime fishing spot. Despite his brother's reluctance to share their bait, Māui used his blood to lure a colossal stingray. This event led to crucial landscape features and shaping of Aotearoa. Hawke's Bay still bears the symbolic outline of Māui's double-barbed hook at Cape Kidnappers, signifying his legacy imprinted on the land and the Te Reo Māori name for the region.

4.4 Ngāti Kahungunu

The province of Hawke's Bay is in the ancestral tribal lands of Ngāti Kahungunu. Ngāti Kahungunu has the second-largest tribal area and has the third-largest population of tribal members in Aotearoa. The tribal area of Ngāti Kahungunu extends along the East Coast of the North Island from the Māhia Peninsula in the north to Cape Palliser in the south. The territory of Ngāti Kahungunu is divided into three districts: Wairoa, Heretaunga, and Wairarapa. Hawke's Bay is in the Heretaunga district of Ngāti Kahungunu. In Hawkes Bay, Māori represent 27.2% of the population. This number is higher than the average national population of Māori at 16.6% (Ministry of Health, 2021).

Figure 2. Ngāti Kahungunu Tribal Region

Figure 3. Hawke's Bay Province

Ancestral Roots of Ngāti Kahungunu trace their origins back to the Tākitimu canoe, which was navigated from Hawaiki by the esteemed leader and great navigator Tamatea Arikinui. Tamatea Arikinui's grandson was Kahungunu. Kahungunu was an ambitious and gifted leader who was born in Kaitāia. Kahungunu, through his remarkable endeavours, constructed villages and implemented land irrigation techniques. Embarking on a journey southward, he fathered numerous children. It is understood that Kahungunu only passed through the Hawke's Bay Region, and his

lineage in Hawke's Bay was conceived through his marriage to the chiefess Rongomaiwahine of Mahia on the northern border of Hawke's Bay (Whaanga, 2017).

Ngāti Kahungunu formation had its genesis in Kahungunu and Rongomaiwahine's great-grandson Taraia. In the 16th century, Taraia brought his people from Mahia to Heretaunga, where they settled. Through the conquest of predating iwi of Ngāti Kahungunu and strategic marriages, Taraia spread the descendants of Kahungunu across the Heretaunga region and formed the well-known tribe (Mitira, 1944).

The solidification of the Ngāti Kahungunu Iwi today came from Kahungunu and Rongomaiwahine's 6th generation descendant, Te Huki. Te Huki was the Principal Chief of the Wairoa coastal area. Te Huki had three strategic marriages to Te Rangitohumare of Heretaunga, Te Ropuhina of Nūhaka and Rewanga or Tūranganui. He had his wives stay with their people, and he would visit them at their homes. Using the strategic marriages of his sons and daughters to influential chiefs, Ngāti Kahungunu became the principal descendants of Mahia, Nūhaka, Wairoa, Heretaunga and Pōrangahau. Later, descendants of Kahungunu intermarried in the areas of Wairarapa and Tamaki-nui a-rua (Whaanga, 2005).

In 1988, Ngāti Kahungunu Iwi registered as an incorporated society and reorganised in 1996 to become Ngāti Kahungunu Iwi Incorporated. Ngāti Kahungunu Iwi Incorporated includes 86 Hapū (Sub-tribes) and 90 Marae (meeting grounds). It is overseen by a board of elected representatives with operational goals to improve outcomes for iwi members. The current goals for Ngāti Kahungunu Iwi Incorporated are to promote education, preserve customs, retain the Ngāti Kahungunu language, promote and advance economic welfare and advancement, promote well-being and maintain high-quality communication with iwi members (Ngāti Kahungunu Iwi Incorporated, 2023).

4.5 Pre-Colonial Education

Pre-colonial education is essential to this case study for many reasons. It provides a historical understanding of Māori, supports Māori cultural preservation, recognises the contributions of Māori to human knowledge and progress, and allows lessons from the past to inform positive change in the future.

In appraising pre-colonial Māori society, this research acknowledges that Māori history before colonisation was shared orally (Royal, 2023). Much of what is known today is from transcribed records. As a practice, historical research relies heavily on written records and images. Written records for Māori started around 1769 (Anderson, 2016). The current understanding of Te Ao Māori from oral and written transmissions is well-defined. According to Buchanan and Simmons (1973), all the history of Māori in Hawke's Bay was through oral traditions. They add that unlike areas of the country that were settled early by Europeans or attracted main hubs of industry, Hawkes Bay was not one of these places. Hawke's Bay Māori were isolated from European contact as late as the 1890s. A thought-provoking statement regarding history is a quote from Winston Churchill: "Victors write history". It is plausible that this could be the same for the oral transmission of Te Ao Māori. On this premise, some practices of Te Ao Māori will have been misrepresented, misjudged, or lost to time.

Māori are the Tangata Whenua of Aotearoa (indigenous people of New Zealand). It is evidenced through radio-carbon dating that the Māori settlement of Aotearoa began between 1250 AD - 1300 AD (Sutton, 1987; Walter et al., 2017). The settlement of Aotearoa occurred over many migrations from the East Polynesian Islands as part of the more comprehensive Austronesian migration (Martins, 2020). Māori voyaged to Aotearoa on Waka (ancestral voyaging canoes) from the mythical homeland of 'Hawaiiki.'

Figure 4. Austronesian Migration (Martins, 2020).

Māori were way finders who used the stars and environmental signs to navigate the Pacific Ocean. They were descendants of seafaring people who had already migrated from their homeland to tiny islands in the Pacific Ocean. Māori navigators learned about navigation from traditions and their connection to the environment. They travelled using some fundamental cornerstones.

Te Kāpu o Whetū was a star compass used by the Tipuna (Ancestors) of Māori today. Navigators memorised over two hundred stars using this compass. They knew the arc of the sun and the stars across the sky at different heights at various times of the year. At night, they would travel following the rising and setting of stars, and at dawn and dusk, they used the sun. With the celestial compass, Navigators also used their knowledge of the ocean to travel. They understood how ocean swells and currents could be used to navigate and increase speed and that travelling downwind and upwind made it easier to correct their course (Science Learning Hub, n.d).

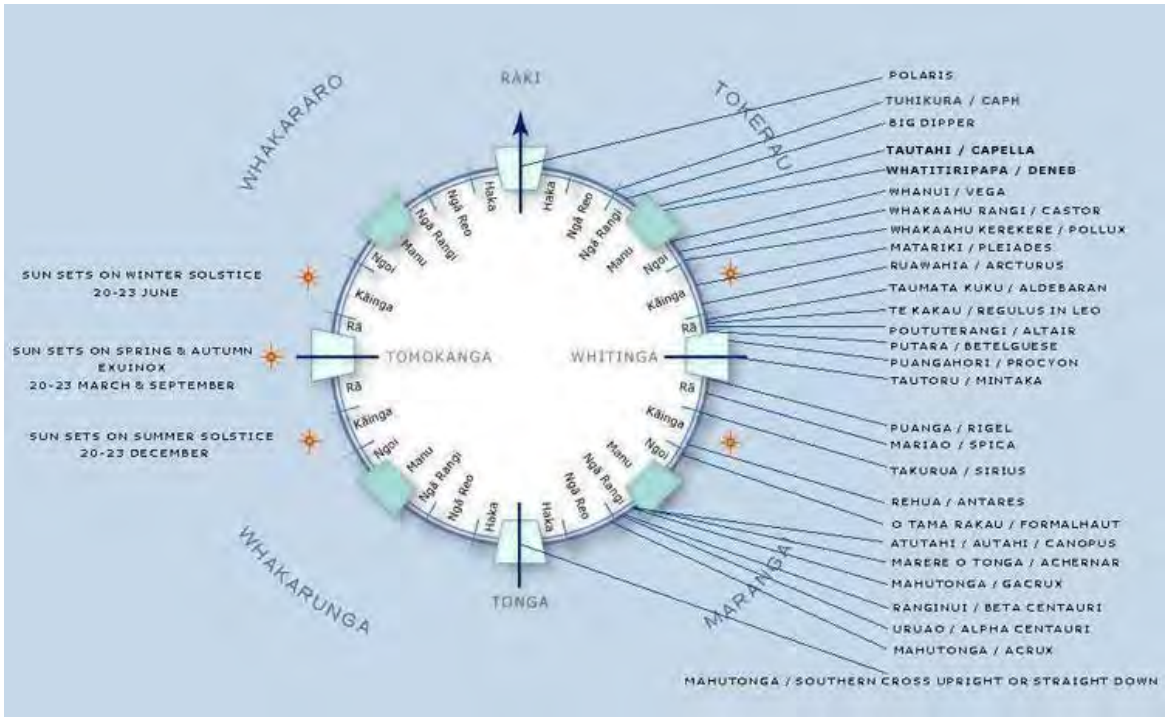

Figure 5. Te Kāpu Whetu (Te Tai Tokerau Tarai Waka Inc, n.d)

Kōrero Tawhito, oral traditions passed down through whakapapa (genealogy), whakatauki (proverbs), kōrero (discussions) and waiata (songs), and archaeological evidence have identified that the earliest waka landed on the east coast of the North Island. These waka navigated Aotearoa's coastlines, looking for places suitable for settling. Waka arrived at many different times over more than 100 years. Evidence suggests that by 1400 AD, all New Zealand had been explored (Lenihan, 2021). Settlements were located at river mouths or harbours with easy access to fresh water and the ability to hunt and cultivate food. Māori began moving inland as the need to rely on the ocean's resources decreased (Royal, 2023). Hawke's Bay was no different, with kāinga (settlements or seasonal camps) initially being close to harbours and river mouths, which were easily accessible to food and fresh water.

Māori established kāinga and pā (fortified settlements) when settling areas. Māori tended to live in kāinga, with pā used during wartime. Pā were in high locations that gave the settlement oversight of the surrounding area and ocean to see approaching war parties. They were also not easily accessible by the enemy (Best, 1942). Māori had strong interconnectedness within these settlements based on whakapapa (genealogy).

The whakapapa structure of a settlement was:

- whānau (Kin Group) - This group was the nuclear family of up to thirty people and often encompassed 2-3 generations of a family - grandparents, parents, uncles, aunts, cousins, and siblings. Whānau were responsible for daily domestic life. An individual was born and socialised into whānau.
- Hapū (Extended Kin Group) - whānau belonged to hapū. Hapū controlled defined parts of a tribal area, presided over ordinary social and economic affairs, and made fundamental day-to-day decisions for the settlements in its controlled area. All those within the hapū descended from a common ancestor.
- Iwi (Tribal descent group consisting of many hapū) - Tribes are identified by their territorial boundaries, which are of great social, cultural, and economic importance.

Māori society consisted of four classes:

- Rangatira (the recognised leaders of kin groups)
- Tutua (the most extensive grouping in Māori communities. This class was not as senior in rank as those in the rangatira class)
- Taurekareka - Mōkai (enslaved enemy captured after a defeat in war, living with the victorious hapü).
- Tohunga were effectively a class of their own, off to the side of society, rather than a class in the hierarchy of rangatira, tutua, or taurekareka. They were specialists who exercised spiritual duties or had specialised knowledge of essential skills that a community required.

Membership in these groups and the right to participate was principally based on whakapapa (Mahuika, 2019).

In Māori, the word for children is tamariki. Skerrett (2018) notes that in Te Reo Māori (Māori Language) identifying other words within the main word adds depth of meaning. Pere (1997) breaks down the word tamariki as *"Tamariki: Tama is derived*

from Tama-te-rā the central sun, the divine spark; Ariki refers to senior most status, and riki on its own can mean a smaller version. Tamariki is the Māori word used for children. Children are the greatest legacy the world community has." (cited in Pihama et al., 2004, p. 22)"

This excerpt emphasises the importance of children within Māori society. Children were paramount in the success of whānau, hapū and iwi. As such, children were treasures within their hapū and whānau.

4.5.1 The Foundations of Learning in Ngāti Kahungunu

In Ngāti Kahungunu tradition, it is lore that knowledge was given to humankind by the Māori god Tāne. It is said that Tane undertook an incredible journey to attain knowledge for humankind. He ascended to Te Toi-o-ngā-rangi (The highest celestial realm), and upon his return, he brought valuable treasures. These treasures consisted of three kete wānanga (baskets of sacred knowledge) and two whatukura (revered and significant stones). The kete were acquired from a celestial dwelling called Matangireia. The kete were Te Kete Aronui, which held all the knowledge that could help humankind; Te Kete Tuauri, which held the knowledge of ritual, memory, and prayer; and Te Kete Tuatea, which contained knowledge of darkness that was harmful to humankind. The stones originated from another celestial abode called Rangiātea. These stones contained the power of knowledge and added to the mana of teaching knowledge. After descending from the heavens, Tāne carefully suspended the kete and stones within Whare Kura, an esteemed celestial house for humankind (Calman, 2012)

In Te Ao Māori education is called mātauranga. Social control for Māori during precolonial times was exerted by tapu (religious restrictions). It is this societal construct that had an impact on mātauranga.

4.5.2 Whānau Mātauranga

The learning process for Māori children began when they were in their mothers' wombs. Mothers would chant Oriori (lullabies) to their unborn child, speaking of positivity, success, and strength to them (Calman, 2012).

Jenkins & Harte, 2011, outline the process for when a child is born. When a child was born, a procession of rituals would occur overseen by a tohunga. The first ritual, the tūā, was the symbolic cutting of the pito, where new-borns were blessed through karakia (prayer) that recognises their unique abilities and guides them towards fulfilling their potential.

Following the detachment of the pito, the koroingo or maioha ritual took place, marking the welcoming of the new baby by the whānau. During this ceremony, welcome speeches were delivered, and waiata (songs) and pao (chants) were sung, connecting the child's birth to the creation of the universe.

In the tohi ritual, the new-born is dedicated to an atua (god) chosen by their parents. A tohunga would lead a ceremony near a stream, sprinkling the baby with water using a branch from the karamū tree while reciting incantations that invoked positive qualities and blessings for the child. In the Heretaunga area, karamū still grows significantly and is another name for Hastings.

The final ritual, the pure rite, solidified the baby's connection to the whānau. Tohunga recited ritual chants imbued with mythological references aimed at harnessing and fortifying the child's spiritual powers while establishing the foundation of knowledge they were destined to acquire.

All these rites created positive messages for the baby, continuously reminding the adults present of the child's unique and special qualities. It was these qualities that were to serve the hapū. In Māori society, women and men were equal and shared work within the hapū (Murphy, 2011). Through all aspects of life, knowledge was transferred to children in the area they were to acquire through a mixture of “on-the-

job training" and formal learning. Some areas taught to children were gathering, hunting, harvesting, food preparation, weaving, carving and warfare. It is a fact that children were educated within their kāinga by whānau.

4.5.3 Tohunga Mātauranga

Those born of high chief lineage with the capabilities of knowledge retention and aptitude to pass specific tests would be educated at a whare wananga. While whare wananga is used as the Māori name for a school of learning in Ngāti Kahungunu, different areas of Aotearoa or tribes had different names for this school of learning (Mitira, 1944).

Tohunga were the educators within a whare wananga. Tohunga primarily exercised religious duties within Māori society. It is assumed by Hiroa, 1958, that tohunga were of the Rangatira class because of the knowledge they possessed. Tohunga also has the simple meaning of expert. Calman, 2012, notes that other institutions of whare wananga existed to pass on this knowledge. Skilled artisans and educators were referred to as tohunga followed by their craft: Tohunga Tarai Waka - Expert Canoe Builder, Tohunga Whakairo - Expert Carver and Tohunga Ta Moko - Expert Tattooist (Buck, 1958).

The earliest education establishments in the present-day Ngāti Kahungunu region predate the birth of Kahungunu. While the Tākitimu Waka was anchored at the coastal village of Waimarama, on its voyage south, four Tohunga disembarked. Among the tohunga was Taewha. When the waka prepared to leave, Taewha and another tohunga decided to stay. Taewha established a kāinga called Maungawharau. The Kāinga included a whare wananga (house of learning) called Rangiteauira, the Whare Maire (house of magic), and the sorcery called Paewhenua.

While the history of whare wananga in Ngāti Kahungunu and across Aotearoa is not documented, it is assumed that many other whare wananga existed at or near Kāinga and Pa across Ngāti Kahungunu and Aotearoa. This existence is because tohunga were essential in the tapu society, and experts passed on knowledge and lore before

colonisation. The story of Taewha and his kāinga prevailed as he was significant in Ngāti Kahungunu and across Aotearoa (Buchannan & Simmons, 1973).

4.6 Colonial Education

Colonial education in Hawke's Bay has had a mixture of success and failure. Colonial education for this case study uses the first point of contact in Aotearoa with non-Māori as the genesis of colonial education.

4.6.1 Early Missionary Influence

With the arrival of European missionaries in the early 19th century, Māori education began to incorporate elements of Western knowledge and literacy. Missionaries, in good faith, set up the original Māori schools. Missionaries wanted to utilise schools to teach Māori reading and writing to pass on biblical scripture. Māori children were taught essential reading, writing, and religious instruction alongside traditional Māori teachings. Māori willingly engaged in learning as they wanted to learn how to read and write in English to access, understand, and utilise new European knowledge of weapons, iron tools and sailing ships. The first school for Māori was set up in Sydney, Australia, around 1813. An English missionary, Samuel Marsden, educated 25 Māori learners at his home in Parramatta (Barrington & Beaglehole, 1974). The earliest European school in Aotearoa for Māori was established in 1816 at Rangihouia in the Bay of Islands. The school was founded by the Anglican missionary Thomas Kendall. While this school only lasted a few years, many other schools were established at mission stations for Māori by the 1830s. By the 1840s, crown officials were surprised to find schools in most Māori villages where Māori were educating Māori in Māori on English reading and writing. It was estimated that half the population of Māori could read and write in English (Calman, 2012).

Unlike other areas of New Zealand, Hawke's Bay was settled much later by Europeans. The first missionaries to Hawke's Bay began travelling to convert Ngāti Kahungunu to Christianity in 1833. The first mission station was erected in Hawke's Bay in 1844

(Campbell, 1975). The landscape that met the first settlers and missionaries in 1833 differs significantly from today's. The 1931 earthquake that levelled Hawke's Bay townships raised the seabed by 2.7m. The low-lying swamps and lagoons drained and created new land to be claimed. Today, there is significantly more land than when Hawke's Bay was built, particularly in Napier. This fact is essential as the reclaimed land established more schools and communities after 1931. At the time of colonisation, there was far less land available, which may clarify why the earliest schools in Hawke's Bay were built much later than the rest of New Zealand.

The earliest school to be established for Māori by Pākehā was the Ahuriri Native Industrial School, which was opened in 1854 in Napier. The Church of England funded the school, which was the idea of Samuel Williams, a prominent Anglican missionary. The school was established under the guidelines of the Education Ordinance of 1847. In 1857, Crown land and a gift from local Hapü allowed the school to move and grow in a rural setting. The school was moved and became known as Te Aute College. Many other schools began to be constructed for learners around Hawke's Bay in the late 1800s, with many more being erected after the 1931 earthquake (Te Aute College, n.d).

4.6.2 Assimilation 1847 - 1969

The racist assimilation policies in Aotearoa are attributed to George Grey, the Governor of New Zealand, from 1845 to 1853 and again from 1861 to 1868. The English believed their thinking was superior to that of the Māori, but until the 1840s, they could still not defeat them in battle. Schools were used as the pathway to pacify Māori (Calman, 2012).

When Grey took office for the first time, he favoured the Education Ordinance of 1847. He favoured the ordinance as he had minimal funds to support the opening and running of schools. The Education Ordinance for promoting education was left to the missionaries and churches. It outlined critical principles for education in New Zealand.

These principles were:

- Education delivered in English.
- Religious Instruction
- Industrial training
- Government Inspection.

The ordinance was the foundation of assimilation. Māori had to be educated in English even though they spoke Māori. The purpose of industrial training was because the English saw Māori as the primary industrial workforce for the new colony (Calman, 2012).

In 1858, the first of the Native School Acts was passed. It was designed to follow the Education Ordinance of 1847 with its assimilation of Māori. Additions in the act were:

- Schools were given the sum of £7000.
- Māori were required to be educated away from their home at boarding school.

It is understood that eight hundred Māori were educated in government-supported schools. These schools struggled to deliver learning in English, so Māori was still used. By 1860, many mission schools had closed due to the New Zealand wars (Calman, 2012).

The Native Schools Act of 1867 went further than its predecessor in assimilating Māori. The key points from the act were:

- A network of native schools was established.
- Māori were to donate land for the school.
- Contribute to the building of the school.
- Contribute to the teachers' salary.

While the latter two points were removed by 1871, donating land was paramount. Initially, schools were governed by the Native Department, but this was transferred to

the newly established Department of Education in 1877. In 1880, the Native Schools Code standardised the curriculum, hours of learning and running of native schools. In 1887, the school was made compulsory for all Māori. Initially, Te Reo Māori was used as the bridge to teach English, but over time, the English view hardened to punish any learners who spoke Māori at school physically. The Native Schools Act was still in place till 1969, when the last native schools were transferred to the regional education boards from the Department of Education. For over one hundred years, Māori were marginalised in education by the English (Calman, 2012).

4.6.3 Revitalisation of Mātauranga Māori

In the 1970s and 1980s, the government acknowledged that the Treaty of Waitangi/Te Tiriti o Waitangi guaranteed Māori rights and partnerships, including education. In 1975, Education Resource Teachers of Māori were established to provide Tikanga and Te Reo Māori support to mainstream primary schools.

In 1982, the first Kohanga Reo (Early childhood learning nests) was established in response to the awful statistics of Māori speakers; one hundred years of assimilation had resulted in only 5% of Māori being able to speak the language. More than one hundred new Kohanga Reo opened the following year, including the first in Hawke's Bay. Kohanga Reo peaked in 1993 with over eight hundred institutions. They have declined in numbers due to the bureaucratic systems and paperwork required to operate an early learning establishment (Calman, 2012).

In 1985, the first kura kaupapa (Māori Immersion School) was opened. The Education Act of 1989 provided many changes from the Tomorrow Schools report (Calman, 2012). As part of the act, the newly established Ministry of Education supported opening new schools. The first kura kaupapa to be opened in Hawke's Bay was Te Kura Kaupapa O Te Wananga Whare Tapare o Tākitimu in Hastings in 1991 (Treacher, 2015). The growth of Kura accelerated in the 1990s but slowed in the 2000s. Kohanga Reo and Kura Kaupapa have been the new foundation stones for Māori language fluency, cultural knowledge, and identity development. These initiatives

addressed historical and educational inequities and have promoted Māori self-determination in education.

Change for Māori learners in mainstream schooling has been slow. The Ministry of Education has tried integrating Treaty/Tiriti principles, such as equity, participation, and active protection, into educational policies and practices. There has been an ongoing focus on improving educational outcomes for Māori students in Hawke's Bay with initiatives such as Tātaiako, Ka Hikitia, Te Kotahitanga, and He Kākano. These initiatives have sought to reduce disparities, strengthen cultural identity, and promote educational success for Māori learners. Mainstream schools in Hawke's Bay have begun to recognise the value of collaborating with local iwi, hapū and Māori communities in designing and delivering educational programs. This approach acknowledges the importance of Māori voices and perspectives in shaping educational policies and practices. Further urgent change must happen to ensure another one hundred years pass without significant action.

4.7 Chapter Summary

This chapter has briefly explored the history of education for Māori in Hawkes Bay. It provides an overview of the history of Māori in Hawke's Bay, focusing on the area of Te Matau a Māui and the Ngāti Kahungunu Iwi. It examines pre-colonial education, highlighting the foundations of learning in Ngāti Kahungunu and the importance of whānau and tohunga Mātauranga (ancestral knowledge). The chapter also delves into the era of colonial education, including early Missionary Education and the period of assimilation from 1847 to 1969, which saw the implementation of the Education Ordinance and the Native Schools Acts. Furthermore, it explored the revitalisation of mātauranga Māori (Māori knowledge) and its significance in contemporary educational practices. Through this historical lens, the chapter contextualises the educational experiences and challenges faced by Māori communities in Hawke's Bay, highlighting the resilience and adaptability of Māori educational practices over time.

The following chapter is the Principal monograph, which uses Māori's Principal experience to explore knowledge and broaden the research into educational equity for Māori.

CHAPTER FIVE - PRINCIPAL MONOGRAPH

5.1 Chapter Introduction

The previous chapter briefly overviews the history of education of Māori in Hawke's Bay. This chapter will focus on the experiences of Māori Principals in mainstream Hawke's Bay primary schools and how they create equity for Māori learners, their Māori identity journey and various issues related to educational equity for Māori learners in mainstream Hawke's Bay primary schools.

The education system in New Zealand is not designed for Māori to succeed. Chapter Two identified key equity issues from the 2018 Innocenti UNICEF Report. Recent data identified that there had been no change. Data taken from the Human Rights Measurement Initiative (HRMI) (2022) identified that Māori are most likely to have their right to education violated in New Zealand. The Children's Commissioner identified in the Education matters to me: Key insights (2018) that Māori learners were victims of racism in school and were treated indifferently because of their culture. Statistics in the 2021 NCEA Annual Report (2022) show Māori significantly underperforming in secondary education with the lowest ethnic attainment levels in tertiary education.

Māori Principals in mainstream schools should not have succeeded in achieving their position as school leaders. In the first instance, they navigated the racial inequity and underachievement statistics in primary and secondary education to achieve results that allowed them to enter tertiary education. They then achieved their degree from a tertiary provider. According to the Education Counts review of tertiary and attainment data (2022), Māori with a bachelor's degree aged between 25 and 65 make up 18% of the Māori population. An educator's bachelor's degree is the minimum requirement to become a Principal in New Zealand.

The barriers they have overcome to attain their position were of significant interest to this case study. Māori principal journeys are filled with identity turmoil, negative stereotypes, and a lack of educational success. Being a participant with an introspective view to share and connect with stories from other Māori Principals is unique. Māori Principal participants have not had the opportunity to share their experience in a New Zealand context. Other cultures and countries have been more open to hearing Māori Principal participants experiences. The relational trust and the safe space created for this case study allowed participating Principals to be honest and sincere with their responses.

The environment in which Principals exercise leadership in New Zealand is autonomous, and they lead their schools with their community. In 1989, the government implemented Tomorrow's Schools. In this model, schools managed themselves, giving Principals new duties such as handling finances and property, engaging with the community, and collaborating with Boards of Trustees. This transformed Principals into CEOs, and the decentralisation of school management led to more centralised responsibilities and reporting demands. This autonomy is vital to this case study and why it weighs heavily on Māori Principal's voice from experience.

New Zealand's population is changing, with more Māori descendants expected, affecting schools and education leadership. This means there is a need for more Māori leaders in education to help Māori students do well in both English and Māori-medium schooling (Hohepa & Robson, 2008).

In New Zealand, Māori represent 12.4% of all Principals in mainstream primary schools. In Hawke's Bay, Māori represent 17.4% of all Principals in mainstream primary schools (Lloyd, 2023).

5.2 Principal Participants

In these narratives, all Principals are Māori. Principals have chosen to be anonymous to protect their integrity and maintain their mana. The participants have been open, honest, and critical of the system in which they operate and employ themselves. The trust among the Principals and myself as a researcher has been built on years of friendship: struggling, nurturing, maturing, and supporting each other within a racist system satisfied with the failure of Māori learners. The wairua and passion for their learners comes through strongly in Principal responses. All Principals could share their experiences in a safe and caring environment for the first time. The language they use is colourful, direct, and unapologetic. To feel the impact of their statements, they will remain unedited.

A total of ten Principals participated in giving their voices to this case study. Four of the participants were female. A total of thirteen tribes were represented in this research.

- Te Atiawa
- Rangitāne
- Taranaki
- Ngāti Raukawa
- Ngāti Maniapoto
- Ngāti Pahauwera
- Rongowhakaata
- Ngāi Tūhoe
- Ngāti Tamaterā
- Ngāti Toa
- Te Aitanga-A-Māhaki
- Ngāti Kahungunu
- Ngāti Porou

Only two Principals' whakapapa linked them to Ngāti Kahungunu, where this case study was conducted. The Principals had a combined eighty-three years of experience.

5.3 A Māori and a Principal as a Researcher

This basis of autoethnography is essential to the literature as I will add my voice to the Principal monograph, drawing on my experiences. As a researcher, I needed to ask myself what experiences I have had that inform the purpose of this research, why I have a bias towards equity for Māori learners, and what critical experiences have defined who I am as a Māori, a Principal, and a researcher.

My maternal side is non-Māori. They originate from England, Scotland, Norway and Denmark, with most of my Whakapapa coming from the Gotaland Vikings located in the ancestral lands of Halland in the south of Sweden. My paternal grandmother, Kiritapu Aramakutu, descends from Maraenui in Te Whānau-a-Apanui and Awatere in Ngāti Porou. My grandfather, Hune Poi Fox, is from Waiapu and descends from Ngāti Porou Rangatira lines. From age four, I grew up during the holidays with my grandparents. The Aramakutu whānau are dark, in part due to my great great great grandfather being Mangu Mangu (African), and the Fox whānau were well known for being fair. Growing up in the heart of Ngāti Porou, there were no discussions of colour in the 1980s. You were simply Ngāti Porou, and the differences were between the local rugby clubs, albeit until they combined to make the only tribal rugby team in the world - Ngāti Porou East Coast.

During school terms in my formative years, I was educated at primary schools that were multicultural and a pleasure to be educated in. The teachers were of all ethnicities, reflecting the positive and supportive environment that conditioned all learners, including Māori, to be successful. Teachers focused on the cultural blessings and inherent capabilities of all learners. I struggle with learning, and it is something that does not come quickly or easily. My mother was always at primary school with teachers trying to find ways to support me with my learning at home. My learning strengths are remembering people, speaking in front of large groups and being comfortable walking in different worlds. With my memory for people, I was taught the whakapapa of families of the ancestral tribal area of the toi iwi Ngāti Ruawaipū orally.

The post-primary schooling was a turbulent time. The first important transition was to Intermediate, and it was challenging. Intermediate was a horrible time; I was treated as a class dunce and did not fit in. I loved Kapahaka and was a school group member, but I was laughed at as the only fair student. I shied away from speaking Māori as people laughed at me, particularly the Māori children. The parental experience was a vast difference from primary school. My parent's recollection was being told by my year seven teacher that I could not be taught and would be lucky to make it through till the end of high school. A fantastic teacher in Year 8 gave me back my mana, built me up and played to my strengths. She took an interest in me and helped me get through a period of intense bullying and being proud of being unapologetically me.

The transition from intermediate to high school began positively. I choose to follow the whānau and attend Te Aute. Everyone was pleased that I was going there. The first of the Fox name to attend the prestigious Māori boy's school. Unfortunately, Te Aute was not a good option. As time has revealed, from the mid-1980s to the late 1990s, Te Aute was a place of severe bullying and hazing. My experience of Māori males and Māori in general was tainted by the trauma that was experienced. I hated everything about being Māori and could not understand why Māori males treated others this way. By the time my parents withdrew me and sent me to Napier Boys' High School, I was anti-Māori, anti-education and had severe anger issues.

All my friends were kind Pākehā farming boys, and I spent most weekends hunting rather than partying. I deliberately chose not to have Māori friends as I did not trust Māori males or feel safe in their company unless they were close whānau or rugby mates. Because of my learning difficulties, experiences, and trauma, I was far from a model student. No one believed in me and my potential. I had the experience of negative comments from teachers at high school. I was told I would not achieve, and my school reports reflected that. Only one person believed I could achieve during that time, my grandfather, Hune-Poi. He always said I could get to university to attain my master's degree, as Apirana Ngata had, and be the first in the family with a doctorate. Unfortunately, my grades from bursary examinations were not good enough to get into university. Having struggled to study for exams and being emotionally overloaded by the anxiety of not being able to read or write correctly, I successfully failed nearly all

bursary examinations except for history. In the 1990s, the sixth form certificate was internally assessed, and thanks to completing work with my mum's help, I had enough credits to get into some courses at university. At this stage, my career options were limited. I could have easily joined a gang. I had whānau and friends who were and still are gang members today.

As teaching is a Ngāti Porou whānau vocation, I decided to apply for Teachers College and get as far away from home as possible and from Māori. The applications to become a teacher were purely out of spite, so I could return home one day to tell those teachers who said I would not achieve anything that I was a teacher like them. I applied to all teacher's colleges and universities and was only accepted by the Christchurch College of Education.

During the foundation year of becoming an educator, I went on practice placements and saw a lot of “little me’s.” Māori learners of all shapes, sizes and colours that did not fit within the education system. There were not many Māori in Christchurch in 2000. I found myself navigating to the local Māori rugby club. After years of avoiding Māori, I was actively seeking them out. Many Māori, particularly males I connected with, were urbanised, whose whānau had moved south for employment. My learnings as a child in Ngāti Porou were a blessing, and I often shared stories, taught waiata and led wananga. I was valued for my knowledge. Being valued was something that I began imparting to those disenfranchised Māori learners whom I had brief encounters with on placements. At the conclusion of the academic year. I had passed all my internally assessed papers at the College of Education but had quite spectacularly failed my four externally assessed papers at Canterbury University. This meant that I had to repeat the first year of study. With the devastating news, I did what any rational young Māori male would do. I decided to move to England, work part-time in a school boarding house and play rugby.

While this decision was made to escape the disappointment of my whānau and continue to find my place in the world, it was a decision that grounded me in my identity and confirmed my passion for education. I had a cultural awakening while playing rugby for Burgess Hill Sussex All Blacks and working at the Boarding House

at Hurstpierpoint College. For the first time, the club and school accepted me for being Māori and a Kiwi. These English people, the colonisers of Aotearoa, treated me as my whānau did. They took me in, looked after me, and spoke positively. My cultural blessings were more important to the English than any New Zealander I had met. Again, I was sharing my culture with children and people who were genuinely interested, and I was inspiring young people who found learning hard to engage with learning. They just needed someone to believe in them. Many of the children I looked after in the boarding house were terrific. The children were trophy children, military children or children with neuro-diverse needs who were placed into boarding schools because they were an inconvenience to the parents. The youngest of the children was a five-year-old girl. I was a father figure to these children. I did what I knew would suit these kids using my experience as a Māori and the negative experience at Te Aute - Be kind, make them feel special, care for them, and speak positivity over them. While in England, I received handwritten letters from my grandfather, who continued to speak positively and encouraged me to relish my experiences in "the bosom of Mother England." After healing from the hurt of failure, I made the decision that I would return to Aotearoa. I wanted to try and make a difference for Māori learners and kids similar to me.

I applied for only one programme. I set the bar high, knowing what I needed as a learner. I needed the most recognised faculty with a mixture of Māori and non-Māori academic staff, and I needed to land where I had friends. I was accepted into the Otago University Bachelor of Teaching and Learning. It was a scary time as the degree had a passing class rate of less than 50%. The theory was based on critical literacy and mana placed on Te Tiriti, with support from Kai Tahu. It was a magical place to be. For the following two years, the academic department supported me with my learning difficulties. My classmates helped me with group work, and I repaid them with the oratory and charming skills with which I was blessed. The highlight was passing Maths 100, a highlight considering I was offered to set fifth form maths for a third time. I graduated with my degree, which sent me on the teaching path. I was elected as the representative for the Education Student Union and head of the Education Student Executive. However, I was not prepared for the education system that awaited me. It silently awaited me as a disgruntled taniwha slighted by young Māori males.

The first two years of teaching in Dunedin were horrifying. Reflecting on this now, I feel like I was thrown to the white middle-class female wolves. Anything Māori was for me to do or lead, nothing I did was good enough to their standard, and I was constantly criticised. I struggled and needed support. The worst experience was report writing. I cannot spell correctly and only print when I write. In those days, using whiteout was not allowed. I wrote my reports out so many times and still got it wrong. The leadership got tired of handing them back to me to redo. To this day, I feel like I had a target on my back for being a young Māori male and a threat to the hegemony that exists in non-Māori schools and communities. I felt unvalued in the school system, so I returned home and focused on helping learners similar to me. I took a job leading alternative education for children who had been excluded from school and who were intimately linked to the gangs in Hastings. It was a gratifying experience in alternative education.

After six months, I received an urgent request to meet with the Principal of a local intermediate school who had a class that six teachers had taught in six months. I had the meeting and met the class. They were a class of 100% Māori learners, all little me's. I took the job and had free reign over the six months to incorporate kaupapa Māori into classroom life for these children. They are still the best class I ever had. The class had fun in a safe environment built on mutual respect. I learnt from the children as much as I had taught them. After moving to Flaxmere to hone my craft further under the tutelage of my cousin, Tineka Tuala-Fata, and Principal Martin Genet, I decided to apply for Principal jobs.

I was appointed as a Principal at age 26 after five years of teaching. My wife tells me I talked myself into a job I knew nothing about. The reality of the situation matched her description. I could never understand how some people were appointed to the role of Principal of schools with a high number of Māori learners who I knew would never make the change necessary for Māori learner success. Most of these appointments within Hawke's Bay were white males over the age of forty. Few Māori, or females, were being appointed to Principal positions at the time of my appointment. There was little diversity. Since my first appointment, I have been the Principal of three schools,

deciles 2, 5 and 10, with a range of roll sizes from 19 to 300. As a Principal, I have led a Kahui Ako and been president of a Principals association. I have sat on three national boards, undertaken further study, and led the charge to challenge the status quo for Māori learners. I still struggle to read, write, and complete maths equations. Until I completed my master's degree, spite was my driving factor. That has changed. I am now motivated to show my tamariki and school tamariki that it does not matter if you struggle with learning; everyone has individual talents. You will find a passion and good people to support.

My passion is educational equity for Māori learners.

5.4 Equity

Central to this case study is the term equity. Equity and inequity are used frequently in the New Zealand education realm. Equity has become a growing priority in education (Benadusi, 2002; Castelli et al., 2012; Giancola, 2011; Meuret, 2006; Unterhalter, 2009). People often confuse equity with equality. Equity allows everyone to receive what they need to be successful. Equality is treating everyone the same. Equality aims to promote fairness, but it can only work if everyone starts from the same place and needs the same help (Morrison, 2018).

An equitable environment must first acknowledge that equity is affected by the intersectionality within communities of people and the subsequent bias (CAWI, 2015). Intersectionality is the crossover of many identities within communities. These crossovers occur within a context of connected systems and structures of power such as laws, policies, councils, political and economic unions, religious institutions, and media. Connected systems and structures existed in indigenous settings and are not alone signalled out in post-colonial times (Bowden, 1979).

It is accepted that diversity and inclusion are integral parts of achieving equity. According to the Ford Foundation (2020), equity ensures fair treatment, equal opportunities, and access to information and resources for all people. Inclusion is vital to equity as it builds the equity ecosystem where people feel invited and welcomed.

Inclusion walks hand in hand with diversity. Diversity ensures that varied identities and values are respected and valued in an equitable environment (Ford Foundation, 2020). Equity is only possible if the environment for equity is built on respect and dignity. Myers (2016) states that "diversity is being asked to the party. Inclusion is being asked to dance." Bolger (2020) stated that diversity, inclusion, and equity are similar, and people need to understand that they cannot be separate concepts but work in unison together. To achieve equity, there needs to be diversity and inclusion, as everyone's needs are different. However, what is educational equity?

5.4.1 Western Educational Equity

Equity is underpinned by an ideology vast in differences due to an individual's place in intersectionality. Scholarly interpretations of "educational equity" are also varied. Putting variances aside, there is synergy between leading international academics (Benadusi, 2002; Castelli et al., 2012; Giancola, 2011; Meuret, 2006; Unterhalter, 2009) that educational equity is a vital research topic. It is also agreed that there needs to be a robust debate about changes to the status quo in education. Government policy for minority and marginalised groups of people also needs to change. Socio-economic status, government resourcing, well-being, parental support, health, and cultural background were identified as areas requiring support to achieve educational equity.

To formulate the basis of what educational equity means for this case study, it will consider Bolton's (2017) New Zealand-centric research, The Organization for Economic Co-Operation and Development policy on educational equity, research on educational equity in a multicultural setting, and recommendations from UNICEF to improve educational equity in New Zealand.

Bolton identified the leavers for educational equity change in New Zealand were primarily:

- To disperse educational attainment gaps between students from high socioeconomic backgrounds and students from low socio-economic

backgrounds, and the academic attainment gaps between Polynesian and non-Polynesian.

- Disperse the inequities in access to resources, education, and social opportunities that can lead to achievement gaps.

The Organization for Economic Co-Operation and Development (OECD) is an international organisation that aims to improve and shape international government policies to improve prosperity, equality, opportunity, and well-being for all. New Zealand is a member of the OECD, and it is essential to appraise its levers for educational equity change. The OECD findings from 60 years of research mirror Bolton's (2017) levers for change. The OECD identified two critical aspects of equity in education in its Ten Steps to Equity in Education (OECD, 2009):

- Fairness means ensuring that personal and social circumstances do not prevent students from achieving their academic potential.

- Inclusion means setting a bare minimum standard for education that all students share regardless of background, personal characteristics, or location.

The OECD believes that educational equity is achievable through fairness and inclusion by governments if they focus policy on monetary resources, modified academic standards and academic content and support for the individual.

Maitzegui-Onate & Santibanez-Gruber's (2008) research focused on educational equity in a multicultural environment. This research also shares similarities to Boltons' (2017) findings. In a multicultural environment, Maitzegui-Onate & Santibanez-Gruber (2008) summarised educational equity as follows:

- all students have the right to learn.
- all students have access to school.
- all students have support to meet individual needs.

- all students have the opportunity for success.

The United Nations International Children's Emergency Fund (UNICEF) is mandated to address the long-term needs of children in developing countries. It is important to note that New Zealand has ranked poorly in UNICEF's most recent Innocenti reports. The Innocenti reports are focused on specific areas of student well-being. The 2018 Innocenti report focused on equity. This report acknowledged that the solution to solving inequity was not a "one-size-fits-all" model.

The suggestions the report made high-quality for countries to close the equity gap were:

- Reduce the impact of socioeconomic status.
- Produce better data to measure equity.
- Giving all children access to high-quality learning.
- Ensuring all children achieve a reasonable minimum level of core skills.

There are strong connections between this data report and Boltons' (2017) research. It is hard to find a conclusive argument against Bolton's (2017) statement on the meaning of educational equity. She best summarises that an "equitable education system is one where all students, regardless of ethnicity, socioeconomic status or abilities, can succeed." What is essential for this research is that Bolton's definition has synergy with the definition of equity in the Annie E. Casey Foundation's Race Equity and Inclusion Action Guide (2015).

Annie E. Casey Foundation's Race Equity and Inclusion Action Guide (2015) best comprises all the definitions of equity. This literature summarises that equity addresses systemic inequalities by acknowledging they exist and working to eliminate them. Regardless of gender, economic status, ethnicity, physical and mental disability, or race, no person should encounter systematic disparities. Simplifying this statement further as a strength-based approach concluded that the Western notion that equity is giving all people what they need to be successful and educational equity is giving all learners what they need to succeed.

5.2.2 Participant Principal's Notions of Equity

The Māori Principal participants' definition of equity needed to be established by talking with them, asking their opinions, and getting them to define what equity is and means to them. Māori Principal participants' definition of equity was the same as the notion of equity from research; equity gives all people what they need to succeed, albeit defined differently.

> Principal H's definition was:
> *Equity is about what needs to be put in place to ensure that everyone can achieve the same outcome.*

> Principal A's definition was:
> *Equity is ensuring all humans have the access to the appropriate supports, based on their needs in their contexts, which lead to them achieving their potential.*

> Principal D's defined equity as:
> *Equity is making sure everybody is at the start line for the race and getting support along the way when they need it.*

Equity is acknowledging that not all humans start from the same place and adjusting those imbalances.

5.2.3 Indigenous Equity

As equity can look different between groups of people, dominant notions of equity can undermine Indigenous notions of equity (Bunda et al., 2011). The base understanding has been established as a point of reference for equity and educational equity for this project:

- Equity is giving all people what they need to be successful.

- Educational Equity is all students succeeding regardless of ethnicity, socioeconomic status, or abilities.

If these statements are a current benchmark in a Western and colonised society, it must be ensured that they do not cannibalise notions of traditional Māori equity and educational equity for Māori. The closest Māori word or meaning of equity is Mana Taurite. To understand Mana Taurite, there requires an understanding of the basic epistemology of Māori society. Māori did not identify with the collective name "Māori" until the arrival of Europeans. The name was used to differentiate themselves from European arrivals (LEARNZ, n.d). This worldview encompasses the general understanding of Māori as a collective and acknowledges that there are slight variations between Iwi (tribes)

Te Ao Māori (The Māori worldview) acknowledges the interconnectedness and interrelationship of all living and non-living things (Rameka, 2018). In Te Ao Māori, traditional oral history was delivered by kōrero Tawhito. Oral dissemination included genealogies, sayings, histories, stories, songs, gods, migration, the old world, and day-to-day life (McCrae, 2017).

The Ministry of Justice (2021, p. 1) stated online that "*kōrero tawhito reflected the thought concepts, philosophies, ideals, norms, and underlying values of Māori society. The values derived from the kōrero tawhito were the basis for the integrity, harmony, and balance of Māori society. The values represented ideals, which were not necessarily achievable but something to aspire to."*

Mana Taurite views equity as a strength as opposed to an issue. In Te Ao Māori, Mana Taurite embodies the traditional Māori practices of being sensitive, compassionate, tolerant, respectful, and fair in the interconnectedness and interrelationship of all living and non-living things (Fickel & Abbiss, 2019).

Underpinning Mana Taurete is how Māori life was governed. The Ministry of Justice (2001) identifies these critical practices that underpin the understanding of Mana Taurete:

- Māori had a values-based system that was principles rather than rules.
- The principles created harmony and balance. The values represented ideals that were aspirational for whānau, hapū and Iwi.
- The spiritual and physical realms are one. Tipuna (ancestors) who have passed from the physical realm live with Māori daily.
- Māori lineage links each individual back to the tipuna and the Māori cosmology origins.
- Mana (strength) and tapu (sacred) governed traditional Māori society.
- Tapu is a protective device. Everyone was required to protect their tapu and respect the tapu of others.
- Mana was inherited through tipuna. It was also acquired by individuals throughout their lives. Because personal and collective mana was necessary, Māori carefully ensured that their behaviour and actions-maintained mana.
- Māori had a strong connection with the land. The land was the source of identity, belonging shared between the dead, the living and the unborn.
- Social, economic, and political dealings were maintained through reciprocal exchanges of kindness, hospitality, and exchange of tangible goods and services. Hostile relationships could be restored through compensation if social, political, and economic relations were disturbed.

The strength-based approach to equity in a Te Ao Māori perspective aims for positive outcomes through respectful practice. Therefore, the basic premise of Mana Taurete is equitable outcomes for all living and non-living entities.

It is relevant to unpack further some of the Māori concepts regarding equity for Māori today.

Principal Participant C's definition was:

Māori being given the resources required to create a state of mauri ora for long sustained periods of time so that future generations have favourable outcomes with Tino Rangatiratanga

In this opinion, equity is a process toward a person's Tino Rangatiratanga. English often cannot encapsulate the meaning and understanding of Te Reo Māori words. The etymology of the word Tino Rangatiratanga comes from the words "Tino," "rangatira," and "tanga."

Tino - In Te Reo Māori, this word is an intensifier, meaning the following words are authentic, absolute, and genuine.

Rangatira - This is made up of two other Māori words. "Raranga" means to weave, and "tira" means a community of people. Rangatira together becomes a term for a Māori leader or chief. They are weaving a community of people together. The word leader or chief does not encapsulate the whole meaning of Rangatira.

Tanga - tanga makes the word Rangatira an abstract noun referring to the quality or attributes of leadership or chieftainship.

Tino Rangatiratanga can be described in English as independence, self-determination, autonomy, or sovereignty. Tino Rangatiratanga is not easily translated into English; again, not one word can define its whole meaning. In Te Ao Māori (The Māori Universe) it is deeply connected to Māori having control over Māori life. Tino Rangatiratanga has been used as the catalyst for Māori to challenge the Crown on the loss of collective or individual Māori control due to colonisation.

To fulfil Tino Rangatiratanga, a person's Mauri must have transcended to Maui Ora. Mauri, translated to English, encapsulates lifeforce, one's nature or essence. Mauri is the essential quality and vitality of a person or an entity. Mauri Ora is the pinnacle of Mauri.

In Te Ao Māori, different states of mauri explain distinct levels of a person's life force. For example, mauri noho (languishing), mauri rere (unsettled), mauri oho (activated), mauri tau (in balance), and mauri ora (flourishing). To achieve Tino Rangatiratanga, equity for Māori, their Mauri must be consistently flourishing.

This comment is valid. Equity is the step towards Liberty. It addresses the systemic issues of the imbalanced colonial social construct. Equity brings awareness and support. Justice fixes the system and creates positive outcomes for future generations.

5.3 Principals Identity - Pigmentation Dichotomy

Every Māori Principal participant in this case study spoke about their identity of being Māori - as a person and a leader. Māori have a strong identity through iwi, hapū, and whānau. This is not the case for all Māori. Colonisation, assimilation, and urbanisation have caused Māori to disconnect and disassociate from their culture (Barcham, 1998). Intermarriage with non-Māori has produced many Māori who are assumed to be White, with no Māori heritage.

Māori Principal participants responded resoundingly that the colour of their skin dictated what others expected or assumed of them. Sharing their stories, it was identified that skin colour was embedded into their subconscious while educated as children in the 1980s and 1990s. Māori Principal participants shared the following statements:

> Principal Participant A said:
> *I constantly struggle with my own Māori identity, especially given that I am 1/64. Going back to the old days of knowing your half-caste. When I think back to when we were growing up in the 80s and 90s, it was all about percentages.*

While Principal Participant F added:

When I was at primary school I was called a half-caste by teachers. My mum was Pākehā, and dad was Māori. I guess that was the language of the time.

Furthermore, Principal Participant E said:

I identify as a Māori leader, but I am not seen as that as I don't look Māori. I get the "are you?" and" How much?" or "How much Māori are you?" How do I quantify that and if I do? I often won't say I am Māori because of those reactions.

Teachers called me a half-caste when I attended school. As a child you do not know any better and do not see colour. I was half my dad and half my mum. I remember being teased at school as a half-caste, dirty arse. While I did not see colour, educators in the 1980s and 90s saw colour and identified biracial Māori children as such. To be called a half-caste today would be considered an offensive term. Yet, biracial Māori Principal participants experienced being called a half-caste readily as children. Reflection of the term means that children were only half of a whole in how they looked, they were less of a person than a full white or a full brown person. Half castes are something in the middle.

For Māori brown-skinned Principal participants, life was much different from those of biracial families.

Principal Participant B stated:

I struggled with my identity as Māori when I was young. It affected me more then. As a child, when my family and I were in Pākehā spaces we felt we were special to be there, and that made me despise them.

Having a brown-skinned father, this is something that is often observed by my family and I as a child and as an adult. Sadly, most of the times this was observed was in white spaces. My dad would always introduce himself as my dad. These interactions were not reflected on until I asked him to drop my son off at his high decile, mainly

white school. My son, who is fairer skinned than me, said that Papa went and introduced himself to every adult they passed in the school. I asked my dad why and why he did that when I was a child. My dad said it was to make sure they knew who he was because he did not look like my son or me. It was not that he did not look like my son or me; it was because he was brown and my son was white, and he felt that if he did not introduce himself, people might assume there was no connection between them and make accusations. It was hard to hear, but it is a learned behaviour from experience.

Interestingly, Māori Principal participants who were visibly white acknowledged the privilege of being Māori and looking white in a white system.

> Principal Participant A said:
> *I feel privileged to be Māori and White, as the system has never been a barrier for me.*

Privilege does exist in New Zealand. He Puna mātauranga o Te Tiriti (The Treaty Resource Centre) identifies privilege for Pākehā, White New Zealanders, which has existed since colonisation and privilege that exists today. He Puna mātauranga o Te Tiriti identifies (2023) online that "These are some of the privileges Pākehā have received in the 1800s and 1900s, which still have an impact today:

- Able to buy or lease Māori land cheaply.
- Able to learn and speak their language in school.
- Have their vote worth more after the creation of the four Māori seats.
- Able to be paid the full unemployment benefit and old age pension from their introduction.
- Able to get Government loans and finance for land development.

Ongoing Pākehā privileges today include:

- Able to use health, education, justice, and social services geared to their cultural values.

- Their culture and values are reflected in society's prominent institutions and goals.
- Freedom from ongoing surveillance and critique based on their ethnicity."

Borrell et al. (2009) support this description of privilege in New Zealand. They summarise that Pākehā have privilege in a broad range of areas. The principal areas of privilege and disparity between Māori and Pākehā are health, education, wealth, and income. They explain that the privilege that exists for Pākehā is deep-seated and well-documented. These researchers cite other researchers from the last fifty years to support their position.

I am a benefactor of looking White and the privilege of being myself in white spaces. The caveat to my privilege is that I have noticed what life was like with my brown father, brown grandparents, and other immediate brown family members in White spaces. How I was treated with my Pākehā family differed significantly from my Māori family. Manners, greetings, police interactions, and access to services in the public sector were never barriers when I was with my Pākehā family. The reverse can also be true, that being a brown Māori in a Māori space or system is an advantage. I was educated briefly at Te Aute College and never felt accepted because I was too white. I could speak Te Reo, was related to the staff, and knew many waiata and haka. That counted for little for being the non-looking Māori kid in a Māori school. I did not look like them and was made to feel like an imposter by students who did not know me. Those who knew me treated me as Māori, but that was very few. The school did not work for me and left me with long-term trauma about my identity and ill feelings towards Māori for resenting me and my identity. Another Māori Principal participant shared this experience.

> Principal Participant C explained:
> *I have always been stuck in the middle. Not being white enough and not being brown enough. For Māori, I am not brown enough, and for Pākehā, I am not white enough. I feel I can't please anyone, so I just don't. I have*

absolutely copped it from both sides who talk in front of me about which group I belong to.

The colour of a Māori Principal's skin has caused issues in leadership with other Principals, parents, and learners. Assumptions are often made about a Māori Principal depending on how they look. Leaders who were brown were assumed to be experts in Te Ao Māori (The Māori universe). Those who look white were overlooked or not considered experts in Te Ao Māori. In this case study, the lighter-skinned "White" Māori Principal participants had been brought up with elders from their tribe.

In contrast, most brown-skinned Māori Principal participants had been urbanised, lost connection with iwi, hapū and whānau and encouraged to live as a White person. This has been coined as the pigmentation dichotomy and is based on inaccurate assumptions of Māori leaders by others that have led to negative experiences for these Māori leaders. The colour of a Māori Principal's skin does not define who they are as Māori, and a measure of their "Māoriness" is not defined by one aspect. Instead, it is fluid and shaped by their upbringing rather than their pigmentation. The following graph has been formulated to explain the experiences of Māori Principal participants and the pigmentation dichotomy.

Figure 6 - Pigmentation Dichotomy: Assumptions and Reality (Fox, 2023)

Māori Principals in mainstream Hawke's Bay primary schools experience implicit and explicit racism and implicit and explicit bias.

Implicit racism refers to individuals' subconscious or unconscious attitudes, beliefs, and biases towards people of different racial or ethnic backgrounds. Explicit racism is overtly discriminatory behaviour or openly prejudiced views. Implicit racism operates more subtly and can influence individuals' thoughts, feelings, and actions without conscious awareness. reference

Implicit and explicit bias is a broader term than implicit and explicit racism. It encompasses biases based on various characteristics, such as race, gender, age, or other social categories. Implicit bias refers to individuals' subconscious or unconscious attitudes, beliefs, and biases towards different groups. It can include biases related to race or ethnicity but is not limited to them (Corte et al., 2024).

Māori Principal participants have experienced this bias in their school environment. Visitors have made assumptions about who they are by how they appear when they visit the school for the first time or are there to meet the principal.

> Principal Participant B said:
> *I was picking up rubbish out the front of school one morning and a person asked where the office was as they were meeting the Principal. I sent them to the office and the office said, "That's him out there picking up the rubbish."*
>
> Principal Participant F added:
> *As a Principal, I was walking around school and was asked if I was the caretaker. I could not have been the Principal because I was brown and not dressed in a suit or pants and shirt.*

I have been mistaken for being the caretaker at school and asked where the Principal was when visitors have arrived at the school office. When people comment like this, there needs to be objectivity in appraising the comment. Yes, there is a bias, but it may

not always be an implicit or explicit racial bias. I look white, so when the comment is made there is an opportunity to look objectively at the comment. What made them make that comment? Was it because Kia ora was said? Was it the clothes that were worn? Was it because of the way the voice sounded? Was it because someone had told them what the Principal looked like? Bias will not be accepted nor jumping to conclusions that a person is racially profiling.

White-skinned Māori Principals can find it easy to be objective. They have the privilege of looking white. A Māori Principal who has brown skin has experienced racial profiling their entire lives. New Zealand is not immune to racial profiling. Implicit and racist beliefs are often a result of societal conditioning and cultural influences that shape individuals' perceptions and stereotypes about different groups of people. These biases and racism can be deeply ingrained and can affect how people perceive, evaluate, and interact with others, even if they consciously reject implicit and racist beliefs.

> Principal Participant C shared:
> *I recently attended a diversity course. It was hideous. The presenters kept saying things like "I stand here as a proud, brown, Māori", I was thinking "What? Why are you saying that? We can see what colour you are". They racialised their voice. It was really confronting for me because I grew up in a Māori community where your skin colour doesn't define your Māoriness. I was never told I was white, because clearly,*
>
> Principal E adds:
> *It really pisses me off in education when Non-Māori Principals tell me how to act on a Marae or with anything in Tikanga Māori. Particularly those Principals that are not leveraging equity for Māori learners because they desperately need it, but who are leveraging equity for Māori to feather their own school nest, ego, and self-importance.*

This experience is not isolated. Other Māori Principal participants have experienced the feeling of not being brown enough to be considered Māori, and often, experiences

of Māori such as this are harmful because of an entitlement among Māori who look Māori, sound Māori, and act Māori. This entitlement has been called "Brown Fragility," a label directly taken in parallel for Diangelo, 2018.

As previously expressed, colour does not define who Māori Leaders are.

> Principal A best summarises this:
> *"Te Ao Māori, regardless of percentages, is a ground anchor to the whenua and those who created us."*

5.4 Māori (Brown) Fragility and Solidity

Connected to the pigmentation dichotomy is the concept of Māori fragility. This thought process comes from the term White fragility. White fragility examines why White people are unable to talk about racism and privilege, their reactions to people talking about these topics, and their justifications about why they are not racist. Polarising and challenging literature has segued from a thesis essay to a New York best seller (DiAngello, 2016).

Māori fragility is not to be confused with White fragility in any form. It is not deficit theorising of Māori. It is real. Māori Principal participants have experienced this fragility, and it requires further investigation. Māori fragility also has an opposite, Māori Solidity.

Māori fragility is the adverse reaction that Māori, who look Māori, sound Māori, act Māori and are overtly Māori, have towards people who do not look Māori, sound Māori or act Māori when engaging in Te Ao Māori.

Māori Solidity is the nurturing and supportive reaction that Māori have towards others when engaging in Te Ao Māori. Māori solidity is Manaakitanga. Manaakitanga refers to the Māori cultural practice of showing support, respect and kindness to others.

5.4.1 Colour Fragility

By assuming a person's colour is the first fragility. A Māori who looks Māori assumes that a person who looks White is White, not knowing if they descended from Māori ancestors. As previously mentioned, all Māori Principal participants who were white have experienced being ostracised by Māori communities and labelled as half-castes by Māori.

> Principal Participant C shared:
> *I was never told I was white, because clearly, I look white. At that moment I felt like I had to justify my Māori name and identity.*

The feeling that participants had was feeling as they were “square pegs in round holes” who are not considered brown enough to be Māori. Māori fragility is undeniable and is evidenced in this research. From my upbringing, whānau and hapū welcomed me warmly. This was not the case at an iwi level. At an iwi event, I was not looked at twice or approached to be spoken to. When delivering my pepeha, the mana it had reverberated around attendees. People sat up and took notice, then introduced themselves later. Principal C shares being brought up with Māori solidity by whānau.

The solidity response by Māori is not assuming that another person is or is not Māori. A solidity approach uses and reinforces the importance of the Māori value Whakawhānaungatanga, where Māori approach all people and get to know them. This practice is the 'glue' that holds people together in any whānau relationship and allows Māori to connect and identify with someone new to us.

5.4.2 Competence Fragility

Māori fragility is also evident when Māori react adversely to another person who incorrectly engages with Te Ao Māori. It also represents Māori who react adversely when a person mispronounces Māori. Māori Principal participants have witnessed this behaviour and have responded as such to non-Māori in the past. This point was raised

with a group of Māori Principals from Ngāti Porou. One of the Principals challenged that those people (the ones who made the error) could not handle the response. It was suggested that as a people, Māori are upfront, direct, and unapologetically so. Another disagreed as Māori have also approached this situation with care and support. It was asked if being upfront and direct was a colonised Māori reaction. The group of Principals did not have the answer, and the conversation abruptly stopped. When talking to my staff, they have all decided to engage in Te Ao Māori based on their interactions with Māori. A fragile approach can discourage disconnected Māori reconnecting as Māori or Pākehā connecting with Te Reo and Tikanga Māori. A caveat to this is the loving aunty response. Most indigenous communities have aunties who are strong and loving and act as taskmasters and guardians (Barrett, 2018). Auntie's responses come across as harsh and from a place of aroha (love). Often, Māori aunties are not abrupt with a person unless they have a connection or the person is within their sphere of influence or guidance, such as the whare kai (eating house). My advice to my non-Māori wife when visiting my ancestral homelands for a tangi (funeral) was to pick up a dish towel and do whatever any of the aunties asked her to do. If you are respectful and try your best, Aunties will always nurture you, albeit sometimes with a stern voice.

Many visitors to Aotearoa report positive experiences of a solidity approach (McIntosh, 2004). This approach involves showing care and nurturing to a person without cultural competencies when engaging in Te Ao Māori. If a person makes a cultural or language mistake in Māori, they are politely corrected and given the background as to the importance of the act or the make-up of the word. This response is linked to deeply rooted Māori values: awhi, by embracing the person, and manaakitanga, by the person feeling acknowledged, welcomed, and supported.

5.4.3 Cultural Fragility

Māori fragility occurs when Māori believe that anything Māori should only be practised and led by Māori for Māori. Anything else is tokenistic or incorrect. Recently, a staff member shared that on a professional development trip to a predominantly White school, card tukutuku panels were placed on the outside facade

of a playhouse. A Māori teacher with them said that it was token and then moved on without a conversation with the classroom teacher or learners in the classroom about it. The teacher was left wondering if it was or was not tokenistic.

A solidity approach is Kanohi ki te kanohi. Māori hold tight to the value of talking face-to-face. By engaging face to face, Māori understand another person more deeply. Unfortunately, a conversation did not happen in this instance, and an assumption was made. Engaging in kanohi ki te kanohi could have clarified if it were an instance of tokenism, part of the teacher or school's diversity efforts, or the teacher or school genuinely incorporating Te Ao Māori into the curriculum and linked to rich learning.

The key to determining a fragile approach from a solidity approach is to think about giving a kind response that puts others and personal beliefs ahead of oneself. As Apirana Ngata once stated, "He aha te mea nui o te ao? He tangata, he tangata, he tangata. What is the most important thing in the world? It is the people, it is the people, it is the people."

5.5 The System

As previously mentioned, equity can look different between groups of people, and dominant notions of equity can undermine Indigenous notions of equity (Bunda et al., 2011). Western, English, and White ideologies dominate the entire New Zealand system. From previous research, many changes needed to improve equity and create justice for Māori require and demand significant changes to the New Zealand system.

> Principal Participant F said:
> *The system isn't broken. The system was intentionally designed for Māori to fail from the start and continues to do so. It has really done a number on Māori.*
>
> Principal Participant A added:
> *It's hard to imagine the system not being the system. It's been the system for 150 years. Before the colonisation of Aotearoa, there was a class*

system in England that provided only education to the wealthy. When Aotearoa was colonised, it moved away from a pure class system to a system that just didn't just disadvantage the lower class but Māori as a culture. Māori dominate statistics of the lower socio-economic class.

Research supports these statements. Jackson (2018) points out that white privilege, since colonisation, has been maintained in New Zealand through intergenerational wealth, discretionary political and social decision making and everyday racism. The statistics speak for themselves.

- The JustSpeak's (2020) research identified that Māori with no previous interaction with the justice system are twice as likely to have a police proceeding and seven times more likely to be charged by Police than Europeans. They add that Māori make up 51% of the prison population while only making up 15% of New Zealand's population.

- Health New Zealand (2023) data identifies that Māori suicide rates were nearly twice those of non-Māori.

- The Welfare Advisory Group (2023) states that Māori are overrepresented, making up 35% of all New Zealand's benefits while making up 15% of the population.

- The Ministry of Education (2017) has acknowledged that while there have been minor shifts in Māori educational success, there are still equity gaps between Māori and non-Māori. By Year 4, Māori learners are half a curriculum behind non-Māori, and the gap widens as they age.

- The Ministry of Social Welfare (2001) identified that Māori children were 2.5 times more likely to be abused than non-Māori.

The system can only be changed with significant bravery by governing parties to make the change based on research and moral and ethical obligations to all New Zealanders.

Until changes are made to the system for Māori, the system will continue to be one with incremental improvements for Māori without justice.

This case study investigated what changes Māori Principal participants would make to the system to improve educational equity for Māori in current mainstream Hawke's Bay schools.

5.6 What changes could be made to the New Zealand education system to improve educational equity for Māori?

The Ministry of Education (2017) stated that the New Zealand education system is not delivering success for many Māori learners, and things have become drastically worse in seven years (OECD,2023). So, what changes do Māori Principal participants suggest could be made to the education system to improve equity in the current environment?

5.6.1 Depoliticising Education

The education system changes each time a new political party or coalitions of political parties come to power. It does not change to be equitable for Māori but to accommodate another set of Western, Eurocentric, and White expectations and ideologies. As Barrett (2018, p. 223) explained, "*No three-year political term of office in over 170 years of New Zealand history has provided sustained provision coherent with Māori ways of knowing and being.*"

> Principal Participant E said:
> *Education needs to be depoliticised. They do some fantastic stuff in monocultural education systems that our own politicians seem to choose to ignore. Scandinavian countries have come to a consensus that education is not a political football, with the system changing each time a new government is elected. We jump so often here in New Zealand. Education in New Zealand is muddy and disorganised.*

Elections in Aotearoa occur every three years. In the lead-up to these elections, political parties make new announcements on their proposed educational changes. Often, these policies need to be better thought out at a systems level or practical. The short term in office has led to education being a game of political football or ping pong (Hood, 2023). New Zealand politicians, with little to no experience in education, legislate education rather than leaving the decisions on education to educators based on the best evidence and consistently evolving research. It is with confidence that every three years, educators can expect changes introduced by a new government (Hood, 2023).

Principal E noted that New Zealand Educators are often compared to Scandinavian countries, notably Finland. Comparisons are made as Finland has featured consistently highly in the international educational system and achievement appraisals (OECD, 2023). The significant difference between Finland and New Zealand is as precise as Principal E comments. Finland has been able to boast a thriving world-class education system because its politicians have put the strategic educational needs of the country before their party interests (Säntti et al., 2023). Leading into the 2023 New Zealand Elections, the Post Primary Teachers Association called for an educational consensus from New Zealand political parties to create a long-term plan focused on evidence-based research in New Zealand rather than poor political policy rhetoric.

Depoliticising education is a step towards creating equity. By depoliticising education, society moves education away from political rhetoric to educator-led and evidence-based teaching and learning. Removing the dominance of White centre left and right governments in Aotearoa can only mean a positive move forward for Māori learners as the best evidence for Māori learners is often overlooked to focus on a percentage of achievement towards a common standard. Depending on which political party is in government, they decide what resources schools get in their fiscal budget.

5.6.2 - Access to resourcing

In New Zealand, school Principals and boards are autonomous. The decisions made for the educational achievement of learners' rests with the Principal and the board, which is made up of five community members and a staff representative. The Principal is also a member of the board. The primary resourcing schools get is financial from the Ministry of Education. Each year, a school receives its core operational grant based on the number of students attending. The Ministry of Education estimates the core funding to be $2,000 per student annually across all year groups (Ministry of Education, 2023). The school's funding must cover all expenses incurred during the year except teachers' salaries. Teachers' salaries are paid directly to the staff by the Ministry of Education. The caveat is that all support staff must be paid from the core operations grant. In our school's context, half of the allocated operations grant is spent on support staff.

Schools can ask parents to donate so their children can participate in curriculum activities. However, this is only achievable in schools with parents who can make these donations. Quite often, whānau of Māori learners cannot pay for the experiences if the school does not fund them. Quite often, schools limit experiences because of the cost.

> Principal A noted that:
> *Māori learners don't have the wide-ranging experiences that other kids have. What I think schools could do better, with ministry support, is see the value in and provide funding for EOTC experiences for kids. Day trips, visits to museums, visits to local pa sites to learn pūrākau. All those experiences cost. The cost is exorbitant when you're looking at the cost of buses and those experiences. These learning opportunities become restrictive because of the cost. Our learners are missing out on experiences that other kids have by default because schools can't afford to do them.*

From personal experience, Māori learners cannot pay for all events. Principal A's response that schools cannot afford to fund a wide range of events is accurate. My school board prioritises EOTC (Education outside the classroom) experiences and

events for the children, including paying all school camp costs for learners. Paying for these experiences often means the school sacrifices money from another budgeted area. In reflection, the board do not believe they provide enough opportunities for learners, particularly for Māori learners whose natural learning space is environmental. The school cannot fund more experiences because they do not have enough funding. Māori Principal Participants contradict this with their own children. Māori Principal participants pay $175 - $300 for camp based on a statement from their child's school. They do not have to pay for it, but do so because they can, and it helps support the school. This highlights the disparity in the funding system. The funding schools receive is only enough to provide the most essential resources for teaching and learning.

Schools can access many different funding streams from the Ministry of Education to support various needs within a school. The following examples are some of the standard funding streams school's access.

- Interim Response Fund (IRF) - This is a limited pool of money the Ministry of Education office holds. Schools can apply it to learners following a challenging event to keep them engaged in learning. It is a short-term fund.

- Ongoing Resourcing Scheme (ORS): This is a limited ongoing pool of money held by the Ministry of Education for students with high ongoing special education learning needs.

Access to these funds is time-consuming, frustrating, and caught up in bureaucratic "red tape." When applying for funding, significant paperwork must be filled out in the first instance; if there is something wrong with the paperwork, the application is denied. Depending on the type of funding the school is applying for, it can be approved by the Ministry of Education personnel or go to an advisory group from the sector. The wait time to receive an outcome can be a few days to a few months. Principals are taken away from their core work with their learning community as the process to complete the paperwork and associated work takes a significant amount of time. a Sector panels administered an Urgent Response Fund during, and following, the

COVID-19 pandemic. Schools could apply for funds to support learners returning to regular routines and improving attendance. The process of accessing millions of dollars in funding followed the traditional application process. Māori Principal participants mentioned the ongoing "red tape" they had to go through to get the resources and/or money they needed to create equity for Māori learners.

Principal H had this experience:

I applied to the urgent response fund for the employment of two expectational support staff that are making a difference for Māori learners. It got turned down because it wasn't worded correctly. I rang to talk to them (The Ministry of Education) after I applied, and they told me to apply again. I don't have time to continuously fill in applications for funding. The Ministry gets caught up in the process and red tape. It gets to the point where we can't be bothered even going through the process.

Principal F resonated:

There is too much paperwork to get done to secure money. So, I don't bother. There are too many strings attached to external funding so it's just not beneficial for my time. During Covid, we had the ability to apply to the URF. I got hounded to apply. In the end, I got a call from the MOE asking how much I wanted and if they would make the paperwork happen which proves to me that the paperwork doesn't really matter. It was a barrier. Just give us the money. Applying is reinforcing that the Pākehā way is to acknowledge someone is above us who is normally a Pākehā.

Principal D added:

The Ministry of Education needs to make access easier. A lot of the stuff we are doing for learners is off our own back or using resources provided to the school. Often, we are trying to find our way through. Access to support needs to be better in general.

Principal G remarked:

We need resourcing that can come in and not have to ask for it.

Accessing funding is difficult for Māori learners; there are often more unsuccessful applications than successful ones. Some applications can take weeks of meetings and time to collate the paperwork for one student. It is difficult when much longer applications like the ORS are denied. The time that goes into these applications is significant. Recently, our school Deputy Principal spent three months collating all the information needed for a highly autistic student only to be denied. It is a sad indictment of the bureaucratic process of a Western ideology to access support. Why bother going through this process when the time spent on the application process could be spent with learners sustaining relationships? Unfortunately, in Aotearoa, more children are entering school with high and challenging needs. In our context, the school has noticed this trend with Māori learners.

Principal G reflected similarly:

Kids with challenges need more support to wrap support around them. We have ORS-funded children, and that is great, but we have a massive chunk of kids who are not catered for, and they miss out on funding.

A challenge with Ministry of Education funding is that it is short-term, or if it is longer, it comes with a review period. This adds to the constant need for financial support.

Principal E highlighted the need for funding to be ongoing:

There are some amazing supports in place for Māori Equity, but the resourcing and delivery are not well funded or funded at all. We need resourcing. For example, in our context, we implemented MST (Maths Support Teacher). We used it to lift Māori's achievement and weave culturally responsive pedagogy through teacher development. Those kids made three years of progress, and then it got taken away because you can only do it for one or two years.

Funding must be ongoing to sustain the positive progress made by Māori learners. If the money cannot be given directly to schools, these initiatives must be long-term.

Not all Ministry of Education resourcing is financial. Schools can apply to have a special education team member at the Ministry of Education support the school with a learner with highly diverse needs. The process to get this support is also through the paperwork application process. The constant pressure Ministry of Education staff are under has been noticed by Māori Principal participants. This is due to schools requiring more personnel resource that the Ministry of Education can supply. Positions at the Ministry of Education are often changing. Our School has observed a high turnover of staff leaving to go to private sector as the financial renumeration is better. Māori Principal participants noticed a disparity in the resource schools receive. An affluent community's high need students differ significantly from a high need student in a community of poverty. My experiences as a Principal in an affluent school and a school of poverty were very different. There was more time to get applications completed in the affluent community. This was because there was less to deal with, such as ongoing and constant learning, behaviour, and social issues during the day-to-day operations. Applications for support for staff and the school get done late at night, sometimes not for months. Schools can apply for support from other agencies; however, there is always the same application process.

> Principal C added:
> *The Ministry of Education needs to develop better ways to inform equitable decision-making for learners and schools. That means putting Ministry personnel and resourcing where it needs to be instead of everyone getting an equal share. Fair isn't always equal.*

Principal Participant C's response reinforced other Māori Principal participants experiences in the schools of poverty. Principals urgently need the support to make a difference for their children, particularly Māori learners. It often does not make sense when the local affluent school is getting resources for equity support, and schools in poverty do not. Schools should be given the money directly instead of having to apply for it. The Ministry of Education has data and knows what schools require support.

The focus on equality through applications is incorrect and unjust. The Equity Index is the first step in making learning equitable.

5.6.3 - Equity Resourcing

In 2023, the equity index (EQI) was introduced to New Zealand Schools. The EQI was introduced to provide schools with equity funding for marginalised learners as an addition to a school's regular core funding. The equity funding model is based on thirty-seven variables for each student. Once each student has been appraised against the EQI, the school is given an equity index number ranging from 344 to 569. The higher the number, the more barriers' students face to educational achievement. Each school's number will determine its share of an equity funding pool. The higher the number, the larger the share (Ministry of Education, 2023). The EQI replaced the decile system, where schools were divided into ten groups - decile one being the most disadvantaged and decile ten being the least. The decile system was based on the statistics for each neighbourhood a school resided in rather than the students that attended the school. This funding is a step towards creating equity for Māori, who are statistically over-represented in the areas that are used to distribute funds equitably to schools. Unfortunately, Boards and Principals are autonomous, depending on the lens of the board and Principal.

The funding for my school in the decile system was one of the reasons equity was a focus of previous research. For a decade, the school has required more funding because of the high equity needs of the school's learners. Our school lobbied local politicians and the Ministry of Education. Lobbying was based on two key points. It is placed in a middle-class neighbourhood, but Most White families go to neighbouring schools because our school is predominantly Māori, and the school has nearly an entire city's emergency motel accommodation in our zone due to the current housing crisis. The evidence to support the lobbying was justified for our learners when the equity index funding landed. The school was one of the highest EQI schools in Hawke's Bay and received an extra quarter of a million dollars for learners. While this is essential in creating equity, schools must be given more resourcing money held by the Ministry of Education.

5.6.3 - Government Initiatives

Government initiatives are another form of resourcing that schools do not apply for but are given by the Government through the Ministry of Education. The recipients of this resource praise, justify and support these initiatives, and those who miss out complain about not getting the resource (Hood, 2023).

> Principal C noted:
> *There needs to be a change to the Ministry of Education's operations. There tends to be better synergy when the Ministry of Education rolls out support for schools locally rather than regionally from Wellington.*

Often, many decisions on government initiatives come from the central office in Wellington rather than the local regional offices. The initiatives are the brainchild and pet projects of sitting education ministers who are hands-on. As the government sits in Wellington, this is the centre of power. The most recent government initiatives were Ka Ora, Ka Ako Healthy School Lunch Programme and Learning Support Coordinators. The central office rolled out both and needed to be distributed equitably. They are fantastic initiatives for Māori learners and should be rolled out by regional offices who know the schools and the contexts, as schools desperately need the resource.

The Ka Ora, Ka Ako Healthy School Lunch Programme, also known as Lunch in Schools, began in 2020 and uses the equity index to target the top 25% of school students facing the most significant socio-economic barriers that could affect achievement. The programme has been a positive experience for the schools included in it (Ministry of Education, 2023).

> Principal B said:
> *Lunch in school has been mean (excellent). It takes away a lot of worry for our children and community. Soon we are going to have a commercial kitchen - Marae styles. It is going to be integrated into the curriculum and become part of everyday learning. When papa goes out fishing and catches*

> *fifty kahawai, guess what's going to be on the menu? We have smoked Kahawai! This costs money, but the money is already in the system. For example, we get money as part of the Ministry of Education lunch in schools.*

Our School has been a benefactor of the lunch in schools since 2022, and as a school with a high proportion of Māori students, learners are attending school with improved attendance data and are more settled in their learning. Families support the programme. However, the inequity is glaring as the contributing high school, with many Māori learners, did not get the lunches. Local high schools with fewer impoverished students and Māori learners got the lunches. Lobbying for this school allowed them to be included in the last tranche of schools. The issue with many initiatives is that the allocated funding does not match the need. Lunch in schools is positive, but only for those learners that can receive it.

Learning Support Coordinators were featured in the media and inequitably implemented nationwide (Hatton, 2022). The implementation of the project was not allocated to schools but to clusters of schools called Kāhui Ako. The in-school roles were designed to ensure that all learners with disabilities, neurodiversity, and behavioural issues receive the required support with their learning. While employed by one school, a learning support coordinator works across multiple schools. Schools that were not part of a Kāhui Ako missed out on funding. This was the case in Northland, where poverty, densely populated Māori schools and many high-needs children reside (Hutton, 2022). Because the roles were rolled out inequitably, many schools that desperately needed the resources were left out.

Our school supports the concept of Learning Support Coordinators. When the roles were introduced, our school was a member of a well-established Kāhui Ako. Unfortunately, our Kāhui Ako missed out. Like the schools in Northland, our children do not get this resource even though they attend one of the highest equity index schools in the area. It does not make sense that the two closest schools with much less poverty and Māori learners received the resource. It was frustrating as a leader. Lobbying politicians and the local Ministry of Education office resulted in no movement other

than feeling sorry for the community. These examples demonstrate that the way resources for initiatives are rolled out needs to be conducted with more thought and purpose.

5.7 What changes to the New Zealand system, outside education, are needed to improve educational equity for Māori?

To understand educational equity, there must be acknowledgement that educational establishments require support outside of education to enable educational equity. There are strong connections between educational, health, social, and cultural equity. In reflection, many issues are related to poverty and underfunding.

In 2023, 17.8% of Māori lived in poverty. Māori has the highest poverty statistics of all ethnicities (Child Poverty Monitor, 2023). In the 2023 Child Poverty Related Indicators Report, Māori negatively dominate all poverty statistics.

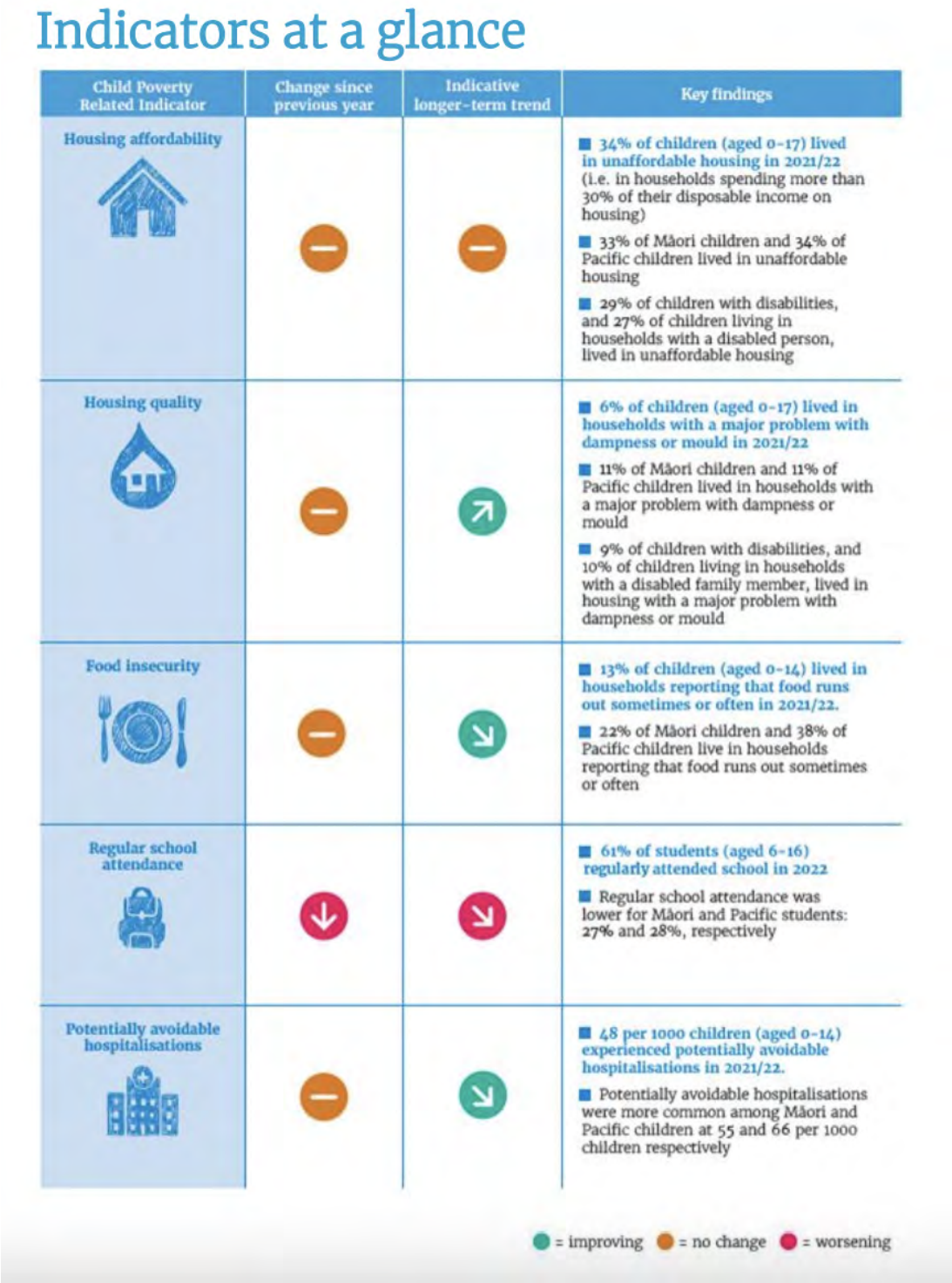

Figure 7 - Child Poverty Related Indicators Report (Department of the Prime Minister and Cabinet, 2023).

Māori Principal participant's voice is reflected in this data and is a significant concern for Māori educators interested in improving equitable outcomes for Māori.

All agencies often mention being underfunded. Unfortunately, this is an issue with the system and the fiscal budget set by the Government. The Minister of Finance, who serves the political parties in the coalition government, is responsible for the New Zealand's finances. The Minister of Finance is typically responsible for overseeing the government's financial policies and economic management and preparing the national budget with the treasury office. The Minister of Finance oversees government spending, taxation, and fiscal policies to ensure the country's economic stability and growth. The Treasury advises the Minister of Finance of how much the county is set to make from tax baked on serving government policies and where it needs to be spent (The Treasury, 2023). In 2023, the three largest budgeted areas were social and security welfare, health, and education. (The Treasury, 2023). Māori Principal participants mentioned all these areas as being underfunded. Unfortunately, there is not an unlimited amount of money to be spent, so there needs to be careful consideration of how the government spends money and what it prioritises.

5.7.1 Health

Within the school, Principals and staff monitor the health and well-being of learners. If the children are unhealthy, they cannot learn and engage with others at school. Often, there are barriers to the health of Māori learners.

> Principal A explained:
> *From a health perspective, the use of a school nurse is vital to school operations. Our Māori learners need someone who can change dressings, someone who can write scripts, someone who can tend to those basic health needs. We had an experience here at school where a mum wouldn't take her child to the doctor. They had a massively infected thumb. Unfortunately, our health nurse only comes once a fortnight. We don't have the power to take the kids to the doctors but if we had a funded health nurse, we at least have somebody who has that ability to support learners.*

Educators act as health professionals within the school, with families' permission, cleaning and dressing wounds, applying salves, and relieving pain. These are a few of

the ongoing services schools must provide. As Principal Participant A noted, learners need support in schools far more frequently than once a fortnight. Having a nurse more than once a fortnight must be changed because families find accessing a General Practice Doctor harder. The most recent New Zealand Health Survey estimated that 1 in 7 New Zealand children cannot access a General Practice Doctor, which is 15% of New Zealand's child population. It is seven times more difficult for a child to access a doctor than an adult. For Māori children, it is two times more difficult to access a doctor (Ministry of Health, 2023). The lack of doctor accessibility is the primary purpose schools need health professionals in schools to support Māori learner's access to primary health care when needed. There is no equity for Māori children within the health sector. To do this, more money must be allocated to health. Dowell et al., 2022, summarised that the underfunded health system has an outsized impact on Māori.

In our context, school nurses' engagement level varies depending on the person. The school has had a high turnover rate in ten years, with five nurses involved with the school. Some have been more engaged and proactive than others in supporting learners' health needs. Our staff have continued to give up their time during breaks to de-lice children and educate parents, as lice are a massive problem within the school community.

The transport cost was also identified as a barrier for families not getting to the doctor even if they were enrolled. In the last ten years, fuel prices in New Zealand have increased by 60% (Ministry of Business, Innovation and Employment, 2023). Transport is a significant extra cost on top of the overcrowded housing market.

5.7.2 Housing

Housing in New Zealand has been under growing pressure and is in crisis. According to the Ministry of Social Development (2022), the demand for housing will increase, and more New Zealanders will experience severe and urgent needs. The shortage of affordable housing has exacerbated the problem, driving up house prices and rents. Low-income people are most affected by rising housing costs. The Ministry of Social

Development and the Ministry of Housing and Urban Development. Support families with financial help.

Kāinga Ora is responsible for government housing and is monitored by the Ministry of Housing and Urban Development. Kāinga Ora's objective is to provide good quality housing, provide rental housing for those who need it most, provide accommodation for community organisations, give people help and advice on housing and housing services and provide housing or housing services on behalf of Crown entities (Kāinga Ora, 2024). Kāinga Ora have built new houses to excellent specifications, many of the older state homes require significant work. Māori Principals have been invited into new and old Kāinga Ora homes, and there is a vast difference in quality.

> Principal E said:
> *Housing needs to improve for Māori. Kāinga Ora has placed a family of eight in a two-bedroom and poorly insulated house. The children are often sick and unable to attend school due to sickness. Why the hell have Kāinga Ora placed them into this situation? This is just not ok. We are dooming these children.*

Overcrowding and poor housing quality are common in Hawke's Bay. One in five Māori families' experiences overcrowding. Many of the older houses in our area have only two or three bedrooms. Most new Kāinga Ora homes visited are three- and four-bedroom houses, though there are some larger five-bedroom houses. The older homes tend to have dampness issues (Statistics New Zealand, 2023).

> Principal E added:
> *Children are not attending school and are always sick, and we aren't sure of the impact of long-term respiratory issues or the constant use of antibiotics. Housing is massive. How are children meant to be ready for school if they have frozen their arse off all night because you can't afford heating, warm blankets or warm pyjamas and don't have any food the weekend before the benefit arrives.*

Principal F's additional comment links directly to improved health equity needs for Māori learners. Almost half of New Zealand homes lack adequate insulation, with 40% of Māori living in damp houses, nearly double the rate of Pākehā. Thirty-three percent of Māori lived in houses with visible mould the size of an A4 piece of paper. Māori also experienced higher rates of being cold and living in houses that required significant repairs (Ministry of Justice, 2020). In the 2018 census, Hawke's Bay was the lowest-ranked province for providing basic amenities for Māori (Statistics New Zealand, 2023).

The cost of power increases by an average of 3% per annum (Bhor, 2023). This increase occurs across the entire country. It affects families in poverty significantly and is called energy hardship. In the year ending in June 2022, 110,000 homes could not afford to heat their homes. 10.2% of Māori homes cannot heat their homes during winter compared to the national acreage of 5.8%. Energy hardship is detrimental to those who experience it by adversely affecting mental and physical health (Ministry of Business, Innovation and Employment, 2023).

Māori Principal participants noted an increase in illness and complaints from learners being cold at night every year in the school during winter. They have supported families by providing pyjamas and blankets. They have had Māori parents meet with them to look over budgets to see how they can afford to warm their houses, and they have had Māori parents in tears over not being able to afford to turn heaters on because their rent is so high, and the remaining money needs to be spent on food. Learners struggle to learn in winter. The inability to heat a house relates to the cost of renting private rentals.

> Principal E added further:
> *Rental housing here is fucked. We have families paying $600/$700 a week in rent. That's more than my mortgage. Why have we let this happen? Why have the top 5% or 10% of Pākehā and the baby boomers who are predominantly Pākehā buy up all the property and then charge highly high rental prices. It's not ok. We have multiple families living with these rental*

prices and it's shocking. We have more Māori families in motel accommodation. We need to regulate the rent. We have families working solid jobs and only just making rent and not having a lot of money left over for food each week.

Principal G agreed:
Kāinga Ora needs to sort their shit out and stop moving whānau around. Motels are not a long-term option, but they have come. Where the fuck would our families be if they didn't have motels?!?! We have had kids in tents.

These Principals address two issues related to housing. The ongoing frustration with landlords' blatant greed and the system of cramming families into motels, where the mini ecosystem is abhorrent.

The average rent for a three-bedroom house in Hawke's Bay main centres is $585 (Tenancy Services, 2023). Families within some communities pay nearly $700 a week in rent. It is common practice for landlords to place a cabin on a property to charge more rent by advertising it a four-bedroom house. None of the houses Māori Principal participants had visited had adequate insulation.

Severe housing deprivation rates were highest among Pacific and Māori young people. Overall, Māori and Pacific peoples saw severe housing deprivation rates close to four and six times the European rate (Statistics New Zealand, 2018). In New Zealand, families that are unable to live in homes and would otherwise be homeless are placed into emergency housing or temporary accommodation. Out of the almost 4,800 households in emergency housing, approximately 60% are Māori.

The Human Rights Commission released findings at the end of 2022. The findings slammed the emergency housing system, stating that it is seriously flawed by three constant human rights breaches: emergency housing was often not clean, dry, safe, secure or in good repair and therefore failed decency standards, there was a severe and ongoing breach by the government after it excluded emergency housing clients from

Residential Tenancies Act rights and protections and the government had failed to put in accountability arrangements grounded in Te Tiriti o Waitangi (Human Rights Commission, 2022).

Our school has the unique perspective of having most of Hastings City's emergency housing motels in our school zone. All the families in emergency housing are Māori. Staff have had to deal with families of up to seven people residing in a one-bedroom hotel unit, a family of 5 living in a motel-converted restaurant, children witnessing drug deals, domestic abuse and physical assaults, ongoing sickness and shared sickness between families living in emergency accommodation, sexual harassments, verbal abuse from motel owners and managers and many feeling as second-class citizens. Many learners' experiences require some support to progress their learning and behaviour. Māori Principal Participants have cried at some of the depravity their learners have experienced.

Like Principal G, our community have had families living in cars and tents. It is shocking to come face to face with as a school leader and there is guilt that all my children have their own room. Māori Principal participants who have had these experiences have worked extra hard to get families out of tents, cars, and emergency accommodations. The housing system and cost of living need to be addressed to improve the educational achievement and equity for Māori learners. They deserve the right to be safe, warm, happy, and healthy.

5.7.3 Child Services

In New Zealand, Oranga Tamariki (OT) is the child protection and social service agency that ensures the safety of children (Oranga Tamariki, 2022).

> Principal H said:
> *Social services need to improve. Oranga Tamariki are doing the best they can but need more resourcing.*

Māori Principal participants have experienced a range of successes and failures with Oranga Tamariki as a Principals and as Māori. They are unfortunately 'damned if they do and damned if they do not.' Māori Principal participants feel for the social workers that work for this organisation. They have worked with them closely with children who have been sexually, physically and verbally abused, raped, neglected, or who are wards of the state. Similar to nurses and teachers, the social worker's quality and effectiveness can be vast. In 10 years, my learners have had five key workers from Oranga Tamariki with the school. The turnover is high.

Hawke's Bay has been the centre of complaints around the inappropriate actions of Oranga Tamariki, particularly the uplift of a new-born baby in 2019 (Te et al., 2019). In 2019, there were six separate reviews of Oranga Tamariki. The reports were split on improving outcomes for Māori. Some of the reviews said that changes could be made within the existing system, and others identified that there needed to be radical improvements and changes to ensure positive outcomes for Māori. The conclusion was that maintaining a system and making changes will not have effective change for Māori and that in decision-making, Māori and whānau must have a say in what happens for children, not just the state deciding on what is best for a child and whānau (Fitxmaurice-Brown, 2023).

Māori Principal participants do not have faith in the care system for Māori. Successive iterations of social care have failed Māori (Ihi Research, 2021). It is flawed towards Māori, and my immediate whānau have experienced the racism of the agency first-hand. At two years old, both my children broke their arms in the same manner. The child with the English name received no contact. The child with the Māori name received a visit. When my Blonde-haired, Grey Eyed Pākehā wife opened the door, there was a genuine shock that she was the mother of the child they were doing a care check on.

Māori learners need changes to social care in New Zealand. This is to ensure that Māori are safe in state care, can determine their own Tino Rangatiratanga and solve their own predicaments with Māori centric healing and support. Sometimes, effort is there, but it needs to be sustained.

5.7.4 Inter Agency Communication

Māori Principal participants deal with multiple agencies. Many families in poverty and requiring support work with multiple agencies, and in unison, the school must also. It can be frustrating as a leader when there is little or no communication between agencies to support families.

> Principal E suggested:
> *Inter-agency communication and cooperation need to improve for Māori. If I take a Māori family for example. There were some things put in place, but it took too long and too many people to go through to sort issues out. Health should be able to pick up the phone and call Kāinga Ora and say there's a family who are living in a cold and damp house with severe respiratory issues - Fucking get in and fix it. It should be as simple as that, but it's not.*

Agencies need to be able to make calls quicker to support families, and the families should also be involved in communication and decision-making. It is they who are requiring the support. In my context, agencies communicating would cut down half the time required to fill in paperwork and contact multiple people. Sometimes, it is abhorrent that some agencies withhold and do not share essential and relevant information with a family of different agencies.

Since 2020, various government agencies have been attempting to work together for better outcomes for Māori and all. Strengthening families, funded by Oranga Tamariki, is one of the government initiatives for cross-collaboration to support children in Aotearoa. It works on a referral or self-referral. Strengthening families is not about adding more people to support the family. It is about bringing all those already working with the family to the table to get a more comprehensive picture of a whānau situation, find any gaps in services and hold each agency to account. The service is free, available to whānau in Aotearoa, and run by an independent provider, giving whānau a voice (Strengthening Families, 2022). I have been involved in the process for three Māori families, and the support and accountability have been excellent. Agencies have picked

up the phones and contacted each other and Oranga Tamariki have been held to promises by the Ministry of Education and Kāinga Ora. Interagency work needs to continue as there has been success noted by Māori Principal participants. It could be argued that the service is underfunded, not having enough whānau engaged to meet minimum requirements. However, it is a step towards Māori having control and support for positive outcomes. Unfortunately, programs will always need to be financially supported, and because of policy and fiscal fluctuation, services such as strengthening families will always be at risk of finishing.

5.7.5 Media

The portrayal of Māori in the media is poor. Information can be taken out of context without critical literacy skills, leading to incorrect opinions. Misinformation can come from mainstream television or social media.

> Principal C observed:
> *Media and journalists' portrayal of Māori needs to be improved. Using a critical literacy approach, much of the media portrays Māori in a negative light. Our learners see this, and it normalises a low opinion of Māori and themselves. Media is a bitch.*

Significant research supports Principal C's observation. In 2014, McCreanor et al., found that newspapers often unfairly linked Māori people to crime based on surface-level judgments, often by the victims themselves. This habit tends to associate Māori with criminal activities, making crime a consistent backdrop for all related news. In contrast, when reporting on Pākehā individuals committing crimes against Māori organisations, newspapers tended to glorify the convicted thieves. This pattern of portraying crime as a constant theme in stories about Māori, combined with the unspoken norms of Pākehā culture and the media's depiction of Māori as a threat in non-crime stories, plays a central role in shaping dominant narratives about Māori-Pākehā relations. Allan and Bruce, 2017, added that Māori are subjected to narratives that negatively and narrowly stereotype them compared to Pākehā. MacDonald and Ormond, 2021, produced evidence that the New Zealand media industry promotes a

discourse of racial silence of Māori while Pākehā shapes and influences day-to-day New Zealand norms.

Media can inherently empower Māori learners and speak blessings over them. Māori learners struggle when the media portrayal of people who sound and look like them is framed negatively. This issue is long-standing, and educators must educate learners with critical literacy skills and the ability to challenge the status quo in the media. Positive Māori media is needed. Critical literacy skills include social media and critically fact-checking information for fake news. The negative impact of social media on educational equity for Māori learners in mainstream schools is a polarising barrier.

The most recent issue in New Zealand was the misinformation on social media about the COVID-19 vaccine during the COVID-19 Pandemic. All the significant issues my school had with social media misinformation were with Māori families. The school was accused of getting ready to take kids to hospitals for injections, served with papers to not inject learners, and the school had parents in pure fear that their children were going to be made to have the injection. Many Māori learners did not attend school out of family fear of the school and government. However, fake news is only one social media barrier to Māori equity in education.

There is a significant amount of racism in social media directed toward Māori.

> Principal C relayed:
> *Social media needs to be more accountable. Quite often there is a lot of racism directed at Māori. It is scary and unacceptable, yet people can get away with it, particularly if they are hiding behind an alias. Most of the racism is directed at Māori from non-Māori, but we are seeing negativity from Māori also. Recently a young Māori male acting in an advertisement was talking about being kind. He was amazing in his performance. Then there were the comments; an example from a fellow Māori was "How dare you use a Māori child" - they failed to see he was using his strength of being amazing at drama. People were not able to see past his culture and acknowledge his cultural blessings.*

In a time of outrage culture, fake news, and keyboard warriors on social media, society need to understand how this impacts educational equity for Māori learners in mainstream Hawke's Bay primary schools. The outcome for these issues is unclear as it is a new and emerging issue for Māori without any long-term data. Māori Principal Participants see many differing comments about their schools. It is unclear if people are aware of their implicit racism when they write comments on social media. Once, a person posted on a local Facebook forum asking for an excellent school for their child. A parent from a neighbouring low equity, predominantly Pākehā school said, "My children attend ____ school, and it is a great school. Mayfair is a great school also if you like a Māori feel." A Māori feel? It is unclear what was implied by this parent as they had never stepped foot on the school site, met the children or staff, or formally interacted with the school. Nevertheless, every day, without fail, racism directed towards Māori can be observed on social media. The most recent high-profile case of mainstream social media racism was directed towards a news presenter. Oriini Kaipara, a Māori female with a Moko Kauae (traditional chin tattoo), had been on air when the backlash began online about her presenting on television with a Māori moko. The disgusting comments were from Pākehā New Zealanders. It is disturbing, and evidence now suggests that one in three Māori have experienced racism on social media (Hattotuwa, 2022). New Zealand needs to hold people to account for racism towards Māori online.

Principals' responses in this section focused on what could be changed outside education to improve educational equity for Māori. While these are systematic changes to improve equity, Principals are autonomous with their board. As educational leaders, Principals can choose to lead transformational change for Māori learners.

5.8 How Māori Leaders Create Equity in Mainstream Hawke's Bay Schools

Māori Principals have had the experience of being learners in an inequitable mainstream system. This research investigated if there was synergy in the responses

from Māori Principal participants in this case study. This insight will allow researchers to synthesise new information or inform past research.

Māori Principals have overcome and succeeded in a system designed for them not to succeed. Achieving this success and reaching the pinnacle of an education career is not without internal frustrations with Principals who are not Māori.

> Principal C noted:
> *White privilege exists in Principalship. Non-Māori Principals use their voice within the system to question why their students are missing out when equity is provided for Māori.*

White Privilege from Pākehā colleagues is a frustrating and consistent process. Principals within the cohort of interviewees have reached a point where they no longer remain quiet and call this privilege out or similar Pro-Pākehā rhetoric at their behest of throwing Māori learners and equity under the bus. The Principals that have a deficit mindset toward Māori tend to be White middle to upper-class males in an ageing bracket out of the profession. Many well experienced Māori Principal participants do not have the best relationship with these Principals. This is due to them losing tact over time. An awhi approach was used for many years until Māori Principal participants reached a point where the same Principals continued to promote a subtle pro Pākehā equality narrative in response to Māori equity. Ngāti Porou leader Api Mahuika (Personal Communication, December 2009) once said, "If you do not listen to Māori, you will begin to see Māori." Māori Principal voice is louder in Hawke's Bay, and they make sure everybody sees them, their moko and everything that makes them Māori in pursuing positive outcomes for Māori.

Māori Principals champion everything Māori. They are a significant minority, as evidenced earlier in this case study. Māori voices must be strong and loud, Māori-centric, and educated in Te Ao Pākehā. Māori Principals have clocked the white colonial system and know how not to be held within the bounds of expectations.

As Principal Participant B stated:

Within mainstream schools, there are very few Principals who are Māori. Most Māori learners attend mainstream schools. Often, Māori Principals are put into a box by board policies and national expectations when trying to make transformational changes for Māori learners. Māori leaders have become decisive in using the system to their advantage for Māori learners over time.

A Māori Principals superpower is to teach the skills of clocking the White colonial education system to Māori learners while using the system to implement positive change for Māori learners and leveraging what they can access to create equity for learners.

All Māori Principals shared that culture was crucial in creating equity for Māori learners.

Principal Participant D best summarised the collective voice as:

I have developed relationships with staff that are whānau based, not top-down. I acknowledge their mana and support them. The positive relationships with staff have made them more open to new learning and in turn build happy, positive, and productive relationships with learners. I have their back, and I know they have mine. Teacher Aides and all staff are valued. I don't know everything, and people have experiences that I don't have so they need to be the teacher.

Culture is vital to creating equity for Māori learners in mainstream schools. Humans know that when a person feels included, they feel empowered. Tribalism is at the core of humanity, and Māori are a tribal culture (Mahuika, 2019). Principals also shared unique ways they removed barriers to unlock opportunities to empower Māori learners.

5.8.1 Creating Culture - School Relationships with Whānau

The Ministry of Education has indoctrinated educators in New Zealand (Ministry of Education 2007). Māori Principals know culturally, through their upbringing, that whānau is central to everything they do as Māori (Mahuika, 2019). A school whānau is just an extension of their whānau, and Māori Principals understand that they are working with whānau, not for them.

> Principal Participant A stated:
> *We have strong relationships with Māori kids and strong relationships with Whānau Māori in our school.*

Whānau Māori require strong relationships as their children are educated within a Western model not designed for their success. Many Māori parents and whānau have had negative experiences in New Zealand Education. Māori Principals have a unique insight into how they build strong relationships with other Māori. Barrett (2018) notes that relationships have played a crucial role in effective leadership throughout history. Qualities such as courage and commitment, enduring aspects of effective leadership, develop in response to the contexts in which relationships are formed.

> Principal Participant C added:
> *I was deliberate with my communication with Whānau Māori. I went back to check that they would get information, they understood the information, and that they were connected. I often meet with Kaumatua and get them to share their story. The kōrero can go for hours sometimes. You need to be patient and have your ears open and hear what they say. When meeting with them, I explicitly ask what I can be doing better for their whānau.*

It can become tiresome hearing that schools have excellent communication with Whānau Māori and the statement ending at that. Participant C defines the purpose of communication is not about what or how Māori leaders communicate to Whānau Māori; it is about getting in touch to ensure they understand the information from school. Checking for understanding is a deeply connecting strategy integral to the

culture of a school. You show that you care about the whānau and their children by ensuring they understand the information. By checking in with whānau, leaders eliminate assumptions that whānau are literate, understand educational jargon, understand how operations of the schoolwork, and have received the information. In my context, the school sends out the information in a physical note, a Facebook post and a video added to Facebook if necessary. Teachers and administrators check in with whānau. Our leadership team are at the gate before and after school and checks in with whānau, asking if they received and understand information that has gone out on any specific week. Getting whānau into the school is another essential strategy. In our context, all leadership are present around the school and community, particularly on Saturdays at the children's sports club.

Getting Whānau Māori engaged in learning improves educational equity for Māori learners. Māori understand that through Ako, people learn together, and as a whānau, people have an opportunity to learn from everyone. Many parents have skills that their children and teachers do not have. Research shows that when schools and families have a strong relationship, outcomes are significantly better for a learner (Ministry of Education, 2012). As one of my Māori board members, R. Irving (personal communication, August 10, 2019), said, “We send our kids to school to be educated, and you guys are the experts; all we care about is that they behave themselves”.

> Principal A shared:
> *Within my Māori community ‘generally speaking’, the view on education is that: “so long as my baby is safe and they are happy I trust you with them”, as opposed to a real partnership of cool I love what they're learning at school, this is what we're doing at home.*

I understand this sentiment. As a Māori parent, I do not care what my kids learn if they are being kind, having fun, and loving their teacher. If they love school, I know their teacher has built a strong relationship with them, and they care about my child. A school only sees me as a parent if my child is not happy or misbehaving. However, schools need to acknowledge that getting Whānau Māori into a mainstream school is difficult. I agree with my board member's comment that they send their children to the

experts. However, many Whānau Māori have had negative experiences in mainstream schools. The thought of entering or physically entering a school can be traumatic, so they will not (McKinley, 2000).

> Principal Participant G said:
> *We have whānau involved who are being a part of our school to remove barriers for Māori.*

Principal Participant G is correct. Schools need to have people who are community members or well-known Māori members of the broader community as a part of their team. Identifiable and known people already have mana within the community outside the school. When I started at my current school, no parents entered the gates. The school had been through a traumatic and turbulent two years. Inviting key parents to become part of the team was vital to the success. The school had to become an anchor for the community, and the community had to be built with our whānau, most Māori. The school achieved this through what is experienced on the Marae for most Māori: asking whānau in for hui (meetings) with kai (food) and connections being the focus of the early hui, having celebrations days within the school to acknowledge the fantastic work their children have done, having celebration days just for being thankful allows the community to connect and spend time together. The school started with only five families, and it grew from there. It led to hui with kai being the focus, but the school with whānau unpacked more critical aspects of their children's learning and school direction: the values they wanted for their children, what they aspired for their children to learn, and how they wanted their children to learn. The school built the community together with whānau. A school potentially facing closure is now a busy hub of academic learner progress with kai.

5.8.2 Creating Culture - Relational Teachers

The Māori Principal participants hire teachers who are good people who care about all learners. Caring is essential to equity for Māori learners. Once Whānau Māori are engaged in their children’s education, it is vital that the teachers they interact with thrive on relationships.

Principal Participant G noted:

We need staff that have the "give a shit factor;" if they don't have that, they aren't going to last out of our school—staff who don't put their own needs above the kids' needs. Teachers can't expect our Māori learners to learn until they can regulate and connect with them.

Principal D stated:

I am not going to employ assholes that turn up for a paycheck and who say learners are not ready to be passed knowledge. The standard of my teachers is what I hold myself to.

Māori Principal participants have had experiences of working with racist teachers who undermine Māori learner achievement and place the blame for their inability to learn on the child, their whānau and their economic factors. Often, many relievers cannot relate to Māori learners, and the ongoing issues that need to be dealt with are significant. Because of this issue, mainstream schools of Māori Principal participants, with a high percentage of Māori learners, have had a high turnover of relief teachers. Teaching in a school with learners who are not only Māori but who have significant trauma or learning, and behaviour support needs is not easy. Teachers need to work through the broader issues before being able to teach. Educational equity for Māori learners in mainstream Hawke's Bay primary schools outside of education was explored because of the issues impacting Māori Learners.

Teachers need to care about the learners first. Unfortunately, in society today there is a significant amount of outrage, cancellation, and entitlement culture, where people put their needs ahead of everything else (Crenshaw, 2020). These teachers tend to be middle and upper-class Pākehā females around thirty. Many older teachers have a work ethic of what they can do for the school, whereas these teachers have the lens of what the school can do for me. Because of this issue, our Board decided four years ago to turn school interviews into finding the best person for learners rather than the best teacher. Instead of interviews being conducted on-site at school focusing on education and the teacher's educational achievements, interviews are now conducted at a pub

focusing on the teacher's family and their life. The facilitators of the interviews are no longer the school management but the parent board members with input for other staff. The results have been ground-breaking, with all teachers appointed being exceptional people for Māori learners. Another Principal presented this ideal.

> Principal Participant A added:
> *Māori learners need schools that focus on a strong connection to a teacher.*

I struggled at school as a Māori learner. There was success with teachers who cared about me. Not just being a nice person, but one who knew my likes and interests and genuinely treated me as a nephew, a family member. I struggled with learning and always did my best. Misbehaviour was exhibited for teachers who failed to build a relationship with me, and more time was spent outside the classroom than in it. Sadly, there was a sense of pride in being removed from class, but something still inside me feels that by acting in such a way my mana was keep intact and was defiantly and subtly telling the teacher to show me some attention and to care about me. If you do not have a relationship with the child as a teacher, how can you give them a tailored approach to help them progress and succeed? This is why Māori Principals strongly focus on hiring teachers who are great humans and have excellent relationship skills.

Māori Principals inherit staff when they move to a new school. These teachers are usually long-serving members of staff set in their ways. Most of the time these teachers need collaborative support developing their relationship skills. Other times, Māori Principals have needed to have direct learning, coaching or difficult conversations about how these teachers relate to Māori learners and how Māori learners and whānau perceive them.

> Principal Participant D said:
> *Māori thrive on relationships, and we have had many discussions about educationally powerful connections with learners and whānau with the staff. Moreover, through these frank conversations, we have seen change.*

Principal D added:

Our learners are learning from the time they arrive at school and empowered to be the best they can be. They all have different strengths. Staff need to be good people and have strong relationships with colleagues and learners.

Teachers who cannot build relationships are barriers to educational equity for Māori learners in mainstream Hawke's Bay primary schools, so Māori principles strongly focus on hiring relational teachers. Having frank conversations or leading professional development for staff does not always work, and you need to bide time for attrition.

The journey to investigating equity research also has its foundations in how the staff treated me when leading challenging and thought-provoking professional development. I was made to feel like a poor leader and was isolated by a group of staff members for challenging the status quo for Māori learners. I did not read the whiteness in the room well enough and my identity as a Māori leader and person was attacked with no support from other staff. If Māori leaders misjudge leading a Māori kaupapa in a white space, there is no safety net. The fragility of those teachers exposed issues all Māori face when championing Māoridom in white spaces. Support was found in the research of Barrett (2018), who noted that when the Kotahitanga project was implemented in secondary schools, there were grievances against Principals. The grievances claimed that Principals were harassing or bullying teachers when they were being held to a standard of teaching and learning that had Māori learner success at the centre. Evidence from research and the support of Māori Principals was a strength to lean on.

5.8.3 Creating Culture - Role Models

Māori principles create equity for Māori learners in mainstream schools by hiring role models for Māori learners. Role models are essential for educational equity for Māori learners in mainstream Hawke's Bay primary schools (Education Gazette, 2022).

All staff need to be role models. They are the people in school with whom Māori learners spend most of their day during the school week.

> Principal Participant F said:
> *Staff need to be allowed to be themselves and that's the same with our Māori learners. Hiring the right staff who look and sound like them is so important.*

I was sucked into the concept of having to dress and act a certain way as a teacher and then a Principal. There was a high standard of dress at all schools in my career. The whiter the school, the more intense the scrutiny was on how teachers dressed. I was called into the Principal's office at my first school in Dunedin with my tidy trousers and alternate Nike England rugby jersey. The Principal, who was Pākehā, did not have an issue with the jersey but with the O2 sponsor logo on the front. It was deemed to be inappropriate and was not to be worn again. Oddly, a rugby jersey with a logo could not be worn in a school with learners who loved rugby. The kids loved it, made jokes, and the jersey humanised me to my class of New Zealand All Blacks fans. As a Principal, a suit was the chosen attire for the first five years until the first week at a new school. One of the Māori learners told me that my dress style looked like that of a detective. It hit home that the suit had dehumanised me from the learners and was evidence of being indoctrinated by the system. The next day, shorts, a tee, and a hoodie was the style of dress chosen.

> Principal F shared this sentiment:
> *I don't dress like other Principals in a suit and tie and pretend to be somebody else. That's a big barrier for our community. The only time they see a person in a suit is in court. Why retrigger our community bringing that into the learning environment here at our school.*

Māori Principal participants want Māori learners to be themselves and be proud of their identity. This supports Principal F's idea of teachers being themselves. Identity is so important to our school community that they chose it as one of the values for the learners and wider community to aspire to achieve. A popular phrase often used in our

school environment is attributed to Doctor Seuss, “Why fit in when you are born to stand out?” Staff wear what they want if it is clean, and footwear is optional. More recently, a staff member asked if having their forearm tattooed with Ta Moko was okay and if it would hinder his future employment at another school. My response was that they did not need to ask for permission, that it was their Tino Rangatiratanga, and that if any school in the future would not give them a job, then that school was not worthy of them as a staff member.

Students need people who look, and sound like them. Māori identity addresses one of the competencies teachers often lack for Māori learners if they are white: understanding Māori learners' position (Bishop et al., 2009). Māori or Polynesian staff can connect deeply with students through their identity and inspire Māori learners to succeed and find loopholes in the education system or succeed in their passions, just as Māori Principals have achieved. In our school context, the robotics leader started as a key community leader in the early days when the community was creating the school's culture. Over a decade, she committed to learning and supporting robotics in the school where she is now leading a mātauranga Māori robotics kaupapa, the first in the country and unapologetically Māori. She is a favourite of the children, and she has inspired Māori girls to break barriers nationally and internationally. It has been observed first-hand the importance of staff who know and understand Māori learners' journey and how their equity journey can be inspired by staff who look, and sound like them.

Public Māori figures are notable role models that can support equity within the school. Our school is fortunate to have a famous rugby league player as an alumnus. He often comes into school when he is home to visit and talk to the learners about the importance of goals and achieving their potential. He tells them he is just like them, sitting in the hall and playing on the playground at school with his friends. The school also hosts visiting members of the local provincial rugby team, who are a mix of alums and other players. They share the same message with the learners and discuss using their talents and working hard to do their best. It is inspiring to watch Māori learners lift, get photos and autographs and speak positively about what they are good at. Successful Māori from outside the school frequents the school, including past pupils excelling in their

chosen field. Many come to school and volunteer their time when they finish studying for the year. This is the culture a community can create if the school is the ground anchor for the community. It improves equity for Māori in mainstream schools. Relationships are central to creating a positive culture for improving equity for Māori learners in mainstream schools.

5.8.4 Creating Change - Mainstream Te Reo and Tikanga Māori

According to the Māori Principal participants, getting extra funding from the Ministry of Education for Te Reo and Tikanga Māori support or approval to have bilingual classrooms is challenging in Hawke's Bay. Māori Principals in Hawke's Bay have shared that they do not wait; they act.

> Principal B stated:
> *We started a bilingual unit without Ministry support. This came from the voice of the community. The children did a presentation to the board. The board approved it and approved the seeding funds. We had three hui with whānau, and it became a home supported programme. We thought we would only get fifteen kids. We had ninety-four kids sign up and we had to readjust the structure of the school. We couldn't say no to any of them as our vision said it - what does it look like, sound like and feel like.*

Principal B believes adamantly that all mainstream schools in New Zealand should be Reo Rua (Bilingual). The entire country should be Reo rua. It is one of New Zealand's national languages, and research has shown that multiple-language learning improves children's cognitive development (Barac et al., 2014). More importantly, this creates equity for Māori learners in mainstream schools by validating their language and culture, which are essential even if they cannot speak it.

Principal B's statement resonates with my situation. Our Board approached the Ministry of Education to create a bilingual unit. Unfortunately for the community, the closest school is a Kura Kaupapa. Therefore, if Māori learners and whānau want to learn in Te Reo, they must attend this full immersion school. This did not deter the

school. The expertise on staff to teach Te Reo Māori is not present, so as a school, all the teachers and children learn Te Reo Māori using Te Puna Reo, where over two years, everyone will complete Level One Te Reo and Tikanga Māori. It is a scaffolded approach to learning, and the staff support each other, as do community members who have a strength in this area. Kapahaka is compulsory for all students who attend our school and is a part of everyday life. Even the new government's discouragement of using Te Reo Māori will not stop Māori Principals and their schools from implementing Te Reo Māori and Tikanga lessons (Radio New Zealand, 2023).

5.8.5 Creating Change - Relationships with Iwi

Māori Principals understand the importance of having a solid relationship with Iwi as Iwi is central to the Whakapapa of all Māori (Mahuika, 2019). Of all the Principal participants interviewed, only one had an Iwi connection to Ngāti Kahungunu. With the lack of Mana Whenua Principals in Hawke's Bay, Māori Principals have a strong relationship with Hapū and Iwi to understand the expectations, desires, and aspirations for the education of Māori within their ancestral homelands.

Educators are fortunate in Hawke's Bay to have Ngāti Kahungunu as the regional Iwi. Ngāti Kahungunu is a passionate Iwi focusing on the mātauranga of Māori learners within their region. In 2020, the Iwi launched its 2020-2027 mātauranga Strategy to align with the award-winning Kahungunu Kia Eke! Māori Language Strategy 2013-2027 (Issac-Sharland, 2020). Ngāti Kahungunu were clear on their mātauranga objectives and had supporting goals and standards for mainstream schools to attain. These were:

> 1. Strengthen, support and guide Kahungunu ākonga, whānau, hapū and iwi to achieve mātauranga success, which also further advances or positively influences their social, economic, and environmental determinants toward positive holistic well-being,

2. Strengthen, support and guide stakeholders to advance the self-determined education aspirations, achievements, and successes of Kahungunu ākonga, whānau, hapū and iwi.

3. Design, strengthen, support, grow, guide, and advocate equitable, sustainable, and enduring relationships and partnerships, empowering ākonga, whānau, hapū, and iwi to fulfil their self-determined educational aspirations, achievements, and successes.

In Hawke's Bay, Hapū are readily available to support schools. A concern often raised in personal communication with local Kaumatua is that mainstream schools always take a lot but give little back to Hapū. The taking was noted by one of the Principal participants:

Principal E said:
I have seen them work with Iwi, use Māori words around Māori, get awards and accolades for work with Māori and talk about their inner desire to do wonderful things for Māori and then leave that school before the work is even beginning to be started. They say Kia ora during the week to me, and then on the weekend, they shake your hand and say hello, and there's not even an inch of Te Ao Māori exuding from them.

Māori Principals noted powerfully in visits that they all had a relationship with Iwi and Hapū at various levels, and the relationship is more a partnership than a transaction. On three occasions, members of Hapū or Iwi were active in the school during visits.

The Iwi staff tasked with relationships with Hawke's Bay schools are short-staffed, too busy with other schools, and unable to support new schools that seek support. They always direct principals back to Hapū. The Hapū that our school work with are magnificent and support our learners' journey. Hapū whānau members are the sounding board for various kaupapa Māori initiatives in the school. Communication with Hapū is essential for me not being Mana whenua and there is a need to ensure

that Poroutanga (My tribal way) does not supersede or override Kahungunutanga (Local tribal way).

> Principal D mentioned:
> *It has been positive having engagement with iwi. However, we needed to contact them. The work we are doing is positive and will make a difference.*
>
> *We have PLD providers for Kahungunu-centric PLD, but they are oversubscribed and need more support themselves.*

To support the development of Kahungunutanga Te Reo mita (dialect) and Tikanga, an educational arm of Ngāti Kahungunu was launched. Kauwaka was launched in 2020 to revitalise and support the community and schools. As an organisation, it won the contract to deliver Te Ahu o Te Reo, a Ministry of Education funded programme to normalise and increase the proficiency of Te Reo across the education sector (Ministry of Education, 2023). Because of its popularity, it is also understaffed. My school has had to wait two years for the community to access the programme.

> Principal G summed up previous points made:
> *In terms of Iwi, they are so under-resourced. The Iwi always direct us back to hapū or their educational arm. Where we are placed geographically, we struggle to have the people resources to support our learners in their context. The educational arm is so busy that we are often unable to access them. The iwi education arm has become so popular that they are over-subscribed. We completed Te Ahu o Te Reo with them and are looking at the next phase of what we want to do.*

Powerful connections with Iwi and Hapū are essential to educational equity for Māori learners in mainstream Hawke's Bay primary schools. Research has proven that their engagement positively impacts Māori learner achievement (Bishop et al., 2009).

5.8.6 Creating Change - Te Ao Māori Localised Curriculums

Under the most recent Labour governments, schools in New Zealand have worked to develop localised curricula. In 2023, Te Mātaiaho (Refreshed New Zealand Curriculum Draft) was released (Ministry of Education, 2023). The pro-Māori curriculum was forward-thinking and the most “Māori" curriculum ever designed. Under Te Mātaiaho, schools were to create localised curriculums that fit their community and context. This area has been exploited by Māori Principals to implement curriculums that improve the educational equity for Māori learners in mainstream Hawke’s Bay primary schools by using learnt knowledge and shared knowledge for the local iwi to ensure positive outcomes are being met within the National Curriculum framework.

> Principal J commented:
> *Developing an indigenous global curriculum is underpinned by the Ngāti Kahungunu education strategy. We connected and developed it with a focus on the environment where Ākonga were empowered by their identity.*

While visiting Principal Participant J, there was engagement with their impressive school curriculum. Instead of a flowchart describing their curriculum layout, their overview was a piece of art that connected the stars of the local sky to learning within their school. Learning was connected to the Maramataka, the traditional Māori calendar that followed the moon's cycle.

Māori Principal participants have used the opportunity to indigenise their curriculum-based school's local context. While in its infancy, the whānau led school curriculum has reading, writing and maths in English with connections to Te ao Māori, Te Reo Māori instruction and learning, and the investigation each term has a Te Ao Māori focus that is pre-determined by the parents through consultation. Learning takes place in the classroom and the environment. Education outside the classroom and physical events are aligned when the moon is full, and intense classroom learning takes place when the sky is the darkest.

The most meaningful change in the structure of the school was disestablishing all English leadership titles and implementing a Māori leadership framework of Kaitiaki. Management units were redistributed to areas of kaitiakitanga in the school. Mana for those with permanent units was kept, and they got to apply the area they thought was their strength. There was no formal application process, and the parent board members selected Kaitiaki after meeting each individually to discuss their strengths and vision for the schools predominantly Māori learners. Te Mātaiaho has allowed Māori Principals to pursue equity for the Māori learners in mainstream Schools in Hawke's Bay by giving freedom to embed Te Ao Māori learning needed for Māori learners.

5.8.7 Creating Change - Data

Māori Principals interpret data differently. Under national standards, schools focus on attaining 85% of achievement in reading, writing, and maths (Boone, 2017). An overall cohort approach for schools with few Māori learners still have a whole cohort approach to data success, as evidenced in the following responses:

> Principal E responded:
> *It is easy to make bold statements that Māori learners are successful at our school, and that was made by many staff. That is because under non-Māori leadership, data was handed to the Principal, and staff patted themselves on the back because nearly all the schools were achieving, but Māori were not. The accountability needed to be lifted for teachers of Māori learners. The data showed that Māori learners needed different support. There have been many difficult conversations.*

> Principal F added:
> *When I arrived, I looked at the data, and there was a pocket of learners not achieving at the same rate as their peers. These were Māori learners. Being Māori wasn't a reason they couldn't achieve, so what was the reason? We looked at health, attendance, behaviour, and trauma.*

Māori Principals care about Māori achievement and passionately believe that Māori students are capable of more outstanding achievement. In collaborative school-community leadership, it is crucial to collect, analyse, and understand how evidence affects Māori student achievement (Barrett, 2018). The most significant gains made by Māori learners happen when teachers, leaders and schools care and believe that Māori students can succeed without having a deficit mindset (Bishop et al., 2009). As the Māori Principal participants mention, support for Māori learners needs different support than non-Māori. Māori Principal participants also focus on health, attendance, behaviour, and trauma support for Māori learners. This is because of their school's high equity number and knowing that their Māori learners arrive at school needing a wide range of equity support. Giving Māori learners what they need to improve their learning using a range of data to inform individual support is equity. It ensures that Māori learners start the race at the same point as non-Māori and get what they require to keep up with everyone.

5.8.8 Creating Change - Trauma-Informed Practices

Eight out of 10 Māori experience an adverse childhood experience (Farnslow et al., 2021). This is a horrific statistic that Māori Principals have experienced or understand intimately. Māori Principals have looked for ways to support Māori learners due to their own experiences. Hawke's Bay has become known and is now regarded as an area for positive programmes that respond to the trauma needs of learners, particularly Māori. Māori Principals who have experienced trauma have led this development. They understand what Māori learners are experiencing and what they need to be successful in their learning (Education Gazette, 2023). These Māori Principals travel the country trying to support other schools to imbed practice that supports the trauma needs of learners. Māori Principals' responses vary and are culturally pertinent to each school context.

> Principal F relayed:
> *We implemented the neuro-sequential education model, which is an American approach to trauma developed 30 years ago by an American psychologist who came here and learnt about whānaungatanga from Kuia*

and Kaumatua. He identified that whānaungatanga is what heals people, not medicine. He changed the way he practised psychology.

This response has grown in the Hawke's Bay region, and the foundations of practice lie in a model of trauma-informed practice designed by the practice of American Psychologist Bruce Perry. His model uses the Māori principle of whakawhānaungatanga with Western medicine. Perry was exposed to the Māori Kaupapa while visiting the Hokianga and developed his technique (Barnett & Brown, 2023). Our school has used parts of the Neuro Sequential Model as an identifier for trauma in children and the subsequent responses children require for different traumas. Staff professional development and changes in their engagement with neuro diverse learners has increased Teaching and learning time. Before this initiative more time was spent on dealing with behaviour. The Neuro Sequential Model is a Western Approach to trauma using a Māori Kaupapa. There are examples of Hawke's Bay Māori Principals developing and leading trauma-informed responses in Te Ao Māori.

Principal H said:
Rongo Mauri is a whānau service that focuses on healing and well-being. We support whānau to reconnect to the taiao, whakapapa and atuatanga by using cultural practices which give whānau the tools and knowledge to navigate their own pathway.

Rongo Mauri is a whānau focused and led by Māori learners and their whānau to reach their full potential. It began as a whānau wellbeing hub at a mainstream school in Hawke's Bay using Māori cultural narratives, connecting with atua Māori and indigenous ways of knowing to unpack challenges that Māori learners and whānau face (Kopua et al.., 2021). It has now developed into a service in two regions in New Zealand and has supported learners with the ability to reach their potential. Our school learners connect to their environment depending on what support they need, and Māori learners are connected to different atua. Comparisons are made between Māori Atua and the learner in how they react to situations differently from other atua and learners. If a response is different to oneself, it does not mean it is wrong. Learners begin the school day by becoming tau (calm). The engage with breathing exercises and cross-

body activities to ignite the right and left sides of the brain. Māori Principal participants used variations of Trauma Informed Practice that connects to Te Ao Māori in Hawke's Bay. Māori learners in Mainstream Hawke's Bay schools are provided equity as they receive the support, they need to heal their trauma in order to learn.

Māori Principal participants actions in mainstream Hawke's Bay primary schools to create equity resonate with Ford (2012) who identified the best practice from a Principal who had led positive change for Māori in their school. Ford identified that the Principal:

- Prioritised the importance and facilitation of face-to-face relationships.
- Established systems and structures to support the development of relationships.
- Created a culture of learning within the entire school community.

5.9 The Treaty of Waitangi - Te Tiriti o Waitangi

The Treaty of Waitangi/Te Tiriti o Waitangi, signed in 1840, is considered a New Zealand constitutional document between Māori and the Crown (New Zealand Government) (Palmer, 2008). There are two versions of the document. One in English and one in Māori. It has been 184 years since the signing of the document. Māori still lack clarity and understanding of how the document impacts them as Māori in today's non-Māori education system and the broader national systems.

The Treaty/Te Tiriti was the most polarising topic in this case study. Principals' opinions on the impact of the Treaty of Waitangi/Te Tiriti o Waitangi and educational equity for Māori learners in mainstream Hawke's Bay primary schools. Therefore, appraising and aligning the similarities and differences to research in an orderly way is essential. Comedian Joe Draymond humorously said: *Māori, we were the only people so ruthless that the British didn't go to war with us. They needed to screw us another way, and that's when they wheeled in the paperwork. They saw us standing on the shore and said "Ooh crikey, that lot they cannot be messed with. Ok, let's screw them with the fine print. They won't read that ". They knew they couldn't beat us in battle, so they beat us in the T's and C's.*

While this is a comical point of view, it acknowledges that Māori were not conquered or victims of mass genocide by the British in warfare and colonisation, like numerous other indigenous people and their colonisers.

The Treaty/Te Tiriti protected Māori was agreed upon by Principal participants.

> Principal A explained:
> *The reality of the situation is that the treaty has been a godsend in many ways for Māori. Without the Treaty, we wouldn't be able to claim against the treaty; we would have just been dominated and been left to assimilate. The treaty has ensured the cultural revival and renaissance.*
>
> Principal C added:
> *If we didn't have the treaty, what would we have? We (Māori) would have had everything taken away from us. We would be dominated by white culture.*

The history of colonisation and how it affected indigenous people worldwide is a sad tale. No other indigenous people had a single treaty for the entirety of their people with their colonisers, and the outcomes they experienced through colonisation are very different from those of Māori. Māori need only look at the plight of their indigenous neighbours, the Aboriginal and Torres Strait Island indigenous people of Australia (Jalata, 2013).

Aboriginal and Torres Strait Island people lived very similarly to Māori before colonisation. They lived in small family groups and larger language groups with clear boundaries. They had kinship systems and rules for social interactions, with roles in law, education, and religion. They had unique languages, ceremonies, customs, and deep knowledge of the environment. They did not have a treaty with the British. Aboriginal and Torres Strait Island people have faced mass killings and genocide, displaced from their ancestral lands, relocated to missions and reservations, babies and young children taken from parents and given to white families to be raised, and loss of

culture and language from colonisation (Jalata, 2013). They experienced this loss while still suffering the trauma of colonisation as Māori do today. Most recently, the Aboriginal and Torres Strait Island people suffered injustice in 2023 when Australians voted against a referendum that would have introduced a law to alter their constitution to recognise the indigenous people of Australia by giving Aboriginal and Torres Strait Islanders a voice to make representation to the government on issues related to their people. Achieving equity for these indigenous people is unattainable (Hodge, 2023).

5.9.1 Confusion, understanding, bias and meaning.

Much confusion exists about the Treaty/Te Tiriti and its impact on educational equity for Māori learners in mainstream Hawke's Bay primary schools. This research shows that the gap in understanding and knowledge of the Treaty/ Te Tiriti among Māori Principals is vast and sometimes contradictory. In terms of personal Treaty/Tiriti knowledge there was significant fact checking of previous understandings and knowledge from teacher workshops, conversations with whānau, a few sessions at university and conversations with peers. This has led to the discovery of new facts and information and how the Treaty/Te Tiriti relates to Māori learners. Some Māori Principal participants noted that in their formative educational journey they had never been taught about Te Tiriti/The Treaty in a deep and meaningful context. Principal comments are unpacked and explanations support why confusion exists about Te Tiriti/The Treaty.

> Principal A noted:
> *Very few New Zealanders understand the concepts and principles well and can articulate what they are. For most of us, the treaty sits well above in specifics as this ethereal object that guides us without giving us any guidance except to say that we have a bicultural partnership.*

The main confusion is that there is one TreatyTiriti of three articles written in two documents: one written in English, The Treaty of Waitangi, and the other in Māori, Te Tiriti o Waitangi. Both documents say something different. The following are the differences between the two versions.

In the First Article, the English version says Māori leaders granted the Queen (of England) all rights and powers of sovereignty over their land. In the Māori version, they used 'te kawanatanga katoa,' meaning complete government over their land. The Māori language lacked a direct translation for 'sovereignty,' while chiefs kept authority over their areas, there was no central ruler. The term 'kawanatanga,' derived from 'governance,' was used in translation. Māori believed they retained self-management while granting governance rights to the Queen for protection.

The Second Article, in the English version, promised Māori leaders exclusive and undisturbed possession of their lands, forests, fisheries, and properties. Māori agreed to the Crown's exclusive land purchase right, though some later considered it a first option. In the Māori version, Māori were guaranteed Tino Rangatiratanga, the unqualified exercise of chieftainship over their lands and property. Māori also agreed to let the Crown buy their land if they wanted to sell.

In the Third Article, both versions say the same thing. In the Māori version, the Crown assured Māori of the Queen's protection and all rights (Tikanga) given to British subjects. It is a fair translation of the English, emphasising the Queen's protection of Māori.

> Principal B Said:
> *All of Te Tiriti is important but not much of "The Treaty" is. Te Tiriti maintains Tino Rangatiratanga. The treaty waters down and Pākehāfies things that can't be Pākehāfied. The translation if you are Pākehā looks different than if you are Māori. That's a whakapapa difference, an experienced difference, and a privileged difference. Te Tiriti is meke.*

This statement is made on the understanding that the Māori version is correct, and the English version is wrong. How is one right, and the other wrong if there is one Treaty/Tiriti in two languages? And then, who is responsible for ensuring that promises made in the Treaty/Tiriti are kept? Who is responsible for unpacking the meaning of both versions if they are both valid? This confusion about the Treaty/Tiriti and lack of understanding comes through strongly.

Principal F stated:

I don't give a fuck about the Treaty of Waitangi. What has it done for me? I know what it has done to Māori, so why should I care about a document that has ripped us off our land, culture, and identity? Why should I care about that document?

Principal C stated:

The differences are huge. God only knows what it would look like for a shared version if we were to recreate it in the modern day. Could you imagine getting leaders on both sides to come to the table today and give them an ultimatum that they couldn't leave until both sides agree. I don't think they could do it. The division will always be there.

As a Principal, researcher, and Māori there was confusion about the correct answers and a personal investigation to discover what was accurate was undertaken. Before becoming enlightened, the Treaty/Te Tiriti was a tool that was manipulated within education to access funding and resourcing to get what the school needed to create equity for Māori learners. My school believes that what is suitable and essential for Māori learners to learn is what Māori did as people before colonisation - mātauranga Māori. Some Māori Principal participants have only ever acknowledged that the Māori version is correct. The only part of significant importance of the Treaty/Te Tiriti for me was Tino Rangatiratanga because none of my Hapū signed the Treaty/Te Tiriti, I belong to an Iwi that was pro-crown and has successfully navigated the Pākehā system to their advantage and did not lose any land.

Principal G said:

Māori leaders are quiet activists in schools. We are trying to get the best for Māori learners in school while covertly doing it. We must covertly do it as the anti-Māori and white privilege don't want a shift in the power base or even acknowledge the treaty. They want to keep the status quo.

Principal H added:

It (the Treaty/Tiriti) is essential as it gives us Māori Principals the political mandate to make the calls we must make to provide an argument for equity for Māori.

Māori Principal participants have an implicit bias toward the Treaty/Te Tiriti and how it impacts educational equity for Māori learners in mainstream Hawke's Bay primary schools. Māori Principal participant bias distorts their reality and understanding of the Treaty/Te Tiriti and what fact and fiction are. It also impacts how school leaders incorporate the Treaty/ Te Tiriti into their schools and approach it, even with the legal expectations of how to give effect to it. Is one of these language versions wrong? What are the legal parameters? Māori rights had never been met, which has caused the lack of inequity. Challenges and protests by Māori to gain these rights under the Māori version of Treaty/Tiriti are historical. In 1844, Hone Heke, a signer of the Treaty/Tiriti, cut down the flagpole at Waitangi in protest of the Crown's unfulfilled promises to Māori (Keane, 2023). Many subsequent challenges and protests for Māori rights under the Māori version climaxed in the 1970s, which caused a renaissance for Tino Rangatiratanga that continues today (Keane, 2023).

Principal G acknowledged:

Without our Māori activists, we would be none the wiser of the treaty from the seventies through till now.

Aotearoa began to see change for Māori rights and the Māori version of the Treaty/Tiriti acknowledged by the Government and the country in the 1970s. The biggest coup for Māori rights came in 1975. In 1975, the Waitangi Tribunal was established. The tribunal was created by Māori leaders in parliament to right colonial injustices. Initially, in 1975, it could only investigate claims from Māori of breaches dating from October 1975. In 1985, the tribunal was given the scope to investigate claims from Māori dating back to 1840. In 1992, the tribunal stopped registering historical claims and shifted focus to current claims and reports to the Government (Derby, 2012). Unfortunately, the government has not always accepted the Waitangi Tribunal's recommendations. It is an unacceptable stance. Huygens, 2007, explained

that there is a crisis for non-Māori, particularly those in authority, facing challenges to their dominance from Māori. Common Western notions about how those in power react to the grievances of the oppressed are poor. In Aotearoa, the dominant Pākehā group has dismissed years of communication from Māori people regarding their oppression and a breached treaty. They justify their resistance using narratives of benevolent colonisation and harmonious race relations. Moana Jackson, 2018, stated in an online interview: "*If a Treaty relationship is to have any meaning, then people must work to understand what that meaning is and then be prepared to give effect to it. For over a hundred years, which has been impossible because the forces of colonisation that demanded there only be a site of power, there only be one supreme sovereign, has dominated and many with the Crown House, if you like, still believe that should be the position."*

In 2021, a review was undertaken of a government circular distributed to political advisors on how to advise government Ministers. It showed that there had been an evolution in government thinking. However, analysis of the circular still paid homage to the English version more than the Māori version (O'Sullivan et al., 2021).

Understanding the past states that until the 1970s, only the English version was considered the correct version, and that Māori were not considered equal partners by the New Zealand Government. Today, the Māori version is just as important as the English version, thanks in part to the protests and claims by Māori and the Waitangi Tribunal. Of note is that the Tribunal does not have any legal jurisdiction; it can only make recommendations to the government (Ministry of Justice, 2023). The tribunal can only make recommendations because the status of the Treaty/Te Tiriti in New Zealand law needs to be settled. Treaty/Tiriti rights can only be judicially enforced if legislation explicitly refers to it (Palmer, 2008). As the law is a non-Māori and Western system, it is unlikely that the Treaty/Te Tiriti is legislated as that would disrupt the status quo of non-Māori dominance.

The Waitangi Tribunal is charged with paying attention to both versions when making decisions since both versions have signatures. As it pays attention to both versions, it would mean convictions that only the Māori version is important are inaccurate. The

Waitangi Tribunal clearly states that as a straightforward principle, “In relation to bilingual treaties, neither text is superior.” There are caveats to this through other principles when the tribunal comes to decision-making:

- Given that almost all Māori signatories signed the Māori text, considerable weight should be given to that version.
- The contra proferentem rule states that in the event of ambiguity, such a provision should be construed against the party that drafted or proposed that provision applies.

It is a fact that most Māori signed the Māori version, and weight should be given to that version. The international legal doctrine known as contra preferentum is invoked in disputes arising from variations in meaning or interpretation between different language versions. This principle dictates that when such discrepancies occur, priority is given to the text in the indigenous language. Māori Principal participants had heard and believed that the Māori version was only correct because it was international law. This is not the case. It is a doctrine or a principle, meaning it is a belief and a guide to navigate issues, not a law. As such, when the Waitangi Tribunal investigates a claim, they use contra preferentum; it is a principle to decide on a claim rather than a legal standing. The conclusion is that both versions of the Treaty/Te Tiriti are valid and need to be acknowledged. The document was signed in good faith by all parties and that the following iteration of English officials that arrived in Aotearoa buried the Treaty/Te Tiriti through racist and assimilating laws to expedite colonisation, as Governor Grey did during his time.

While both documents are considered equal, there are challenges to that status quo that requires further thinking. As stories about the signing have been lost to time, there is one point of contention in the English version that does not fit with human nature or Māori customs that Māori have grown up with challenges the English version. “Māori give Sovereignty to the Queen of England.” Historically, there is not one group of people that gave up sovereignty or power to another group. Can one imagine Canada or Mexico giving sovereignty to the United States of America or Palestine giving sovereignty to Israel. The most crucial point established earlier in this text is that in Te

Ao Māori, particularly mātauranga Māori, the connection to the environment and the beliefs by which Māori live are paramount. It makes no sense that people would give this to someone else. Former emeritus professor of Auckland University, Jock Brookfield, 2007, noted that the Māori version should be the main version and is adamant that it is impossible that Māori intended the entire transfer of sovereign power that the Crown claimed and enforced subsequently, through Sovereignty to the Queen of England and, subsequently the New Zealand Government. Moana Jackson, 2018, adds that there was no way that in 1840, all Māori in Aotearoa woke up one day and said that they wanted to give up everything to the Queen of England. It is not common in human history, let alone just Māori History, that a group gives away their authority to make independent decisions. It is just not possible. Even today, there is no way Māori would give up the decision-making of their land, culture and customs to another person or group. As Moana Jackson, 2018, added in his online interview: '*I certainly don't know of any instance in Britain where the king or queen of Britain woke up one morning and said, "I don't want to exercise sovereignty in Britain anymore. I'll go and ask the Kaiser in Germany to do it."*

Concerning the principle of contra preferentum, this is a specific point of why it should and will not be New Zealand law, as this challenges the status quo of power. Regarding educational equity, educators need to empower young learners to understand both versions of the Treaty/Te tiriti and their differences, ensure that they avoid making the same mistakes of the past, and understand how learners can empower themselves with knowledge of the document. Educators have a moral obligation to make sure the Treaty/Te Tiriti is taught.

> Principal A observed:
> *The treaty was written at a time for a purpose not envisaged for 2022. Right now, we see that it's this all-encompassing document that gives us little guidance that would be useful for today, on the ground, in the classroom. So, the Treaty is great, but what it doesn't really do is provide us a pathway for what bicultural equity in 2022 and beyond looks like.*

If both versions are equal, how is a meaning established if they say different things? Confusion of the meanings of the Treaty/Te Tiriti needs to be clarified. This is because of the passionate responses of Māori and non-Māori as to which version is correct. It is difficult for Māori to trust and accept non-Māori rhetoric when the colonial agenda has separated Māori from traditional knowledge, suggesting that Western ideas are better. Kaupapa Māori systems for spiritual, cultural, economic, and political support are still overlooked. Government policies imposed on Māori that worsened socio-economic issues have not been addressed (Barrett, 2018). In 2023, there is concern that the recently elected Government has its sights set on regressing the work of the Waitangi Tribunal. They intend to review the principles of the Treaty/Tiriti. During recent elections, there was concern that a referendum would happen to let all New Zealanders vote on the meaning of the documents and plans to understand better what was written. Principal B's statement is pertinent to what the new government are attempting to do:

> Principal B said:
> *The thing that goes wrong with the Treaty of Waitangi is well meaning people making a mess. We have lots of Tangata Tiriti who have been trying their best to create partnerships with Tangata Whenua but come at it from a privileged position. They are not seeking to understand and then create. They tend to decide what is good for Māori and then tell Māori what they have planned for Māori. They are working from a system of privilege that is theirs for people that look like them. When you go into spaces, you want it to sound like you, look like you and feel like you.*

This reflection is what the current government is attempting to do. Their attempts to find meaning for the Treaty/Te Tiriti by redefining the principles have caused concern and harm within Māori communities. It is coming from a place of privilege and an entitled non-Māori space. Māori have no place in the decision-making or have consulted on the process. The government intends to make decisions for Māori without input. Children at my school fear being Māori and losing their rights. The government has tried to pass a bill to help solve answers to two important questions that emerge from a historical context: What is the status of non-Māori New Zealanders regarding

the Treaty/Te Tiriti, and does it matter if New Zealanders view the original Māori signatories as representatives of their individual hapu or of the entire tangata whenua? The Treaty of Waitangi/Te Tiriti o Waitangi is revered as New Zealand's founding document and is often considered the countries constitution. However, if non-Māori were mere bystanders to the original treaty, with no direct involvement, does it still hold relevance for them? Is this constitutional document significant only to the original signatories, the Crown, and Māori, or does it also matter to the other 80% of the population who elect the government? (Love, 2024). The intent to find collective meaning is admirable but poorly executed and against the promises made in the Māori version. It is also foolish considering that if Māori Principals disagree on the importance of the Treaty/Te Tiriti and the various levels of knowledge, how are New Zealanders as a collective find an agreed meaning without their bias interfering with the process? In an online interview (2018), Moana Jackson said, *"The Treaty to me has never been about Treaty rights; it's always been about the rightness that comes from people accepting their obligations to each other. And that was a profound, and I think, visionary base upon which to build a country*."

The document was signed in good faith, and the Waitangi Tribunal (2016) describes moving forward in good faith regarding the Treaty/Tiriti.

- Protecting Māori interests from the encroaching British settlement
- allowed British settlement.
- to establish a government to maintain peace and order.
- secure tribal rangatiratanga
- secure Māori land ownership

5.9.2 Education and Accountability

The Education and Training Act was passed in 2020. Within the act was to establish and regulate the education system to make sure that schools honour the Treaty/Tiriti through their decisions and plans (New Zealand Government, 2020). The Act 2020 outlined three ways schools can do this:

- Work to ensure that the school's plans, policies, and local curriculum reflect local tikanga Māori, mātauranga Māori, and te ao Māori.
- Take all reasonable steps to make instruction available in tikanga Māori and te reo Māori.
- Ensure all ākonga (Māori and non-Māori) achieve the same level of success in their learning.

Schools have good guidelines for incorporating and giving effect to the Treaty/Tiriti in New Zealand schools, particularly the Māori version. Good guidelines create educational equity for Māori learners in mainstream Hawke's Bay primary schools, as they emphasise their culture and identity. Māori Principal participants were observed giving effect to the Māori version in their schools. Of note were:

- All planning with a strong focus on Māori learners.
- A curriculum that has Te Ao Māori as a focus
- Te Reo is actively being used in school.
- Tikanga Māori being used across the school.
- Progress of Māori achievement.
- Māori is visibly evident in their schools.
- Teachers teaching New Zealand histories.
- Teachers use correct Te Reo Māori in the classroom.

Māori Principals in mainstream Hawke's Bay schools were concerned about how they formally acknowledge, ensure, implement and check that their schools and communities are giving effect to the Treaty/Te Tiriti.

> Principal G said:
> *We must acknowledge the treaty in every piece of paperwork we do. The reality is who is doing what they need to be doing and not tick-boxing. If people don't have the knowledge of the treaty, they only do what they need to do, which is, as I said, tick boxes.*
>
> Principal F added:

I play the game in my occupation because we are ticking boxes off to do stuff, but they are ticking off the boxes too, so what is the point? There's no point.

Principal C noted:
Many educators hide behind words like Te Tiriti o Waitangi or culturally responsive practice, etc. When educators use these words, there needs to be someone holding them to account. When they say culturally responsive practice, the response should be "ok, how?" or "Please be specific."

Principal D included:
If you don't start school enough days before Te Tiriti you spend a few days learning about the treaty, then the day comes, and then it's gone, and we don't give it another thought, that's if we start before Waitangi Day.

The accountability for schools is poor. It is a tick-box accountability system. Lessons on the Treaty/Te Tiriti occur around the national holiday - Waitangi Day. The Ministry of Education regulates what educators enact in schools. Schools write strategic goals and have an action plan to achieve those goals annually. schools complete an annual report on the outcomes of the strategic goals and actions plans at the conclusion of the school year. These three documents include how they give effect to the Treaty/Te Tiriti. It is a box schools tick for the Ministry of Education

The Education Review Office (ERO) is the appraiser of how effectively schools are giving effect to the Treaty/Te Tiriti. ERO would conduct views 1-5 years apart depending on how well a school was doing against critical indicators. Nowadays, they have taken a more culturally responsive approach by working alongside schools yearly. In Māori Principal participant experience, ERO only looks at documentation and asks questions about the Treaty/Te Tiriti. Very rarely do they observe it in action. Principals can write and saying anything regarding the Treaty/Te Tiriti. More in-depth checks are needed to ensure that what is being written and said by Principals and boards is happening. Our school needs to be included in the new system that works alongside ERO. It was last reviewed five years ago and should have been on a three-

year cycle and reviewed two years ago. Regarding giving effect to the Treaty/Te Tiriti, my school has not been reviewed in five years, and no one knows what the school is doing. It is a concern. Accountability needs increase. Principals and schools must be held accountable because of the impact that the Treaty/Te Tiriti has on Māori learner equity.

To summarise. Both versions of the Treaty/Te Tiriti are essential, and Principals in Hawke's Bay mainstream schools need to move proactively forward, trusting that the document was signed in good faith. Principals and boards must ensure that all their school documentation includes local Te Ao Māori, that Tikanga and te Reo Māori are taught daily, and that Māori learners succeed. Accountability creates educational equity for Māori learners in mainstream Hawke's Bay primary schools, putting Māori learners at the forefront of their learning.

5.10 Localised Disruptions and Responses to Support Equity

During the time frame of this case study, Hawke's Bay was affected by two significant educational disruptions. The first was the COVID-19 pandemic, and the second was Cyclone Gabrielle. These events provided an opportunity to collect Principal voices on how they created equity for Māori in mainstream Hawkes Bay schools and what they noticed with their Māori learners. How Māori Principals provided equity for Māori learners during these traumatic events was explored.

5.10.1 Covid 19 Pandemic

New Zealand was placed into self-isolation with a 48-hour preparation phase for lockdown on the 23rd of March 2020. A national state of emergency was declared by then Prime Minister Jacinda Ardern. Schools were to close on the 24th of March within the mandated 48 hours to be prepared for isolation. With little support and guidance, schools were thrown into disarray. Schools were expected to educate learners online and provide workbook material to those needing online learning access. Schools were unprepared, and within those 48 hours before total lockdown, there was a power of

work completed by schools. The Ministry of Education needed to prepare and did its best to try and support schools. Educators in Hawke's Bay spent 43 days in the first lockdown and 27 days in a 2021 lockdown. Māori learners were severely affected during the lockdown as the relationships between home and school were affected. Māori Principal participants know relationships are essential to educational success for Māori learners (Bishop et al., 2007). Māori Principals experienced some.

The expectation was that schools would move to online learning with teachers providing lessons from home or providing work where learners could access learning when they were prepared for learning. This is a fantastic and innovative solution to the COVID-19 Pandemic.

> Principal c said:
> *Access to devices was the biggest issue. There was an assumption that everyone had a device and connectivity.*
>
> Principal E added:
> *Early on, we discovered many of our Māori (whānau) had mobile data plans and didn't have internet at home.*
>
> Principal H noted:
> *We had poor engagement with whānau. Many don't have connections to the internet.*

Māori Principal participants experienced issues with Māori learners being able to access devices to do learning. Trying to support learners in the early lockdown period was stressful. Educators had Whānau Māori that did not have devices, a landline, or a mobile internet connection. Knowing that this was a barrier to Māori learner equity, schools moved to ensure that Māori learners were catered for. All learners received a hard pack for learning delivered by staff using the exemption from isolation as a critical worker from the Ministry of Education. Māori Principal participants also used this time to deliver devices to whānau if they needed support from being unable to work and deliver devices to families that they knew had landline internet access with

Wi-Fi capabilities. The Ministry of Education tried to support learners by rolling out devices to those in need. This was inequitable as devices were rolled out from high school down to primary school. The Ministry of Education also tried to support learners by providing modems so that they could access landline internet. It was a frustrating process. Our school had a static online learning page on the school's website that was updated weekly for each level of learning. The staff and school's primary contact was through a closed Facebook page. 80% of the schools' families were active on the school Facebook page. Delegated families and staff were tasked with contacting the 20% that were not engaged on the Facebook page. Facebook became the hub of learning, engagement, and entertainment for learners and whānau. Many Principals shared how they made sure that Māori learners were supported.

Principal B said:

Teachers were in constant contact with whānau. We continued to deliver lunches to families during lockdown. We dropped iPads and learning packs to homes and made sure that whānau had an internet connection to be able to access online learning or zoom into classrooms each day and check in with children. Those that were sick, be sick, and we will catch up with you when you are better. We didn't bother with the Ministry of Education connections to the internet. It was bullshit and a fucken waste of time. That wasn't even an equitable process for Māori. If we had equity, we should have had little booster boxes for our whānau to make it easy without having to connect with someone for help. Not those big Fucken boxes with wires going everywhere.

Principal C noted:

The rollout of Ministry devices and connections was an absolute shambles. I had modems turn up after we had returned to school for learners. I had no idea what I was meant to do with them as it was too little, too late. I had four turn up for learners that were no longer at school. It was an absolute shambles. Shambolical. We took into consideration that we had learners in our community that were being brought up by their

grandparents. The online learning space is foreign and way out of their comfort zone. Expecting our Kaumatua to get their mokopuna online for learning was not even practical. Again, this is why communication with whānau is so important. If we can get them to go for a walk and count letter boxes with their mokopuna, then that is the learning.

Principal E explained:

Early on, we discovered many of our Māori had mobile data plans and didn't have internet at home. We had to be adaptable, so my credit card took a hiding, topping up whānau data plans when they ran out! The first thing we did was to make sure all our Māori learners got a device, and then we made sure that modems went out so that the learners could connect to the internet with the devices provided to them by the school. I pushed hard for Māori to have everything they needed to be successful; if they found that too hard, we provided them with meaningful hard packs to work through in their own time.

Principal F remarked:

We made sure we used the tech that was familiar for our whānau during COVID-19. It was Facebook where we made our contact. Whatever we needed to do to be successful in connecting with our whenua. We made sure it was relational so every day, our whānau would see our faces through video or photos,

Principal G mentioned:

During COVID-19, we became a hub for our Māori community. We made sure they got what they needed when they needed it. We did do online learning, but we had little uptake. Our main concern was staying connected with our children. Facebook and Messenger are powerful for our whānau. We had ongoing contact with them using this method. We stayed open for as long as we could and opened as early as we could. Schools, at times, were only open to children of essential workers. We didn't follow this. We had kids who we needed to have at school rather

than hanging at the pad or roaming. We made it ok to be at school and available.

Principal H commented:

Staff checked with all Whānau Māori to see what they needed. We made sure they had food. We would deliver and support. It became so big we needed to lean on the local Taiwhenua for support. Distance learning wasn't on the radar for us. We gave out hard packs to all students, but we were not bothered if it was completed or not. We wanted to make sure that our whānau and kids were ok.

Māori Principal participants knew the needs of their Māori learners to create equity. They found fun ways to challenge all the children and families to a Principal challenge each week. The connection was strong. The responses Principals had for Māori learners and whānau, within their context, shared synergy. The key focus to creating equity was access to resources, food, and personal contact. Principals know that the relationship is vital (Bishop, 2007).

Māori Principal participants also noticed the difference between the responses between Māori and non-Whānau Māori in response to the Covid 19 Pandemic and returning to school when the country returned to Level two when students could attend school again.

Principal C said:

During Covid, there were differing cultural views on education. Within our Whānau Māori, they focused on the fundamental holistic well-being in making sure they have done everything to keep their child safe. The type of learning that Māori value is different. Non-Māori wanted to make sure their child was online and learning.

Principal A added:

The greatest fear for my Whānau Māori with COVID-19 has been what they need to do to keep their child safe and happy. This has differed from

my Pākehā families, whose greatest fear has been what learning their child will miss by not being at school.

Other factors enabled the faster return of non-Māori learners compared to Māori learners. Culture does play a difference in the slower return of Māori to school. Whānau Māori have had to draw on mātauranga Māori in everyday practices consistently. Not only is this cultural but also because of the failure of the system to authentically meet the needs of Māori and ensure the principles of the Treaty/Te Tiriti are enacted. (Komene et al, 2022). White privilege, discretionary political and social decision making, and everyday racism have made this so (Jackson, 2018).

While research on the long-term effect of the Covid-19 pandemic lockdown on Māori is not available, Aiko Consultants Limited, 2020, produced short-term critical findings on the impact of the Pandemic on Māori learners and why Māori learners had a slower return to school.

- The educational inequities that existed pre-COVID were exacerbated and brought to the fore.

- Impoverished and working-class whānau are more 'exposed' to the negative impacts of COVID-19. Emerging international research in the United States of America and Great Britain supports this.

The system is already inequitable for Māori; therefore, if they were exacerbated, it would mean that Māori attendance at school decreased. For Māori also in poverty, the impact of Covid 19 resulted in slower returns to school compared to non-Māori. The statistics speak for themselves before the COVID-19 Pandemic, with Māori dominating disparity groups (Statistics New Zealand, 2018). Māori do not trust the government or governmental institutions to provide their children's primary care and needs.

5.10.2 Cyclone Gabrielle

The Hawke's Bay region was struck by Cyclone Gabrielle on February 14, 2023. The cyclone caused widespread damage and flooding and resulted in the isolation of whānau, communities and cities. Over 70,000 people were left without power, communication, and running water; some were isolated for up to a week (Napier City Council, 2023). The experience for schools was different and widespread. Some schools lost everything, while some were untouched. For Māori Principals, the experience was the same as that of schools. Of all the Māori Principal participants in this case study, only one had their school affected by the cyclone. All participants were asked what impact Cyclone Gabrielle had on educational equity for Māori students in their school, if any. My family was uniquely positioned when Cyclone Gabrielle arrived in Hawke's Bay. My family reside in Napier, and during the cyclone were evacuated three times, subsequently cut off from civilisation for a week. The school in Hastings was unaffected by the cyclone. The contrasting environments were surreal when the family managed to get to Hastings. It was as if nothing had happened compared to the closest city, 16 minutes away. One looked like a war zone. When it rains heavily at home the anxiety in my children is obvious and they have needed ongoing support for their trauma.

> Principal D said:
> *We didn't think Cyclone Gabrielle affected our tamariki as we were a suburb unaffected by the disaster. Unfortunately, we had a recent thunderstorm, and we realised the psychological impact it had on the kids. I had to make the call to move our children to the office so that whānau could come in and pick them up from us rather than letting them go as a group. We had students crying, and it was lucky that I had a bucket of chocolate eggs, so we were handing them out. Any children who had to walk home were dropped off by staff.*
>
> Principal G added:
> *We had a number of kids who were evacuated during Cyclone Gabrielle. The emotional impact is significant. It only needs to rain, and we see panic*

amongst our learners. We recently had thunderstorms, and it put the shits up the kids, and it affected our family more than the kids. Parents were panicking. There is a lot of anxiety when we are working through with children.

These two perspectives are of Māori Principal participants from two schools affected differently by the cyclone. Both Māori Principals responded to the needs of their learners in their time of stress following the cyclone, as they did during the Covid. What was interesting was that even though learners' experiences of the cyclone were vastly different, both groups of learners had trauma from the event. Māori Principal participants remembered the day that Principal D noted after the cyclone when there was a significant thunderstorm and heavy rain. Even though many learners were not affected significantly by the cyclone, their trauma response was precisely the same as Principal D's learners. Schools had to respond to the diverse needs of the learners and parents by getting them safely home. What resonates is that while Māori Principals were not sure of the response from learners, they were prepared.

Principal F noted:

When we flooded, we leaned on a trauma-informed approach. The Māori response was immediate. The Ministry and government response was slow. The government and Ministry were more worried about us getting the school open for learning rather than the wellbeing and, putting pressure on the system and creating more paperwork. Māori we didn't know were coming in Māori, showed up to help Māori. The Kura Kaupapa turned up to help without even asking.

This was the only experience where a Māori Principal participant's school and learners were adversely affected by Cyclone Gabrielle and the closest school to my home. The Māori response was about the people and Māori helping Māori compared to the Ministry and Government response, which was about keeping the system up and running. This experience reinforced that Te Ao Māori's foundations differ entirely from non-Māori's. Whenever Māori are adversely affected, they resort back to

mātauranga Māori as they did during the Covid-19 Pandemic, leaning on whakapapa (genealogy), tikanga (Māori protocol) and manaaki (hospitality and consideration).

5.11 Intergenerational Trauma

Intergenerational trauma is also known as generational trauma, historical trauma, transgenerational trauma, and multi-generational trauma. The definition of Intergenerational trauma is when a person has an emotional or behavioural response to a situation that is caused by the trauma of a distressing event or oppression experienced by an older member of their family or ancestors (Goswami et al., 2023). The emergence of the theory of intergenerational trauma started in Canada in 1966. A group of psychiatrists noted a higher amount of distress being experienced by children of holocaust survivors. Intergenerational trauma of holocaust survivors and their offspring has been the most widely studied over the longest time in this area of trauma (DeAngelis, 2019). Indigenous people suffer, and have suffered, from intergenerational trauma from colonisation. It is well-researched and has its foundation in Canada. Psychiatrists explored the trauma responses from the progeny of First Nations people who experienced trauma from colonisation and assimilation by the Canadian government (DeAngelis, 2019).

The symptoms of intergenerational trauma are significant, and there are varying ways to treat the trauma that is experienced by the offspring and descendants of those who have experienced traumatic oppression or a distressing event. DeAngelis, 2019, notes the following symptoms of intergenerational trauma:

- Shame
- Anxiety and guilt
- Feeling helpless or vulnerable
- Low self-esteem
- Depression
- Higher chances of suicide
- High rates of heart disease
- Substance abuse

- Relationship troubles
- A demanding time controlling aggressive feelings.
- Extreme reactions to stress
- Damaged cultural identity (the sense of belonging to a larger group)

The transmission of trauma between generations is a well-investigated area, and many studies have documented the ways in which the trauma is passed. It is passed through to children and grandchildren through the communication of trauma, communication styles when trauma occurs (Berckmoes et al., 2017) and fear-based survival messages (Cherepanov, 2021). The other type of transmission is Epigenetics. Epigenetics is an emerging research theory developed in 1942 by embryologist Conrad Waddington, who characterised it as the intricate series of developmental mechanisms bridging the genotype and phenotype (Deichmann, 2016). Epigenetic changes differ from genetic changes, which directly alter your DNA, like a set of instructions for your body. Genetic changes can change what those instructions say. Alternatively, epigenetic changes affect how your body reads the DNA, which is called gene expression. They can turn specific genes "on" or "off." People with generational trauma may have genes that are not expressed as usual, increasing their risk for conditions like anxiety and depression (Deichmann, 2016). As epigenetics is an emerging theory, some researchers refute epigenetics for indigenous people through the belief that the experienced trauma is a result of ongoing governmental policies, and epigenetics deficit theorises that indigenous people have broken or useless bodies (Keaney et al., 2023). The argument is valid. The final way intergenerational trauma is passed is through inherited discrimination and prejudice (Brown-Rice, 2013). The system sits in addition to epigenetics. This position is held because of the long-term research into epigenetics and the progeny of Holocaust victims. It has been found that the progeny has fears of situations they have never personally experienced, and a subsequent study (Yehuda et al., 2016) found epigenetic markers and chemical changes in the bodies of these people.

Māori Principal responses were of great interest to the study as my family suffer from intergenerational trauma from colonisation. This was evidenced by my father and grandfather from stories that have shared about their childhood connected to physical

and emotional abuse and the heightened anxiety when working with or dealing with government agencies. This heightened anxiety and reactions to events is something that has been noticed in myself, Māori learners and whānau daily. Do Māori Principals also see this in mainstream Hawke's Bay Schools and if they believe it, is a thing and are they also victims?

Seven of the Māori Principals participants had experienced intergenerational trauma and the outcomes of discrimination and prejudice towards Māori from colonisation.

> Principal A said:
> *Intergenerational trauma exists within many Māori families - from grandparents to parents to children and then their children. In low socioeconomic statistics, you'll see Māori are over-represented. This has been the case since colonisation. There has been a flow-down effect since the signing of the Treaty. There has been continued poverty piled on people who were displaced from their land, who were treated poorly, and who never gained back what they had in terms of Mana, in terms of their ability to be successful in the 'new' world. The intergenerational negativity can be passed down as much as trauma, so there's the self-efficacy issue again. We often discuss assimilation and colonisation but don't always talk about how people went to jail on the end of land grabs based on false imprisonment and the correlation about how this affected families.*

> Principal B added:
> *Government policy and systems created intergenerational trauma and poverty based on the decision-making that happened. That trauma still plays out today through the same systems that have not been undone. We currently have a government that is undoing the system, but the residue of those that sit at the top,*

Principal C further stated:

Māori have been shut down and silenced for so long we are at a point now where many shut up and get on with life under the stereotype that has been placed on them. They have a voice, but no one listens.

Māori Principal participants experiences fit with Wateni-Karena, 2016, who linked the deficit outcomes for Māori with intergenerational trauma due to Māori experiencing cultural genocide (at a minimal level compared to other indigenous peoples), land displacement, disenfranchisement and economic destruction. The comments also resonated with Pihama et al., 2014, who added that more research needs to be conducted concerning the historical trauma of Māori caused by cataclysmic trauma events, particularly the areas of sexual abuse, violence, imprisonment, child abuse, combat exposure veterans, mental health, land alienation and toxin exposures. All these responses fit with the trauma being passed through communication and outcomes from discrimination and prejudice. Only one other Principal included a reference to epigenetics.

Principal F explained:

Intergenerational trauma is 100% real. There is scientific evidence to prove it. We use a lens of epigenetics. The theory was: Is it nature or nurture? It's both. Epigenetics is the study of how environmental factors influence behaviour. If we go back and look at Māori before colonisation, we lived together in multigenerational groups; if there was any rarururaru in the whānau, someone from the whānau would step in and support and help. Everything was discussed and sorted at a whānau level through kōrero waiata, haka, karakia - all these regulatory stuffs to keep us balanced. When the church arrived, the church changed how Māori operated. We went from a society that had rules and ways and had to adopt new rules and ways. The biggest impact that the church had on Māori was the way we were disciplined. There is zero evidence, apart from one pūrākau that talks about a male who assaulted his partner. The whānau sat down and sorted it out together, and it never happened again. That's the only evidence prior to the arrival of the church that indicates any form

of domestic violence. Now, Māori dominate domestic violence and child abuse.

The research on Māori epigenetics is minimal, and this research only touches on the impact of epigenetics on Māori as a people. There is no in-depth study into the epigenetics of Māori as there is for First Nation people of Canada or Holocaust victims (Warbrick et al., 2015; Ketu-McKenzie, 2022: Hamley & Grice, 2022: Baker, 2018). While investigating Māori and epigenetics, a quote from Buklijas, 2018; stood out regarding equity, "Epigenetic science cannot fix social injustice on its own: rather, a just and equitable society is a precondition for the right application of science."

Māori intergenerational trauma is real and noticed by other Principals. The English Crown took over the identity, economy, land, sovereignty, customs, and language of the Māori. Māori have never had the chance to recover from this trauma; Māori individuals transmit it to progeny through their actions, influenced by inequitable access to education, jobs, housing, and other opportunities.

5.12 Interesting statements

Many isolated and thought-provoking individual opinions were shared within the case study. It was important to unpack and clarify these statements and their context within equity.

5.12.1 Quote One

> Principal A stated:
> *Pākehā love systems, efficiency, tick boxes, and forms. As a culture, they thrive in those systems.*

This opinion is wide-sweeping and quickly challenged. The surface features are generalised, but the content is accurate when unpacked with a deeper focus. The statement is better defined as: “Pākehā love those systems because the system in place in New Zealand is a Pākehā one.” It is a system designed by colonisers. It is a system designed for white people to succeed (Juárez et al., 2008).

Māori are not allowed or encouraged to thrive. This is because the New Zealand system is not a Māori system. According to Durkheim (1966), Parsons (2021), Bordieu (1977), Luhmann (2021) and Gidden (1986), the world's foremost experts on societal structures, three main factors impact societal structures.

The first key factor is culture and values. A society's cultural beliefs, norms, values, and traditions significantly shape its system. In New Zealand, Pākehā cultural factors influence the country's primary language, time, social interactions, expectations, and collective behaviours. The culture and values of Pākehā are entirely different to Māori. Language and time are used to express how different a Māori system of time and the current colonised English system of time are.

As a societal construct, time reflects a dominant culture's values, norms, and practices. In New Zealand, the dominant culture is the English. Calendar time is based on the Catholic Church’s Gregorian calendar, underpinned by equinox and solstice timing. Standard time is based on Greenwich meantime. This time construct is based on the international agreement that time starts at 0 longitudes at the Greenwich Observatory in London, England. Time in English is linear with the past, present and future. Time stands alone. This time construct is a vast difference from traditional Māori culture. Professor Rangi Mataamua (2022) describes time as the ultimate coloniser.

Time dictates everything within a culture. When one must arrive and leave work, what time there are meetings, and what time is suitable for a person to go.to bed. These are the metaphorical tick boxes referred to in the Principal statement. Furthermore, Professor Rangi Mataamua (2022) describes Māori time as fluid and holistic. Time is interconnected with the environment and Māori ancestors. The environmental elements are essential to how Māori lived before colonisation. The environmental elements that informed time were the movement of celestial bodies, the migration patterns of birds, and the blooming of certain plants. This calendar system helped them track the passage of time and determine the appropriate times for various activities like planting, harvesting, fishing, hunting, and gathering (Mataamua, 2022). Time for Māori is deeply intertwined with their ancestors. Māori believe their ancestors exist in the past, present, and future; at the same time, their actions and guidance continue to influence the present. Colonised time dissociates Māori from their environmental time (Mataamua, 2022). Colonised time means that people need to be where they need to be prescribed by society. Māori time means the people need to be where they need to be when and where the environment needs them to be. Non-Māori often overlook or misrepresent notions of Māori time when engaging with Māori. It has become a self-deprecating or a bigotry joke (Barret, 2018)

English is the colonised language of Aotearoa. The English language is challenging to master due to its detail with complex grammar, large vocabulary, idiomatic expressions, inconsistent spelling and pronunciation, and borrowed words from other languages. The difficulty of learning the English language has been highlighted in numerous literatures. Siyanova-Chanturia & Spina (2020) highlighted the challenges of learning idiomatic expressions in English due to their non-literal meanings and cultural specificity. Li & DeKeyser (2019) examined the difficulties that non-native speakers have with English grammar, particularly the detail with verb conjugations and sentence structures emphasising the cognitive load involved. Siyanova-Chanturia & Spina (2020) noted the difficulty of learning idiomatic expressions in English due to its non-literal meanings and cultural specificity. Cook (2016) occluded that English is a difficult language to understand because of its inconsistencies in spelling and pronunciation, highlighting the difficulties these pose for learners.

Māori use significantly fewer words, and many words are connected to the environment. It is a language spoken and interpreted in metaphors. Māori grammar is simpler, with consistent verb forms and phonetic spelling, making pronunciation and writing more straightforward. Māori has a smaller vocabulary, but words often have multiple meanings based on context. While learning English requires navigating irregularities and a vast lexicon, Māori's main challenges lie in its cultural specificity and context-dependent meanings. Research by Harlow (2001) supports the notion that Māori grammar and spelling are easier for learners, In the last century, Māori began to transliterate English words or invent new words for new items. Before the transliteration of English words, Māori words used to represent the English meaning were incorrect. New Zealanders must look at the interpretations of the English and Māori versions of the treaty to understand the difference in meanings of words and subsequent issues. English has precise words with a focus on detail. Māori do not.

The second factor that dictates a societal structure is political and governance structures: The political system and governance structures determine how power is distributed and exercised within society. This system includes the form of government and the institutions, laws, and policies that govern societal affairs. In New Zealand, these are based on a traditional English system.

The economic systems put in place are the third factor that dictates societal structure. Economic systems dictate how resources are allocated, wealth is generated and distributed, and production and consumption patterns are organised within a society. They influence the socioeconomic dynamics and opportunities available to individuals and groups.

5.12.2 Quote Two

> Principal F Said:
> *I have had to prove myself to Māori and non-Māori. Sometimes, it's harder to prove myself to Māori because we are in such a colonised mindset. It is also sometimes harder to work with Māori than with Pākehā. I wonder if it is because we get positive affirmations from Pākehā often that gives us*

that mindset that it's easier to work with them rather than our own people - you are subconsciously saying you are doing so well for a brown person. Well, that's what we receive. It may not be their intention but that's what we get on the other end.

The Principal that made this interesting statement looked and sounded Māori. Why did this Māori Principal participant and leader feel this way.

Firstly, there is a well-established distrust by Māori of any government agency, including schools. Māori Principals are the figureheads of schools. Regardless of a Māori Principal's positive intentions, they are still the figurehead of a non-Māori entity with which Whānau Māori have had negative experiences (McKinley, 2000). Therefore, it would be perceived as more challenging for Māori Principals to collaborate with Whānau Māori and more complex to gain Whānau Māori approval. They do not trust schools, and it is harder to gain approval from Whānau Māori when Māori Principals work for an establishment that may have caused Whānau Māori trauma.

Secondly, schools operate within a non-Māori system. Many of the people schools work with, and for, are not Māori. Many Government and Ministry personnel that schools work with, are also not Māori. 72.5% of New Zealand's public workforce were neither Māori or Pacific Islander in 2023 (Te Kawa Mataaho Public Service Commission, 2023) The system was designed for Māori to assimilate, and Māori Principals are a rarity in mainstream Hawke's Bay Primary Schools. Because Māori Principals have broken stereotypes, they are a rarity for non-Māori and praise and approval are often more forthcoming from non-Māori than Māori since they are not there in the system and positions of power within education.

5.12.3 Quote Three

Principal B noted:

Researchers often miss the complexities and the challenges that are presented and the limitations and restrictions that the system creates.

> *Researchers have the best of intentions, but no one's bothered to focus on true consultation with a larger number of teachers to say this is what we think and what do you think this would look like in a classroom on a day-to-day basis? Often, the sample groups are small, and many of the educators they engage with are already on "their (the researchers) waka." Many researchers' visions and aspirations are not actually very practical at a hands-on level for the vast majority of teachers in the classroom.*

Considering even this case study, the research has a small sample group, not by design, but rather the number of Māori Principals in mainstream Hawke's Bay primary schools. When reading educational research or listening to researchers, there is dismay at the small sample groups or sample groups with diverse cultures, schools, and community contexts compared to that of Māori. Secondly, the pedagogy used within New Zealand schools and the research that underpins it, the research is often sound but lacks authentic ways to implement changes found in the research. Education research is often limited because researchers struggle to apply their findings to teaching and hesitate to think innovatively, resulting in a lack of broad influence and isolation (Shapes, 2015).

In New Zealand, education research requires increased funding to improve significantly limiting sample groups, time constraints, and resources. If educational research were well funded, it would allow for better collaboration between researchers and the sector, larger sample groups, quality research findings, more peer and sector review and afford researchers more time to engage with the research (Wylie, 2023).

5.12.4 Quote Four

> Principal J said:
> *Sometimes, you don't know what's going to fly at you, and that one thing can take your entire day out. You know there are people you can call for support, fully expecting them to have your back, especially when your wairua takes a hit.*

Principalship is a challenging profession. 917 primary Principals have resigned since 2018 (Rutherford, 2024). Considering there are 1935 primary schools in New Zealand, the country has a significant problem. If New Zealand cannot keep Principals in the profession, long-term equity gains for Māori learners cannot succeed. All Principal participants identified the stress they are under as community leaders. In 2021, the New Zealand Education Institute (NZEI), the union for primary school educators, funded a research paper to explore primary Principal wellbeing. The results from Arnold et al. (2022) aligned with discussions with Principal participants and my experience. The research identified that.

- 70.2% of primary Principals had to deal with the emotional demands of the role.
- 68.8% work at a fast pace
- Fifty-nine percent of principals feel burnt out in the role, with the primary stress for principals being the workload, lack of time to focus on teaching and learning, and the severe lack of resources.

Principal J noted that Māori Principals have supports they can lean on to deal with the stress of leading a mainstream Hawke's Bay Schools. Arnold et al. (2022) highlighted some main supports primary Principals use nationally in their report for NZEI.

- Eighty-five percent of Principals lean on their spouses for support. This means they are taking their stress home.
- Seventy-four percent of Principals get support from a friend.
- Sixty-nine percent of Principals receive support from colleagues in the workplace.

In Hawke's Bay, various avenues support Māori primary Principals in their roles. Māori Principals' support varies depending on the relationships and level of trust everyone has with the person or people involved in providing the support.

Mentor Principals are Principals who are the go-to Principals for a leader. Traditionally, in Hawke's Bay, if a Principal uses a mentor, this Principal has been an

experienced Principal who, the newly appointed Principal worked for and was nurtured for leadership under. In my experience, Martin Genet was my mentor Principal. Martin was a non-Māori Principal of many Polynesian students in Flaxmere. He had been a Principal of schools in the Manawatu and an education advisor at Massey University before moving to Hawke's Bay. As a classroom teacher, Martin was culturally responsive and believed and supported me as a Māori male to implement what was suitable for learners and gave me the leeway to implement different pedagogies based on research and my gut instincts. He taught me the basics of the Principal role and supported me intently when applying for my first Principal role. Martin shows that Pākehā Principals can make a difference for Māori learners (Barrett, 2018) and Māori staff. Upon my first appointment, Martin was called constantly, and he was always there to navigate me through rough waters or to speak positivity to me when it was needed. In the subsequent years, we continued to call or meet infrequently. Martin did not have to do this and was not paid for the support. He did it out of Manaakitanga and Whakawhanaungatanga.

Many Principals are part of professional learning groups (PLG). Some of these are school-based and are facilitated by a professional development provider. Traditionally, in Hawke's Bay, as Principals were succeeded the new Principal would join the PLG. Personal conversations with Principals who have since passed said the original members of the PLGs set up their groups from friendships and then, over time, become school based. In the case of Māori Principals in Hawke's Bay, they belong to PLGs and/or to organic groups of Principals based on friendship, as the early PLGs were. I am not part of a formal PLG but have a group of four Principals, three Māori and one non-Māori, who meet every two weeks to check in on hauora and to work through the daily grind. Because of the significant pressure Principals are under, they often need support at a moment's notice. Our PLG use a Facebook messenger group to communicate and get instant feedback. It is used mainly for advice, wellbeing checks and entertainment. There is always a chance that one group member has dealt with the same or similar issue. As a Principal this is the go-to group. the PLG understand nothing is shared outside of the group, and support for each other is unconditional. It is important to note that the non-Māori Principal in the PLG was raised and educated in a Māori community. This group embraces Whakawhanaungatanga and

Manaakitanga. While there is excellent banter, mana is kept intact. Trust is paramount within this group. Traditional PLGs tend to have less trust among Principals. A productive relationship is two-way with mutual respect (Berryman et al., 2015)

The Hawke's Bay Primary Principals Association supports local Principals in Hawke's Bay. Principals are busy people (Arnold et al., 2022). The association does a broad job of ensuring the Principal's well-being is paramount and that any communication from government and support educational agencies is clear and transparent. Under the Māori leadership of former president, Maurice Rehu, the association began to indigenise the environment the association operated within. Hui was held on the marae, seminar days were replaced with wananga, and kaupapa Māori began permeating across schools. Since the end of his tenure, even with other Māori representatives on the executive, the association has returned to a non-Māori lens and business-as-usual system in New Zealand. It is not a criticism of the association. They do not have the expertise or confidence to lead in Māori spaces.

The New Zealand Principals Federation takes an even broader approach than the Hawke's Bay Primary Principal Association. This is expected as they represent all collective Principals in New Zealand who belong to the federation. The foundation gives principals a solid voice and tries to hold the government to account. A benefit of being a part of the federation is their support if Principals have legal trouble. Principals and their Boards of Trustees are also supported by the New Zealand School Trustees Association (NZSTA) in times of legal strife.

Te Akatea is the Māori Principals Association of Aotearoa. Te Akatea objectives (2024) are to:

- To actively promote and advance te reo me ōna tikanga.
- Uphold Te Tiriti o Waitangi – He Whakaputanga, Tino Rangatiratanga and Mana Motuhake
- Proactively advance the cause of Māori Education
- Respond to the needs of its members collectively in Māori Education
- Promote the development of Māori professional leadership and management.

- Represent the unique interest of Te Akatea members in Māori Education; maintain a liaison with kindred organisations and whānau within Māori Education.

Te Akatea is another support for Māori Principals that ensures they know that they are not alone, or a minority, within their community or region. The national Hui Taumata annual meeting and conference brings together Māori leaders across New Zealand. It is a powerful and positive experience; the message is to smash walls and provide justice for Māori in education.

Principalship is not a healthy profession. Mentors from my early Principal years died within five years of retirement. Principals often joke that they will die early because they operate at such a fast pace with so much stress that when they retire and leave the profession, the body goes into shock. They joke about it to take their minds away from the actual fear. Sometimes, personal, and professional support is not enough when you battle internally in your mind. One day at work I was in absolute control of my life and the next day was the complete opposite. Overnight I went from being the most in control person to worrying about everything with my work. My mental health got to such a poor state that I had to seek support from the doctor for medication and counselling to deal with severe depression and anxiety panic attacks. The trigger for seeking help was attending a friend's tangi after he committed suicide. His wife listed the seven signs she saw in his depression before killing himself. I ticked five of her observations off my list. Shame was felt for a long time about needing help; at times, I am still embarrassed. This personal insight highlights the personal pressure Principals are under in their job.

5.12.5 Quote Five

> Principal D stated:
> *Regarding educational equity, it goes back to our most recent history with the likes of Tā Apirana Ngata and his cohorts of people who fought to be in education. I say we are still fighting today. Play-based learning is a watered-down version of the Native Schools Act. Through play-based*

> *learning, we are saying our kids are not prepared to learn or have the skills to learn because they are coming from overcrowded homes, low socio-economic backgrounds, one-parent families, or they are living with grandparents and don't know who they are.*

The statement was intriguing as it was an unfamiliar area. It also challenged one of the current and popular trends in New Zealand's primary schools (Hedges, 2018). A follow-up question asked them to give an example of an issue with play-based learning. The Principal responded with

> *An example of an issue with play-based learning is that teachers are not allowed to enter Tamariki's interactions unless asked. As Māori, we know that Ako is a foundation of learning and that we are all part of the learning. We would never have been asked to be included in learning by a child as we would already be there supporting them and speaking positively over them.*

Play-based learning has been growing in popularity in Hawke's Bay Schools, and as part of this case study many schools were visited who were implementing play-based learning to investigate what they are doing. Play-based learning has emerged from early childhood education (ECE). New Zealand learners start school at five compared to many other countries, where children do not start until they are 6-8 (hedges, 2018). This is one of the justifications for using play-based learning approaches in primary schools. The learning that was observed was based on the following philosophies:

- Walker Learning - Walker Learning is an Australian teaching method rooted in developmental psychology and neuroscience research. It recognises the influence of culture, community, and family on a child's education (Walker Learning, 2024).
- Reggio Emelia - The Reggio Emilia is an Italian approach to learning that involves exploring children's thoughts and feelings, helping them understand their world. It encourages flexible, inquiry-based learning that responds to

children's interests, motivations, and what is meaningful (Regio Emelia Approach, 2022).

- Discovery Learning - Discovery Learning is a United States of America inquiry-based learning philosophy that follows a constructivist approach. It contains broach approaches that let students build their understanding through self-directed learning, essentially without direct instruction (Hamer, 1997).
- Longworth Forrest - Longworth Forrest is a New Zealand-based consultancy that advocates for learners to engage with play-based learning that is developmentally and culturally centred. Learners participate in curiosity-driven inquiry processes that are not confined to separate subject compartments (Longworth Education, 2024).

Investigating the educator's role within these play learning philosophies, and if they facilitated elements of the Native Schools Act of assimilating Māori into a non-Māori society was paramount. The most common play-based learning pedagogy in visited schools had foundations in Discovery Learning. Only one school implemented Reggio Emilia, and two had implemented Walker Learning. Longworth Forrest has a forest school and supports local schools with play-based learning. In each school context, from observations it was apparent that teachers, schools, and communities had adapted play-based philosophies to fit their context, particularly for Māori learners.

The teacher's role was decoded by observing and investigating each philosophy in person.

- The role of the teacher in Reggio Emilia is to be a learner alongside the learners and support them as a resource and a guide.
- The teacher's role in Walker learning is to support learners by offering guidance and assistance as they explore and expand their understanding through their chosen activities.
- The role of the teacher needs to be clarified in discovery learning. In observations, the teachers engaged and supported learners' self-directed curiosity. The philosophical belief that contradicts the observations is that teachers should not demonstrate or provide the answers to learners as support.

- Following Longworth's consultancy, the teacher's role is to support, scaffold, and give knowledge to learners as they explore new learning and investigate.

The outlier in philosophies was Discovery Learning. Reggio Emilia, Walker Learning and Longworth Forrest were practising Ako, with the teacher participating as a learner and passing on knowledge to learners as would happen within mātauranga Māori (Calman, 2012). Longworth Forrest, as a New Zealand facilitator of play-based learning, honours and celebrates Māori culture, enabling Māori students to express their identity. It recognises students as valuable carriers of knowledge and treasures in their learning journey. Teachers, employing effective teaching techniques, can empower Māori learners to embrace their heritage in their educational pursuits. Play ensures equal access to the curriculum and respects various worldviews, perspectives, experiences, and definitions of success (Longworth Education, 2024).

Discovery Learning is the outlier as it is generally characterised as having minimal teacher guidance and relies on student agency. As the facilitator of learning opportunities, the teacher must let the learners form ideas and concepts before validating and appraising them (Hamer, 1997). This is the type of Play-based teacher and learner relationship that Principal D was referring to as not being Māori centric. It does not fit pre-colonial mātauranga Māori (Calman, 2012; Buck, 1958).

The importance of the teacher being the knowledge sharer and a participant in the learning was highlighted by Hedges (2018, p. 63), who noted that in New Zealand Schools, "*Play is effective as a mechanism for learning when it is relationship-based. Teachers can take opportunities to listen and learn from children and to add value built on knowledge of children's families and cultures. When teachers are play partners, playful engagements involve enjoyment and laughter, where teachers are present but not always leading or authoritative."*

Play-based learning was only embedded in the junior syndicates at the observed schools. It is hard to measure the efficacy of play-based learning in primary schools. ECE has a solid foundation of research that is rarely researched or referred to in play-based learning in New Zealand primary schools (Hedges, 2018). In one school, the

succeeding middle syndicate said that play-based learning was setting up the learners for failure as they could not read, write, or spell. In another school, the junior teachers were told by professional learning providers that they could engage with learners once they had first struggled with the problem. It is important to note that none of the schools visited were that of Principal D's.

The teacher's reflections highlight a potential flaw in the delivery of professional development and why play-based learning may seem to be assimilating Māori and not providing equity.

Firstly, If a school uses a play-based learning philosophy that does not include the teacher as a participant in the learning process, it is void of a Māori approach. It does not acknowledge Ako (Ministry of Education, 2011) and ignores the theory of Māori human development in which knowledge was passed from elders to the younger generations (Tangaere, 2016). Māori are learning in a non-Māori approach, which is assimilation.

The Te Kotahitanga project says that culturally responsive practice for Māori learners requires educators to be culturally responsive to the needs of Māori learners. The professional development schools received from the Te Kotahitanga project facilitators were supportive and collaborative. Facilitators held educators to account for their moral and ethical obligation to Māori learners and their whānau (Barrett 2018: Slee, 2015). The project is void of deficit theorising. Principal D suggested that implementing play-based learning was good for Māori because it counteracted deficit outcomes from over a century of colonisation and assimilation. Principals, educators, and professional development providers speak of play-based learning this way, as it was said to Principal D. It is typically private conversations that focus on the deficits of Māori learners and their whānau. The commentators suggested that play-based learning was the magical pedagogy for addressing the disparities for Māori learners. They might be correct, but the intent of implementing it comes from the wrong lens.

Play-based learning is a strength for Māori learners as it can encompass Taiao (Environment), it can include the teacher as a learning partner, and the learning

activities can be focused on the passions and aspirations of the learner and their whānau. The caveat is that even with a positive lens of play-based pedagogy for Māori learners, you must have the right professional development providers. Suppose a professional development provider is not Māori or does not understand mātauranga or Kaupapa Māori. In that case, they cannot support or help enact a responsive approach to learning for Māori learners. If this is the case, it is assimilation as it becomes another Western approach to learning that is being implemented for Māori learners that has no connection to their identity and cannibalises everything Māori. It does not provide equity or justice for Māori learners.

5.13 Chapter Summary

This chapter explored the unique perspective of Māori Principals utilising a monograph to collate critical ideas. It included an autoethnography to explore my foundational experiences as a Māori, a Principal, and a researcher. It examined the meaning of equity from Western, Māori, and Indigenous perspectives and the notions of equity held by Māori Principal participants. The chapter also introduces new research areas, including the pigmentation dichotomy and Māori fragility and solidity.

Drawing on the experiences of Māori Principals, the chapter discussed the challenges they face within the education system and other government systems. It explored the barriers they encounter daily, and the changes needed in the education system to support Māori learners effectively. Additionally, the chapter examines localised disruptions to educational equity for Māori learners in mainstream Hawke's Bay primary schools caused by events such as the COVID-19 pandemic and Cyclone Gabrielle. It also considers the impact of intergenerational trauma on Māori learners.

To conclude the chapter, interesting statements made during interviews are highlighted and further investigated. By providing a multifaceted view of equity through the lens of Māori Principals, this chapter offers valuable insights into the complexities of educational equity for Māori learners in mainstream Hawke's Bay primary schools, the challenges faced by Māori Principals and the challenges faced by Māori communities.

CHAPTER SIX - WHĀNAU MĀORI EQUITY DATA

6.1 Chapter Introduction

The previous chapter synthesised the experiences of Māori Principals in mainstream Hawke's Bay primary schools and how they create equity for Māori learners. This chapter will share the opportunities and outcomes that this case study provided.

This chapter will explore the responses from the Whānau Māori survey. As this research deliberately weighs heavily on the Māori Principal voice, it is essential to investigate what Whānau Māori think and understand about educational equity for their children who attend a mainstream school in Hawke's Bay. The purpose of the survey is to see if the responses and beliefs of Māori leaders resonated and had synergy with their Māori communities. It will also be an opportunity to connect the Principal and whānau voices to those of significant voices collected from Māori students in research. The voice of parents came from the schools of Māori Principal participants.

6.2 Participants

Parents were allowed to complete a paper or an online survey. The responses were a mixture of option and short paragraph answers. Following the data coalition, a whānau group was established from survey volunteers. This Kaumatua-led group aimed to understand the responses better, ask additional questions, seek clarification, and investigate common themes further.

6.2.1 Survey Participants

My school administration team and participating school Principals in 2022 and 2023 distributed the paper survey to Whānau Māori who wanted to complete a physical survey. Two digital surveys were created and monitored by a school board member of my school. One survey was distributed to whānau in 2022 and another in 2024 for

whānau who wanted to complete the survey online. This case study aimed for up to one hundred Whānau Māori to participate.

In the end, sixty-two Whānau Māori responded to the survey. Six Whānau Māori completed paper surveys, and fifty-six completed digital surveys. All survey responses were anonymous.

6.2.2 Whānau Group

The Whānau Māori focus group consisted of three whānau who have their tamariki attending a mainstream primary school in Hawke's Bay, led by a Māori Principal participant. A local kaumatua guided the group to discuss whānau survey results for this case study. The meeting was based on Kaupapa Māori principles, emphasising the importance of building relationships, caring for each other, and working together. Respect was given to the different voices and experiences within the Whānau Māori focus group. Each survey response shows the unique challenges, hopes, and strengths of Whānau Māori as survey participants. The group respected these voices and supported responses by adding further voices for understanding. The discussions were respectful, open, and focused on shared wisdom and insights from experience, strengthening the bonds that connect the group as a whānau and a community. Members of the Whānau Māori focus group were provided questions for the hui prior to the meeting so that they could discuss their answers with their whānau and wider hapū members before collectively coming together for the hui. The group only met once for two hours. Notes were recorded in the meeting and included in the following survey results.

6.3 Survey Results

The survey used closed and open questions to gain opinions and views from Whānau Māori. Closed questions let participants quickly understand the questions and answer without much in-depth thought. Data from closed questions was easy to collate and compare. Open questions allowed participants to think deeper and allow multiple

answers to questions. They allowed for new insights and more in-depth qualitative data to be analysed. To enable clarity and collate data, a T-chart analysis was employed. A T-chart is a graphic organiser used to examine different facets of a topic and allows the researcher to find common themes from qualitative data. This is a tool that is actively used by Māori Principal participants when collating open-question answers from whānau when they are consulting on the direction of the school.

A graphic organiser is my preferred way to synthesise and evaluate data using open-ended questions. Results from a 2013 study concluded that there was little difference in the data collection method by researchers or students when collecting and evaluating data using a graphic organiser or another form (Castelyn et al., 2013). Within a T-Chart, multiple topics participants noted in their responses can be identified. Sometimes, a whānau may have noted three topics within a paragraph. To start the data analysis, the research will focus on the primary responses, followed by an individual analysis of minority responses.

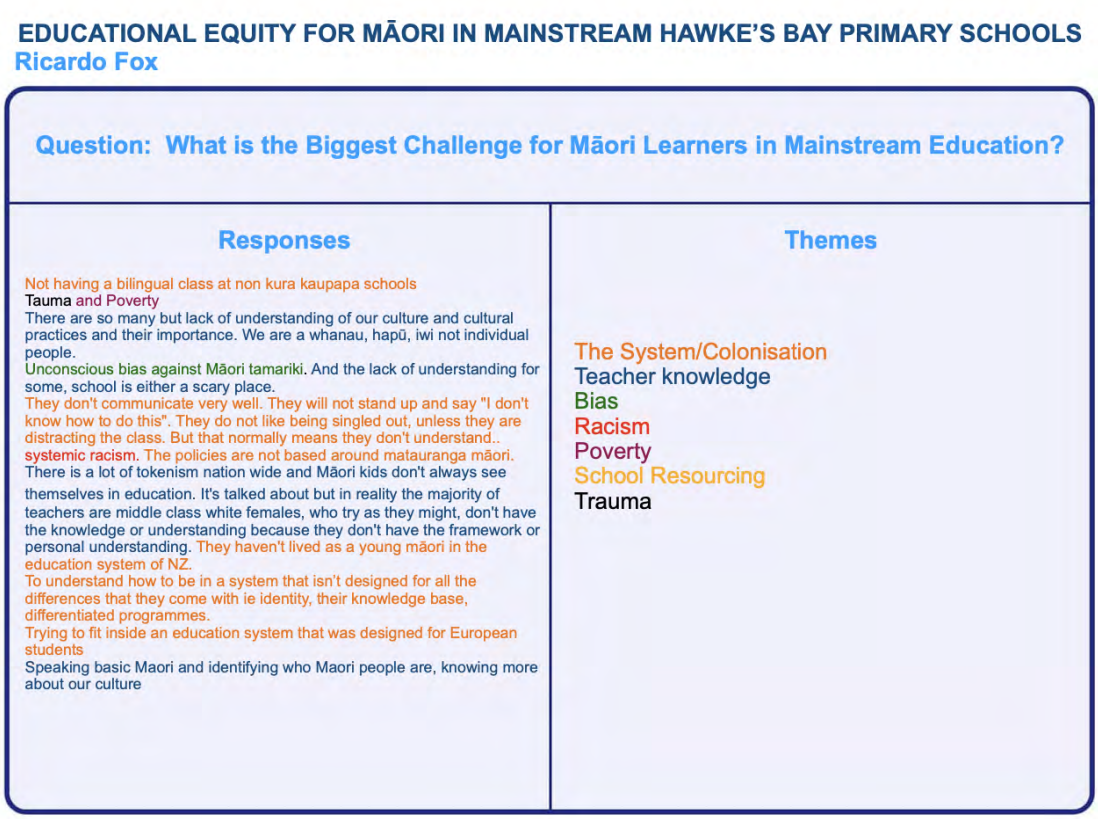

Figure 8 - T-Chart Example (Ricardo Fox, 2024).

6.3 Closed Question Results

The following closed-question results were the same for each question. The responses of the minority group were the same. Whānau Māori felt overwhelmingly that the New Zealand education system is unfair to Māori and that the country needs to indigenise the New Zealand Curriculum.

Table 1 - Is the education system fair for Māori?

No	Yes
55	7
88.7%	11.3%

Participants were not asked to clarify their responses to this question. The Whānau Māori focus group were asked why Whānau Māori would have responded yes or no to this question.

The whānau focus group felt that whānau participants responded that the education system was fair for Māori did so for a number of reasons. The focus group thought that parents answered because the education system was not developed for Māori learners. As such, it has never and does not currently meet the needs of Māori learners. The colonial system has never worked for Māori and was intended to assimilate and prepare Māori not to achieve the highest standards that non-Māori have been able to achieve.

The focus group believed that the mainstream education system often reflects Western values and norms, which is often at odds with Māori culture, values, and worldviews. This cultural disconnect can make Māori feel alienated and undervalued in their learning environment in their own country which makes the education system unfair for Māori. The focus group added that parents know and have experienced, including themselves, deficit theorising where Māori learners face low expectations and

stereotyping from educators. If educators are being unfair to Māori learners with this deficit theorising there is the highly likely possibility that it will lead to a self-fulfilling prophecy where students believe these low expectations and underperform as a result.

The whānau focus group talked briefly that parents may feel disconnected with their children's education and put on the outer from schools. This means that when whānau want to engage with their child's learning they are not invited or included in the learning process. In doing so this leads to the perception of an unfair education system for Māori. The focus group concluded that Māori parents believe the education system is not fair for Māori because they are devalued as a people and a culture within school. They may be part of a community, or have experiences, where everything Māori is devalued and not included.

McKinley, 2000, noted in their study that Māori parents all have concerns about their child's education at some point. The concerns varied depending on the type of school they chose for their child. In the study concerns about teacher's responses to a child's behaviour, failure to meet a child's needs, and a child's attitude towards school were exclusively expressed by parents of children in English-medium schools. Both English-medium and bilingual-unit parents shared concerns about teachers' behaviour or attitude towards their child and their child's lack of progress. Māori Principals Participants and subsequent research supports many of these views offered by the Whānau Māori focus group.

The whānau group believed that whānau responded that the education system was fair primarily because they think Māori are getting treated the same in school as non-Māori. While this is contrary to evidence from research, the whānau focus group believed that whānau participants would have responded this way as they do not know any difference. The system is how it has always been for them. Their response is through their lens and taken from the world they live in. The whānau group addressed social media and the thought process of "If people say it's fair, then it's fair." They compared disinformation on social media and how people believe what they read and hear, such as the 2016 United States Election and The COVID-19 vaccine. The whānau focus group suggested that parents may not know any different. If their child attends a

mainstream primary school that is culturally responsive to Māori learners and embraces Māori success as Māori, and that is all they have experienced, then this may distort their response. For these whānau, positivity and success are all they have known about their child's education in a mainstream primary school. The whānau focus group added that there are a number of factors why Māori parents choose the school their child attends. If parents valued Tikanga and Te Reo Māori as most important for their child then they would choose to attend a Kura Kaupapa for their child's education, if they value both Te Ao Pākehā and Te Ao Māori they may attend a mainstream school that has a bilingual classroom or the school integrates both cultures, for others they may choose the school that is closest. The whānau focus group felt that Māori parents who chose schools led by Māori principals because they may be known to hold Tikanga and Te Reo Māori equal to English and Pākehā Systems, or in some instances higher. McKinley, 2000, highlighted that Māori parents' choice of school was influenced by their views on the importance of Māori language and culture in their child's life. Parents who saw Te Reo Māori me ngā tikanga as integral to education chose kura kaupapa Māori schools. Those who viewed these aspects as important but distinct opted for bilingual units. Meanwhile, parents who selected English-medium schools either saw some overlap between Te Reo Māori me ngā tikanga and the education system, or perceived them as entirely separate and possibly in competition.

The steering group felt that parents may believe the education system is fair because of the communication that they experience from their child's school. They noted that effective communication and engagement between schools and Māori communities can ensure that parents feel heard and their concerns addressed, contributing to a sense of fairness.

The whānau focus group concluded that they all felt that the system was unfair and they may have a bias in their response,

Table 2 - Should New Zealand indigenise the curriculum?

Yes	No
55	7
88.7%	11.3%

The survey asked participants why New Zealand should or should not indigenise the curriculum. The responses for wanting to indigenise the curriculum were overwhelmingly in support of making change because of the value of learning indigenously, with many knowing that what works for Māori and indigenous people works for most.

Table 3 - Responses - Should New Zealand indigenise the curriculum?

Reason	Number of Responses	%
Māori are the founders of this land	4	7%
It would be valuable to all learners; what works for Māori works for all	39	71%
The rights under Tiriti	12	22%

The Whānau Māori focus group was asked their thoughts on indigenising the curriculum. The group suggested that by indigenising the curriculum, the country would be planning for future success. Prioritising Māori's success and reversing the failures of the Western curriculum would mean Māori's success is every New Zealander's success. Successful Māori add to the improvement in the country's economic production.

The focus group then extended their conversation. They thought if the education curriculum was indigenised to reflect and respect Te Ao Māori then it would be more relevant and engaging for Māori learners. Māori learners connected through a curriculum about themselves can enhance their educational experiences and outcomes. Research indicates that culturally responsive education improves academic performance, attendance, and overall well-being of Māori students (Berryman, 2023; Berryman et al., 2015; Berryman. 2017: Bishop, 2009; Barrett 2018). An indigenous education curriculum can help close the achievement gap between Māori and non-Māori students. The whānau focus group thought that indigenising the curriculum could address historical injustices and systemic inequities faced by Māori learners. Indigenising of the curriculum could promote educational equity by ensuring that Māori students have access to an education that acknowledges and respects their cultural identity.

The whānau focus group also acknowledged the importance of the Treaty of Waitangi/Te Tiriti o Waitangi. They believed that because New Zealand was founded on a partnership between Māori and the Crown, indigenising the curriculum would honour the partnership that was agreed to in good faith by both parties in 1840. The indigenising of the curriculum would reinforce the country's commitment to biculturalism.

To conclude the whānau focus group discussed that an indigenised curriculum, based on mātauranga Māori, would be beneficial for all learners as the Māori approach to learning is holistic. A curriculum that includes physical, emotional, intellectual, and spiritual well-being development is essential in today's climate. Many learners have diverse needs after the global pandemic and local disruptions to learning. Not only would a Māori curriculum be beneficial for learners with needs, it could support all learners as the principles of mātauranga Māori could lead to a more well-rounded education for all students.

6.4 Open Question Results

The following open questions offer a glimpse into the thoughts, opinions, and

experiences of Whānau Māori. The responses highlighted key trends, challenges, and opportunities for Māori learners in mainstream Hawke's Bay schools. These responses are linked to Māori Principal participant responses and analysed by the Whānau Māori focus group.

Table 4 - What is the biggest challenge for educational equity for Māori learners in mainstream Hawke's Bay primary schools?

Challenge	Mentions	%
The System and Colonisation	22	27%
Non-Māori Learning and Curriculum	18	22%
Teacher knowledge	13	16%
Poverty	12	15%
Bias	7	9%
Racism	3	4%
School Resourcing	4	5%
Trauma	2	2%

The status quo of colonisation has been maintained by non-Māori in New Zealand through intergenerational wealth and discretionary political and social decision-making. They have created an unfair system for Māori without Māori (Jackson, 2018). Whānau Māori sees this as the most significant barrier to their child's education in a mainstream Hawke's Bay School. This was an area Māori Principals were adamant that needed to change. The system was not designed for Māori to succeed, and Māori over-represented in all deprivation statistics (PISA, 2022). Equity for Māori learners require the system's barrier to be removed or Māori to be liberated to succeed within the system. Because of the Intersectionality within the connected systems and structures of New Zealand's laws, policies, councils, political and economic unions, religious institutions, and media, Māori are marginalised. (Bowden, 1979). To create a fair environment, it is crucial to recognise that fairness is influenced by the intersectionality of people within communities and the resulting biases. (CAWI, 2015).

The Whānau Māori focus group reflected on the system being a barrier for Māori learners in mainstream schools. It noted that political ideology in New Zealand has always determined the priorities for Māori. The current government could not be further away from prioritising Māori than they are in 2024. The whānau group discussed how schools can change the system and do what is right for Māori learners. They can indigenise the curriculum and have it positively led at school management and board level, but schools choose not to. The Whānau focus group believed the system could change but needed strong pro-Māori influence in central and local government. They continued to note that the current government coalition is a significant barrier to Māori success, and any success could not happen in the current political climate.

Whānau Māori see not having a mātauranga Māori approach to learning as being detrimental to Māori learners in Mainstream schools. This challenge for Māori learners has elements of inclusion and diversity in mainstream schools. Diversity and inclusion are crucial for achieving equity. Equity, as defined by the Ford Foundation (2020), means ensuring fair treatment, equal opportunities, and access to information and resources for everyone. Inclusion is critical to equity, creating an environment where people feel welcomed. Diversity ensures that various identities and values are respected in an equitable setting. Equity requires a foundation of respect and dignity. Myers (2016) likens diversity to being invited to a party and inclusion to being asked to dance. Bolger (2020) stresses that diversity, inclusion, and equity are interconnected and should be work together. Achieving equity involves embracing diversity and inclusion to meet the needs of everyone. By not having mātauranga Māori in mainstream schools, Māori learners and whānau are not valued or included. They are expected to fit into an environment that is foreign and unfamiliar to them. An environment that places no value or mana on their experience or lived life. The inclusion of Mātauranga, Tikanga and Te Reo Māori were focuses that Māori Principal participants were implementing into their schools as a vital necessity to create equity for Māori learners. The Whānau Māori group noted that Mātauranga Māori is vital in mainstream schools. If Māori learners see themselves in their learning and school with their identity valued, the environment is ripe for their success and growth.

The whānau focus group added that there is a significant challenge for equity for Māori learners is the representation of Māori educators in mainstream schools. The significant lack of Māori Principals, teachers and staff in mainstream schools is undeniable. The focus group believe that this under-representation limits role models and advocates for Māori learners in the education system. Māori Principal participants addressed these issue understand the importance of staff looking and sounding ;like the Māori learners in their school and the importance of role models and making connections.

Teacher knowledge, poverty, bias, trauma, racism, and school resourcing were other areas identified in Whānau Māori responses. The Māori focus group added that Māori students may experience direct or indirect discrimination and bias, from peers affecting their sense of belonging and safety in the education system. Unsurprisingly, these were all identified as areas of improvement to create equity for Māori learners in mainstream schools, and Māori Principal participants also addressed them in their schools.

Table 5 - What could improve educational equity for Māori learners in mainstream Hawke's Bay primary schools?

Improvement	Responses	%
Use of mātauranga Māori	30	41%
Teacher professional development of Te, tikanga and Te Reo Māori	19	26%
Change the system	14	18%
Improved resourcing for Māori learners and schools	11	15%

Teacher professional development and school resourcing were the two other areas that Whānau Māori thought could be a solution to improving educational equity for Māori learners.

Māori Principal participants highlighted the ongoing issue with the lack of resourcing they receive to operate schools. The primary source of school funding is a yearly grant from the Ministry of Education. This grant is based on the number of students attending the school, with an estimated $2,000 per student annually (Ministry of Education, 2023). This funding must cover all expenses except for teacher salaries, which are paid directly by the Ministry of Education. However, the grant must also cover support staff salaries, which can be a sizeable portion of the budget. Not all Ministry of Education support is financial. Schools can request help for students with complex needs, but this process involves paperwork. Schools are constantly asking for more resources to support learners. Schools need more funding and support as learners with high and complex needs are becoming the norm in mainstream Hawke's Bay schools, according to Māori Principal participants. Teacher professional development must also come from a school's primary funding source.

Teacher's upskilling and participating in Te Reo and Tikanga Māori is important. This is because 72% of teachers are Pākehā (Education Counts, 2023). Research conducted in 2013 on Effective Pākehā teachers of Māori students highlighted the importance of teacher knowledge of engaging with and teaching Māori learners. Lang, 2013, stated that all *"teachers made deliberate efforts to learn about the cultures of the students in their classes by seeking information from the children themselves, their parents, and other community members. They also read material that helped inform them, such as Bishop and Lynn's book, Culture Counts (1999a). Co Constructing the curriculum with students (Boomer, Lester, Onore, & Cook, 1992; Hedges, 2007; Mansell, 2009)."*

Teachers use the literature to understand their learners better and culturally responsive metaphors and actions to improve outcomes for their Māori learners. A culturally responsive practitioner's foundation is understanding, knowing, practising, and implementing Tikanga and Te Reo Māori knowledge. The stark reality is that 72% of Pākehā teachers in New Zealand will never understand or appreciate what it is to be

Māori as a learner. Training teachers in culturally responsive teaching practices that incorporate Māori culture, language, and perspectives into the curriculum is vital. The professional development they receive helps create a more engaging and relevant learning experience for Māori learners.

The whānau focus group thought that older non-Māori New Zealand teachers have negative preconceived beliefs about Māori, beliefs they hold firm to. From their experience, the whānau focus group participants encountered teachers who found change difficult and incapable of making it. They noted that younger teachers embraced Te Reo and Tikanga Māori more fluidly with acceptance and positivity.

The whānau focus group agreed that teacher professional development will continue to grow the teacher's collective knowledge. As time goes by and more new teachers enter the profession, the acceptance and collective growth across the profession will increase in strength. The whānau focus group believe that strong professional development for teachers would give them the self-confidence to teach Māori children with educational success. The whānau group acknowledges that the journey is long, and there needs to be a focus on Māori relationships in the learning process. The whānau focus group concluded that the teacher training needs competencies for educating Māori learners and those teacher trainees having a powerful kaupapa Māori approach to education before entering mainstream education.

Knowing that the survey participants were Whānau Māori in schools with Māori Principal participants, it was an opportunity to look at the synergies between what Māori Principals identified as focus areas of change for Māori learners and whether the Whānau Māori they serve had noticed what was working for their tamariki (children).

The whānau focus group added that mainstream schools, boards and educators need to hold Māori learners to much high expectations while building positive, supportive relationships between teachers and students. the focus group felt that this would dispel stereotypes and encourage Māori learners to achieve their full potential. Additionally, the whānau focus group discussed how the relationship between the school and home

should be discouraged and be more holistic where the school and home are collectively in the same environment, not separate.

Table 6 - What has worked to create equity for Māori learners in mainstream Hawke's Bay primary schools?

Improvement	Responses	%
whānau and learners engaged, and Feeling included and cared for	26	37%
Te Reo, Tikanga and Te Ao Māori are taught and valued competently	27	38%
Unsure/Nothing	8	11%
Māori teachers and mentors in school	6	8%
Other	4	6%

Whānau Māori overwhelmingly responded that what works for Māori learners was when they and their whānau were engaged, included, and cared for and when their Māori identity was part of the curriculum and valued authentically.

These two responses resonated with Māori Principal participants' responses. Māori Principal participants talked at great length about how to create equity for Māori learners in mainstream Hawke's Bay schools by creating culture and change through building school relationships with whānau, hiring relational staff and role models, incorporating Te Reo, Tikanga and mātauranga Māori through a Māori-centric curriculum, and building relationships with Iwi. Māori Principal participants understood through experience and their upbringing as Māori that establishing strong connections was vital for Māori families, given that their children are educated in a

Western system that may not suit their needs. Māori parents and families have had negative experiences with New Zealand's education system. Whānau Māori need to feel safe in their children's education space. Barrett (2018) emphasised the significance of relationships in effective leadership, highlighting that traits such as courage and commitment develop in response to relational contexts.

It is positive to see a strong correlation between the voice of Māori Principal participants and the survey results from Whānau Māori. The Whānau Māori focus group was asked what they value about having a Māori Principal. As Principals only tend to hear negative feedback and critiques of what they do in their leadership. It tends to be a deficit environment. The responses were:

- They are Māori and practice Māori kaupapa.
- They operate among the community and approach their mahi with a Māori lens.
- They may not have all the knowledge, but they have a sense of their responsibility to Māori learners and whānau.
- Kids are kids, and they believe all of them can achieve.
- It's not just about school; we get to know them and their family.
- They are innovators and think creatively.
- They make learning fun, and the kids buy into it.

The Whānau Māori focus connected responses from survey participants and their own observations or their Māori Principal participants.

- Academic Achievement: Māori learners are achievers and are progressing in their learning.
- Cultural Identity: Māori learners are supported to share their culture in school including Māori language, customs and traditions.
- Well-being and Engagement: Māori learners feel safe physically, emotionally, socially and spiritually. They are not afraid to get involved in learning, school activities, and their relationships with other students and teachers are positive.
- Sense of Belonging: Māori learners fit in and are a part of the school community. They feel valued, respected, and included at school.

- Equity and Fairness: The school community treats Māori students fairly and equitably by giving them the access to resources, opportunities, and support to achieve as non-Māori students.
- Whānau Engagement: Parents and extended family are included, involved and supportive of their child's education.

The whānau group concluded that creating equity for Māori learners in mainstream schools was addressing the disparities that made the New Zealand education inequitable and unfair for Māori.

Table 7 - What could the government change to improve educational equity for Māori learners in mainstream Hawke's Bay primary schools?

Change	Number	%
Honour the treaty (Bicultural partnership)	22	34%
Change the system	21	33%
Agencies provide better support for Māori	5	8%
Educate and support parents to parent	5	8%
Agencies provide better support for Māori	5	8%
Better Understand Māori	3	5%
Prioritise Māori Teachers	2	3%
Listen and implement actions from the research	1	2%

Unsurprisingly, the surveyed Whānau Māori members felt that the New Zealand government needed to change the system to create educational equity for Māori learners in mainstream Hawke's Bay primary schools. This is a common theme in the answers provided by whānau in the survey. While the government changing the system was high in response, it was not the highest. Honouring the Treaty of Waitangi/Te Tiriti o Waitangi was the most popular area that Whānau Māori believed the government could change to improve educational equity for Māori learners in mainstream Hawke's Bay primary schools. This response fits with the current political climate. Māori have been fighting for their rights under the Treaty of Waitangi/Te Tiriti since the 1970s. Movement began for Māori in 1975 with the establishment of the Waitangi Tribunal. Initially, it could only investigate claims from October 1975.

During the 1970s and 1980s, protests at Waitangi highlighted the disparity between Māori interpretations of Te Tiriti/The Treaty and those of the government and most non-Māori. This divergence in understanding became increasingly apparent after 1974, when 6 February, the day of the initial treaty signing, was established as a public holiday. As a result, Waitangi Day protests escalated in size and intensity, gaining nationwide coverage on television news broadcasts (Orange, 2012).

In the mid-1980s, numerous acts of Parliament began incorporating references to Te Tirit/The Treaty. Each of these acts mentioned the principles of Te Tiriti/The Treaty. These acts empowered the courts to determine the degree to which treaty principles were relevant in cases under the legislation (Orange, 2012).

In 1985, the Waitangi Tribunal was able to start looking into claims dating back to 1840. By 1992, the tribunal had shifted its focus from historical to current claims and reports to the government (Derby, 2012). Despite these improvements, the government has only sometimes accepted the tribunal's recommendations. Huygens (2007) criticises this response as unacceptable, highlighting a crisis in Aotearoa where those in power resist acknowledging Māori grievances, often using narratives of benevolent colonisation and harmonious race relations to justify their stance.

A new coalition government was elected in 2023. In agreement among National, Act,

and NZ First parties, the Government plans to present a bill outlining the Treaty's principles. This bill has strained the government's relationship with Māori. The bill proposers, the Act party, believe the principles should apply to all New Zealanders, saying the current system gives different rights based on birth. However, Māori argue that changing the treaty could weaken Māori rights and benefit those already powerful. The change will further benefit non-Māori and marginalised Māori. There is worry that the bill could reverse years of Māori progress. For the past 50 years, lawmakers, courts, and the Waitangi Tribunal have used the broader spirit of the treaty to define its principles for legal purposes. This has helped resolve differences in how the English and Māori versions of the treaty are understood.

The Whānau Māori focus group felt that the government could be doing significantly more to provide educational equity for Māori learners in mainstream Hawke's Bay schools. The whānau focus group agreed with survey participants responses and broke down further some of the responses in how the government could improve, particularly how they could affect the change suggested by survey participants.

1. Increase Funding: Allocate more funding to schools with higher Māori populations to address resource disparities and provide additional support for Māori students.
2. Curriculum: Implement a mātauranga Māori curriculum that integrates all subjects and levels of education.
3. Professional Development: Provide paid ongoing professional development for staff on culturally responsive teaching practices and understanding implicit bias to better support Māori learners.
4. Māori Representation: Increase the number of Māori teachers, principals, and staff in education to provide role models and advocates for Māori students.
5. Community Engagement: Strengthen partnerships between schools and Māori communities to ensure that the needs Māori learners and whānau are being met
6. Support for Te Reo Māori: Provide support for the teaching and learning of Te Reo Māori, including ensuring its use in schools and providing opportunities for students to become fluent speakers.

7. Equitable Access: Ensure that Māori learners have access to educational opportunities, resources, and support services to be at the educational start line with non-Māori peers.
8. Data Collection and Monitoring: Collect data on educational outcomes for Māori learners and use it to monitor progress, identify areas for improvement, and hold schools and the education system accountable.
9. Parental and Whānau Engagement: Support increased engagement of parents and whānau in their child's education, including providing resources and opportunities for involvement. Combine them both and do not treat them separately.
10. Policy Development: Develop and implement policies that specifically target improving equity for Māori learners, based on evidence-based research and practices and in collaboration with Māori communities.
11. Leave education to educators.

The responses from survey participants and the summary from the Whānau Māori focus group share strong synergy with the experience, practice and reflections of Māori principals. This reinforces that Māori Principal participants understand what is required of them in their position in a mainstream school having been a participant in the same environment.

6.5 Chapter Summary

This chapter has delved into the perspectives of Whānau Māori through a survey and a Whānau Māori focus group aimed at understanding their views on educational equity for their children in mainstream schools in Hawke's Bay. While this research is primarily centred on the insights of Māori Principals, it recognises the importance of considering the perspectives of whānau, who play a vital role in supporting their children's education.

The survey served a dual purpose: firstly, to ascertain whether the beliefs and insights of Māori leaders align with those of their communities, and secondly, to establish connections between the voices of Principals, whānau, and Māori students. Through

this approach the aim is to create a comprehensive understanding of the dynamics and perceptions surrounding educational equity in Hawke's Bay.

The next chapter will share opportunities that were spawned from this research. These opportunities fostered professional growth and created meaningful connections within the global educational community. As a principal on an ongoing autoethnographic journey, the insights gained from these opportunities served as a catalyst for self-reflection and understanding. Māori Principal participants experiences and narratives enriched discussions within the opportunities that were provided by this research. By amplifying their voices and learning from their expertise, the opportunities to share this research enhanced others understanding of culturally sustaining practices and strengthen their commitment to equitable educational outcomes for all Māori and indigenous learners. By facilitating dialogues and collaborations informed by equity research, this research actively worked towards sharing how educators, schools, organisations and indigenous families can create more inclusive and empowering learning environments where every learner feels valued and supported in their educational journey.

CHAPTER SEVEN - OPPORTUNITIES

7.1 Chapter Introduction

The previous chapter analysed the data collected from the Whānau Māori survey on educational equity for Māori learners in mainstream Hawkes Bay primary schools. It analysed closed and open questions from the survey, appraised common themes from whānau responses, utilised and integrated responses from a Whānau Māori focus group that delved deeper into whānau responses, and concluded by exploring some of the deficits and interesting statements made.

This chapter explores opportunities to collaborate and share findings from this case study. They focused on educational equity for Māori students in mainstream Hawke's Bay primary schools. This chapter will highlight the opportunities to contribute to the ongoing dialogue on educational equity and provide insights that can inform policies and practices to better support Māori and other indigenous students in their educational journey.

7.1 College of Southern Nevada, Las Vegas, USA - Collaboration

The first opportunity to share early findings from this case study was at a collaboration event at the College of Southern Nevada hosted by Kiwis in Las Vegas and the College. It was scheduled to take 45 minutes but extended to two hours. As indigenous people know, the environment dictates how long something should take. It was held on a warm, neon-lit evening in Las Vegas.

Figure 9 - USA Poster

The opportunity at the College of Southern Nevada enabled the sharing of equity research and voices of Māori leaders. The opportunity also provided time to listen to Native American leaders, educators, and families. Dr Sondra Cosgrove and Rata Elmore facilitated this opportunity. Dr Cosgrove moved to Las Vegas in 1986 and is a

history professor at the College of Southern Nevada. She teaches American, Latin American, and Native American history and is the CSN Women's Alliance Co-Chair. In addition to engaging in diversity activities, Sondra is the President of the League of Women Voters of Las Vegas Valley and the First Vice President of the League of Women Voters of Nevada. Rata Elmore, who also coordinated the event, is of Te Aupouri Māori descent and is an educator, mother, advisor, advocate, and protector of Māori taonga in the United States. She directs Indigenous Educators Empowerment and collaborates with many Indigenous peoples in the United States and worldwide. For years, Rata has been a powerful ally in the Native American community. Since 2018, she has served as a community member with the American Indian Education Opportunities Program in Clark County School District. I was fortunate Brendon White of Te Atiawa was in attendance. Brendon is a fellow Māori Principal and collaborator in creating equity for Māori learners within mainstream Hawke's Bays schools. We talked and listened intently to the stories and experiences of the Tangata Whenua of the United States of America and the issues their tamariki face on reservations and within mainstream schooling in Nevada. Most collaborators were members of the Paiute tribe of Nevada.

Native Americans in Nevada have faced a long history of injustices stemming from the colonisation and expansion of European settlers into their ancestral lands. This was something that resonated with the colonisation of Māori in Aotearoa. We heard about the forced removal of Native American tribes from their traditional territories, such as the Paiute, Shoshone, and Washoe, to reservations and how that had devastating effects on their way of life and cultural practices. We shared how Māori still had a solid connection to their ancestral homelands; however, through the urbanisation of Māori to find work for multiple generations, we have learners who have lost all connection to their tribal identity. The Native American Indians shared that treaties and agreements made with the federal government were often disregarded, leading to further land loss and marginalisation. This allowed us to briefly explain the Treaty of Waitangi/Te Tiriti o Waitangi and how it is considered New Zealand's founding document in New Zealand. Even though it is considered the founding document, for many years, it has also been disregarded by the government and still today, Māori are fighting for the right to self-determination against a system that has been non-Māori

since colonisation. We shared how the Waitangi Tribunal has allowed Māori to seek compensation or fundamental rights promised to them in the Treaty/Te Tiriti.

We heard heart breaking stories about family members being taken from their homes and sent to schools to become White as a means to colonise them to be "domesticated" or conditioned for the labour market. The abuse they described from the stories passed down to them was disgusting. Policies like the Indian Removal Act of 1830 and the Dawes Act of 1887 aimed to assimilate Native Americans into mainstream society, eroding their cultural identity and autonomy. Discrimination, lack of access to essential services, and economic opportunities have persisted, contributing to ongoing challenges faced by Native American communities in Nevada.

We were fortunate to have Petra Wilson in attendance. Petra is on the Clark County School District Indian Education Committee (2010 to present) and advocates for American Indian and Alaskan native children with cultural and academic curriculum. She is on the Board of Directors for Johnson O'Malley Programs and Rights of Indian Children Grades 3-12. Muralnet - Native Nations Bringing Internet Equity to Indian Communities. Petra shared the current climate for Native American learners in mainstream schooling and schooling on the reservation. The schooling experience in Las Vegas mainstream schools strongly resembles that of Māori in Mainstream New Zealand Schools. Native American learners face marginalisation, underachievement, and lack of success in schools that employ predominantly White teachers and school leaders.

Brendon and I shared how Māori Principals are taking charge to lead change for Māori learners in mainstream Hawke's Bay schools in a system not designed for Māori success. We talked about how the system in New Zealand has been marginalised. We talked about the system and the Education Act and were fortunate to have Kostan Lathouris in attendance. Kostan is an enrolled and former Tribal Council Member of the Chemehuevi Indian Tribe. He is a member of both the State Bar of Nevada and the State Bar of California. He is admitted to practise in the United States Supreme Court, the Ninth Circuit Court of Appeals, the United States District Courts for the District of Nevada, the Central District of California, the Eastern District of California, and

various tribal courts. He is the Chief Judge of the Las Vegas Paiute Tribal Court. Kostan shared how the relationship between federal and state law and the Paiute people is complex, with both sets of laws influencing the rights and responsibilities of the tribe and its members.

At the federal level, the Paiute are governed by laws and treaties that recognise their sovereign status as distinct political communities. The U.S. Constitution grants Congress the authority to regulate relations with Native American tribes, and numerous federal laws and court decisions have shaped the legal landscape for the Paiute. These include treaties, such as the Treaty of Ruby Valley in 1863, which established the Duck Valley Indian Reservation shared by the Northern Paiute and Shoshone tribes, as well as laws like the Indian Reorganisation Act of 1934, which sought to reverse the assimilationist policies of the past and promote tribal self-governance. State laws also impact the Paiute, particularly gaming, taxation, and natural resource management. While tribes retain certain inherent powers of self-government, including the ability to regulate their internal affairs and make and enforce laws within their territories, state laws and court decisions can affect the extent of these powers. It was a complex talk to listen to, and we were thankful that Māori did not have so many bureaucratic levels of governance to work with.

In previous trips for my master's degree, there were hui with Native Americans who could not belong to their tribe because they did not have enough blood to be a member. This was something that needed clarification for interest and understanding. In terms of equity, how does the blood quantum affect you, and what was it? As Māori, being Māori is a ground anchor to who we are, and we are always connected to our people regardless of how much blood we have. Kostan took the lead on this question for the group, and we felt that we had overstepped into a tapu discussion area. Kostan explained that blood quantum is a declining model used in tribal enrolment and citizenship criteria among Native American tribes. Blood quantum refers to the fraction or percentage of a person's ancestry that can be traced back to a specific tribe or tribes. Different tribes may have varying blood quantum requirements for enrolment and citizenship. For example, some tribes may require a minimum blood quantum of 1/4 (equivalent to having one grandparent who is a full-blooded Paiute). It led me to

understand why, as a children, three of the principal participants were called half-caste by teachers in New Zealand. Their blood quantum was that they had one-half the blood of Māori and one-half the blood of Pākehā. Kostan noted that tribal governments establish these requirements and may be influenced by federal money and historical and cultural factors. Kostan acknowledged that the use of blood quantum has been a topic of debate within Native American communities. Some argue that it is a colonial concept that does not accurately reflect cultural or community ties In contrast, others view it as a necessary tool for maintaining tribal identity and sovereignty. It would be hard to have equity within your tribe if you were not accepted because you did not have enough blood to be a member. It would only further alienate people and marginalise them further in society. The response to the question clarified how the people from previous hui in the United States had felt about not being a member of their tribe.

Throughout the session, Rata kept all participants on track, and we shared tears and hugs. As we looked around the room, these wonderful people looked like my whānau, and it was surreal and spiritual. Brendon and I discussed this in depth at the time, which still resonates today. A strong bond between indigenous groups creates a safe space to share, learn, grow, and heal. After the collaboration, We did not want to leave and left a piece of our hearts in Nevada.

7.2 FIRST Robotics World Conference, Houston, USA - Presentation

Brendon White joined me again in Houston as we presented at the world's leading robotics conference. We presented to forty people worldwide, with a wide age range and ethnicities. We were unapologetically Māori and ran the presentation as if we were kaumatua. The presentation was confronting, interactive, fun, and about the people.

The FIRST World Robotics Conference in Houston is an event organised by FIRST (For Inspiration and Recognition of Science and Technology), which aims to inspire young people's interest and participation in science and technology. The conference brings together students, mentors, educators, and industry professionals worldwide to

celebrate achievements in robotics and STEM (Science, Technology, Engineering, and Mathematics) fields. Participants showcase their robotic creations, engage in friendly competition, attend workshops and seminars, and network with others who share a passion for robotics and STEM education. Creating equity for Māori learners in mainstream Hawke's Bay schools using robotics has been a collaboration that Brendon and I have spent several years nurturing. Attending the conference gave me a valuable opportunity to share insights from the case study and my day-to-day leadership practice as a Māori Principal. My presentation's key focus was how Māori leaders can create equity using robotics for Māori learners and how, by integrating robotics into the curriculum, we can engage students in hands-on, interactive learning experiences that are culturally relevant and responsive.

Attributes that Māori leaders possess, which enable them to lead initiatives to enhance educational outcomes for Māori students effectively was discussed. These attributes include a deep understanding of Māori culture and values and a strong commitment to equity and social justice. We linked the core values of robotics to kaupapa Māori values and linked the learners to robotics through atua Māori and Whakapapa. We highlighted how Māori leaders use robotics to engage Māori learners and their whānau by involving them in robotics projects and activities. We can create a supportive learning environment that extends beyond the classroom. We discussed how Māori leaders create equity for Māori learners by setting high expectations for all students, building strong support networks, and challenging the status quo to defy expectations and create opportunities for success. We concluded the presentation by discussing using robotics as a pathway for indigenous success. By providing Māori students with access to robotics education, we are equipping them with valuable STEM skills and instilling a sense of pride in their cultural identity and heritage. Māori learners are representing Aotearoa and succeeding in the process. We challenged the conference organisers to think widely about equity, include indigenous learners internationally, and not limit equity to the rainbow community and girls.

Following the presentation, we were mobbed by groups of people wanting to know how they could make a change for indigenous communities in their country and how they could support us in our journey to creating equity for Māori learners in New

Zealand. We made many contacts and were pleased that we could make a positive impact on people and help them be more thought-provoking around indigenous people and robotics.

7.3 Tūmatarau Pango

An outcome of presenting the research from this case study in Houston was connecting with Arya Nukala and her family. Arya was in her final year attending Castilleja School in Palo Alto, California, USA. I have visited the school three times over the last decade to investigate how the school implements robotics and digital learning to create equity for young females in STEM. Arya was born in New Zealand to Indian parents and immigrated to the USA when she was in primary school. She was in Houston as her team competed and represented California at the World Championships. Arya, some of her mentors, and the team attended the conference presentation.

During my time in Houston and subsequent conversations, Arya learnt about how local Hawke's Bay girls being targeted negatively when they attend male-dominated classes such as hqrd materials, woodwork, and metalwork. Because of this, Māori girls who are robotics alumni are chosing to follow career paths such as teaching and law. While this is inspirational for girls coming through robotics in the future, it was not their passion. The girl's passion was engineering, and there was no pathway. Over six months, Arya created a plan to establish New Zealand's girls-only Robotics club/school with the support of myself and the school's board of trustees. In November 2024, Arya was in New Zealand, and Tūmatarau Pango - Black Magic was established. The name comes from Tumatarau (magic), which is what ancestral Māori would like of their descendants working with robotic creatures and Pango (Black), the colour of New Zealand and a symbol of Hine-nui-te-Po (Woman of the dark).

Drawing on narratives of the Māori Principal's voice for changing the system, Tūmatarau Pango has become a girls-only space for learning and New Zealand's only engineering club for Māori girls to grow and learn from one of the best young minds in the world. Arya has self-funded and gained sponsors to remove the financial and

distance barriers so that the girls can get what they require and have her with them in person to talk Kanohi ki te kanohi. Arya embraces Kaupapa methodologies without being Māori. Arya believes in the transformative power of robotics and technology for young minds. The programme she has designed is specifically designed for female learners in years 3 to 13 and is a beacon of opportunity in the heart of a predominantly Māori, low socio-economic area. Arya and the Māori Principals who support her are dedicated to breaking down barriers and empowering the next generation of female innovators in the fields of FIRST Lego League (FLL), FIRST Tech Challenge (FTC), and FIRST Robotics Competition (FRC) robotics. In a world where technology is advancing at an unprecedented pace, all young minds must have equal access to the skills and knowledge required to thrive in the 21st century. Tūmatarau Pango was born out of this necessity, with a mission to bridge the gender, cultural and socioeconomic gap in STEM education. The girls-only space is a nurturing and inclusive environment where girls can explore their passion for robotics, coding, and engineering. The diversity of the girls is a strength, and Arya is committed to ensuring that every girl can succeed, regardless of her background or circumstances. Arya sets high standards and does not just teach robotics; she fosters creativity, critical thinking, and problem-solving skills. Arya and the Māori Principals who support her believe that Tūmatarau Pango - Black Magic and the girls have the power to change the world. In only six weeks of being together, the girls had taken out a national competition trophy.

Had the opportunity not been made available to share this case study in Houston, there is no way Arya would have been inspired to make a difference for Māori learners in mainstream schools. The girls aspire to compete at the highest level of high school world robotics competition, The FIRST Robotics Competition.

Photo 1 - Tūmatarau Pango 2024

7.4 Opportunities of Being a Leader and Researcher

The benefit of researching while leading a school is the ability to enact good practices and expedite decisions quickly and efficiently after consulting with the community. After visiting Principal participants, collecting their voices, touring their schools, and talking to their staff, learners, and whānau there were opportunities to enact new practices for Māori learners. Opportunities from being a Principal and researcher at the same time were noted.

- Knowledge and Expertise: Practical experience and theoretical knowledge was brought to daily practice to share with the learners, staff, whānau and the board of trustees. This helped develop innovative solutions and strategies grounded in this research that were tailored to the school's context. An example of this was the development of the NELPs and how they related to school as the curriculum was indigenised.

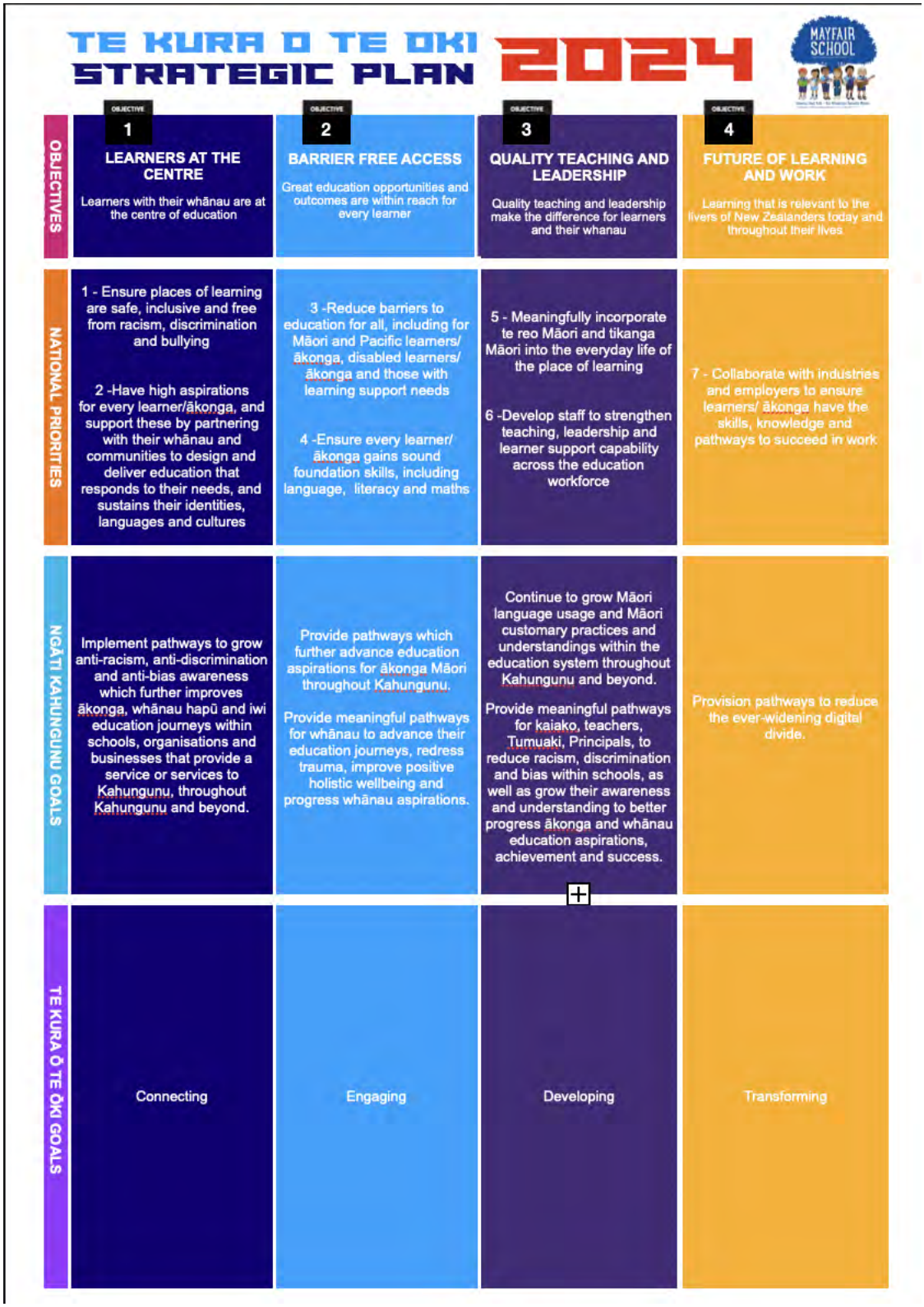

Fig 10 - Mayfair Strategic Plan

- Collaborative Opportunities: Being a Principal and researcher facilitated collaboration with other researchers, educators, and stakeholders. International

travel with other Māori, sharing research findings from this case study, and sharing positive actions in education for other indigenous people. This knowledge was shared using ako. It supported and leveraged collective expertise and resources to drive change more effectively and efficiently. An example was travelling to the USA with Brendon White and then Arya moving to New Zealand to develop and facilitate Tūmatarau Pango.

Photo 2 - Lana Richards and I visiting the Apple campus in Cupertino, USA

- Continuous Improvement: The dual role organically developed a culture of continuous improvement. The application of research findings to assess and refine school strategies over time was profound. This iterative approach led to more meaningful and sustainable change. An example was the disestablishment of the school's traditional English leadership model to a kaupapa Māori leadership model.

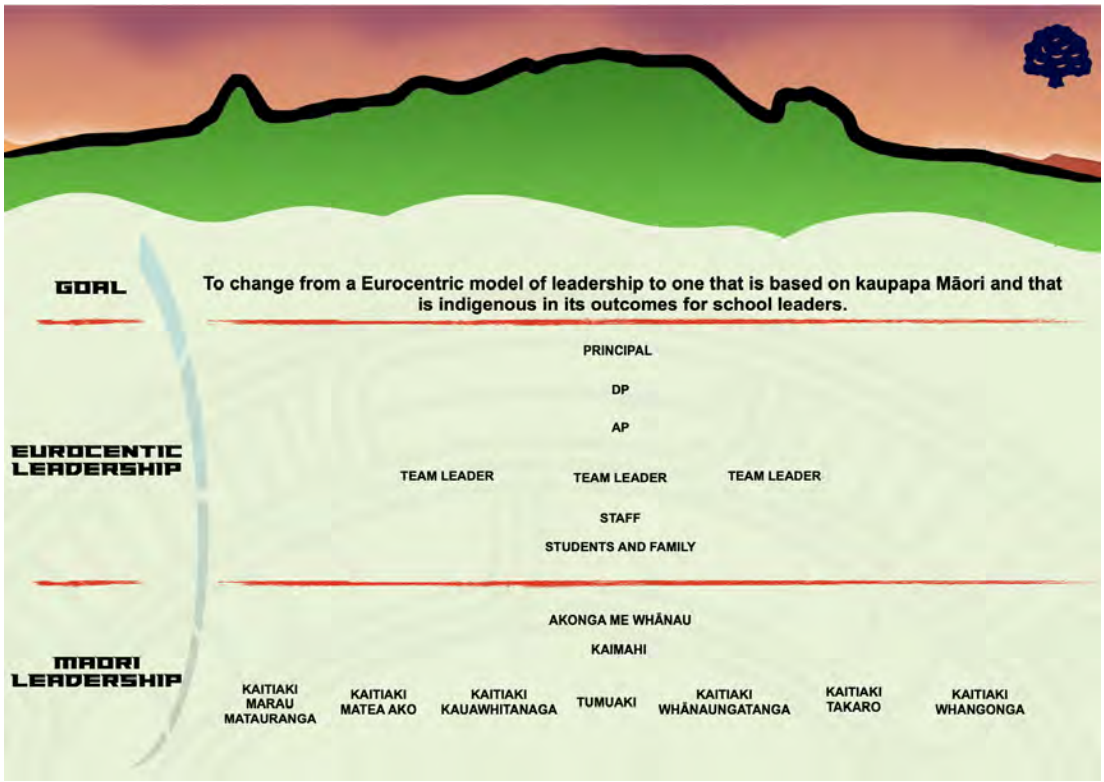

Fig 11 - Indigenous Leadership Plan

7.5 Chapter Summary

This chapter outlined collaboration opportunities and shared findings from this case study, concentrating on educational equity for Māori students in mainstream Hawke's Bay primary schools. It underscored the chances to contribute to the ongoing discussion on educational equity. It offered insights to enhance practices to support Māori and other indigenous students in their educational endeavours.

CHAPTER EIGHT - CONCLUSION

8.1 Chapter Introduction

The previous chapter described valuable opportunities for collaboration and disseminating findings from the case study, focusing on educational equity for Māori students in mainstream Hawke's Bay primary schools. It highlighted the opportunities to contribute to the ongoing discourse on educational equity, emphasising the importance of sharing insights to enhance practices supporting Māori and other indigenous students in their educational journeys.

This chapter will review the thesis comprehensively, delving into each chapter's key findings, methodologies, and contributions. It will also discuss the limitations of the research, highlighting areas where further exploration could enhance the study's robustness and applicability. Future research avenues and recommendations are proposed to guide scholars and practitioners in advancing the field. Additionally, policy recommendations are presented, drawing on the thesis's insights to inform decision-making and practice. Finally, there is reflection on the knowledge development facilitated by the thesis and a cohesive closing is provided that encapsulates its significance and implications.

8.2 Review of Thesis

Chapter One introduced the proposal and research topic, providing background to researching educational equity for Māori learners in mainstream Hawke’s Bay primary schools.

Chapter Two explored local and international literature related to the thesis proposal, focusing on educational equity and support systems in New Zealand. It discussed the status of educational equity in the country and the broader context of equity for indigenous peoples worldwide. The chapter also examined the debate around failing schools in New Zealand, considering different viewpoints. Additionally, it highlighted

the role of Māori Principals in education, considering their experiences. Overall, the chapter explored the complexities of educational equity for Māori learners in mainstream Hawke's Bay primary schools and the challenges and opportunities for educational systems in New Zealand and globally.

Chapter Three outlined the research frameworks and examined the importance of Kaupapa Māori principles. It focused on the methodology, methods, and research questions for the case study, discussing the use of interviews, observations, and document analysis to gather data from Māori Principals and stakeholders. The chapter also presented the research questions that guided the study, providing readers with an understanding of the research design and framework for exploring Kaupapa Māori principles in education.

Chapter Four briefly explored the history of education for Māori in Hawke's Bay. It overviewed Māori history in Te Matau a Māui and the Ngāti Kahungunu Iwi. It discussed pre-colonial education, emphasising the foundations of learning in Ngāti Kahungunu and the importance of whānau and tohunga Mātauranga (ancestral knowledge). The chapter also covered the colonial education era, including early Missionary Education and the period of assimilation from 1847 to 1969, which included the Education Ordinance and the Native Schools Acts. Additionally, it examined the revitalisation of mātauranga Māori (Māori knowledge) and its relevance in modern educational practices. Through this historical overview, the chapter contextualised the educational experiences and challenges of Māori learners and communities in Hawke's Bay, highlighting the resilience and adaptability of Māori educational practices.

Chapter Five focused on the edited monograph. It delved into the perspective of Māori Principals to understand their experiences. It examined equity from Western, Māori, and Indigenous viewpoints and introduced new research topics. Drawing on Māori Principals' experiences, the chapter discussed their challenges in education and government systems, including barriers to supporting Māori students. It also explored how disruptions like the COVID-19 pandemic and Cyclone Gabrielle affected equity and considered the impact of intergenerational trauma on Māori learners. Noteworthy

interview statements were further explored, providing insights into the complexities of education and challenges of Māori Principals and communities and educational equity for Māori learners in mainstream Hawke's Bay primary schools.

Chapter Six delved into the responses from the Whānau Māori survey. With a deliberate emphasis on the voices of Māori Principals, it was essential to understand the perspectives and insights of Whānau Māori regarding their children's educational equity for Māori learners in mainstream Hawke's Bay primary schools. It aligned the beliefs and responses of Māori leaders with those of their communities, bridging the gap between Principal and whānau voices. The survey analysed sixty-two anonymous whānau responses and used the reflections of a Whānau Māori focus group, convened under the guidance of a local kaumatua, to explore a deeper understanding of the responses from all Whānau Māori.

Chapter Seven investigated opportunities for collaboration and sharing findings from the case study on educational equity for Māori students in mainstream Hawke's Bay primary schools. It emphasised the potential to contribute to the ongoing discussion on educational equity. It offered insights that could enhance policies and practices to support Māori and other indigenous students' educational pursuits.

Chapter Eight reviewed the thesis, examining each chapter's key findings, methodologies, and contributions. It also explored the research's limitations, suggesting areas for further study to improve its strength and relevance. Recommendations for future research were offered to assist scholars and practitioners in advancing the field. Furthermore, policy recommendations based on the thesis's insights were provided to guide decision-making and practice. Finally, it reflected on how the thesis had contributed to knowledge development and offered a cohesive conclusion summarising its significance and implications.

8.3 Limitations of the research

It is essential to analyse and address the limitations that may impact the depth and scope of this case study about Educational Equity for Māori learners in mainstream Hawke's Bay Primary Schools. Limitations of the research in a case study can include generalising, subjectivity, limited scope, bias, replication difficulty, familiarity, complexity of data analysis and ethical dilemmas. The following are limitations for this case study.

8.3.1 Subjectivity

The thesis has relied heavily on my interpretation of the data and includes my reflections as a Māori principal in a mainstream school. This could introduce subjectivity and the potential for bias.

8.3.2 Limited Scope

The thesis focuses on educational equity for Māori learners in mainstream Hawke's Bay primary schools. Focussing on the Hawke's Bay region could limit the research's breadth. By focusing solely on a specific population, the case study provides important insights. However, it may overlook broader trends or factors that could significantly impact the research outcomes. It is vital that findings are interpreted within the context of the study's restricted scope. To mitigate this limitation, future research could explore a more comprehensive range of variables or populations to provide a more holistic understanding of the topic.

8.3.3 Difficulty in Replication

Due to this thesis's unique nature as a case study, replication can be challenging. This may limit the ability to validate findings through replication. While replication may be difficult, it would be interesting to explore the experiences of other Māori leaders

across Aotearoa in how they create educational equity for Māori learners in mainstream schools and the barriers that they face..

8.3.4 Familiarity

Being known to principal participants and some of the whānau survey participants may have scope for potential biases and influences on the data collected. When participants are familiar with the researcher, they may alter their responses or behaviour, consciously or unconsciously, to align with what they perceive the researcher expects or desires. Existing relationships may affect the power dynamics, leading to either overly positive or critical feedback that does not accurately reflect the broader context. To mitigate these effects strategies such as ensuring anonymity, using neutral questioning techniques, and triangulating data with other sources to validate findings have been used to maintain integrity

8.4 Future Research and Recommendations

As Māori leaders strive for educational equity for Māori learners in mainstream Hawke's Bay primary schools, it is essential to identify critical areas for future research that can build on this case study and inform policy and practice. Five recommendations have been made for future research based on the case study's findings.

8.4.1 Study on Māori Principals in Mainstream Schools

To strengthen this case study, a comprehensive study with a broader scope of Māori principals would be practical. These Māori principals would be from different regions of New Zealand. This research will continue to explore Māori principal experiences, leadership styles, challenges faced, and successful strategies implemented to support Māori learners in mainstream New Zealand primary schools. The collected data would also add value to the research already produced by New Zealand researchers and

promote cultural inclusivity in mainstream schools. Collecting broader principals' voices would strengthen the experiences of Māori principals in Hawke's Bay.

8.4.2 Collaborative Research on Primary School Equity

A recommendation is to facilitate more collaborative research efforts focused on primary school equity for Māori learners in primary schools. There is not much literature on New Zealand's indigenous context. While the literature on secondary school equity is extensive, the understanding of the unique challenges and opportunities at the primary school level needs to be strengthened, particularly concerning Māori learners.

8.4.3 Success Factors for Māori Students in Mainstream Schools

An extension of the previous recommendation is to investigate the factors contributing to the success of Māori students in mainstream schools, particularly looking at the experiences of Māori students who excel academically and culturally in primary schools. This research could provide valuable insights into effective teaching practices, support mechanisms, and primary school environments that foster success for Māori learners.

8.4.4 Comparison of Indigenous Principals' Experiences

The research from this case study could be expanded internationally. The research would include a broader range of indigenous principals to explore similarities in their experiences, leadership approaches, and strategies for supporting indigenous students in mainstream schools. This comparative analysis could highlight common themes and best practices that can be applied across different indigenous contexts.

8.4.5 Utilisation of Existing Research for Effective Change

Investigative research into why the New Zealand government does not effectively use existing research on educational equity for Māori learners and the success of Māori in schooling to drive positive change for Māori learners. This research could explore barriers to implementation, gaps in knowledge translation, and ways to improve the uptake of research findings in policy and practice. It could lead to holding the government accountable for failures in Māori education.

8.4.6 Pacific Connections

This research could be expanded into collecting experiences of Pacific Island principals in mainstream New Zealand schools with a high proportion of Pacific Island learners. Exploring common and uncommon practices and the subsequent barriers to equity would strengthen this case study. It would be beneficial to appraise the similarities and differences of principal experiences pertaining to the different pacific Islands each principal originates from and the cultural blessings that has formed their identity as an indigenous leader in New Zealand.

8.5 Policy Recommendations

Achieving educational equity for Māori learners in mainstream Hawke's Bay schools is a complex and difficult challenge that requires comprehensive policy changes at various levels of the government system. Despite past political efforts to address inequities and disparities in educational outcomes for Māori compared to non-Māori learners, these inequities and disparities continue. The evidence from Māori principal experience highlights the need for targeted and sustainable policy interventions. The following suggestions for policy change are informed by this thesis and the best practices of Māori principals that have promoted equity and improved educational outcomes for Māori learners and the daily barriers these Māori principals endure.

8.5.1 Depoliticising Education

The New Zealand government must establish a clear and comprehensive plan to remove colonial influences and practices from the education system, ensuring that all aspects of education are inclusive and respectful of Māori culture, language, and values. This recommendation echoes the 2023 Post Primary Teachers Association, which has called for an educational consensus from New Zealand political parties to create a long-term plan focused on evidence-based research in New Zealand rather than poor political policy rhetoric. The recommendation for this case study goes further and requests that education be handed to an educational advisory group of educational researchers and practitioners. A group that uses the Waitangi tribunal set co-governance and has multipartite agreements. The group aims to set a ten-year education plan in New Zealand that political parties cannot influence. With constant review and multipartite support, New Zealand can aspire to boast a thriving world-class education system like Finland because New Zealand politicians will put the strategic educational needs of the country before their party interests.

8.5.2 Independent Māori Review Office

The Education Review Office oversees the evaluations of school performances in New Zealand. Appraising the efficacy and commitment of schools to the Treaty of Waitangi/Te Tiriti o Waitangi and Māori success is only part of their independent review. This recommendation from this case study is to create an independent authority within the Education Review Office that is solely responsible for reviewing schools and boards to ensure they are meeting the standards set out in Te Tiriti o Waitangi and fulfilling their obligations to Māori learners. These review officers must be Māori, highly regarded by Māori and experts in school obligations to Māori learners and Te Tiriti o Waitangi. Officers should be able to investigate, make recommendations, and hold schools and boards accountable.

8.5.3 Mandatory Mātauranga Māori and Bilingual Education

A policy change is the recommendation that a government mandate be made to change the mainstream primary school curriculum. The curriculum will have a solid foundation in mātauranga Māori and be a bilingual education program. The curriculum is based on research and best practices and tailored to meet the needs of Māori learners. New Zealand researchers of cultural responsiveness and Māori educational success with the sector's support shall be responsible for leading the curriculum change. As part of the mandate, all schools would be supported in retraining teachers, and the government would ensure that the curriculum development team of experts is financially able to complete their work effectively.

8.5.4 Inclusive Assessment Practices

There needs to be a policy change to ensure that school assessment practices reflect students' diverse learning styles and cultural backgrounds, including using kaupapa Māori assessment methods. This will help to create a more inclusive and equitable education system. Māori assess and evaluate tasks' success and failure very differently from non-Māori. There needs to be value placed on the Māori worldview for Māori learners. There also needs to be a broader focus on areas other than reading, writing and mathematics. Māori learners excel in subjects and areas not appraised within a non-Māori classroom. Because Māori view things differently from others in their own country does not make it invaluable and need to be a part of the system.

8.5.5 Change in Resourcing

There needs to be an urgent transition in how the current system resources schools. All funds are not given to schools in their operational grant and are held by the Ministry of Education or other education services. Schools can apply for additional funding support for various reasons or circumstances. The model needs to change where schools hold and manage all funds. This model should be based on a new equity index that replaces the decile system, ensuring that resources are distributed more equitably

and efficiently. Any projects rolled out by government ministers and central office must be administered by an impartial regional team with integrity and where the resource is most needed. Māori principals identified this area as a significant barrier to educational equity for Māori learners in mainstream schools.

8.5.6 Enhanced Role of Waitangi Tribunal in Education

The government must strengthen the role of the Waitangi Tribunal to give it more scope and ability to influence or make legal changes in matters related to the education of Māori. Currently, the tribunal can only make recommendations to the government. Giving the tribunal this flexibility will hopefully ensure that the principles of Te Tiriti o Waitangi are upheld and respected in all aspects of education policy and practice.

8.6 Knowledge Development

This case study aimed to contribute to the development of knowledge in the educational equity of Māori learners by exploring the lived experience of Māori principals of mainstream Hawke's Bay primary schools. The case study investigated factors that influence educational equity for Māori students and identified effective strategies to address these challenges. The goal was to build on existing research and gain valuable insights into the experience of unheard Māori principals. This thesis sought to contribute to a more holistic and culturally responsive approach to educational equity by building on the existing knowledge base and engaging with stakeholders.

8.6.1 Mainstream Māori Principal Knowledge and Experience

One key contribution to knowledge development is including mainstream Māori principals' knowledge and experiences in creating educational equity for Māori learners. Through interviews and observations, this study has highlighted the strategies and challenges Māori principals face in mainstream schools. Their insights have provided an understanding of how they have effectively supported Māori learners and promoted a culture of indigenous success and inclusivity within mainstream

educational settings. Māori principals also highlighted the myriad of daily issues as they work to establish and maintain educational equity for Māori learners.

8.6.2 Evaluation of Educational Equity for Māori in New Zealand

The case study evaluated the state of educational equity for Māori in mainstream New Zealand schools and summarised the history of education in Hawke's Bay. It has identified persistent disparities in educational outcomes between Māori and non-Māori learners and has highlighted the need for targeted interventions to address these inequities. By examining policies, practices, and outcomes, the study has contributed to a deeper understanding of the complex factors influencing educational equity for Māori learners.

8.6.3 Contribution to the Research Pool on Educational Equity Internationally

This case study has added new knowledge to the international research pool on educational equity. By exploring the experiences of indigenous Māori principals and the challenges they face in promoting educational equity for Māori learners, this study has provided valuable insights that can inform educational practices in other contexts and countries. Including Māori perspectives has enriched the global dialogue on educational equity and highlighted the importance of cultural responsiveness in education.

8.6.4 Introduction of New Terminology

This case study has introduced new terminology derived from the experiences of Māori principals. The concept of "pigmentation dichotomy" refers to the experience of Māori with others based on the colour of their skin within New Zealand society. "Māori (Brown) fragility and solidity" refers to how Māori react to others based on their skin colour when engaging in Te Ao Māori. These terms provide a framework for understanding and addressing the complexities of racial dynamics in education.

8.7 Thesis Closing

Educational equity for Māori learners in mainstream Hawke's Bay primary schools is a significant concern. Suppose the premise is that equity is a step towards justice. In that case, it is difficult to see New Zealand's path to address inequity for Māori learners. Significant pressure is applied to the Government, and Principals and Boards are held accountable.

Māori Principal Participant voice highlighted that effective change can be made for Māori learners. Principals and Boards can ignore the government rhetoric and do what is right and essential for Māori learners. Their race, ideals, fears, power, prejudice, bias, or politics hold them back from making this effective change.

> Principal B said,
> *Principals and Boards already have the mandate and tools to do what is right for Māori under Te Tiriti; they just choose not to.*

This is a profound and accurate comment that has been hard to shake while completing this case study. The stark reality for Māori leaders is that they are trying to smash through a colonised brick wall in which they are utilising a screwdriver to carry out the work of dismantling the wall. Te Tiriti o Waitangi/The Treaty of Waitangi in schools needs more robust monitoring and accountability. The internal and external evaluation markers for schools, Principals and boards are piecemeal, tick boxes and easy to achieve when schools are reviewed. From personal experience, schools need to have more robust and stricter expectations to meet their obligations to Māori learners under Te Tiriti o Waitangi. Māori Principals who live and breathe their identity within Te Ao Māori in their mainstream schools have shared how they make change within a system designed for Māori to fail. It is possible to make a difference for Māori learners, and from the voice of the Māori Principal participants, there is a collective way forward within a racist system. Principals can make the change to the system internally. However, Principals and boards need to be brave. Bronwyn Wood reinforced the ability for change within the system from Victoria University of Wellington's School of Education, who was quoted as saying to the local news in April of 2024:

“New Zealand has one of the most autono mous education systems in the world, with Tomorrow's Schools reforms shifting responsibility for running schools to individual boards of trustees.”

A frustrating reflection is that the hacks that Māori Principals use in mainstream Hawke’s Bay primary schools have strong synergy with the pedagogy, assessments and findings of the academic literature of contemporaries such as Russell Bishop, Linda Tuhiwai Smith, Te Arani Barrett, Ted Glynn, Mere Berryman, Angus McFarlane and many others. The principal voice from this case study adds mana and value to their work. With so much research and emerging case studies that give a pathway for Māori success, it is disappointing that white privilege and post-colonial control at the central government continue to use education as a political football.

2024 has been a challenging year. Māori and pro-Māori educational leaders stand on a precipice of anti-Māori government agenda, policy, and rhetoric. In their first three years, the National, Act and New Zealand First government coalition intend to:

- Pass the Treaty Principles Bill that was discussed in previous chapters. This will majoritirise the Treaty for non-Māori.

- The Māori Health Authority, Te Aka Whai Ora, is to be abolished. The authority's establishment was intended to improve equity for Māori, as Māori die seven years younger on average than non-Māori.

- Examine Auckland University's Māori and Pacific Admission Scheme (MAPAS) and its Otago equivalent to determine its effectiveness. The scheme provides Māori and Pacific students studying medicine with admission and support and allocates 30 percent of faculty entries to Māori and Pasifika students.

- Repeal the Canterbury Regional Council (Ngāi Tahu Representation) Act 2022. This act allocates Te Rūnanga o Ngāi Tahu (South Island Iwi) to two members of the Canterbury Regional Council.

- Restore the right to a local referendum on the establishment or ongoing use of Māori wards, including requiring a referendum on any wards established without a referendum at the next local body elections. The law that allowed local referendums to veto council decisions to establish Māori wards was abolished.

- Restore all public service departments to a primary English name, except those specifically related to Māori.

These changes are hugely concerning. My heart is mamae (hurt). The above intentions reduce equity for Māori, and it feels that New Zealand is going back towards 1970 faster than it got to 2024. The government wreaks of unconscious bias, bias, and racism. This racism was highlighted by Taika Waititi, a famous New Zealand film director. Waititi said in Dazed magazine that *New Zealand is the best place on the planet, but it's a racist place. People just flat-out refuse to pronounce Māori names properly. There's still [racial] profiling when it comes to Polynesians. It's not even a colour thing…*

His comment sparked a backlash in New Zealand, with most of the criticism coming from Pākehā, reflecting a common pattern of white denial, or downplaying of racism. This is a usual pattern of the minimisation and/or denial of racism by whites (Doane & Bonilla-Silva, 2003; Van Dijk, 1993) and fits the profile of white fragility (DiAngelo, 2016). When sharing the findings of this thesis, there is an expectation to field a similar response from non-Māori. The foundation of my master's and doctoral study was a similar response from my staff in 2019 when I used Taika's racism quote to the interviewer to open discussions about racism in New Zealand schools. There is doubt much has changed in most mainstream schools.

There is hope that more Māori leaders and teacher voices can be collected in research on how they influence positive change through practice and procedures for Māori learners in mainstream primary schools. A larger pool of data collected over time would significantly support the current literature available.

In closing, this whakatauki (proverb) has been created for this thesis.

"Ma te kapehu ka mau ngā waka katoa ki te hau ka tae ki to rātou haerenga"

"Equity is the compass that ensures all waka catch the wind and arrive at their destination."

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Appendices

Appendix One Proposal and Ethics Approval

The ethics and proposal permission obtained from Te Whare Wānanga o Awanuiārangi is added below. This permission was crucial to ensure that the research conducted in this thesis adhered to the ethical guidelines set by the institution. It signifies a commitment to upholding the highest standards of research integrity and respecting the rights and well-being of participants involved in the study. The documentation of this ethics permission provides transparency and accountability, demonstrating the rigorous ethical considerations undertaken in the research process.

TE WHARE WĀNANGA O
AWANUIĀRANGI

30.08.22 Student ID: 2080691

Ricardo Fox
49 Bill Hercock Street
Pirimai
NAPIER

Tēnā koe i roto i ngā tini āhuatanga o te wā,

The Ethics Research Committee Chairperson has reviewed your response to the Ethics Committee feedback. We are pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wishes you well with your research.

Please ensure that you keep a copy of this letter on file and include the Ethics committee document reference number: **EC2022.05** on any correspondence relating to your research. This includes documents for your participants or other parties. Please also enclose this letter of approval in the back of your completed thesis as an appendix.

If you have any queries regarding the outcome of your ethics application, please contact us on our freephone number 0508926264 or via e-mail ethics@wananga.ac.nz.

Nāku noa, nā

Shonelle Wana
Ethics Research Committee Secretary
Phone: 0508 92 62 64

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TE WHARE WĀNANGA O
AWANUIĀRANGI

24/03/2022

Ricardo Fox
49 Bill Hercock Street
Pirimai
Napier

Tēnā koe Ricardo,

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Doctoral Committee Outcome: Approved

The Doctoral Research Committee has re-considered your proposal.

We are pleased to inform you that your proposal has been approved. Please connect with your supervisor Professor Paul Kayes via email at Paul.Kayes@wananga.ac.nz for further information regarding your study.

The committee congratulates you and wishes you all the best with your studies.

Nāku noa, nā

Shonelle Wana, BMM, MIS
Doctoral Research Committee Secretary
Phone: 0508 92 62 64

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Appendix Two Letters of Support

The following is a collection of letters of support provided. These letters, obtained from various individuals and organisations, offer endorsements relevant to the research conducted. They serve to validate the significance and impact of the study.

MINISTRY OF EDUCATION
TE TĀHUHU O TE MĀTAURANGA

11th August 2021

Doctoral Research Committee and Ethics Committee
Te Whare Wānanga o Awanuiārangi

Tēnā koutou,

We are writing to support Ricardo Fox in his wish to complete research on Educational Equity for Māori.

We believe he is the right person to be conducting this research. He is experienced as an educational leader, and has completed previous research on equity in education.

Our professional and personal dealings with Ricardo have always been exemplary. He is a well respected school principal and Kāhui Ako leader. He always places Māori equity and excellence at the forefront of his work.

If you require further information from us to support Ricardo's research application, we would be happy to provide it.

Nāku noa, nā

Vivienne Mulligan
Manager Education
Ministry of Education

Natasha Kiwara
Manager Education
Ministry of Education

Carys Lloyd
Kāhui Ako Lead Advisor
Ministry of Education

education.govt.nz

MAYFAIR SCHOOL

Growing Great Kids
Kia Whakatipu Tamariki Mīharo

30/7/2021

To the Doctoral Research Committee and Ethics Committee of Te Whare Wānanga o Awanuiārangi

The Mayfair Board of Trustees' endorse and support our principal, Ricardo Fox, to complete research on Educational Equity for Māori.

He is the right person to be conducting this research with his experience as the educational leader of our school and his forward thinking research on equity in education.

Yours in education,

Sherie Betts
Mayfair School Board Chair

Principal. Ricardo Fox | Willowpark Rd North, Hastings
admin@mayfair.school.nz | Ph. 8785518 | Fax. 8706426 www.mayfair.school.nz

ST JOSEPH'S SCHOOL

Learning to love. A love of Learning.

Friday 6th August, 2021

To the Doctoral Research Committee and Ethics Committee of Te Whare Wānanga o Awanuiārangi

I endorse and support Ricardo Fox to complete research on Educational Equity for Māori.

He is the right person to be conducting this research with his experience as an educational leader and his previous research on equity in education.

Please contact me if you have any further questions.

Kind regards

Aaron O'Neill
Principal

IRONGATE SCHOOL

Irongate School
16 Walton Way
Flaxmere
Hastings
Phone: 06 8799453
principal@irongate.school.nz
Friday 6th August 2021

RE: Ricardo Fox

Doctoral Research Committee and Ethics Committee of Te Whare Wānanga o Awanuiārangi

Tēnā koe e te rangatira, ngā pou o Te Whare Wānanga o Awanuiarangi

Ko Maurice Inia Rehu aha. Kei Te Kura o Waharino ahua e mahi ana mai Te Matau-a-Māui.

I endorse and support Ricardo Fox to complete research on Educational Equity for Māori.

He is the right person to be conducting this research with his experience as an educational leader in Hawkes Bay and his previous research on equity in education.

Mauri Ora

Ngā mihi

Maurice Rehu
Principal
Irongate School

6 August 2021

To the Doctoral Research Committee and Ethics Committee of Te Whare Wānanga o Awanuiārangi

I endorse and support Ricardo Fox to complete research on Educational Equity for Māori.

I believe him to be the right person to be conducting this research with his experience as an educational leader and his previous research on equity in education.

Ngā mihi

Brendon White, Principal

Heretaunga Intermediate
Orchard Road, Hastings 4120

Principal: Michael Sisam
Phone: (06) 878-8358
Email: office@hint.school.nz
Web: www.hint.school.nz

6 August 2021

To the Doctoral Research Committee and Ethics Committee of Te Whare Wānanga o Awanuiārangi

I endorse and support Ricardo Fox to complete research on Educational Equity for Māori.

He is the right person to be conducting this research with his experience as an educational leader and his previous research on equity in education.

Nāku noa, nā

Michael Sisam
Dip.Tch, B.Ed, M.EdLe
Principal
Heretaunga Intermediate School

Ebbett Park School

600 Oliphant Rd, Hastings 4120. Phone: (06) 8789599
Email: admin@ebbettpark.school.nz
www.ebbettpark.school.nz

Friday 6th August

To the Doctoral Research Committee and Ethics Committee of Te Whare Wānanga o Awanuiārangi

I endorse and support Ricardo Fox to complete research on Educational Equity for Māori.

He is the right person to be conducting this research with his experience as an educational leader and his previous research on equity in education.

Yours Sincerely

Kate Medlicott

Te Awa School

Truth Without Fear

Te Whare Wānanga o Awanuiārangi

13 Domain Road

Whakatane 3120

6 August 2021

Re: Letter of Endorsement

To the Doctoral Research Committee and Ethics Committee of Te Whare Wānanga o Awanuiārangi

I endorse and support Ricardo Fox to complete research on Educational Equity for Māori.

He is the right person to be conducting this research with his experience as an educational leader and his previous research on equity in education. Ricardo Fox is passionate and is well respected by his peers.

It is without reservation that I endorse Ricardo Fox to complete his research project

Nga mihi

Tim Van Zyl
Principal
Te Awa School

Te Awa School
Te Awa Avenue, Napier, Hawkes Bay
Phone: (06) 8357657 **Fax**: (06) 8340665 **Mobile**: 0212570235

TWYFORD SCHOOL

Quality Learning in a Family Environment

Ph: 06 879 7667 - 142 Twyford Rd, RD5 - Hastings 4175 - www.twyford.school.nz

6 August 2021

To the Doctoral Research Committee and Ethics Committee of Te Whare Wānanga o Awanuiārangi.

I endorse and support Ricardo Fox to complete research on Educational Equity for Māori.

He is the right person to be conducting this research with his experience as an educational leader and his previous research on equity in education.

Kind regards

Sam Hocking
Principal