EFFECTIVE IMPLEMENTATION OF 'KA HIKITIA' INTO THE MAINSTREAM EDUCATION SECTOR: FROM THEORY TO PRAXIS

A thesis submitted in fulfilment of the requirements for the Degree of Doctor of Philosophy (Education) at Te Whare Wānanga o Awanuiārangi

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2019

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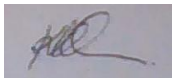

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20 November 2019

ABSTRACT

Ka Hikitia – Accelerating Success 2013-2017: The Māori Education Strategy is a document from the Ministry of Education in New Zealand providing a strategy for turning around the low-achievement rates of Māori students in New Zealand education. The document was developed in consultation and in collaboration with Māori leaders, iwi, hapū, whānau and community organisations. The document outlines key goals and strategies in order to achieve its vision of "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p.11).

From my own experience, while the strategy seems to 'dot all the i's and cross all the t's', it is not quite as straight forward in regards to implementation at the coalface as it may appear. Many schools struggle in knowing where to begin and how to implement the strategy in meaningful ways.

This research utilised Kaupapa Māori methodology and a mixed qualitative method approach which included conversational method, observation, survey, and case study. The research consisted of the undertaking of a case study of a full-primary school to investigate the implementation of Ka Hikitia from its initial phase one inception in 2008 until the near completion of phase two in 2018 and leading into phase three which is due to be implemented in 2019. Further to this, the research also included surveys from the Māori community and from a variety of schools to gain feedback on the implementation of Ka Hikitia from different perspectives within a specific region. A bicultural theoretical approach was adopted utilising a decolonising theoretical lens, which was essential to ensure that the research was conducted for the benefit of Māori students and their whānau.

All data was collected, analysed and reported, and then using a Grounded Theory approach, a model for going forward has been developed for proposed use within the Primary and Secondary education sectors.

Overall, the findings of this research recognise that there has been little change in the education sector to make significant headway in meeting the educational needs of Māori students. There is an urgent need for a transformational change in thinking about educational theory and in the practice of education for Māori in order for a truly enlightened and transformed Māori

education praxis to exist allowing Māori to genuinely achieve success *as* Māori throughout every step of their education journey.

This research provides significant recommendations for achieving this necessary transformative change, and the research findings will be forwarded to the Ministry of Education with a view to these changes being considered in the development of Phase three of Ka Hikitia. It is anticipated that this research may serve as a valuable resource for informing the development of this subsequent phase.

The implementation of these recommendations into the sector may provide opportunities for further case study research to be conducted.

ACKNOWLEDGEMENTS

Ehara tāku toa, he takitahi, he toa takitini
My success should not be bestowed onto me alone, as it was not individual success but the success of the collective

I have so many people to thank who have guided me, supported me and inspired me as I have embarked on this journey, but first and foremost I give thanks to my Heavenly Father and my Saviour, Jesus Christ, who have been my constant guides throughout this research. I have felt, and relied on Their influence with every step I have taken along this path.

To my tūpuna and my beautiful angel babies, Hannah, Ashlie and Hikurangi. I have felt your wairua, your guidance and your warmth. He mutunga kore tāku aroha.

To my dear husband, Jack who has continued to support and motivate me on this journey, and to my children Tamati, Mydeara, Troy, Te Marama, Te Aroha, Ellezae, Romi-Jane and Naeco Hamuera who have supported me, encouraged me and allowed me time to write. I love you all dearly. Thank you for the sacrifices you have made to allow me to walk this path.

To my parents who are always supportive of everything I do, and especially to my Mum who proof read my entire work and checked *all* my referencing! You are my heart.

To my wonderful community of friends and whānau who have cared for my children and loved them as your own so that I could have undisturbed time and space to research and to write. You have walked this path with me and I thank you all. And to my amazing Massage Therapist, Deidre Carter, who has nurtured my taha tinana. You are awesome.

To all the participants and contributors to my research. Thank you for your time and for sharing your journeys, your thoughts and your insights. This work would not be possible without you. Kei te mihi.

A special thanks to the Case Study School for your participation in and support of this work. Your contribution was significant and it will make a difference. Ngā mihi.

To my supervisors Nathan Matthews, Vaughan Bidois and Richard Smith who have believed in me, guided me and supported me unfailingly. I thank you from the bottom of my heart for being such inspiring mentors. He mihi aroha ki a koutou katoa.

And lastly, to Te Whare Wānanga o Awanuiārangi for providing a Kaupapa Māori environment in which to grow, research, write, and in which to just 'be' Māori. Kei te mihi, kei te mihi, kei te mihi.

Ehara tāku toa i te toa takitahi, engari he toa takitini.

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GLOSSARY OF MĀORI WORDS AND TERMS

Ako	Reciprocal learning and teaching
Akomanga	Classroom
Aroha	Love, compassion, charity, empathy
Atua	Gods, Deity, Creators
Awa	River
Hākari	Feast, celebration
Hākinakina	Sport
Hāngi	Traditional method of Māori cooking, earth oven
Hapū	Sub-tribe
Hapūtanga	Sub-tribal practices
Harakeke	Flax
Hikitia	Lift, elevate, raise up
Hinengaro	The mind, intellect
Hītori Māori	Māori history
Hui	Gathering, meeting
Ihi	Essential force
Iwi	Tribe, people
Kaha	Strength, courage
Kāhui Ako	Community of Learning
Kai	Food
Kaikaranga	Caller
Kaitiakitanga	Guardianship
Kākahu	Clothing
Kanohi ki te kanohi	Face to face
Kanohi kitea	The seen face
Kapahaka	Cultural dance
Karakia	Prayer or incantation
Karanga	Ceremonial call of welcome
Kaumātua	Elders/grandparents
Kaupapa Māori	Māori agenda, Māori focussed activities
Kawa	Tribal customs and procedures
Kete	A woven basket (traditionally from flax)
Kingitanga	The King Movement
Kohanga reo	Language nest
Kōrero	To Talk
Korowai	Cloak
Kotahitanga	Unity
Kuia	Elderly woman, grandmother
Kura	School
Mahuru	September
Mana motuhake	Autonomy
Mana	Spiritual power, prestige
Manaaki	Caring
Manaakitanga	Hospitality
Manuhiri	Visitors
Marae	Tribal or community gathering place

Marae-a-kura	School based marae
Matariki	Māori New Year
Mātauranga Māori	Māori knowledge
Mātauranga-a-iwi	Tribal knowledge
Maunga	Mountain
Maurākau	Māori weaponry
Mauri	Life force
Mihi whakatau	Formal welcome speech
Mihi	To greet, acknowledge
Mita	Dialect
Moana	Ocean/Sea
Mokopuna	Descendant, grandchild
Motu	Island
Noa	Ordinary situations, unrestricted practices
Noho	To sit or to stay
Oriori	Form of Chant
Pā	Tribal village
Pākehā	Of European descent
Pakiwaitara	Stories
Papakāinga	The land around the marae
Pātaka	Food storage house
Pepeha	A tribal saying
Poukai	A King Movement ceremony
Pounamu	Greenstone
Pōwhiri	Traditional form of welcome
Puhi	Virgin
Pūrākau	Ancient legends
Rangatahi	Youth
Rangatira	A Chief/leader
Rangatiratanga	Sovereignty
Raranga	The art of weaving
Rohe	Region or district
Rongoa	Medicine
Rourou	A basket for gathering food
Rumaki	Total immersion school learning unit
Runanga	Council
Tā moko	Tattoo
Taiaha	Spear, weapon
Taiohi	Student
Tamariki	Children
Tangata Whenua	Indigenous people, first people of the land
Tangihanga	Mourning, funeral
Taonga Māori	Māori treasures
Taonga puoro	Musical instruments
Tapu	Sacred things
Tauiwi	Settlers, foreigners, non-Māori
Te Ako Māori	Māori learning or education
Te Ako Pākehā	European-based learning or education
Te Ako Rangapū	Collaborative learning or education
Te Ao Māori	The Māori world
Te Reo Māori	The Māori language

Te Wiki o te reo Māori	Māori language week
Teina	Younger sibling (of the same gender)
Tikanga	Rules, regulations, protocols
Tinana	Body
Titiro	To look
Tohunga	An expert
Toi Māori	Māori art
Tuakana	Older sibling (of the same gender)
Tuakana-Teina	Older and younger working together
Tuarua	Second
Tuatahi	First
Tuatoru	Third
Tūpato	Careful, cautious
Tupuna/Tipuna	Ancestors
Tūrangawaewae	A place to stand/ancestral land
Wahi	Place
Wai	Water
Waiata Tautoko	Support song (sung after a formal speech)
Waiata	Song
Waiora	Wellbeing
Wairua	Spirit
Wairuatanga	Spirituality
Waka	Canoe, ship, car, form of transport
Wana	Exhilaration and fervour
Whaikōrero	Formal speech
Whakairo	Carving
Whakamā	Shy, embarrassed
Whakapapa	Genealogy/Family History
Whakarongo	To listen
Whakatau	To formally welcome
Whakataukī	Proverb, saying
Whānau	Family, family ties
Whanaungatanga	Relationships
Whānui	Community
Whare Wānanga	Places of higher learning
Whare	House
Wharekura	Immersion secondary school
Whāriki	A woven mat (traditionally from flax)
Whatumanawa	Emotions
Whenua	Land

CHAPTER ONE

INTRODUCTION

Kua takoto te manuka
The leaves of the manuka tree have been laid down
(The challenge has been put forth)

KO WAI AHAU?

Ki te taha Māori o tōku Māmā:

Ko Hikurangi rāua ko Taranaki ngā maunga

Ko Waiapu rātou ko Waingongoro, ko Te Awakairangi ngā awa

Ko Horouta rātou ko Aotea, ko Tokomaru ngā waka

Ko Ngāti Porou rātou ko Ngāti Ruanui, ko Te Ati Awa ngā iwi

Ko Rauru a Toi te hapū

Ko Rauru te marae

Ko te mokopuna o Te Wakatotara rāua ko Taitapuariki ahau

Ko Papaīoea tōku tūrangawaewae

Ko Patricia Cuff tōku māma

Ka Kathie Rifle Tuwhakaara Raiwhara ahau

From my mother's Māori ancestry:

Hikurangi and Taranaki are my mountains
Waiapu, Waingongoro and Te Awakairangi are my rivers
Horouta, Aotea and Tokomaru are my canoes
Ngāti Porou, Ngāti Ruanui and Te Ati Awa are my tribes
Rauru a Toi is my hapū
Rauru is my marae
I am a descendant of Te Wakatotara and Taitapuariki
Palmerston North is my place to stand – the place I call home
Patricia Cuff is my mother
I am Kathie Rifle Tuwhakaara Raiwhara

From my mother's Pākehā ancestry, my tūpuna (ancestors) are from Westminster, Dorset, Yorkshire, Surrey and Hampshire in England; and from Aberdeen in Scotland. I have links to Scandinavia through my mother's paternal great grandmother. My mother's Pākehā

(European) tūpuna immigrated to New Zealand in the early to mid 1800s. My mother was born and raised in Papaīoea (Palmerston North).

My father's ancestry comes from Kent in England, and Ayrshire and Kirkcudbright in Scotland. I descend from the Gun Clan. His tūpuna likewise immigrated to New Zealand in the mid 1800s. My father, Wallie Wilson, was born and grew up in Benneydale in the King Country.

I was born and raised in Papaīoea (Palmerston North) along with my brother. This is my tūrangawaewae. I was schooled, married and became a mother in Papaīoea. The Tararua Ranges and the Manawatū River continue to call me home and provide that funny, familiar feeling whenever I have the opportunity to return.

I now live with my husband, Jack Rifle Tuwhakaara Raiwhara, and seven of my eleven children in the lower Waipa District in the shadow of beautiful Mount Pirongia. I feel connected to this area and further west to Aotea near Kāwhia where my husband was born, and where three of our children have been laid to rest in my husband's family urupā (cemetery). They lay with their tūpuna alongside the waters of Aotea Moana and in the shadow of Mount Karioi, my husband's ancestral maunga (mountain).

BACKGROUND

Having grown up with very little knowledge of my Māori ancestry, I was raised predominantly in a 'Pākehā' home. Raised as a member of The Church of Jesus Christ of Latter-day Saints, my religion was my primary 'culture'. Family, and family history was, and continues to be, a central focus of my membership in the Church. It was through my family history research as a youth that I became desirous to know more about my Māori ancestry. I had always known that I had 'some Māori blood', but that was about as far as my mother's knowledge of her ancestry went. I had a strong yearning to know more.

School proved to be both a help and a hinderance to this process. I really enjoyed primary school, intermediate was okay too, and then high school. In my high school years, during the formative identity stage of my development, the call from my tūpuna became very apparent and a sense of urgency arose within me to pursue my Māori identity. Te Reo Māori was only offered for half the year in third form (now year nine), and was not encouraged as an option for me in subsequent year levels. Kapahaka, which I began in the fourth form (year ten) was my saving grace and the only place at school that I truly felt at home in regard to my Māori identity. Kapahaka was the highlight of high school. My fifth form year (year eleven) was

where school started to fall apart for me. High school was non-contextual and did not make a lot of sense. As a result I left school at age sixteen with only two School Certificate subjects – English and Typing. I entered full-time employment, still only sixteen, swearing that I would never set foot in a classroom again.

The workforce provided few opportunities to pursue my Māori identity development further. The new stage of my cultural development journey began when I was 23. It was then that I re-entered the world of academia embarking on my university journey. I began pursuing a Certificate in Human Development part-time, but by my third year I enrolled full-time in the Bachelor of Social Science programme with a double major in Education and Māori Studies. There, at university, I came to understand what was missing from my high school education. I discovered that there had been a significant 'hole in my kete'. My lack of understanding of mātauranga Māori (Māori knowledge) had created a significant disconnect and a deep 'hole' between me and my culture. My undergraduate journey began to repair that hole when I enrolled in Māori studies. I became more culturally placed than ever before. My identity became more secure than it had ever been, and I had the greatest desire to forever more make a difference for Māori however I could.

My cultural journey began for me at age fourteen and continues to this very day as I strive to fill the many gaps that exist in my whakapapa and in my cultural knowledge due to colonisation, intermarriage, urbanisation, and cultural oppression. As a result, when my first child was born, I had a great desire for him to know his ancestry, to learn his language and to walk the path of his tūpuna. By this time I was deeply involved in my Bachelor's degree which I was six months off completing. I was passionate about my son's future as a young Māori growing up in Aotearoa. I enrolled him in Kohanga Reo and did my very best, with my limited reo, to speak to him as much as I could so that te reo Māori would be his first language.

As a Māori of fair skin, I was severely judged by often complete strangers, Pākehā strangers mostly, who would condemn me for speaking 'my' reo (language) to my son. I had to constantly defend my whakapapa (genealogy) to other Māori who would only see me as Pākehā because of the colour of my skin. 'How nice that you are speaking our language to your Māori son. Is your husband Maori?' And, yes, my *dark skinned Māori husband* made my *dark skinned Māori son* make 'sense' to other Māori and Pākehā. Even today, when I speak my reo, I am still oftentimes asked by both Māori and Pākehā – 'is your husband Māori?', but today I am also often asked 'are *you* Māori?', to which I proudly state 'yes' and happily qualify with my whakapapa links.

My son engaged in both Kura Kaupapa Māori (total immersion primary school) and, after a change of school, bilingual kaupapa Māori education. My next two daughters enjoyed Kohanga Reo (Māori Language Nest). But when we moved to the Waikato, these options of Māori medium or bilingual education were not available in our immediate area. I enrolled my pre-schoolers in a bilingual kaupapa Māori early childhood centre in the next town from where we were living, but I wanted my school aged children schooled in their own community, so mainstream was the only option. As my children continued to embark on their education journeys, I soon came to realise as a parent that education for them as Māori was never going to be an easy path. Educators did not understand how to teach my children *as* Māori students. They were being taught the same way I was, the same way the generations before me were taught. Māori students are taught the same way Pākehā students are taught – in a 'one size fits all' education system.

As I watched my eldest son struggle through high school, completely culturally displaced, I mourned at the hugely negative effects it had on his entire being. I determined to make a difference. My study of *Ka Hikitia* at both Master's level (Rifle Tuwhakaara Raiwhara, 2008) and coming into my doctoral studies made me more determined than ever to find ways to mend the holes in the kete of not only my children in their education journeys, but for as many Māori children as I could reach. My work in the education sector as a specialist teacher of emergent te reo and Kapahaka, and as a Māori Education Consultant has allowed me to pursue this dream.

KA HIKITIA – THE MĀORI EDUCATION STRATEGY: AN OVERVIEW

In April 2008 the Ministry of Education launched *Ka Hikitia – Managing for Success: The Māori Education Strategy 2008-2012*. The strategy was focussed on personalising learning for Māori students to realise their full potential. It was deemed that achieving the goals of the strategy was the responsibility of professionals, parents/caregivers, and learners. The key direction of the strategy was to improve education outcomes both **for** Māori learners and **with** Māori learners. In fact, the document suggests that the strategy "is crucial to achieving a world leading education system that performs for *every* learner" (Ministry of Education, 2009a, p. 10, *italics added*). The key goals of the strategy included engagement in education, Government agencies working together, and high-quality Māori language in education (Ministry of Education, 2009). A second phase – *Ka Hikitia: Accelerating Success 2013-2017: The Māori Education Strategy* (hereafter referred to as *Ka Hikitia*) was launched in 2013. This document

was further extended to 2018 when the new labour-led government was elected, and a third phase is due to be rolled out in 2019, although to date, this has not yet occurred (Ministry of Education, 2018c). These subsequent phases will be further discussed in Chapter 3.

The 2008 document was seen as an initial answer to a failing education system for Māori learners generally. Given this system failure it is crucial to consider the historical journey of Māori education from pre-colonial times to today, because then the picture becomes very clear.

Prior to the early 1800s Māori provided a quality education for children through a system of teaching, training and educating that had continued for many generations. In the early 1800's the arrival of the missionaries saw the development of Mission Schools. Following the signing of the Treaty of Waitangi in 1840, Governor Grey supported the continuation of the Mission Schools, but the support was conditional on the language of instruction being in English only and schools were inspected regularly by the Government. Following the Māori Land Wars, the Government allowed the establishment of Native Schools in 1867 which were administered by the Department of Native Affairs, under the Native Schools Act 1867 (Calman, 2012).

In the Parliamentary readings of the bill it was deemed that schools would be set up in Māori villages, so long as there were a considerable number of Māori men who requested such schools. Further to this the Māori community would be required to provide "at least an acre of land, half of the cost of the buildings (school-room and teacher's residence) and 25% of the teacher's salary" (New Perspectives of Race Inc., 1982, p. 3). In the second reading of the bill, it was made clear that the position of the Native Schools was primarily to civilise Māori. One J. C. Richmond was reported to state, in the moving of a motion, that "for a people in the position of the Maori race it was a first condition of their progress to put them in the way of learning the language of the inhabitants and Government of the colony" (New Perspectives of Race Inc., 1982, p. 3). Furthermore, H. Carleston, in the process of the debate, stated that "things had now come to that pass that it was necessary either to exterminate the Natives or to civilise them" (New Perspectives of Race Inc., 1982, p. 3). In relation to the Pākehā view that English was a far more superior and a civilized language, Carleston added: "They never could civilise them through the medium of a language that was imperfect as a medium of thought. If they attempted it, failure was inevitable; and civilization could only be eventually carried out by means of a perfect language" (New Perspectives of Race Inc., 1982, p. 3).

In 1871 the Native Schools Act was amended, dispersing with the requirement for Māori communities to provide money for the provision of buildings and salaries, however Māori

communities would still be required to "provide the land for the schools, and the Governor could now require them to *give* land to school trust as endowments, in lieu of money for buildings and salaries" (New Perspectives of Race Inc., 1982, p. 4, *italics added*).

Throughout the 1870s various Māori movements sought to oppose the Native Schools altogether. The introduction of the King movement (Kingitanga) saw Māori schools established under the Kingitanga. These schools were run by Māori and were conducted completely in te reo Māori. The Kingitanga even had its own Minister of Education. King Tawhiao, Te Kooti, and Rua Kēnana all opposed the Native schools and pushed for Māori led school systems (New Perspectives of Race Inc., 1982). Te Aute College in the Hawkes Bay, which opened in 1854, is an example of one such school that is still in operation today (Te Aute College, n.d.). While these schools proved to be predominantly successful for Māori students, they were very closely watched and scrutinised by then Provincial authorities and later by the State (Simon & Smith, 2001, as cited in Milne-Ihimaera, 2018).

Control of the Native Schools was transferred to the newly formed Department of Education in 1879. In 1894 it became compulsory for all New Zealand children to be enrolled in school, and by 1903 Māori children were required to attend 'ordinary' schools if Native schools were not available in their area. By 1928 the Native schools' 'Māori syllabus' had been completely phased out and the 'public school' syllabus was adopted and required for all schools. In 1955 it was deemed as advantageous and necessary for a 'uniform' education system for all children, Māori and Pākehā (McLintock, 1966).

Ultimately "mātauranga Māori was cast aside and replaced by a different system of knowledge together with its values, its philosophies and worldviews" (Mead, 2012, p. 10). Mātauranga Māori refers to the knowledge base of Māori in the era before colonisation. When "this culture and its people were colonised by people from Great Britain and Europe" (Mead, 2012, p. 10), this knowledge base was deemed as savage, unimportant and unnecessary.

During this time (the 1950s), and throughout the 1960s, greater effort by the Government to assimilate and acculturate Māori as British New Zealanders was the aim. Māori were discouraged from speaking their language, and the process of 'pepper potting' was encouraged through a housing policy to prevent Māori families from living too close to each other and forming Māori neighbourhoods. From the Government's perspective, it was much more advantageous to have Māori dispersed sparsely throughout Pākehā neighbourhoods. The aim of 'pepper potting' was to more fully integrate Māori with Pākehā to create 'one' people and

'one' language (Meredith, 2012; Phillips, 2012). This process allowed the Government to achieve its goal to suppress the Māori language and culture. Fishman (1991) describes this period in New Zealand history as dislocative for Māori and as a massive attack on Māori culture. He states that the "combined social, cultural, economic, physical (medical) and demographic onslaught of conquest, culture contact, modernization, urbanization and discrimination on the initially rural, pre-modern and pre-industrial Maoris was not only dislocative but dislocative *with a vengeance*" (p. 230, *italics added*).

However, over the next 20 years, Māori continued to fight Government systems in order to maintain their Sovereignty, as promised in Te Tiriti o Waitangi (the Māori version of the Treaty of Waitangi). The Treaty had determined that Māori and the Crown would share responsibility for Māori wellbeing and share "a joint commitment to the elimination of inequalities" (Durie, 1998, p. 3). This would prove to be an ongoing struggle for Māori to witness any such genuine commitment from the Crown.

In 1975, the great land march took place (Hill, 2010), and in 1984 Donna Awatere published a document entitled *Maori Sovereignty* which proved to be a prominent text in the Māori protest movement during the 80s. The document stated that Māori had the capability, knowledge and expertise to maintain sovereignty over their own language and traditions, social services, business, and education (Phillips, 2012; Awatere, 1984). Evidence of this was seen when the first Wānanga (Māori tertiary education institution), Te Wānanga o Raukawa, was opened in 1981. At the time of its opening it was acclaimed "as the 'smallest university in the world'" (Te Wānanga o Raukawa, 2014, p. 1). It had only two students and was established in an effort to promote and strengthen Māori development. It had a strong 'tino rangatiratanga' kaupapa (Māori sovereignty theme), which continues today. Te Wānanga o Raukawa operates "under the principles of the iwi development strategy Whakatupuranga Rua Mano: Generation 2000". One of the 'missions' of the development plan was the 'Pākehā Mission'. The document states: "We are all familiar with Mäori Mission i.e. Päkehä people telling Mäori people what is good for us. Päkehä Mission is Mäori people telling Päkehä what is good for them" (p. 4). In application of the 'mission', Raukawa Trustees invited Pākehā participants to a hui, where the aim was to convince them that:

- The Mäori language is a national treasure and the gateway to discovery and re-discovery of Mäori culture. Mäori and Päkehä need to commit to its survival;
- Aspects of Mäori culture such as whanaungatanga, tangihanga and speaking Mäori language would be of great value to the nation;

- The promotion of Mäori institutions must be encouraged for Mäori development and as a basis for training both Mäori and Päkehä people;
- Decisions made by Päkehä for the nation must encourage and promote Mäori language and institutions for Mäori people even though Päkehä may reject things Mäori as having little value for them (Winiata & Royal, n.d., p. 4).

This suggestion that Pākehā may reject things Māori as having little value for them is still visible in 2018. Despite pushing forward without Pākehā support, and the challenges that are associated, Māori continue to push forward in promoting Māori development.

In 1982, the first Kōhanga Reo (Early learning language nest) was opened in Wainuiomata. Kōhanga was born from a desire to change the statistics that showed a massive decline in the number of school children who could speak te reo Māori. The statistics revealed that in 1913 over ninety percent of Māori school aged children could speak their own language, but by 1975 this figure sat at a horrifying five percent. The Kōhanga movement grew rapidly, and by 1993 there were 819 Kōhanga in operation (Calman, 2012).

Following on from the Kōhanga movement, the first Kura Kaupapa Māori was opened in 1985 in West Auckland. Kura Kaupapa Māori are state schools which operate from a Kaupapa Māori framework and where the language of instruction is in te reo Māori. By 2009, 73 Kura Kaupapa Māori were operating with a little over 6000 students. By this time, many Kura had progressed from being full primary schools (NE to Year 8), to being composite schools which included a wharekura (secondary education to Year 13) (Calman, 2012). Two further Wānanga were established in 1984 (Te Wānanga o Aotearoa) and 1992 (Te Whare Wānanga o Awanuiārangi). These tertiary institutions, including Te Wānanga o Raukawa, have provided opportunities for many Māori, particularly adults, to seek and gain qualifications that they never dreamed they would be able to attain. Wānanga provide a kaupapa Māori environment and learning style that generally meets the learning needs of many Māori, moreso, it would seem, than other mainstream tertiary institutions. Wānanga now provide qualifications from certificate to master's level, with Te Whare Wānanga o Awanuiāranga also providing doctoral qualifications (Te Wānanga o Raukawa, 2014; Te Wānanga o Aotearoa, 2015; Te Whare Wānanga o Awanuiārangi, 2015).

The drive from Māori to provide quality kaupapa Māori based education *for* Māori continues. It is a challenging and exhausting undertaking, but one that Māori academics will continue to drive.

While Māori students engaged in Māori medium education continue to thrive, the journey for Māori in mainstream, however, continues to be laced with unending challenges that leave Māori students achieving well below their Pākehā peers. The purpose of this research topic is to identify whether *Ka Hikitia* can be effectively implemented in the English-medium mainstream education sector in the sector's current structure. It investigates how effectively *Ka Hikitia* has achieved its visions and goals, and considers alternative options for moving forward.

MY DOCTORAL JOURNEY – FROM THEORY TO PRAXIS

Chapter two of this work will take a closer look at what Mātauranga Māori is and how it can help to repair the 'holes in the kete' of our mokopuna, tamariki and rangatahi. Mātauranga Māori will be referred to throughout the work, so this chapter sets the foundation to which this term refers.

Chapter three provides a review of literature, both current and foundational, that address five primary themes or concepts that arise from the vision and goals of *Ka Hikitia – Accelerating Success 2008-2013*. These five themes include: realising meaningful and relevant education goals for Māori; assisting Māori to know what it means to be Māori; Māori students learning *as* Māori; aiding in the revitalisation of the Māori language; and, increasing Māori achievement rates.

Chapter four presents the methodology and methods adopted for this research. The primary goal of the research methodology was to ensure that the research was undertaken *with* Māori, not *of* or *about* Māori. A grounded theory approach was implemented through a decolonising kaupapa Māori lens. The research is intended to be a taonga (treasure) for Māori conducted from an Indigenous perspective.

Chapters five and six provide a detailed overview of the *Ka Hikitia* journey of a case study school over an eleven year period from 2008 through to 2018, and the results of two regional surveys conducted to provide a glimpse into school and community understanding and uptake of *Ka Hikitia*.

Chapter seven is written in five sections. Each section utilises the data collected to provide an analysis of the delivery, implementation and effectiveness of the five guiding principles and the critical factors of *Ka Hikitia.* The five principles include: The Treaty of Waitangi; the

Māori potential approach; ako – a two way learning and teaching process; identity, language and culture count; and, productive partnerships. These research findings provide a foundation for further recommendations.

Chapter eight discusses the next phase of *Ka Hikitia*, Phase three, which is currently in the developmental stage, and provides some discussion and recommendations regarding the Ministry of Education's proposed vision for *realising* Māori potential.

Chapter nine draws on all of the research findings, which confirm that the mainstream education sector cannot adequately meet the learning needs of Māori students within its current structure, and provides a recommended model for implementation within the sector moving forward. The model is based on this research, successful models already functioning within the sector, and the voices of Māori whānau and students. Current research clearly demonstrates that a transformation of education for Māori continues to be necessary in order for *Ka Hikitia* to be effective. This model provides a formalised 'package' that can be implemented in mainstream schools across Aotearoa/New Zealand in order to realise this necessary transformation. As schools 'take the plunge' to act on implementing the model, this may provide the scope for further case study based research as schools share their experiences of implementing the model.

Chapter ten provides an overall conclusion.

The following chapter provides my rationale for the need for this research.

CHAPTER TWO

MĀTAURANGA MĀORI: A TOOL FOR MENDING THE HOLE IN MY KETE

Toi tū te kupu, toi tū te mana, toi tū te whenua
Hold fast to our culture, for without language, without mana, without land the essence of a Māori would be lost

INTRODUCTION

The analogy of 'the hole in my kete' (a basket woven from flax) is drawn from the extensive gaps in one's identity when culture and language are suppressed, denied, lost or eradicated. The 'hole in the kete' prevents an individual from being able to retain, hold on to, add to, or even keep safe cultural knowledge. Erikson determines that during adolescence individuals between the ages of 12-18 are searching for a sense of purpose, a sense of self and are firmly developing their personal identity (Crain, 2011). This age and stage is a time of profound exploration where personal beliefs, values and future goals are formed. If students do not achieve this secure sense of identity they are left with what Erikson refers to as 'role confusion', which can leave a young person unsure about who they are and what their place is within society.

My own experiences through this crucial stage of development left me confused about my cultural identity. My mother did not have the answers I sought as she too had been severely displaced from her culture. While I enjoyed my involvement in Kapahaka in high school, it did not provide me with the cultural knowledge that I so desparately yearned for. Kapahaka was just a tiny glimpse into what I was missing.

When I embarked on my university journey and added my Māori major to my degree, and as I connected myself with the Māori student roopu at the university and began to grow my knowledge of 'things Māori', it became clear that the answers lay in mātauranga Māori.

Hutia te rito o te harakeke, kei whea te kōmako e kō?
If the centre shoot of the flax is pulled out (and the flax dies) where will the bellbird sing?

The rito, the centre shoot, of my identity as a young Māori had been compromised for so many generations. Gaining an understanding of mātauranga Māori was the tool to regenerating my

whānau's pā harakeke (flax plantation). I learned that when mātauranga Māori is removed from teaching and learning, Māori students will never soar. The following elements are examples of essential mātauranga Māori that provide not only the means to patch up the hole in the kete, but also to envelop Māori students with a korowai (cloak) of knowledge that will embrace, nurture and heal.

TE KOROWAI O TE MĀTAURANGA MĀORI

Te Reo Māori (Māori language), hītori Māori (Māori history), pakiwaitara (stories), pūrākau (legends), waiata (songs), whakapapa (genealogy), tikanga (cultural protocols) and kawa (regional practices) are all powerful tools for engaging Māori students in Te Ao Māori (the Māori world). They collectively form a korowai ā mātauranga Māori (cloak of Māori knowledge) that can envelop both students and their whānau. This korowai (cloak) provides enrichment and expands mātauranga of Te Ao Māori within a focussed contextual Māori pedagogy.

In his research of the relationship between cultural identity and academic achievement, Bennett (2002) noted that cultural aspects that were vital to academic success included "whānau support, strong whakapapa, and knowledge of ... tūrangawaewae. ...[R]esearch has also established that Māori who are more secure in their identity have higher educational aspirations than those less secure in their identity (Durie, 1998)."

Royal (2011) states that "[w]hen the wairua is unsettled, confused, conflicted, we are innately spurred to seek a solution" (p. 13). This is a reality for many rangatahi Māori throughout their education journey. They may not even understand that their frustration, disconnection or animosity toward school are all simply symptoms of their unsettled wairua (spirit). Some have the maturity and fortitude to find positive solutions to this 'uneasiness', but many, without the tools, support, and/or knowledge to find such positive solutions, turn to fight or flight mode and resultantly kick against the 'system', often leading to deliquent-type behaviour, addictions, stand-downs, suspensions, expulsion, under-achievement, and leaving school early with low or no qualifications.

When the wairua is settled, appeased, nurtured and fed, then success is imminent. In studying the writings of Māori Marsden, Charles Royal writes:

> ... Marsden urge[s] Māori "to be *free* and to admit no oppression in our lives, whether from our own internal limitations which deny us knowledge and experience

> of our ‘authentic being’ or from external forces which conspire us to deny us ‘social justice’ (Royal, 2003, in Royal, 2011, p. 9)

Royal (2011) encourages Māori not be be afraid of engaging in Mātauranga Māori. Instead he admonishes that such knowledge should be sought out and challenged, and then “to change and transform it in ways that are meaningful to its tradition and history and also to the needs, challenges and opportunities of contemporary experience” (p. 10). This practice will continue to weave together a sustainable korowai ā Mātauranga Māori that will strengthen and support young people to develop a secure and virtuous identity based on understanding, knowledge, cognition, wairua and whakapapa. Salmond (1985) stated, “development of understanding and cognition arises from the flow of ancestral and godly power (mana atua) within the person. This experience is critical to the arrival of knowledge and understanding” (in Royal, 2011, p. 15), and critical to the development of Mātauranga Māori.

TE REO MĀORI

Te Reo Māori is one of the key elements of a secure Māori identity and is a dominant element of mātaraunga Māori. Language is a social tool, and one that connects individuals to their societal group. Language, therefore, is one of the determinates of one’s connectedness to that societal group, and an indicator of cultural identity. For Māori, a working knowledge of Te Reo Māori impacts on an awareness of the individual’s membership within the Māori societal group, and the emotional significance that is placed on involvement within that group (Bennett, 2002).

In an example from my own experience in relation to this connectedness to my societal group as a Māori woman, I chose to participate in ‘Mahuru Māori’ in September 2016, an initiative developed and promoted by Māori language advocate Paraone Gloyne. I was committed to only speaking Te Reo Māori for the entire month. I prepared my whānau, my work colleagues and a few of my other associates. I started with a hiss and a roar, but without being immersed in environments where Te Reo Māori is readily spoken, I became more and more disheartened as I struggled to be understood in my work place, at stores, in the community, and even by members of my family. I felt frustrated, and then angry, isolated and very lonely. So I made some compromises. I would choose days to be fully immersed, days to be bilingual, and ‘days off’ where I resolved to revert to Te Reo Pākehā (English), only for ease of those with whom I communicated. As the month progressed I became more and more lonely, isolated and

disheartened, and eventually gave in to the pressure of the majority. This was a huge disappointment and I reverted to tears on many occasions. How I longed to be reimmersed in past environments where the reo dripped freely from the mouths of my colleagues and associates. I felt more colonised and assimilated than ever before. I felt angry and exasperated that in the year 2016 I could not walk into a store and be understood in the first language of this beautiful nation. Why is there still so much resistance, fear, and even arrogance towards Te Reo Māori? How will my children ever be able to embrace their language to its fullest potential when they will continue to be forced to predominantly speak English in order to be understood?

McCarty (2003) stresses that "language loss and revitalisation are human rights issues. Through our mother tongue, we come to know, represent, name, and act upon the world" (p. 148). When that mother tongue is denied individuals from birth, they are left only with the option of learning and speaking the 'dominant' language of the country – in Aotearoa that option is English. Language activist Richard Littlebear (1996, as cited in McCarty, 2003, p. 147) warned of the "macrocosm of the English language and its awesome ability to displace and eliminate other languages". The globalisation of the English language has become a means of cultural destruction, a fact that is the lived reality of many New Zealand Māori. Even with the rejuvenation efforts of the language since the 1980's, many of our native speaking kaumatua cannot understand the new 'university reo'. McCarty emphasises that "the loss of language reflects the exercise of power by the dominant over the disenfranchised ... [and] efforts to revitalise Indigenous languages cannot be divorced from larger struggles for democracy, social justice, and self-determination" (p. 148).

Māori neuroscience specialist, Nathan Mikaere Wallis, in discussing developmental risks and resilience, asserts that children who have their native language often do better in school as this language acquisition has a direct correlation with secure identity (Wallis, 2017). Wallis notes that other risk and resilience factors will further influence this outcome either positively or in a deficit manner. However, regardless of other influences, it is a fundamental actuality that children who do not have their native language are developmentally disadvantaged, regardless of the degree of that disadvantage. McCarty (2003) endorses this research stating that "students who enter school with a primary language other than the national or dominant language perform significantly better on academic tasks when they receive consistent and cumulative academic support in the native/heritage language" (p. 149).

Raguenaud (2009) writes that "for most children, the loss of a native language can cause great emotional, social, cultural, and academic difficulties, with consequences that will be felt well into adulthood" (p. 92). Some of these consequences may include low self-esteem; lack of self-confidence; severed family ties; identity crisis; behavioural problems; social problems; poor academic performance; and, emotional confusion. The lost generation of Māori who were forced to give up their language in the compulsory and forced pursuit and assimilation of the English language have been left in a position where many have still not 'mastered' English completely; many still do not feel fully accepted or feel like they truly fit within mainstream environments; and many are unable to access all the opportunities that are available to mainstream non-Māori community members (Raguenaud, 2009, p. 95). For too many Māori these effects have resulted in a generational recurrence of poor academic performance; high unemployment; low-income employment; low socio-economic living which contributes to over-crowded living or homelessness; poor health, including mental health disorders and suicide.

Children in New Zealand will learn to speak English whether they also speak Māori, Samoan, Tongan, Korean, Chinese, Cook Island Māori, or any of the other plethora of languages that are spoken in Aotearoa. Bilingualism is a gift and a great academic advantage. During his Campaign, President Barack Obama stated: "You should be thinking about how can your child become bilingual. We should have every child speaking more than one language. We should want our children with more knowledge. We should want our children to have more skills. There's nothing wrong with that. It's a good thing." (2008, as cited in Raguenaud, 2009, p. 96). Mainstream New Zealand must begin to make this transitional shift to being more accepting of bilingualism and must, as a nation, begin to embrace and live the two official spoken languages of Aotearoa. Make the language compulsory for our rising generation of children from all walks of life. It is in the hands, hearts, and mouths of the mokopuna of our beautiful South Pacific haven that the regeneration of Te Reo Māori will flourish.

HĪTORI MĀORI

As a high school student in the mid 1980's, I do not recall ever studying New Zealand history in Social Studies, either in the first two years or in History, which I took in the 6th form (now year twelve). I did not gain any formal instruction regarding Te Tiriti o Waitangi until my

undergraduate studies in University, nor any instruction on the Māori Land Wars or Māori myths and legends.

The New Zealand Curriculum Framework was introduced by the new National Government in 1993 following a complete reform of New Zealand's curriculum and assessment processes. It appears that, at least in part, this reform may have been modelled after the National Curriculum in England (Priestley & Higham, 1999). Needless to say, it had a British and United Kingdom focus. The new Social Studies curriculum document was published in 1997. This reform saw a new component of New Zealand history. The curriculum's cultural and heritage strand requires that –

> Students will consider how culture and heritage contribute to their own identity and to the identity of others, as individuals and as group members. They will learn about the identities that are important to people, including national identity and cultural identity. Students will compare the features of their own culture and heritage with those of others. They will discover how communities reflect the cultures and heritages of their people and find out how and why culture and heritage are developed, transmitted, and maintained. Culture is dynamic, and students will learn how and why cultures adapt and change. They will understand how culture influences people's perceptions of, and responses to, events, issues, and activities. They will discover how communities and nations respond when their identity is challenged (Ministry of Education, 1997, p. 11).

Further to this, the curriculum requires of educators that "Social studies programmes should be planned so that all students gain knowledge and understandings about events, places, and people of significance to New Zealand, in the past and present" (p. 20).

I know that my children, and many other New Zealand children, are now being educated in school about Te Tiriti o Waitangi, significant Māori Land Wars in the region in which they are being educated, and they also learn stories of significant cultural heritage for Māori. Why is this knowledge particularly crucial to the development of Māori students?

Hirini Moko Mead (2003) provides an insightful analogy that can answer this question:

> Māori culture can be likened to Humpty Dumpty. When Humpty Dumpty sat on the wall he or she was a complete being. But when Humpty fell the whole being was shattered into pieces. In the case of Māori culture the pieces have been scattered – some have been destroyed, some hidden and others are just waiting to

> be reconstructed. Efforts are now being laid to reassemble Humpty Dumpty, but the task has been difficult because meanwhile Humpty is changing and continues to grow and expand despite being scattered and shattered" (Mead, 2003 in Royal, 2011, p. 42).

This cultural knowledge that is ever evolving and developing is founded in historical narratives, events, and pūrākau (legends). It is built on "whakapapa, tūrangawaewae, mana motuhake, kaitiakitanga [and] whanaungatanga" (Ministry of Education, 2015b, p. 2). These five themes provide a sound pedagogical framework in which hītori Māori are imbedded. When tauira Māori have a historical understanding and grounding of each of these kaupapa Māori concepts, they are intrinsically connected to tipuna (ancestors), whenua (land) including maunga and awa, whānau (families), hapū (subtribes) and iwi (tribes). Furthermore, they gain an indepth understanding of tikanga (protocols), kawa (local and regional customs), and kaitiakitanga (guardianship). The intrinsic connections that develop from this mātauranga Māori strengthen identity, and in turn, have the potential to strengthen academic success.

PŪRĀKAU AND PAKIWAITARA

For Māori, historical narratives were a primary method of disseminating mātauranga Māori. This Māori oral tradition is rich and poetic. It is an informative record of the words and stories that have been remembered, recalled, and handed down orally from generation to generation (McRae, 2017). Our people were, and continue to be, oral historians. Our kaumatua (elders) of today learned through narratives, stories, legends, myths, tales and waiata. Oral narrative was, and in many cases still is, a dominant pedagogic approach that "can enhance power sharing for Māori learners and acknowledges the importance of people's stories" (Ministry of Education, 2015b, p. 3). This practice of learning and gaining knowledge by such means is a common practice throughout the world, and particularly amongst indigenous peoples.

Pūrākau are ancient legends handed down by tradition from earlier times. These narratives are accepted as historical. Pakiwaitara are stories that 'emerge from the walls of the wharenui'. These are stories that may or may not be fictional. They may be fables, family stories, tales, or a retelling of events. Whether the stories of pakiwaitara and pūrākau contain mythical elements or are personal recounts of lived experiences, these are passed to succeeding generations through oral traditions. They all "teach of consequences, good and bad, of living

life in a certain way" (Kovach, 2010, p. 95); they teach of whakapapa; whānau, hapū and iwi history; regional history; atua (deity); the physical and spiritual realms.

> *Pūrākau and pakiwaitara* are terms often used to describe the method or skill of transmitting traditional knowledge and accounts have been labelled myths, stories and legends by many non-Māori historians; however, the Māori perspective is that these accounts are of actual events. The traditional and widely held view of Māori is that these accounts (often from the gods) provide a historical continuum and are an integral part of iwi, hapū, and/or whānau history (NZQA, 2018c, p. 1).

The knowledge and understanding of pūrākau and pakiwaitara are essential in the development of a Māori world view. Understanding the narratives of the creation – Rangi and Papa, and the atua – guardians and creators of all things on, above and beneath the earth – intrinsically connect Māori to the whenua, to te ao wairua (the spiritual realm), and to one another (Craig, 2004; Royal, 2011).

Other narratives further connect Māori to all the isles of Polynesia, and it is this connectedness that helps Māori students to understand their relationship to Polynesia and to the world. The tales and stories of Māui are an example of this. "Māui is one of the most popular demigods in all of Polynesia, and legends of his superhuman exploits are found in almost every island group" (Craig, 2004, p. 167). Whether the tales of Māui are deemed as actual accounts or myth, they teach us about the potential that lies within us, and the important lessons about managing self and maintaining balance in all aspects of our life. Morgan-Kohu and Rakuraku (2003) state:

> Māui teaches us the positive aspects of being young, mischievous, fearless, loving and adventurous. He also teaches that there is a darker side of these characteristics and that balance must be maintained or manifestations of greed, dishonesty, power, control and violence will occur, all of which lead to death, of wairua, mauri, mana and whānau (p. 18).

Pūrākau and Pakiwaitara provide for the preservation of precious ancestral knowledge and give us glimpses into the lived experiences of our tupuna. Further to this "Māori narratives, including pūrākau, offer huge pedagogical potential that can cut across … age, gender, institution, geographical and tribal boundaries … encourag[ing] life-long learning and cultural development" (Lee, 2005, p. 3).

These narratives and their messages and the lessons they convey can be delivered in a myriad of ways, including, but not limited to, research and retelling, dramatic re-enactment, story-telling by kaumātua, games and animations, and through kapahaka (cultural dance) and waiata (singing).

WAIATA

Music and singing are an important element of Māori culture and provide opportunities to express oneself in deep and meaningful ways. "Waiata are used to transfer knowledge through music within Māori communities" (Smith, 2014, p. 1). Waiata range from being literal to deeply metaphoric in nature. They are used to instruct and teach, complain, express affection and feeling, retell historical events, expound whakapapa, chastise, lament, encourage, show gratitude, celebrate, honour, welcome, farewell, warn and prophesy, and provide feedback on events and gossip (Smith, 2014; Orbell, 2009; Armstrong, 1964). Waiata, whether expressed informally or formally, provide a dominant source of mātauranga Māori. Waiata Māori today are expressed in both traditional and contemporary form, however, regardless of the musical elements expressed, waiata continues to be a well-known symbol of Māori culture.

Waiata has evolved over generations. Traditionally, it was "lengthy, flowing and chant-like, with little tonal variation" but quite complex nonetheless (Armstrong, 1964, p. 72). Rhythm was of paramount importance, as was pronunciation and delivery. In contrast, waiata today has evolved to include both traditional Māori elements and contemporary elements adopted and adapted from European/Pākehā influence. Waiata is a fundamental component of kapahaka, and although Pākehā tried intensely to eradicate haka (dance) in the early 19th century so as to 'tame' and 'convert' Māori (Armstrong, 1964), haka, in all its forms, has continued to thrive.

Haka provides an excellent platform for Māori to connect with their identity and to express themselves uniquely as Māori on both the national and world stage.

> According to haka and Māori-language expert Tīmoti Kāretu, the haka provides a platform for its composer to 'vent his spleen, to sing someone's praises, to welcome his guests, to open a new meeting house or dining hall, to pay his respects to the dead, to honour his ancestors, to teach his traditions to the succeeding generations.' What each of these variants has in common is the mauri (life force)

> that permeates every aspect of the art. Haka draws on the performers' spirits as well as their thoughts (Smith, 2014, p. 2)

Kapahaka ought to be available to all Māori students in New Zealand schools regardless of the percentage of Māori representation. For me, kapahaka was the primary tool that led me on my journey of self discovery as a colonised, urbanised Māori who did not have the blessing of growing up with a Māori worldview in my home.

Non-Māori students seem to be equally drawn to kapahaka, which provides an excellent platform for tauiwi to learn and appreciate Māori culture and mātauranga Māori from a Māori worldview.

Waiata and haka are an all encompassing source of mātauranga Māori, as they allow individuals to learn not only waiata and haka, but also reo, pūrakau and pakiwaitara, ceremonial traditions, contemporary performance, weaponry, the art of the poi, raranga (weaving), hītori Māori, tikanga and kawa, and whakapapa as well as discipline, respect, honour and team work.

WHAKAPAPA

Whakapapa is the line of descent of one's tūpuna (ancestors). These genealogical connections are integral to the identity of Māori, as ihi (essential force), mana (spiritual power) and kaha (strength and courage) come from one's tūpuna. From a Māori perspective, individuals are never alone, they are always carried, guided and directed by their tūpuna, both the living and those who have passed on. Whakapapa, therefore, is not just a matter of having a 'percentage of Māori blood', but it is about knowing one's tūpuna and developing meaningful relationships with them (Webber, 2011a).

An important element of tikanga Māori is the sharing of pepeha (tribal saying), the process in which one shares their connections to land and tūpuna. This practice of sharing pepeha provides and strengthens these connections, which are made by understanding the following ideology –

> How did our tupuna come? They crossed the Moana, (oceans) the vast stretches of Te Moana Nui a Kiwa and followed the Awa (rivers) to come to the final resting places of their Waka (canoes). From the Waka came the Rohe (districts) which sub divided into the Iwi then into the Hapu. Each hapu is affiliated with a Wahi (place) and in each wahi is a Marae. Your Kaumatua (Grandparents) come

> from the Marae, your Matua (parents) come from them and then there is You (māori.org.nz, 1996, p. 46).

The whānau is the smallest unit in Māori society – Ko au tāku whānau, ko tāku whānau ko au (I am my family and my family is me), and all mātauranga Māori is handed down from tūpuna and atua (ancestors of influence, gods, creators or guardians). This intrinsic Māori knowledge is central to Māori identity. It is for this reason that whānau should play a vital role in the education of Māori students.

For Māori students who have not grown up with this knowledge, it is one of the most important concepts to learn. 'Ko wai koe? From whose waters do you spring?' Knowing who you are from a Māori worldview involves knowing from whom you descend and to which maunga (mountains), awa (rivers), whenua (land), iwi (tribes) and hapū (sub-tribes) you are connected. For Māori, like myself, who did not grow up with a secure knowledge of this whakapapa, they are left with holes in their identity. For me, the journey of identifying hapū and marae connections is an ongoing one.

> Research shows that cultural practice, tribal structures and whakapapa are all significant in the development of Maori identity (Durie, 2002; Murchie, 1984; Broughton, 1993; Moeke-Pickering, 1996). Where Maori children are encouraged to use their own whanau/hapu/tribe as a starting point for better understanding … [of] their cultural and educational lives, they will feel empowered to embrace the gifts they possess and use them to progress educationally, culturally and spiritually (Webber, 2011b, p. 2).

This crucial aspect of mātauranga Māori is an essential tool that should be encouraged, strengthened, modelled and researched within schooling environments. For Māori students, the pursuit of this knowledge is perhaps more important than any other knowledge, for until this knowledge is secure, a student's academic pursuits may be affected, and for some Māori students this will have a direct correlation with the development of self-esteem.

Unfortunately, many Māori students will leave school and face discrimination and prejudice as they move into an adult world of employment. For some, simply the colour of their skin or their Māori name will create barriers for employment, access to housing, and general social capital. However, Webber (2011b) concludes that for students who have gained a strong and steadfast Māori identity that is firmly grounded in whakapapa, they will be more likely to be able to navigate their way through such discrimination and prejudices with their mana intact,

and maintain a high level of self-esteem, and I would add, without compromising their intrinsic identity, values, tikanga and kawa, ideals, and worldview.

TIKANGA AND KAWA

Tikanga (cultural values and practices) and kawa (marae protocols) provide an ethos for conducting behaviour, practices and ceremonies in correct and acceptable ways. For Māori students who have grown up with this tikanga-based worldview, these practices are an integral part of their identity.

> Tikanga are tools of thought and understanding. They are packages of ideas which help to organise behaviour and provide some predictability in how certain activities are carried out. They provide templates and frameworks to guide our actions and help steer us through some huge gatherings of people and some tense moments in our ceremonial life. They help us to differentiate between right and wrong in everything we do and in all of the activities that we engage in. There is a right and proper way to conduct one's self (Mead, 2003, Kindle Locations 245-248).

Tikanga is infused in all situations, including how people interact with each other, how food is gathered, prepared and cooked, the preparation of medicine, building marae and other buildings, kapahaka, waiata, and ceremonial practices. As tikanga becomes a living, breathing, daily reality for Māori it becomes 'written on the heart', as it were, and is a natural part of being.

When tikanga is honoured, so too are our tupuna, for it is from our tupuna that all tikanga descends. This mātauranga has been handed down from generations of Māori since the beginning of time. Furthermore, it is this great connection to tupuna that makes us who we are as Māori, and in this way tikanga is perhaps one of the most important mātauranga for Māori to gain as it defines and distinguishes Māori as a people. When tikanga is ignored, belittled, or naively overlooked, this can lead to offence, insult and even disgrace. Practices such as sitting on tables or pillows that are intended for the head, stepping over someone, not caring for the environment or not properly caring for visitors may cause great offence to Māori who live by tikanga-based practices.

For Māori students who have not had the opportunity to grow up with these practices, their identity *as* Māori is deeply affected, for many, unwittingly. Furthermore, for many of these

students, because their Māori parent may also have been denied the opportunity to be immersed in such practices, due to the generational effects of colonisation, students may not have access to gaining this knowledge in their homes.

I was fourteen years old when my wairua was drawn to learning more about who I was as a Māori. My Māori mother, who had been raised as a Pākehā after three previous generations of intermarriage and loss of tikanga, kawa and cultural practices, had very limited knowledge about her Māori identity, except for the knowledge that she had Māori ancestry. She shared with me the very limited knowledge that she had, and the rest was up to me. The principle of ako (reciprocal learning) then came in to play as I became my mother's teacher over the years that would follow.

The principles of tikanga are now deeply engrained in my identity as a Māori woman. My acquisition of this fundamental mātauranga Māori began in kapahaka and introductory te reo Māori in high school. The intensified steps in my journey came through my undergraduate university studies where one of majors was Māori. I immersed myself in the Māori whānau group and into Māori student politics, and I connected with other Māori students who shared common iwi affiliations. Later, I enrolled my children in Kohanga Reo and in Kura Kaupapa Māori. I worked for kaupapa Māori organisations and departments, all along the way filling my kete and adding to my korowai.

It is this aspect of mātauranga Māori, the pursuit of tikanga, that students must have access to at school, and tikanga should be one of the tools used for guiding practices outlined in school charters. Hautū, the Māori cultural responsiveness self-review tool developed by the New Zealand School Trustees Association (NZSTA) for school Boards of Trustees, determines that for Boards to be truly culturally responsive they must provide "a planned programme of instruction in tikanga and te reo Māori for students" (New Zealand School Trustees Association, 2015, p. 11). Further to this, the document states that "staff performance management processes are linked to the school's Charter goals and targets and outline expectations for culturally-responsive practice" (NZSTA, 2015, p. 13). Where this knowledge is not available through existing staff, management, or board members, expert knowledge should be sought from within the school's community. NZSTA promotes that schools should work "with a range of Māori community members to develop opportunities to engage productively with parents, whānau, hapū and iwi to support Māori student achievement" (p. 10). *Ka Hikitia* also states that productive partnerships must be formed "with iwi, Māori organisations, parents, whānau, hapū and communities so they can play a greater role in

influencing better educational outcomes for Māori students" (Ministry of Education, 2015b, p. 17). Development of these positive partnerships can assist in fostering "understanding and acknowledgement of the value of Māori identity, language and culture, and the aspirations of Māori for culture, society, the economy and the environment" (ibid.), and for Māori, it is tikanga and kawa that underpin each of these elements.

CONCLUSION

Engaging in a rich culturally responsive approach for Māori students in New Zealand schools will provide students with a lifetime gift that mātauranga Māori can provide. A korowai that will envelop students and offer them mana, kaha and mauri. When Māori students have a strong Māori identity, they are empowered with tools that aid in successful acquisition of essential life skills. Success will take on different forms and different expectations for different cultures and should not be determined according to a western worldview alone.

Ka Hikitia asserts that Māori students have the right to learn *as Māori*. This means not having to compromise one's identity, it means experiencing learning from a Māori worldview, and learning and developing without abandoning one's tupuna, whānau, and tikanga. Durie affirms that *as Māori* means "to have access to te ao Māori (the Māori world) – access to language, culture, marae (traditional gathering places), tikanga (customs) and resources" (2003 in Milne, 2016, p. 14).

When Māori students experience a learning environment that is enriched with Te Reo Māori, hītori Māori, pakiwaitara, pūrākau, waiata, whakapapa, tikanga and kawa, these powerful tools will aid in engaging Māori students to connect with their learning, find context that they can identify with, strengthen their identity, and fill their kete to overflowing. When this korowai of mātauranga Māori is enveloped around students they are well positioned to learn and succeed *as Māori*.

This research journey has been about evaluating how and if *Ka Hikitia* can be implemented in meaningful ways in mainstream schools, where the bulk of our Māori students are being educated, and aims ultimately to produce meaningful solutions that will turn theory into praxis, a praxis where mātauranga Māori is central so that there are no more Māori students with holes in their kete.

The following chapter provides an indepth look at both historical and current literature that supports the need for this research.

CHAPTER 3

LITERATURE REVIEW

He waka eke noa
A canoe we are all on with no exceptions

INTRODUCTION

The korowai of mātauranga Māori has enveloped Māori students in Aotearoa as Māori education leaders have effectively demonstrated the ability to provide successful '*by Māori for Māori'* education. This success is evidenced by statistics that demonstrate a consistently higher participation and achievement rate for Māori students in Māori-medium, and Kaupapa Māori schools than for Māori students enrolled in English-medium mainstream schools (Wang & Harkness, 2007). These statistics, and the perpetual statistical evidence regarding Māori students in English-medium mainstream education, however, demonstrate consistent over-representation in low academic achievement rates. For this reason, the Government has determined to make it a priority for Māori students to enjoy education success *as* Māori.

Ka Hikitia – Managing for Success: The Māori Education Strategy 2008-2012 was implemented in 2008 and has since been succeeded by a second phase – *Ka Hikitia: Accelerating Success 2013-2017: The Māori Education Strategy* (hereafter referred to as *Ka Hikitia*) in 2013. This document was further extended to 2018 when the new labour-led government was elected, and a third phase is due to be rolled out in 2019, although to date, this has not yet occurred.

Ka Hikitia, the Māori education strategy, consists primarily of a vision, principles and critical factors (see Figure 1). All other aspects of the strategy have been developed to support the fulfilment of these three initiatives across the four education sectors – early childhood, primary, secondary and tertiary. The vision of *Ka Hikitia* is "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p. 10). The five principles have been identified to guide educators in the delivery and implementation of achieving the vision of *Ka Hikitia*. These principles are:

1. Treaty of Waitangi
2. Māori Potential Approach

3. Ako – a two way learning and teaching process
4. Identity, language and culture count
5. Productive Partnerships

(Ministry of Education, 2013b, p. 13).

Each of these five principles are central to the fulfilment of the *Ka Hikitia* vision, as are the critical factors that have been identified by the Ministry which are "[t]he two essential elements for success (see Figure 1). [These are] … quality provision, leadership, teaching and learning, supported by effective governance [and] … [s]trong engagement and contribution from parents, families and whānau, hapū, iwi, Māori organisations, communities and businesses" (Ministry of Education, 2013b, p. 22).

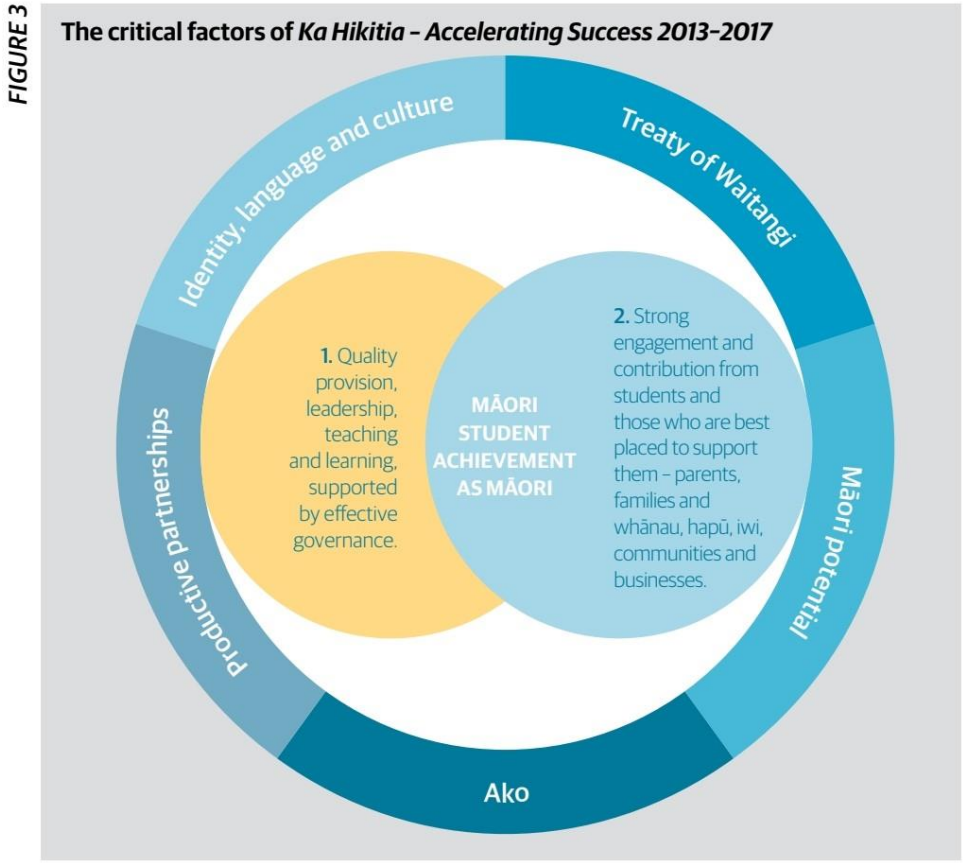

Figure 1. The critical factors of *Ka Hikitia – Accelerating Success 2013-2017* (Ministry of Education, 2013b, p. 22).

Principle one - The Treaty of Waitangi - offers a setting wherein the Government, or the Crown, and Iwi leaders and Māori can establish a working relationship that ensures success for Māori students within the education sector. Furthermore, the Treaty of Waitangi promotes a joint

responsibility between Government and Māori to establish, promote and develop the Māori Education Strategy, *Ka Hikitia* (ibid).

This development takes place within the principles of the Treaty which were established to compensate for the difference in the English and Māori versions of the Treaty (New Zealand History, 2012, p. 3). While a range of principles exist, the primary principles that are widely accepted include equal **partnership** for tangata whenua (the indigenous people) and tauiwi (non-Māori citizens), full **participation** for both Treaty partners, and **protection** of all taonga Māori (Māori cultural treasures) and of the citizens of Aotearoa.

The Māori potential approach (Principle two) aims to break down the long-standing stereotypes and assumptions that ultimately promote lower expectations of Māori students by educators, whānau and the students themselves. Māori students have been the subject of this self-fulfilling prophecy for too long. The Māori potential approach instead promotes the notion that "all Māori students have the potential to excel and be successful" (Ministry of Education, 2013b, p. 14).

This principle advocates best outcomes for Māori students and a zero tolerance for failure. It aims to shift the focus away from a deficit approach that focusses on dysfunction and minority-based thinking and moves towards appreciating the great potential and opportunities available to Māori students without having to reject indigeneity, true identity and cultural rights (ibid.).

The third principle, Ako – a two-way teaching and learning process, highlights the critical relationship that needs to exist between students and teachers. In my earlier work (Rifle Tuwhakaara Raiwhara, 2008), I state that:

> [g]etting students to become actively engaged in their learning takes more than having a good pedagogical knowledge of curriculum content, more than being a great facilitator in the classroom, and even more than helping students make meaning out of their educational experiences. First and foremost, educators must be able to make connections with their students" (p. 40).

The Ministry of Education understands that ako is a reciprocal process wherein students and their whānau are inseparably connected (Ministry of Education, 2013b). The immediate whānau in te Ao Māori is the smallest unit of self, as opposed to 'I or me' being the smallest unit from a Western perspective.

Further to this, ako promotes the Kaupapa Māori practice of 'tuakana-teina' and the western approach of 'social constructivism'.

> Tuakana/teina refers to the relationship between an older person (tuakana) and a younger person (teina) and is specific to teaching and learning in the Māori context. Within teaching and learning contexts, this can take a variety of forms:
>
> - **Peer to peer** – teina teaches teina, tuakana teaches tuakana.
> - **Younger to older** – the teina has some skills in an area that the tuakana does not and is able to teach the tuakana.
> - **Older to younger** – the tuakana has the knowledge and content to pass on to the teina.
> - **Able to less able** – the learner may not be as able in an area, and someone more skilled can teach what is required (Te Kete Ipurangi, 2018a, p. 1).

Social constructivism is a developmental theory based on the social interactions between people, society and culture. The theory asserts that "every conversation or encounter between two or more people presents an opportunity for new knowledge to be obtained, or present knowledge expanded" (The Edvocate, 2014, p. 1).

Principle four – identity, language and culture count – acknowledges the strong connection between identity and "well-being and achievement" (Ministry of Education, 2013b, p. 16). When Māori students are well connected to whakapapa, whānau, hapū, iwi, whenua (land), tikanga (cultural practices), marae and their own language, they become secure in their identity which empowers them with high self-esteem, a sense of belonging, an innate sense of immense potential, and a determination to succeed and ultimately give back to their Māori communities, hapū and iwi.

Identity, language and culture are central to Māori development and advancement both for the individual and for the cultural integrity of Aotearoa. These three components are central to the achievement of *Ka Hikitia's* vision of Māori achieving *as* Māori.

The last principle, productive partnerships, is a culmination of the previous four principles. This principle draws on the Treaty partnership, fostering the potential of Māori students, exemplifying the process of ako, and strengthening identity, language acquisition and attaining cultural knowledge.

Productive partnerships embody a "two-way relationship leading to and generating shared action, outcomes and solutions … based on mutual respect, understanding and shared aspirations" with whānau, hapū, iwi and Māori organisations (Ministry of Education, 2013b, p. 17). For these relationships to be truly productive, education professionals will need to ensure that they are accountable not only to their students but also to whānau, hapū, iwi and to Māori communities (ibid.).

It is suggested by the Ministry of Education (2013b) that the culmination of the two elements with the principles of *Ka Hikitia* "will make the most powerful difference to Māori students' educational success" (p. 22). All the parts will make up the whole as demonstrated in the figure 1.

Phase two strategy has been in circulation throughout the education sector since 2013. The publication "*Ka Hikitia in Action*" was published in 2014 demonstrating small pockets of success throughout the country and across sectors (Ministry of Education, 2014b). However, statistics still show high under-achievement for Māori indicating that there is still much work to be done before education for Māori sees real progress and consistent improvement. Anecdotal evidence from a small cross section of education providers and teachers suggests that many education providers are struggling to implement *Ka Hikitia* in meaningful ways that benefit the majority of Māori students in their learning institutions, and for a multiplicity of reasons.

The purpose, therefore, of this research topic is to identify whether *Ka Hikitia* can be effectively implemented in the English-medium mainstream education sector in meaningful ways thus allowing for the following five themes or concepts to be realised for the majority of Māori students:

1. Realising meaningful and relevant education goals for Māori
2. Assisting Māori to know what it means to be Māori
3. Māori students learning *as* Māori
4. Aiding in the revitalisation of the Māori language
5. Increasing Māori achievement rates

The following literature review critically evaluates existing literature in relation to the five themes or concepts identified above. Of particular interest is a vast array of Māori academics and the Ministry of Education itself as author of the *Ka Hikitia* document. The review identifies areas where elements of success have been achieved by an array of educators in implementing

the principles and aims of the document as a means of improving Māori achievement. Disparities and deficits that may exist in the literature in relation to the ability for educators to successfully implement *Ka Hikitia* as a meaningful working document are also presented. Such disparities and deficits will ultimately prevent educators from achieving the goals set out by the Ministry and its contributors.

Thus, the review concludes by identifying areas where further research is required as a means of addressing deficits identified and considers whether the development of working models may be worth implementing to address such deficits.

REALISING MEANINGFUL AND RELEVANT EDUCATION GOALS FOR MĀORI

The overall vision of *Ka Hikitia* is "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p. 12). The strategy acknowledges an educational journey wherein students realise the uniqueness of their identity, their language and their culture. Such a journey is intended to support Māori students to attain the necessary skill sets, knowledge and the essential qualifications to "achieve success in te ao Māori, New Zealand and in the wider world" (Ministry of Education, 2013b, p. 12). The ideology of 'success' is subjective in nature. What is deemed as success for one may vary for another. Success can only be measured against the expectation(s) of the measurer, whether that be the learner, the teacher, the parent, the community, etcetera, and it must be measured by multiple indicators (Durie, 2011a). However, setting aside specific measures of success, it may be a generic ideology that parents and grandparents wish to see their children and mokopuna thriving in positive ways throughout their lives. Durie (2011) emphasises that success is determined by a learner who has been "well prepared for life beyond school, for civic responsibility, and for balancing work with recreation, leisure, and positive participation with whānau and friends" (p. 129). In his preface to his book *Ngā Tai Matatū: Tides of Māori Endurance,* Durie (2005) proclaims that in "writing about endurance, [he] had in mind [his] mokopuna, [his] grandchildren, and [his] belief that they should be able to grow up as Māori, as healthy New Zealanders, and as global citizens" (p. ix).

Parata (Ministry of Education, 2009a) suggests that success "is built on strong, respectful, culturally informed and responsive relationships" (p. 9). She further implies that success for Māori is determined when learners, families and whānau find the education system both rewarding and meaningful; when learners are present, engaged and are achieving excellent

standards across the education system; when students are engaging in their education across the sectors and realising their individual aspirations; and when "iwi and Mäori organisations, industry, and businesses [are creating] relevant learning pathways … to develop the knowledge and technologies that will make the most of Mäori innovation and enterprise" (p. 9).

This last statement of Parata's was likely influenced by the proceedings of the first Taumata Mātauranga that was held in February 2001 (Durie, 2003). At that first hui, Professor Mason Durie delivered a keynote address wherein he presented three educational goals for Māori. The first of these was to ensure that educators are preparing Māori students for *Māori* Society. He suggested that if after 12 years of compulsory education, Māori students are unprepared to interact and participate comfortably within te ao Māori, then "no matter what else had been learned, education would have been incomplete" (Durie, 2003, p. 199). So, this first goal related to students learning how to live *as* Māori.

There are many rangatahi Māori (Māori youth) who do not have a strong foundation in what it is to live *as* Māori. Due to the generations of Māori who experienced the New Zealand education system during the early 1900's through to the late 1960's, where children were punished for practising their language and culture, there were many Māori families who did not pass on their culture, customs, traditions and language to their children as a means of protecting them from the same experiences they themselves had suffered.

In 1906, William Bird, who was then the Inspector of Native Schools, had emphasised that teachers needed to do their very best to impress upon Māori children the necessity of speaking English in all sectors of the school grounds, and particularly on the playground. Furthermore, he encouraged teachers to stress to their Māori students the importance of practising their English language outside of school as well. This 'encouragement' and 'impressing upon' by teachers "was interpreted as a complete ban, enforced by corporal punishment, on the speaking of Maori at school, even in the playground. … [I]n many rural areas, half or more of the adult informants interviewed … reported having been punished at school for speaking Maori" (New Perspectives of Race Inc., 1982, p. 6).

The Government's educational policy to assimilate and integrate meant that Māori were required to sacrifice –

> more and more of their language, culture and their own Indigenous educational aspirations to the needs and goals of the nation, as determined largely by the Pākehā majority. Participation in mainstream education in Aotearoa New Zealand

> has come for Māori at a cost of their own language and culture (MacFarlane, Glynn, Cavanagh & Bateman, 2007, p. 67).

This meant that there were generations of tamariki Māori who grew up as 'plastic Māori', a term that was used in reference to "Māori who did not know te reo, tikanga or their whakapapa" (Taonui, 2014, p. 5). Another term of reference that was used to describe this generation of Māori was 'Mallowpuff Māori' – "a Māori who is considered to behave like a white person" (mallowpuff Maori, n.d., p. 1), or Māori who were 'brown' on the outside, but 'white' on the inside. Often these tamariki come into school not knowing how to *be* Māori. They do not have whānau at home who know how to *be* Māori. The education sector then has a huge responsibility to assist these children, and in a passive manner, their families as well, to achieve this first goal.

The second goal presented at the Hui was that of educating Māori students to "actively participate as citizens of the world" (Durie, 2003, p. 199). This goal was about students gaining global knowledge, and thus assisting students to understand how Māori culture and language can contribute to, or be transferrable in, the world scene.

Mead (2012, as cited in NZQA, 2012, p. 14) suggests that mātauranga Māori is:

> made up of a core of traditional knowledge plus the values and ethics that go with it and new knowledge, some of which we have added as a result of our discoveries and research, and some we have borrowed outright from western knowledge and from our experiences of living with exponents of other belief systems and other knowledge systems. We are now reshaping, rebuilding, reinterpreting and reincorporating elements of mātauranga Māori to make it fit the world that we live in today.

Students, as a result of both old and new knowledge, ought to be able to move from one situation to another anywhere in the world with reasonable ease.

Many New Zealand classrooms today contain a melting pot of ethnicities and cultures. These cultures should be embraced, shared and lived in the classroom as a means of teaching tamariki about globalisation. Wano (2014) states that while *Ka Hikitia* focuses on te reo Māori, he feels that

> in fact it's all languages, I think of our Pasifika nations that are coming into our classrooms now that are first language Samoan or Tongan speakers, they should be

> adding that colour to the classroom. And then culturally, of course, there's more embracing of lots of other ways of doing things and if that's going to help those kids to learn and understand, then power to them (interview).

All cultures within the school whānau can and should participate in Māori cultural practices that ought to be led by Māori students under the direction of cultural advisers in the school and/or community. While *Ka Hikitia* is focussed on Māori students and Māori culture, the principles of the strategy give way to the narrative that all cultures count, and Māori culture has its place on the world scene as much as any other culture.

Hapeta and Palmer (2014, p.115) emphasise this statement that "Māori culture does count" on the world scene. In their case study of the Waikato Chiefs Super Rugby franchise they identify how mātauranga Māori and mātauranga-ā-iwi (tribal knowledge) are significant contributors to the success of the franchise, and indeed, to each individual on the team.

Mātauranga Māori can be defined as Māori knowledge and practice that is common across iwi and can be generally applied to all iwi Māori. Mātauranga-ā-iwi, in contrast, refers to practices that are common to specific iwi, and that are influenced through connection to that iwi's people and land (Hapeta & Palmer, 2014). By adopting a "culturally responsive approach" (Hapeta & Palmer, 2014, p. 103), the franchise assisted the players to develop a team culture that incorporated generic mātauranga Māori principles, such as "whakapapa (genealogy), manaaki (caring), kaitiaki (guardianship), waiata (song), pōwhiri (formal welcoming ceremony)" (p.112) and" kotahitanga (unity)" (p. 114) to enhance team prowess, build a strong team identity, and strong player identities, regardless of each individual team member's ethnicity. The result was back to back wins of the Super Rugby tournament in 2012 and 2013, a tournament played on an international scene. These Māori team members have learned how to *be* Māori anywhere in the world and amongst a plethora of nationalities and can represent themselves with ease without compromising their unique Māori identity. Further to this, they are viewed as leaders throughout the international rugby community.

This same Kaupapa Māori view can be implemented in learning institutions across the education sector. Such practices allow students to feel good about unashamedly being Māori. Edwards (2012, as cited in Hapeta & Palmer, 2014, p. 115) emphasised that "living and being Māori has the opportunity to occur in daily engagement, in our work, in our relationships, in all facets of our lives", and, furthermore, across ethnic groups in both Aotearoa and abroad.

The third educational goal was that of "health and well-being" (Durie, 2003, p. 200). Durie (2003) suggests that education ought to be a major contributor to students enjoying good health and a high standard of living, which can be accomplished when students have sound employment and quality income levels; both products of a good education. These in turn contribute to good standards of health and a good quality of life.

Health, income, and invariably, education has a direct correlation to 'life satisfaction'. Brown, Woolf and Smith (2011) reported that "studies have found a bi-variate correlation between education and life satisfaction. … [T]he more highly educated tend to have higher incomes, better health and more social capital" (p. 3). Unfortunately, Māori continue to be overrepresented in statistics around low education, low income and poor health. Statistics New Zealand (1999) reports that "European children are less likely to be in low income families than children belonging to other ethnic groups. In 1996, 13 percent of all European children had family incomes in the lowest 20 percent of all family incomes compared with 34 percent of Māori and Pacific Islands children" (p. 3). Poverty can create cyclic consequences. Boston (2013) proclaims that "[f]or children directly exposed to poverty the consequences often include significant suffering and hardship as well as much more constrained life-chances resulting from lower educational achievement, reduced lifetime earnings and poorer health outcomes" (p. 2).

Improving educational outcomes of Māori must be a priority if this statistical data is ever going to improve favourably for Māori.

These three goals presented at the Hui Taumata Mātauranga are recognised in the overall vision of *Ka Hikitia*, some more obviously than others, and, in fact, the discussions held at the Hui Taumata Mātauranga series (2001-2006) did have some influence in the final outcome of the first phase of Ka Hikitia – *Managing Success 2008-2012* (Office of the Auditor-General, 2013). The following statement by the Ministry of Education in relation to Māori education in New Zealand does show an overall support for Māori learning to live as Māori, which then naturally will have a flow-on effect in the realisation of the other two goals:

> The success of New Zealand depends on Māori success and the success of Māori depends on their success as Māori. It means that Māori culture is recognised and validated and incorporated into the learning process. It means that personalising learning is happening and that the curriculum is relevant to Māori identity. We also must have an assessment system that helps foster success – so

> that success breeds success and mana builds mana. We must all step up to achieve Māori success and realise the potential of Māori youth (Ministry of Education, 2015b, p. 1).

In a Māori Party speech in 2014, Co-leader Te Ururoa Flavell identified that Māori education must be seen as a means to serving a Māori development agenda, thus all education performance indicators need to be set with Māori development in mind. He states that "Māori development is about whānau, hapū and iwi reclaiming rangatiratanga, through development of human talents, our language and culture and our relationships with the natural world as the foundations of our identity as tangata whenua" (Flavell, 2014, p. 2). Flavell's focus, in this speech, is on development, however, Durie (2003) not only inferred developmental goals but emphasized that "[e]ducation is critical to Māori advancement" (p. 199).

The Māori Development and Research Centre (2015) asserts that:

> Maori development relates to research about Maori as tangata whenua. The research is conducted by Maori for Maori, and possibly uses Maori methodologies, with the aim of consolidating and developing Maori knowledge and deepening the Maori research skill base.
>
> Maori advancement [r]elates to research concerning Maori as New Zealand citizens. The research focuses on achieving equity and reducing disparities between Maori and non-Maori (p. 1).

Equity is a value that Māori have long aspired to be afforded within the education sector, but one that has escaped Māori for many generations. The education system has supposedly provided equality for Māori in that every Māori student has been entitled to receive educational instruction in New Zealand since the time of colonisation. However, equality does not provide equity, and the New Zealand education system has always blatantly privileged Pākehā learners. Education was used as a deliberate tool for colonisation and assimilation (Milne, 2017). In 2012, American business professor Craig Froehle (2016) designed an image (Image 1) to demonstrate the difference between equal opportunities and equitable outcomes. The image received multiple 'likes' and 'shares', and over the past two years has been adapted as it has been applied to a varied array of settings.

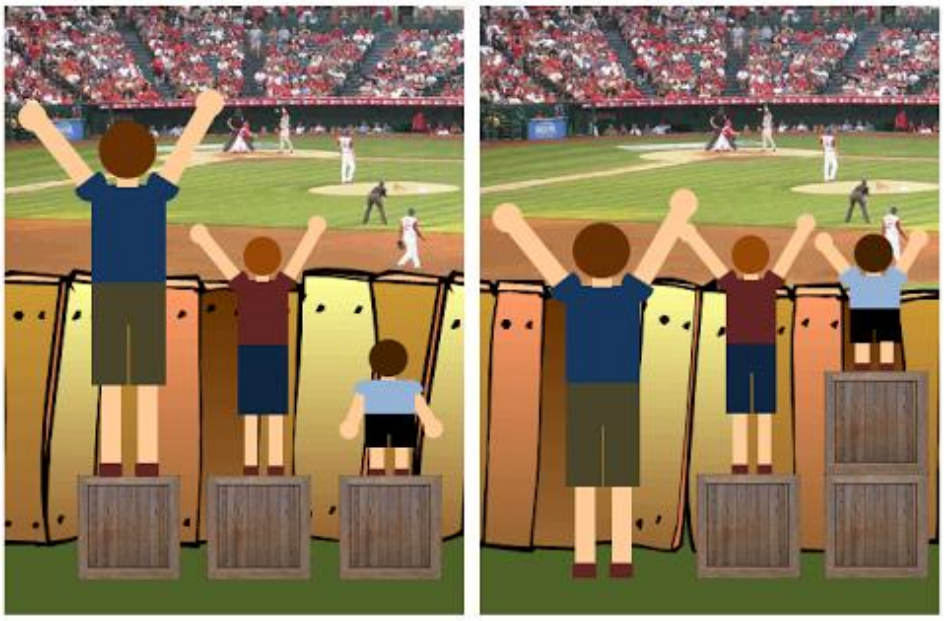

Image 1: Equal Opportunities versus Equality of Outcomes
(Froehle, 2016)

In her 2017 keynote address at the uLearn17 conference, Ann Milne presented one such adapted version (Image 2) of Froehle's image (Milne, 2017). She suggests that it is time to focus on a Māori education system without barriers that will lead to cultural and educational freedom. This is an essential future focus for Māori development and advancement.

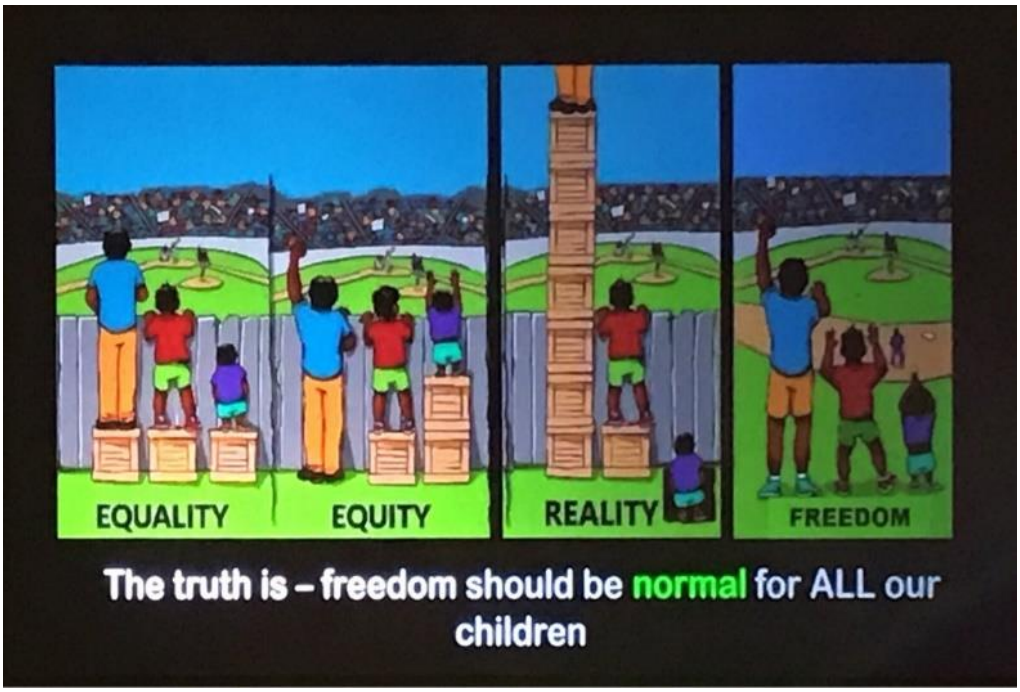

Image 2: Freedom should be normal for all children
(Milne, 2017)

Māori development is primarily about the present-day development of Māori people. It involves research in how to improve and advance social and economic factors for Māori people and their communities for Māori to become more self-reliant and self-managing.

Flavell's goal for education also supports Durie's goal of educating Māori to live *as* Māori, and also the Ministry's goal of a collaborative approach to student success. Flavell states that "success for Māori in education is not just about passing exams" (Flavell, 2014, p. 2), but rather it is about being well schooled so that individuals can participate with confidence in Māori cultural environments with their identity as Māori well developed. He suggests that student-whānau relationships must be well fostered, so that students are supported by whānau in their schooling journey and have a clear understanding of their place and role in the whānau and how their education can contribute to whānau. He adds that "[i]f a student recognises that their education is part of a whānau plan, then the whānau can provide critical motivation and support" (Flavell, 2014, p. 2). Whānau can also play a critical role in the school to help to tailor educational experiences that in turn support whānau. This collaborative approach is essential to the educational success for Māori students to learn and achieve education success *as* Māori. Milne (2016) expresses the importance of a cultural identity assessment tool for Māori students. Cultural identity development is the most important element of a Māori student's academic journey and thus Milne proposes vehemently that it must be included in the assessment criteria. Not only does this assessment criteria honour the cultural integrity of Māori students, but it also honours the educational goals and desires of whānau, hapū and iwi.

The collaborative approach is a strong focus of *Ka Hikitia* (Ministry of Education, 2013a). The Ministry of Education acknowledges that both itself, the Education Review Office, other "education agencies, councils and boards must form productive partnerships with iwi, Māori organisations, parents, whānau, hapū and communities so they can play a greater role in influencing better education outcomes for Māori students" (Ministry of Education, 2013a, p. 17).

Teachers can develop a more collaborative approach by consciously considering their knowledge and commitment to kaupapa Māori education. Te Akatea - The New Zealand Māori Principal's Association, and the New Zealand Principal's Federation (2013) have developed a questionnaire that teachers can use to assess their "current position with regards to Māori knowledge on a professional level and on a personal level" (p. 1). The self-evaluation tool contains a series of statements that teachers can rate according to their current knowledge. This

tool allows educators to see where they need to upskill, seek outside assistance, communicate with whānau, or participate in cultural experiences. The professional statements include:

1. I know about the iwi/hapu that are the guardians of the land my school is on. (Mana Whenua).
2. I know Māori stories about the area my school is situated in.
3. I know how many Māori students are in my school.
4. I know the iwi affiliations of each Māori child.
5. I am familiar with the Ministry of Education Māori Education documents (Tataiako/Ka Hikitia/Tu Rangatira/etc).
6. I know how to effectively consult with my school's Māori parents/whānau.
7. I have considered Māori perspectives in our school's organization and practice.
8. I know about seeking advice from Māori elders in our community when I need to.
9. I know our school's welcoming protocols are appropriate in terms of tikanga Māori.
10. I know about Mason Durie's Māori 'potential' approach within my school.
11. I have considered Māori notions of 'giftedness' in our Gifted and Talented programmes (Te Akatea & New Zealand Principal's Federation, 2013, p. 1).

Personal and general statements are related to educators' own ancestral knowledge; abilities to introduce oneself in te reo Māori, pronounce Māori words correctly and confidently, and perform a basic mihi; knowledge about marae tikanga and the different versions of the Treaty of Waitangi (Te Akatea & New Zealand Principal's Federation, 2013).

If teachers are regularly considering these professional and personal statements regarding te ao Māori, then they may well have a greater awareness of what is required to meet the six main goals that have been identified above as a means of realising meaningful and relevant education for Māori students. Is, however, awareness enough to make a meaningful difference for Māori students to develop a secure Māori identity – the key goal identified for educational success?

ASSISTING MĀORI TO KNOW WHAT IT MEANS TO BE MĀORI

Ka Hikitia acknowledges that identity, language and culture are essential elements to Māori student achievement. The document declares that these elements can best be strengthened when education professionals include a collaborative approach that provides "a role for parents

and whānau, hapū, iwi, and Māori organisations and communities [and businesses] within the curriculum, teaching and learning" (Ministry of Education, 2013b, p. 22).

Students must be able to establish a clear sense of who they are, and this knowledge ought to come from their own people. Mead (2012, as cited in NZQA, 2012, p. 13) suggests that

> Modern Māori have much to learn from their ancestors and it would be foolish to ignore their wisdom and the knowledge that they contributed to the legacy. A number of young Māori leaders have accepted the challenge of learning whatever they can from their ancestors and elders. Today, these are the individuals who are regarded with some awe, because they know so much of what is regarded as Māori knowledge. It is a specialist field of knowledge that is highly regarded by those who do not have it. The few who have become the learned people are respected, because they managed to accomplish a very desirable cultural objective, despite the overwhelming power of western knowledge.

For students to be well schooled in this regard, teachers must have both a culturally competent pedagogy and a culturally responsive pedagogy (Office of the Auditor-General, 2013).

A culturally responsive pedagogy "recognizes the importance of including students' cultural preferences in all aspects of learning" (Ladson-Billings,1994 in The Education Alliance, 2015, p. 1). This pedagogical practice provides a full and equitable education experience for students from all cultures; it is responsive, acknowledging and celebrates diversity. Villegas and Lucas (2002 in Kea, Campbell-Whatley and Richards, 2006) present six culturally responsive practices that teachers ought to consider if they are to truly teach with a culturally responsive pedagogical framework. These six characteristics are: Sociocultural consciousness; an affirming attitude toward students from culturally diverse backgrounds; commitment and skill to act as agents of change; constructivist views of learning; learning about students; and, culturally responsive teaching strategies (Kea, Campbell-Whatley and Richards, 2006).

Sociocultural consciousness refers to an awareness of how "race, ethnicity, social class, and language" all influence the way that individuals think, behave and function (Kea et al, 2006, p. 5). The culturally responsive teacher understands that his or her own 'way of being' must not be imposed on the student and must not become the point of reference for how other individuals must 'be'. When educators can accept these different ways of being, they will then be able to have an affirming attitude toward culturally diverse students. To this end, educators must

understand how cultural backgrounds impact on "learning, belief in self, and overall academic performance" (Kea et al, 2006, p. 6).

Conversely, aiming to see every student in the classroom, regardless of ethnicity, as an individual so that no child is singled out or seen as different, does not protect students, rather it belittles and isolates students. Attempting to create equality by treating all students equally is a gross injustice; in fact, equal treatment "erase[s] our differences and promote[s] privilege" (Sun, 2014, p. 1). This is clearly evident in methods of assessment, single method teaching styles, and curriculum content. Thomas Jefferson wrote: "There is nothing more unequal than the equal treatment of unequal people" (Coates, 1996, para. 2).

Lee (2007) has found that in New Zealand, "teachers often take a deficit view toward Māori students … [believing that] Māori students do not achieve as well as they might because of cultural, social and economic deficiencies" (p. 146), thus, ultimately Māori students are blamed for their academic underachievement simply because they are Māori. This deficit view leads educators to have lower expectations of Māori students. It is this deficit approach that *Ka Hikitia* seeks to overcome and re-story.

Villegas and Lucas's third culturally responsive practice aims to address this deficit thinking (2002 in Kea et al, 2006). Educators must have both a commitment and the skills to become 'agents of change'. In this manner, educators will be able to confront the barriers and obstacles that prevent change, and "develop skills for collaboration and dealing with chaos" (p. 6). Such chaos comes from moving away from the norm, creating new ways of learning, assessing and instructing. Milne (2017) suggests that educators need to move beyond the rhetoric of 'culturally responsive pedagogy' and move toward the praxis of a 'culturally sustaining pedagogy' that counters hegemonic curriculum and sees educators engaged in the struggle with the Māori community to transform education for Māori.

A constructivist view of learning (which will be discussed in more depth in the following section) requires educators to promote higher order thinking in students based on their own lived experiences. Such an approach will improve "critical thinking, problem solving, collaboration, and the recognition of multiple perspectives" (Kea et al, 2006, p. 6).

One of the key factors to a culturally responsive pedagogy and a culturally sustained pedagogy is that of learning about the past experiences of each student. Family background, cultural influences, community culture, and lived realities will influence how a student approaches their learning journey (Kea et al, 2006). Considering all of these strategies will assist educators to

become culturally competent in their teaching practice. It is extremely important that educators remember that Māori students may well have cultural expectations that they wish to both nurture and have nurtured through their learning journey. Lee (2007) states that ignoring "cultural expectations can be seen as an effort by teachers to be fair, or it can be seen as the application of Pākehā-determined criteria on all students regardless of ethnicity" (p. 148).

Only when an educator actively promotes a culturally sustaining pedagogy and a culturally critical pedagogy (Milne, 2017) can they truly demonstrate a culturally competent pedagogy, and a transforming pedagogy (Bidois, 2018b).

In a parliamentary report from the Office of the Auditor-General, it was proposed that the "quality of teachers is one of the most important factors in improving outcomes for Māori students. Teachers need to be trained well and assessed rigorously on their abilities to teach children from a Māori background" (Office of the Auditor-General, 2013, p. 35). To this end, it is imperative that a strong relationship with whānau, hapū, iwi and Māori organisations be established within the culture of a school or early learning centre. It is impossible for all teachers, particularly those with no experience in te ao Māori, to effectively disseminate a competent and responsive cultural pedagogy without input from those with first-hand knowledge and experience.

At this point of our education chronicle there should be no Māori students leaving school without a sense of who they are as Māori. However, pockets of students who were schooled in the 70's and 80's did experience this reality. In an education narrative of a Māori male, the participant explains that as a young man he entered into high school with no idea of what it meant to be Māori (Rifle Tuwhakaara Raiwhara, 2008). The young man revealed "that while he naturally gravitated toward his other Māori peers, he didn't even really understand what being Māori was until he was in his 30's" (p. 7). This was partially the result of having been raised by his grandmother who had had a negative schooling experience as a Māori woman and did not want her moko having the same experiences.

In her PhD Thesis, Arohia Durie (2001) shares multiple voices of rangatahi and adults who share their schooling experiences prior to returning to second chance learning at Massey University's College of Education. Several of the students shared their experiences of primary and secondary school containing no evidence of anything Māori; about school not making a lot sense; about books that had no relevance to them, and students expressing that they could not connect with the English stories. Some students, however, simply became accepting of the fact

that school was about learning things Pākehā (Durie, 2001). This schooling system of developing a plethora of students with Pākehā ideologies has had a deficit effect on the 'Maoriness' of Māori individuals and whānau over the generations that would follow.

Unfortunately, this reality does still exist today. Over the past four years, I have worked with students who really have no real sense of what it means to be Māori; students who do not have a secure Māori identity; students who come from homes where their Māori parent does not have a secure Māori identity. While there is an abundance of research and examples of how to transmit such knowledge to Māori students, there are still pre-schools and schools who do not really know where to begin, or do not have the confidence to disseminate this way of being and knowing within a classroom of 25 children where perhaps only 3 or 4 children in the class are of Māori descent. This can result in choosing to do nothing, to posit that because a Māori student may seem to be managing fine with all the other students, then there is no need to go down such a path of disseminating Māori knowledge. I am reminded of the story of the eagle who grew up with chickens, was raised as a chicken, so believed he was chicken; behaved like a chicken, and died believing he was a chicken, despite the reality that he had the potential to live as an eagle (Karve, 2010). We will act and become what we believe we are.

Berk (2010) posits that most adolescents have an awareness of their cultural ancestry, but in many cases, it rarely concerns them or has little bearing on the development of their overall sense of self. This may be so for many students in mainstream schools. However, Berk (2010) continues that this does not seem to be the case for individuals who belong to a *minority* ethnic group. For these individuals "ethnic identity – a sense of ethnic-group membership and attitudes and feelings associated with that membership – is central to the quest for identity" (p.406). Edwards (1999) proposes that ethnicity is determined by a set of common factors which include: a common ancestry or origin; shared histories; similar cultural practices; the choice to define oneself as belonging to a particular group; and the ability to connect to another group with which relations exist. For Māori this includes connection to whānau, hapū, marae, and iwi through whakapapa, and to Māori from other hapū and iwi. It may be conjectured that the stronger the connection to each of these whakapapa based associations, the stronger the individual's ethnic or cultural identity. For many Māori today, particularly urban Māori, and for Māori who have a long ancestral history of mixed marriage, there may be a connection to iwi and whānau only, but no knowledge of hapū or marae connections. Lack of whakapapa based iwi, hapū or marae connection can result in limited cultural experiences and cultural connection, or cultural experiences that only occur in a disconnected education based setting,

or by connecting to other Māori from different iwi. While these experiences are better than no experiences at all, the question then arises: can such experiences contribute to the development of *secure* ethnic or cultural identity?

Edwards (1999) states that "[a] major element of culture is tradition" (p. 119). Tradition is much easier to transmit when it is witnessed as genuine 'lived cultural experiences'. Mead (2012, as cited in NZQA, 2012, p. 13) posits that "[t]he revival of mātauranga Māori has given us a way to view the world that reinforces positively our identity as Māori". Edwards (1999) supports this view and further believes that children who experience their own mātauranga-ā-iwi (tribal knowledge) on their own marae, and with their own iwi, hapū and whānau, will naturally have a stronger connection to *their own* cultural traditions, than those children who learn generalised cultural practices through school and through marae in iwi and hapū different from their own. Again, while these cultural experiences are better than having no access to any cultural experiences, they may lack the depth that leads to secure identity development.

John Rangihau (1975, as cited in NZQA, 2012) expressed the notion that 'tribal' identity has more significance than 'Māori' identity. He stated that, in his own case

> it was his Tūhoe history and practices that made him Māori. Because he was Tūhoe he conducted himself in a particular way. He would not expect other Māori who were not of Tūhoe to act in the particular way, as other Māori have their own tribal identity that would determine their own actions (p. 17).

Some students do not get the opportunity to learn their own tribal practices as they are by and large estranged from their iwi and hapū. Classrooms, schools and early learning centres today often contain a melting pot of iwi and hapū, particularly in large urban areas. The education sector as it currently stands struggles to disseminate mātauranga Māori generally, the requirement then to disseminate not only mātauranga Māori, but also mātauranga-ā-iwi may be viewed as a daunting task.

Edwards (1999) highlights the dangers, however, of Māori knowledge being disseminated by non-Māori, so-called 'experts' in the education sector. He describes teachers in the '80's as becoming

> "pawns in the process of the commodification of *Maoritanga*. Non-*Maori* teachers became 'experts' in *taha Maori* that again emphasised a dominant relationship for *Maori* children being taught their culture from a non-*Maori*. ... Most attempts at *taha Maori* were tokenistic and for many, valueless" (p. 122).

Many Māori feel that this description would still be so today. The vision of *Ka Hikitia* to have iwi, hapū and whānau more involved in the education sector (Ministry of Education, 2013b) could definitely assist in overcoming this 1980s based practice. The challenge, however, still remains – how do iwi, hapū and whānau become involved? How do schools attract whānau when there are whānau members who continue to have their own identity and self-esteem issues which are often related to their own 'past demons' from the negative experiences of being failed by the school system? Some of today's adult Māori population "have limited knowledge of their culture and identity because the colonisation process restricted the use of *Maori* ideology, theology, pedagogies and spirituality" (Edwards, 1999, p. 65). It is this exact outcome that the *Ka Hikitia* strategy intends to overcome, but herein lies a paradox: how does the Ministry of Education intend to utilise those that have been previously failed by the system to try and assist the next generation not to fail?

Schools will need to first utilise those whānau members who do have a well developed cultural identity. Such valuable resources will be easier to locate in some communities more so than in others. These Māori community leaders will be able to assist young people to identify their potential as young Māori, or even more specifically as young Ngāti Porou, young Tainui, young Tūhoe, etc.

Durie (2015a) suggests that "every school kaupapa needs a champion, a committed person, matatau in the area of reo, teaching, learning, mātauranga, hapūtanga, etc; [seperate from] a kaumatua unless such a person is [already] on the school teaching staff" (Personal communication). Unfortunately these valuable human resources are not always readily available, and when they are they are underpaid and under-resourced. For example, a specialist teacher of te reo Māori, kapahaka, cultural education, etc, who does not already hold a Bachelor of Teaching or a Graduate Diploma of Teaching does not qualify for a 'limited authority to teach' under the Education Council. The 'limited authority to teach' is however available to specialist teachers of music, soft materials - sewing/textiles, hard materials - wood work and metal work, and other technical arts. The Education Council (2015) states that a 'limited authority to teach' should be "used in the case where a certificated teacher with the required specific skills can't be found for the role" (p. 1). In contradiction to this, the Council further states that "people working as … kaiarahi i te reo … are not considered teaching positions" (p. 1) and therefore are not eligible for a 'limited authority to teach'. Without the right staff, support networks, and leadership to lead Māori

students, such students may never have the opportunity within the education sector to reach their potential *as* Māori.

The *Ka Hikitia* (Ministry of Education, 2013b, p. 12) strategy promotes a "Māori potential approach" stating that "[e]very Māori student has the potential to make a valuable social, cultural and economic contribution to the well-being of their whānau, hapū, iwi and community and to New Zealand as a whole" (p. 14). The strategy's core principle claims to be that "all Māori students have the potential to excel and be successful" (Ministry of Education, 2013b, p. 14). In order to achieve this the Ministry of Education desires a greater focus on realising students' potential; identifying the opportunities available to students; tailored education; recognising the distinctiveness of Māori students and assisting them in understanding indigeneity; wider relevant networking; and lastly, more focus on collaboration and co-construction.

Durie (2015a), in discussing the concept of Māori 'potentiality', stated that "[e]ffective 21st century Māori leadership can build on the strong foundations already established and bring new approaches so that whānau can flourish and all Māori can succeed, at home and across the world" (p. 2). He suggests that Māori potential is the greatest it has ever been and that the challenges over the coming years will be unleashing that potential to produce strong future Māori leadership. According to Durie (2015a), this increase in potential is due to the rising demographic trends in the Māori population. He states that over the past century Māori have gone from "threatened extinction to almost 600,000 and likely to be a million (including those from overseas) by 2051" (Personal communication). The other variable indicating a rise in Māori potential is linked to the increased number of Māori graduates. Durie emphasises that "more well qualified Māori leads to greater potential for Māori to do well" (Personal communication).

These trends link directly to strong future Māori leadership. The increased numbers of Māori Masters and PhDs has created contemporary leaders within a wide range of sectors including, but not limited to, business, education, health, iwi and marae development, te reo Māori, music, sport, and science. Durie (2015a) describes these contemporary leaders as 'trail blazers in their own fields'. Their knowledge is:

> distributed across the motu and across a range of endeavours and it is future oriented. This means that we will not be leaderless if one or two charismatic leaders

> pass on, but instead there will be a strong leadership network that offers better chances of sustained leadership into the future (Personal communication).

It is leaders such as these within our Māori community who could provide strong role models within school communities to assist students to know what it means to 'be' Māori.

MĀORI STUDENTS LEARNING AND ENJOYING EDUCATION SUCCESS *AS* MĀORI

According to *Ka Hikitia*, the vision of Māori students enjoying and achieving education success as Māori will be evident when *all* Māori students "have their identity, language and culture valued and included in teaching and learning in ways that support them to engage and achieve success", and they will "have experienced teaching and learning that is relevant, engaging, rewarding and positive" (Ministry of Education, 2013b, p. 12).

The document does not clearly outline how these 'relevant, engaging, rewarding and positive' learning and teaching experiences will be provided to Māori students. Furthermore, it fails to provide any models that schools, and other education providers could follow to ensure access to effective teaching and learning opportunities for Māori students in English medium schools. The Ministry of Education has, however, provided other resources, i.e. Ka Hikitia in Action (Ministry of Education, 2014b), and various video podcasts posted on the Ministry's website (www.education.govt.nz), to provide exemplars from a variety of education providers and education consultants. The strategy also suggests that student-teacher relationships are hugely important, particularly the ability of teachers to engage with the students and motivate them in their learning (Ministry of Education, 2013b).

Doherty (in NZQA, 2012) suggests that educators must redevelop the way in which they deliver education to Māori students. He refers to the process of 're-conscientisation' (the process of re-thinking or re-establishing ways of being), and states that

> [r]e-conscientisation occurs by creating a new lens to see the principles and values required to successfully engage with mātauranga Māori. Creating a new lens reduces the risk of Māori being viewed through a lens created for generic knowledge, where assumptions or judgments are made about Māori that deny or overlook Māori concepts and realities (p. 23).

Durie (1995) suggests that as Māori continue to aim for self-determination and redefining what their futures might look like, "there is a danger that a narrow focus based on prejudice about a "typical" Māori, could distort a view of Māori people by relying on 20th century stereotypes rather than 21st century realities" (p. 469). Durie (1995) believes that by focusing only on traditional classifications of "Maoriness", the unique position of Māori within modern society could be misinterpreted and minimalized. He further makes it clear that "participation *of* someone who is Māori is different from participation *as* someone who is Māori" (as cited in Milne, Pirini-Edwards, Wirihana, Ropitini-Fairburn, Ballamy, Katipa & Harris-Kaaka, 2015, p. 49, *italics added*)

Rifle Tuwhakaara Raiwhara (2008) suggests that if what students are learning has no clear meaning or relevance for who they are today, then that learning will have no value and no purpose. If teachers want to be able to engage and connect with Māori students and in turn be able to motivate them in their education, then relevance of subject material will be hugely important. When students cannot make any connection between the learning and their own lived experiences and realities (past, present or indeed in the future), then they are likely to 'switch off'. I am aware, from anecdotal evidence, of secondary school students where the whole class is required to engage in the same research in order to meet a particular unit standard. It would perhaps be more advantageous to give students the opportunity to choose their own research topic, which would still have achieved the intended outcomes of the unit standard. Similarly, cases where Māori students are expressing their areas of interest, which would make valid research studies, only to be told, 'you can't do that, it's not part of the curriculum', or 'it can't be assessed'. Every student has their individual interests, life experiences and strengths; they ought to be able to bring these to enhance their learning.

In the Auditor-General's report of the first phase of Ka Hikitia (Managing Success), it was identified that in order for this vision to truly be realised, the education sector as a whole would need to make a "transformational shift in attitudes and practice" (Office of the Auditor-General, 2013, p. 21). It would seem, from the example above, that ease of management and assessment (i.e. everyone researching the same topic), and constraints of the curriculum boundaries continue to take precedence over or create barriers to truly engaging students. While I believe that there are pockets of educators who have, or are beginning to, make this required shift, there is still much work to be done, particularly in our secondary schools, to reach the standard necessary for change to truly take place.

Penetito (1998) stated that "[g]iven 120 years of history there should be no doubt that the Department/Ministry of Education ought to know something about how to address the 'big problems' in the education system" (p. 94). He identifies the 'big questions', some of which include:

> what should be learned (… what counts as the important knowledge for New Zealand young people); how knowledge should be packaged (… how the knowledge that counts should be organised for transmission and learning within a curriculum); the best ways to transmit what needs to be learned (… how learning should best be facilitated); … how to find out how well students have learned what they have been taught (… assessment and evaluation); [and] what values should underpin the system (… who and what education is for; what the purpose of an education ought to be) (Penetito, 1998, p. 94).

Milne (2017) suggests that the Government, schools and even the Education Review Office (ERO) "have got no idea of what 'as Māori' actually means" (28:30 mins). Gunn (2009) affirms that conventional mainstream teaching approaches have had limited effectiveness for many Māori learners. This affirmation has been true for generations, but it is only now, in the last decade, that the Ministry of Education is acknowledging this huge injustice that the education system has afforded to Māori as a people. There is now suddenly an urgency and priority from the Government to turn things around. The Auditor-General's report (Office of the Auditor-General, 2013) points out however, that while the Ministry is stating that the drive to improve Māori education outcomes is of utmost priority, there still continues to be insufficient regional level support, "a lack of capacity to meet demand" (p. 27), and several other initiatives being introduced by the Ministry at the same time that have resulted in "Ka Hikitia being put into effect slowly. There was not enough focus on Ka Hikitia, and it became lost in the complexity of many other strategies [such as National Standards]" (p. 25). Although, this practice is not isolated. Many kaupapa Māori initiatives do not take Government priority, Māori development is undermined, and tokenism is commonplace.

In regard to language revitalisation, successive Governments have been slow to provide consistent pastoral care. Māori initiatives continue to provide the drive, i.e Kōhanga reo, Kura Kaupapa Māori, and Wānanga, despite the lack of Government provision. Te Taura Whiri has been under-resourced over the past three decades. It continues to attempt to administer and deliver language-focussed initiatives on a meagre budget. "It cannot invest in sound Maori

language revitalisation programmes because the resources are simply not available" (Henare, 2009, p. 1)

The ideology of changing the attitudes and practice at the coalface of education will never be fully realised if it is not sincerely driven from the front. It is here, where the Ministry of Education falls short, that whānau, hapū and iwi must once again pick up the pieces. I believe that the greatest success for Māori students achieving *as* Māori will come through the direct support of other Māori individuals and groups who operate from a Māori worldview.

Worldviews assist both cultures, and people within those cultures, to make sense of the world around them and understand their place in it. Walker (2010) suggests that "[i]ndividuals within a culture rarely question their own worldview let alone acknowledge that other valid worldviews do or may exist. This often leads to inherent difficulties in cross-cultural communication and people from different cultures "talking past each other"" (p. 1). It is this worldview difference that has created such incongruities in our education system. Rigid ideologies about what constitutes valid education and how that education should be disseminated is the basis of educational disadvantage for Māori in New Zealand. This also explains the success that Kōhanga Reo, Kura Kaupapa Māori and Wānanga have had in educating Māori. These learning institutions operate from a Māori worldview.

Archer (1984, as cited in Penetito, 1998, p. 95) stated that "[c]hange occurs because new goals are pursued by those who have the power to modify education's previous structural form, definition of instruction and relationship to society". More New Zealand schools, particularly secondary schools, need to adopt this mind set of the need to modify structural and instructional systems as a means to truly improve educational achievement for Māori students.

The Tai Wānanga schooling system is an excellent example of such a change. Tai Wānanga is a special character school with campuses in Palmerston North and Hamilton. The Tai Wānanga philosophy on curriculum studies for students is to ensure that every student has an Individual Tailored Learning Plan. The school's philosophy states that "[n]eeds, strengths, interests and aspirations, and the setting of goals for learning and personal growth determine the core curriculum for each student" (Tai Wānanga, 2017b, p. 1). In this way, it is the students that drive their educational journey. Staff fulfil a facilitation role and guide students through their individualised learning plans.

The vision of Tai Wānanga is "Kia Tū, Kia Ora, Kia Māori" (Tai Wānanga, 2017a, p. 1). The vision demonstrates a commitment to improving the achievement rates of Māori students, improving Māori health and well-being, and assisting students to develop a strong Māori identity. To achieve this vision, Tai Wānanga recognises that learning must be collaborative, and as a result the school "provides an opportunity for communities to design a learning framework that contributes to the advancement of Māori" (Tai Wānanga, 2017a, p. 3). Tai Wānanga recognises that learning does not need to be isolated in a classroom and allows student learning to take place on multiple levels and in multiple locations within the community, if this is necessary to meet the students' individual tailored learning plan. Oftentimes, the community will come into the school and these "whānau, mentors [and] experts are welcome in the 'classroom'" (Tai Wānanga, 2017d, p. 1).

Tai Wānanga recognises that students learn at varying paces but insists that learning must be constant. In this manner, it is determined that the system must fit the student, rather than the student fitting the system. Students engage in project-based learning that is contextual for the student and is driven by student interest. It allows students to progress further ahead in their areas of strengths. Students are not bound to achievements and assessments according to age or year level, but rather based on competence and ability. Thus, students may engage in learning opportunities from NCEA through to trades, and other "relevant qualifications offered by tertiary institutions or industry" (Tai Wānanga, 2017d, p. 1).

This tailored learning allows Tai Wānanga to fulfil its mission statement, which focusses on students being empowered to "achieve, contribute, and lead the advancement of Māori" (Tai Wānanga, 2014a, p. 3). While that is the future focus for Tai Wānanga students, the education journey for students in the here and now is emphasised in the school ethos, which focusses on "[g]iving life to learning and purpose to life … [It states that] we believe learning comes alive when it is purposeful; feeds passions; and validates culture and identity" (Tai Wānanga, 2017c, p. 1).

Pihama states that:

> [s]eeking to live as Māori is a process of humanisation. It is a process of revitalising ourselves as tangata whenua. It is a process of te reo, tikanga and mātauranga Māori in order to know more fully, in order that we may live in all societies as Māori.

> [Furthermore, she believes] that these elements of living 'as Māori' are not curriculum based, they are not assessment based, they cannot be reduced to NCEA or English literacy or National Standards (as cited in Milne et al 2015, p. 49).

For Māori students to genuinely succeed 'as Māori' schooling must take on more than just an academic approach to learning. Gunn stated that a "Maori world view of schooling includes both formal and informal learning, together with important aspects of daily life" (Gunn, 2009). This *informal* learning from a Māori worldview can be gained at the marae, during environmental excursions, engagement in enviro-schools, kapahaka, waiata Māori, Māori art – both fine arts and performing arts, Māori speech competitions, karakia, pōwhiri and whakatau, tikanga based practices such as manaakitanga and kaitiakitanga, Matariki and Te Wiki o Te Reo Māori celebrations, Māori student mentor programmes, kaumatua presence and even through the mere presence and availability of Māori tutors (Office of the Auditor-General, 2013; Gunn, 2010a; Jahnke, 2008; Durie, 2006). Gunn (2010b) confirms that

> the context of the marae [is] especially significant for Maori learners, as it provides an environment that is considered safe and where knowledge has already been gained, with the ability to reinforce the learner's identity as Maori in a culturally congruent learning context (p. 2).

The Ministry of Education (2015a) acknowledges that for "many Māori students, a space to just be Māori is important" (p. 1). The marae provides such a space. It provides a learning environment that gives Māori students a place to stand, a place where Māori culture, tikanga and kawa take precedence, and it recognises the "importance of Māori in education" (p. 1).

In 2008 there were 99 marae located in state secondary schools in New Zealand (Lee, Pihama, & Smith, 2012). It is a privilege for schools to have such an amazing resource available to them. However, schools that have a marae on site have an obligation to ensure that the mana of that marae is upheld and that tikanga is given precedence. Unfortunately, I have had personal experience in a Waikato based secondary school where this has not happened. Not only is the mana of the marae demeaned, but also the mana of the Māori students, Māori staff, and the school as a whole. Using the marae as an education tool must always include proper tikanga and kawa.

The Māori education model practised by Kia Aroha College in South Auckland provides an example of more than just 'a' space to 'be Māori', instead it provides 'the' space to be Māori. Milne (2017) states:

> To enable children to be Māori, to be who [they] are in any space and place in our schools means that cultural identity has to be imbedded in every aspect of the school day, no matter what the subject area, no matter what the activity, no matter whose class you're in. It has to be in policy, in the budget, modelled by those who have leadership roles, intentionally taught in classes. It has to underpin all teacher professional development. You can't *do* 'as' Māori, or develop cultural identity on Tuesdays and Thursdays or one week of the year, or when you have visitors, or by showcasing your kapahaka. Culture and cultural identity can't be left to timetabling so students can be who they are in those spaces or with a few teachers but have to leave that identity at the gate or the classroom door everywhere else (31:00 mins).

Māori students must have the opportunity to operate from a Māori worldview in every aspect of their schooling experience.

Another key concept within a Māori worldview is the principle of 'ako'. Ako is a reciprocal term that relates to both teaching and learning. According to Pere, the concept of ako describes a Māori worldview that encompasses a wholeness of living within the context of Māori life. It informs methods of Māori learning in relation to "traditional tribal life" (Pere, 1994, p. 8). Ako, therefore, includes developing knowledge in the areas of whakapapa (genealogy), wairuatanga (spirituality), te reo (language), whenua (land), ohaoha (producing, distributing and consuming goods), whanaungatanga (kinship ties/relationship building), papakāinga (the land around the marae), mauri (life force and ethos), tangihanga (lamentation and mourning), mana (prestige and authority), noa (ordinary situations), tapu (sacred things), hui (gatherings), kai (food), tikanga (customs and protocols), hākari (entertainment/feasting), and tipuna-mokopuna (ancestors and descendants) (Pere, 1994). Individuals can draw on their existing knowledge and then have that learning extended by a more knowledgeable peer, whānau member, kaumatua (elder), or tohunga (expert). An individual can both learn about and teach others about these ways of being and knowing. In this manner an individual can take on the role of both expert and learner.

This principle of ako can be most closely associated with the concept of co-construction. Here teachers learn from students as much as students learn from teachers. Co-construction allows students to be an integral part of both planning and delivering class instruction (Sherrington, 2012). Sherrington (2012) suggests that this type of learning puts students in the driver's seat of their learning journey. In this manner, the teacher becomes a facilitator of learning as opposed to the 'bearer of all knowledge' at the front of the class. This method of teaching

allows students to draw on the knowledge and skills they already possess, assists them to identify the gaps in their knowledge and to then investigate meaningful ways of filling those gaps. With the aid of more knowledgeable peers and the teacher, the students are able to then integrate their existing knowledge with new knowledge to build new schema (ways of thinking). Teachers, and other knowledgeable peers, can scaffold children's learning and extend the child's Zone of Proximal Development (ZPD) (Karpov, 2014).

Scaffolding is the process of providing support to move a learner from one plane of thinking, knowing and doing, to a higher plane within the learner's ZPD. The ZPD marks the distance between what the learner already knows and is already able to do without support (their actual level of development), and what the learner has the potential to accomplish with support, guidance and encouragement (the potential level of development) (McLeod, 2012). This collaborative method of learning and development closely supports the concept of ako. In a classroom situation, therefore, teachers must select themes and ideas that allow Māori students to draw on their existing experiential knowledge so that they have a foundation from which they can be extended within their ZPD.

Some examples of existing knowledge from a Māori worldview may include themes around marae, tangihanga, hangi and kai, manaakitanga, whānau and whanaungatanga, but may also extend into deep rooted generational experiences such as colonization, assimilation, kingitanga, sovereignty and indigeneity. Durie (2015a) suggests that young Māori who are involved in strong Māori causes such as 'the fight for survival, the fight against assimilation, and the fight to reclaim indigeneity' are more likely to become involved in strong leadership journeys. They aspire to greatness as they are driven by Māori pioneering giants such as Maharaia Winiata, Sir Apirana Ngata, Dame Te Ātairangikaahu, Sir Te Rangi Hīroa (Sir Peter Buck), and Dame Whina Cooper, to name a few. It is these 'emerging' Māori leaders who will make the greatest contributions toward addressing current Māori disadvantage, one of which is educational underachievement of Māori students.

Such cohorts of rangatahi Māori are those who are enveloped in systems where as young Māori they are recognised as young people with great potential who, with the right support, will become great leaders, rather than as a group of underachievers who will need considerable support to get through their academic road ahead. One of the core principles of *Ka Hikitia* is that "all Māori students have the potential to excel and be successful" (Ministry of Education, 2013b, p. 14). How young Māori are viewed by those who will direct their learning journey has a definite bearing on how Māori do or do not achieve. For example, in research conducted

by Bishop, Berryman, Powell and Teddy (2007 in Rifle Tuwhakaara Raiwhara, 2008, p. 23) one teacher reportedly stated: "My perception of a lot of Māori students … [was that they] were just trouble makers, [who] didn't want to work and [were] lazy and didn't understand what was going on". These kinds of attitudes will never assist Māori students to reach their full potential, and will, in fact, exacerbate the notion of Māori students not wanting to stand out above their peers and pursue personal success; a phenomenon in New Zealand known as the 'tall poppy syndrome'. Instead, they will continue to fulfil the self-fulfilling prophecy that is offered by their educators.

Penetito (1998) questions the suggestion that "Māori do not take advantage of schools in a way that they should" (p. 95). He queries, "Is this because they can't, don't know how, are not really allowed to, or because they want their own schools?" (Penetito, 1998, p. 95). He suggests further that if educators truly want to get to the 'heart of Māori education' there must be consultation with the Māori people, with the rangatahi (youth). There must be a plan that supports Māori development and it must "be about 'closing the disparity gap, … directed around 'upskilling Māori youth for the job market', [and] … on 'the revitalisation of Māori culture'" (Penetito, 1998, p. 96).

Only when all the elements come together can the education system in New Zealand truly begin to see progress in young Māori learning and enjoying educational success as Māori.

AIDING IN THE REVITALISATION OF THE MĀORI LANGUAGE

Any Māori student of te reo Māori will concur that the learning and development of their language takes them on a journey of discovery. Henare (2009) expresses that "[w]hat initially starts out as a desire to know one's own tongue eventually turns into a pursuit of knowing oneself" (p. 1). Te reo Māori provides Māori with a genuine connection to history, whakapapa, stories and knowledge.

The acquisition of Te Reo Māori is an indigenous right of Māori as a people. Yet for many Māori, this acquisition of "language and cultural identity revitalisation and regeneration" continues to be a struggle (O'Regan, 2010, p. 39). Research shows that language is far more at risk of being threatened, endangered or extinct than even birds, mammals, fish and plants. The statistics suggest that "fewer than half of the approximate 6000 languages spoken [around the world] today will still be in use in 100 years' time. That translates to a language somewhere in the world dying approximately every ten to twelve days" (O'Regan, 2010, p. 93).

Today, many Māori can recognise and/or use limited Māori language. These often include basic commands, some commonly used words, numbers, and perhaps colours, however, there is no, or limited, operational ability in the language (O'Regan, 2010). Comprehension is generally better than the ability to communicate orally. As at the 2013 census, only eleven percent of Māori can speak te reo Māori either 'well' or 'very well' (Statistics New Zealand, 2014).

Fishman (2001, as cited in Keegan & Cunliffe, 2014) determines that the survival of a language is determined by the transmission of the language intergenerationally. He identifies that it is the processes that take place within home, family, neighbourhoods, and communities that make up the heart and soul of one of the crucial stages of language reclamation (Fishman, 2001). The quantity and quality of te Reo Māori used within these environments continues to grow but is still variable across the different regions of New Zealand, and it has taken a number of generations to re-evolve. Fishman's (2001) findings show that:

> Within … communities, some families will actively encourage the use of Maori at home and in the neighbourhood, but others will remain basically English-speaking. There will be clusters of Maori-speaking households forming mini-neighbourhoods, but their members will also be socialising regularly in English with other people living very close by. The use of Maori may spread gradually out from these clusters, but there are powerful counter-forces not just outside the gates, but within the home (p. 428).

Television, radio, gaming and other media forms are all examples of such powerful counter-forces. All these forms of media promote the notion that 'English is best' or 'only English counts'. This notion was further reflected by the 1996 "census figures, which indicate[d] that while 17% of Maori children under the age of 15 [could] speak Maori, almost 70% [spoke] only English" (Statistics NZ, 1997, as cited in Fishman, 2001, p. 427). These statistics were still very similar in the 2013 census records, although the overall number of Māori speakers has increased in varying abilities (Statistics New Zealand, 2013a). Despite the increase in Māori speakers over the past generation, as an indigenous people, this statistic is disheartening. In 1913, 90% of Māori children were native speakers of their indigenous language. The Kōhanga Reo movement of 1987 was developed as a means of returning that indigenous right to Māori children. A result of 17% of children being able to speak their language twenty-eight years on clearly demonstrates the long journey we have ahead.

Durie (2003, p. 204) states that indigeneity is "about a set of rights that indigenous peoples might reasonably expect to exercise in modern times". What he queries, however, due to the continuing contention around the matter, is whether "the teaching of Māori language and culture has any place in the public education system" (Durie, 2003, p. 204). The Māori medium education system, available both publicly and privately, clearly impacts on children's Māori language proficiency with 23% of Māori children being enrolled in Māori medium preschools and schools, a total of approximately 106,000 tamariki (Statistics New Zealand, 2013b). These children are generally fluent speakers of te reo Māori, and te reo Māori is their first language.

Peters (2014), however, acknowledges that while "there are often very good reasons for incorporating the teaching and learning of endangered languages in mainstream settings in schools …, this is unlikely, on its own, to lead to inter-generational transmission in the future" (p. 52). While the application of the Treaty of Waitangi; the Māori Language Act 1987; *Tau Mai te Reo* – The Māori Language in Education Strategy; and *Ka Hikitia* would all suggest that the teaching of te reo Māori *does* have a place in public education, statistics clearly indicate that the inclusion of emergent te reo Māori in mainstream schools has resulted only in an increase of te reo speakers who have a few words and phrases. My experience teaching te reo Māori in English medium schools since 2010 supports these statistics. However, small gains are, after all, being better than no gains; or are they?

Fishman (1991) acknowledges that while te reo Māori is available in all levels of mainstream education in New Zealand, it is by and large ineffective in regard to language fluency and in truly making a difference in regard to reversing the language shift (RLS). He suggests that many of the efforts in place within the mainstream education system are 'too little, too late' and are possibly turning Māori students off, rather than providing them with a desire to engage in te reo Māori *as a subject* option. Fishman believes that this is due to the fact that Māori *as a subject* lacks "real life, real results, real societal impact when measured from the point of view of the urgent RLS needs of a severely weakened language and culture" (1991, p. 243).

Ka Hikitia proclaims that "Māori language is the foundation of Māori culture and identity. Learning in and through Māori language is an important way for Māori students to participate in te ao Māori, and it supports students to connect with their identity as Māori" (Ministry of Education, 2013b, p. 27). Additionally, the strategy proposes that "[a]ll Māori students must have access to high quality Māori language in education" (Ministry of Education, 2013b, p. 27). It is this statement that raises particular concern. There does not appear to be any qualification of what the Ministry of Education determines as access to *high quality* Māori

language education, nor what this actually looks like, and what the determining factors are from their perspective. As a result, the words 'high quality' become subjective and left open to interpretation for educators. There is no measurement tool within either the *Ka Hikitia* strategy or *Tau Mai te Reo* (the Māori Education Strategy) that would allow educators to determine what is meant by 'high quality'. The closest two tools seem to be the following: The "Ministry's auditing and verification process for MLR [(Māori Language Resourcing)] funding that includes [an] assessment visit, report, and the Ministry's MLR recommendation notice (Ministry of Education, 2015a, p. 1). This assessment is for Māori language immersion schools. Teachers are required to demonstrate that they are "sufficiently proficient to deliver [Māori Medium Immersion] programmes of learning at the level(s) claimed" by the kura (p. 2).

The second is a self-assessment rubric in the *Tau Mai te Reo* document. This rubric is used to measure the "effective *provision* of te reo Māori in and through education" (Ministry of Education, 2013b, p. 46. *Italics added*). Highly effective 'teaching' of te reo Māori is deemed to be delivered by "[e]ffective teachers of Māori language [who] have a high-level of Māori language proficiency and provide clear pedagogical leadership" (Ministry of Education, 2013c, p. 46). This rubric provides a goal for education providers to aspire to and assists them to measure their own effectiveness in the provision and dissemination of te reo Māori, but it is a self-assessment only and has no follow up from the Ministry of Education. An education provider, therefore, could be 'ineffective' in its provision of te reo Māori but there is no agency that they would be required to answer to, unless such lack of provision was identified as problematic in a four yearly ERO review.

Personal communication with members of the Ministry of Education Head Office staff reveals that the Ministry of Education does not have any assessment processes in place to measure the *quality* of te reo Māori being delivered to students, either as a subject, or in spontaneous use, in English Medium education settings (Telephone communication, 15/9/2015).

This may, in part, be the result of the fact that New Zealand does not have a Māori Language Policy, in fact, it does not have a Languages Policy of any kind. Lewis (2007, p. 11) explains:

> In the early 1990s, just after Australia launched its language policy, the New Zealand government gave some thought to national language planning. The then Education Minister, Lockwood Smith, commissioned Jeffery Waite to prepare a draft policy. Waite consulted with many groups and in 1992 published Aoteareo:

> speaking for ourselves. This was a well-constructed document that placed the strength of te reo Māori and also bi-lingualism in general, as the top priorities whilst also including aspirations for other languages, including English. Unfortunately, Smith was replaced as Education Minister soon after and to this day Waite's proposals have never resulted in a co-ordinated language policy. As a result, macro-level initiatives for te reo Māori have generally been haphazard, affected by the political whims of successive governments, deferring to majority opinions rather than Māori aspirations.

The Human Rights Commission (2008) released a statement in February 2008 which intended to "promote discussion on language policy and provide a simple framework for guiding government" (p. 1). The call, however, for a national language policy still continues in 2018. This lack of national level collaboratively informed guidance leads to confusion and apathy. As a result, this absence of clarity exists about what 'high quality' te reo Māori education is. The Ministry of Education has both published and endorsed various teacher resources to aid in the teaching of te reo Māori, particularly for English medium classroom teachers. In 2007, the Ministry endorsed a multi-media publication entitled '*Kia mau te wehi!*' (Copeland Wilson & Associates Ltd & Huia Education, 2007). This resource introduces te reo Māori using audio CDs and DVDs with supplementary written text. The resource is theme-based and focuses on building vocabulary and basic phrases. '*He reo tupu, he reo ora'*, available both in hard copy and on-line, was published by the Ministry in 2010 (Ministry of Education, 2010). This resource has been developed to assist in the 'effective' teaching of te reo Māori. It provides a wide range of teaching suggestions around second-language learning theory, grammar, vocabulary, pronunciation, thematic modules, different ways of engaging learners, and engaging whānau. While both of these are excellent, useful resources, it remains subjective as to whether such resources can truly aide in developing non-Māori speaking teachers to provide 'high quality' Māori language instruction. The resources can definitely aide in developing language teaching and can provide educators with a view of what high quality language education needs to look like. The question however remains, can these resources alone ensure the provision of 'high quality' teaching of te reo Māori, or can 'high quality' reo only be disseminated by competent speakers of the reo?

Jahnke (2008) suggests that 'Benchmarks for Excellence' provide a measure that determine excellence in cultural standards which in turn demonstrate successful outcomes for Māori students. In relation to te reo Māori are such benchmarks as the Matatini Performing Arts

Festival, which includes a variety of language media through oratory, waiata and dance; excellence in carving and weaving, which are all based around Māori pūrākau (ancient legends), whakapapa (genealogy) and hītori (history); and Ngā Manu Kōrero inter-secondary school Māori speech competitions. Each of these mediums are excellent tools of measurement to determine how successfully Māori language acquisition is being developed. It is perhaps more realistic for Māori speakers of the reo in these contexts to have a much better idea of what high quality language is.

Ka Hikitia (Ministry of Education, 2013b) suggests that this high-quality language education needs to be supported not only within the education sector however, but within communities, with a particular focus being on Māori communities in settings such as the marae, the home, and within whānau. The document seems to assume that all Māori should have access to marae and that high quality te reo Māori is readily available there, and available at home and within whānau. The document fails to acknowledge the difficulties that some communities will have to find or to access high quality speakers and educators of te reo Māori within their immediate communities. Only 21.3% of Māori speak te reo Māori at a conversational level and 79.7% do *not* speak Te Reo Māori (accept for perhaps the few basic words and phrases that many New Zealanders know). In addition, 18.5% have no idea which iwi they belong to, and while 81.5% *do* know which iwi they belong to, many of these do not know which hapū or marae they belong to (Solnit, 2013).

For many adult Māori, their only exposure to te reo Māori and tikanga Māori are experienced in more subtle forms of either active or passive involvement of Māori language experiences. These may include, but are not limited to:

- teaching or sharing Māori cultural practices with others;
- contacting other Māori through social networking sites such as Twitter, Facebook, Snapchat, etc;
- attending hui;
- attending a Māori festival or an event like Pā wars, Matariki, Kai Festival or Waitangi Day celebrations;
- listening to Māori radio or watching Māori Television;
- gaining knowledge about Māori culture at a library, museum, or on a Māori website;
- reading a Māori magazine, for example, Mana or Tū Mai;
- engaging in activities that involve learning the Māori language or culture; and/or

- participating in traditional Māori healing or massage (Statistics New Zealand, 2014).

Despite the possible lack of human resources available to school communities, the fact remains that "[i]t is critical that Māori language in education provision in the English medium sector is of the highest quality" (Ministry of Education, 2013c, p. 37). Effective Māori language educators must have a competent level of Māori language proficiency and should be "experts in second language acquisition pedagogy" (Ministry of Education, 2013b, p. 29). Achieving this wonderful ideal will require regular classroom teachers to undertake specialist training to both learn a second language – Te Reo Māori – and to then gain the skills for second language teaching. Further to this, it is suggested that such 'experts' should be able to teach across a range of different subject areas. The Ministry's own research has identified that "50 per cent formal instruction in Māori language is necessary to successfully promote academic language proficiency and bilingual language outcomes" (Ministry of Education, 2013c, p. 20). This would suggest, therefore, that *all* English Medium schools need to be bilingual if fifty percent instruction in te reo Māori is the necessary means to achieve the Government's targeted results. I suggest that in an English Medium classroom, with a non-Māori speaking teacher, the likelihood of 50% of formal instruction being in te reo Māori is highly improbable. The research reveals "that within the current Māori language in education provision there is no evidence of any programmes or initiatives directly focusing on increasing participation rates in any of the Māori language in education streams" (Ministry of Education, 2013c, p. 39). While various professional development options are available to educators, these are not compulsory, neither are they always accessible (distance or times available), affordable, or desirable to high numbers of non-Māori educators.

For there to be a marked change in the uptake of Māori language training, there needs to be more practical guidance and clear support from the Ministry to educators at the coalface. For this to be achieved availability of better resourcing is required, improved reporting mechanisms and a higher level of accountability for ensuring that the targets, goals and vision set out by *Ka Hikitia*, and by *Tau Mai te Reo*, are being met (Office of the Auditor-General, 2013; Ministry of Education, 2013b; Ministry of Education, 2013c).

INCREASING MĀORI ACHIEVEMENT RATES – A COLLABORATIVE APPROACH

In their forward of a Parliamentary Paper, Māori education: Context for our proposed audit work until 2017, Berryman, Kerr, Macfarlane, Penetito, and Smith identified that people from "indigenous cultures are more likely to experience the enduring effect of educational under-achievement as a barrier to progress in life" (Office of the Auditor-General, 2012, p. 3), and this has proven to be so for Māori. It is not due to a lack of intelligence that Māori students are being over-represented as under-achievers but has rather more to do with the fact that their intelligence is not being recognised, nurtured or stimulated by current teaching systems (Rifle Tuwhakaara Raiwhara, 2008). Many Māori continue to experience this deprivation of educational opportunities that in turn has directly impacted on both their quality of life and their future prospects. This is due to "inequalities and inequities in our schools. … Māori experiencing success at school has been, for too many and for too long, an elusive imperative" (Office of the Auditor-General, 2012, p. 3).

Berryman et al (in Office of the Auditor-General, 2012) further acknowledge that the challenges ahead of the education sector in New Zealand to right this wrong are tough, and suggest that "[i]f New Zealand's educators truly believe that every Māori student must be given, and deserves to be given, a high-quality education that matches their potential, then there is no time to lose" (p.3).

An ongoing issue for tapping into this potential is that of 'contextual learning'. This seems to have been a pedagogical issue since the cessation of Native Schools and possibly even from the beginning of colonial schooling in general. Teaching must contain a pedagogic foundation that allows students to connect with their lived realities and experiences, that is, it needs to be contextual; students must be able to "see themselves in the curriculum … and in turn bring who they are to the curriculum" (Bishop, Berryman, Tiakiwai & Richardson, 2003, p. 30).

Durie (2011) notes that having whānau involvement to assist in the development of customised learning plans – plans that are personalised for the learner – can improve motivation and engagement. Improved education outcomes may simply be the result of "[w]hānau, student and teacher work[ing] together to develop a personalised programme of learning where the teacher's experiences and knowledge combine with the goals and aspirations of whānau and student to create pathways for achievement" (p. 182). Such customised learning plans focuses on student potential, strengths-based learning, and allows for contextually-based learning. This

requires teachers to consider contextually-based pedagogic planning that may in fact benefit not just one student, but several students.

An excellent example of contextually-based pedagogic planning is evident in a teacher from Tolaga Bay Area School who changed her intended research unit on 'coal mining' to 'pounamu' when she discovered the importance of pounamu pendants to her Māori students. All the students in the classroom where engaged and interested as they researched where pounamu comes from, who can access it and how much can be accessed, the different varieties of pounamu and their varying qualities. Māori students were able to gain an even greater appreciation for the pounamu pendants that had been handed down to them from their tupuna (ancestors) (Te Mana Kōrero, 2011).

Examples such as this demonstrate how students can become engaged across a variety of curriculum areas simply by extending existing knowledge, acknowledging the student voice, and identifying students' areas of interest. The research unit described above allowed for students to engage in and extend their literacy and numeracy skills, and covered other curriculum areas such as science, social science and history. Those with expert knowledge in the community could have been utilised to extend this learning to an even deeper level and perhaps given students an opportunity to work hands on with this precious taonga (treasure).

Contextual learning for Māori students can be based around a wide range of mātauranga Māori experiences. Mead believes that "mātauranga Māori is a cultural system of knowledge about everything that is important in the lives of the people" (NZQA, 2012, p. 10). Such contextual learning experiences that promote this mātauranga Māori may include, but are not limited to, *marae* (Māori meeting house and its surrounding grounds), *whānau* (family – immediate family, extended family and close social networks), *whanaungatanga* (relationships), *manaakitanga* (host responsibility), *kawa* (cultural protocols which vary by region), *tiakitanga* (caring for others), *hākinakina* (sport), *pounamu* (New Zealand greenstone), *kapahaka* (Māori performing arts), *haka* (ceremonial war dance), *maurākau* (Māori weaponry), *reo Māori* (Māori language), *toi Māori* (Māori visual arts), *raranga* (weaving), *whakairo* (carving), *rongoa* (traditional Māori medicine and healing), *whenua* (land), *awa* (rivers), *maunga* (mountains), *moana* (oceans), *harakeke* (flax), *pepeha* (acknowledgement of ancestral links), *whakapapa* (genealogy), *tangi* (funeral practices), *hāngī* (traditional method of cooking), *kai* (food), *kaimoana* (seafood), *whaikōrero* (formal oratory – speech making), *karanga* (Māori ritual chant of welcome), *pōwhiri* (formal welcoming ceremony), *tikanga* (cultural practices), and *Atua* (deity).

When all of these elements become lived experiences of Māori students, their identity is developed and strengthened. Doherty (in NZQA, 2012, p. 31) affirms that "when environment, people, and knowledge are drawn or linked together, identity is fully understood".

Mead (in NZQA, 2012, p. 10) states that:

> Mātauranga Māori is an embracing and inclusive term. It includes all … aspects of Māori culture. ... Mātauranga Māori has a past, a present and a future. [While relating to practices noted above, it also refers to] …the nature of the universe, of the environment, of the stars in the sky, of the sea and its cycles of change, of the creatures that live in the sea, of what is edible and good for human beings and what is bad and likely to lead to death, of the proper ways to carry out ceremonies, the nature of human behaviour, [and] notions about what is good art. ... Some of this … knowledge is remembered in proverbs. Some of this knowledge is found in stories that are scoffed at today and relegated to being considered as 'old wives' tales'. Some of this knowledge is incorporated into traditional songs, into place names, into the names given to people, in the names given to various wind directions and so on. There are many ways to capture knowledge [in contexts relevant to Māori].

The *Ka Hikitia* strategy encourages educators to be evaluating where their Māori students are in relation to achievement. There continues to be a genuine issue around engaging Māori boys around literacy. If educators can identify something that these students are interested and passionate about, that in turn can be used to drive the curriculum. Wano (2014) states that "[w]e need to talk to our own kids … we need to [honour] the student voice … we need to really play that out a bit more and manage it in classroom settings" (interview).

Vygotsky (1984, as cited in Karpov, 2014) asserts that "children … never learn without interest" … "thus in order for children to learn, they have to be interested in learning" (Karpov, 2014, p. 186). Further to this Vygotskians believe that "meaningful and challenging learning at the "ceiling" level of students' Zone of Proximal Development will foster students' intrinsic learning motivation" (Karpov, 2014, p. 186).

It seems too often, particularly in high school, that ease of management and assessment, i.e. give every student the same topic, same book, same task, and expect it to be completed in the same way, takes precedence of the learning needs of individuals. This kind of learning will not extend students within their ZPD and will leave students disengaged, disinterested and

bored with their 'so-called' learning experiences. While there are times when a whole class study, as in the example of the pounamu research, can engage all learners, there are opportunities for educators to allow students to take the lead to drive their own content. Classroom teachers are then able to take on more of a facilitation role as students build on their own existing knowledge (Wano, 2014).

Ka Hikitia acknowledges that there will be cultural learning contexts that classroom teachers may not have the knowledge base to facilitate alone. There may be learning for students that they cannot extend simply because it is outside of the teacher's own lived experience. This is where educators are encouraged to draw on the knowledge base in their communities.

Ka Hikitia itself is the result of a collaborative approach to resolving the long-standing issue of underachievement for Māori students in education. This document, and its phase one predecessor, was developed following considerable research by the Ministry of Education in consultation with other education agencies, Māori academic and community leaders, iwi, hapū and whānau. The result of this consultation revealed that fervent collaboration between all the various stakeholders relating to ways to develop identity, language and culture "is essential to Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p. 16).

The validation of identity, language and culture plays an immense role toward students achieving academic success. Wano (2014) emphasises that Māori students ought to be able to walk through the school gates, onto school grounds knowing and feeling that "this is [an] inviting, embracing place for me. It's not just about what happens in the classroom – [obviously] that's important too. Immediately feeling [that] who they are and where they're from are being valued" is of immeasurable importance (interview).

According to Erikson (Crain, 2011) children spend their formative years, birth through six years, learning to trust, and develop autonomy and initiative. Along with families, the early childhood sector, by and large, through the aid of Te Whāriki – the Early Childhood Curriculum (Ministry of Education, 1996), has proven successful in nuturing these developmental stages before tamariki begin school. These qualities will continue to develop positively if students enter their new schooling experience feeling like they belong and their beliefs, values, ideals and language are valued. Should students have a negative experience, they are likely to consequently develop mistrust, shame and doubt, and guilt. From ages six through to adolescence, children and youth are working to develop competence and a secure identity.

When students have negative experiences the opposite values may well be developed, that is, instead of competence, children will develop inferiority; instead of a secure identity, role confusion (Crain, 2011). Too many of our Māori children exit their formal schooling years feeling all of the negative character traits identified by Erikson. Research undertaken by Bishop et al (2003) identified a plethora of reasons why some Māori high school students suffered negative experiences during those crucial years of identity development. The following student voices provide clear examples of cultural or racial intolerance, stereotyping and/or general dislike from school teachers and management:

> "*Some teachers are racist. They say bad things about us. We're thick. We smell. Our uniforms are paru. They shame us in class. Put us down ... Say things about our whānau. They blame us for stealing when things go missing. Just cause we are Māori"* (p. 47).

> *"... I was in her office and like you couldn't see it but she just said "What's that around your neck?" and I go "It's my greenstone." And she just got the scissors and chopped it off ... My Koro has blessed it ... we have all been saying we don't want to take it off, they are beginning to understand ... That it's something precious to you. Yeah, just like their wedding rings are precious to them"* (p. 55).

Bishop et al's (2003) research even found that Māori students who were doing well academically felt marginalised as Māori: "The engaged students identified that they were often not regarded within their schools as Māori because they were compliant, achieving children. Thus, these students felt that they became invisible to teachers, despite their academic efforts in class" (Bishop et al, 2003, p. 48). This lack of acknowledgement of Māori identity is belittling, demeaning and condescending.

Māori identity development is strengthened when individuals have a strong connection to "[t]heir tribal location and significant tribal markers such as mountains and rivers ... [These] became an intrinsic part of their Maori identity" (Moeke-Pickering, 1996, p. 2). A strong Māori identity directly relates to a much broader view of overall wellbeing. Dr Rose Pere developed the concept of 'Te Wheke' – the Octopus, as a symbol for holistic Māori health and wellbeing (Pere, 2011). This concept built upon Mason Durie's 'Te Whare Tapa Wha Model' wherein the elements of whānau (family), wairoa (spirituality), hinengaro (a healthy mind), and tinana (a healthy physical body) all contributed to the development of a healthy and complete individual (Durie, 1998). Te Wheke further added the elements of whanaungatanga -

extended family; mauri – life force in people and objects; mana ake – unique identity of individuals and family; hā a koro ma, a kui ma – breath of life from forbearers; and whatumanawa – the open and healthy expression of emotion. These elements are represented by the tentacles of the octopus. Waiora – total wellbeing for the individual and family was represented by the eyes of the octopus (Pere, 2011). This model gives a greater perspective of Māori identity in its fullness and gives educators a broader view of the elements required to develop a holistic Māori identity for Māori students. (These concepts will be discussed further in section five of chapter seven).

Traditionally, Māori people maintained connections with the land and other natural resources that were both respectful and spiritual. "To some extent those traditional tribal structures and cultural practices from which Maori identity derived underpin the fundamentals of how Maori identity is conceptualised today" (Moeke-Pickering, 1996, p. 2). However, in more modern times, while these traditional tribal connections are still hugely important, Māori identity is also demonstrated by simple social norms such as the wearing of taonga Māori and clothing with Māori motifs and kōwhaiwhai, the ability to participate comfortably in Māori cultural practices, and other social customs. Durie, Black, Christensen, Durie, Taiapa, Potaka and Fitzgerald (1995 in Moeke-Pickering, 1996, p. 3) suggest that in modern times "social, economic and lifestyle characteristics, ecological and social influences such as changing demographic patterns, cultural beliefs and technological advancement need to be taken into consideration to provide a more refined understanding of Maori identity".

The *Ka Hikitia* strategy aims to place greater emphasis on changing attitudes of educators and it stresses the importance of the direct relationship between cultural outcomes and educational outcomes.

> "Culture [is] seen as an advantage; 'being Māori is an asset; not a problem.' ... [Further to this], the relationship between teachers and learners [is] also acknowledged as critical along with an organizational environment that support[s] collaborative relationships with whānau, hapū and iwi. Engagement with Māori learners in ways that [align] with their cultural frameworks and 'iwitanga' [is] ... an important aspect of the [Ka Hikitia] Strategy" (Durie, 2011a, p. 41)

Productive partnerships must be formed both within the existing classroom make-up, i.e. between student and teacher, and amongst students; and also, between the school and outside providers, i.e. cultural experts, iwi or hapū representatives, whānau, Māori organisations,

Māori-medium educators, etc. These relationships should be based on "mutual respect, understanding and shared aspirations" (Ministry of Education, 2013b, p. 17). Collaborative partnerships will become a source of "an on-going exchange of knowledge and information, and where everybody contributes to achieving the goals" (Ministry of Education, 2013b, p. 17). Bandura's social learning theory purports that reciprocal interaction between individuals influences all aspects of development, including cognitive, behavioural, environmental and cultural (Bandura, 1977). Likewise, Pere's (2011) Te Wheke model demonstrates the interconnectedness of reciprocal relationships, dimensions of health, and emotions and the effect these have on cultural identity development. It is essential that Māori students are engaged in reciprocal relationships that provide meaningful and authentic cultural development that empowers them to develop socially appropriate Māori worldviews.

Vygotskian theory further reiterates the importance of the learning relationship between peers. Incorporating co-operative peer learning into classroom practice will further add in making learning more interesting for students. Karpov (2014) emphasises that this is particularly important to adolescents "for whom … interactions with peers is one of the highest priorities" (p. 186).

Education providers must make a concerted effort to develop collaborative partnerships with outside providers. Oftentimes, however, there is a sense of caution, or even fear, when English medium institutions need to approach Māori experts in an attempt to form such productive partnerships. This fear may be due to a lack of confidence or knowledge in how to approach such experts, not wanting to offend by saying or doing 'the wrong things', or not wanting to seem ignorant, for example. While these inhibitions may be unfounded in reality, this can still inhibit institutions making initial contact. This could perhaps be improved or overcome by Māori experts, Māori organisations, whānau, hapū and/or iwi making the first contact to their local schools or education providers to find out where they can assist or advise in the school. It must be noted, however, that some Māori whānau will also have their own reservations about coming into schools. They too have inhibitions that may well exist due to their negative lived realities of school. Bishop et al (2003) reported in their findings that parents were concerned about their children repeating the negative schooling experiences that they (parents) had endured. One such parent reports:

> *"School for me was a nightmare. When I was 14, the Principal told me to get a job using my hands. I still can't read and write well. Nothing in the curriculum*

> *then valued the stuff I knew about. I don't think much has changed. I don't want that for my girls"* (p. 66).

Parents in some schools feel unwelcomed and feel like they are in the way if they do come to school. One parent reported:

> *"They don't want parents to be part of it really. They don't want to be accountable to us. They want the kids there from 9 to 3.30 and if the kids don't learn then it's everyone else's fault but the schools. Like they come from low socio-economic homes, the parents can't control the kids, they aren't fed right, drugs, wagging, their friends, no gear, etc. Anything else but the relationship and respect between the school and the students and the school and the parents"* (p. 61).

These lived realities of parents, and grandparents, must be re-written and re-lived if education providers want to have strong collaborative relationships with Māori whānau. Inviting Māori whānau to form Whānau Support Groups, Māori whānau forums, and encouraging their tamariki to form Māori student forums are some examples of how parents can be invited to participate in school governance and support for te ao Māori. Anecdotal evidence shows that long term commitment and persistence to developing such groups and forums and having strong 'buy in' from school management and governance, will begin to show results. Whānau will begin to see how they can contribute within the school and will begin to feel comfortable and confident as 'cultural advisers'. Schools and other education providers must be prepared to accept this cultural support and allow a degree of autonomy to ensure that *genuine* Māori experiences can be imparted. Any forms of tokenism must be eradicated, as tokenism is one of the greatest barriers to engagement of Māori whānau into any mainstream institution. Tokenistic Māori experiences will certainly dissuade collaborative relationships.

It must further be accepted that in order for the partnership to be productive, Māori providers and whānau will likely operate from a Māori worldview that supports a Māori development agenda (Flavell, 2014); is delivered from a Māori perspective; and, as often as is possible, within a Māori context. This modus operandi will ensure that Māori students will enjoy genuine Māori experiences that assist them in developing their identity, language and culture. It is these kinds of experiences that research shows will make a difference for increasing Māori achievement rates.

For example, Judith Riki (2015), Deputy Principal at Kia Aroha College, identifies that there must be "spaces in our schools where our Māori students are able to learn through their culture

and about their culture" (Interview). She further suggests that teachers, and I would add, principals, directors and boards of education need to view their school or learning institution through a Māori lens. She states:

> I often say to teachers pretend you're the parent of a Māori student and you're considering bringing your child to this school. Walk through this school and think about what you can see, what you can hear, and what you can feel, in relation to Māori being celebrated at that school. It's important to every parent that their child is celebrated in all facets of who they are as a person. For a lot of Māori parents, it's really important that they know, at this school being Māori is celebrated. Often it can be, and what can you see on the walls? What do hear when someone greets you in the office? What do you hear when the teacher speaks to you? What do you hear when the students speak to each other? Where is Māori showcased in this school? Where can you see something that says we are a bi-cultural school? And we celebrate the Māori culture and you are welcome here (Interview).

Marae-ā-kura are a further example of the success of contextual Māori learning within Māori spaces. These Māori specific learning units were established in school with an on-site marae. A specific programme of learning was established to meet the learning needs of Māori students. Lee, Pihama and Smith (2012) found that "Marae-ā-kura have a significant potential to provide opportunities to enhance educational achievement for Māori students within mainstream secondary schools". These Marae-ā-kura learning spaces were originally built to support the regeneration of te reo and tīkanga Māori, but also attempted to improve the achievement rates of Māori students within traditional secondary school education. Lee et al. (2012) state:

> The pedagogy of marae-ā-kura are clearly grounded in the kaupapa Māori concepts such as ako, and precede notions of cultural responsiveness. … [T]he pedagogy of marae-ā-kura is grounded in a traditional institution that brings together the "spiritual, social and personal life, linking past and present, tangata whenua and manuhiri" (Penetito, 2010, p. 211). As such, the pedagogy of marae-ā-kura is generated by cultural values and practices that guide teaching, learning and living within marae-ā-kura. For example, the practice of karakia, hui and participation in kapa haka is key part of ako in marae-ā-kura (p. 5).

Within their research, Lee et al. found excellent engagement of Māori students. One Year 11 student stated that "[w]ith a marae in the school, we're not afraid to be Māori" (Lee et al., 2012, p. 5).

Schools and other education providers must be accountable for ensuring that all areas of engagement and learning for Māori students are given genuine priority, and, on an ongoing basis. The Education Review Office (ERO) is additionally accountable for ensuring that schools are meeting the needs of their Māori students. ERO has been responsible for reporting on Māori achievement for over 20 years. "In that time there have been many programmes, initiatives and resources aimed specifically at improving outcomes for Māori. Yet Māori continue to be over-represented in low levels of academic achievement across the education system" (Education Review Office, 2015c, p. 1). However, beginning in Term two of 2012, all of the education reviews conducted in schools and kura now "include ERO's new approach to evaluating educational outcomes for Māori, as Māori" (Education Review Office, 2015c, p. 1).

This new approach concentrates on the following criteria:

- "educational success for Māori, as Māori learners"
- "internal and external review to consider and use Māori world views"
- "internal and external review involving school leaders, Māori communities … and ERO"
- "engaging with and supporting Māori communities … to participate in internal and external review"
- "supporting and building the capacity of schools to develop partnerships with Māori communities"
- "future plans and innovations for further improving and accelerating educational success for Māori, as Māori" (Education Review Office, 2012a, p. 1).

The framework contains a series of evaluative and self-review questions that allow schools/education providers and ERO to determine whether the above criteria are being achieved. Further to this, the framework provides a series of investigative prompts that can

> be used by school leaders, teachers, students and Māori communities to develop and seek answers to questions for their self review. For the school review, ERO will select from the investigative prompts to develop a design for the external evaluation, according to the context of the school (Education Review Office, 2012a, p. 5).

Following a review, if the ERO team feels that an education provider is not meeting the criteria to the required standard, thus giving ERO "cause for concern about the education and safety of

students", then they will adjust the review timing for subsequent reviews. Reviews are generally conducted every four years, but "ERO will return over the course of one-to-two years where [in their view,] the [school/education provider's] board needs external intervention at either a statutory or lower level to bring about the desired improvement" (Education Review Office, 2015c, p. 1). This assessment is based not only on Māori student engagement and achievement, but on all of the following areas:

- "Student engagement, progress and achievement
- Māori student engagement, progress and achievement
- Provision of effective teaching
- Leadership and management
- Governance
- The provision of a safe and inclusive school culture
- Engagement of parents, whānau and communities" (Education Review Office, 2015c, p. 1)

A collaborative approach in working with Māori students is not only necessary but essential if there is to be any change in the education achievement of Māori students. For many education providers this will require a significant mind shift and a willingness to adapt or completely change existing schooling systems. There are working models already in existence that can be adapted to fit any learning institution. These models are founded on Treaty based dual governance structures where kaupapa Māori units provide Māori worldview pedagogies for the education of Māori students. It is time to let go of old traditional British schooling systems and move toward 21st century, New Zealand relevant schools of thought.

CONCLUSION

The literature reviewed here has focussed on five main themes or concepts in relation to the overall vision of *Ka Hikitia – Accelerating Success: 2013-2017.* These included: realising meaningful and relevant education goals for Māori; assisting Māori to know what it means to be Māori; Māori students learning *as* Māori; aiding in the revitalisation of the Māori language; and, increasing Māori achievement rates using a collaborative approach. The overarching investigation aims to determine whether *Ka Hikitia* can be effectively implemented in the English medium education sector in meaningful ways for the majority of Māori students.

Meaningful and relevant education goals certainly exist, and if these goals can be achieved through the implementation of *Ka Hikitia* at the coalface, then the education sector will certainly be making huge gains towards effective, meaningful and successful education of

Māori students. My fear however, is that the implementation appears much easier in word than it actually is in practice. If early learning centres, schools and other education providers are able to convert these 'words' into effective 'action', then *Ka Hikitia* will be *the* success story of the future and could well provide an international model for teaching indigenous cultures in mainstream schools. If we can truly educate Māori students to have a strong sense of Māori identity from a Māori worldview, have the ability to transition seamlessly within all New Zealand contexts and globally, and to have improved education and overall wellbeing, then the education sector will be well on its way to developing strong future Māori leaders who will have a committed Māori development focus for themselves, their whānau, hapū and iwi, and within the New Zealand economy.

The acquisition of identity, language and culture is hugely important in improving educational success for Māori students. It is an indigenous right for all Māori students to be taught their own language. High quality te reo Māori must be available to all Māori students on a regular basis, both formally and informally. There is much work to do in English medium schools to make this a reality. However, I also believe the greatest barrier to this is funding and resourcing. The Ministry of Education needs to have greater measurement and accountability tools in this area. While a system currently exists to measure funding criteria based on 'level of immersion' within total immersion and high use bilingual schools, there are no measures or audit systems in place to ensure high quality te reo Māori is being delivered, particularly in English Medium schools. This *oversight* means that te reo Māori instruction continues to be delivered to Māori and other New Zealand students oft times with poor pronunciation, poor grammatical structures, and out of context.

If te reo Māori is to be truly valued and revitalised as the indigenous language of Aotearoa, the Ministry of Education must fund more vigorous teacher development to both teacher trainees and existing teachers. Te Taura Whiri needs to be better funded so that it can provide greater language revitalisation initiatives for whānau, hapū and iwi, and throughout New Zealand communities.

More professional development and learning will be necessary in order to develop a more culturally competent and culturally responsive pedagogy for teachers within the mainstream, English-medium sector. Teachers must understand their responsibility for training Māori students to be confident in the Māori world, to develop a Māori worldview, and to be able to contribute to Māori development.

Educators will need to provide an education experience to Māori students that is relevant, rewarding, positive and contributing to them *as* Māori. This requires a transformational shift in attitudes and practice by teaching staff, school management and school boards. Conventional mainstream teaching methods, particularly in high schools, need to be re-developed. Such a change in teaching and learning strategies will benefit not just Māori students, but all students in the classroom. Teachers will need to reframe their role in the classroom as facilitators of learning, rather than the classroom hierarchy.

A collaborative approach that works at developing productive partnerships with whānau, hapū, iwi, and Māori organisations, is definitely a key to the success of *Ka Hikitia*. The education sector cannot achieve the vision of *Ka Hikitia* without these productive partnerships. While schools need to be proactive in seeking to establish such partnerships, Māori likewise can be putting themselves forward to ensure the educational success of their own people; their rangatahi; their future leaders. Whānau will flourish when they are confident in their participation in te ao Māori. This can best be achieved through the development of Kaupapa Māori unites within mainstream schools.

Education providers, and schools in particular, need to provide more opportunities for Māori whānau to be involved in their children's education in more meaningful and relevant ways. Drawing on assistance from whānau to develop personalised learning plans, and to be available to share relevant Māori skills, mātauranga Māori and Māori development initiatives will build positive mutual regard between educators and whānau. Whānau can also assist educators to understand a Māori worldview so that educators can learn to plan through a different set of lenses. Not only will such an approach benefit Māori students but it will benefit all students. An inclusive approach to planning will provide equity for all students.

Ka Hikitia has the potential to realise its vision of having "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p. 12). Education providers must implement and realise meaningful and relevant education goals for Māori students. They must assist Māori students to know what it means to be Māori and provide the necessary opportunities for this to happen. Education providers must provide opportunities for Māori students to learn as Māori, and a greater effort must be taken in the education sector's role in aiding in revitalisation of the Māori language. If all of these elements recommended throughout *Ka Hikitia*, and supported by a myriad of Māori academics and Māori development leaders, were adopted then with a collaborative approach Māori students may find more

academic success in New Zealand's education system, but not without a major transformational shift in the way that education is delivered to Māori in Aotearoa.

The chapter that follows outlines the methodology and methods undertaken in the completion of this research.

CHAPTER 4

METHODOLOGY AND METHODS

Tē tōia, tē haumatia
Nothing can be achieved without a plan

INTRODUCTION

This chapter outlines the methodology I chose to follow, and the methods used to carry out that methodological approach in order to conduct my research and gather my data. I was particularly influenced by the Kaupapa Māori approaches of Māori education researchers Graham Smith, Linda Smith, Wally Penetito and Ranginui Walker, and by the narrative based writings of Margaret Kovach (Canada) and Shaun Wilson (Australia), who are both Indigenous education researchers. The information that follows provides a brief background and context and then outlines the processes that I undertook as I completed my research.

Ka Hikitia 2013-2017 was implemented by the Ministry of Education as a strategy to improve education outcomes both **for** Māori learners and **with** Māori learners. This research investigated the implementation of the strategy within English-medium mainstream schools. The primary purpose of this research was to identify whether *Ka Hikitia* can be effectively implemented in the English-medium mainstream education sector in meaningful ways that allow for educational and academic success for Māori students. A selection of Primary, Intermediate and Secondary schools within the North Island were invited to participate in the research. The research aim was to identify how successfully *Ka Hikitia* is being implemented in each school in a manner that makes a positive difference for Māori students.

The research adopted a mixed qualitative method approach and included quantitative data. Qualitative methods comprised of both Indigenous and Western methodology. This included case study, conversational method, observation and survey. Quantitative data was drawn from statistical data that has been documented by the Ministry of Education and individual schools, NZQA, and from survey questionnaire results. From an Indigenous/Kaupapa Māori perspective, conversational method was adopted to conduct meaningful discussions with school management and Board members, teaching staff, and Māori students and whānau.

These discussions, and the stories that emerged, allowed me to investigate the varying views of how *Ka Hikitia* is being implemented in the school by staff, governance and management, and how students feel that their educational needs *as* Māori are being met, i.e. realising meaningful and relevant goals; knowing what it means to *be* Māori; their ability to learn *as* Māori; Māori language development; improved achievement rates; and collaboration with kuia and kaumatua, whānau, and other Māori mentors and specialists (Kovach, 2010; Ministry of Education, 2013b). Conversational method was the primary data collection method of the study.

A bicultural theoretical approach was adopted utilising a decolonising theoretical lens. A bicultural approach was necessary because the research was conducted within English-medium, mainstream schools. A decolonising theoretical lens was essential to ensure the research was conducted for the benefit of Māori students and their whānau. Such a lens will ensure that a Kaupapa Māori focus is forefront in the research process so as to privilege Māori ways of knowing rather than Western ways of knowing (Smith, 1999). By ensuring that "Indigenous beliefs, values and customs [are entrenched] into the research process, [the] research … become[s] much more culturally sensitive to Indigenous peoples (Wilson, 2008, p. 15).

Thematic analysis was utilised to organise the data using NVivo, a qualitative software package (QSR International, n.d). By looking for themes that provided common patterns and behaviours across conversations I was able to determine specific elements to then engage in further conversations (Lichtman, 2006; Kovach, 2009; 2010).

After transcribing all of the kōrero engaged in with individuals, whānau and wider groups and printing these off, I began the thematic analysis process by looking for common themes that emerged from within the various kōrero. With highlighter and pen in hand, this proved to be a tedious process. After making some enquiries, and talking to some colleagues, I was led to the qualitative software package, NVivo. After downloading this software, I was able to upload the recordings of each kōrero, along with their transcriptions, and then easily collate the common themes identified and create useful and easily accessible data files.

KAUPAPA MĀORI APPROACH

Even though some Western research methodology was adopted, these were applied from a Kaupapa Māori/Indigenous paradigm. Wilson (2008) states that "Indigenous people have

come to realize that beyond control over the topic chosen for study, the research methodology needs to incorporate *their* cosmology, worldview, epistemology and ethical beliefs" (p. 15, *italics added*). There is a danger, however, in attempting to adapt dominant systems by applying an Indigenous paradigm as it can be almost impossible to disengage the process from its foundational Western belief system (Wilson, 2008). If, however, a Māori researcher, retains a Kaupapa Māori/Indigenous paradigm, epistemology and ontology in the forefront of their research practice, it can be ensured that the research truly honours the development and advancement of education for Māori in Aotearoa.

Kaupapa Māori research was defined by Irwin (1994) as "[r]esearch which is 'culturally safe' which involves mentorship of *kaumatua* (elders) which is culturally relevant and appropriate while satisfying the rigour of research, and which is undertaken by a *Maori* researcher, not a researcher who happens to be *Maori*" (as cited in Henry & Pene, 2001, p. 236). Furthermore, Kaupapa Māori research is conducted *by* Māori, *for* Māori and *with* Māori (Smith, 1995 in Henry & Pene, 2001).

Kaupapa Māori methodology can be used as a tool that empowers Māori to reclaim and retain their culture, practices and identity so as to live, learn, teach and progress *as* Māori, and to aid in Māori development and advancement (Smith, 2013). Royal (2012) asserts that Kaupapa Māori necessitates the application of tikanga Māori (Māori cultural practices) and is expressed through "values and action plans which express a set of deeper cultural values and world view … that are suggested by traditional knowledge – mātauranga Māori" (p. 31).

Graham Hingangaroa Smith, the primary founder of Kaupapa Māori theory, states that "Kaupapa Māori theory makes space for Māori to legitimately conduct their own studies ... in their own terms and own ways" (Smith, 2003 in Royal, 2012, p. 33). Indigenous researchers must first define their own beliefs about the world in relation to the research topic, then they must define the theory behind the knowledge sought, and lastly, must define the process for gathering this knowledge (Kovach, 2010).

Knowledge may include Māori worldview values such as wairuatanga (spirituality), whanaungatanga (relationship building), manaakitanga (showing respect, generosity and care for others), aroha (love, respect and care), māhaki (humility), mana (dignity); titiro (look), whakarongo (listen), kōrero (talk); and kia tūpato (being cautious and careful) (Smith & Cram, 2001 in Rangahau, n.d.).

Wairuatanga provides a foundation for research, as Indigenous peoples have always fused intellect and spirit. Wairuatanga draws on the principles and values of mana (prestige), mauri (life force), ihi (excitement) and wana (exhilaration and fervour), but it also provides connectedness with people and with land. It provides the boundaries for the guidelines around tapu (sacred things) and noa (unrestricted practices).

Whanaungatanga, as previously described, refers to the process of establishing engagement and connectedness with people, resulting in developing a deeper commitment to those being researched (Smith & Cram, 2001 in Rangahau, n.d.).

Manaakitanga, in this context, refers to generosity and sharing. This value allows for a collaborative approach, enabling knowledge to flow in both directions thus providing a reciprocal learning process. This also ensures that at the end of the research process, the results are shared (Smith & Cram, 2001 in Rangahau, n.d.), as it is a requirement of Indigenous methodology to give back to the members of its community in meaningful and useful ways (Kovach, 2009).

The value of aroha is central when conducting observation. This value enables mutual respect and consideration of all those involved in the research process. In classroom observations, the process will affect not only those who are directly being observed, i.e. Māori students and classroom teacher, but those who are being passively observed, i.e. other students in the classroom, and any relevant interactions between the participants and others in attendance.

Smith and Cram (2001 in Rangahau, n.d.) suggest that māhaki relates to the value of humility, and in the research process, refers to "finding ways to share knowledge, to be generous with knowledge without being a 'show-off' or being arrogant. Sharing knowledge is about empowering a process" (p. 1).

There is a Māori whakatauki (proverb) that states: "Kaua e takahia te mana o te tangata (Do not trample over the mana of people)" (Smith, 1999, p. 120). Mana refers to an individual's dignity, respect and honour (Smith & Cram, 2001 in Rangahau, n.d.). Researchers must ensure that the participants' mana is regarded and guarded at all times throughout the observation process. The researcher must not leave participants feeling intimidated, belittled or disrespected, whether the researcher is a participant or a non-participant during the observations.

Titiro, whakarongo and kōrero are of particular importance and consideration when observational research is being conducted. The researcher must "look, and listen first and then

maybe speak" (Smith & Cram, 2001 in Rangahau, n.d., p. 1). This attention to looking, or observing, and listening assists in the development of understanding between the researcher and the participant(s).

Finally, 'Kia Tūpato', meaning 'be cautious' or 'be careful', refers to the researcher's need to provide cultural safety to both researcher and participant(s), to be considerate of the entire research community, and to practice wise reflection and reflexivity (Smith & Cram, 2001 in Rangahau, n.d.).

With these values at the forefront of the researcher's practice, it is possible to apply a mixed methodological approach, while remaining committed to applying the principles of Māori epistemology, Kaupapa Māori theory and Mātauranga Māori across all methods used.

CONVERSATIONAL METHOD

One dimension of Mātauranga Māori is story-telling. Story-telling is a characteristic of Indigenous peoples where oral traditions were the primary method for conveying and transferring knowledge. It was through oral traditions that information was transmitted through the generations as stories and songs. This practice of story-telling offers a research method where the data that is collected and documented necessitates the utilisation of conversation and oral transference to extract information (Bessarab & Ng'andu, 2010). Bessarab and Ng'andu (2010) posit that:

> [o]ne of the challenges for qualitative researchers when listening to stories of lived experience is that the teller decides what parts of their story to tell and which parts to leave out, the researchers' role is to draw out the parts they are interested in which may not be told and which relate to the research topic (p. 38).

Margaret Kovach, a first nations PhD of Canada and an Associate Professor at the University of Sasktachewan, used the term Conversational Method to refer to this "method of gathering knowledge based on oral story telling tradition" (Kovach, 2010, p. 40). The method is dialogic in nature and fundamentally relational. This relationality applies not only between people, but also between practices, paradigms, learning and knowing. One such relationship is the relationship between Indigenous peoples and protocols or *tikanga*. Kovach (2010) states:

> [w]e only need to look to the importance of protocol within Indigenous communities to recognize that how activities (i.e. methods) are carried out matter.

> Protocols are a means to ensure that activities are carried out in a manner that reflects community teachings and are done in a good way (p. 40).

The Conversational Method is comparative to the Western research method of interview, however, when applied through an Indigenous lens and using an indigenous framework, this method is a foundational Indigenous method of research. The language used to reference different types of conversations demonstrates the different contexts between a Western approach and an Indigenous one. Throughout this text individual discussions (interviews) are referred to, and referenced, as 'conversational kōrero'; discussions conducted with whānau are referred to as 'whānau hui'; and group discussions (focus groups) are referred to as 'collaborative hui'.

When applied through this Indigenous lens and framework, the method differs considerably from standard Western interview approaches. While it contains some of the elements of the interview method, i.e. face-to-face (kanohi ki te kanohi) and focus group (participants in a group), it requires much more. Conversational Method supports an Indigenous paradigm that honours oral tradition as a means of conveying knowledge. Such oral tradition is surrounded with rich cultural practice that is "spiritual, emotional, physical and mental" (Kovach, 2010, p. 43). This type of story-telling is collaborative in nature, in that the researcher becomes as much a participant in the research as is the story-teller. Bishop and Glynn refer to this process as "collaborative storying" (1999, p. 163), a process wherein the relationship between the researcher and the participant(s) is deepened and strengthened as the stories unfold. Smith (2003) suggests that "it is this community engagement, the talking-listening-sharing part of Māori research, that is particularly exciting" (p. 94).

This engagement, however, cannot develop to such a level on first meeting. In order for the method to be truly effective, pre-research discussions are necessary in order to build strong relationships of trust. The process of whakawhanaungatanga (relationship building/kinship) assists in ensuring cultural safety, a necessary element of Kaupapa Māori research. In this manner, this methodological approach "requires compulsory self-disclosure of where you are from, whose family you belong to, and what interests you have in the research" (Smith, 2003, p. 95).

Cultural safety is also maintained when tikanga and kawa are practised. Examples include beginning and ending each session with karakia, and drinking and eating together afterwards,

as a means of "lifting *tapu* or sacredness from the heaviness of the talk and to bring people back to this world" (Smith, 2003, p. 96).

Conversations and stories can become heavy because of the impact of colonisation and the marginalisation of Indigenous peoples. Smith (2003) purports that Māori research has the ability to advance the vulnerable and marginalized voices of our people allowing them to be heard and providing a means for many to learn from those enriching stories. As researchers, we simply become facilitators within the story-telling journey. Much healing can take place as stories are told and shared, but even more prevalent, are the opportunities that can arise for development and advancement of Indigenous peoples when the researcher's primary goal remains focussed on serving the Indigenous research community (Kovach, 2010).

The research community in this study is made up of school management and leadership, Board members, teaching staff, and Māori students and whānau of a cross section of Primary, Intermediate and Secondary schools in the North Island. While school management, Board members and teaching staff make an important contribution to this research in providing context and perspective, it is the voices of the Māori students and their whānau who are the major focus of the study. They make up the *Indigenous* research community. This is who the research is for, and who it is intended to advance. Smith (2003) claims that "those who have walked on the path being spoken about are the best people to talk about the issue at hand" (p. 95). It is the voices of these Māori students that will be crucial to enacting change for further students to come. Their stories must be treated with respect and honour. Smith (2003) states that "[w]e have always regarded the gathering of people's stories and words as something very profound. We use the term "*toanga*" to describe a treasured gift and, as such, this requires that we treat words and stories with respect" (p. 96).

Conversational Method, applied using an Indigenous/Kaupapa Māori lens and framework, provides a depth, context, and richness necessary to evaluate the effectiveness of *Ka Hikitia* in English-medium schools.

All conversational kōrero throughout the research process were conducted either at school or in the participants' homes. I always asked participants if they would like to begin and end the conversations with karakia. Many took place over kai, whether that was just a packet of biscuits or a more generous spread. While I had some pre-determined questions to help focus the discussion and keep it relevant to the kaupapa, conversations just occurred naturally and often times followed the lead of the participant(s). In all cases, participants were invited to choose a

pseudonym, and if they could not or did not come up with a name then one was assigned to them. This was to ensure anonymity for the participants when quoting any part of their kōrero in the analysis that would follow. The teachers agreed to simply be numbered as 'Teacher 1, Teacher 2', etc, and the Principal and Board Chair are simply referred to as 'The Principal' and 'The Board Chair'.

CASE STUDY

Case study is another useful tool of evaluation that permits a researcher to produce a comprehensive analysis of a proposed scheme or plan. This may be enacted as a programme, an event, an activity or a process (Creswell, 2014).

Case study allows the researcher to investigate in-depth one or a few instances to discover particular findings from a holistic view within natural settings using multiple sources of research. Although each case is specific and may be unique, it can also be representative of a broader view of instances similar to itself (Denscombe, 2003). The case study method responds to the desire of the researcher to establish what is going on, and why, within the confines of a specific case. The case is studied for a set period of time and then the results are recorded, analysed and reported (Bouma, 1996). It is in this phase that comparisons with others in a similar class can be made. Denscombe (2003) states that "[w]hen reporting the case study findings, the researcher needs to include sufficient detail about how the case compares with others in the class for the reader to make an informed judgement about how far the findings have relevance to other instances" (p. 37).

For this study, case study was used to investigate the *Ka Hikitia* journey from initial implementation of the strategy in 2008 through to the last stage of phase two of *Ka Hikitia* in 2018. The case study was undertaken with a rural North Island full primary mainstream school and included conversations with Māori students and their whānau, teaching staff, school management and the school board.

Comparisons may therefore be made with other mainstream English-medium North Island full primary schools, primary schools to year six; with other rural schools in both the North and the South Island, and also with urban schools of similar size. It may also be interesting to consider comparisons with schools of different demographic and socio-economic makeup to see if these

variables do in fact impact on the construct of the case. It would not be suitable to make comparisons with secondary schools as there are too many different variables.

While case study in and of itself is a Western qualitative methodological approach, in this research it was applied using an Indigenous lens and a Kaupapa Māori framework, therefore transforming it into an Indigenous methodological approach.

Case study allows multiple research methods to be applied. In this case, the conversational method and observation were the primary methods used. This narrative approach supported a Kaupapa Māori framework as it was applied through an Indigenous lens. It allowed for a kanohi kitea approach to be implemented where whakawhanaungatanga was then paramount.

More detail regarding the application of this methodological approach is found in Chapter 5.

OBSERVATION

From a post positivist perspective, social researchers cannot claim absolute knowledge and truth when studying human behaviour. The variables are simply too great, and the results potentially too broad depending on the context, variables, and sample group. However, the knowledge that does develop emerges from careful observation in any given situation or context (Creswell, 2014). For this study, the observation method provided another layer in the information gathering process. In keeping with Kaupapa Māori research methodology, research participants (both students and teachers) were aware of and expecting the researcher's presence. We had already met and engaged in the process of whakawhanaungatanga. I selected specific factors to be observed that can be recorded, compared and analysed.

The observations conducted within the case study were participant observations. Bouma (1996) states that:

> [p]articipant observers use their position in a group and their own experience of a process in order to gain information about it. … [T]he observer not only registers what is going on 'out there' but also registers their own reactions, feelings and understandings of what is happening. The observer's subjectivity is an explicit resource used to enable the research (p. 177).

Observation is influenced by theory, and by both the worldviews and the biases of the researcher (Chilisa, 2012). The subjectivity of me, as the researcher, and as a Māori researcher,

is influenced predominantly by my own schooling experiences, the schooling experiences of my own tamariki (children), and stories and information gained from previous conversations with the participants. Thus, when conducting observational research with Māori participants, it is essential to take an axiological approach, that is, to uphold the values that strengthen relational accountability (Wilson, 2008). The researcher must exercise caution to ensure that their own experiences, prejudices, values and/or ideals are not projected onto the participants so that the values of social justice are maintained. Chilisa (2012) suggests that "[r]esearchers achieve objectivity by reflecting and examining their values to ensure that they are appropriate for carrying out the research study" (p. 36). Thus, applying a variety of research methods alongside observation can aide in maintaining objectivity and neutrality (Chilisa, 2012).

While the application of axiological values works to ensure best observational practice, particularly from a Kaupapa Māori or Indigenous paradigm, they also can be applied to the other methods of research previously discussed.

SURVEY

Despite its very western construct, the survey approach (Kelley, Clark, Brown & Sitzia, 2003) can likewise be administered using an Indigenous lens and Kaupapa Māori methodology. Without proper care this research strategy can be applied in a very clinical manner with little or no personal contact with participants and can be devoid of mutually reciprocal respect. However, by applying the strategy through an Indigenous lens and keeping it grounded in Kaupapa Māori methodology, surveying can provide another layer of data that provides a different perspective again within the mixed-method approach. Survey research can employ a range of varying methods (Kelley et al, 2003). In this research, the questionnaire method was employed. Two different surveys were conducted using two different questionnaires in varied settings.

The first questionnaire aimed to collect quantitative and qualitative data in relation to participants' awareness and understanding of *Ka Hikitia* within the secondary sector. It aimed to gain information about how many students and their whānau had heard of *Ka Hikitia* and whether they felt that their local secondary school were realising the document's vision of "Māori [students] enjoying and achieving success as Māori" (Ministry of Education, 2013b, p. 6). It further sought to gauge the level of confidence that students and their whānau had in

their secondary school to meet the learning needs of Māori students, and lastly, invited participants to identify their interest in attending a college with a Kaupapa Māori unit designed for Māori students.

The survey was made available to Māori students in years 6-13, Māori whānau members, Māori and non-Māori teachers, and school principals who were in attendance at a regional kapahaka festival. Prior consultation occured with the hosting school and with the Te Whare Wānanga o Awanuiārangi graduate school before distribution of the survey occurred. The survey form began with my pepeha, an introduction about the research topic, and the purpose for the survey.

There was no compulsion for individuals to participate, however there was an incentive. Participants who completed the survey were invited to enter a prize draw that was drawn near the end of the day. Six draws were made and prizes were donated by local stores in the community who were supportive of the kaupapa. 47 surveys were completed on the day.

This convenience sampling method, which is a non-random, non-probability approach, was able to easily target individuals within a particular cohort to gain information regarding specific kaupapa. This method is helpful for generating hypotheses and for gathering information in the development of pilot studies. It is easy and inexpensive to implement (Dudovskiy, 2011).

There are limitations to this method of data collection. Results cannot be generalised to those who did not take part in the research, and there is a high potential for bias, and for sampling errors such as incorrectly completed or incomplete questionnaires (Dudovskiy, 2011).

The second questionnaire was likewise a non-random approach. I consulted with a cohort of primary and intermediate school principals, deputy and assistant principals, and lead teachers of te ao Māori and te reo Māori within a specific district. These school leaders, representing 12 schools were invited to participate in the survey which was distributed via email as an online survey. The survey was also distributed further to a wider regional cohort without prior consultation. These included selected primary, intermediate and secondary schools within the chosen region. It was presumed that a large percentage of overall responses came from non-Māori participants. A total of 32 surveys were distributed; 16 replies were received which resulted in a 50 percent response rate.

As with the first survey, the questionnaire began by introducing the researcher by way of pepeha, explained the kaupapa of the research and the purpose of the survey. The survey sought participants' consent and was completed anonymously. The data collected in this survey

specifically investigated schools' understanding, engagement and implementation of *Ka Hikitia*.

I found that this method of data gathering was the most difficult method in which to apply kaupapa Māori methodology due to the largely impersonal nature of the method, and the lack of kanohi ki te kanohi. Participants were able to provide comments where appropriate in order to share their voice which was important to me. An Indigenous and decolonising lens was however applied in the interpretation of the data.

DECOLONIZING THEORETICAL LENS

By actively entrenching Kaupapa Māori values, beliefs and customs as an integral component of all methodology used within this research, I was able to apply a decolonizing theoretical lens to the research. Vigilance in such an approach serves to privilege Māori epistemology and ontology throughout the research process.

Graham Smith (1997 in Kovach, 2009) expressed that when using the decolonizing lens, provision is made for transformation and structural change. The lens also allows for the effective analysis of the power differences that exist between Western and Indigenous groups, and ensures that Indigenous knowledge is privileged (Baker, 2009).

The decolonization process begins by firstly deconstructing Western methodological approaches that have previously been conducted on Indigenous peoples, and then reconstructing these using Indigenous frameworks (Chilisa, 2012). Maurice Squires, a First Nations Canadian researcher, declared that "[a]ll problems must be solved within the context of the culture – otherwise you are just creating another form of assimilation" (Kovach, 2009, p. 75).

By ensuring that research revolves around the Indigenous participant, with the explicit purpose of privileging the Indigenous community, the decolonizing theoretical lens allows the researcher to avoid being influenced by dominant hegemonic research communities. Graham Smith (in Kovach, 2009) affirmed that Indigenous researchers need to combine their own Indigenous knowledges with the present array of theoretical and methodological 'tools' that currently exist within academic institutions. He suggested that these current tools are often universal in their foundation and their application, and thus they can be applied from a variety of theoretical viewpoints, including Indigenous research theory. However, to ensure its

legitimacy, Indigenous research must have its own parameters, its own theoretical framework, its own methodological practices, and its own Indigenous researchers.

Indigenous researchers need to reclaim spaces where Indigenous peoples are marginalised by developing Indigenous research strategies to triumph over these spaces (Smith, 1999). In reclaiming these spaces, it is necessary to ensure cultural safety is always at the forefront, and that Māori participants are able to contribute to and generate some of their own questions to be answered within the research in order to be active participants (Baker, 2009). "The culture and values of this space ensure that not only are kaupapa Māori researchers protected in their research, but there is greater protection of Māori participants and data used in the research (p.3). Kovach (2009) acknowledges that Indigenous researchers must take adequate action to successfully defend the aspirations of their community. Kaupapa Māori research must "[serve] the community in which the research is conducted" (Baker, 2009, p. 6). This approach "places the experiences of indigenous peoples at the centre of the story, and is especially valuable in that it places the experiences of Māori in the New Zealand context at the centre of the (his)story" (Wilson, 2001, p. 216).

GROUNDED THEORY

The final stage of this research will include the development of a model that can be used in mainstream schools to ensure that *Ka Hikitia* can be successfully implemented in far more meaningful ways for Māori students. The model has been developed through the application of Grounded Theory.

Grounded theory is a methodology used to develop theory through the process of inductive reasoning (or probability reasoning) based on the findings from the data. The objective of grounded theory study is to investigate what's 'actually happening' at the coalface and to subsequently generate a theory that is substantiated by the data— contrasted with one that is determined by existing research. In grounded theory, rather than beginning with a theory and then attempting to disprove or prove it, the reseacher instead begins with the study and allows the theory to then emerge from the data (Center for Research Quality, 2018).

While this research also draws on and builds upon existing research, the process of allowing the data to speak for itself is paramount and most definitely leads to the development of the prosposed model.

METHOD – APPLICATION OF METHODOLOGY

When searching for published national data of Māori student achievement from a 'mātauranga Māori' perspective, I was unable to find any definitive achievement data that captured a snapshot of national statistics of Māori students achieving 'as Māori'. There were some anectodal success stories published from various schools, within different education journals, and on Ministry of Education websites, but these did not reflect any national trends. The only *nationally* reported data of 'student success' were NCEA (National Certificate of Educational Achievement) results. The following data therefore only captures attainment data and achievement rates based on data collected for *all* New Zealand students and only reflects 'as Pākehā', 'white-streamed' achievement data.

National NCEA attainment data shows that from 2013 to 2017 there has been an increase in achievement rates for all students nationally in NCEA Levels one, two and three (Table 1). UE (University Entrance) results have dropped for all students, except for Asian students who improve annually. Māori continue to have the lowest rates of achievement among all reported data by ethnicity, although the gap between Māori and Pākehā achievement rates has closed slightly, i.e., by 5.8% for Level one, and 6.5% for Level two, and 5.7% for Level 3. In 2017, 56% of Māori students achieved NCEA Level three compared with 44.3% in 2013, an increase of 12.4% (Table 2). This is compared with a 70.4% achievement rate for Pākehā attaining NCEA Level three in 2017 (NZQA, 2018a).

A summary of roll-based NCEA attainment[1]statistics by year level for 2017, with attainment percentages for the last five years included for comparison purposes (2013 to 2017)

	2013	2014	2015	2016	2017
Year 11 - NCEA L1	70.2	72.0	74.4	75.5	74.6
Year 12 - NCEA L2	71.0	74.9	76.4	78.4	78.5
Year 13 - NCEA L3	56.9	59.5	62.7	64.5	65.7
Year 13 - UE	51.0	45.5	48.6	49.2	49.4

Table 1 (NZQA, 2018a, p. 1)

Roll-based National NCEA and University Entrance Attainment by Ethnicity 2013-2017

% Year 11 Students Attaining NCEA Level 1

	2013	2014	2015	2016	2017
NZ European	78.7	80.3	81.7	82.5	81.8
NZ Māori	55.3	59.1	63.5	65.6	64.2
Pasifika Peoples	64.8	66.9	71.9	73.2	73.3
Asian	82.0	84.2	87.9	92.8	93.2

% Year 12 Students Attaining NCEA Level 2

	2013	2014	2015	2016	2017
NZ European	78.6	82.2	83.0	84.0	84.5
NZ Māori	62.0	67.1	70.6	74.9	74.4
Pasifika Peoples	67.8	74.5	76.6	79.5	80.7
Asian	85.1	87.2	89.7	93.9	97.8

% Year 13 Students Attaining NCEA Level 3

	2013	2014	2015	2016	2017
NZ European	63.7	66.4	69.0	70.1	70.4
NZ Māori	44.3	46.5	51.5	54.4	56.7
Pasifika Peoples	47.8	51.6	57.5	60.4	65.3
Asian	69.6	71.1	75.4	79.2	82.3

% Year 13 Students Attaining University Entrance

	2013	2014	2015	2016	2017
NZ European	59.1	54.0	57.4	57.8	57.3
NZ Māori	34.2	27.3	31.0	31.4	32.2
Pasifika Peoples	34.9	28.9	29.5	30.7	32.3
Asian	66.2	59.5	64.5	66.5	69.6

Table 2. (NZQA, 2018a, p. 1)

These statistics continue to show significant under-achievement for Māori students compared with their peers from other ethnicities. This may indicate that there is still much work to be done before education for Māori sees real progress and consistent improvement, and educational equity. Or, alternatively, the NCEA assessment tool may simply provide evidence of the greater need for Māori students to be educated *and* assessed 'as Māori'.

To assess the implementation of *Ka Hikitia* within the sector, this research had hoped to engage in case studies with both a full-primary school (years 0-8) to identify and follow the school's *Ka Hikitia* journey from the document's initial introduction in 2008 through to 2018, and with

a secondary school to implement a Kaupapa Māori pilot programme to determine whether a Kaupapa Māori unit within a mainstream secondary school may improve the achievement rates for Māori students.

I prepared reports and presentations for a full primary school and a secondary school. I firstly approached the principal of the full primary school and shared my research overview, leaving a copy for the school's reference. The research would be conducted as a case study which would involve gathering historical information in relation to the implementation of *Ka Hikitia* in the school, and meeting with individual Māori students and their whānau from a broad cross-section of students. The sample would include varied age groups, varying degrees of Māori identity and cultural engagement, and a balance of both male and female participants. It would also include conversations with senior management, the Board chair, a sample of teachers, and kaumātua.

I invited the principal to share the research proposal with the school Board and get back to me to let me know if the school would be happy to participate in the research. The Board determined that they would like to participate and over a series of meetings with the principal and the Board I was able to resolve concerns, answer questions, and begin gathering data. The school asked that they not be named throughout the reporting of the research to ensure that the school and the school community, students and whānau retain anonymity.

Initially, I met with students after negotiating a suitable time with their classroom teacher so as not to impact on their learning. Conversations with younger students generally lasted between twenty minutes to half an hour, and for older students about half an hour to 45 minutes. However, after meeting with my first four students, I was advised by the principal that the Board had requested that I only conduct conversations with the students during lunch periods or outside of school. This created some scheduling challenges and because of the time delays that followed, I opted to reduce my sample size in order to meet my deadlines, which left me with eight students and their whānau (as opposed to an original 14 students), the Principal, the Board Chair, and seven teachers.

Before approaching the secondary school and inviting the school to allow me to conduct a case study that would be based on the implementation of a pilot programme to introduce a Kaupapa Māori unit into the school, I first met with local Māori leaders, kaumātua, teachers and whānau in the community to ascertain their interest in the project for local Māori students. I received positive feedback and a sense of both hope and excitement should the school agree to engage

in the research project. I also received some scepticism from some community leaders regarding the school's likelihood to engage.

Following community consultation, I met with the principal, some of the deputy principals and other relevent staff members to present my initial proposal. Following this, I was invited by the principal to present my proposal to the school's Board. After a lengthy process, the Board advised that they would not be participating in the research and provided a number of reasons to support their decision.

I ascertained that while the community was ready for a new approach to meeting the learning needs of Māori students, the school was not. So before approaching another secondary school, I resolved to offering a case study that was similar to that of the full primary school as opposed to the pilot programme. At this school, I met with the acting Principal and two members of the School's Board, one of whom was Māori. My presentation was received with interest, however, a few days after our meeting, I was notified that the school was not interested in participating. I was not provided with any reasons to support their decision.

Due to time constraints, I did not approach any other high schools and despite its limitations, I opted to conduct the full-primary case study only, and then gather relevant secondary school data from within the community by way of survey.

CONCLUSION

As discussed above, this research project adopted a mixed qualitative method approach which included both Indigenous and Western methodology. The Western methodological approaches were however transformed to privilege Indigenous/Kaupapa Māori theoretical frameworks. The study included conversational method, survey, case study and observation. The only quantitative data drawn on was from existing statistical data that has previously been documented by the Ministry of Education and other Government agencies, and the schools included in the research.

Western and Indigenous research both approach knowing from different perspectives. Many non-Indigenous researchers in an Aotearoa New Zealand context tend to forget the colonial history of Aotearoa and are often unaware or ambivalent to the effects of colonisation on Māori (Kovach, 2009). It is for this reason that an Indigenous/Kaupapa Māori perspective is crucial

to meeting the needs of the Indigenous research community to whom this research seeks to privilege.

The case study conducted with a full primary school in a rural district allowed for not only a historical recount of the school's *Ka Hikitia* journey over an eleven-year time frame, but also allowed the voices of Māori students and their whānau, school leadership personnel and teaching staff to be heard and honoured. I was present and engaged throughout the study, practicing the principle of 'kanohi kitea' (the seen face).

Conversational method was the primary data collection method of the study, as it strongly positions the research within an Indigenous/Kaupapa Māori paradigm. This method transforms the Western approach of 'interview' into meaningful conversations that are not bound by pre-scripted interview questions and allows the essence and integrity of oral history to be reclaimed and restored. This method positions itself alongside the oral traditions of not only our people, but all Indigenous peoples. For this research, it is the voices and stories of Māori students and their whānau that will be the prominent voices heard. Meaningful discussions were also conducted with school management and the Board chairperson, and teaching staff in order to create a full contextual picture of how schooling truly is for the Māori students involved in the study. These discussions, and the stories that emerge from them, allowed me to investigate, interpret and analyse the varying views of how *Ka Hikitia* is being implemented in participant schools, and how Māori students genuinely feel that their educational needs *as* Māori are being met. The measures for assessing how successfully these needs are being met, were based on Māori students' ability to realise meaningful and relevant goals; know what it means to *be* Māori; to learn *as* Māori; to be involved in Māori language development; to improve achievement rates; and to enjoy collaborative experiences with kuia and kaumatua, whānau, and other Māori mentors and specialists (Ministry of Education, 2013b).

Observations that took place in the classrooms of the case study school, in Kapahaka training, in various school spaces, and marae/other cultural spaces were conducted using a Kaupapa Māori methodological approach. In so doing, cultural safety for the Māori students in particular was the paramount consideration. However, the axiological value-laden Kaupapa Māori approach served to protect the integrity and mana of all participants.

The survey method was conducted with two groups of participants. The first with members of the wider community who were in attendance at a Regional Kapahaka Event. This mode of convenience sampling was non-random as it aimed to collect data from a specific community.

The second survey was also non-random as it was emailed directly to participants who met pre-determined decisive factors, i.e. school principals, deputy/assistant principals, and lead teachers of te reo Māori and/or te ao Māori within in primary, intermediate and secondary schools within a specific demographic region.

I found this method of data collection to be the most difficult in which to apply Kaupapa Māori methodology within the collection process. Results of data were able to be applied with an Indigenous and decolonising lens, however this data could not be generalised to non-participating schools or individuals.

A decolonizing theoretical lens was applied throughout the entire research. This lens allowed me to position every aspect of the research within a Kaupapa Māori framework and in so doing, it was hoped that, not only the immediate intended Māori community will benefit from this research, but that in time, all New Zealand Māori students for generations to come will benefit from this work.

In preparing to report the findings of the research, thematic analysis was utilised to organise the data. The themes that emerged from the conversations and story-telling, the observations, case study and surveys provided common patterns and behaviours across the study that assisted me in categorising and organising the data. This rich data was then analysed and reported.

Finally, using the Grounded Theory methodology, a model is developed (see Chapter 9) to ensure transformational praxis can be implemented within the mainstream education sector to ensure the success of *Ka Hikitia* going forward.

Indigenous research requires the Indigenous researcher to be ever focussed on an endpoint that will transform, decolonize and emancipate its people. This research is intended to provide another level in the Māori education poutama[1] that will privilege Māori development and advancement. The methodology selected for this research was considered fastidiously to ensure that the data collected was genuine, real, honest and authentic so as to fulfil the research goals. To this end, the following chapter provides an insight into the case study undertaken.

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[1]"**[T]he** stepped pattern of *tukutuku* panels and woven mats, symbolising genealogies and also the various levels of learning and intellectual achievement" (Moorfield, 2011)

CHAPTER FIVE

CASE STUDY – A KA HIKITIA JOURNEY

Kaua e mate wheke, mate ururoa
Don't die like an octopus, die like a hammerhead shark
(Never give up, no matter how hard the struggle)

INTRODUCTION

In April 2008 the Ministry of Education launched *Ka Hikitia – Managing for Success: The Māori Education Strategy 2008-2012*. The strategy was focussed on personalising learning for Māori students so that these students may realise their full potential. It was deemed that achieving the goals of the strategy was the responsibility of professionals, parents/caregivers, and learners. The key direction of the strategy was to improve education outcomes both **for** Māori learners and **with** Māori learners. In fact, the document suggests that the strategy "is crucial to achieving a world leading education system that performs for *every* learner" (Ministry of Education, 2009a, p. 10, *italics added*). The key goals of the strategy included engagement in education, Government agencies working together, and high-quality Māori language in education (Ministry of Education, 2009a, p. 15).

The first phase of *Ka Hikitia – Managing for Success: The Māori Education Strategy 2008-2012* was then succeeded by phase two – *Ka Hikitia: Accelerating Success 2013-2017: The Māori Education Strategy*. The current Labour Government, elected in 2017, extending this phase through to the end of 2018.

The following case study examined the *Ka Hikitia* journey of a North Island Full Primary School for a decade from 2008 through to 2018. The school asked for anonymity. The purpose of conducting this case study was to investigate the challenges, barriers and successes in the implementation of *Ka Hikitia.* In 2008 the school was rated a decile 9 school but was later re-rated to a decile 10 school as a result of the economic growth in the area. Over the period investigated the school roll climbed from 280 students to approximately 400 students expected by the end of the 2018 academic year (School roll statistics). The average Māori population over the 11 year period has ranged from 10% to 15%. At the beginning of 2018, the school

had 23 full-time teaching staff and three part-time teachers. Of these 26 classroom teachers, one is of Māori descent.

In 2016-2018, I had conversations with eight Māori students of mixed ages ranging from year two to year eight, consisting of three girls and five boys all with varying degrees of Māori identity and cultural engagement (Houkamau & Sibley, 2010). All of the students were given the option to have a parent or guardian sit in with the conversations. Of the eight students, one had his mother attend the conversation, while the other seven met with me individually. I had further conversations with six of the families of these eight students, which in all cases included one or both parents and siblings who were also attending, or had attended, the same school. I met with two of the year eight students seventeen months later as year ten students who were now attending the local high school. The principal, the Board chairperson, and six teachers also engaged in conversations with me – one teacher from each of the five age cohort teams across the school from new entrant/year zero through to year eight, and with the lead teacher of te ao Māori. The majority of the data collected from these conversations will be included in chapter seven.

THE CASE STUDY JOURNEY

Background

At the beginning of this journey, the Principal had been in her role for 12 months, and the school's Whānau Group had just been established at the beginning of 2008, developing a more open relationship with the school's Māori whānau. The school had an existing relationship with local kaumātua, some connection with the local marae, and a strong connection to local significant landmarks. In mid-2008, the Principal presented the phase one strategy of *Ka Hikitia* to the staff and the Whānau Group and began to engage in discussions about implementing the document. The document had been sent out to schools with no launch, introductory information or directives. In fact the principal of this school had found out about the document by chance.

> *I hadn't even heard of Ka Hikitia. It was on a teacher only day in 2008 and one of my colleagues from university, I invited her, and she said, 'Have you seen this fabulous document, Ka Hikitia?'* (The Principal, Conversational kōrero, 1 February 2018).

The Whānau Group chairperson provided significant cultural support to the senior leadership team and to teaching staff, and a strong working relationship was established between the chairperson and the principal to provide education and guidance in relation to cultural competency within the school. It is this relationship, which continues to be founded on a strong sense of positive mutual regard, that has assisted the school to embrace and begin to develop a meaningful school culture of bicultural practice. The Whānau Group chairperson has become the school's Te Ao Māori consultant.

Progress in the implementation of *Ka Hikitia* was slow during the first phase. The major focus was re-establishing Kapahaka, and some emphasis on improving pronunciation of Māori place names, Māori students' names, and including basic introduction of te reo Māori and waiata Māori into classroom teaching. The roll out of phase two of *Ka Hikitia* was acknowledged and briefly addressed, however this was undermined to some degree with the Government's roll out of National Standards, which occurred at almost the same time and thus became the priority. There was little provision for *Ka Hikitia* training, little reporting required, accept if a school was involved in an Education Review Office (ERO) review, but there was extensive reporting required by schools to the Ministry of Education around the implementation, application, review and assessment of National Standards.

In 2012 the school joined a regional 'Learning and Change Network' which was made up of a cluster of schools within the region. At the time, the network's focus was that 'engagement leads to success in learning for all', and the group placed an emphasis on sharing best practice in mathematics, reading and writing within the cluster. By 2016, however, there was also a strong focus on Māori achievement and bicultural practices, and this was largely led by the principal of the case study school. The Learning and Change Network has now become a 'Kāhui Ako' (Ministry of Education, 2016b).

Development of a *Ka Hikitia* Focus

By 2014, implementation of *Ka Hikitia* was beginning to gain more momentum and the non-Māori school community was beginning to more fully embrace the bicultural practices of the school. Events such as pōwhiri at the beginning of the year, Matariki celebrations and information evenings, shared kai evenings featuring Māori kai, involvement in the preparing and cooking of hangi, the introduction of school wide beginning and end of day karakia, karakia for kai breaks, weaving experiences, sharing of local Māori stories (pakiwaitara and pūrākau),

and further focus on te reo and waiata Māori were well supported by the school community as a whole. The whānau group established a 'Whānau Group' page on the school website and a 'Whānau News' column became a regular feature in the weekly school newsletter. In mid-2014 the school re-established its connection with the local marae, and began to have Kapahaka noho, and other school visits to the Marae. The Kapahaka tutor of the time wrote a song for the school in te reo Māori that acknowledged the school's pepeha including the names of the local mountain, river, the school, and the school motto. This has become the 'school song'.

By 2015, while some significant progress had been made, there was a sense of frustration among Whānau Group members, including one of the kuia, feeling that there was an element of tokenism that existed in the school's culture, particularly within classroom practice. They felt that there was often less genuine cultural practice and more 'checkbox' type practice. A whānau member noted:

> *… there was mixing and matching of the culture there originally and I didn't agree with that. They would take advice, but they would ignore that advice and move on with what they wanted to do.* (Hokioi, Whānau hui, 29 April 2018).

Some of the senior management were surprised and disappointed to hear these comments but were prepared to engage in dialogue with the whānau group to work through developing authentic cultural practices. These discussions ultimately led to all staff evaluating, and being more attune to, culturally responsive classroom pedagogy within their teaching practice and their associations with Māori students and whānau.

The Kapahaka group at this time was becoming very well established in the culture of the school. The school had had quite a high turnover of Kapahaka tutors, approximately four tutors over an eight-year period, which sometimes resulted in Kapahaka being dissolved until a new tutor was employed. Tutors had felt that at times tikanga was not being honoured and expressed concerns of tokenism. A past tutor stated:

> *I didn't tolerate it … it's quite undermining. … At the end we were very clear about boundaries and just got on with it.* (Personal communication, 10 May 2018).

Hokioi stated in relation to this:

> *I think if you ask somebody to come and do something, you leave them to it. You don't go: let's mould it in a way that substantially changes what you want them to do. You let them do their job… You shouldn't muck around with that tikanga*

> *or the person's knowledge because you allow them to do their job... [T]heir understanding wasn't fully developed, so they made calls that really bugged people or went against the tikanga* (Whānau hui, 29 April 2018).

The 2015 tutor, who remains the current tutor, had a similar experience when planning an event for visiting dignitaries. She suggested that she would rather excuse herself from the organisation of the event if tikanga was not going to be honoured. One of the deputy principals chose to sit down with the tutor to understand the tikanga more clearly and then provided appropriate support to ensure that the event was carried out without compromise to tikanga. This became a turning point in the relationship between the senior leadership, staff and the Whānau group (under which Kapahaka also falls) in that a greater level of respect for tikanga and a greater level of consultation regarding kaupapa Māori interests were developed. The relationship between the lead teacher of te ao Māori, the Whānau Group chairperson/te ao Māori consultant and Kapahaka tutor became a very strong unit.

Selected senior Māori girls, so long as their whānau gave permission, were taught basic karanga and given the opportunity, with support from an adult kaikaranga, to karanga guests/dignitaries onto the school grounds or to karanga on behalf of manuhiri where they did not have their own kaikaranga. They were also able to fulfil the role of kaikaranga at school pōwhiri when appropriate. Senior Māori boys were given the opportunity to learn whaikōrero so that they could fulfil speaking roles where appropriate at formal school pōwhiri, Kapahaka performances, and other events.

Later in 2015, the Kapahaka tutor expressed some frustrations with scheduling clashes that interfered with Kapahaka training, and these continue to be an issue from time to time. However, the principal is supportive of trying to make sure that the training time is given priority for the Kapahaka students.

Also, in this year, a whānau member wrote a mihi whakatau for the school to be used at pōwhiri at the beginning of the year. This was a little too complex for the staff to master, and so the Kapahaka tutor with the permission of the writer turned it into an oriori (chant) to assist students and staff to learn the mihi, which gave the school's whakapapa, acknowledged students who had passed on, and greeted manuhiri (visitors). The oriori was learnt initially be the Kapahaka group and has subsequently begun to be taught to the whole school. It is now used regularly as the primary waiata tautoko (support song) following the first whaikōrero delivered at formal

events. The kaitito (writer) was very humbled when the school sang his oriori after he had delivered his whaikōrero for some visiting dignitaries. He stated:

> *... when they sang that song that I did and then a whole bunch of them sung it, that was a tohu to me 'cause that showed me that they put a lot of effort into it* (Kaitito, Personal conversation, 2018).

In 2016, the Whānau Group expressed concern that many of the Māori students within the school were not being extended enough in te reo Māori in their classrooms. As a result, extension classes were established for children, both Māori and non-Māori, who were interested in extending their reo further. This class was run by a specialist teacher. Further feedback from whānau later expressed that some of the senior students felt they were still not challenged enough, and so a second class was established for year seven and eights, predominantly Māori students, to extend them even further. This class catered for only three students in 2016 but was seen as valuable by senior management and was supported accordingly. In 2018 this class extended further due to student demand and now includes more students from years four to eight, and two parents who regularly attend.

At the end of 2016, the Kāhui Ako obtained funding to begin culturally responsive professional learning development with a cultural facilitator from the local University. All the schools in the cluster participated in the training which was provided for principals and senior leadership, and for lead teachers of te ao Māori and te reo Māori. The case study school was seen by its peers as a tuakana (big sister) within the cluster, having already made some significant progress in its bicultural journey. The Board Chairperson also noted the school's leadership in this manner when the case study school were the only school who were represented by the entire school board at the Houtū training that was offered to all the school boards in the cluster (Conversational kōrero, 16 August 2018).

In 2017, almost all staff enrolled in the 'He Papa Tikanga – Certificate in Tikanga Māori' offered through Te Wānanga o Aotearoa. This programme provided a deeper level of tikanga Māori knowledge for staff and provided participants with valuable teaching and learning resources. Some parents also enrolled on the programme. During that year, the Board and senior leadership reviewed the school charter to reflect the school's cultural responsiveness and bicultural practices. The school's information booklet that was provided to all new families in their school 'starter pack' was updated in early 2018 to include the bicultural praxis of the school.

The first teacher's only day in 2018 saw the review of the pōwhiri process, which at the time only took place once at the beginning of the year and did not cater for students starting at any other time throughout the year. This process was adjusted to ensure that all students beginning their school journey at any stage in the year had an appropriate pōwhiri. At this teacher's only day, staff received further training around 'Te Whare Tapa Wha' (Durie, 1998) in relation to catering for a holistic and kaupapa Māori worldview approach to learning and wellbeing, particularly for Māori students. It was agreed by staff that what is good for Māori students is good for all students particularly when practices establish a strong sense of identity and belonging. Staff learned further pūrākau related to surrounding significant landmarks that they could then share with their students as a means of connecting with the whakapapa of the school and area.

Early in term one a meeting was held between the principal, the outgoing lead teacher of te ao Māori, the incoming lead teacher of te ao Māori, and the Whānau Group chairperson with the Kāhui Ako cultural facilitator to update the school's Te Reo Māori implementation plan. The focus of the hui was to extend delivery of te reo from team to team so that the same level of reo is not being taught from years one to eight, but as children progress through the teams their reo is extended and further developed in line with Te Aho Arataki Marau mō te Ako i Te Reo Māori - Kura Auraki (Curriculum Guidelines for Teaching and Learning Te Reo Māori in English-medium Schools: Years 1-13) (Ministry of Education, 2009b).

A Work in Progress

While there have been significant gains in the bicultural practices within the school, the culturally responsive pedagogical practices within individual classrooms have been slower to develop. Some teachers are more responsive than others, but there is not consistency within each classroom. The Te Reo Māori Implementation Plan was seen as a tool for overcoming these inconsistencies. The new lead teacher of te ao Māori was appointed at the beginning of 2018.

While some of the 23 staff members are more averse with pronunciation of te reo Māori, the majority are still less confident in using the reo although willing to give it a go. The less confident teachers will, however, call on more knowledgeable students within their classrooms to assist them with the delivery of te reo Māori teaching. This process of 'ako' empowers students, particularly Māori students, who feel valued in their cultural identity when their reo

is seen as important, and they are seen to be the 'experts' in the class, albeit, 'beginner' experts (Rewi, 2011).

The progress made in this school's *Ka Hikitia* journey has provided me with some hope going forward. There is still much more work to be done and the journey is by no means at its end, but it is on a good course. Hokioi stated:

> *I think what I see today is that the door is a lot more open. They are punching above their weight for the people that they have there, the number of whānau that are around there. They are actually doing a lot more.* (Whānau hui, 29 April 2018).

The school's board is supportive of the bicultural direction the school is taking, and is vigilant in tracking and analysing Māori achievement data. They have worked hard to ensure that every member of the board understands why there is a focus on Māori achievement by providing historical cultural context regarding education for Māori post-colonisation (Board Chairperson, Conversational Kōrero, 16 August 2018).

CONCLUSION

With phase two of *Ka Hikitia* nearing its end, the case study conversations have allowed me to collect student and whānau voices, using a conversational method, regarding both the bicultural journey of the school and how well the school is meeting the *Ka Hikitia* goal of Māori students achieving *as* Māori.

Data collected from the research was transcribed from audio recordings and then collated and analysed using an electronic social research tool, Nvivo. This was a time-consuming process, but it did allow me to collect rich data. I found that some of the interviews with a few of the younger students felt a little more 'interview-like', as those students found it more difficult to just 'chat' about their experiences, rather finding it easier to answer or respond to specific questions. The whānau interviews, and the interview with the Principal were the most natural interviews and provided for freer conversation.

Whānau have expressed their frustrations with the lack of authentic practice, undermining of specialist kaupapa Māori roles, and slow progress throughout the school's *Ka Hikitia* journey. They acknowledge the progress that has been made, and have reported some level of satisfaction in the evolution toward more authentic practice in more recent times.

Student and whānau voices are paramount and are the heart of this research. For if the students and their whānau do not feel the wairua (spirit) of this strategy in practice, and if they do not experience culturally relevant contexts or see relevance to themselves in their school experiences, then how well teachers, principals, senior leadership, boards, and the Ministry of Education feel they are achieving the goals and principles of *Ka Hikitia* are completely irrelevant. The observation method allowed me to gain further insight into the interactions and relationships between Māori students and their teachers and peers.

Students must feel that they are heard, seen, understood and respected. The school must listen and take on board the voices that are being expressed around cultural safety, Kaupapa Māori pedagogy, and authentic cultural regard. They are entitled to the same education rights that their Pākehā peers are receiving, i.e., the right to be schooled from their own worldview; the right to learn about their own cultural heritage and experiences; the right to be schooled in their own language; the right to practice and live their culture; and the right to have an education system that suits their needs.

While the focus on *Ka Hikitia* continues to develop in the school, there are challenges and barriers that prevent the strategy from being implemented to its full potential. While this is a work in progress, and Māori whānau have seen and acknowledge the efforts being made by the school, there is still a sense of frustration in how long it takes for changes to be enacted and sustained.

There were limitations to the case study because of the fact that there was only one school involved in the study. Further case studies in the future might include a similar study with schools with lower decile ratings, a high and a lower proportion of Māori students, and with schools who are not as far ahead, and in contrast further ahead in their *Ka Hikitia* journey.

CHAPTER 6

SURVEY RESULTS – A REGIONAL SNAPSHOT

He iti kahurangi
Small in size, great in value

INTRODUCTION

A survey method was adopted in the research as a means of capturing snapshots of two different kinds of data. This first survey was aimed at Māori students and whānau within the Māori community of the district wherein the research was being conducted to capture data specifically related to secondary schooling in the district.

As I was unable to have a secondary school case study within my research, I felt that it was still important to gather information from Māori within the community that I was researching regarding Māori student engagement in secondary school education. The research intended to ascertain whether as far along the journey as 2016 Māori students and whānau were aware of *Ka Hikitia – the Māori education strategy* and if they felt that Māori students were in fact "enjoying and achieving success as Māori" (Ministry of Education, 2013b, p. 12) within the local secondary school sector. Further to this, the research aimed to determine if Māori students and whānau would be interested in attending a mainstream college or high school that had a Kaupapa Māori unit especially designed for Māori students. A unit of this kind, situated within mainstream, English-medium, state-funded secondary schools would consist of integrated learning classrooms, moving away from current subject-based learning models, specifically designed for Māori students and founded on Kaupapa Māori theory. "The *New Zealand Curriculum* supports schools to move away from 'silo' thinking: the treatment of subject areas as rigidly discrete entities, with no application to each other. It's now almost universally accepted that, as life doesn't work like that, education shouldn't either" (Ministry of Education, 2016a, p. 2).

If the integrated learning approach adopted in the primary and intermediate sectors could be embraced in the secondary school system, then this would likely prove beneficial for Māori students, and I purport, not only for Māori students. These kaupapa Māori units would be based on teaching and learning pedagogy that promote self-directed learning; self, peer and teacher evaluation; and would promote theme-based and inquiry-based learning determined by the students' interests that extends across curriculum areas and eliminates isolated, non-

contextual subject study. Additionally, such integrated learning units could be available both bilingually and as total immersion options. This would allow students to use te reo Māori more naturally and contextually and would furthermore provide a place for Kura Kaupapa Māori students to transition to, where the Kura is only available to Year Eight.

The units would be based on 'Special Character' models and Rumaki based dual governance models that are already proving successful. Three examples of successful working models include: Kia Aroha College in South Auckland, based on the research of Dr Ann Milne (Milne, 2011; Milne, 2013; Milne, 2017); the Tai Wānanga concept, based on the vision and drive of Dr Rongo Wetere and Bentham Ohia (Tai Wānanga, 2017c); and Western Springs College in Auckland.

While the units would operate as independent entities within the school, rather than being completely separate from secondary schools, they would be integrated within the 'mainstream' English-medium environment. The units would be bilingual, and/or total immersion rumaki and would be based on Kaupapa Māori theoretical frameworks.

Kaupapa Māori Theory includes values and plans of action decided *by* Māori which reflect Māori aspirations, ideals, values and perspectives. It requires the adherence of tikanga Māori and makes space for Māori to legitimately conduct their own studies and implementation of Mātauranga Māori in their own terms and their own ways (Smith, 2003).

The primary objectives of the units would be for Māori students to gain a secure identity that is based on whānau and whanaungatanga; cultural knowledge and cultural norms; spirituality/wairua; Māori identity – pepeha and whakapapa; and, te reo Māori me ōna tikanga. A strong self-learning culture would be promoted. This would be based on high expectations of self *as* Māori; students striving for excellence *as* Māori; aroha, respect for others and self; and whakawhanaungatanga (building good relationships). The units would provide strong culturally based and whānau focused learning experiences that are founded on Kaupapa Māori theory, as well as providing consistency and familiarity in teaching delivery from students' primary, and year 7/8 experiences (sometimes described as the most enjoyable schooling years); develop strong teacher-student relationships; have a strong 'student-led' focus; include self-directed learning opportunities and project-based learning; provide a strong co-operative learning environment; and, re-engage students in their schooling to re-ignite a passion for learning that is relevant and compelling for Māori students.

This model of learning within the secondary sector would allow Māori to conscientise both Māori education and education for Māori. Conscientisation is the process of developing a critical awareness about the issues of power relating to oppression and privilege. Action is fundamental because it is the process of changing the reality (IGI Global, 2018). Thomlins-Janhke stated that

> Mainstream schools in Aotearoa/New Zealand are controlled by those who have political, economic and cultural power and where western values, knowledge, culture and the English language are the central focus of the school habitus. Schools incorporate aspects of Māori language and culture as additions rather than core components of the curriculum or school knowledge (2007, pp. 6, 7 in Milne, 2015, p.3).

I believe that the *Ka Hikitia* strategy can achieve its vision of Māori students enjoying and achieving success as Māori if there is a transformational shift in the way in which the curriculum is delivered to Māori students.

This belief led me to my second survey which aimed to determine whether any sense of a transformational shift is beginning to emerge in the education sector within the research region. This survey was administered specifically to principals, deputy and assistant principals, and lead teachers of te ao Māori and te reo Māori of primary, intermediate and secondary schools within the region. It was designed to gain the perspectives of the schools' senior management and senior leadership of how effectively *Ka Hikitia* was being implemented in their school, and to what degree, and identify some of the strengths and barriers in the implementation of *Ka Hikitia*.

My initial hypothesis, based on working with a variety of schools in different settings, demographics and sectors, was that schools are all at very different stages of implementation of the *Ka Hikitia* strategy, based on a plethora of reasons. Further to this, I was sceptical that real transformational shifts were truly beginning to gain momentum in ways that will definitively benefit Māori students and contribute to these students enjoying and achieving educational success.

SECONDARY SCHOOL MĀORI COMMUNITY SURVEY

This first survey was administered at a regional Kapahaka event and attendees at the event who were in year 6 (from approximately 10 years old) through to adults could opt to participate in

the survey. There were 44 valid surveys were received with the highest number of surveys being completed by Māori whānau members aged between 26 and 55 years old (Charts 1 and 2). The majority of participants were female (Chart 3). 45% of all participants claimed that they had not heard of *Ka Hikitia*, 32% had heard of it, and 23% were unsure whether they had heard of *Ka Hikitia* or not (Chart 4).

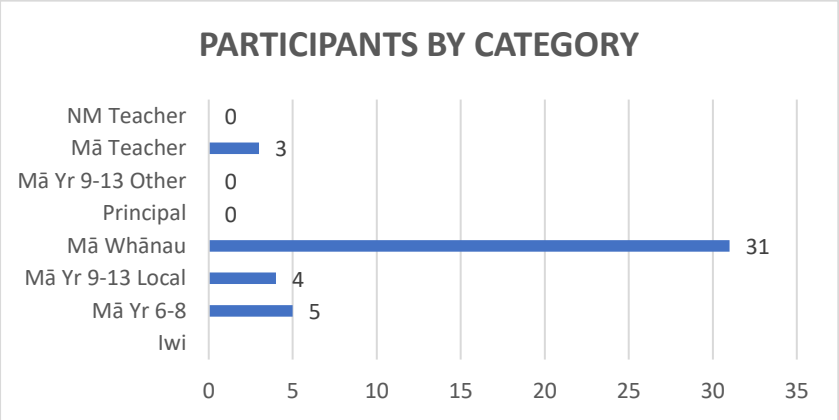

Chart 1

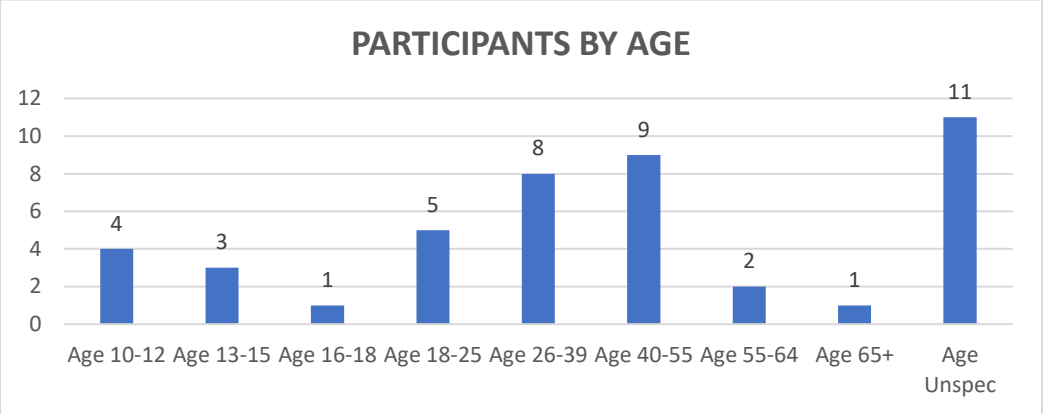

Chart 2

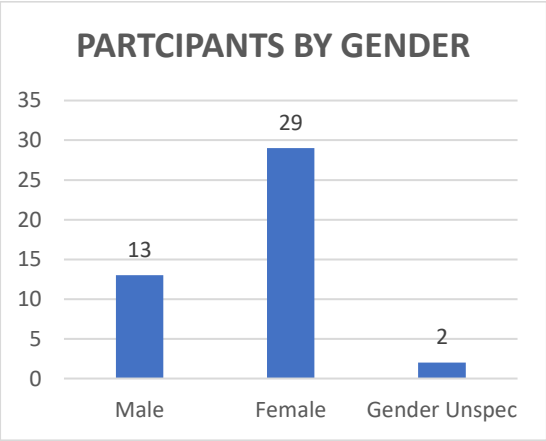

Chart 3

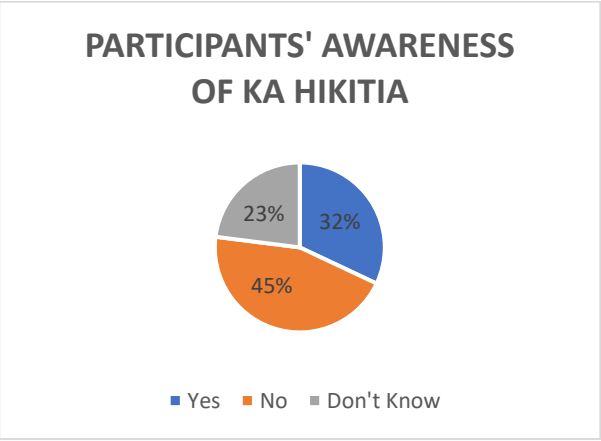

Chart 4

While this data cannot be applied to non-participants of this research, it is disconcerting to know that such a high percentage of participants, in these final stages of Phase Two of implementation, have not heard of *Ka Hikitia*. It could be assumed that these findings do in fact reflect a wider community pattern that clearly outlines that schools and the Ministry of Education are still not doing enough to priortise the communication as well as the implementation of *Ka Hikitia*. This assumption is supported by various reports that have been published throughout phases one and two of the strategy.

One such report, completed in July 2009 in the early stages of Phase One, identified that it was clear then that greater priority needed to be given to *Ka Hikitia* moving forward. The report questioned "whether or not all the professionals responsible for Ka Hikitia consider this framework to be urgent or even relevant to their own work" (Goren, 2009, p. vii). Nearing the end of Phase One, the 2013 report of the Office of the Auditor-General gave an overview of the state of this first phase. The auditors consisted of five prominent Māori education professionals, namely Mere Berryman, Lorraine Kerr, Angus Hikairo Mcfarlane, Wally Penitito and Graham Hingangaroa Smith. In this report they stated:

> The Ministry of Education (the Ministry) introduced Ka Hikitia slowly and unsteadily. Confused communication about who was intended to deliver Ka Hikitia, unclear roles and responsibilities in the Ministry, poor planning, poor programme and project management, and ineffective communication with schools have meant that action to put Ka Hikitia into effect was not given the intended priority. As a result, the Ministry's introduction of Ka Hikitia has not been as effective as it could have been. There were hopes that Ka Hikitia would lead to the sort of transformational change that education experts, and particularly Māori education experts, have been awaiting for decades. Although there has been progress, this transformation has not yet happened (Office of the Auditor-General, 2013, p. 7).

This lack of effectiveness has not been fully resolved in Phase Two. It would seem that while there has been some further movement in increased educational outcomes for Māori, as previously documented in the NCEA attainment rates for 2017 (Table 1 and 2, see page 86), perhaps this lack of urgency, as described by Goren (2009), and lack of effectiveness described by Berryman et al (Office of the Auditor-General, 2013) still exists in some schools and for some teachers, perhaps even many of both. A further report from the Office of the Auditor-General in 2016, nearing the end of Phase Two, continued to report a less than glowing image of the state of *Ka Hikitia* in regard to the priority the strategy deserved.

The auditors stated: "There is widespread agreement that the education sector has failed to deliver equitable education outcomes. ... [T]he education sector needs to become smarter about what works to produce better results for Māori students across a very diverse schooling and socio-economic landscape" (Office of the Auditor-General, 2016, p. 4).

It is feared that unless effective action is taken to improve educational outcomes for Māori students, they will continue to finish school in a poorer state than their peers (ibid). School leaver statistics (different from NCEA attainment statistics) for 2016 showed that 33.8% of Māori school leavers achieved NCEA level 3 or UE, this was compared with 57.6% of Pākehā school leavers. As outlined in Table 3 below, the statistics showed that a national total of 53.9% of 2016 school leavers achieved level 3 or UE, thus Pākehā school leavers were achieving above the national average, as were Asian school leavers – 75.5%, and the combined ethnic group of Middle Eastern, Latin American and African students – 60.8% (Culture Counts, 2018).

Number and percent of school leavers with NCEA Level 3 or above by ethnic group (2009 [and] 2016)

Gender / Ethnic Group	2009		2016	
	Number	Percent	Number	Percent
Māori	2,214	19.1	4,642	33.8
Pasifika	1,364	23.2	3,029	43.4
Asian	3,609	63.7	4,954	75.5
MELAA	456	44.2	755	60.8
Other	206	39.2	239	51.7
European/Pākehā	18,058	47.2	21,653	57.6
All Leavers	**24,606**	**41.9**	**32,721**	**53.9**

Notes:
1. European/Pākehā refers to people who affiliate as New Zealand European, Other European or European (not further defined). For example, this includes and is not limited to people who consider themselves as Australian (excluding Australian Aborigines), British and Irish, American, Spanish, and Ukrainian.
2. MELAA stands for Middle Eastern/Latin American/African.
3. Students who identified in more than one ethnic group have been counted in each ethnic group.

Table 3 (Culture Counts, 2018).

One of the guiding principles of the *Ka Hikitia* strategy that may assist in developing this effective action is that of productive partnerships (Ministry of Education, 2013a). The 'participant awareness' data would suggest that these partnerships are not yet fully operational if in fact the majority of whānau are still unaware of the strategy. Furthermore, this lack of collaboration with whānau leads to a lack of confidence in the ability of the local mainstream schools to provide meaningful educational experiences for their Māori students.

Survey participants were invited to rate how well they felt their local high schools were meeting the vision of *Ka Hikitia* – "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p. 10). 20% of participants indicated that they didn't know. 80% of participants indicated a rating between 1 and 6 – 1 being excellent and 6 being very poor. 15 participants rated between 1 and 3, and 20 participants rated between 4 and 6. The rating that received the most responses was 6 – very poor (Chart 5).

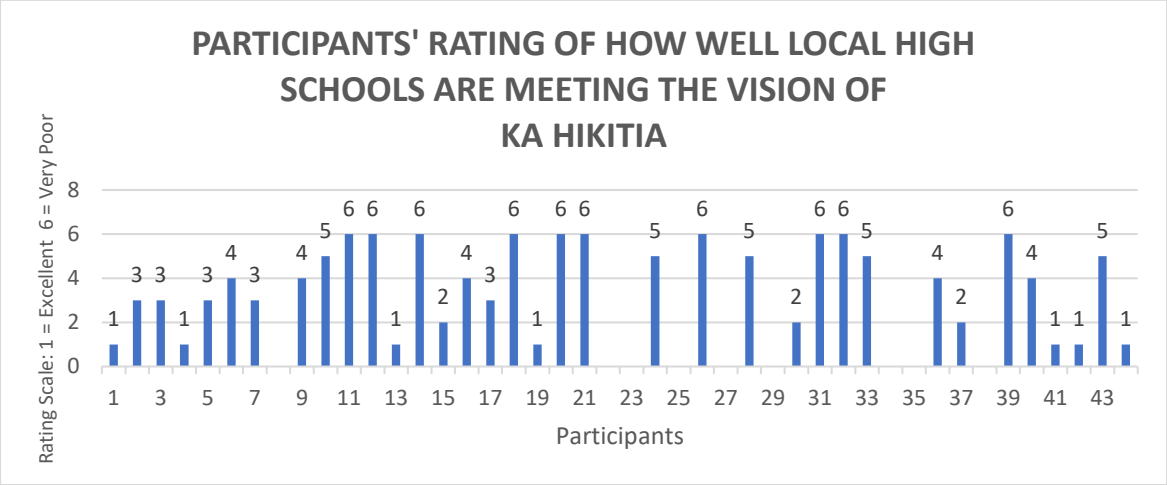

Chart 5

Participants were further invited to rate their level of confidence in the ability of their local high schools to meet the learning needs of Māori students. Again the rating scale was between 1 and 6 with 1 being very confident and 6 being no confidence, while11% of participants did not respond to the question and 25% of participants responded with 'Don't know'. Of the participants who did choose to rate their level of confidence, 15 rated between 1 and 3, and 13 rated between 4 and 6. 10 participants rated a 1 – very confident, and 5 responded with a 6 – no confidence. Two of the respondents who rated a 1 were youth currently enrolled in Kura Kaupapa Māori or Kaupapa Māori schools and the remainder of the respondents were represented across a variety of age groups from 10 to 54. Four of the five respondents who rated a 6 were whānau members aged between 40 and 54 (Chart 6).

The final question participants were invited to answer was whether they would be interested in a Kaupapa Māori unit being introduced into their local mainstream English-medium school. 70% of respondents indicated affirmatively, 18% indicated 'maybe', 7% chose not to respond, 5% didn't know, and no participants indicated that they would *not* be interested in such a unit. Of the 31 participants who responded that they would be interested in a Kaupapa Māori unit within their local high school, 25 were Māori whānau members aged between 18 and 40. One

participant was a year 9 - 11 student (aged between 13 and 15), and 2 participants were year 6-8 students (aged between 10 and 12). The 'maybe' respondents were made up of 8 participants, including 2 year 6-8 students, 1 year 9-13 student, 4 Māori whānau members, and 1 non-Māori interested in the education of Māori students (Chart 7).

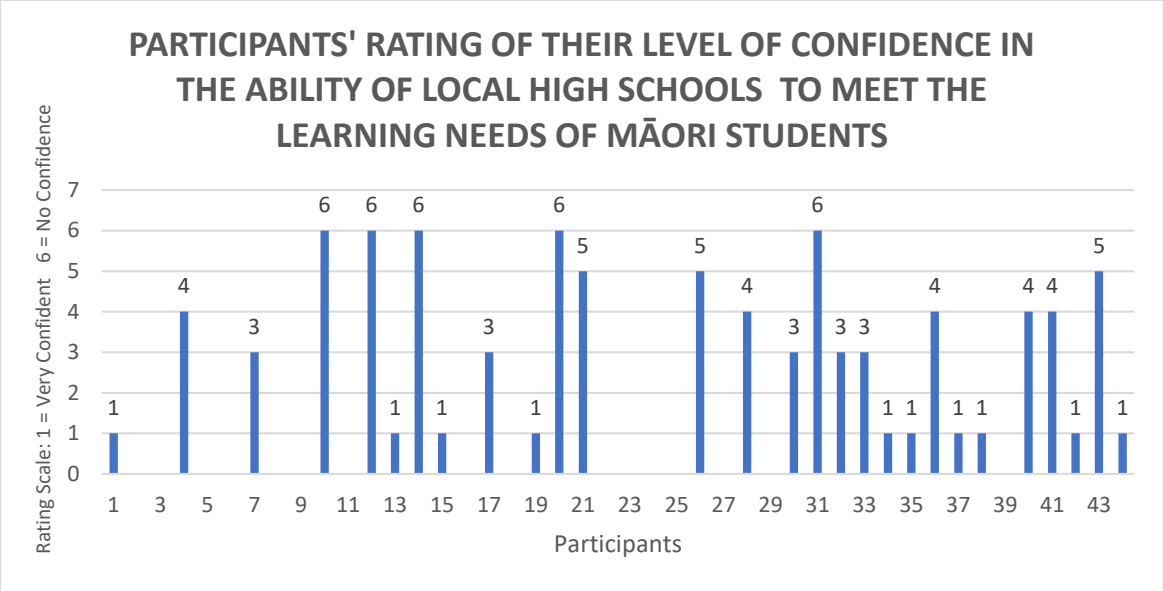

Chart 6

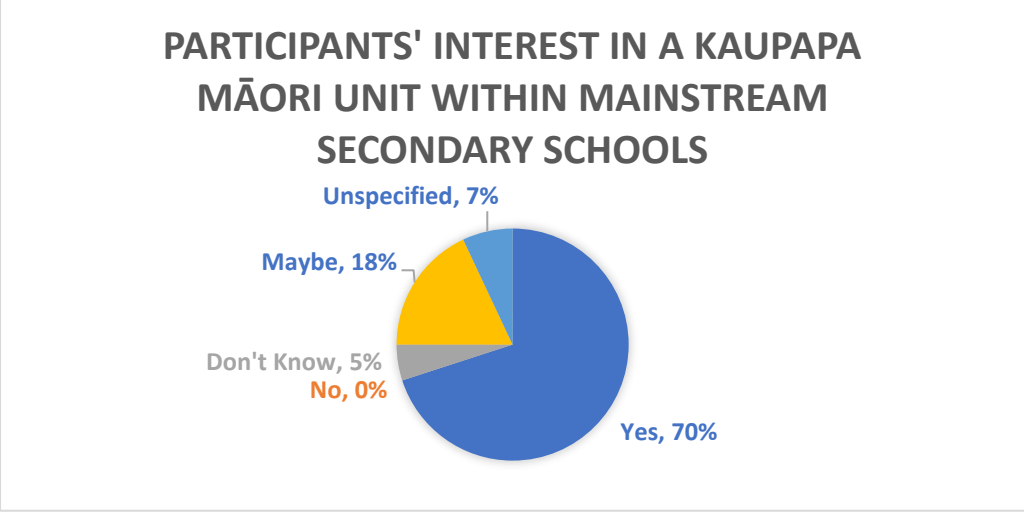

Chart 7

With an overwhelming percentage of participants interested in such a unit being available in secondary schools for Māori students, it is important to note the *Ka Hikitia* guide for Māori whānau, a brochure entitled 'Getting Started with Ka Hikitia for Parents, Families and Whanau'. The Ministry of Education states in that brochure that "[schools] must ensure all reasonable steps are taken to provide instruction in Māori culture and the Māori language for full-time students whose parents ask for it" (Ministry of Education, 2014a, p. 2). It would be interesting to further research how school's interpret this direction from the Ministry, and what they might consider to be 'reasonable steps'. The 2013 *Ka Hikitia* audit report suggested that "Ka Hikitia needs to be seen through to full implementation with sustained vigour, thorough planning, and effective resourcing through the current "refresh" phase and into the future" (Office of the Auditor-General, 2013, p. 7). This 'refresh phase' was referring to the beginning of Phase 2, yet this recommendation for 'full implementation' has not yet occurred, particularly at secondary level, even nearing the end of Phase 2 in 2018.

REGIONAL KA HIKITIA IMPLEMENTATION SURVEY

The second survey intended to determine how schools within the research region were implementing *Ka Hikitia* within their schools, and to what degree. The survey was sent to 30 schools where principals, deputy and assistant principals, lead teachers of te reo Māori and lead teachers of te ao Māori were invited to complete the survey. 50% of the schools responded, with a total of 16 surveys returned representing 15 schools. The participating schools consisted of 11 primary schools (4 of which were recorded as full primary schools – years 1 to 8); 1 intermediate school (years 7 and 8); and, 3 secondary schools (years 9 to 13).

Prior to the new Labour Government's extension of phase two of *Ka Hikitia*, it was expected that the strategy would be fully implemented in all sectors of New Zealand education by the end of 2017. Participating schools were invited to comment on whether they felt they were on track to achieving this expectation by selecting Yes, No, Maybe or Don't know. 25% responded yes, 31.3% no, and 43.8% maybe (Chart 8).

A quarter of the respondents felt that their schools are on track to having *Ka Hikitia* fully implemented. Five respondents felt they were not on track and seven felt that their schools may be on track to reaching this target. It is interesting to note that of the four respondents that reported yes, three were primary schools and one was the intermediate school. No secondary schools reported being on track. Of the three secondary schools one reported that they were maybe on track and the other two felt that they were not. Half of schools did, however, feel

that they were gaining momentum, with a quarter feeling that they were 'half way there'. One school felt that they were well on the way to achieving the expectations, and two schools felt that *Ka Hikitia* is fully integrated into their school's principles and practices. The last respondent stated that "[w]e do not cover it in our school but there are things that are done in our school that is what Ka Hikitia promotes" (Chart 9).

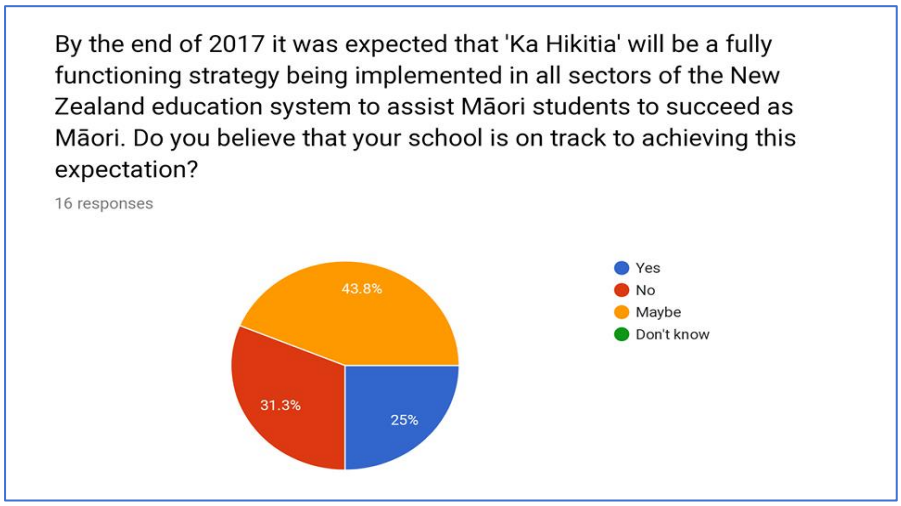

Chart 8

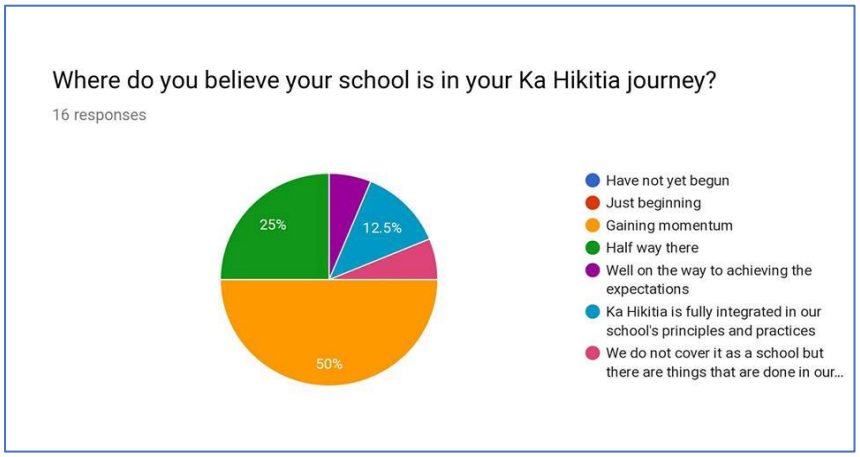

Chart 9

Participants were invited to think about the implementation of *Ka Hikitia* in authentic and meaningful ways, and how easy or difficult it was to apply this in their practice. Only three schools reported it to be an easy process, while the remainder reported the implementation process as being challenging but achievable (Chart 10).

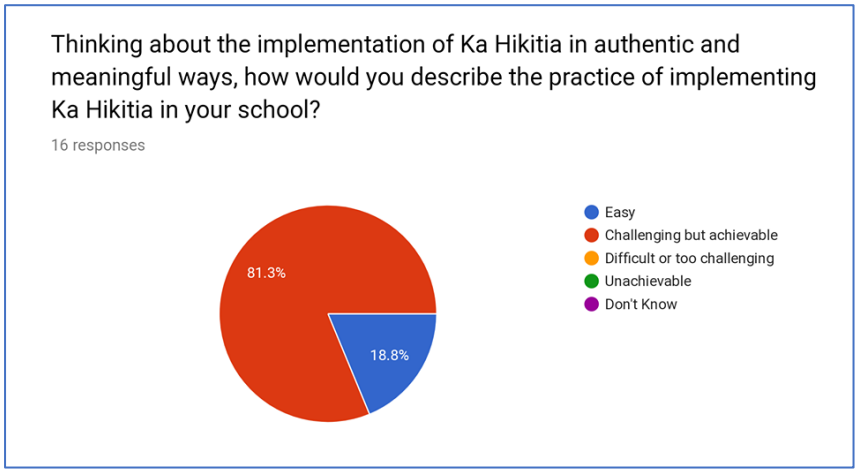

Chart 10

Schools that are operating predominantly from a Kaupapa Māori pedagogical approach find implementation of the strategy far more simple than those who are operating from a predominantly white stream approach.

The three schools who declared that the strategy was easy to implement commented as follows:

> *'99% Maori – live and breathe tikanga Maori'*
>
> *'Because there is an understanding that Māori are just as capable as the rest of the school population.'*
>
> *'We are a kaupapa Māori school.'*

The remaining participants outlined what some of the challenges are and some of the ways they are working to overcome them:

> *'Knowing what is authentic and challenging for Maori before you even try and implement any strategies. Tikanga and protocols is very challenging when you don't know.'*
>
> *'Needing to strengthen teacher confidence and understanding*'
>
> *'Being a school in a country setting often has extra barriers to overcome.*'
>
> *'We have no local Marae or Kaumatua for support to guide us with what is special for the Maori in our area. So what we have is text book level. Fortunately we have a family who recently moved into our school and the mother is currently coming in regularly to teach Te Reo to the students. We plan to foster this relationship to help us with some drive to reach our goals.'*

'We needed to unpack it at many levels to see how it would look as a leadership, then take it to the staff to unpack to see where they see it and how it could look. Now we have some implementation however there is always better ways to implement'

'Personally for myself as a teacher yes the implementation is actually easy. For a whole staff developing the whole school culture takes lots of time and dedication and it unfortunately doesn't always get the priority that it deserves.'

'I'm fortunate to be in a kura that has a low turnover of kaiako. So our journey has been going on for nearly 4 years. Our staff have grown to trust, try things and implement in teams and contribute to whole school powhiri, waiata and other events.'

'This is the second attempt by the MOE to implement this strategy. There is no resource and minimal training to support its implementation. I believe that the MOE have come up with a great framework with an excellent kaupapa and expect it to be implemented by "just adding water"'

Resources have been made available by the Ministry of Education to assist in the implementation of *Ka Hikitia*, however, these have not always been well promoted. To this end the research aimed to determine how familiar schools were with the various resources made available by the Ministry.

Only one participant was not familiar with any of the resources, while the majority were familiar with 'Ka Hikitia – Accelerating Success 2013-2017', 'Tātaiako', 'He reo tupu, he reo ora' and 'Ka mau te wehi'. Half of the participants were familiar with the Māori language strategy 'Tau mai te reo', and just under half were familiar with 'Hautū' the Māori cultural responsiveness self-review tool for boards of trustees. 11 of the 16 participants were familiar with 'Ka Hikitia in Action' a resource developed to share best practice within the sector. Unfortunately, only one of the 16 participants were familiar with the Te Kete Ipuranga website (www.tki.org) which provides a wide range of Māori resources (Chart 11). A search for 'Ka Hikitia' on this website returns 408 results spread over 42 pages of hits. One particularly valuable resource is 'Te Mangōroa – Māori achieving education success as Māori'. The site states its purpose:

> This is a resource for English-medium schools. It is a portal to stories, reports, statistics, and reviews from across TKI and other sites that reflect effective practices

to support Māori learners to achieve educational success as Māori. Te Mangōroa contains practical illustrations of what the Māori education strategy, Ka Hikitia Accelerating Success 2013–2017 means for teaching and learning. These examples come from a wide range of schools and offer a wide range of examples of where they were at, what approaches they used to get started, what worked, and what didn't, and how they measured their success (Te Kete Ipurangi, 2018, p. 1).

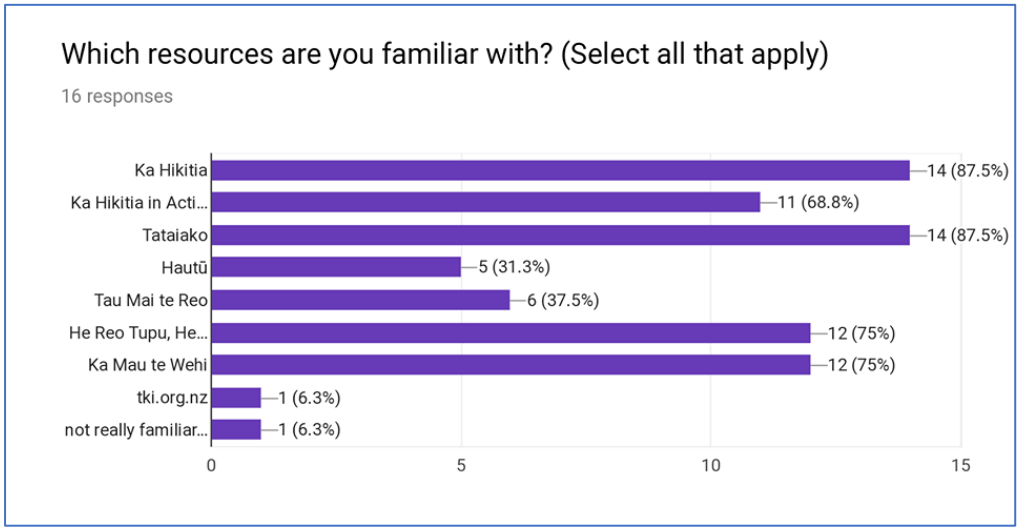

Chart 11

Further to having a familiarity with the resources, participants were invited to identify what professional learning and development (PLD) their school had received to assist them in the implementation of *Ka Hikitia* (Chart 12). 50% of the participants reported that their schools had completed or were engaged in the tikanga training programme offered by Te Wānanga o Aotearoa, 'He Papa Tikanga'. Six participant schools had been or were engaged in professional development training through other universities or wānanga; three had participated in CORE professional development seminars, and two had been or were 'Kia Eke Panuku' schools.

Kia Eke Panuku: Building on Success is a professional development school reform initiative currently operating in 94 secondary schools from Kaitaia to Invercargill. The kaupapa of Kia Eke Panuku is:

> *Secondary schools give life to Ka Hikitia and address the aspirations of Māori communities by supporting Māori students to pursue their potential.*

A consortium led by the University of Waikato, and including Te Whare Wānanga o Awanuiārangi and the University of Auckland, is delivering a PLD model that builds on the understandings gained from five previous programmes: Te

> Kotahitanga; He Kākano; the Starpath Project for Tertiary Participation and Success and the Secondary Literacy and Numeracy Projects.
> (University of Waikato, 2018, p. 1).

To ensure cultural responsiveness, Kia Eke Panuku builds on the bicultural relationship that is created by Te Tiriti o Waitangi. It aims to "enact a transformative praxis that not only recognises and values bi-culturalism but also shapes the 21st century context of secondary schools in which theoretically informed action takes place" (Waitere, 2015, p. 102).

The remainder of PLD had come through cluster groups, Ministry of Education contracted PLD, and through the Māori achievement hui (Chart 12).

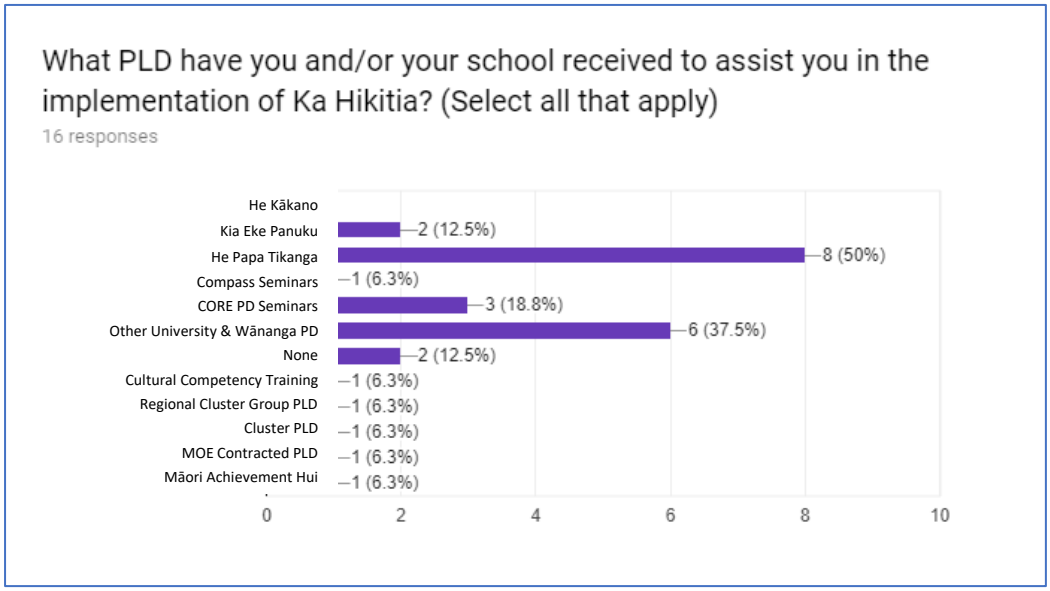

Chart 12

When participants were asked to comment if their schools believed that they were receiving adequate PLD to assist them in authentic implementation of *Ka Hikitia*, the majority of participants (43.8%) felt that they were not receiving the training and development that was necessary. Four felt that 'maybe' they were receiving the training required and one participant didn't know. Only four out of the fifteen schools represented felt they were receiving the training that they needed (Chart 13).

The next section of the survey was investigating specific elements of implementation, particularly around guiding principles four and five of *Ka Hikitia*. These two principles relate

to Māori identity, language and culture, and productive partnerships (Ministry of Education, 2013a).

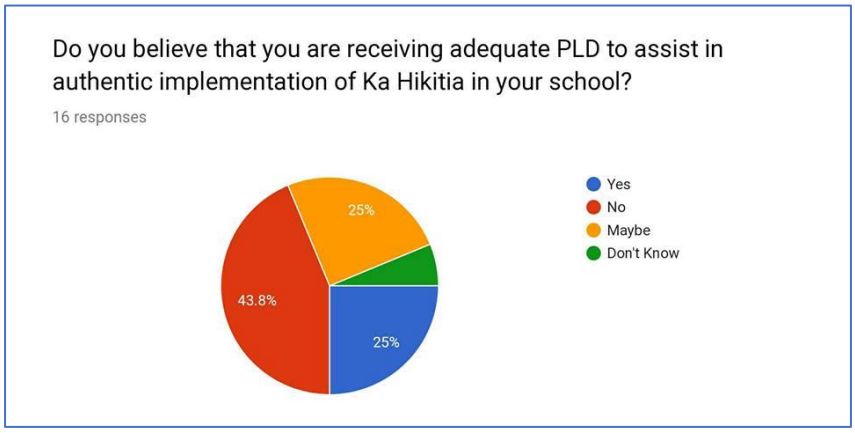

Chart 13

The survey inquired about schools' provision for Kapahaka, te reo Māori programmes, and cultural connection. Furthermore, it invited feedback on the process of collaboration with Māori whānau, hapū and iwi; relationships with kaumatua, local marae, iwi and hapū; formal engagement with Māori whānau; and Māori representation on school boards.

68.8% of participants reported that their schools have a functioning kapahaka group, and 25% do not (Chart 14). One school without a Kapahaka group noted:

'We would love to but have yet to find an available kapa haka leader.'

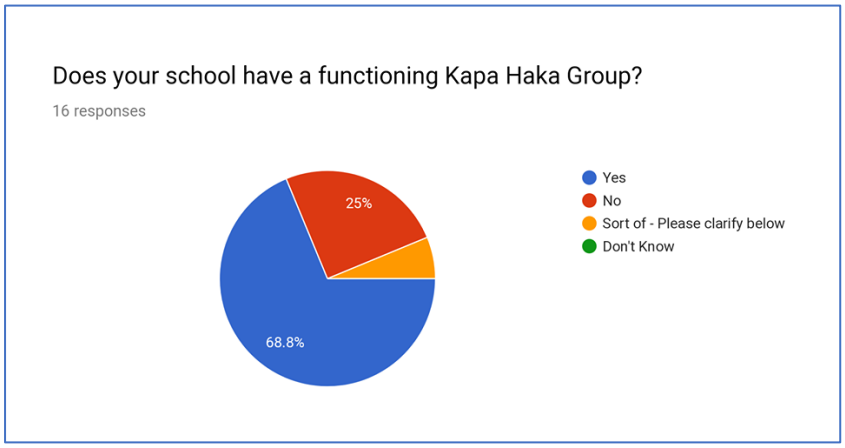

Chart 14

Of the sixteen participants, 68.8%, or 11 participants, reported have a functioning te reo Māori programme at their school (Chart 15). These programmes vary considerably from school to school. Some are based on the school's whakataukī and kaupapa Māori vision, some are well developed, while others are less integrated and purely subject focussed. Participants reported some of the following clarification of their programmes:

'[We have a] Rumaki Reo class and Level 3 Maori immersion'

'Lessons in both classrooms and everyday integration in te reo being implemented in classes.'

'Every Tuesday and Thursday afternoon. Language and Tikanga focus, Kapa haka every 2nd Thursday, Kapa workshops, Karakia to start and end the day.'

'Daily use through conversational phrases but also dedicated Te Reo programs targeting sentence structures and everyday use.'

'We have a local mother who comes in each Wednesday into the school to teach Te Reo Maori. Also, we use formulaic language in the classroom daily. We also try to incorporate a Maori world view into learning. Maori words or stories.'

'Regular weekly lessons with Whaea. We follow up the lesson through the week till the next lesson. Te Reo is also used by teachers through formulaic expressions and is included in our planning for other curriculum areas.'

'In class expectations that all staff use and teach Te Reo Maori, resources and suggestions are included term by term and we have extension Te Reo.'

'Compulsory at year 9 and 10. An immersion class at year 9/10 and a composite senior class.'

'Te reo year 9-13 full year – optional.'

'We have had kaiāwhina support teachers teaching Te Reo in classes. Teams participate in whole school mountain groups for kapa haka. Whole school participate in powhiri/whakatau. Teachers participate in PLD for Tikanga Māori. We also have Reorua class at Level 2. Teachers integrate Te Reo me ōna tikanga through their planning. Lead teacher has Te Reo with ... on a weekly basis. This is a weekly part of our staff briefing which includes teacher practice, games, activities and resources to use in class.'

Five participants stated that they 'sort of' had a functioning te reo Māori programme (Chart 15). When asked to clarify this, some responses included:

> *'We have an extension programme for a small group of students, but do not have an effective school-wide te reo programme.'*
>
> *'Teacher's lack of knowledge and non-commitment to upskilling. Teachers expecting it to be 'done' for them. Have this year employed a skilled teacher regarding this and now working on a scaffolded plan to go through the whole school. Again, needing to grow teacher capability and capacity.'*
>
> *'... we keep changing this as we are never satisfied with the programme.'*

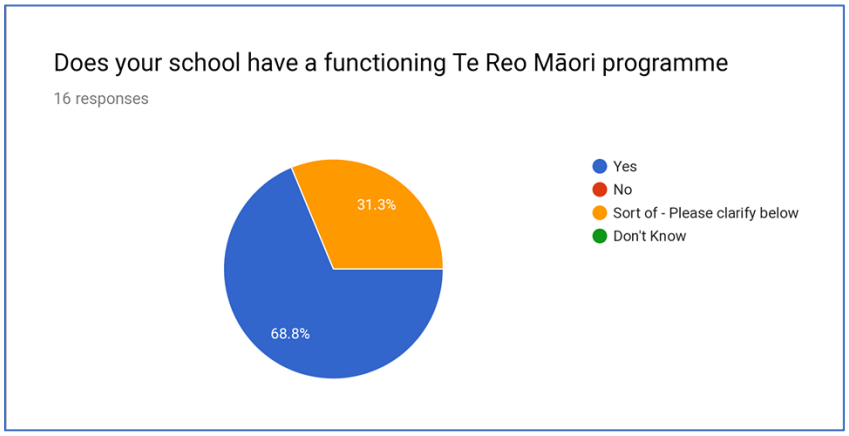

Chart 15

Identity is secured through whakapapa, relationships, language, cultural practices, belonging and connectedness. For Māori, this connectedness exists just as much between maunga (mountains), awa (rivers), and moana (oceans), as it does between people. Whakawhanaungatanga (relationship building) is essential to developing productive partnerships that build strong Māori identity. The *Ka Hikitia* strategy clearly states that

> A productive partnership starts with the understanding that Māori children and students are connected to whānau and should not be viewed or treated as separate, isolated or disconnected. Parents and whānau must be involved in conversations about their children and their learning…
>
> The Ministry of Education, ERO, education agencies, councils and boards must form productive partnerships with iwi, Māori organisations, parents, whānau, hapū and communities so they can play a greater role in influencing better educational outcomes for Māori students (Ministry of Education, 2013b, p. 2).

Building these productive partnerships with Māori whānau, hapū and iwi seem to be easier for some schools more than others. While 10 of the 16 participants reported that developing this collaboration with whānau, hapū and iwi is 'challenging but achievable', one school felt that it was unachievable, two found it to be difficult or too challenging, and one stated that they were 'just getting [their] first visit to the Marae organised'. Only two schools reported that developing this collaboration was an easy process (Chart 16).

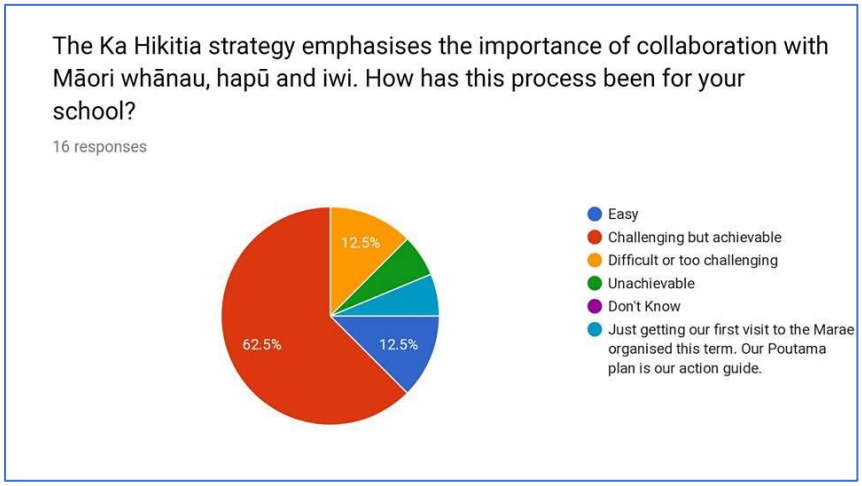

Chart 16

Most of the participants (13 out of 16) were aware of the iwi or hapū affiliation within which their school is located, but only 4 of the 16 participants reported to have a working relationship with iwi or hapū. Participants reported the following challenges:

> *'We have a relationship with some knowledgeable whānau and kaumatua within the iwi, but do not have a relationship with the Runanga.'*
>
> *'We are developing this relationship. It is hard to make face to face contact with Kaumatua'*
>
> *'Trying to get this established.'*
>
> *'This has begun through whanau evenings to build up this knowledge.'*
>
> *'We attend poukai, go to numerous tangi and have been involved with the education strategy hui, but could do more.'*

Participants that felt their schools were more connected stated the following:

'Local hapu contributed to the opening of our new build by following tikanga which was embraced by the entire community with our puhi being a Pākehā student who belongs to a long standing family in this area.'

'We have a strong representation of Whānau from Ngāti ... and Ngāti ... working as staff. If we need guidance, we have kaumātua or contacts to find information or support needed.'

Over eighty per cent, 81.3% of participants reported that their schools have a working relationship with whānau, but only 53.3% of participants reported having a functioning Māori Whānau Group (Charts 17 and 18). Participants stated that:

'A small group have made a commitment to supporting the tamariki and teachers'

'We have had one meeting – in the very early stages'

'Yes, it is in the early stages of development. They have had 1 meeting so far.'

'Just beginning. Has had 1 meeting last term.'

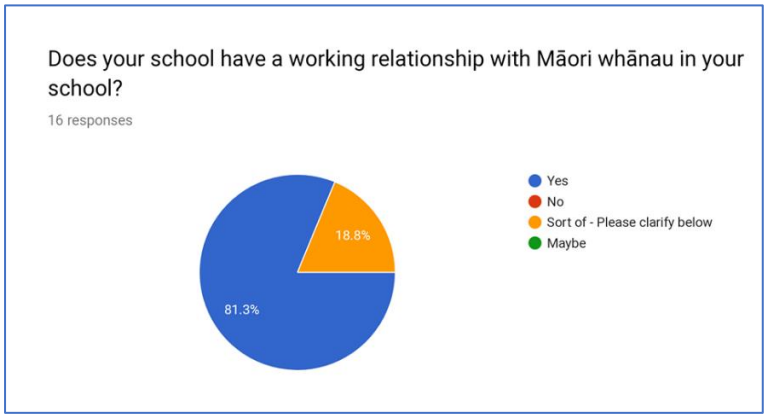

Chart 17

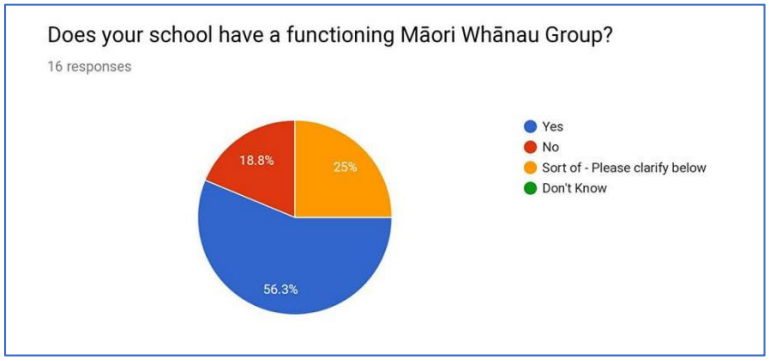

Chart 18

Further to collaboration with whānau, participants were invited to report on their school's relationships with kaumātua and marae. There were definitely more challenges with connecting and developing relationships with kaumātua. Nine out of the sixteen participants reported that their school either did not have a relationship with kaumātua, or they 'sort of' had a relationship (Chart 19). Participants clarified their challenges as follows:

> *'Not knowing who to call on. Having a kaumatua but his time is very busy travelling etc'*
>
> *'We are attempting to make contact with local Kaumatua, but their availability has posed difficulties.'*
>
> *'We have a connection to Aunty ... who accesses Uncle ... whom we have as our Kaumatua when required. ... has connections to our area.'*
>
> *'Unsure of local kaumatua from nearest marae, but have begun connections with ... marae recently.'*
>
> *'Our school is interesting in that we do not have a local Marae. We are working on reaching out to surrounding Marae. We have used other Kaumatua in the past that were not from the area.'*
>
> *'The main supporters of our closest marae actually live outside the area.'*
>
> *'We do not have a Kaumatua'*
>
> *'I know members of our local iwi, hapu but our staff wouldn't know them'*
>
> *'Many of the kaumatua we have used as our conduit to hapū and iwi have passed on. We still have some connection, but it is not readily available.'*

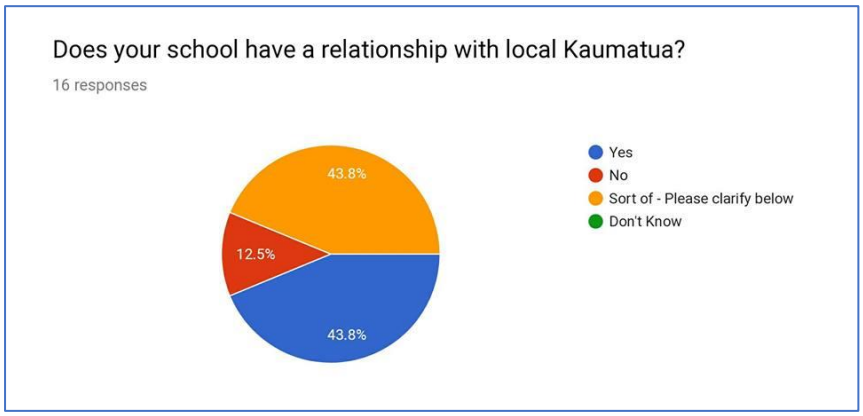

Chart 19

Eleven of the sixteen participants reported their schools having a relationship with a local marae (Chart 20). One school reported that they were about to take their first step, and another stated that they did not have a local marae.

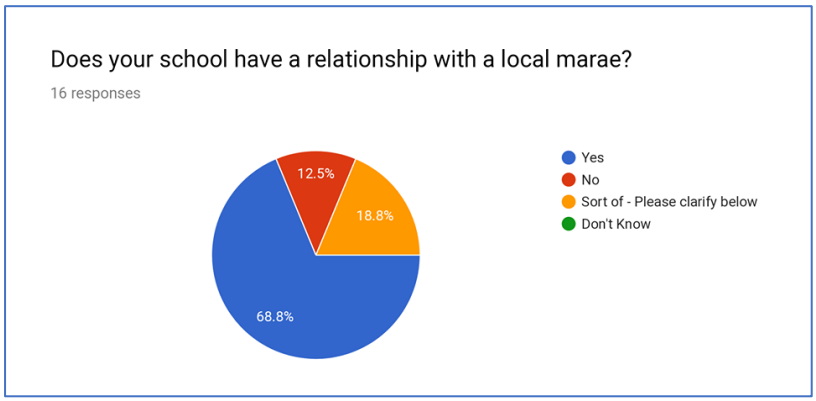

Chart 20

Only one of the schools was identified not to have Māori representation on their school board.

The final question that survey participants were invited to comment on was in relation to the *Ka Hikitia* vision. Half of respondents, 50%, felt that Māori students within their schools were given the opportunity to 'enjoy success as Māori' most of the time. Only four of the sixteen participants felt that their students were given 'every' opportunity to enjoy success as Māori within their schools (Chart 21). Participants clarified their positions as follows:

> *'Many Māori students are given the opportunity to be involved in Te Ao Māori experiences such as Kapahaka and Te Reo extension, but I do not believe that they are given every opportunity to succeed 'as' Māori within their day to day classroom practices.'*
>
> *'What is Maori success for Maori – what does it feel, sound and look like and how do you measure this. Does anyone know? Our Maori students like coming to school, but they are not achieving as well as non-Maori, so to say yes they are given every opportunity I would say yes, but is it every opportunity as Maori, do we know what we're aiming for?'*
>
> *'We have a dedicated team of teachers who have embraced Ka Hikitia. We have taken our time to unpack the documents and make our action plan appropriate despite the limited support we have had from the Government.'*
>
> *'It has been a pleasure watching our Māori students enjoying their success while maintaining who they are which is Māori.'*

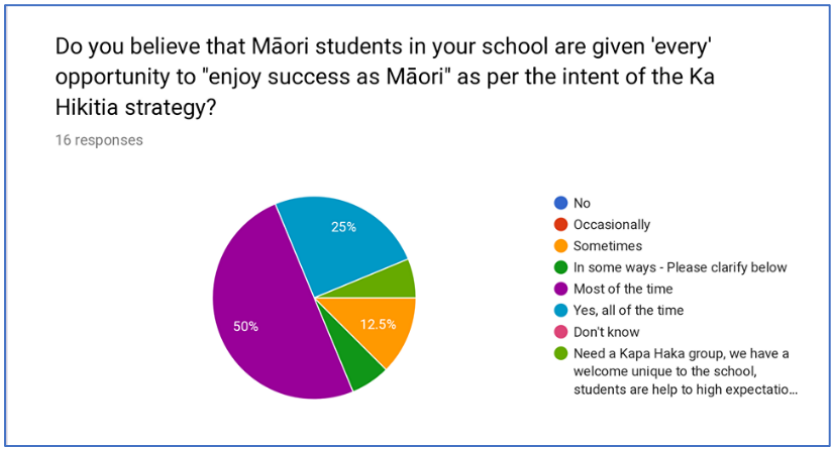

Chart 21

CONCLUSION

The survey results showed that within the research region the majority of Māori whānau in these last stages of phase two of *Ka Hikitia* are still unfamiliar with the existence of the strategy. It is expected that by now all Māori whānau should have had access to and be familiar with the brochure 'Getting Started with Ka Hikitia for Parents, Families and Whanau' which was published in 2014. Furthermore, there were two additional publications specifically for schools to use to strengthen their implementation of *Ka Hikitia* – 'Getting Started with Ka Hikitia – Primary Education' and 'Getting Started with Ka Hikitia – Secondary Education'. These two publications provide school leaders, parents, families and whānau to check their school's implementation progress, and critically analyse their school's practice.

It is clear that Māori whānau, at least within the research region, want more for their rangatahi. Secondary schools in particular need to have a more targeted review of their commitment to and implementation of *Ka Hikitia*. Only when schools are fully committed can change and transformation begin to emerge in meaningful and authentic ways. Phase three of *Ka Hikitia* is being drafted presently (mid-2018) by the Ministry. This phase must provide greater clarity and direction for implementation.

There is some reassurance that the strategy is gaining momentum within schools and that there is more drive, at least amongst school leadership, to improve the implementation of *Ka Hikitia*. Barriers continue to exist particularly in relation to gaps in PLD, familiarity with resources, and productive partnerships with whānau, hapū, iwi, kaumātua and marae.

A clearer understanding needs to be established of what "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013a, p. 10) looks and feels like. Half of the 'Ka Hikitia Regional Implementation Survey' participants reported that their Māori students were experiencing education success *as* Māori 'most' of the time. It would, however, be interesting to survey the students that the participants were referring to, to determine whether the students are in fact feeling the same way. The perspectives of school leaders and the perspectives of Māori students and their whānau may concur or they may differ.

Additionally, there needs to be greater discussion and clarification about what is 'Māori success'. I suspect that the perspectives of school educators and Māori whānau may in fact differ. *Ka Hikitia* has a strong focus on improving numeracy, literacy and language skills for Māori students, and in supporting Māori students to raise their expectations and reach their potential (Ministry of Education, 2013b). While these are important elements of success both academically and personally, and no doubt important to Māori whānau, it is only part of what success might look like for Māori whānau and their children depending on their level of cultural engagement. As previously mentioned, Durie (2003) stated that if after 12 years of compulsory education, Māori students are unprepared to interact and participate comfortably within te ao Māori, then "no matter what else had been learned, education would have been incomplete" (p. 199). The ability to comfortably walk in both the Pākehā and the Māori world is an important marker of education success. This will be discussed further in the chapters that follow.

The findings of the two surveys only provide a snapshot of the state of *Ka Hikitia* within the region wherein the research was conducted. However, from my discussions with other educators and whānau from various regions within Aotearoa, it seems apparent that the findings from this region tell a similar story to that of other regions. I believe that Phase three of Ka Hikitia must provide a clearer and more specific transformative model for schools to implement so that the strategies, vision and goals can be realised. The vision and goals are discussed and analysed in more detail in the following chapter, which looks in depth at each of the five guiding principles and the critical factors of *Ka Hikitia.*

CHAPTER 7

THE FIVE GUIDING PRINCIPLES AND THE CRITICAL FACTORS OF KA HIKITIA ACCELERATING SUCCESS 2013-2017

He iti te mokoroa nāna te i kakati kahikatea
Although the mokoroa is small it attacks the Kahikatea
(Even the small things can make a big impact)

INTRODUCTION

This chapters aims to provide an indepth analysis of how the guiding principles and critical factors of *Ka Hikitia* are being implemented in New Zealand mainstreams schools based on data collected from the case study school and survey participant schools.

In the sections that follow each of the guiding principles is analysed and discussed in relation to the data collected. This data provides a snapshot of how each principle is being implemented and enacted within the sector and in relation to the themes identified in the analysis of the data, which a presented in this chapter.

Ka Hikitia, the Māori education strategy consists primarily of a vision, principles and critical factors. As previously highlighted, the vision of *Ka Hikitia* is "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p. 10). The five guiding principles of *Ka Hikitia* are:

1. Treaty of Waitangi
2. Māori Potential Approach
3. Ako – a two way learning and teaching process
4. Identity, language and culture count
5. Productive Partnerships

(Ministry of Education, 2013b, p. 13).

The two critical factors include:

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

(Ministry of Education, 2013b., p. 22).

THEMATIC ANALYSIS

Over the five sections that will follow, each of the principles and the critical factors will be discussed and analysed in relation to the ten major themes that emerged from the thematic analysis drawn from all sources of data, i.e. from the case study and the surveys, as identified in Chapter five and six, and from current literature (Chapter two).

Thematic analysis requires the identification, exploration, and documentation of patterns, or 'themes' within collected data (Braun & Clarke, 2006). These themes are patterns that have been identified from across sets of data that are deemed as being crucial to describing occurrences that are connected to the research question. These "themes become the categories for analysis" (Fereday & Muir-Cochran, 2006, p. 4). Thematic analysis is conducted using six phases to produce reliable, meaningful patterns. These six phases include: "familiarization with data, generating initial codes, searching for themes among codes, reviewing themes, defining and naming themes, and producing the final report" (Fereday & Muir-Cochran, 2006, p. 93).

Data collected needed to be analysed to extract meanings from the data, and then common threads and stark differences were sought (Kovach, 2009). It is essential that the researcher avoids decontextualizing the data, that is, taking it out of context. Once the data was analysed and interpreted then I was able to generate initial codes. After beginning this process manually, I opted to use a qualitative data analysis computer software package, NVivo, to complete the analysis procedure.

Lichtman (2006) describes this procedure as a 'sifting and sorting' process. The researcher must "code words, phrases, segments, or other portions of text [in order] to arrive at a manageable number of codes" (p, 164). These codes can then be organised into categories and sub-categories, which are decided upon based on their level of importance to answer the research question. Once this process of categorisation is complete, then the researcher can

identify themes amongst the codes, which can thereafter be defined and named. Categories and sub-categories identified in this study included:

- Implementation of *Ka Hikitia*
    - Understanding of *Ka Hikitia*
    - Level of implementation
    - On track to achieving *Ka Hikitia* targets
    - *Ka Hikitia* resources and Professional Learning and Development
- Whānau expectations
- Collaborative relationships
    - Relationships with iwi and whānau
    - Marae
    - Kaumātua
    - Hapū
- Racism/Effects of colonisation
- Māori students achieving as Māori
    - What is success?
- Kaupapa Māori contexts and content
- Identity and connectedness
    - Urban Māori
    - White Māori
- Governance
- Barriers
- Future desires

The last phase of thematic analysis was to report the findings of the data. It was in this reporting phase that I needed to be particularly mindful of honouring the voices of the participants. The data, and the analysis of that data, are grounded in the reality of the participants (Denscombe, 1998), and, while a researcher's own self is unavoidably imbedded in the interpretation of that data, it is the voices of the researched that must be privileged. The Indigenous researcher, in particular, must be aware of the rhetoric used in the reporting of the findings. Indigenous/Kaupapa Māori research demands that the findings be reported in such a way that the Indigenous community, to which the research is positioned, retains their mana, and that they will benefit in meaningful ways from the research report.

The findings will be applied in relation to *Ka Hikitia's* focus area three - Primary and Secondary education.

KEY FINDINGS

The key findings, based on the voices of students, their whānau, teachers, and school leadership throughout the following sections, suggest that while the case study school is making considerable effort to create authentic bicultural practice in relation to the five principles of *Ka Hikitia*, it has not yet wholly met the desires and expectations of Māori students and their whānau, or of the Māori community.

Many schools, including the case study school and the survey participant schools, while not yet fully engaged in meeting the vision, goals, guiding principles, and critical factors of *Ka Hikitia*, are on a journey toward achieving these things.

It becomes clear, however, from the conversational kōrero, surveys and from existing literature that the current structure of mainstream, English-medium education in New Zealand, while making improvements, is still not, overall, meeting the demand required to address social, cultural and educational justice for Māori, which can be improved through the successful implementation of *Ka Hikitia*.

Schools who declined to be involved in this research further provide insight into where the sector is positioned in regard to the implementation of *Ka Hikitia*. The factors that were inferred included a possible lack of depth in understanding about *Ka Hikitia*, particularly from a Māori worldview, and perhaps a sense of fear of what the research findings might say about the school regarding Māori achievement. It may be that for some schools the transformational shift is too great for school leadership and management, and maybe for their school community to take on board.

In contrast, there are also schools who are motivated to make such transformational changes, but these desires are hindered by existing policy and 'white-streaming' priorities. Milne-Ihimaera (2018) quotes Choudry (2007) in relation to the necessity for the critical analysis of such policies in relation to partnership with indigenous people.

> National government, private sector, and international institutional claims to legally recognize Indigenous Peoples' status, to consult and form 'partnerships' with them, must be critically examined to ascertain whether these moves are meaningful moves

> to address colonial injustice, or merely new forms of assimilation and cooptation into neoliberal/colonial frameworks (Choudry, 2007 in Milne-Ihimaera, 2018, p. 58).

Elements such as these will continue to hinder the success of *Ka Hikitia*. The Ministry of Education, iwi, hapū, kaupapa Māori training providers, etcetera, therefore need to understand what concerns exist for schools and determine how to resolve these concerns, whether they are struggling to enact transformational change or are hindered by policy from doing so. As Collyer (2017) states schools have a responsibility to be more culturally responsive "if Aotearoa New Zealand's educational system is to raise the standards for all our Māori students, and not position *them* as a *problem*, or in a deficit mode (p. 8).

Much can be learned from exemplar schools who *are* **changing the mainstream structure**, as they have listened to and acted on the voices of their Māori students, whānau and community, and to the voices and demands of iwi and hapū. They have been prepared to make transformation shifts, seek for deeper understanding and show absolute commitment to successful *as* Māori achievement. These schools have fully embraced the vision, goals, guiding principles and critical factors of *Ka Hikitia*.

CHAPTER SEVEN - SECTION ONE:

PRINCIPLE 1 - THE TREATY OF WAITANGI

He tangata takahi manuhiri, he marae puehu
He who mistreats his guest has a dusty marae –
soon he has no guests at all

[In this context Tauiwi have assumed the role of host and Māori have become the guests]

INTRODUCTION

Within education in Aotearoa New Zealand, the Ministry of Education, the Education Review Office, School Boards, school administrators and management, training providers, iwi providers, and all education providers across the various sectors are required, and expected, to honour the Treaty of Waitangi (Te Tiriti o Waitangi – hereafter referred to as 'Te Tiriti'). Te Tiriti is the founding document of Aotearoa and it provides a platform for the Government, or the Crown, Iwi leaders and Māori to establish a working relationship that ensures success for Māori students within the education sector (Ministry of Education, 2013b). Te Tiriti, furthermore, promotes a joint responsibility between Government and Māori to establish, promote and develop the Māori Education Strategy, *Ka Hikitia*. The Education Review Office states:

> The Crown has the responsibility for the well-being of the Māori people and their culture. Good faith requires that the Crown is pro-active in upholding the rights of Māori through supporting the aspiration that Māori will have determination of things that are Māori, that they are able to live fulfilling lives as Māori and that they are consulted in a timely and genuine manner (Education Review Office, 2011, p. 4).

Ka Hikitia was developed with its first principle founded on the principles of Te Tiriti. The Te Tiriti principles were identified to interpret and implement Te Tiriti when several versions exist. These include the original English version, the original Māori version, an accurate Māori translation of the English version (which differs from the original Māori version), and the accurate English translation of the Māori version (which differs from the original English

version). Each of these versions are different, although they do have some similarities. These differences have created some confusion which makes it difficult to implement Te Tiriti. It was for this purpose that the principles were established. While there are a number of principles that can be drawn from Te Tiriti, there are three core principles that have been widely identified and accepted for implementation across all sectors throughout Aotearoa. These are equal **partnership** for tāngata whenua (the indigenous people) and tauiwi (non-Māori citizens), full **participation** for both Treaty partners, and **protection** of all taonga Māori (Māori cultural treasures) and of all the citizens of Aotearoa (The Royal Commission on Social Policy, 1988, as cited in Treaty Resource Centre, 2008, p. 1).

The Education Review Office (ERO) believes that *Ka Hikitia* acknowledges Te Tiriti and honours its principles. It sees *Ka Hikitia* as a:

> document that *protects* Māori learners' rights to achieve true citizenship …, as well as *protecting* te reo Māori as a taonga. … [It promotes] a high quality education system that is accessible, equitable and responsive to different learning aspirations [*(participation)*], [and] require[s] that schools will consult [with] Māori parents, whānau and iwi, listen to the aspirations that they have for their children and provide appropriate programmes and services to support their needs and interests [*(partnership)*] (Education Review Office, 2011, p. 4).

Partnership, participation and protection are all identified in guiding principle one of the *Ka Hikitia* document. Principle one identifies the need for education professionals to create ways to "contribute to what and how Māori students learn, as well as working together to provide support for Māori students' learning" (Ministry of Education, 2013a, p. 13). This provision must therefore ensure that the principle of *partnership* is visible in this guiding principle as the document outlines the need for a collaborative relationship between the Crown, iwi and Māori, extending out to iwi, hapū and whānau. It is determined that the education success of Māori students is the joint responsibility of both Māori and the Crown as equal treaty partners. *Participation* as a principle is interwoven between all aspects of this guiding principle, and is specifically identified as the document outlines the need for "ensuring the position of Māori is considered fairly when developing policies and funding" (ibid.). This suggests that Māori will be consulted and considered in the development of all education policies. Ultimately, the provision of the Te Tiriti principles set out to *protect* the educational success of Māori students.

PARTNERSHIP

Ka Hikitia has alerted schools to the need for considering a partnership between whānau, hapū and iwi. Some schools have embraced this principle more readily than others, but there has been some shift. The 'principle' of partnership is definitely more evident now in the case study school than it has been in previous years. The school consults with the whānau group, readily takes leadership from the Te Ao Māori consultant, provides open communication with the entire school whānau, is engaged with kaupapa Māori professional development initiatives, and works hard generally to embrace bicultural practices within the culture of the school. In reflecting on the staff engaging in the tikanga programme 'He Papa Tikanga', offered through Te Wānanga o Aotearoa, the Principal stated:

> *I think the whole staff doing He Papa Tikanga is a clear indication to our community, we mean business on this. And we got some parents to come on too, not many but we got some, so it all helps. I think that was a clear message to our community that we're committed to it* (Conversational kōrero, 1 February 2018).

This has been noted by the Māori whānau and students within the school.

> *They are actually doing a lot more. … Our tamariki are really shining away … I think [the school's] awesome for what it is, you know, and even beyond that* (Hokioi, Whānau hui, 29 April 2018).

> *I think it's good to have [the] relationship with the Marae, and actually utilise [it so it's] more entwined with the school, and know the kids even more. You know, community and culture* (Obiwan, Whānau hui, 8 November 2017).

> *Te Reo's improved, the community's improved – been more accepting, embracing a bit more. Well now that the Marae's up and going it's more utilised now. So that's good. Kapahaka's been going, so that's awesome. That's still going. I think even more it's learning more about the culture but getting more involved it in, not just writing on a piece of paper and that's it and hand it in. You really actually do activities* (Violet, Whānau hui, 8 November 2017).

> *It's been really cool extending my reo a bit and just getting those few phrases locked in my mind. And Kapahaka's been cool to actually lead the group for once, 'cause usually I'm not the one leading, I'm usually the shy guy in the*

corner. Yeah, but it's been cool to embrace my Māori side a bit here (Tawhiri, Conversational kōrero, 5 December 2016).

The integrated learning with the 'Mahi Tahi', and all those sorts of things become normal, they become part of the fabric. They could say it's 'Working together – Mahi Tahi', but they don't. They say 'Mahi Tahi, it's working together'. I think those little acknowledgements make it more authentic, more genuine about what they're trying to achieve here (Wonder, Whānau hui, 10 February 2018).

Bicultural practices are less rigorous within individual classrooms, but most teachers are making an effort. In regard to bicultural classroom practice, particularly in regard to the delivery of Te Reo Māori, Wonder further noted:

It's very much teacher driven. Like, it depends, some teachers are so much stronger and confident at delivering, like I look at, for example, [one teacher] who has a real strong connection and tries to incorporate that, and then you've got others, I guess it's because it's not their background. We've had teachers who are strongly supportive, and you see it in the classroom and see the signs and you see the connections. At mat time you hear them talking phrases, 'cause I spend a bit of time in the class, and then others who aren't either confident or interested or whatever, I guess that falls down a little bit. But I have noticed there has probably been more, whether that's because [our son] is interested, I don't know (Whānau hui, 10 February 2018).

The lead teacher of Te Ao Māori emphasised that when determining the inquiry focus as a staff for each new term during planning days, they are always considering the Māori students and how as a staff they are going to focus on their needs. She states,

We have a planning template and so we are always thinking about our Māori students and what we can do to link our learning with Māori. So, for example, this term we were focusing on science, so we were thinking of a way and how to integrate Māori into that curriculum area (Teacher 6, Conversational kōrero, 9 June 2018).

Although this practice is in keeping with the guiding principles of *Ka Hikitia*, this notion of consulting Māori and taking a collaborative approach to ensure that a partnership is *embraced*, is, in fact, a practice that is undertaken through a Pākehā *mainstream* education lens and a

Pākehā worldview. This consultation only takes place within the bounds of the mainstream education system. If it were a true partnership Māori would not be forced by law to participate in a Pākehā system that attempts to cater for the needs of Māori students. In some schools these attempts reflect genuine regard for Māori students, and in others, largely within our high schools, this attempt is poor, at best, and oftentimes tokenistic. Penetito (2010) states that "one of the major criticisms [he has] of mainstream education is the assumption it makes in prioritising Pākehā New Zealand education over any other" (p. 15). A genuine partnership would allow for Māori to lead education curriculum and pedagogy for Māori students from a Māori worldview.

Pre-colonisation, Māori had a strong system of education that operated at varying degrees. These included 'technical arts' and 'trades training' type education, which included the arts of hunting, fishing and gathering; forestry; gardening and horticulture; raranga (weaving - in all its forms from whariki (mats) and kete (baskets) to kākahu (clothing), rope, fishing lines, etc); whakairo (carving - in all its forms, including weaponry, taonga puoro (musical instruments), meeting houses, ceremonial treasures, waka (canoes), pataka (food storehouses), bird traps and other hunting tools, etc); tā moko (traditional tatoo); building and construction; preservation and preparation of kai (food); landcare and preservation of all waterways; navigation and sailing; nursing and midwifery; weaponry and combat. Further to this, high level tertiary education was successfully imparted. This learning included oral history; whakapapa (genealogy); rongoa (medicine); theology; meteorology and astronomy; the sciences and social sciences – biology, physics, chemistry and microbiology; sociology, psychology, philosophy, anthropology and economics. The arts were taught – music (vocal and instrumental), kapahaka and dance, and visual arts. Mathematics and language (oral literacy) where woven into all areas of learning. Learning took place either 'on the job', much like an apprenticeship, or in whare wānanga (houses of learning). Schooling began from an early age and included games and music to impart mātauranga (knowledge), but also included more formal learning through oral and demonstrational instruction.

> In traditional Māori society, all important aspects of life had systems of knowledge transfer and skills acquisition that had been refined over the centuries. The learning process began in the womb, with mothers chanting oriori (lullabies) to their unborn children. When a child was born, tohunga *[experts]* would undertake rituals to prepare them for their future role within the iwi.

> As children grew, it was crucial to the survival and success of the hapū and iwi that they learnt a positive attitude to work (Calman, 2012, p. 1).

Unfortunately this rich education system was overlooked by the colonisers who simply saw an education system that was different from their own. It was less structured in many aspects, and was therefore deemed as being less civilised, having less value, and was not recognised as a legitimate system of education. In effect, they could not see the forest for the trees. In 1816 the first mission school was established by missionaries of the Anglican sect in the Bay of Islands. It is noted by the New Perspectives on Race (Inc.) (1982) that "[f]rom the beginning, Pakeha educators had assimilationist goals. The missionaries sought to convert the Maoris to Christianity, and along with this to initiate them 'in the customs and manners of *civilised* life' (Samuel Marsden, about 1820)" (p. 1, *italics added*).

This intent for the future of education for Māori was initiated pre-Treaty, however, following the signing of Te Tiriti o Waitangi in 1840, this practice of assimilating Māori through the medium of education continued with devastating effects for our people. Mead (2015) noted that at the time of early contact with colonisers Māori were dominant holders of cultural capital. This dominance, however, shifted dramatically in favour of the colonisers through their assimilation practices. This result of this shift has left Māori as "an impoverished minority indigenous population with high and disproportionate levels of social, economic and cultural underdevelopment" (p. 9). *Ka Hikitia* has been established in an attempt to undo this underdevelopment. However, despite the good intentions of *Ka Hikitia*, this 'partnership document' still continues to assimilate Māori into the institute of Pākehā education by attempting to add a Māori focus through a mainstream lens.

A true partnership will not exist until Māori once again have autonomy over educating their own tamariki. Penetito (2010) suggests that:

> there needs to be two recognised, officially mandated education systems which have some aspects that operate independently of each other, some aspect that are integrated and require cooperation from each other, and some aspects that remain intact within the parent body but have areas of negotiated overlap where collaboration is required in order for either party to meet its requirements (p. 17).

He ora te whakapiri, he mate te whakatakariri
There is strength in unity, defeat in anger/division

For true partnership to exist in education, Māori students must be allowed to be educated with a Māori context from a Māori world view, and must be able to attain mātauranga Māori (Māori knowledge. Durie (2015c) states that

> Building Māori scholarship [is] about exploring the significance of mātauranga Māori to research, to teaching, to the elaboration of old knowledge and the creation of new knowledge. ... [T]he mātauranga Māori base is what typifies Māori scholarship – it is not a static body of knowledge, but constantly developing (p. 72).

When asked what more her school could be doing for Māori students, Anahera, a year 8 Māori student stated

> *I'd actually like to have a classroom just for Māori students to just learn in the Māori way, other than learning through the Pākehā way. ...I think it would have given me, not so much a head start, but it would have given me the opportunity to learn more of the reo* (Conversational Kōrero, 7 December 2016).

It is not a partnership when you have teachers without a Māori worldview attempting to impart mātauranga Māori to Māori students. It is not a partnership when teachers without Te Reo Māori and without a Māori worldview are placed in a position where they feel whakamā (shame and fear) about delivering kaupapa Māori content and te reo Māori. This is not a fair education system for Māori students or for these teachers. In a collaborative hui with a selected group of teachers from the case study school (28 June 2018), teachers expressed their experiences with delivering kaupapa Māori content.

> *Every teacher should be accepting of all cultures, which we expect all teachers would be. But it's having the confidence to know that that is what the Māori culture would expect and te reo as well* (Teacher 2).

> *This is my third language and so I'm not that confident with it. So, what we did last year was we had one day where the children would go to [another teacher] who was confident in teaching language* (Teacher 3).

> *It probably starts from a planning stage as well, when we plan out units for our term and really thinking about the Māori perspective a little more in depth rather than just token. I think it is too, finding ways to fit it into your day, you know, not necessarily have to do a 1-hour session, a half hour session. You shouldn't really have to aye? Just to build up your own confidence. The kids are*

> *really into the lessons. They learn it faster than I do, and they love using it* (Teacher 5).

With all the constraints, policy, administration, and non-teaching practice that are placed on classroom teachers today, it is no wonder that having to impart mātauranga Māori and reo Māori on top of their already overflowing kete of responsibilities can potentially cause teachers to feel stressed, experience feelings of incompetence and a sense of being overwhelmed, or create a half-hearted checkbox approach in their teaching practice in relation to kaupapa Māori teaching and learning.

When, as a nation, we can embrace true partnership within the education system, then will we see the rate of Māori student participation and education success begin to transform.

PARTICIPATION

When the type of scholarship that Durie (2015c) referred to is truly embraced and becomes available to Māori students to pursue, then genuine, active participation will become the norm for Māori. Mātauranga Māori is the defining difference between mainstream education and education for Māori. For Māori students, particularly those with strong cultural engagement, the ultimate pursuit of education is not one of personal advancement, but rather of Māori development and advancement. This is evident in the number of Māori students enrolled in the study of human society at tertiary level. In 2014, 49% of all Māori enrolments in tertiary education were enrolled in this genre of study. The majority of all Māori students were enrolled in education (including language and literacy), social sciences and humanities, and business studies (Ministry of Education, 2015f). Durie (2015b) recalls that his grandfather intended him and his brothers to "be useful to Māori. ... For Māori doctors that meant there would be an expectation to make a difference to Māori health" (p. 66). This is a primary drive for many Māori tertiary students. They pursue their degrees and other qualifications as a means to making a difference for their whānau, hapū, iwi, and for Māori generally.

This drive for Māori development and advancement 'by Māori for Māori' needs to begin much earlier than in tertiary education. Māori students, particularly in mainstream high schools, are enculturated with the pursuit of personal excellence towards self advancement, creating what Smith (2015b) refers to as "privatised academics" (p. 62), that is, individuals who are focused only on pushing themselves up the success ladder for personal gain. This is not part of a kaupapa Māori worldview, and this disconnect between an innate sense of cultural identity and

rangatiratanga (self determination for Māori as a people), and the idea of individual advancement can create disengagement in education. This is not to say that Māori students should not pursue personal excellence, on the contrary, the defining difference is the context in which this personal excellence is intended to privilege, that is whānau, hapū, iwi rather than only self.

When culture, identity, te reo, rangatiratanga, Māori development and advancement, and a Māori worldview are the foundation of education for Māori students then, I believe, the participation and engagement of Māori students will increase exponentially. In our conversational kōrero, Anahera talked about how important her Māori identity was to her and how grateful she was to have been raised with parents who were culturally connected and had passed that on to her. We discussed the struggle it is for Māori students who are less culturally connected. I asked her what was important to her in her education journey, and how she expected to be nurtured as a Māori student going forward. She stated:

> *I think the only thing I'd like to have would be, like, have more Māori staff, that way they understand it because they've probably been through that and they know, not necessarily the struggles, but they know what it's been like to be in that position* (Anahera, Conversational kōrero, 7 December 2016).

Regarding the comfort that comes with having a shared worldview she added:

> *I feel like Māoris are just naturally drawn to each other. Same goes for other people, like how athletes are drawn to each other. So, when you're like the only Māori in your classroom, you can still connect with others, but sometimes you feel like you're a bit out of place. I feel like when you have more Māori students in your classroom it's more like, you know, you can talk to them about those Māori things, and even like just inside jokes sort of thing* (ibid.).

Anahera's father, in our whānau hui together, shared some of his experiences in school. He explained how he and some of his Māori friends where unruly and disrespectful at school, and as we delved into this further he felt that their behaviour was directly related to the fact that there was no connection between them as Māori boys and the things that they were learning. He expressed that they did not feel respected and so they learned to be disrepectful. Hokioi states:

> *None of it was relevant. None of it was relevant to anything! There was nothing. You'd get like thirty young Māori men, you lock them in a room and you try and*

> *teach them things about how to be Pākehā. We would come to kapahaka, singing, playing rugby and then socialising. Very, very good, but I had to relearn everything I learnt after I left* (Whānau hui, 29 April 2018).

In my Master's research I found the same experience to be true for my primary research participant, Colin Cox, who, on reviewing his schooling experience determined that school had taught him "what not to learn, what not to apply, and what not to pass on" (in Rifle Tuwhakaara Raiwhara, 2008, p. 33).

Jacob, a year 6 Māori boy, suggested that he would love to spend more time at the marae. He had been engaged in kapahaka for the previous two years at school and loved the noho marae experiences. When asked what he enjoyed about being at the marae, Jacob responded:

> *It's fun ... like we'd go on a Wednesday and stay until Friday. You say Māori words and you have to learn them, you don't just chill out, you practise. And when you're at the Marae you practise the actions, and using your voice, and learning how to sing in Māori, and get better and better every week* (Conversational kōrero, 31 January 2018).

Rose, a year 6 Māori girl, who describes herself as a 'white' Māori, talked with me about her cultural connection. This is still developing for her, but she loves it when her friends and others make her feel Māori. She reveals:

> *Well, some people make me feel Māori, a little bit. So people who are Māori, like, and I hang out with them, they make me feel Māori like them. That makes me feel connected.*
>
> *Today, one person thought that I was full Māori! That was surprising! I didn't realise that. [My friend] knows that I'm Māori and basically all my friends, but some of them forget because I'm white. And they get so surprised when I tell them and they don't know that my middle name's [a Māori name]. There's a lot [that's important] about my Māori, that whānau side, like it's always about the food, and of course my family, like some of our Māori family are like full Māori but they're white, like my Uncles and stuff, some of them are white – my nanna's not. And, like I know, like how I said, that I know some languages of Māori and sometimes I can't pronounce them properly even though I know them, so it's quite hard, but it's easy at the same time. Maybe it would be cool if we had a Māori wall, that would be pretty cool, like in the class. So you just have a Māori*

wall with all these words so you can use it for fruit snack [for naming fruit] or something like that. (Conversational kōrero, 4 July 2017).

Anita, a year 4 Māori girl discussed her passion for wanting to learn te reo Māori and be involved in kapahaka. She emphasises:

[I want to learn] waiatas, Māori songs – the actions that you're actually meant to be doing, like the waka and stuff. I want to learn heaps of words. This is what I've decided. My mum says I can either do Kapahaka or learn a sport or something. [Whaea's] a nice teacher, and I'm going to do Kapahaka until I'm a year eight (Conversational kōrero, 24 February 2017).

Māori students are passionate about their learning and engaged in their education when they can see the relevance it has for them. This is true for all students. If a student cannot see what is in it for them, they will disengage. "Teaching is not a neutral process, it's a cultural one" (Bidois, 2018a). Culturally laden concepts such as manaakitanga, whanaungatanga, mahi tahi, wairuatanga, kaitiakitanga and rangatiratanga are equally "as important as academic exceptionality because individuals with these traits are more likely to mobilise their interpersonal, political and moral lives in ways that place human concerns and the common good above personal advancement" (Webber, 2011, p. 231). Until this concept of culturally based pedagogical approaches to teaching and learning is deeply understood by teachers they will continue to be culturally biased whether intentionally or not. They will teach from the influence of their own worldview.

Māori students will be most engaged in their learning when they have a teacher or teachers who share a common worldview. This does not necessarily mean that Māori students can only be taught by teachers who are Māori. Just because a teacher may be of Māori descent does not mean that they are necessarily culturally connected and have a Māori worldview, many do, some do not. There are Māori who continue to be disconnected from their Māori identity and have not been raised with a Māori worldview. In contrast, there are tauiwi teachers – New Zealand Pākehā and international teachers – who have embraced a Māori worldview due to having been brought up around their Māori friends, other Māori whānau or colleagues, or simply have embraced Māori language and culture.

Critical factor one of *Ka Hikitia* determines that in order to effectively deliver education to Māori students there must be quality provision, quality leadership, quality teaching and learning, and that all of this must be supported by *effective* governance (Ministry of Education,

2013b). I would argue that this provision does not exist to the level that is required. There are pockets of greatness, pockets of 'best practice' and schools that are making a genuine effort. But this is not enough, and the statistics relating to the underachievement of Māori students continue to reflect this.

Critical factor two of *Ka Hikitia* requires "strong engagement and contribution from parents, families and whānau, hapū, iwi, Māori organisations, communities and businesses" (Ministry of Education, 2013b, p. 10). It's interesting to note that the greatest support of Māori whānau, hapū and iwi, and Māori organisations and businesses are found behind kura kaupapa Māori, kaupapa Māori 'special character' schools, and partnership schools (formerly known as charter schools), and these are the schools where Māori students are excelling. These are the schools where the whānau feel that their voice is heard, they feel comfortable, they have a shared worldview, and the cultural capital is in their favour. This is where Māori whānau are invested. I would suggest furthermore that the rise in Māori achievement rates has a direct correlation with the increased numbers of Māori students involved in Māori-medium and Kaupapa Māori education.

Leading up to the last New Zealand elections, the Labour government in their campaign trail had voiced that they would be recommending the cessation of charter schools. Māori activists Willie Jackson and John Tamihere both voiced their support of charter schools and how they were benefiting Māori students. John Tamihere reported:

> I have supported the charter school concept for a number of years now.
>
> We will try anything that will help turn around the negative statistics in terms of Maori students failing in mainstream schools. That doesn't mean we are anti-mainstream schools or in fact anti-Labour – it means we are pro-Maori and pro our people (George, 2017, para. 19).

The newly elected Labour-led Coalition government made a proposal to close all charter schools which led to the submission of Treaty claims. Roanna Bennett, the general manager of Te Taumata o Ngāti Whakaue Iho-Ake Trust, which is the educational division of Ngāti Whakaue, supports the Treaty claims being made as she sees that closing the partnerships between Māori organisations and iwi would be detrimental to the education of the Māori students within these schools. She made the following comments as reported by the *New Zealand Herald*:

> "We really see no value in being forced back into the state school model. This offers a way for iwi to actively partner as equals," she said.
>
> "I'd like to see the Government begin to get serious about engaging with iwi with the goal being to improve education outcomes for Māori.
>
> "The state school system has failed Māori for decades. This opportunity to do things differently is now being taken away.
>
> "We are here, we want to contribute, we want to be able to do things differently." (Bennett, 2008, *The New Zealand Herald*, 2018).

This example continues to support the concerns that Smith (1990) expressed almost 30 years ago, concerning the education crisis for Māori students and their families. He wrote:

> The most significant crisis presently confronting New Zealand educationists relates to high and disproportionate levels of inequality experienced by Maori both within and as a result of the education system. This situation is not a recent occurrence. Analyses of past policy initiatives have shown that policies ostensibly intended to alter this have not only failed, they have also acted detrimentally toward the interests of the very people they were supposed to assist (p. 72).

He continues:

> The continued ability of policy-makers seriously to challenge and alter these crisis trends has led to growing Maori frustration, illusionment and impatience with State Pakeha education. ... disaffected Maori parents are making significant alternative education decisions and choices (p. 74).

Nā takaroa, nā takahē
Because of delays, things come to nothing

Nothing has changed in 30 years! Māori whānau are still despondent. The trend of underachievement has not made any significant improvement. O'Regan (2011) suggests that "if we want to create an environment that adequately and effectively nurtures the potential of our Māori children to succeed as Māori within our schools we are going to need to show new leadership in new ways – and do so proactively" (p. 42). I propose that it is time to stop complaining about it, stop putting bandaids on it, stop the Government from marginalising our

tamariki, and transform the system. The headway we are making through partnership schools, through 'special character' kaupapa Māori schools, and through Māori medium schools provides us with a strong position to continue forward with.

The following girl's haka was written for the case study school by their Kapahaka teacher. It reflects the desire of whānau and students for our rangatahi to be nurtured, acknowledged and respected as Māori so that they may soar in their educational achievement.

Ko Te Hiahia Akona	**In Pursuit Of Educational Achievement**
I tēnā i takahia!	I stamp my feet to get your attention
Hoki whakarongo mai ra!	Listen to me, hear my cry
Ko te hiahia akona!	This is our desire for our learning
Ko te reo o te hunga taiohi nei	The cry of this rising generation;
Ira wāhine, mana kōtiro	Of developing women; of staunch young women
Kaua e akona!	In my pursuit of learning and excellence
I te tikanga anake o tauiwi kē !	If I am taught only in the ways of the settlers
Me pēwhea ra e ora ai te mana o te wahine?	how will I develop into a strong Māori woman?
Me kite mai ki mua i ahau	Get to know who I truly am
Ki te koiora o tōku manawa e!	In my true essence.
Ara kei whea?! Kei whea ?!	In order to understand me, you must -
ki tōku whānau	Get to know my familiy
Kei whea?! kei whea?!	You must -
Tōku iwi, ki tōku whenua	Get to know my culture, my land,
tōku awa, tōku maunga	my rivers, my mountains,
ki ngā taumata kōrero i tuku iho nei	my ways, my stories
Wawata mai! Moemoea mai!	Listen to my dreams, my goals, my visions
Kia mōhio ra ano mai ki ahau e	Then, and only then, can you truly connect with
kore e taea e	who I am
Mōhio tuturu mai ki ahau! Aue!	Then, and only then, can you truly know me
Akonga tuturu mai ki ahau!	And, then, and only then, can you truly teach me
Kia rongo i te kakara, kia kite	Then stand back and
i te puawaitanga e	watch me soar.
Ana! Ana!	
Hi aue! Hi!!	

PROTECTION

According to the New Zealand Curriculum, the Treaty "principle of protection is about *actively* protecting Māori knowledge, interests, values and other taonga. Identity, language, and culture

are important expressions of what it means to be a culturally located learner" (Ministry of Education, 2012a).

Principle one of *Ka Hikitia* identifies the need for education professionals to create ways to "contribute to what and how Māori students learn, as well as working together to provide support for Māori students' learning" (Ministry of Education, 2013b, p. 13). This provision sets out to *protect* the educational success of Māori students.

In article two of Te Tiriti o Waitangi, the Queen of England agreed to protect the chiefs, and the hapū in the absolute exercise of chieftainship, that is, to have complete control, over their "lands, villages and all their treasures" (He Mea Waihanga i Aotearoa, 2006, column 3, para. 5). This right was also extended to all people of New Zealand. It should be noted that I refer only to the official translation of the Māori text and not to The Treaty of Waitangi English text. According to International Law, when the English text of a treaty is different from the text of the Native language, then it is the latter text that takes precedence over the former (One New Zealand Foundation Inc, 2018).

It is these words, 'all their treasures', that are of particular note when discussing New Zealand education. Treasures, according to Māori do not refer solely to tangible objects, living entities, and physical structures, but also to non-tangible entities such as language, cultural practices, knowledge, oral history, whakapapa, waiata in all its forms, and spirituality. It was these non-tangible entities that education deliberately aimed to eradicate from our people. Penetito (2010) states that since education for Māori became compulsory in 1894, the education process has been "more about socialising and propagandising than about educating, and what is more, is relatively successful judging by the proportion of Māori who fail in the system and who blame their failure on themselves or on their culture" (p. 57). The education system itself is in fact designed for failure, at least from the perspective of Māori (Reiman 1979 in Penetito, 2010).

The very things that Te Tiriti promised to protect are the self-same things that the education system has determined to eradicate and destroy – reo, culture, whanaungatanga, iwitanga, hapūtanga, cultural integrity, oral history, and mātauranga Māori. As reported by the New Perspectives on Race (Inc.) (1982) various government documents minuted the following statements: In 1862 - "The School-room alone has the power to break down this wall of partition between the two races" (p. 1); 1867 – "things had now come to that pass that it was necessary either to exterminate the Natives or civilize them" (p. 3); "civilization could only be

eventually carried out by the means of a perfect language" (p. 3); 1880 – "The aim of the teacher, however, should be to dispense with the use of Maori as soon as possible" (p. 4); 1888 – "The work of teaching the Maoris to speak, write, and understand English is in importance second only to that of making them acquainted with European customs and ways of thinking, and so fitting them for becoming orderly and law-abiding citizens" (p. 5); 1906 – regarding the encouragement against the use of te reo Māori, "In the experience of several generations of Maori students, this 'encouragement' was interpreted as a complete ban, enforced by corporal punishment, on the speaking of Maori at school, even in the playground ... the 'Education department declared total war on the Maori language'" (p. 5). It was not until 1930 that any elements of Māori culture were introduced into the curriculum, but only in Māori denominational boarding schools. No te reo Māori was allowed to be taught. When asked about teaching of the Māori language in the 1930's, Ball (1973) reported that the "majority of the teachers – ninety-nine percent – didn't speak Maori. The training colleges were not interested in the Maori in those days at all. I don't think they knew the Maoris existed" (in ibid., p. 5). It took 100 years after the signing of Te Tiriti o Waitangi for te reo Māori to be introduced into the curriculum at the first Māori District High School, which was established in 1941. In 1968, Biggs made a final comment that:

> The change in the attitude of the educators [to allow te reo to be taught] should be misunderstood. There is no real indication of any appreciation of the psychological and educational significance of the mother tongue to a child. The schools at certain levels suggests to the writer only that the educators felt that their battle was won, that Maori was in full retreat, and that they could safely exercise the mananimity of the victor. It is significant that Maori has never been admitted as a language at primary schools where it was, and certain areas is, most necessary (Biggs, 1968, p. 76 in The New Perspectives on Race, Inc., 1982, p. 5).

The 1960s Inspectorial reports of Native Schools provide evidence of the extra accountability and control that authorities had over schools with Māori students (Smith, 2002 in Milne-Ihimaera, 2018). However, it is also clear from this research, and from other relevant current research, that the "theme of 'extra' accountability and the power imbalance between the State's central educational authorities" continue to exist (Milne-Ihimaera, 2018, p. 46).

Article three of Te Tiriti o Waitangi promised the protection of the Māori people and afforded them equality of citizenship, i.e., the same rights and privileges of the citizens of England. The citizens of England in New Zealand were allowed to retain their language, be schooled in the manner to which they were familiar, allowed to retain their cultural practices, and maintain their extended family ties both in and out of New Zealand. These rights and privileges were not protected for Māori. No system of equity existed and it still does not exist today. I reiterate – "There is nothing more unequal than the equal treatment of unequal people" – Thomas Jefferson, paraphrasing Aristotle (Quote Ambition, 2018, p. 1).

What remains is generations of Māori people who are filled with hurt, loss, despair, displacement, failure and discouragement. *Ka Hikitia: Managing for Success* (Ministry of Education, 2008) and *Ka Hikitia: Accelerating Success* (Ministry of Education, 2013b) have both determined to here on out provide this protection for Māori students that was found lacking for well over 150 years. The document is honourable. It has good intentions and it can make a difference for the education of Māori students. However, I am seriously skeptical that it can be fully implemented within the current structure of our education system and with the low level of kaupapa Māori knowledge that continues to exist in the current mainstream teaching pool considering *Ka Hikitia* was introduced (poorly, I might add) into schools eleven years ago. A case in point - in the collaborative hui held with teachers from the case study school, Teacher 1 asked:

> *Is it a concern that I am not familiar with [Ka Hikitia]? So, it's been out since 2013? I don't remember sitting down and being exposed to that document.*

How do educators implement the principles of a document when they are not even familiar with the document itself?

IMPLEMENTATION OF TE TIRITI IN PRACTICE

My scepticism is reinforced by the findings of a 2011 ERO report, which has found that a number of school leaders and teachers have expressed that they are finding it quite challenging to implement the Treaty of Waitangi principle in their daily practice (as cited in Ministry of Education, 2012a).

In schools where the principle *is* evident te reo Māori and tikanga are practised and valued. These are evident in the practice of pōwhiri, morning and end of day karakia, karakia for kai,

kapahaka, waiata Māori, correct pronunciation of children's names and Māori place names, and connections with local Māori history. It includes understanding and celebrating Māori as tāngata whenua, and connecting with whānau, hapū, iwi and other community members who support Māori students in their learning.

The case study school Board Chairperson feels that the principles of the Treaty "[come] through strongly in the [school's] charter (Conversational kōrero, 16 August 2018). The Principal celebrated the inclusion and growth of these practices within the school's bicultural practice. She states:

> *Ka Hikitia is about respecting another person's culture, and its pronunciation of names, children's names and all those things that we're insisting on trying to respect. It's part of respecting that we're a bicultural country. If [our parents] understand some of the history and the rich culture of [this] area and appreciate it, that's sort of ownership of it. Not just the Pākehā history, but the rich Māori history of the community. Let's hear about the stor[ies] of the mountain. ... I think we're fortunate to live in a [place] where you can communicate those values to put on the school. That must help our children, our Māori students feel better about themselves as learners in this school. It's been done lots of ways I guess too, like through the children saying karakia in assemblies and daily karakia, the whakatau, the noho [marae], kapahaka, the number of waiatas the children are learning at school singing, the boil ups, the hangis, all of those things. I think over the time in the journey, we have developed Kawa, our own culture, things that we like to do here that we didn't have before, so we can say, 'at [our] school this is what we do, this is how we do it here'* (Conversational kōrero, 1 February 2018).

Teacher 1 mentioned that a standard classroom kawa that has been established in his room is the opportunity for students to have a regular voice. He states:

> *On Mondays we get the students to share their weekends, a lot of the time the Māori students are able to talk about experiences that other children aren't perhaps familiar with. And gives them an opportunity to share with what they're doing, what their life is like and celebrate what they're doing.*

Teacher 6 was not quite as positive about where she feels the school is at. As we discussed together how the bicultural journey for the school has grown over time, she expressed:

> *I know it's always in our minds to have a bicultural program. I don't think we are quite there yet, I don't think we are touching enough on Te Reo Māori. It is there but I don't think there is enough of it to say we are definitely a bicultural school. I mean we have every intention of trying to be that but we're not there yet, there is a lot to go. There is a little bit of tokenism still. I think we are better from when I first started [10 years ago]. We are still not 100% genuine. It doesn't come naturally to us as a whole school, you know what I mean? It's definitely not natural, we do have to really push for things. I mean, for example, the only time we will really talk about Māori and do Te Reo in our classroom is if it's Māori language week or Matariki. And those are the only times that we really focus on it. But it shouldn't be like that, we shouldn't be waiting for Māori language week to arrive, we should be doing it every day* (Conversational kōrero, 9 June 2018).

From my observation, I believe that the school wide application of bicultural practice has improved. I observed that the whole school culture has begun to shift and there is more bicultural awareness. However, it is within the classroom practice that the disconnect is apparent. Some teachers are making more effort than others, some are less confident. It is within the classroom context that individual teaching practice can be improved if there is going to be a genuine praxis towards achieving the goal of Māori students achieving success as Māori.

From ERO's observation, they felt that many schools could improve their practice. This could be achieved by teacher's developing their understanding and application of Te Tiriti o Waitangi and how that will impact on classroom teaching and learning practice, planning, and school policies. Further to this, ERO posits that greater consultation with the Māori community is also essential. School governance and teaching staff need to understand what Māori whānau, hapū, and iwi aspirations are for Māori students. The School Board should consider these aspirations when developing and reviewing school charters, policies and the implementation of curriculum within teaching practice (Ministry of Education, 2012b).

Teacher 4 made mention of this fact in the collaborative hui. She discussed with us how she felt the school collaborated and communicated with whānau.

> *To know them, to know themselves and their stories, bring those to the classroom. Checking the relationship with the parents and making sure they've*

got opportunities to come in. Our student led conferences, how those have evolved and our high number of parents that come to those. Our Board members, they're always wanting to know how our Māori students are doing. All those things impact and build on our understanding of how we're going to maintain those high expectations and kōrero about goalsetting and what do we want for our whānau, our kids as they're going through. It doesn't come from us, it comes from [the whānau].

Implementation of the Te Tiriti principle will become more genuine when teachers and educators are actively bearing in mind Māori students' identity, language and culture, and when they are "working in productive partnerships in, and for, iwi and Māori" (Ministry of Education, 2013a, p. 4).

MAJOR FINDINGS OF GUIDING PRINCIPLE ONE

The major findings from the analysis of data and literature in relation to Guiding Principle One: Treaty of Waitangi suggests that there has been an increase of partnership practice, particularly within the Case Study school, but also amongst the survey participant schools. However, Māori whānau and students, while pleased with this increase, are still not satisfied with the balance of this partnership. Greater autonomy of Māori for Māori is still sought by Māori in order to make a significant difference for Māori student achievement and success.

Participation and engagement in education for Māori is still too low. There is a genuine desire of Māori students and whānau for education for Māori to have a greater focus on Māori advancement and development, cultural identity, te reo and rangatiratanga. Māori continue to desire engagement in education environments that have relevance for Māori and provide education from a Māori worldview.

Te Tiriti o Waitangi promises protection for tangata whenua and for tauiwi. The education system historically deliberately sought and fought to eradicate Māori knowledge, language and practices. Māori desire an education system that in contemporary times actively restores and protects mātauranga Māori.

Māori desire that implementation of Te Tiriti o Waitangi is genuine and authentic.

CONCLUSION

Guiding principle one of the *Ka Hikitia* strategy determines that the principles of Te Tiriti o Waitangi must be applied in education. Te Tiriti provides a context wherein relationships can be strengthened between the Crown, and iwi, hapū and whānau Māori. This relationship is seen as crucial in ensuring that Māori can enjoy, and achieve, education success as Māori. Furthermore, the application of the principles of Te Tiriti will allow mainstream schools to experience the value of working closely with Māori in the best interests of Māori students.

While there are many principles of Te Tiriti that have been developed over time, the three principles that have been referred to in this research are those developed by The Royal Commission on Social Policy and have been widely accepted as reflecting the spirit of Te Tiriti. These are partnership, participation and protection.

The principle of partnership has gained some momentum in some schools, and is noted in the research undertaken with the case study school and in the survey results. This partnership includes the development of relationships with whānau, hapū and iwi, marae, and kaumātua. These relationships have helped to create some awesome kaupapa Māori experiences for tamariki at the schools researched, and have helped staff to begin to acknowledge and experience a Māori worldview.

I argue, however, that this is only a small part of what partnership needs to look like in order to truly make a difference for the education success of Māori, and for Māori to be achieving this success *as* Māori, which is the overall vision of *Ka Hikitia*. In order for true partnership to be established, Māori need to be driving education for Māori autonomously. While there can be an integration and collaboration of education experiences with mainstream education, ultimately tauiwi education should be led by tauiwi, and Māori education should be led by Māori. This would form a true partnership which would be in the best interests of Māori achieving education success as Māori, and it would allow for quality teaching and learning, quality leadership, and effective governance from a Māori worldview.

When meaningful and authentic partnerships are actively functioning, I believe that the participation and engagement rates of Māori students will increase exponentially. Māori students, their whānau, hapū, iwi and Māori organisations will more readily participate in ans support education when they can see themselves in the curriculum, and when education can always be experienced from a Māori worldview.

At this point, and not until this point, will the Crown be fulfilling its obligation to protect Māori rights and treasures. Our language will be protected, our customs and tikanga will be protected, our mātauranga will be protected, and our intellectual rights will be protected.

As all of these principles align, then, and only then, will Te Tiriti truly be actively applied in education, and the sector will be realising meaningful and relevant education goals for Māori, assisting Māori to know what it means to be Māori, Māori students will be learning *as* Māori, it will be aiding in the revitalisation of the Māori language, and increasing Māori achievement rates.

CHAPTER SEVEN - SECTON TWO:

PRINCIPLE 2 - MĀORI POTENTIAL APPROACH

He tina ki runga, he tāmore ki raro
In order to flourish above, one must be firmly rooted below

INTRODUCTION

The Māori potential approach determines that "[e]very Māori student has the potential to make a valuable social, cultural and economic contribution to the well-being of their whānau, hapū, iwi and community and to New Zealand as a whole" (Ministry of Education, 2013b, p. 14). As has been repeatedly expressed, this determination can only fully be achieved if Māori students can confidently walk in both the Māori and the Pākehā worlds, and where Māori advancement and development is a key performance indicator of education (Flavell, 2014).

The low achievement rates for Māori students in numeracy and literacy, which have continued to prevail, do not in fact resemble the potential, or lack of potential, of Māori students. More accurately, it would seem that the lack of acquisition in these subject areas has more to do with the mode of education delivery to Māori students, and the mode of assessment. In the 1830s it was recorded that

> there was a rapid spread of literacy among Maoris. Those who learnt to read and write (in Maori) at the mission schools passed their knowledge onto others ... [and] 'by the middle of the nineteenth century a higher proportion of the Maori than of the settlers were literate in their own language' (Biggs, 1868, p. 73 in New Perspectives on Race, Inc., 1982, p. 1).

The potential existed then, and it certainly exists now. The difference was that Māori then were schooled in their own language, and the missionaries who taught them respected and loved the Māori people, their language and their culture. The education barriers emerged when the Government in 1844 ascertained that in order to truly educate Māori they needed to be assimilated as quickly as possible to the ways of the Pākehā (Barrington and Beaglehole, 1974 in New Perspectives on Race, Inc., 1982, p. 2). In 1862 it was further determined that

> The Native language itself is also another obstacle in the way of civilization, so long as it exists there is a barrier to the free and unrestrained intercourse which ought to exist between the two races, it shuts out the less civilized portion of the population from the benefits which intercourse with the more enlightened ... The

> School-room alone has power to break down this wall of partition between the two races (New Perspectives on Race, Inc., 1982, p. 2).

By 1867 the Native Schools Act decreed that English was to be the only language of instruction for all Māori children in education. This policy was vehemently enforced (Te Taura Whiri, 2018), sometimes in the cruelist manner. This colonial approach, to the English language somehow being of greater importance and of greater value, was not new and it did not apply to language alone. The intense need by colonialists to 'tame and assimilate the savages' was a primary goal. Taking away the language was just one method of achieving this goal. This same colonial mindset had been enforced over other Indigenous races around the world prior to the New Zealand experience. Pocahontas, a native American first nations woman born in the late 1500s, was noted for her association with the colonials (Encyclopaedia Brittanica, 2019). Her story, dramatised and told only in part by Disney, suggests that in her associations with Captain John Smith, she tried to re-educate the colonials regarding their perceived superiority, and their inferior stereotyping of Indigenous peoples. The lyrics of the song 'Colors of the Wind' explain and challenge these mindsets.

> You think I'm an ignorant savage,
> And you've been so many places I guess it must be so
> But still I cannot see, if the savage one is me.
> How can there be so much you don't know?"
> You think you own whatever land you land on,
> The Earth is just a dead thing you can claim.
> But I know every rock and tree and creature
> Has a life, has a spirit, has a name.
> You think the only people who are people
> Are the people who look and think like you,
> But if you walk the footsteps of a stranger
> You'll learn things you never knew you never knew
> (Genius, 2018, para. 1).

Some Māori students continue to be subjected to these racist stereotypes that Māori students are somehow less intelligent, less privileged and of lesser value than their Pākehā peers. Because Pākehā hold the balance of cultural capital, then Pākehā knowledge is viewed as more worthy and valuable. Māori students are then required to prove their worth within the dominant

culture. Violet mentioned, from her own schooling experiences and those of her now teenage children that "*the colour of your skin makes you have to work harder*" (Whānau hui, 8 November 2017).

Teacher 1 noted, in reference to the non-Māori students, that:

> *There's a massive underlying tolerance of racism that's tolerated and accepted … there is an underlying theme that they aren't aware of. And it's making sure they, [Pākehā], hear themselves say certain things and make sure [they know] that's not ok. ...The thing that I've noticed is that they don't hear themselves saying it.*

Teacher 4 agreed:

> *The odd subtle undertone that we have to pull them up on because they don't realise the implications of really what they're saying.*

Research over the past twelve years shows that the greatest effects of racism have been seen in our high schools (Bishop and Berryman, 2006; Berryman, Eley & Copeland, 2017). A 2010 ERO report entitled *Promoting Success for Māori Students: Schools' Progress* "indicated that not all educators have yet recognised their professional responsibility to provide a learning environment that promotes success for Māori students" (Education Review Office, 2010, p. 6). Māori continue to experience an education system where inequality, social injustice and disparity are normalised to the point that it is not even recognised by those who impose it. Not even the movement of Māori-medium education, which has seen large numbers of Māori students move out of English-medium education, has alerted mainstream educators to make meaningful changes to their practices (Penetito, 2015). Milne (2017) posits that there continues to be a "lack of understanding that is endemic throughout our education system" about how to educate Māori *as* Māori (p. 14) in order to truly unleash their unrealised potential.

In a conversation with one Māori school leaver, who left high school at the end of year 12 without attaining Level 2 or 3 NCEA, I was astonished to hear the response I received when I asked him what the main learning, or lesson, was that he had taken from his high schooling experience. His response:

> *I learned that there is no value in being Māori and that te reo Māori has no purpose. It won't get you a job and it won't take you places. If you want to get ahead in this life you have to walk the white man's walk and talk the white man's talk.* (Taylor, Personal Conversation, November 2015).

How can any student, Māori or otherwise, realise their true potential when their education journey strips them of their very identity, and feeds them with lies, either knowingly or unknowingly, about their lack of worth as a Māori? What kind of state does this leave students in to realise their potential to succeed?

FINDING SUCCESS

Ian Gilbert, a leading educational speaker based in the UK, purports that the state we are in when we learn is the most important factor to effective learning. State is the key. He further suggests that if you get the state right, children can't do anything but learn (personal communication, 27 March 2018). If we continue to intentionally, or unintentionally, teach Māori students that their language and culture is of less value, their very existence is of less value, and that they will never be as clever, intelligent or successful as their Pākehā peers, it doesn't matter what else we teach them, they will never reach their potential. Gilbert (ibid.) states "nothing is more dangerous than an idea when it's the only idea you've got".

This is not to say that all Māori students are achieving below their potential. There are Māori students who are achieving in spite of the system. Some are achieving with their cultural identity intact, while others are not. There are more Māori students in the last two to five years who have reported that their teachers and/or their schools are trying to make a greater effort (Berryman et al, 2017). There does, however, need to be greater consistency across all schools, and poorer-performing schools need to learn from those schools who are better-performing in unleashing the potential of Māori students. Furthermore, students should not have to compromise their cultural integrity and identity in order to find academic success.

In October 2016 the audit report completed by Berryman, Kerr, Macfarlane, Penetito and Smith, summarising all the Education for Māori reports to date, made the overall conclusion that "progress on Māori education is still too slow. The disparity between Māori and non-Māori is too great, and too many Māori students are still leaving our school system with few qualifications" (Office of the Auditor-General, 2016, p. 11).

Māori youth today face extreme challenges. Those who succeed have much to celebrate for they have accomplished much more than their Pākehā peers, simply because their Pākehā peers did not have to endure racism, educational disparity, low expectations, and language/cultural oppression. Duncan-Andrade stated that "for indigenous youth, the pursuit of education under oppression is a revolutionary undertaking" (as cited in Milne, 2017, p. 16).

There are two questions that can be posed when considering potential and the success that can come from potentiality. One is 'What is success?' and the other is 'What is success as a Māori?'. The results from Māori-medium and kaupapa Māori based schools may prove to answer this latter question, which is also reiterated by Māori whānau and relates directly to belonging and connectedness. One mother stated that one measure of success is

> *that [Māori students need to] feel connected. I reckon that would be a sign of success for me. No matter where they are, that they feel that they belong*" (Grace, Whānau hui, 4 July 2017).

Violet recalls the experience of her eldest daughter when attending the case study school a number of years back now:

> *Jen (named changed) was craving for Māori, Māori friends, when she was here. She craved for more Māori. She loved college 'cause there were heaps of Māori. When she went to a sports day and saw a lot more Māori, she was like 'Mum, it was cool!'* (Whānau hui, 8 November 2017).

A Māori student attending a Kaupapa Māori school expressed that one of the best things about her school is that "there is no racism because all the students are Māori" (Waipuna-a-rangi, Personal Conversation, November 2018).

This need for belonging and acceptance is reflected in the exodus to Māori medium education that Penetito (2015) referred to, as well as the number of special character Kaupapa Māori schools, and the partnership schools that have been established with Māori organisations/partners. A lack of belonging and connection with other Māori students is particularly apparent in schools where Māori students are the minority and therefore hold the least amount of cultural capital.

In keeping with the Disney theme, the lyrics from the song 'Go the Distance', in the Disney Film, 'Hercules', sum up beautifully this need to belong. Although in the context of the film, Hercules is seeking his roots, the lyrics fit nicely into the context of the search for indigenous students to find an education system that fits. Hercules sings:

> I will find my way
> I can go the distance
> I'll be there someday

If I can be strong
I know every mile will be worth my while
I would go most anywhere to feel like I belong

I am on my way
I can go the distance!
I don't care how far
Somehow I'll be strong
I know every mile will be worth my while
I would go most anywhere to find where I belong

(Disney Song Lyrics, n.d., para. 2).

MAINTAINING CULTURAL INTEGRITY THROUGH ASSESSMENT

One of the greatest contributors to Māori success, and students reaching their full potential, is that of cultural integrity and culturally responsive learning. Māori students should not, at any time, feel the need to "check their cultural identity at the door" or the school gate (Ministry of Education, 2012b). The Ministry of Education notes that:

> The success of New Zealand depends on Māori success and the success of Māori depends on their success as Māori. It means that Māori culture is recognised and validated and incorporated into the learning process. It means that personalising learning is happening and that the curriculum is relevant to Māori identity. We also must have an assessment system that helps foster success – so that success breeds success and mana builds mana. We must all step up to achieve Māori success and realise the potential of Māori youth (2018b, para. 3).

This strong and accurate description for the solution to achieving Māori success and realising the potential of Māori is noble and encouraging. My question, however, is what is being done to build the capacity to achieve this reality? The Ministry itself notes that there are challenges in the education sector relating to the supply of teachers who can support the delivery of high-quality Māori language teaching and make vital cultural connections (Ministry of Education, 2013b). It is likely that the majority of such qualified teachers are positioned in kura kaupapa Māori schools, kaupapa Māori special character schools and partnership schools. This is where these teachers have the space and the freedom to teach and connect with higher numbers of

Māori students, where they can impart mātauranga Māori, and where they feel that they belong and are connected themselves. So where does this leave the Māori students in our mainstream English-medium schools?

In the previously mentioned 2010 ERO report based on results from the 2009 ERO reviews of 60 secondary schools and 227 primary schools, ERO reports some disappointment that the gains that they had hoped to see in Māori student success were not as impressive as they had expected. While this research was conducted during phase one of *Ka Hikitia*, the latest audit reports show that there have not been any further significant gains during phase two. One of the concluding statements in the report expressed:

> More schools need to do more to promote success for Māori students. They need to:
>
> - monitor and respond to trends in Māori student attendance and achievement
> - adopt effective classroom and school-wide practices for assessment, analysis of student achievement information, target setting and evaluation of initiatives
> - improve relationships with whānau so that home and school can work in partnership to improve learning
> - build better relationships with Māori students, to help raise the expectations for achievement while also recognising the importance of te ao Māori.
>
> (Education Review Office, 2010, p. 30).

With the momentum that has begun in these final stages of phase two, I am very mindful that many of our mainstream schools are working diligently to build up Māori students with the capacity to believe in themselves, challenge their learning goals, and achieve success. *Ka Hikitia* has definitely been a tool to aide in this shift in learning and teaching. At the case study school, the Principal noted how she felt that the local Māori stories that had been taught to the students must help the Māori students "feel better about themselves as learners in [the] school (The Principal, Conversational kōrero, 1 February 2018). She further states:

> *I think that we've spent quite a lot of time on our teacher only day, talking about knowing your students ... on a proper level. And particularly with our Māori students, know your learner! What do you actually know about this child's whānau? What's their sense of humour? What's important to them? High*

> *expectations for all of your learners, all students have gifts and talents, so what are they? And valuing those, that's got to be paramount in our way forward.*

These values and practices are paramount, but how do they truly contribute to academic success when the assessment tools used to measure success are based on a 'one size fits all' mentality. The term 'academic' means relating to education and scholarship. Who determines what scholarship looks like? Who gets to decide what it is, when it is achieved, and by whom? Milne (2017) poses the question: "If achievement "as Māori" is exactly the same as achievement "as Pākehā," what's the point of the Ministry of Education's vision of, "Māori children enjoying education success as Māori"?" (p. 19). The indicators of success that are determined in our assessment practices are Pākehā focussed and Pākehā privileged. How do we define Māori achievement when it is assessed on "White terms" or in "White spaces", as Milne refers to them? (Milne, 2017, p. 19). She defines white spaces as

> anything you accept as 'normal' for Māori – when it's really not, any situation that prevents or works against you 'being Māori' or who you are, that requires you to 'be' someone else and leave your beliefs behind. White spaces are spaces that allow you to require less of yourself and reinforce stereotypes and negative ideas about Māori (Milne, 2015, p. 63).

Surely, if Kaupapa Māori knowledge is deemed as valuable and essential for Māori achievement, then it ought to be an integral part of assessment for Māori students? Milne (2015) further asserts that if schools do not change the colour of the space then they are still assimilating Māori students regardless of how many school reforms, curriculum changes or strategic plans are enacted. Schools must "change the colour of the space – so that the space fits the children and they don't have to constantly adjust to fit in" (p. 63).

The case study school works very hard to ensure that mātauranga Māori is included in school wide curriculum content. This has included, but is not limited to, pūrākau and pakiwaitara of the local area, care for the environment (kaitiakitanga), host responsibility (manaakitanga) and school wide involvement in pōwhiri for a variety of occasions, connections to the local marae, introductory te reo Māori, waiata, kapahaka, mau rākau, Māori hand games, re-enactment of local Māori history, school-wide involvement in hangi preparation and other Māori kai, working with harakeke, varied experiences on the local ancestral mountain, annual foci on Māori values, and an introduction to the use of whakataukī. There are varying levels of mātauranga application across classrooms depending on the confidence and engagement of

individual classroom teachers, but most teachers are on board with giving these a go. There is good consultation with Māori whānau and an active Māori Whānau group, and most whānau attend student led conferences with their child and the child's classroom teacher at least twice a year (The Principal, Conversational kōrero, 1 February 2018; The Board Chairperson, Conversational kōrero, 16 August 2018).

School data from the case study school shows that some Māori students are achieving below the expected standards in their first two to three years of school, however these figures tend to come more in line with those of their non-Māori peers once they reach year three or four, approximately seven to eight years of age. The assessment tools used to determine achievement standards are based on standardised tests including the School Entry Assessment (SEA), generally conducted at 5 years 1 month; the Six Year Nett, which assesses students' learning after their first year at school; and the Progressive Achievement Tests (PATs) for year three to year eight students, which are used for assessing a variety of numeracy and literacy skills. Further to these standardised tests, formative assessment is widely used as a means of determining next steps in learning, and makes up the main method for forming overall teacher judgements (OTJs). Some of the tools used to assess this learning include the use of running records in reading, PROBES for assessing reading behaviour, and GLOSS and IKAN which are mathematic and number knowledge tools (The Principal, Conversational kōrero, 1 February 2018).

Formative assessment is definitely a better procedure for assessing mātauranga Māori, whereas standardised testing is culturally biased towards the dominant mainstream knowledge where the balance of cultural capital is situated. It is this standardised testing that privileges Pākehā learners over Māori learners and is perhaps one of the contributing factors toward the statistical underachievement of Māori students. Do these standardised tests truly determine and showcase the potential of Māori students and Māori knowledge? Do they provide a genuine picture of Māori achievement.

The above assessment example is evident in the primary sector where learning is more integrated, and assessment is more formative. Once Māori students get to secondary school, and years 11 through 13 especially, the curriculum is more rigid, more prescribed, and the assessment is more standardised, particularly for external examinations. That is not to say that secondary schools cannot or do not incorporate mātauranga Māori into their curriculum, or that formative assessment does not take place, but Māori students do report having much more difficulty finding themselves in the secondary school curriculum. Durie (2016) states that "it

is difficult to engage in education when you can't find cultural relevance" (Seminar notes). A Māori-centred approach is critical to the unleashing of Māori potential.

MĀORI-CENTRED APPROACH

Bishop and Glynn (1999) recommend that the "Maori-centred approach … locates Maori aspirations, preferences and practices at the centre of the exercise, and involves Maori in the design, delivery, management and monitoring of educational initiatives and developments" (p. 71). According to Durie (2016), this reciprocal 'ako' based approach (which will be discussed further in the next chapter) will bring benefits to Māori students simply because it is "co-designed, shares responsibilities, makes sense to all involved, meets professional standards and meets cultural norms" (p. 29). When Māori students are contributing to and engaged in a Māori-centred education, and assessments are designed to capture Māori knowledge, only then will an equitable education system exist. An equitable system will inevitably lead to a more equitable rate of success.

Schools like Tai Wānanga, Kia Aroha College, the Māori-medium sector and Māori partnered partnership schools have all proven repeatedly the direct correlation between culture and education success. The education success for Māori students in these schools are generally higher than in the English-medium mainstream schools. 2016 statistics show that 65.9% of mainstream Māori school leavers achieved NCEA level 2 or higher, compared with 79.6% of those from Māori-medium education (Culture Counts, 2018). The 2017 ERO report for Tai Wānanga Ruakura reveals Māori students are achieving a high level of success in NCEA with most students achieving levels one and two, and many achieving level three and university entrance. Nationally Tai Wānanga achievement at these levels

> are well above the national achievement rates for Māori … and most taiohi transition into vocations and tertiary institutions prior to the completion of these qualifications. In 2016 the number of students going on to university programmes had significantly increased. Taiohi have a range of pathways beyond secondary school (Education Review Office, 2017, para. 5).

Similarly, the 2015 ERO report for Kia Aroha College revealed that the school's "NCEA roll-based outcomes at Levels 1 and 2 for Māori exceeded similar schools and the achievement of

Māori nationally" (Education Review Office, 2015a, para. 9). Culture makes all the difference for it is within 'culture' that meaning-making takes place.

Herein lies the question of whether the mainstream English-medium classroom can provide a Māori-centred approach to the degree required to genuinely make a difference for Māori students in all aspects of their learning, bearing in mind that this is where the majority of Māori students are enrolled.

MAJOR FINDINGS OF GUIDING PRINCIPLE TWO

The major findings from the analysis of data and literature in relation to Guiding Principle Two: Māori Potential Approach highlights a continuing culture of racism within schools. While this appears to be subtler within the primary school sector, it is more prevalent within high school education. There continue to be lower expectations for Māori student achievement, particularly within the secondary sector to varying degrees, and assessment continues to favour and privilege Pākehā learners.

There is a lack of understanding within the mainstream education sector of what it genuinely means for Māori to be educated *as* Māori. Māori students continue to set their cultural identity aside in order to find educational success within the mainstream sector. In comparison, in Kaupapa Māori schools and Māori-medium schools Māori students are having the greatest educational success they have ever had while continuing to maintain and honour their cultural identity and integrity. Māori students do better in Māori-centred education environments.

There are not enough teachers in the mainstream sector who can effectively teach quality Te Reo Māori, or to impart educational knowledge from a Māori worldview.

While mainstream schools are working to build Māori identity and bicultural practice, particularly within the primary sector in order to increase Māori potential and self-esteem, mainstream schools continue to be 'white space' trying to make allowances for Māori students.

CONCLUSION

It is clear that the lack of culturally-responsive pedagogical practice continues to marginalise the potential of Māori students. Māori students are achieving higher education success in Māori-medium and kaupapa Māori schools than they are in mainstream schools. Māori

potential is definitely influenced by a sense of connection and belonging, and by operating within environments with high Māori cultural capital where learning takes place from a Māori-centred approach.

The statistics show that there are Māori students who are also enjoying education success within mainstream schools. It would be interesting to further investigate what the differences are between these students and the high number of Māori students who are leaving mainstream education with lower qualifications or no qualifications. Furthermore, how many of these students enjoyed their education success *as* Māori, and how many had to check their cultural identity at the door in order to find success?

Education reviews, audit reports and education statistics continue to reveal that schools can and must be doing more to provide a Māori-centred approach to teaching and learning, practice culturally-responsive pedagogy, and provide meaningful opportunities for Māori students to achieve success as Māori. Effective models are available, particularly outside the mainstream sector, but schools, senior leadership and teachers must be willing to engage in innovative change.

At the macro level, particularly for secondary schooling but also in primary, assessment needs to be reviewed to assure that examination and testing are not biasing Pākehā learners over non-Pākehā learners. Mātauranga Māori is relevant and essential in the assessment of Māori learners. The lack of assessment of mātauranga Māori may in fact be hindering Māori potentiality.

In the words of Disney's Pocahontas, "How high will the sycamore grow? If you cut it down, then you'll never know" (Genius, 2018, para. 7). Nature, however, has an uncanny way of rejuvenating itself with seedlings popping up in sometimes the most unlikely places. Māori are resilient, and our potential is limitless, and so I end with this whakatauki –

E kore au te ngaro, he kākano i ruia mai i Rangiātea
I will never be lost, I am the seed that was scattered from Rangiātea

CHAPTER SEVEN - SECTION THREE:

PRINCIPLE 3 – AKO – A TWO WAY TEACHING AND LEARNING PROCESS

Mā te tuakana te teina e tōtika,
Mā te teina te tuakana e tōtika
The older will lead the younger and the younger will lead the older

INTRODUCTION

The potential of Māori students is unlimited, as is the potential of students generally, when the correct learning environment, the correct context, and the 'why?', or the 'what's in it for me?', are all present. More importantly, the teacher-student relationship has a key role in student success, and the more connected and dynamic the teacher, the better. Even better still is when the teacher sees themselves as a facilitator of learning and acknowledges the amazing potential, gifts and talents of their students and thus allows the students to become co-teachers and themselves, as the teacher, to become the learner. In te ao Māori, this reciprocal learning/teaching is called *Ako*.

> Ako is a dynamic form of learning. Ako describes a teaching and learning relationship where the educator is also learning from the student in a two-way process and where educators' practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and also recognises that students and their whānau cannot be separated (Ministry of Education, 2013b, p. 15).

This example of a Māori pedagogical approach sees the process of learning and teaching as reciprocal, as the word ako means both to learn and to teach, and it engages not only the students in the classroom, but also whānau, hapū and iwi. In this manner, ako recognises and acknowledges the experience, knowledge and prior learning that both teachers and learners can contribute. Furthermore, it is steeped in cultural knowledge which forms a basis from which a frame of reference emerges.

Developmental theorist Lev Vygotsky believed that culture is a primary determining factor in cognitive development. His work has been determined by some Māori scholars to have "more relevance for a Māori approach to learning than other theorists, partly because of the central place of language and culture in his theory" (Bird & Drewery, 2000, p. 14). Vygotsky's theory

of social constructivism determined that learning and growth cannot progress without a social and cultural context, and like the theory of ako, the construction of new knowledge is more highly achieved when a learning atmosphere of co-construction exists. According to Vygotsky, "knowledge is always co-constructed between participants: all the participants in the learning process are involved in a process of making meaning together. Knowledge is not static, but is constantly transformed in a culture" (Bird & Drewery, 2000, p. 129). Vygotsky's zone of proximal development assesses this transformation by measuring the distance between where children are at in their learning and what their potential is, and then with a more experienced adult or peer working beside them, they can be guided to reach that potential. Vygotsky's theory provided "new insights into the ways in which adults gradually shift the responsibility for solving a problem from themselves to the child" (Crain, 1992, p. 215).

For ako to be effectively implemented and practiced, educators must be able to make connections with their students and understand the students' connections to home and culture. When they know their students then they are more likely to be able to assess potential and create opportunities for students to take a role as experts and expert problem solvers in the classroom, and in daily living.

THE STUDENT EXPERT

Allowing students to take on a role as 'the expert' in the classroom requires a shift in thinking in relation to teacher-student power relationships. When this perceived power is shared, and the classroom teacher can relinquish the traditional hierarchical 'you're the student, I'm the teacher' position, then a culture of care is established that empowers the teacher to step back and allow the student experts to emerge (Cavanagh, 2011). Rewi (2011) concurs and further adds that while some teachers struggle to accept the 'power shift', students are "more adept and responsive to carrying out these interchangeable roles" (p. 87).

Teacher 3 from the case study school practices this ako 'power shift' in her year three/four classroom as she invites one of her year four Māori students with more knowledge in te reo Māori to take on a leadership role in the teaching and learning of te reo Māori. She invites the student to assist in imparting correct pronunciation, assisting the other students to learn and deliver their pepeha, and then the student assesses her peers' delivery helping to correct them if needed. The student teaches from the teacher's chair, and the teacher takes the student's chair.

Such teaching practice allows a Māori pedagogy to be embraced, for ako is the essence of Māori pedagogy. Pihama, Smith, Taki and Lee (2004 in Rewi, 2011) state that "ako is a traditional Māori concept that can be translated as Māori pedagogy [and] ako, as Māori pedagogy, is derived from a need to transmit knowledge and therefore must be seen in relation to the way in which Māori knowledge is understood" (p. 84). Development is culturally constructed and therefore learning happens at its best when it is positioned within the culture of the learner (Bird and Drewery, 2000).

A photo project conducted by students at a Kawerau Kura-a-iwi (iwi-based school) provides a further example of embracing ako in the pursuit and understanding of Māori knowledge from within a kaupapa Māori frame of reference. Reciprocal teaching and learning were clearly put into action. Following a study of the works of Goldie and Lindauer of tūpuna Māori, the students created photographs of themselves, staff and eventually all students in the kura to reflect the Goldie and Lindauer tūpuna artworks. Teachers guided students in the beginning of the project and then stepped back and allowed the students to become the experts. The tamariki taught new skills to the teachers throughout the project. The principal noted: "The children became the teachers. They had a free rein. They dressed me, told me how to look, where to be, and did several proofs until they got what they wanted" (Drury, 2018, p. 34).

In this project not only did the students teach the teachers, but they also taught the younger students in the school – a kaupapa Māori concept referred to as 'tuakana-teina'.

TUAKANA-TEINA

Tuakana-teina reflects the relationship between a tuakana (an older or more experienced person) and a teina (a younger or less experienced person) in relation to teaching and learning within a Māori context. Tuakana-teina relationships can take place in a variety of ways, including:

- **Peer to peer** – teina teaches teina, tuakana teaches tuakana.
- **Younger to older** – the teina has some skills in an area that the tuakana does not and is able to teach the tuakana.
- **Older to younger** – the tuakana has the knowledge and content to pass on to the teina.
- **Able to less able** – the learner may not be as able in an area, and someone more skilled can teach what is required.

(Te Kete Ipuranga, 2018a, para. 6).

In the case study school this practice exists not only within the classroom, but also out on the school grounds and within student leadership opportunities. Senior students (year 8) have the opportunity to serve the school as councillors, peer mediators and house captains (year 7 and 8). Year 8 students can 'run' for a councillor position. They present their intention to run, and what they have to offer, to their peers who then elect a panel of councillors. The councillors are assigned to particular classrooms, and one is assigned to the principal. Their roles include getting to know the teacher and students in their assigned class(es) and being a resource to those teachers and students as required, participate in leadership training, plan and run the assembly (with a teacher as a guide only), take turns to represent the student voice at school board meetings, and meet with school team leaders (teachers) to give feedback, suggestions and counsel.

Peer mediators (year 8 students) receive specific training in how to resolve conflict between students and to provide students with strategies to prevent conflict. During break times peer mediators will patrol the school and assist in the de-esculation of any conflict that may arise out on the school field and playgrounds. They also run activities and games for younger students, teaching and modelling fair play and good sportsmanship. Any matters that are beyond their expertise or scope is referred to a duty teacher.

House captains (year 7 and 8 students) are elected in a similar way to councillors. The house elects two male and two female representatives who serve as captains and vice captains. The house captains are responsible for empowering their house in sporting and other events and provide leadership and support to the members of their house who range from new-entrant/Year 0 to Year 8 students.

Elections for school councillors and house captains are held each term and elected representatives serve for the entire school term and may run for re-election in consecutive or subsequent school terms.

Further to these opportunities available to senior students only, middle school students (years 5 and 6, as well as senior students) can opt in as rainy day monitors – where they supervise and play games with younger students in their classroom during rainy day break times; serve as librarians, milk monitors, and sports shed monitors. Each of these roles provide students with leadership opportunities in tuakana-teina roles.

This school-wide approach to the principle and practice of tuakana-teina promotes leadership and helps to develop student experts. Student experts in this context may by defined by their ability to walk confidently in both the Pākehā and the Māori worlds; to critically think, analyse

and debate the world around them; and to provide cultural leadership not only to their peers, but also to less knowledgeable adults (Milne, 2016; Durie, 2003). Furthermore, student experts are confident and competent in demonstrating the practices of kaitiakitanga, manaakitanga, iwi and hapūtanga and rangatiratanga (Webber, 2011a).

MAJOR FINDINGS OF GUIDING PRINCIPLE THREE

The major findings from the analysis of data and literature in relation to Guiding Principle Three: Ako – a two-way teaching and learning process suggest that the teacher-student relationship is a key component of educational success, both positively and negatively so. Educators need to understand the key role of students' connections to home and culture. Learning and growth cannot flourish without both a social and a cultural context.

Teachers/educators need to recognise the cultural knowledge that Māori students possess and allow them to take leadership roles in this area. Māori students can be experts of mātauranga Māori in the classroom and assist and teach others with less knowledge.

Māori students thrive when they are able to walk comfortably in both the Pākehā world and the Māori world.

CONCLUSION

Ako provides a Māori pedagogical approach that supports culturally responsive teaching and learning. Having the right pedagogical approach to teaching and learning is a key contributor of student success. It ensures "that Māori culture is recognised and validated and incorporated into the learning process. It means that personalising learning is happening and that the curriculum is relevant to Māori identity" (Ministry of Education, 2018a, para. 4). Ako supports holistic ways of learning and being that are reflected in Māori developmental models such as Rose Pere's 1994 Te Wheke Model, and Mason Durie's 1994 Te Whare Tapa Wha Model. Furthermore, ako is evident in the socio-cultural constructivist theory of Lev Vygotsky (Bird & Drewery, 2000).

The reciprocal nature of ako recognises both the teacher and the student as experts. Bishop and Glynn (1999) recognise that the "teacher does not have to be the fountain of all knowledge" (p. 170). Students can contribute much to teaching and learning from their own lived

experiences, and in so doing they "can participate in using sense-making processes they bring to the relationship and share these with others as of right" (p. 171).

The concept of tuakana-teina ensures reciprocal teaching and learning relationships that take place within the wider whānau concept. Whanaungatanga is built not only within whānau, hapū and iwi, but also within the school environment between teachers, school leaders, and both older and younger peers.

Ako provides a Māori centred approach to learning that is steeped in, and guided by, cultural values, language and Māori identity.

CHAPTER SEVEN - SECTION FOUR:

PRINCIPLE 4 – IDENTITY, LANGUAGE AND CULTURE COUNT

Ko tāku reo tāku ohooho, ko tāku reo tāku mapihi mauria
My language is my awakening, my language is the window to my soul

INTRODUCTION

Identity, language and culture are key elements to education success for any student. When students are grounded in their identity, their language and their culture, they have a clear understanding of who they are, where they come from, what they value, and how they learn (Smith, 1999; Durie, 2003; Penetito, 2010; O'Regan, 2011; Smith, 2015a; Milne, 2016). The Ministry of Education (2013b) attests that "[i]dentity, language and culture are an asset and a foundation of knowledge on which to build and celebrate learning and success" (p. 16). Furthermore, the Ministry states that:

> [t]here is a strong link between well-being and achievement. Students' well-being is strongly influenced by a clear sense of identity, and access and exposure to their own language and culture … Identity, language and culture are an asset and a foundation of knowledge on which to build and celebrate learning and success.

These three elements, identity, language and culture, are inseparably intertwined. Each is dependent on and relies on the other. All three elements must co-exist in order to truly be effective. O'Regan (2011) states that a lack of access to language has a direct impact on the development of an individual's identity and their cultural self-esteem. This is evident and affirmed in the whakataukī – Ko au tāku reo, ko tāku reo ko au – I am my language and my language is me. Culture and language should never be separate entities. The separation of such can only negatively impact on identity. Yet this is what our historic education system has created and now there is the sudden urgency to repair it. It cannot, however, be repaired with a band aid, tokenistic approach. Penetito (2010) posits that

> [i]f there is an inherent problem in the New Zealand education system as it affects Māori, it is one of context … From time to time it has seriously attempted to incorporate elements of Māori knowledge, custom, arts and crafts, history/social

> studies and language into itself, but never at the expense of sacrificing any of the major components of Pākehā consciousness and definitions of reality (p. 46).

For authentic cultural integrity to be achieved in our mainstream education system, Māori students must be able to connect with and celebrate their existing cultural knowledge, no matter where they might be on their cultural journey, and then advance that knowledge. Authentic cultural identity includes retaining and regaining a lived Māori reality driven from a Māori worldview that allows Māori to practice their cultural practices without requiring justification or permission.

According to Cavanagh's '(2011) culture of care' theory, cultural inclusiveness is critical if Māori students are to truly engage in their education experience and to flourish. This culture of care furthermore requires a zero tolerance for inequality, strong positive relationships that are built on mutual regard, positive methods of behaviour management, and a strong focus on ako (Cavanagh, 2011).

Developing a culture of care within our mainstream, English-medium schools will require a shift that begins in school boards, with school principals and senior leaders. This body of leadership must raise expectations and be prepared to make bold changes in order to meet the needs of Māori students. O'Regan (2011) states that:

> [s]hifts occur when people are exposed to new sets of information, research and experiences that help them to formulate another position in "their own minds". The challenge lies in ensuring that this shift happens in a way that empowers all those engaged to develop their thinking and then to have that development effectively reflected in their practice … Such shifts will not occur by chance; they must be planned for and proactively addressed. They require an educational development programme that creates a new picture of Māori learners, not just in the mind of the learners themselves, but also in the minds of the teachers, the non-academic staff, the whānau and the wider community (p. 43).

We must not continue with the status quo for Māori students (i.e. pockets of Māori language and culture), because the status quo is not enough, and the statistics in lower academic achievement by Māori students continue to confirm this. Identity, language and culture are central to Māori student academic success. Warrior Scholars from Kia Aroha College state, "Without our culture we have no identity, and without our identity we have no community" (Milne, 2017, 20:44 mins).

IDENTITY

For Indigenous peoples, identity is largely associated with land, language and culture. When land is removed, when language is removed, and when culture is removed, what does an Indigenous individual have left to remain secure in their identity? Who do we become when we do not have our ancestral lands and our ancestral language? Who do we become when we are removed from our tūrangawaewae, our iwi, our hapū, our marae and our pā? Who do we become when we sit in a classroom and are educated as Pākehā? Penetito (2010) explains that:

> Māori educational under-achievement, unemployment, ill health, social dislocation, suicide, imprisonment and even cot deaths are attributed to crises of identity. Are we to assume that this crisis of identity has its beginnings in the acts of separation between Māori and their land, Māori and their religion, Māori and their customs – in other words, the legacy of colonialism and cultural imperialism (p. 43).

I am a product of the legacy of colonialism, of being removed from my iwi, hapū, marae, pā, whenua and reo. My dual heritage positions me as both the oppressor and the oppressed. I understand the battle that exists to discover my true identity. It can be a very lonely journey. My Māori mother, also of mixed heritage, was so far removed from her cultural identity that she had nothing to pass onto me, except for whakapapa, and, at least on our Māori side, that had lots of gaps in it too. As I reflect on my own education, I can't help but wonder how I ever became secure as a Māori woman. It certainly wasn't through my primary or intermediate years. It began in my secondary education, but not through any of the core curriculum. It was my engagement in Kapahaka and Te Reo Māori. My next major injection of Māori identity development took place when I began my Māori major in my undergraduate studies at university, and then when my children began Kohanga Reo. My mainstream education experience did not cater for my needs as a young urbanised, colonialised Māori. Penetito (ibid.) asserts that mainstream education prioritises Pākehā New Zealand education in its design and delivery, and so especially for a student like myself who came from a home with little or no Māori cultural capital, no cultural engagement and no Māori cultural identity, my formal education would be of little or no service to my cultural development.

The lack of connection for Māori students with their mainstream education experiences most often leads to disengagement, poor behaviour self-management and often times delinquent-type behaviour. Hokioi (Whānau hui, 29 April 2018) confessed that he was one of those 'naughty Māori students'. He stated:

We were just unruly Māori boys that had no connection and didn't feel respected. None of [what we were taught] was relevant. None of it was relevant to anything. There was nothing. You'd get like thirty young Māori men, you lock them in a room and you try to teach them these things – about how to be Pākehā.

He later adds:

I had to educate myself and until I met someone like [...] and went into the school of weaponry, where everything was all in that Māori way, that's when I came alive. The rest of it was like blah, blah, blah. ... I was good at school, I was above average, but it was a struggle because I was just bored, it didn't capture me.

In speaking of his own education experience, Penetito (2010) shared that as a Māori student it was necessary to make one of two choices in high school, i.e., either to take a non-academic stream and have fun with your other Māori peers, or take the academic stream, put your head down, work hard, have no fun and come out with qualifications that you were completely disconnected from but would get you into university.

Dawn (Whānau hui, 29 April 2018) emphasised that as a whānau they feel that they cannot rely on the education system to assist in the Māori development of their tamariki. They feel that they must rely on their own skills as a whānau to impart that knowledge.

Ka Hikitia, however, in contrast, suggests that it must be a joint effort. If the goal of *Ka Hikitia* is Māori students achieving education success "while maintaining and enhancing their individual identity, language, and culture", then Māori students must have the legal right to "access quality education that supports their identity, language, and culture as Māori" (Ministry of Education, 2013a, p. 17). When this ideology is valued, the result is a dramatic level of improvement in Māori achievement.

Māori students at the case study school confirm that their Māori identity is important to them, even those students who have less cultural engagement. Manaaki, a year 8 student at the time of our conversational kōrero (5 December 2016) confirmed that it was important for him to have the opportunity to learn as Māori. He qualified this statement by saying:

You know, it's a part of me. 'Cause out of my brothers, I know a bit more than them because of Kapahaka and everything. It is important because it's part of me, it's part of my grandad, it's part of my dad, everyone really.

Tawhiri states with absolute mana:

> *Being a Māori is my life. It is actually my life* (Conversational kōrero, 5 December 2016).

Whānau also appreciate the support that they receive from the school. Speaking of her Year 7 son, Wonder states:

> *I was really impressed last year when [Taniwha Ariki] was learning his mihi and he put a lot of time and effort into it. He was really proud to present it to his class. But on the flip side, kids who aren't as confident as [Taniwha Ariki], how they wouldn't want to stand up and do those deliveries because they don't understand the culture or the significance, how and why it is delivered in that certain way. ...It's a reflection of their upbringing rather than the school, but obviously, what they bring to the school becomes part of the school. So, well hopefully, the whole learning process will help them to understand what it's all about* (Whānau hui, 10 February 2018).

Wonder's husband, Pene, spends a lot of time talking to the boys about their taha Māori (their Māori side). Referring to their younger son, Wonder acknowledges the advantanges of John knowing who he is. She adds:

> *He's actually quite lucky, in knowing who he is, and if that's something that inspires [him] to connect then it would be a good channel. Cause he might not necessarily relate to some of the stuff that [Taniwha Ariki's] been talking about, but he definitely relates to the native bush and the Māori side* (Ibid.).

In our conversational kōrero (19 December 2017), John articulated that if he had the opportunity at school to learn more about his Māori identity, his tribal routes, he would be very keen to do so.

Rose, who refers to herself as a 'white Māori', is also keen to explore more about her Māori identity. She confesses that many of her friends forget that she's Māori because she's white, and that they get surprised when she reminds them and tells them that she has a Māori middle name. She adds however that her identity is strengthened when she associates with other Māori students. Of this she states:

> *Well, some people make me feel Māori. So, people who are Māori, and I hang out with them, they make me feel Māori like them.*

In contrast, Anahera (Conversational kōrero, 7 December 2016) celebrates the secure cultural identity that she has been blessed to be raised with. She describes herself as feeling "hugely privileged" to have a secure knowledge of her whakapapa and a connection with her iwi, hapū and marae. She adds:

> *I know that some Māori students, they don't know their whakapapa, they're just like – oh yes, I'm a Māori – but they may be able to say where they come from, but they're not connected to it. Like my marae is just twenty minutes down there sort of thing, but I'm connected to it and so is my family.*

Having a sense of connectedness and belonging with your own people creates a sense of safety, peace, comfort, and might be best described as 'feeling at home'. It is perhaps for this reason that there has been a shift for Māori students, particularly for high school students, to transition to Māori medium, and kaupapa Māori schools. As previously documented, students in these kura are generally achieving at higher rates than their mainstream peers.

The vision of Tai Wānanga, a kaupapa Māori school, is "***Kia Tu, Kia Ora, Kia Māori:*** **Kia Tu** - Stand with confidence and be **Kia ora** - Healthy in mind, body and spirit, **Kia Māori** - Māori succeeding as Māori" (Tai Wānanga, 2017c, para. 2). The 'Kia Māori' component of the vision promotes student pride in being Māori, i.e. pride in student identity and who they represent, eg. whānau, iwi, hapū, school, culture, etc). The Tai Wānanga ethos promotes the belief that "learning comes alive when it is purposeful; feeds passions; and validates culture and identity" (Ibid., para. 1).

Kura a iwi, Ngā Taiatea emphasises the need for students to be connected to their tūpuna while being future focused.

> The foundation of Nga Taiatea focuses on this balance, while being able to support [their] students to 'achieve their full potential' (E PUTA ki TAIATEA). Puta is [the kura's] strategic focus where all that [they] do aims to ensure that [their] students are; **P = Pukenga:** Future proofed with 21st Century **Learning Capabilities; U - Uaratanga:** Moulded by our **Core Cultural Values; T = Tukuihotanga:** Confident in their **Identity, Language and Culture** as Tainui, and as Uri of other Iwi; **A = Ara Whai Oranga:** Purposeful in Learning and Life through **Self Determined Pathways** (Ngā Taiātea, n.d., para. 11).

Likewise, the focus of Kaupapa Māori and Kaupapa Pasifika school Kia Aroha College (n.d.), also includes the premise of identity. One of the key components of the College's learning model is that "[l]earning is culturally located and allows you to live your cultural norms throughout the school day" (para. 8). Bilingual education is an important part of those cultural norms. This bilingual approach is supported by the school's "culturally responsive social justice education … model of learning" (Ropata, 2015, p. 23). Learning in one's own language is a clear indicator of social justice in education. Further to this the school's aim is to move students "from a position of unrealised potential, to one where their potential, as active, empowered, contributing members of society, secure in their own cultural identity, and with a wide variety of options for their future, is unlimited" (para. 9). Students of Kia Aroha college claim that:

> achievement 'as Māori' means developing Warrior-Scholars – young people, secure in their own identity, competent and confident in all aspects of their cultural world, critical agents for justice, equity and social change, with all the academic qualifications they need to go out and change the world (Milne et al, 2015, p. 49).

A secure identity goes a long way in determining success in life – individually, academically, socially, within whānau, and in the work place. Developmental theorist Erik Erikson claimed that "[i]n the social jungle of human existence, there is no feeling of being alive without a sense of identity" (Erikson, n.d., para. 1).

Our colonial society, and even to some degree our Māori society, continue to question the validity of what is required to qualify as being Māori. In past times this has been determined by a blood quota, it has been determined by how connected one is to their Māori heritage, by engagement in te ao Māori, marae, hapū and iwi affairs, and of course te reo Māori. The debate rages on regarding how 'Māori' one actually is if they do not speak their reo.

Identity counts.

LANGUAGE

The debate around what determines cultural identity has existed for many years and continues to be debated. The questions continue to be asked, 'is identity determined by whakapapa alone?', 'are you Māori if you don't practice Māori customs and protocols?', and 'are you less Māori if you can't speak Māori?'.

Hokio (Whānau hui, 29 April 2018), a fluent speaker of te reo, explained his take on these questions:

> *I don't think that the heart of Māori is the kōrero or the reo, I think it's what's in your heart. And that's what I was always taught by my old people. They didn't say, listen to how they speak 'cause then they're real Māori, they never said that to me. They said look inside your heart. Look at your heart, that's what my grandmothers used to say to me. They said, just look, and then they taught you about manaaki, how you treated other people. The reo Māori, I love it, [but the native speakers I was taught by] they never talked about the reo as being the most important thing. It was always the person, and the way that they threated people and what they were doing and how they acted and their integrity. That was true Māori.*

For those who have the reo, this position is most likely a common consensus, but for those who do not have the reo there is often a sense of loss, embarrassment and whakamā (shame). Former co-leader of the Māori Party, Dame Tariana Turia expressed in a Radio New Zealand interview the anguish she experiences in not having te reo Māori. She said "she did not have te reo Māori, and that has been painful for her. She said some people suggested she had no right to represent Māori in Parliament because she did not have te reo" (Radio New Zealand, 2018, para. 3). She further claims that many of her generation do not have the reo, and this has been a point of whakamā on her ancestral marae. In a subsequent interview with Dale Husband (2018) for E-Tangata she revealed:

> *I don't have the reo, although I can understand it. But I don't have the confidence or the competence to speak Māori. None of my mother's generation had the reo and that's because they were hit when they spoke it at school. When I think back over my mother's life, I believe it was almost like she was traumatised by the experience of being hit with a strap at school — and she never got over it.*
>
> *And, naturally, when they had children, they never wanted them to have that experience. So generations here in Whangaehu have missed out, and it's really sad. And now, with the next generation, we've been focusing on reo regeneration.*
>
> *It's not easy, and I think that, as I've got older, it's got harder, so I'm really sad. And if there was one thing that I would've wanted in my life it would've been having the reo.*

Many Māori have either a great regret for having not learnt the reo, a great desire to learn the reo, or a great desire to improve their level of reo. Afterall, "[l]anguage is a central component of culture and a necessary skill for full participation in Māori society" (Ministry of Social Development, 2016b, p. 1). The 2013 Census found that 21.3 percent of Māori indicated "that they could hold a conversation in Māori about everyday things. … Of the 148,400 people (or 3.7 percent of the total New Zealand population) who could hold a conversation in Māori in 2013, 84.5 percent identified as Māori" (p. 3). This however is not an indicator of fluent speakers of the reo but indicates Māori who have at least more than just a few words or phrases.

Ka Hikitia requires that te Reo Māori must be available to students whose whānau request it, Schools must ensure that "all reasonable steps are taken to provide instruction in Māori culture and Māori language for full-time students" (Ministry of Education, 2014a, p. 3). It is unclear how the phrase 'all reasonable steps' should be interpreted, but it is clear that different schools provide varying levels of tuition in te reo Māori in mainstream, English medium schools.

68.8 percent of the schools surveyed reported having a functioning Te Reo Māori programme, with 31.2 percent stating that they 'sort of' have a functioning programme. Programmes varied according to skill level of teachers, whānau support, the number of Māori speakers within the school, and frequency of exposure of reo to students. Some schools focus on conversational reo and celebrate hearing it on the school grounds, others focus more on grammatical reo, reo focussed programmes and integrated programmes. At this point in New Zealand primary schools there are no regulations about how Te Reo Māori should be delivered. Each school can choose to implement the language however they see fit. At secondary school level Te Reo Māori can be taken as a subject.

Anahera, who was at the end of her year eight journey at the case study school at the time of our conversational kōrero (7 December 2016), had declared that as she transitioned on to high school it was her goal to stay well engaged in Te Reo Māori and in Kapahaka. She was a year ten when I met with her whānau for our whānau hui (29 April 2018). Anahera had been engaged in an extension te reo programme at the case study school and was also supported in her reo at home. By the time she entered her year nine year in high school she was assessed by her case study school reo tutor as achieving between level one and level two. She expressed feeling very down-hearted when she participated in Te Reo Māori in her year nine high school class. She felt like she was forced to go right back to the beginning of her reo journey focussing on pronunciation, basic pepeha and basic sentence structures, and none of her prior learning or

existing knowledge was considered. As a result, she felt despondent and expressed to her case study school tutor how disheartened and disappointed she was. In her year ten year she chose not to take te reo. She stated:

> *I'm year ten this year, and I thought I had three options. Do the Māori, do the sport, business, and all that? And I just thought that I was just wasting my time in Māori in the class. I just felt, nah, I could be doing something else that I really wanted to focus on.*

Anahera intends to re-engage in Te Reo Māori in year eleven where she feels she might be able to start to extend her existing reo. Her brother, Rawiri (now a year twelve), expressed a similar experience. He stayed in te reo right from year nine but expressed that he did not extend any of the reo he had learned at the case study school until he reached year eleven.

> *It's definitely getting harder now. I only think that's because we're getting into level two and three but it's taken so long just to get to this level* (Rawiri, Whānau hui, 29 April 2018).

He further mentioned that:

> *at [the case study] school Te Ao Māori had more support. But [at his high school] it's just one teacher or two teachers, not all the teachers as a whole [or] the whole school as a whole. It's just [two teachers]. So, if you haven't got them, then you haven't got any Te Reo at all.*

All the Māori students at the case study school who were involved in either conversational kōrero or whānau hui expressed a sense of pride and enjoyment in learning Te Reo Māori and a desire to learn more. They also love being involved in either waiata Māori and/or Kapahaka, where the reo is the central component. Further to this, the reo tutor reports an increase in the number of students, both Māori and non-Māori, who have opted into the extension te reo programme offered at the school.

Ideally, Te Reo Māori needs to be integrated into every class that both primary and secondary school Māori students engage in. Furthermore, students can engage most effectively in te reo when the reo is taught and experienced in conjunction with kaupapa Māori contexts and

experiences. The following figure (Figure 2; Rifle, 2018a) shows how Te Reo Māori can be integrated from a kaupapa Māori approach to learning.

When concepts and practices of tangatawhenuatanga, manaakitanga, wānanga, ako, whakawhanaungatanga, tikanga, whakapapa and toi Māori are included and integrated into all learning areas, with te reo Māori integrated throughout, Māori students are more likely to engage in their learning because they will be able to find themselves in the curriculum content and will feel that their language and culture as the first nations, indigenous people of Aotearoa is recognised and honoured. Such practice goes a long way toward restoring the historical harm that mainstream education has imposed on Māori learners, restoring education equality, reducing disparity, minoritisation, and marginalisation (Cavanagh, 2011), and creating a new norm in mainstream education that will benefit not only Māori students, but all New Zealand learners.

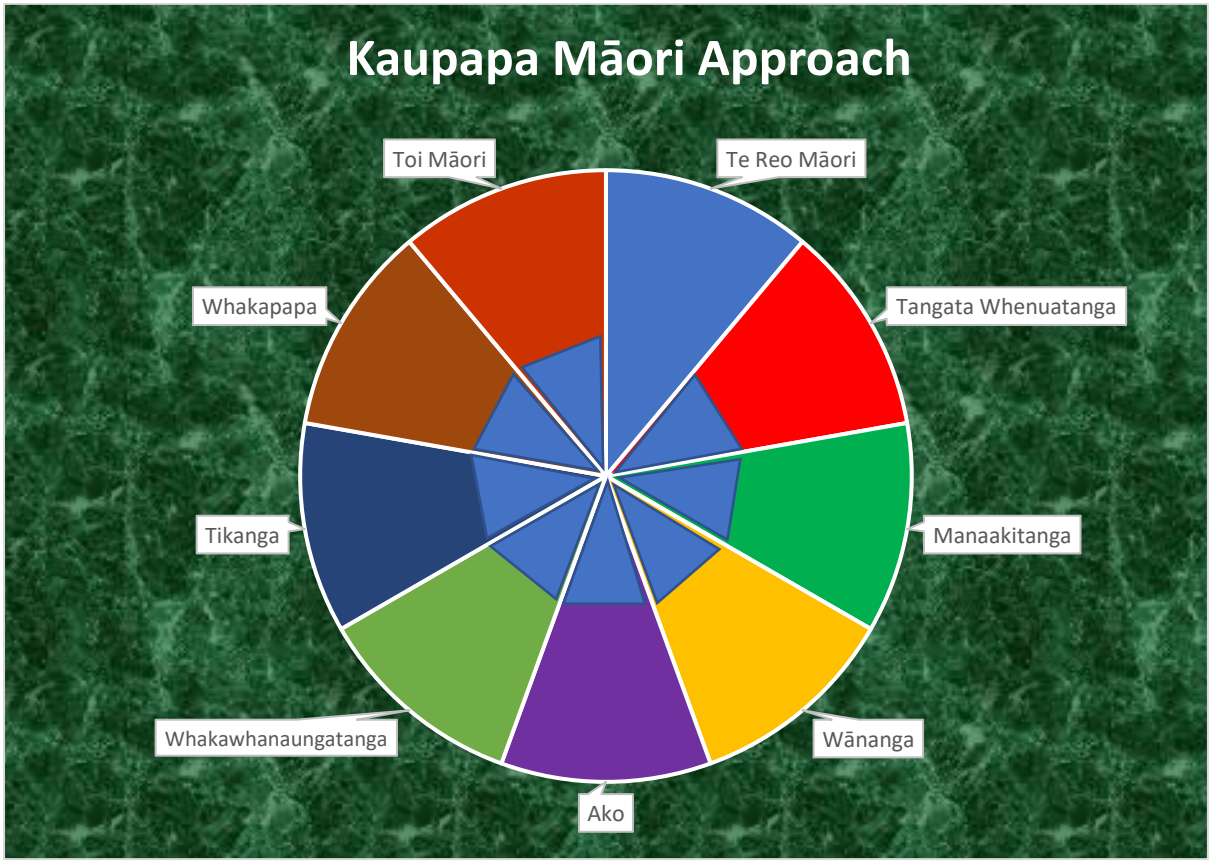

Figure 2: Integration of te Reo Māori from a Kaupapa Māori Approach (Rifle, 2018a)

O'Regan (2011) maintains that:

> if we as a country want our Māori children to be truly successful in their education, the provision and use of te reo in our schools is absolutely vital to their survival as Māori. Schools and educators need to play a "bigger" role in promoting the use of te reo as part of our national identity as New Zealanders (p. 13).

One of the challenges mainstream schools face however, is the lack of teachers with an adequate level of te reo Māori to be able to teach the language. As previously mentioned, Teacher 3 recognises her limitations and has found other ways to compensate. She states

> *I'm not that confident with [te reo]. So, what we did last year was we had one day [a week] where the children would go to [another teacher] who was confident in teaching the language and what have you and all that went with it, for our classes. So, we were covering what we had to do there, and would go through some songs. So, that was the way that we did that and how that worked. So, it's about that support.*

Teacher 5 reiterates this sentiment as well. She agrees that it is about having

> *someone who is confident and strong, and they can support those that aren't and help with resourcing and get you started.*

The current Labour-led Coalition Government is mindful of this massive deficit in the national teaching pool and have a goal to grow the "supply and capability of te reo Māori teachers" over the next two years to 2020 (Te Puni Kōkiri, 2018, p. 28). The Government has initiated a strategy for Māori language revitalisation over the next five years, to 2023. They acknowledge and state that:

> The education system is government's most powerful lever for the acquisition of te reo Māori. However, a significant majority of children in New Zealand are not actively learning te reo Māori, although the proportion that are is increasing. In 2017, 185,000 students in the compulsory schooling system were actively learning at least some te reo Māori in school, while over 615,000 were learning little or no te reo Maori.

> We will require the number of children learning te reo Māori to continue and to increase. This increase will help to create a supportive environment for language revitalisation by supporting the status, acquisition and use of te reo Māori. It could also contribute to lifting Māori educational achievement and wellbeing in English medium settings by further validating Māori identity, language and culture (Te Puni Kōkiri, 2018, p. 28).

Further to this the Government acknowledges that successful revitalisation of te reo Māori depends on Aotearoa as a nation valuing te reo Māori as a key determinant of national identity.

This is not something that as a nation we should get to pick and choose. There continue to be pockets of New Zealanders who embrace and demonstrate value for te reo Māori on the international stage, yet have little tolerance in their own back yard. One example of this lack of tolerance is made publicly known by former New Zealand politician and once leader of the Act Party, Dr Donald Brash. In an interview with Alice Sneddon (Alice Sneddon's Bad News), Dr Brash (2018) made the following comments regarding te reo Māori being made compulsory in New Zealand schools –

> Dr Brash: I worry at suggestions that te reo Māori should be compulsory in schools.
>
> Ms Sneddon: What worries you about that suggestion?
>
> Dr Brash: Because adding anything to the school curriculum has an opportunity cost. What do we take out of the school curriculum? And I can't think of anything which most New Zealanders need less than learning te reo Māori.
>
> Why would you learn a second language which has no value outside New Zealand?
>
> Ms Sneddon: Do you speak any Māori?
>
> Dr Brash: No, none at all.
>
> [*Ms Sneddon proceeds to show Dr Brash some flash cards containing Māori words. Dr Brash recognises the first three words – kia ora, whānau and kai - and he acknowledges that there is some inherent value in the word 'whānau'. The next word is kaipatuahurea meaning coloniser, followed by the word kaiāupēhi meaning oppressor. Dr Brash takes offence to this word*].
>
> Dr Brash: Can I challenge you on that point? I don't feel like an oppressor at all.
>
> Ms Sneddon: Come on now!

Dr Brash: No, I don't.

Ms Sneddon: Really?

Dr Brash: No of course not!

Ms Sneddon: Not even implicitly?

Dr Brash: No, not even implicitly.

Ms Sneddon: Do you not think that if you just look at our history and go, well hold on, Māori were indigenous here, they spoke their own language, they lived by their own custom and rules and now all of a sudden fast forward 150 years or so and now we're speaking English and debating whether or not that language should exist? Don't you think something went on in there that was like not chill?

Dr Brash: Yes there were bad things done, but there were huge benefits also.

Ms Sneddon: So on the balance sheet, you reckon it's like colonisation was on the whole a good thing?

Dr Brash: Yes I do.

Ms Sneddon: And is that because you believe that the culture that we were establishing was the best culture to establish?

Dr Brash: The best?

Ms Sneddon: Or better than?

Dr Brash: Better than, unaquestionably!

Ms Sneddon: So do you know what this word is? [*Holds up the word Kaikiri*]

Dr Brash: No.

Ms Sneddon: Kaikiri – White supremicist.

Dr Brash: Okay. Who is that?

Ms Sneddon: Well that would be basically the idea that a white culture, or a European culture is inherently better than an indigenous culture or the culture that it colonises.

Dr Brash: No, no. No, no. No, no. Well I certainly don't claim that a white culture is by definition better than an Indigenous culture [*despite having stated that the colonial culture was 'Better than, unaquestionably' only 15 seconds earlier*].

These kinds of mindsets continue to hold back the revitalisation of our reo and our culture as a whole, and have the greatest effect on our rising generation of Māori. It is, however, promising to see the vast amounts of adult non-Māori New Zealanders who are wanting to learn te reo Māori, and, from my own observations and anecdotal information, a large proportion of these are more recent New Zealand immigrants. The greatest complacency seems to continue to come from pockets of non-Māori 'kiwis' whose families have been in New Zealand for generations and are products of generational racism.

Thankfully, it will be the children of this and subsequent generations, both Māori and non-Māori who will be the key to revitalising te reo Māori, and the government's intentions to include te reo as a core subject will aide in this revitalisation, a task for which the Crown has an obligation under the Treaty of Waitangi, i.e. to protect te reo Maori (Ministry of Social Development, n.d.).

Ko te reo te mauri o te mana Māori
My language is the heart and soul of the mana of Māori

Language counts.

CULTURE

Language is a key element of culture, along with customs, practices, values and an inherent worldview. The Ministry of Social Development acknowledges that "[c]ultural identity is important for people's sense of self and how they relate to others. A strong cultural identity can contribute to people's overall wellbeing" (Ministry of Social Development, 2016b, p. 1). Furthermore, research shows clear links between a secure cultural identity, good health and educational achievement. The Ministry of Social Development further purports that strong cultural identity "provides access to social networks, which provide support and shared values and aspirations. Social networks can help to break down barriers and build a sense of trust between people – a phenomenon sometimes referred to as "social capital" (Ministry of Social Development, 2016a). The term 'social capital' is closely connected to 'cultural capital'. French sociologist and theorist, Pierre Bourdieu determined that social capital is influenced by cultural capital. It is deemed that the more 'capital' a person has, then the more power, or mana, that person has in their social life.

> Bourdieu had initially developed the concept of cultural capital in order to explain the unequal academic achievement of children from different social classes and from different groups within social classes. By pursuing appropriate 'cultural investment strategies' within the family, some social groups were able to ensure their children could realise the opportunities which came from education (Dunedin, 2014, para. 10).

For many Māori, there are two categories of cultural capital that are being contended. The first is cultural capital within te ao Māori, measured by knowledge, understanding and engagement in and of kawa and tikanga Māori (Māori cultural practices and rules, including the art of whaikōrero and karanga); level of reo spoken and understood; connection and involvement with iwi, hapū and marae; to what degree a Māori world view is practiced at home and away from home; involvement in traditional and contemporary cultural activities, i.e., kapahaka, taiaha, raranga, waka ama, whakairo, Māori visual arts, etc); and, engagement with and contributions to Māori advancement and development. Those Māori who have their reo have a higher level of cultural capital in that they are more enabled to participate freely in te ao Māori.

When I first met with Rose in July of 2017, she was thinking that maybe she would like to give Kapahaka a go. At the beginning of 2018, she attended the initial 'interest' Kapahaka session and then did not really make a commitment to joining the team. However, her Kapahaka tutor continued to encourage her to 'have a go'. Reluctantly, at first, Rose attended some team practices and 'sort of' enjoyed it. She found it quite challenging, despite being a dancer already, because Kapahaka was quite different to the genre of dance she was used to. Her tutor encouraged her to participate in a team performance off-site. Rose agreed to come, but was not sure that she'd like to participate as she did not feel ready. She thought perhaps she would just watch. Her tutor suggested she get changed into her Kapahaka uniform in case she changed her mind once she arrived at the venue. Rose did change her mind and participated in the performance. She was still lacking confidence as the team neared their local region's Kapahaka Festival and suggested to the tutor that perhaps she might wait until next year. Again, her tutor encouraged her to stick it out and assured her that the upcoming training noho would help to build her confidence, which it did. Rose participated with energy, mana and wairua at the Festival and 'loved' the experience. She has now embraced Kapahaka, and admits that Kapahaka has helped her to feel more connected with her culture. She has grown her Māori cultural capital. Of the experience she stated:

> *I thought, I'll just keeping going, and then I was like, this is really cool. Just hanging out with other Māori and doing Kaphaka makes me feel like I'm a part of that too* (Conversational kōrero, 18 September 2018).

The second category that Māori are contending is an increase in cultural capital within Aotearoa generally. At present, the majority of cultural capital is held by Pākehā New Zealanders. This is evident in government/politics, government organisations, in the work place (with the exception of Māori organisations), the public and private health sector, and mainstream schooling, to name a few. There are some demographic areas such as parts of Northland and the East Coast where there are high populations of Māori where the cultural capital might be slightly more evenly spread, but generally Pākehā hold the greater portion of cultural capital.

Obiwan (Whānau hui, 8 November 2017) discussed how the lack of cultural content in school when he was a child didn't affect him as much because he was so connected with his Māori identity, and thus possessed a higher portion of 'Māori' cultural capital. He reminisced:

> *We were marae kids, you know, every weekend we were at the marae. We were back at [home] with cuzzies. We lived in maraes – lived and breathed it.*

But now for his own children who have become so urbanised and removed from these regular rich cultural norms, he is saddened that Māori children do not get to enjoy rich cultural opportunities on a regular basis. He states:

> *Since it's more dominant Pākehā, I suppose it don't go that way, they don't cater for the few. I suppose if they are [going to the marae], Pākehā young kids don't want to go up there. We've met some up there, and we're aliens to them up there.*

The need to increase individual cultural capital stems from disconnection from cultural identity that has occurred over the past two or more generations, largely a result of the education system in the late 1800s and early 1900s. For some whānau who continue to have gaps in their whakapapa links, there is a sense of loss and sadness in the 'not knowing'. Pene (Whānau hui, 10 February 2018) expresses:

> *For me, I'm proud of the fact that I'm Māori, but I'm more proud that I'm Kahungunu. So, the fact that I have my iwi, my waka, my turangawaewae, it's*

really important to me. Without that, the concept of turangawaewae, even though culturally, really I am a Pākehā, it's really important to me, it's a strong centre. I really identify with that ... without that grounding and that rooting point, things would be harder to find a centre. It would be much better if I had connections, apart from that place, to the iwi, to the people. That's where it feels a little bit disconnected. I feel there's a little bit of hollowness with mum's family, there's a bit of a gap there.

I understand this 'gap' personally. My Māori great grandmother was only 32 years old when she contracted and died of meningitis. Any whakapapa knowledge she had died with her, and if her Pākehā husband had any knowledge of it, he did not pass it on either. I have three generations of 'not knowing', and so I have grown up without a connection to hapū or marae, which leaves me feeling like there is a major piece of my identity missing, and many of my investigations have continued to leave me without answers.

Anahera (Conversational kōrero, 7 December 2016 & Whānau hui, 29 April 2018), at 15 years old, has a sizable amount of individual cultural capital, yet there is still the desire to strengthen it. She expresses gratitude for the fact that she knows her cultural roots on both sides of her whānau, although acknowledges that there are some gaps in her mother's Māori heritage. Both of her parents are involved in Māori development, and at home her whānau are predominant in their cultural practices. Anahera has tried to stay as connected as possible to her cultural roots throughout her schooling experience. She acknowledges the cultural aspects that she did get to enjoy when she was attending the case study school, but mourns the fact that she has felt the need to exclude herself from almost all cultural experiences in her high school due to them not meeting her cultural needs. Speaking of her high school experience to date, she states:

I felt like [the high school] forced me back. That's how bad it was – going back to colours, and your pepeha and all that, and I was like aaaahh.

Their mother, Dawn, is grateful for even the small degree of cultural capital that the case study school has instilled in Māori students. She states:

I think the thing is that maybe because of the privilege of what's been put in at [the case study school], and that sort of extensive ground work, their foundation has been a lot stronger.

It is definitely challenging for students when one school works to try and grow the cultural capital of their Māori students, while the next school they attend does little to support it all. Examples such as this clearly confirm that, with the exception of a few, the Pākehā cultural capital held by schools has a dominating effect over Māori student pursuit of individual cultural capital.

It is generally Pākehā who hold the balance of cultural capital in Aotearoa. Curriculum design, delivery, and assessment are all determined by the Education Act 1989, which is a Pākehā construct developed first and foremost to benefit English-speaking New Zealanders, and is developed from a Pākehā worldview (Penetito, 2010). Even our Māori-medium schools struggle for complete autonomy. While the language of delivery and the pedagogical practices are applied from a Māori worldview, the curriculum and the assessment of it are still dictated according to the Education Act 1989, and the schools must report to the Ministry of Education in the same way as mainstream English-medium schools.

Ka Hikitia has made headway in schools by making school boards, leaders and teachers more mindful of meeting the learning needs of Māori students by providing 'authentic' cultural experiences, but, despite this, mainstream schools continue to provide a colonial context for Māori students to operate within. Many schools are working hard to provide for Māori students, and I believe that the case study school is a case-in-point. However, the fact remains that mainstream schools are colonial constructs and schools can only provide for Māori students within the boundaries of the colonial system and according to the abilities, passion, and positioning of the schools' leadership and teaching staff. The last Auditor General's report regarding *Ka Hikitia* notes that the Ministry of Education itself recognises that it somewhat sabotaged the implementation and urgency of *Ka Hikitia* by having too many other initiatives happening simulataneously, which resulted in *Ka Hikitia* being placed on the back burner. There is an ongoing pattern of other initiatives taking priority (Office of the Auditor General, 2016b). Teacher 6 noted:

> *At our school we are so literacy and numeracy driven so all of our PD that we do focuses either on reading or writing. A couple of years ago it was mathematics. We've never really had a PD in Māori, especially with this document, and I think it would be a good time to, especially because we have quite a few Māori kids in our school, so it's very important. So, yeah, we spend a lot of time on literacy and numeracy in staff meetings, and when we get professionals in they are talking about*

> *numeracy and literacy as well. So we hardly ever have professionals coming in talking about Māori or talking about [Ka Hikitia], so it's time to go through it with staff I think. I think that's when it does come down to school leadership and I think they need to sit down and think, what does our school need? I think we're quite strong with our literacy and numeracy programs. They're quite strong so this will definitely be a weakness, so I think we should definitely address it in our PD, staff meetings and teacher review days* (Conversational kōrero, 9 June 2018).

She also feels that there is still some tokenism evident in classroom practice. She adds:

> *I think we are a lot better than when I first started. We are still not 100% genuine. It doesn't come naturally to us as a whole school, you know what I mean? It's definitely not natural, we do have to really push for things. I mean, for example, the only time we will really talk about Māori and do Te Reo in our classroom is if it's Māori language week or Matariki. And those are the only times that we really focus on it. But it shouldn't be like that, we shouldn't be waiting for Māori language week to arrive, we should be doing it every day* (Ibid.).

Māori have come to settle for having 'cultural experiences' dotted throughout their school week within their education journey, but they have the right, as Treaty partners, to experience a culturally based education that is authentically Māori, grounded in a Māori worldview, and that positions kaupapa Māori and mātauranga Māori at the heart of learning. This is an Indigenous right that they should not have to fight for. This is something that among others, the Kia Aroha School model has afforded to Māori students. Milne (2017) affirms:

> We're trying to change the space so that the space fits our kids and they don't have to constantly adjust to fit in. They can come to school and be Māori all day ... without having to change into some school person and then leave again, and *then* pick up that identity on their way home (38:16 mins).

Culture counts. It counts for everything.

MAJOR FINDINGS OF GUIDING PRINCIPLE FOUR

The major findings from the analysis of data and literature in relation to Guiding Principle Four: Identity, language and culture count include the following –

Identity, language and culture are key elements to student success. There is a strong correlation between cultural well-being and achievement. Furthermore, a lack of access to language has a direct impact on individual identity and cultural self-esteem. Māori students must be able to connect with and celebrate their existing cultural knowledge. Thus, schools must develop a 'culture of care'. Developing a genuine culture of care within mainstream schools, however, will require a transformational shift in thinking and practice.

Cultural identity is innate and should not be separated from the individual or their educational experiences. Schools need to support Māori students in furthering their cultural identity development. Whakapapa, including pepeha, are essential knowledge for Māori students in developing secure identity. Māori students feel secure when they are connected with other Māori students and have a strong foundation of mātauranga Māori. Furthermore, Māori students who are confident and competent in all aspects of their cultural world are more like to find academic success.

Māori students feel disadvantaged and disconnected from their culture when they do not have their reo. The level of Māori language used and taught in schools has increased, however, many mainstream Māori primary school teachers do not have an adequate level of te reo Māori to effectively provide quality te reo Māori instruction. At secondary level, unless students have a teacher who is Māori, and has the reo, they are unlikely to hear any reo in their school instruction at all, unless they are taking kaupapa Māori subjects. Language is a key element of culture.

Māori students build cultural capital as they build cultural self esteem and identity and participate in 'lived' cultural experiences. From the experiences of participants, mainstream high schools contribute to the diminishment of cultural capital.

More Te Ao Māori professional development and learning is required for both the primary and secondary sectors.

CONCLUSION

If culture is truly integral to educating Māori, then a decolonising approach is necessary. Linda Smith talks of her dream to transform education for Māori by ensuring that Māori are at the centre of curriculum, pedagogical and system development (Smith, 2015b). In order to

decolonise the system, education for Māori students must be a cultural experience operating from a Māori worldview, with a kaupapa Māori pedagogical system of assessment, and with accountability to Māori scholars, Māori educators and Māori leaders. Penetito (2010) proposes that this goal can be achieved when there are:

> two recognised, officially mandated education systems which have some aspects that operate independently of each other, some aspects that are integrated and require cooperation from each other, some aspects that remain intact within the parent body but have areas of negotiated overlap where collaboration is required in order for either party to meet its requirements (p. 17).

Such a system of education reform would ensure that Māori language and culture are integral to identity development and to education delivery for Māori students, thus leading to education achievement.

We cannot continue with the status quo, because the status quo is proving not to be enough. It is not making enough of a difference. Provost (2016 in Office of the Auditor-General, 2016) stated that "[i]t is well known that there is a gap between Māori and non-Māori achievement. This is closing. However, progress is still too slow" p. 6).

Smith (2015b) claims that:

> If we are to make a difference in education we can't just work at the bottom of the cliff. We need people at the bottom of the cliff but if we don't have people throughout the education system working in ways that help our people get to the top of the cliff, our lives are going to be an unending story of falling off the cliff and through the cracks (p. 80).

In focus area three of *Ka Hikitia*, Primary and Secondary Education, the intended outcomes for the focus area are that "all Māori students have strong literacy, numeracy and language skills" and that "all Māori student achieve at least National Certificate Educational Achievement (NCEA) Level 2 or an equivalent qualification" (Ministry of Education, 2013b, p. 34). *Ka Hikitia* claims that one of the key teaching strategies that leads to achievement results for Māori students is that of integrating "*elements* of students' identity, language and culture into the curriculum teaching and learning" (Ibid., p. 35, *italics added*). While I believe that this is a good starting point, this is still potentially a 'bandaid', 'bottom of the cliff' approach.

Integrating elements of identity, language and culture is not enough. Identity, language and culture need to be primary focus points of teaching and learning for Māori students. Elements dotted here and there throughout the curriculum are going to be of some benefit, but such a casual approach can risk becoming tokenistic, check box practice that still leaves students falling through the cracks. It does not balance out the cultural capital. The cultural capital remains embedded in a mainstream, Pākehā approach.

If the Ministry of Education is committed to the strategy's principle that identity, language and culture count, then this will be considered in all aspects of learning for Māori students. It will include connection to whānau, hapū, iwi, Māori organisations and Māori communities to build individual cultural capital for Māori students.

CHAPTER SEVEN - SECTION FIVE:

PRINCIPLE 5 – PRODUCTIVE RELATIONSHIPS

Ko koe ki tēnā, ko au ki tēnei kīwai o te kete
You hold that handle of the kete, I'll hold this handle,
and we will bear the load together

INTRODUCTION

In te reo Māori we ask the question – Ko wai ahau? Translated loosely in English to 'who am I?' But in te reo, literally meaning 'whose waters am I?' or 'from whose waters do I come?'. In answering this question, one could simply reply with what their name is, but it can bring one to think more deeply about this answer. I come from the waters of my mother's womb, who came from the waters of my grandmother's womb, who came from the waters of my great grandmother's womb, and so on. Likewise, I come from the waters of my father's mother's womb, and so forth. I come from the waters of the South Pacific, and beyond, upon which the Aotea, Tokomaru and Horouta waka sailed, and also the Oriental that sailed from England to Port Nicholson in Wellington arriving on the 31st of January 1840 at 6pm. I come from the waters of the Te Awakairangi, Waingongoro and Waiapu rivers, and I am connected to the waters of the Manawatū river where I was born and raised. I have connections to the waters of the Thames in London and to Poole Harbour in Dorset. I am connected by waters to the whenua and to my tūpuna. Ko au tāku whānau, ko tāku whānau ko au – I am my family and my family is me.

Ka Hikitia reiterates that "Māori children and students are connected to whānau and should not be viewed or treated as separate, isolated or disconnected" (Ministry of Education, 2013b, p. 17). One of the critical factors of the strategy asserts that "[s]trong engagement and contribution from students and those who are best placed to support them – parents and whānau, hapū, iwi, Māori organisations, communities and businesses – have a strong influence on students' success" (p. 22). Pere (1994) asserts that 'Māori education' must include the child's whakapapa, pūrākau, hītori, waiata, whakataukī, and must further include the roles and responsibilities of, and to, the child's iwi, hapū, marae, and the Māori community. This connectiveness creates belonging and strengthens cultural capital. It strengthens both whānau and whanaungatanga.

Whanaungatanga is a concept that is integral to engagement in te ao Māori. Every hui (meeting/gathering) begins with karakia – to acknowledge ngā ātua – and then whakawhanaungatanga – relationship building and connectivity. Whanaungatanga is based not only on ancestral ties, but also historical and spiritual ties. Pere (1994) defines it as "that strong bond that influences the way one lives and reacts to his/her kinship groups, people generally, the world, the universe. It is the area where one's aroha is tested to the fullest extent" (p. 26). Whanaungatanga provides a sense of belonging, worth and safety. It is a fundamental tool for developing a secure identity, and a secure identity is a necessary element for education success. When whanaungatanga is established, productive partnerships can be formed.

PARENTS AND WHĀNAU

Whānau is the smallest unit for indigenous peoples. The 'I/me' western construct as the smallest functioning unit is not a traditional way of being for Māori. This concept has been inherited by some 'modern' Māori as a result of colonisation, but it is not a traditional concept and continues to be rejected by Māori generally. I/me/ahau is seen as a contributing member of a particular unit, the most important being whānau, both immediate and extended. Other units include school relationships and peers, neighbourhoods, religious circles, etc. The work of Bronfenbrenner (1979) also supports this socio-cultural developmental approach through his ecological systems theory which saw human development as being determined by the relationship between individuals and their various environments and social interactions. Rather than a dyadic relationship, Bronfenbrenner determined that relationships were at the very least triadic in nature.

Pere's Māori developmental theory, Te Wheke (the octopus), is representative of this concept, where the head of te wheke represents the child/family, and the eyes represent waiora (the total well-being of each member of the whānau). Each of te wheke's eight tentacles represent an aspect or dimension of well-being including – wairuatanga (spirituality), hinengaro (the mind), taha tinana (physical), whanaungatanga (extended whānau), mauri (life-force), mana ake (unique identity of individuals and family), hā a koro ma, a kui ma (breath of life from forebearers), and whatumanawa (healthy expressions of emotion). The suckers on each of the tentacles denote the varying issues and features that are apparent in each of the dimensions.

The tentacles frequently cross, intertwine and merge with each other demonstrating the fluid and integrated nature of each dimension (Pere, 2011; Ministry of Health, 2017).

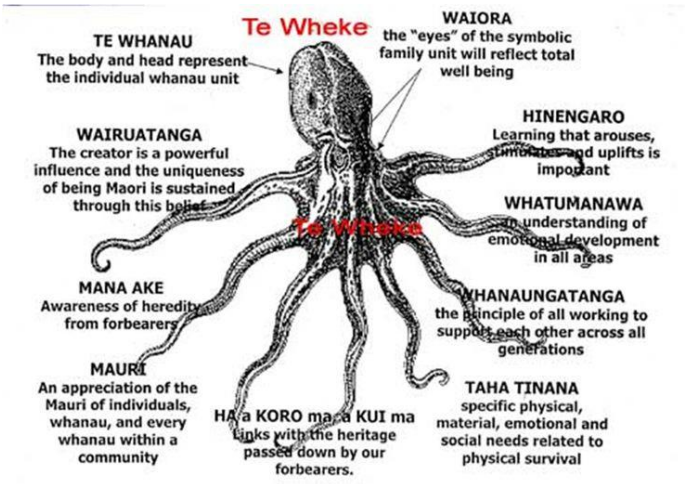

Image 3: Te Wheke Model (Child Matters, 2015)

In 1994 Durie likewise developed a Māori model of well-being, Te Whare Tapa Wha (Durie, 1998). This model likens the individual to a whare or house. All four walls must be strong in order for the house to bear up the roof and stand firm. Each of the four walls relates to a dimension of well-being, and all these four dimensions must be strong and secure for an individual to be whole. The four dimensions are – family (te taha whānau), psychological well-being (te taha hinengaro), physical well-being (te taha tinana) and spiritual well-being (te taha wairua). Once again, the whānau is central to the health and well-being of the other dimensions.

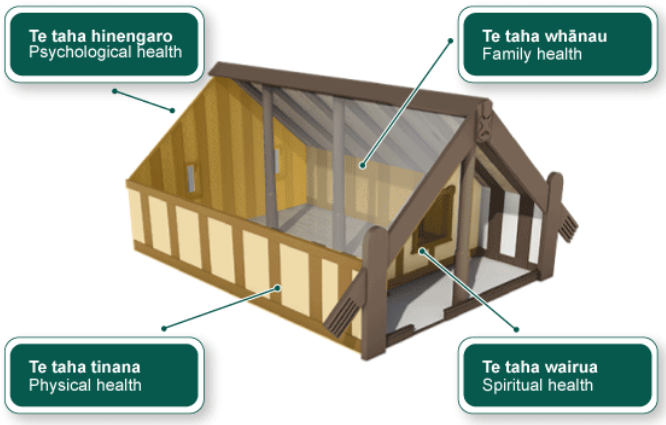

Image 4: Te Whare Tapa Wha (Ceban, 2016)

Learning to manage the facets of being that Pere and Durie identify requires lifelong learning. Children need to be nurtured and guided as they learn to understand and master the various dimensions. A collaborative approach between home, extended whānau and school is a powerful tool for developing well-adjusted and culturally adept individuals.

Schools need to develop meaningful partnerships with parents and whānau to ensure that the academic needs of the child are being met without the cultural integrity of the child being compromised. This is particularly essential for secondary school students where there can oftentimes be less contact with the school from parents and whānau.

A teacher who is competent in practicing whanaungatanga will actively engage in, build and maintain positive and respectful relationships with Māori students and with their whānau, hapū, and iwi. They will engage in building relationships with the Māori community and ensure that Māori are given every opportunity to contribute to decision making that impacts on Māori learners (Ministry of Education, 2011). Māori students who genuinely recognise a positive relationship with their teacher might proclaim the following:

- I get on well with my teacher/s.
- My teacher knows my parents and whānau.
- My teacher treats me and my whānau with respect.
- My parents, whānau and community feel welcome at the school.
- My teachers are visible in the local Māori community/at local Māori community events.
- My teacher knows who my mates are.
- I know my teacher as a person.

(Ministry of Education, 2011, p. 9).

Teachers who are connected to their Māori students will also understand the importance of tūpuna in the lives of their students, those who are living and those who have passed on. Tūpuna continue to be influences of good in the lives of Māori students. It is from tūpuna that mātauranga Māori is handed down – 'ngā taonga tuku iho' (treasures that are passed down). Hokio (Whānau hui, 29 April 2018) recalls the great benefit of having a teacher who drew on such knowledge. He recounts:

> *We thought his lessons were easy cause he was going, "write these down in your books, then put them away. I'm writing that 'cause they say you have to have a*

> *certain amount written. Now I'm going to teach you to be real Māori". He would pick a tupuna of one of the boys and talk about that tupuna. I would talk about my tupuna, and he would go, "That young man there, he never met his tupuna, but I met his tupuna", and then he would talk about it. This is being real Māori. When I left school, I realised that I learnt more from his class than anything else because of all the stories I remembered, and all he used to say to us about being young Māori men, and how we acted, and how we behaved, and the energy running through our body.*

It is crucial that connection with parents and whānau is not just the responsibility of the teachers, but this leadership must be modelled from senior management, middle management and Boards of Trustees. Information from the Ministry of Education (2013a) to school boards of trustees in supporting education success as Māori for Māori students emphasises that "[e]ffective engagement with Māori families and [the school's] wider local Māori community is *critical* to supporting the success of the Māori students at [their] school" (p. 14, *italics added*). Furthermore, the Ministry recommends that boards should contain "at least one trustee of Māori descent" (p. 14) who can offer a Māori voice and provide consultation with Māori. This board position can be either an elected or co-opted position. The Ministry further emphasises, however, that having a representative on the board does not relieve the other members of the board from engaging with Māori whānau and the wider Māori community.

While the case study school has had Māori representation on the board in previous terms, in the current term there is no Māori representative. In saying this, however, the principal attends almost every Whānau group hui and reports back to the board. This method of consultation between the board and Māori, through the Whānau group, has proven to be effective. The Whānau Group chair had contemplated stepping down from her role, which she has held for almost 11 years and run for a position on the school board, but the Whānau Group felt she would serve the needs of Māori better by remaining in her current role and continuing to consult with the board through the positive working relationship the group has with the principal.

Survey data from the regional Ka Hikitia implementation survey showed that 87.5 percent of the participating schools had Māori representation on their boards, and 81.3 percent report having a working relationship with Māori whānau in their school. Only 56.3 percent, however, reported having a functioning Māori whānau group.

The case study school principal reported that:

> *Establishing a whānau group has been a very important part of [meeting the learning needs of Māori] so we could actually get that voice. Starting up the whānau group, that's been an interesting journey, because at times we've had a room full and at times we have nothing, but I think we've persevered and that's been a real important thing to do. We put a line in the sand and said, this is something that we need at the school, and it is a voice. And let's face it, most of it's been women, and we've had really cool talks about things, as a group of women I think it's been really valuable. I really like that about that meeting, 'cause it's the only one I have that's really like that. A lot of the other meetings are about money or fundraising, but the whānau meeting is more about our values and about the culture of the school, and life, I guess. Just things, how we cope with things, people sharing* (Conversational kōrero, 1 February 2018).

The Ministry of Education's Māori language in education strategy, Tau Mai te Reo (Ministry of Education, 2013c) determines that educators will be truly responsive in meeting the language and learning needs of Māori when "powerful connections exist between whānau and education providers". Whānau will subsequently feel that they are valued and made to feel welcome (p. 47). They will feel that their contributions and support will empower and benefit learning outcomes for Māori students. Māori who truly feel like they are partners with their education professionals are more likely to feel empowered to question how their school is providing 'high quality' Māori language and cultural instruction to their students; how their school is addressing the identity, reo and cultural development of Māori students; what plans their school are enacting to raise Māori student achievement; and whether their school has a Whānau group. These, among others, are all questions that the Ministry of Education deems that parents, families and whānau have the right to be asking, and ought to be asking.

IWI, HAPŪ AND MARAE

Further to developing strong partnerships with parents and whānau, schools must be making the effort to connect with iwi, hapū and marae. Likewise, iwi and hapū need to be making the effort to connect with schools. This has perhaps been the more challenging part of *Ka Hikitia* for several mainstream schools. It is important to note that many iwi and hapū have faced a number of challenges as they work to manoeuvre "between the knowledge system inherited

from their ancestors and the knowledge system imposed by colonisation" (Woller, 2015, p. 43). The mismatch between the education desires of iwi and hapū and those of mainstream schools is often too great, which can leave iwi and hapū reluctant to engage with schools. The language of instruction in mainstream schools is perhaps one of the greatest issues for iwi and hapū. In sharing a whānau story of his own hapū, Woller states:

> [T]he English language only policy failed to deliver academic success that would lead to economic success for hapu whānau. Instead the belittling of te reo Māori was an attack on the life force of hapu mana and contributed to the degradation and marginalisation of hapu cultural identity.
>
> The hegemony of the superiority of English with the associated strong emphasis on learning English is so ingrained across several generations that many whānau are reluctant to take chances with their children's education opportunities

In some cases, feelings of despondency toward an education system that continues to marginalise Māori, a sense of being undermined and not taken seriously, and even sometimes feelings of fighting a losing battle can all contribute to a lack of connection with schools. On the contrary, some iwi and hapū are already working collaboratively with schools and making excellent headway.

Only 26 percent of the schools who participated in the Regional Ka Hikitia Implementation Survey reported having a working relationship with iwi or hapū. The challenges include not having a relationship with runanga, finding it difficult to connect face to face with kaumātua, and the challenges of not quite knowing who to connect with when students come from a variety of iwi. 68.8 percent of participating schools, however, did report having a relationship with their local marae.

The principal of the case study school reported facing some of these challenges and enjoying the fruits of others. She states:

> *I'm not sure how you do it sometimes, when you have a lot of different people coming into the school and they may be different iwi.*
>
> *I think the big value for me has been the stories that we've learned from [our kuia], just often a really cool time, [but they are] getting older* (Conversational kōrero, 1 February 2018).

The school has determined that having a connection with mana whenua is the priority, and the school's pepeha is based on these connections. The school teaches all students the pūrākau and pakiwaitara of the local iwi and hapū as they have been shared to staff by mana whenua. Since our discussion in February of 2018, the principal and Te Ao Māori consultant have met with members of the local iwi and are engaging in developing a more meaningful and consistent relationship.

Individual students, however, are encouraged to connect not only with this local knowledge, but also with their own iwi, hapū and marae as they learn and develop their individual pepeha. In the school's 2018 Kapahaka festival performance, the tutor chose to select waiata – kapahaka anthems – from the various iwi from which members of the team descend. Keith (Whānau hui, 11 November 2017) hopes that school can be a place where his sons can gain ancestral knowledge that he did not have the privilege of gaining. He states:

> *I guess for me, I would like them to have a greater level of knowledge than me. It would be quite nice if they can trace their ancestry back and sort of understand what it means to them, and where their connection to the land is. I guess, going forward from an educational point of view, is that it actually is meaningful rather than just tokenism, not rote learning, so actually understand when they're talking about where they come from, what that is.*

Connections to iwi, hapū and marae are important elements of identity. Students who know and gain mātauranga about their own iwi and hapū are able to engage in iwitanga and hapūtanga including specific kawa, mita (dialect), hītori, pūrākau and pakiwaitara. Kirkness and Selkirk Bowman (1992, in Penetito, 2010) state, that "[u]nless children learn about the forces which shape them: the history of their people, their values and customs, their language, they will never really know themselves or their potential as human beings" (p. 237).

The case study school has a relationship with the local marae, and connects fairly regularly with the marae, particularly for Kapahaka noho, but also for other cultural experiences. For the most part the school has a good relationship with the marae and the marae committee, but it has not always been an easy process.

This research highlighted that the Māori student research participants feel empowered and secure when they have opportunities to have the marae as their akomanga (classroom). As previously discussed in Chapter three, the marae provides a space for Māori students "to just be Māori" (Ministry of Education, 2015d, p. 1). It is considered as a safe place where

mātauranga Māori is at the forefront, and where Māori students can grow their identity (Gunn, 2010b). Some of the school's Māori students are disconnected, and in some cases are estranged from, or may not even know, their ancestral marae. Having the opportunity to participate in noho marae is essential for filling the void that this lack of connection can create.

MĀORI COMMUNITY AND ORGANISATIONS

The Māori community and Māori organisations can also be rich resources for assisting students to make connections with iwi, hapū and marae, and with cultural identity generally. Inviting the Māori community and Māori organisations to be contributors of learning success for Māori students is paramount. Local kaumātua, Māori leaders, Māori academic organisations including kura kaupapa Māori, Kohanga and Wānanga, and Māori businesses can all provide opportunities for Māori advancement and development within mainstream schools. Māori students' learning and education success can be enhanced and strengthened when the community is given the opportunity to partner with schools and have specific roles for working with Māori students.

A report prepared by the New Zealand Post Primary Teachers' Association PPTA) regarding partnerships between whānau, hapū, iwi, Māori communities and schools supports the notion that 'genuine' partnerships can influence improved learning outcomes for Māori students. They note that:

> [t]he critical matter is for schools to empower and not undermine people; therefore processes will need to respect the dignity and cultural value of parents … There is a body of knowledge in Māori communities that may be untapped and that needs to be utilised.
>
> School leaders who seek to work in genuine partnership with Māori communities to raise the learning and achievement outcomes of Māori students will need to consider the implications for current practice and new approaches for engaging with Māori communities, particularly in view of the notion of inferred power-sharing, and when "historically in education, partnerships between Māori communities and schools have been largely determined by the school" (Bishop & Glynn 1999; Berryman et al., 2015; PPTA, 2017, p. 4).

Perhaps it is the hegemonic, dominant view of mainstream Pākehā schools that is the greatest barrier to securing genuine partnerships with the Māori community. Collyer (2017) suggests that "the relationships between culture and the classroom need to provide ākonga Māori with places to feel secure in who they are as Māori, without condemnation that they are not functioning 'appropriately' in a Pākehā world" (p. 35). For as Penetito (2010) purports, the education system in New Zealand has, both historically and currently, assumed that "all its clients were either Pākehā or wanted to become Pākehā; Māori had much to learn from Pākehā society but Pākehā, so it seems, had little to learn from Māori" (p. 236). Letting go of this hegemonic view will break down this mindset and allow for the positive mutual regard that is required for genuine partnerships to exist, develop and evolve.

MAJOR FINDINGS OF GUIDING PRINCIPLE FIVE

The major findings from the analysis of data and literature in relation to Guiding Principle Five: Productive relationships reveals that whānau, both immediate and extended, living and deceased are integral in the lives of Māori students. Parents, whānau, iwi, hapū, Māori organisations, businesses and communities have a strong influence on students' success.

Relationships with whānau, teachers, peers, etcetera, are determinants of the degree of engagement students have with their educational experiences. Well-being must be holistic and thus include healthy emotional, physical and spiritual health, and a connectedness to forebearers, whānau and descendants.

Building whanaungatanga between teachers and students and their whānau is critical to successful educational engagement and academic success.

Māori students are more engaged when they witness and have access to iwi, hapū and marae. The relationship between schools and iwi and hapū needs to be strengthened. Iwi and hapū need to make more effort to engage with schools.

Students need to make connections with their tribal roots in order to strengthen identity and connectedness.

CONCLUSION

Productive partnerships must embody a 'two-way relationship' that leads to and generates a shared approach to Māori student learning. This shared approach will lead to achieving

positive outcomes and solutions that are founded on mutual positive regard, respect, and goals and aspirations that are shared by both Māori whānau, hapū, iwi, Māori organisations and the education sector (Ministry of Education, 2013b).

A genuine partnership will require education providers to relinquish full power and control over their places of learning, let go of hegemonic views and embrace a partnership that embraces the Treaty relationship, promotes Māori potentiality, employs ako as a pedagogical approach, acknowledges identity, language and culture as being fundamental rights of every learner, and promotes productive partnership practices. A genuine partnership may require a structural change within some schools, an embracing of true bicultural practice that is void of any tokenism or check box philosophies, thus allowing praxis to be the dominating attribute to influence pedagogy. Praxis is the catalyst for converting theory into practice as a means to transform current hegemonic systems into authentic bicultural structures.

The five guiding principles and two critical factors of *Ka Hikitia*, if applied in authentic and genuine ways, will make a positive difference in the learning outcomes for Māori students, and for all New Zealand students. What's good for Māori is good for all. When these principles and factors are woven through every New Zealand classroom, the education system will have made significant headway in restoring genuine bicultural practice, honouring Te Tiriti o Waitangi, breaking down racial and cultural barriers, and growing a nation of New Zealanders who embrace the Indigenous heritage of Aotearoa, respect all cultures and have the right to learn in culturally responsive environments that result in the realisation of inherent potential.

All of these elements must be taken into consideration before the development of Phase three of *Ka Hikitia* is undertaken.

CHAPTER 8

PHASE 3 AND BEYOND: KA HIKITIA 2018-2022 REALISING MĀORI POTENTIAL

Mā te huruhuru, ka rere te manu
Adorn the bird with feathers so it can fly

INTRODUCTION

For the realisation of Māori potential to be a constant rather than an intermittent reality, all five of the principles of *Ka Hikitia* and the two critical factors must be enacted in every facet of the education sector. Phase three of *Ka Hikitia* is currently, at the time of writing, in the process of being developed and was intended to be implemented over the five year period from the beginning of 2018 to the end of 2022. Whether the Government will alter this time period with the extension of Phase two to the end of 2018, is unclear.

It is anticipated that the intentions of Phase three, and beyond, include the development of "sustained system-wide change; innovative community, iwi and Māori-led models of education provision; [and a goal for] Māori students [to be] achieving at least on a par with the total population" (Ministry of Education, 2013b, p. 7).

Over 2018, the Ministry of Education has launched the 'Education Conversation: Kōrero Mātauranga' initiative, which has set about to invite New Zealand educators, whānau, iwi, hapū, students, and employers to have their say about what New Zealand education might look like going forward. Conversations, which include workshop type hui throughout New Zealand, on-line surveys, and submissions, are taking place in the following categories:

- Education Conversation: Kōrero Mātauranga
- NCEA: Have your say
- Curriculum, progress and achievement
- Tomorrow's school review
- Early learning strategic plan
- International education strategy
- Review of Home-based early childhood education
- Wānanga on the future of education
- Pacific education
- Disability and learning support action plan (Ministry of Education, 2018a)

This initiative will allow the Ministry to draw on community consultation that may lead to system-wide change and innovative models of education, all as a means to improving educational achievement for New Zealand students. The only drawback is that these models will still ultimately be developed by the colonial, hegemonic system, rather than from a Māori position of rangatiratanga. The drive, however, from the Māori education communities who are attending the Kōrero Mātauranga are advocating for Māori led education for Māori. At one of these hui held in Hamilton a panel of Māori students from a cross section of mainstream, Kaupapa Māori and Māori-medium schools had the opportunity to present their views on what education for Māori should look like going forward. The following aspirations were voiced:

They want:

- to learn from a Māori worldview
- their great potential and their aspirations to be nurtured and grown
- their education to prepare them to be able to give back to the Māori community
- an education that provides them with global opportunities
- to be future driven
- to prepare for the 'adult world'
- to find their 'own' voice
- their teachers to know that they are a different generation of learners who require a different generation of teaching
- educators to know that it is hard for tauira Māori learning in a western world
- mainstream educators to know that students in Māori-medium struggle less then those in mainstream
- education to be more inclusive for Māori students in mainstream kura
- see a change in the things they learn – 'teachers teach us what *they* want us to learn, rather than teaching us what *we* want to learn'
- a 'hands on' education
- teachers to stop yelling and growling.

They do not want

- to have a letter (grade) determine their success

SUSTAINED SYSTEM-WIDE CHANGE

Through my research I have come to see the evidence of a number of primary schools who are making considerable effort to engage in culturally responsive pedagogies, bicultural practice, an increase in the teaching of te reo Māori and tikanga. While these practices are making headway to improving academic outcomes for Māori students, they are not making enough of an impact in providing culturally sustaining pedagogies that can develop secure cultural identity. Schools, however, who have taken matters a step further by engaging in a restructuring of school-wide systems in order to meet the learning needs of Māori students have proven that these efforts and changes have benefitted not only Māori students, but all students.

Examples include schools that have established bilingual units and rumaki units with varying levels of te reo Māori instruction. Most of these are in primary, full-primary, intermediate and area schools. There are a number of schools in the Auckland area that have such units within their mainstream school. Examples of these units can be found on the individual websites of each of the following schools:

- Nawton Primary School, Hamilton
- Kihikihi School, Kihikihi
- Raglan Area School, Raglan
- Mangakino Area School, Mangakino
- Rotokawa School, Rotorua
- Maungatapu Primary School, Tauranga
- Brookfield Primary School, Tauranga
- Foxton School, Foxton
- Pasadena Intermediate School, Auckland
- Kōwhai Intermediate School, Auckland
- Finlayson Park, Manurewa
- Roscommon School, Manurewa
- Orākei School, Auckland
- Freemans Bay School, Auckland
- Newton Central School, Auckland

These schools have embarked on system-wide change within their individual schools in order to meet the needs of Māori students. As the Ministry of Education continues to develop phase three of *Ka Hikitia*, they would be wise to look at the success stories within each of these schools in meeting the learning needs of Māori students, and consider developing these best-practice system changes on a national level.

The picture, however, is far less favourable in regard to secondary schools. In conversations with whānau and secondary school leavers, and correspondence with secondary school teachers and leaders, it was identified that there are mainstream secondary schools who have not embarked on culturally based system-wide changes that report to have Māori students achieving above the national averages in their NCEA results. While this might be so, these schools fail to report that these results are based only on the small cohort of Māori students who have actually completed year twelve and year thirteen, and does not account for the sometimes massive numbers of Māori school leavers from year eleven and sometimes even earlier. Nor does it reflect the percentage of those students who have achieved by setting aside their cultural identity.

There are perhaps only a handful of mainstream secondary schools that have embarked on culturally based system-wide changes. These school have established rumaki units within their mainstream high schools. Two examples of which are Freyberg High School in Palmerston North and Western Springs College in Auckland. The secondary schools that are consistently meeting both the cultural *and* academic needs of Māori students are schools that practice kaupapa Māori based pedagogies. These are predominantly found in schools with Rumaki units, and in Māori medium schools, special character kaupapa Māori schools, some partnership schools, and a few private schools.

Secondary schools such as these can provide models that the Ministry can draw on in order to develop system-wide change throughout New Zealand's secondary school system. Partnership schools, for example, have given "Māori greater capacity to work outside the system and to define educational success" (O'Sullivan, 2018, para. 9). If the predominant current mainstream system is clearly not providing for the needs of Māori students, and ten years of the implementation of *Ka Hikitia* has still not achieved the desired results, then CHANGE THE SYSTEM!! Milne (2017) declares: "Neutrality is a position people! We have to get off the fence!" (16:58 mins).

INNOVATIVE COMMUNITY, IWI AND MĀORI-LED MODELS OF EDUCATION PROVISION

The headway that is being made in schools, like the case study school, should continue throughout mainstream schools, regardless of the number of Māori students within each classroom. Bicultural practice needs to be the standard for all schools in Aotearoa, simply

because we are supposed to be schooling and raising children within a nation that has a bicultural Treaty partnership between tangata whenua and tauiwi.

But we can be doing much more for our Maori students. As noted above, innovative community, iwi and Māori led models of education are already evident in some New Zealand primary and secondary schools. Newton Central School was featured in a September 2018 issue of Tukutuku Kōrero: New Zealand Education Gazette (Ministry of Education, 2018b), which was the 2018 Te Wiki o Te Reo Māori edition of the Gazette. The article describes how the school's "strong focus on tikanga ... is shaping its own Māori learning environment" (p. 9). The school has developed a partnership model working with whānau Māori and the school's community to deliver quality education for its students. The defining element of the school is that its practices and its curriculum are founded on Kaupapa Māori philosophies, which the school believes "fosters success for *all* its students" (Education Review Office, 2014, para. 1, *italics added*).

The school's 2014 ERO review highlights the strength of this kaupapa Māori philosophical and pedagogical approach.

> 'Diversity as a strength' drives the curriculum. The curriculum includes Te Ao Māori, bicultural/bilingual and environmental pathways to learning. These learning pathways provide all students and whānau with a platform for celebrating and learning through their respective cultures and identities. Students can make connections between the past, the present and the future. They appreciate the varied opportunities they have to build on their strengths, interests and capabilities. Whānau play a key role in their children's learning and the life of the school. Home/school learning partnerships are strengthened by:
>
> - active whānau and community involvement and contribution to accelerated learning in Māori immersion, Māori bilingual, mainstream and Pacific education
> - Te Ara Reo Māori classes for whānau
> - the use of whānau skills, knowledge and expertise to broaden curriculum and learning experiences for all students (Ibid., para. 18).

Further to this, the school has made significant structural changes to the governance of the school. The school has adopted a 'partnership model' which is founded on the Māori version

of Te Tiriti o Waitangi. This partnership "promotes strong whānau participation, and equitable provision and social justice for all students and their whānau" (para. 26) and is built on a genuine bicultural structure.

> The governance structure represents all whānau groups within the school. Two groups, Te Whao Urutaki and the board of trustees, successfully operate alongside each other. The two chairpersons represent the treaty partners. They facilitate open and trusting relationships that are focused on positive student outcomes (Ibid., para. 27).

Newton Central School has proven that this school-wide system change can be successfully implemented in a mainstream environment. It not only benefits the learning needs of Māori students, but of all the students within the school. This type of system can, and I would suggest, must be implemented nationally across all schools. This is exactly the type of practice that Penetito (2010) was referring to when he suggested that "there need to be two recognised, officially mandated education systems" (p. 17).

This type of system can and must also be implemented in mainstream secondary schools. A model of dual governance would go a long way toward creating equality for learners.

Western Springs College, also in Auckland, likewise operates from a dual governance model. "The board of trustees, school leaders and whānau have established a co-governance policy and model with the aim of equitably resourcing, growing and sustaining [the school's rumaki unit,] Ngā Puna O Waiorea" (Education Review Office, 2015c, p.1). The college refers to its rumaki as a school within a school.

> Western Springs College and Ngā Puna o Waiōrea operate collaboratively from one location. Chris Selwyn is [tumuaki] of Ngā Puna o Waiōrea, a Te Reo Māori immersion kura; Ivan Davis is principal of Western Springs College, a state co-educational, co-governance secondary school. Students flow between the schools, according to their year level and course choices (Ngā Puna o Waiōrea, n.d., para. 4).

Ngā Puna o Waiōrea was born out of the concerns of the Māori whānau and the Māori community for their underachieving Māori students, a concern that as a community they were committed to overcoming. "They believed that to raise their children within a Māori setting would flow on to greater educational achievements. And they were right" (Ngā Puna o

Waiōrea, n.d., para. 2). The result is consistent Māori achievement above the collective national average, not just the national average for Māori students. The Education Review Office (2015c) confirms that "Māori academic achievement continues to be outstanding under this Treaty of Waitangi inspired partnership" (p. 1).

These models of co-governance, achieving true Treaty partnership, are key to the future of education for Māori in Aotearoa.

MĀORI STUDENTS ACHIEVING AT LEAST ON A PAR WITH THE TOTAL POPULATION

While Ngā Puna o Waiōrea students are achieving above the national average of the total population, as are other Kaupapa Māori led schools, the unfortunate reality is that as at the end of the 2017 academic year, Māori students nationally are still achieving below that of their Pākehā peers. By the end of phase two of *Ka Hikitia*, the Ministry's target was for "85% of Māori students [to] be achieving at or above their appropriate National Standard/Ngā Whanaketanga Rumaki Māori in literacy and numeracy" (Ministry of Education, 2013b, p. 57); that of the Māori students turning 18 in 2017 "85% [would] achieve at least NCEA Level 2 or an equivalent qualification" (Ibid.); and that by the end of 2017, "Māori school leavers achieving University Entrance will be on a par with non-Māori school leavers" (Ibid.). None of these goals were achieved.

Figures were not yet available for the 2017 academic year for national standards at the time of writing, but at the end of 2016 only 61.6% of Māori students were achieving either at or above for writing, 68.8% for reading, and 65.3% for mathematics, a drop in all three learning areas from the 2015 results (Culture Counts, 2018). All are well below the targeted 85%. NCEA results for 2017 revealed that 74.4% of Māori students achieved NCEA Level 2, achieving below all other ethnic groups. Furthermore, this was a drop of 0.5% from 2016 (NZQA, 2018b). University Entrance results for the 2017 academic year showed that only 43.1% of Māori school leavers achieved University Entrance compared with 71% of Pākehā school leavers and 73.8% of Asian school leavers. 36.9% of Pasifika school leavers achieved University Entrance. This was the only qualification in which Māori students achieved above any of their peers. Māori students achieved below all other ethnic groups in numeracy and literacy nationally. (Ibid.). Further to this, decile 1-3 schools, which generally comprise larger

numbers of Māori students, were over-represented in underachievement in all qualifications both internally and externally.

While *Ka Hikitia* has seen an increase in bicultural practice in mainstream schools, as well as a greater awareness of culturally responsive pedagogies and an uptake in emergent te reo Maori, the statistics clearly show that *Ka Hikitia* is not having the impact or the results that the Ministry of Education had expected or hoped for in achieving its vision of "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p. 10). The Office of the Auditor-General (2016b) note that there have been many organisations, all with great intentions and great initiatives for improving education practices for Māori students, but they are not working together to grow or transform education for Māori.

The answers are already available however through the models that have been presented in this chapter. The auditors suggest that "to better implement Ka Hikitia, the education sector should give more priority to promoting "success for Maori". It should also include better incentives for schools to work together and share practices that help Māori students to succeed" (Ibid., p. 14). If the Ministry is serious about its commitment to Māori students, then it will need to make legislative moves to transforming the education system. Leading educational speaker, Ian Gilbert, suggests that "if we do not change the way we teach in 30 years we will be in trouble" (Personal Conversation, 2018). I would say that if we do not change the way we teach 'our Māori students' in 5 years, we will be in trouble. Creating the right state for learning is essential.

CONCLUSION

Ka Hikitia has been a great tool for making improvements in the way that teachers and educators are thinking about education for Māori students. The implementation of *Ka Hikitia* has led to some gains in improved education successes for Māori. However, the gains have been slow and are inconsistent across schools, across decile ratings, and across sectors. The strategy has not fully achieved its measures or goals after almost 11 years of implementation over phase one and phase two of the strategy.

Phase three was due to be rolled out in 2018, but with phase two's extension to the end of 2018, it is unclear when phase three will be implemented. The intention of phase three is to 'realise' Māori potential, and it is expected that this realisation will be achieved through "sustained system-wide change; innovative community, iwi and Māori-led models of education

provision" and will be measured by "Māori students achieving at least on a par with the total population" (Ministry of Education, 2013b, p. 7).

The Ministry accepts that Māori students are more likely to succeed in their education when their learning both reflects and values a kaupapa Māori worldview, when a culturally-responsive pedagogy is adopted, and when identity, language and culture are nurtured and valued. The phase two document emphasises that "immediate and sustained change is needed" (Ibid., p. 5), yet this ideal has not been achieved.

In order to successfully implement phase three of *Ka Hikitia*, the education sector must be willing to make significant transformational shifts to ensure that the required changes can be sustained long term, examples of which have already been modelled in some New Zealand schools.

Based on the working models already in existence; the voices of Māori students, whānau and community; the vision, principles and critical factors of *Ka Hikitia*; and the need for the sustained, restorative and transformative system-wide change as recommended by the Office of the Auditor-General (2013), the following model and recommendations are proposed.

CHAPTER 9

RECOMMENDED MODEL: NGĀ ROUROU E TORU

Nāku te rourou, nāu te rourou, ka ora ai te iwi
With my food basket, and with your food basket, the people will be nourished

INTRODUCTION

Decolonisation, re-conscientisation, emancipation, liberation, freedom, tino rangatiratanga. This must be the goal for Māori in education in the 21st century and into the future. It is time for Māori to reclaim an education system for Māori students that is driven by a Māori worldview, by mātauranga Māori, with kaupapa Māori as its foundation and where te reo Māori me ōna tikanga are natural and essential elements of functioning, a "reclamation of educational sovereignty – the absolute right to 'be Māori'" (Milne, 2015, p. 63). Education in Aotearoa must be a catalyst for social justice and pedagogical justice, particularly for those students who are the most marginalised (McGregor, 2015; Mills, McGregor, Baroutsis & Renshaw, 2015).

The late, great Bob Marley wrote:

> Emancipate yourselves from mental slavery;
> None but ourselves can free our minds…
>
> Won't you have to sing
> These songs of freedom? -
> 'Cause all I ever had:
> Redemption songs -
> Songs of freedom. (Marley, n.d.)

It is time for Māori to sing our 'songs of freedom' and be freed from a system that continues to oppress, marginalise and limit Māori potentiality, whether intentionally, actively, unintentionally or passively. Māori students can never reach their full potential without their

language, culture and mātauranga, for without these things their academic accolades cannot fully service them if they are unable to walk and participate freely and comfortably in te ao Māori as well as te ao Pākehā (Durie, 2015; Milne, 2017, Penetito, 2010). A scholar who is Māori is not a Māori scholar if he cannot also speak on the paepae of his ancestors, or if she cannot guide and uphold the tikanga in her ancestral house.

Our people must reach a state of re-conscientisation (Freire, 2018; Doherty, 2014), that is, the need to return to a process of "developing a critical awareness of one's social reality through reflection and action. Action is fundamental because it is the process of changing the reality… and so learning is a critical process which depends upon uncovering real problems and actual needs" (Freire Institute, 2018, para. 6). Doherty (2014) states that re-conscientisation allows for the re-crafting of a new lens through which to view mātauranga Māori. This is essential for moving forward within the education sector. Māori must continue to have the "strength to stand up and say 'kao' ['no']", and the strength to say "we refuse to be invisible" (Ruia Aperehama, private conversation, 19 October 2018 [Te Uru Karaka and Te Ara Hou at Newton Central Primary School]).

Linda Tuhiwai Smith (2018) reminds us of the past thirty years of trying to be visible, to say 'kao – the system is not meeting our needs'. Māori have repeatedly been accused of not caring enough about the education of their tamariki and rangatahi. To this claim Smith states:

> We've had almost 30 years of Māori education resurgence with specific and innovative developments led by Kōhanga Reo, Kura Kaupapa Māori and Wānanga, but also including such things as Whānau units, Marae in institutions, kapa haka in the curriculum and a plethora of other programmes, from curriculum to pre-service teacher education, from leadership to student support systems.
>
> These institutions were built on generations of dreams and decades of work to revitalise Te Reo Māori, implement the Treaty of Waitangi as both a means to sustain mana motuhake and tino rangatiratanga and as a framework for partnership, to improve the practices of teachers, remove racism at all levels and grow the capacity of Māori to meet our wide aspirations. That is to be Māori and to be successful citizens of Aotearoa. More so, however, we have sacrificed ourselves, our children and grandchildren to an education system that consistently consigns another and another generation to social and economic exclusion.
>
> Hundreds of Māori education hui have been held; super big ones, small ones, and ones that lasted until dawn. I have attended many of these hui. So many in fact, that it gives a lie to any claim that Māori don't care about education.

We do care. We care so much it exhausts us.

(Smith, 2018, para. 1).

These actions have continued to gather momentum with the growth of Māori-medium schools, kaupapa Māori special character schools, partnership schools, and the implementation of *Ka Hikitia* to varying degrees in mainstream schools. But, as a nation, we still have a long way to go. The majority of our Māori students are enrolled in mainstream schools. "Over 80% of Māori-identified students are enrolled in New Zealand mainstream state secondary schools where at least three quarters of teachers identify as "European/Pākehā"" (Ministry of Education, 2004, as cited in Yukich, 2010, p. 3). Yukich (2010) further notes that for Pākehā leaders of mainstream schools "the journey away from mono-cultural norms as a member of the dominant cultural group is marked by tensions and upheavals requiring personal courage and political commitment" (p. 2). Bidois (2015) states that in order to "shift the prevailing cultural attitudes, beliefs and practices that exist at any given time, educationalists must demonstrate not only courage and leadership, but also understand the significance of creating a movement and language for change" (p. 25).

SUMMARY OF RECOMMENDATIONS FROM MAJOR FINDINGS

Based on the major findings identified from the data analysis in relation to the guiding principles of *Ka Hikitia*, the following recommendations are proposed:

1. Te Tiriti o Waitangi
    1.1. Implementation of Te Tiriti o Waitangi must be genuine and authentic. This implementation must include equitable partnership where Māori have autonomy of Māori education and Pākehā over Pākehā education. This approach strengthens the cultural capital of both Treaty partners.
    1.2. Education for Māori must include a focus on Māori advancement and development, be positioned from a Māori worldview, and must have relevance for Māori students. Māori have a different worldview from Pākehā, and this approach allows for education for Māori to honour a Māori worldview.
    1.3. The education system must be responsible for the protection of mātauranga Māori by actively working to restore Māori knowledge, language and culture within the

education system for all New Zealand students, so that a true bicultural partnership can be strengthened and honoured.

2. Māori Potential Approach
   2.1. Provision for better PLD to build stronger understanding about how to educate Māori *as* Māori. Such provision will assist educators to better understand and appreciate a Māori worldview.
   2.2. Māori students must be able to find cultural relevance in their education journey in order to find educational success. Instruction must contain a Māori worldview. Without this provision, Māori students will continue to be expected to learn 'as Pākehā'.
   2.3. The Ministry of Education needs to build teacher capacity for the delivery of Te Reo Māori instruction and to develop more teachers who operate from a Māori worldview. Lack of teacher resources is a major deficit in the teaching of Māori students.
   2.4. Schools must provide options for Māori students to learn within Māori centred education environments, so that they can experience authentic 'as Māori' education opportunities.

3. Ako – a two-way teaching and learning process
   3.1. Māori students must be provided with an education where they can thrive in both the Māori and the Pākehā world, and on the global stage. This will allow Māori students to honour their bicultural heritage and their role as first nation Treaty partners.
   3.2. More PLD is required to assist educators to understand Māori students' connections to home and culture, as secure identity is directly connected to educational success.
   3.3. Teachers in mainstream schools need to recognise the cultural knowledge that Māori students possess and allow them to take leadership roles in this area. This allows Māori students to experience firsthand that their culture and their role as an equal Treaty partner is acknowledged and honoured.

4. Identity, language and culture count
   4.1. A greater focus on Māori language development is essential for Māori students. Language and culture are directly linked, and language is critical to full engagement in one's culture.
   4.2. Te Reo Māori in education must be a priority for the Ministry of Education for all New Zealand students if the Ministry is to promote, honour and strengthen Te Reo Māori as an official language of this country.

4.3. Both Māori and Pākehā need to commit to the survival of Te Reo Māori.

4.4. More Te Ao Māori/Kaupapa Māori PLD is required for school boards, school management, and teaching staff to ensure that cultural leadership is being driven from every aspect of schools.

4.5. Developing a genuine culture of care within mainstream schools will require a transformational shift in thinking and practice. This transformational shift must include a move away from mainstream/whitestream practices for Māori students.

4.6. Māori students should be able to opt into Kaupapa Māori units and/or Rumaki units located within mainstream schools.

5. Productive relationships

5.1. Iwi and hapū need to strengthen their relationship with schools, and provide Māori leadership openly and collaboratively.

5.2. Schools need to develop stronger relationships with whānau, hapū, iwi, Māori organisations and Māori communities. Doing so will break down barriers and develop goodwill as an equal Treaty partner.

5.3. More PLD required for teachers to develop a greater understanding of building whanaungatanga between teachers and students and their whānau.

5.4. Better initial teacher training and more rigorous assessment is required for teachers who will teach and work with Māori students in order to develop strong Māori worldviews and Māori cultural pedagogy.

5.5. Schools can learn much from exemplar schools who are already functioning under a dual governance structure.

Schools such as Newton Central School and Western Springs College/Ngā Puna o Waiōrea clearly demonstrate that the application of dual governance within mainstream schools can take the work of schools, such as the case study school, a step further toward Māori achieving their goal of educational tino rangatiratanga.

It is important, furthermore, to note that these recommendations, and the model that follows are not intended to be prescribed in a one-size-fits-all package, or indeed, a one-size-fits-one package (McGrath, 2014). These recommendations provide a standard that can be interpreted and applied through Indigenous leadership according to the needs of the Māori community, whānau and students, and in conjunction with iwi and hapū.

With these recommendations in mind, the following model is proposed.

NGĀ ROUROU E TORU: A PROPOSED MODEL FOR ALL NEW ZEALAND MAINSTREAM SCHOOLS

Nāku te rourou, nāu te rourou, ka ora ai te iwi - *With my food basket, and with your food basket, the people will be nourished.* This whakataukī teaches us that as we work collaboratively we can achieve much. Ngā Rourou e Toru is a model for use within mainstream schools as a tool for more effectively implementing *Ka Hikitia.* It allows for a more specific and targeted enactment of the vision, principles and critical factors of the document. It is proposed that the first two rourou are Pākehā education and Māori education. From these two food baskets a third collaborative basket is filled with mātauranga that benefit both Pākehā and Māori education.

The fruits of this third basket allow for collaborative knowledge to feed both peoples. It allows for bicultural practice to be implemented in authentic ways that honour and actively implement Te Tiriti o Waitangi and its principles. It allows for all New Zealand students to participate in and appreciate a bicultural education that creates a unique Aotearoa-based schooling system that ensures both Māori and non-Māori can be educated from their own worldviews. Furthermore, the words and aspirations of the great Sir Apirana Ngata can be fulfilled. He stated:

> E tipu e rea, mo nga ra o te ao,
> Grow up O tender child in the days of your world,
>
> Ko to ringa ki nga rākau a te Pākehā,
> In your hands the tools of the Pākehā,
>
> Hei oranga mo to tinana.
> As means to support and sustain you.
>
> Ko to ngakau ki nga taonga a o tipuna,
> In your heart the treasures of your ancestors,
>
> Hei tikitiki mo to mahunga.
> As a plume for your head.
>
> Ko to wairua ki te Atua,
> Your spirit given to God,

Nana nei nga mea katoa.
The source of all things.

(Sir Apirana Ngata) (Warren Pohatu Creative, 2011, para. 1)

The aspiration of Ngata was that Māori learn from Pākehā and gain all the tools they can but do so without compromising their own identity and cultural integrity. Ngā Rouru e Toru allows for this reality to be achieved in a reciprocal manner, i.e., Māori can learn from Pākehā, and likewise, Pākehā can learn from Māori.

The New Zealand education system, however, must no longer be a tool of colonisation and assimilation (Penetito, 2010), and although many schools may feel like they are no longer in the business of such processes, the reality is that the Government education structure continues to make this so, implicitly or not. Ten years of *Ka Hikitia* as an education strategy has not achieved its targeted gains for Māori, and it therefore becomes clear that the strategy cannot achieve its goals within the current education structure. Milne (2017) asks how much more time does the sector need, and how many more generations will have to be adversely affected before the status quo changes? We cannot continue to replicate the current status quo and expect to see change. 'As' Māori education will never fully be achieved under a whitestream colonial model.

The Ngā Rourou e Toru model proposes operation under the auspices of Te Tiriti o Waitangi to determine its guiding principles and structure. Operating under Te Tiriti articles is one of the greatest tools to achieving success in authentic bicultural practices (McGregor, personal conversation, 9 October 2018). A system that reflects articles one and two of Te Tiriti working side by side would replace the 'mainstream' construct with the term Te Ako Pākeha (Pākeha education). The term 'mainstream', which in reality is a 'whitestream' construct (Milne, 2016) needs to be eradicated from the New Zealand education vocabulary. Instead, a 'dual governance' approach needs to be adopted as the most effective form of governance for schools today and into the future. This approach allows for kawanatanga (governance) and tino rangatiratanga (Māori sovereignty) to operate in unison. Kawanatanga (by Pākehā) over the Pākehā education model and tino rangatiratanga (by Māori) over the Māori education model within each school.

This dual governance model is practised by Newton Central School and Western Springs College/Ngā Puna o Waiōrea. These schools, along with their results for Māori students,

demonstrate the effectiveness of this approach. At Western Springs College/Ngā Puna o Waiōrea in 2015

> [t]he school [exceeded] the 2017 government targets of 85% of students achieving NCEA Level 2. High achievement in NCEA is evident across all subjects. In 2014, 91% of students achieved NCEA Level 1, 92% for Level 2, 93% for Level 3 and 88% of students gained University Entrance. Results have been consistent at these levels over recent years. Western Springs College leads the country in excellence endorsements for NCEA… Māori and Pacific students enjoy the same levels of academic success as others in the school (Education Review Office, 2015c p. 2).

Likewise, in at Newton Central School "most students achieve at or above the National Standards… School achievement information for 2013 shows that the school is already meeting the government target of 85 percent of students achieving at and above the National Standards in reading and mathematics" (Education Review Office, 2014, para. 12).

These are key examples of schools "work[ing] together and shar[ing] practices that help Māori students to succeed" (Office of the Auditor-General, 2016, p. 14). The October 2016 Audit Report on education for Māori recommends that schools must take the opportunity to learn from "better performing schools" (Office of the Auditor-General, 2016, p. 15), such as the examples previously shared from Tai Wānanga, Kia Aroha College, and Ngā Taiātea. Furthermore, the auditors state that "addressing [the] variation in educational success [across schools] is an opportunity to improve achievement results for all Māori students, who should all have the same opportunities to succeed, regardless of the school they attend" (Office of the Auditor-General, 2016, p. 15).

As Milne (2017) highlights, high achievement results for Māori occur when students are first secure in their cultural and individual identity. Where they are given the opportunity and the permission to be schooled within strong kaupapa Māori learning environments where they do not have to check their culture at the school gate. Education for Māori students need no longer be a system that requires them to have kaupapa Māori experiences within a Pākehā education system, rather it must be one that allows students to be Māori in every aspect of their education and where they can engage in Pākehā experiences enacted from a Māori worldview.

It is acknowledged that Māori students are all at different levels of cultural engagement *as* Māori. This is directly related to connection with, or disconnection from, iwi, hapū and marae. Urbanisation has had a direct impact on degrees of cultural engagement, and generational

disengagement affects the degree of engagement into te ao Māori for some students today. This was particularly apparent in the case study school, with over half of the students and whānau who participated in the study claiming that they were less connected with their 'Māori side' than they were with their 'Pākehā side'.

With this in mind, it is envisaged that Māori students would have the right to opt into either Te Ako Māori (Māori education) or Te Ako Pākehā until they are ready to fully engage in the Te Ako Māori. Non-Māori students may also opt into Te Ako Māori if they would prefer to learn from a Māori worldview.

This new lens from which to view current mainstream state-funded schooling in New Zealand will require schools to move from a wide variation of 'degrees of *Ka Hikitia* implementation' to an emancipated 'as Māori' education reality. Milne (2017) provides an 'action continuum' (Image 5) that defines the level of shift required by schools to achieve this emancipation. For some schools, the Ngā Rourou e Toru model will require a major shift, while for others, it may just be the next step in a school's journey for Māori students enjoying education success 'as' Māori (Ministry of Education, 2013b).

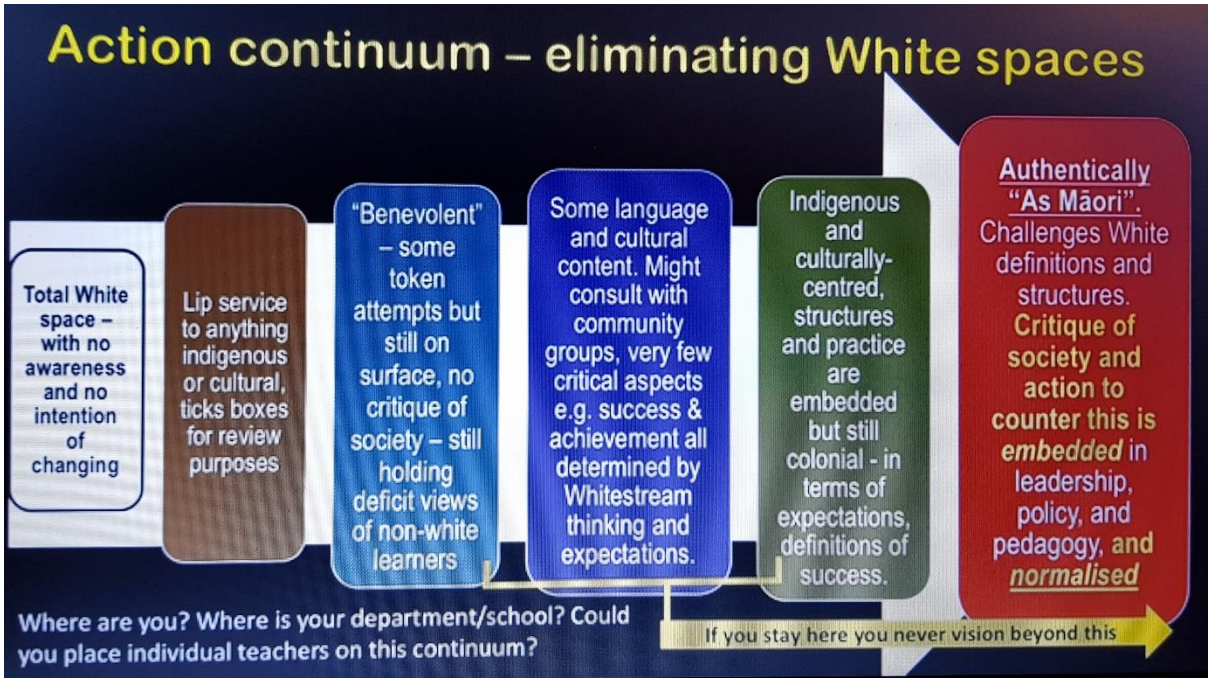

Image 5: Action Continuum – Eliminating White Spaces (Milne, 2017)

It is recommended that Ngā Rourou e Toru be adopted as a national model in the role out of Phase three of *Ka Hikitia*. Te Ako Māori units should be established nationwide over a

negotiated timeframe beginning with the schools that have the lowest achievement rates and highest truancy rates for Māori.

TE ROUROU TUATAHI – TE AKO MĀORI ('AS' MĀORI EDUCATION)

Te Rourou Tuatahi (the first food basket) – Te Ako Māori allows for *Ka Hikitia* to achieve its vision of "Māori enjoying and achieving education success as Māori" (Ministry of Education, 2013b, p. 10). It allows Māori, as the indigenous Treaty partner, to practice tino rangatiratanga over their own people. Te Ako Māori allows for Māori potentiality to be realised in authentic ways, embracing te reo Māori, mātauranga Māori, tikanga, kawa, ritenga (customary practices) and rangatiratanga, all of which contribute to the heart of Māori success. It allows for the principle of ako to be implemented from a Māori worldview. It allows for identity, language and culture to be nurtured, lived, practiced and enhanced. It allows for iwi, hapū, whānau and the Māori community to be fully involved in the education of Māori students, and it allows for Māori development and advancement not just for Māori students, but for Māori generally.

Critical factor one of *Ka Hikitia* states that "[q]uality provision, leadership, teaching and learning supported by effective governance" (Ministry of Education, 2013b, p. 10) is crucial to successful education for Māori. Quality provision, leadership, teaching and learning can best be facilitated by Māori for Māori. Māori have always held the knowledge for best educational practice for their own. They have always had the capability, knowledge and expertise to maintain sovereignty over their own social services, business, and education (Philips, 2012).

Under article two of Te Tiriti o Waitangi, Māori were granted hapū sovereignty over their own people and interests. The English translation of Te Tiriti o Waitangi declares that "[t]he Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures" (He Mea Waihanga i Aotearoa, 2006, Col. 2, Para. 5). Kawharu clarifies 'unqualified exercise of their chieftainship' as "the Queen's intention to give [chiefs] complete control according to their customs" (He Mea Waihanga i Aotearoa, 2006, Col. 3, Para. 7). This absolutely includes education where customs and mātauranga Māori both historically and in contemporary times are disseminated by Māori to Māori. Māori must take this complete control that is rightfully theirs, guaranteed under Te Tiriti o Waitangi, and take back control of education interests for Māori.

Seventy percent of survey participants were interested in kaupapa Māori units being available in their mainstream schools. Each iwi and hapū, and Māori communities need to liaise directly with schools in establishing these units and determining the Māori education strategy for their school. This is an essential element for creating success in the development of such units/schools. Depending on the needs and desires of the Māori school community, units may be established as bilingual, as total immersion te reo Māori units, or in fact they may cater for both, but te reo Māori must be an important and key element of the units. It would be hoped that in due course all schools would have a total immersion rumaki unit associated with their Māori education units.

Mātauranga Māori, including both historical and contemporary knowledge, must further be an essential element of these units. All curriculum content should exist within a kaupapa Māori framework. Te Korowai o te Mātauranga is an example of such a framework (Image 6, see p. 225).

While the Kaupapa Māori units/schools need not try and replicate a pre-1840 model of education, they must step away from the hegemonic British education system and develop pedagogical praxis that embraces traditional education models while simultaneously providing innovative and exciting education opportunities. These opportunities should allow students to enjoy a 21st century education that prepares them for both the Māori world and the global market (Penetito, 2010; Durie, 2003).

Assessment must be adapted to fit the Kaupapa Māori model and rigorous enough to ensure that Māori students are achieving at a high standard that will see them as competent to compete in the global market. Whether NCEA continues to be a part of that assessment practice into the future would require extensive consultation and consideration by Māori educators and current governing bodies.

The greatest challenge of having units/schools such as these in every mainstream school is that of resourcing, both physical and human resourcing. There needs to be a Government funded education budget established for the development of Kaupapa Māori units and for the physical resources required within the units. Human resourcing is another current area of deficit, i.e. having enough teachers and leaders with te reo Māori, mātauranga Māori, whakapapa links and a solid Māori worldview who can lead and teach Māori students. The education sector is already stretched with a crisis in teacher shortages throughout the primary and secondary sectors. The Government's latest drive to fill the nationwide teacher shortage by employing

900 overseas teachers from Canada, the UK, Ireland, South Africa, Australia and Fiji, will assist in reducing classroom sizes and fill the shortfall of teachers in 'mainstream' schools, however, it will not have a direct impact on improving education delivery for Māori students, unless some of those teachers are Māori teachers who are returning from overseas to New Zealand with a view to specifically work in Māori education (Newshub, 14 October 2018).

Image 6: Te Korowai o te Mātauranga (Rifle, 2018b)

Government contracted working groups are currently engaged in capacity building specifically related to the effective teaching of te reo Māori. The Maihi Karauna (The Crown's strategy for Māori language revitalisation) has implemented a three to five-year initiation plan to develop "more people highly proficient in te reo Māori. … This priority will support the acquisition, corpus and use of te reo Māori by supporting inter-generational transmission and growing the expertise of te reo Māori" (Te Puni Kōkiri, 2018, p. 30). This initiative is directly related to growing capacity for Māori medium education, however, this capacity building

would also provide a network of teachers for schools implementing the Ngā Rourou e Toru model.

Further recommendations for capacity building will follow later in the chapter.

TE ROUROU TUARUA – TE AKO PĀKEHĀ (PĀKEHĀ/EUROPEAN EDUCATION)

The second rourou – Te Ako Pākehā would function predominantly in the same way that mainstream schools are currently operating. *Ka Hikitia* would still need to be implemented as there will likely continue to be students of Māori descent within the Pākehā education 'school', but also because a uniquely Aotearoa-based schooling experience ought to recognise and honour our bicultural history under Te Tiriti o Waitangi. The progress that the case study school, and others like it, have made, create a uniquely bicultural education experience that cannot be found anywhere else in the world. It is unique to Aotearoa in that it allows for all New Zealand students to acknowledge and embrace the indigenous heritage of Aotearoa, and to honour our Treaty document. To this end, bicultural practice, te reo Māori and New Zealand history must be important elements of the Pākehā school. Kuia and linguist Miria Simpson (2011) proclaimed that as New Zealanders we all need to be absolutely bicultural and absolutely bilingual. She suggests that we can only be half a New Zealander, not *real* New Zealanders, if we don't have te reo Māori and we can't walk in both worlds.

The case study school, while still a work in progress, provides a good model for how Te Ako Pākehā could be established. Mainstream school governance would continue with the status quo, however, instead of the Pākehā school needing to consult with iwi and hapū, they would consult directly with the Māori school as this is where the iwi and hapū relationship would predominantly be implemented and established.

The greatest change would come in the shared governance between the two 'schools'. Again, the examples at Newton Central School and Western Springs College/Ngā Puna o Waiōrea can provide insight as to how such governance structures could be established.

> The Newton Central School governance partnership and processes of participative and consensus decision-making required both the principal and Board of Trustee members to develop a new understanding of power and a new administrative

> wisdom (Owens 2004). This is the challenge to leadership in Aotearoa / New Zealand schools if we (all) are to realise Māori potential (Ministry of Education, 2008, as cited in Newton Central School, 2010, p. 4).

Newton's governance structure is based on the Māori version of Te Tiriti o Waitangi. It serves as the "basis of a partnership relationship between the Board of Trustees, management, teachers and the Māori and non-Māori communities at Newton Central School. This partnership is based on tino rangatiratanga, power sharing and consensus decision making" (Newton Central School, 2010, p. 4). The Board is made up of the mainstream school board, six members representing the Māori school, and is led using a co-chairmanship method.

The co-governance partnership at Western Springs College with Ngā Puna o Waiōrea, where the school has two functioning principals – one for each school - demonstrates a strong commitment to meeting their responsibilities under Te Tiriti o Waitangi by working closely and in full partnership with the Māori school community.

> The partnership involves:
> - Māori school community participation in decision-making at all levels of school governance; and
> - Senior managers reflecting the partnership in decisions, day-to-day practices, and procedures; and
> - Teaching and support staff reflecting the partnership in their practice and participation in school life (Ngā Puna o Waiōrea, n.d.(b), para. 4).

The Board is made up of twenty members who represent whānau, students and staff from within both schools.

For schools to be successful in this dual governance model, they would be required to power-share so that this structure of governance can work harmoniously to meet the needs of both schools and further include a cross-over of school services where there is common ground and shared access. It is from this cross-over that Te Rourou Tuatoru – Te Ako Rangapū (Collaborative Education) is established (Figure 3).

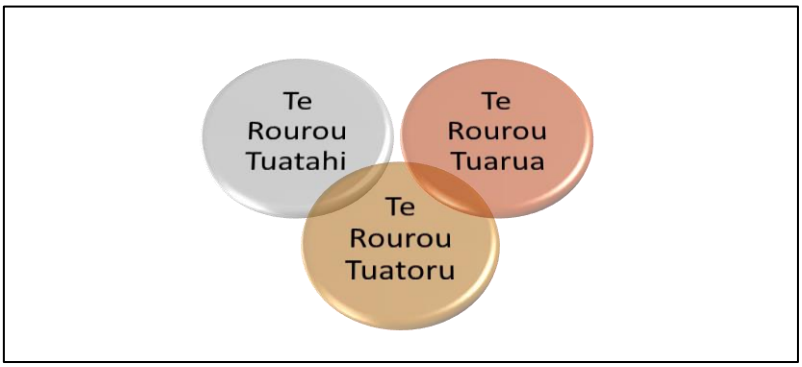

Figure 3: The interconnection between Ngā Rourou e Toru

TE ROUROU TUATORU – TE AKO RANGAPŪ (COLLABORATIVE EDUCATION)

Ultimately Te Rourou Tuatoru, the third food basket, is a symbol of identity, partnership and relationships. The fruits of this rourou are born from the collaborative benefits of Ngā Rourou e Toru - benefits that grow from co-operation and collaboration within the school as a whole and are built on social justice and equity for all students.

Newton Central Primary School and Western Springs College/Ngā Puna o Waiōrea currently model some examples of how this collaborative education can operate within the Ngā Rourou e Toru model. The following include examples from these kura, as well as further examples that might be considered.

- Te reo Māori as a subject (Level 1 to Level 3) can be delivered from within the Māori school to students from the Pākehā school. This will ensure that students can receive quality te reo Māori instruction.
- Students within the Pākehā school who opt into Kapahaka might attend training delivered by senior students and/or staff within the Māori school.
- Year 10-13 student from the Māori school could join the Pākehā school for technical arts subjects such as hard materials, soft materials, food technology, sports academy, media and music.
- Year 10 students from the Pākehā school might join the Māori school for cultural arts such as whakairo, raranga, hangi preparation, and puoro (Māori instruments and music).

- Year 11-13 students from the Māori school might join the Pākehā school for specialist science subjects such as biochemistry, microbiology, and physics for example.
- Year 11-13 students from the Pākehā school might join the Māori school (if the language provision allows) for Māori Performing Arts, Toi Māori (Māori visual arts) and, where they are offered by the school, other 'Field Māori' unit standards such as Tikanga, Mau Rākau, Manaaki Marae – Marae Hospitality, Whakairo, Tourism Māori, Ngā Mahi a te Whare Pora, Mana Wahine, Te Ara Nunumi, Te Mātauranga Māori me te Whakangungu, Kaupapa Haoura, Whenua, and Environment Māori (NZQA, 2018d).
- Pākehā school teachers and school leaders may consult with the Māori school for guidance on meeting the needs of Māori in mainstream, and vice versa, for Pākehā students within the Māori school.
- The Pākehā school can draw on the expertise of staff and students within the Māori school for welcoming new students, learning new waiata, receiving cultural advice and/or advocacy, enjoying cultural days, and developing Māori strategic plans.
- Students and whānau can enjoy associating across the school for sports events, social events, school-wide celebrations, and community initiatives.
- Students can enjoy associating with all their peers within the school during break times and establish friendships throughout the school.
- Students can attend school within their local community, without having to seek out specialist schools in order to be taught/learn according to their own worldview.
- The school and the wider community are able to experience the fruits of an authentic bicultural and bilingual community.

Te Ako Rangapū is established through effective dual governance where good will and social justice are key elements. By letting go of power struggles and opening up to authentic Treaty partnerships, Te Rourou Tuatoru will be filled with not only the fruits of both schools, but also new fruits that can be enjoyed by all.

RECOMMENDATIONS FOR CAPACITY BUILDING

Kaupapa Māori teachers are specialist teachers in Aotearoa, and there are not nearly enough of these teachers working in the 'mainstream' sector. The majority of these specialist teachers have transitioned into Māori medium education, Kaupapa Māori special character schools, and partnership schools. Nationwide, teachers of Māori decent represent only ten percent of the teacher population in the 'mainstream' sector (Milne, 2017).

If the Government is serious about Māori students achieving 'as' Māori, then as Phase three of *Ka Hikitia* is developed, there must be a priority toward building the capacity of Māori teachers who are well developed in their own Māori identity, who are well versed in te reo Māori, mātauranga Māori, kaupapa Māori pedagogy and who can walk comfortably in both the Māori and Pākehā worlds, which according to Simpson (2011) makes them 'whole' New Zealanders. This can be achieved through targeted initial teacher education; targeted professional learning development; and increased remuneration for these 'specialist' teachers.

Targeted Initial Teacher Education

In 2013, the Office of the Auditor General (2013) concluded that "quality of teachers is one of the most important factors in improving outcomes for Māori students. Teachers need to be trained well and assessed rigorously in their abilities to teach children from a Māori background" (p. 35). Education Minister, Chris Hipkins, in a recent Newshub interview stated that "we need to do a better job of getting new teachers into the classroom" (Newshub at 6pm, 14 October 2018, 0.10mins). While the Minister was referring to teacher training generally, it would be wise of the Government to consider a specific focus on initial teacher education for staffing Māori 'schools' within the 'mainstream' sector. An adaptation of the current BTeach and GradDipTeach would need to be developed to include a 'Kaupapa Māori option'. Teachers who wish to work within these schools/units would need to be committed to a Kaupapa Māori philosophy, pedagogy and praxis; a commitment to learning and upskilling in te reo Māori; and a commitment to Māori advancement and development. This may be a similar education programme to the Māori medium programme but would provide a bilingual option and would include training for working within a dual governance system and the Ngā Rourou e Toru model, both of which require a collaborative approach.

It is recommended that 'at least' the first year of training in the BTeach (Kaupapa Māori option) and the GradDipTeach (Kaupapa Māori option) be available to trainee teachers fully Government funded. This will show a commitment to 'honourable governance' as per article one of Te Tiriti o Waitangi and will further show a commitment to redressing past wrongs and giving full support to achieving the vision, goals and critical factors of *Ka Hikitia*. It will demonstrate the Government's commitment to be an authentic Treaty partner and will show a willingness to honour article two of Te Tiriti ensuring that Māori exercise rangatiratanga over education for Māori.

> Ko tā rātou, ko te noho ā-Tiriti he rite ki te noho rangapū, arā; he wāhanga ki a koe, he wāhanga ki a au. Ko te noho rangapū i waenganui i a Pākehā me Māori e akiaki nei i a rāua tahi kia tika te noho, kia pono te noho ōrite (Flavell, 2006, para. 24).
>
> *They say that the Treaty is like a partnership, that is: you have a part and I have a part. The partnership between Pākehā and Māori encourages us both to remain true to equality.*

The curriculum documents should be used as a guide for teaching and learning, furthermore, there needs to be extensive discussion regarding which 'curriculum/curricula' should be adopted going forward, i.e. use of the New Zealand Curriculum (Ministry of Education, 2007) and/or Te Marautanga o Aotearoa (Ministry of Education, 2007) which is the curriculum document for teaching and learning in Māori medium schools. Both documents ought to be considered in order to better meet the needs of Māori students in mainstream and bilingual schools. Aperahama (personal conversation, 19 October 2018) suggested that Te Marautanga o Aotearoa would better serve the needs of *all* students in *all* schools in Aotearoa. A bilingual version of Te Marautanga o Aotearoa could be established for consideration in all schools going forward.

Targeted Professional Learning Development (PLD)

There needs to be a greater professional development pool, and I do not believe that the Ministry of Education has the quantity of human resource available for the number of education providers it services. I believe that the Ministry needs to contract out to more Māori 'trainers' who can effectively work with early learning centres, schools and other education providers at the coalface on an ongoing regular basis. This would provide both accountability and effective professional development. More funding needs to be available to ensure that training is accessible and affordable to the entire education sector. Of course, to make that a reality, the Government would need to allocate adequate funding to the Ministry of Education, and put its money where its mouth is, so to speak, in truly making *Ka Hikitia* a priority project.

More Kaupapa Māori focussed PLD needs to be delivered to all state-funded schools. Existing teaching staff may be developed and upskilled to work and teach in the Māori 'schools'. This will need to include upskilling in Te Reo Māori, mātauranga Māori, and Kaupapa Māori pedagogy. It may also require training in the implementation of Te Marautanga o Aotearoa. While there needs to be a priority given to teachers who are of Māori descent, any teachers who are committed to a Kaupapa Māori philosophy, are passionate about Māori education, and

are committed to developing great working relationships with Māori students may be developed for these roles.

Kaupapa Māori PLD must also be a priority for teachers within the Pākehā 'schools'. This too, must include upskilling of te reo Māori in order to counter what is referred to as 'Pākehā paralysis' and 'language trauma' (McGregor, personal conversation, 9 October 2018), thus enabling teachers to be more competent and confident in delivering 'emergent' te reo Māori within the Pākehā 'schools'. Becoming upskilled in Māori and colonial history, Te Tiriti o Waitangi, tikanga Māori, waiata Māori, mātauranga-a-iwi, local pūrākau and pakiwaitara, and developing a Māori worldview will assist New Zealand teachers to practice a teaching pedagogy and praxis that is unique to schooling in Aotearoa. It is through praxis that liberation and emancipation occur. "Freire affirms that revolutionary praxis is the foundation for a critical consciousness that seeks to transform oppression as an action pursuing freedom" (Darder, 2018, Kindle location 2463).

As teachers are further developed to comfortably walk in both worlds, they will be more competent to enact the vision, goals and critical factors of *Ka Hikitia*, to effectively work under the principles and articles of Te Tiriti o Waitangi, and to deliver an authentic bicultural New Zealand education experience for all New Zealand students enrolled in Pākehā schools.

Increased Remuneration for 'Specialist' Teachers

Teachers working within Te Ako Māori and in Te Ako Pākehā who have specialist knowledge in Kaupapa Māori pedagogy and mātauranga Māori are 'specialist' teachers. To this end, these teachers must be appropriately remunerated for their specialist skills, specialist knowledge and the many additional requirements and extra duties that they undertake. Student teachers who opt into a Kaupapa Māori option should also expect to receive a higher starting salary than other entry level teachers, as they will have trained in a special education field. The debate regarding equality remuneration for the Primary and Secondary sectors is an ongoing one, however, based on the existing remuneration pay scales as at October 2018, I recommend the following for teachers working in the proposed Ngā Rourou e Toru model. Table 4 reflects the Primary Sector and Table 5 the Secondary Sector.

PROPOSED PRIMARY SECTOR REMUNERATION FOR KAUPAPA MĀORI TEACHERS						
Qualification	**Salary Group**	**Step**	**Starting Salary (as per current agreement as at 1 July 2020)**	**Advanced Classroom Expertise Special Allowance**	**Māori Immersion Allowance (where applicable)**	
Graduate BTeach (Kaupapa Māori Option) or *Current teaching staff with beginner experience in Kaupapa Māori pedagogy*	Q3E	2	$54,318 or *a step above matching current teaching salary*	+$5000pa *(once achieved the required KPIs)*	+$4000pa	**Plus all other entitled allowances as presently constituted**
Graduate BA/GradDipTchg (Kaupapa Māori Option) or *Current teaching staff with beginner experience in Kaupapa Māori pedagogy*	Q3E	4	$59,994 or *a step above matching current teaching salary*	+$5000pa *(once achieved the required KPIs)*	+$4000pa	
BTeach - Current teaching staff moving into Kaupapa Māori Units/Schools with experience in Kaupapa Māori pedagogy	Q3E	5	$63,860	+$5000pa	+$4000pa	
BA+GradDipTchg – Current teaching moving into Kaupapa Māori Units/Schools with experience in Kaupapa Māori pedagogy	Q3E	6	$68,000	+$5000pa	+$4000pa	
BTeach (Hons), PostGradDip, MTeach or MA (Māori)+GradDipTchg	Q4E	7	$73,000	+$5000pa	+$4000pa	
PhD (Māori Education/Indigenous or Māori Development and Advancement)	Q5E	8	$77,100	+$5000pa	+$4000pa	

Table 4: Proposed Primary Sector Remuneration

PROPOSED SECONDARY SECTOR REMUNERATION FOR KAUPAPA MĀORI TEACHERS						
Qualification	**Salary Group**	**Step**	**Starting Salary (as per current agreement as at 1 July 2020)**	**Specialist Classroom Teacher Allowance**	**Māori Immersion Allowance (where applicable)**	
Graduate BTeach (Kaupapa Māori Option) or *Current teaching staff with beginner experience in Kaupapa Māori pedagogy*	G3E	4	$59,994 or *a step above matching current teaching salary*	+$5000pa *(once achieved the required KPIs)*	+$4000pa	**Plus all other entitled allowances as presently constituted**
Graduate BA/GradDipTchg (Kaupapa Māori Option) or *Current teaching staff with beginner experience in Kaupapa Māori pedagogy*	G3+E	5	$63,860 or *a step above matching current teaching salary*	+$5000pa *(once achieved the required KPIs)*	+$4000pa	
BTeach - Current teaching staff moving into Kaupapa Māori Units/Schools with experience in Kaupapa Māori pedagogy	G3E	6	$68,000	+$5000pa	+$4000pa	
BA+GradDipTchg – Current teaching moving into Kaupapa Māori Units/Schools with experience in Kaupapa Māori pedagogy	G3+	7	$73,000	+$5000pa	+$4000pa	
BTeach (Hons), PostGradDip, MTeach or MA (Māori)+GradDipTchg	G4E	9	$77,100	+$5000pa	+$4000pa	
PhD (Māori Education/Indigenous or Māori Development and Advancement)	G5E	10	$83,000	+$5000pa	+$4000pa	

Table 5: Proposed Secondary Sector Remuneration

Key performance indicators (KPIs) for entry level teachers should be determined by senior management within the Te Ako Māori. KPI's should reflect a depth of knowledge and practice of Kaupapa Māori pedagogy and mātauranga Māori, and teachers' practice in delivering and imparting this knowledge to Māori students using authentic pedagogical praxis. It is likewise crucial that more Kaupapa Māori

trained teachers are similarly recruited into English-medium environments so as to provide better opportunities for Māori students within Te Ako Pākehā to ensure that they have access to culturally sustaining pedagogical practices. Kaupapa Māori trained teachers who practice within Te Ako Pākehā would also be assessed by senior management from Te Ako Māori.

CONCLUSION

It is becoming clearer and clearer within the education sector, that mainstream New Zealand governance continues to fail Māori students through an education system that treats *all* students as if they "were either Pākehā or wanted to become Pākehā" (Penetito, 2010, p. 236). *Ka Hikitia* has succeeded, by in large, in improving cultural responsiveness and building some greater awareness amongst teachers of the needs of Māori students, but the long term and continued education results continue to affirm that the Pākehā sector cannot adequately meet the learning needs of Māori students which results in Māori students achieving their greatest potential.

Māori students in New Zealand are enjoying the greatest education success in both Māori medium and Kaupapa Māori education where Māori are providing education for Māori. The Ngā Rourou e Toru model will allow Māori students to continue to be educated in their own communities with their own peers, both Māori and Pākehā while enjoying educational success *as* Māori in specifically targeted Māori education schools within existing schools.

Dual governance models guided by Te Tiriti o Waitangi can lead to rich collaborate education that will achieve the dream and vision of Sir Apirana Ngata – Māori students embracing the tools and knowledge of Pākehā while forever clinging to their own cultural identity, traditions and practices; and the vision of Kuia Miria Simpson that all New Zealanders can be 'whole' New Zealanders.

If the Ministry of Education is not willing to promote and advocate for such dual governance within our 'mainstream' schools, then it is time for Māori to lay a Treaty claim through the Waitangi Tribunal to be reinstated with the 'unqualified exercise of their chieftainship' over their *greatest* treasure – their mokopuna, tamariki and rangatahi who have the inherent right to academic excellence as per the lyrics of the following waiata.

WHAIA TE ITI KAHURANGI

Whāia te iti kahurangi e
ki te tūohu koe me he maunga teitei.
Kei a koe te whakaaetanga e
ki te kōrero, kia rongohia.
Kia tangi te tītī. Kia tangi te kākā.
Kaua e toha – he kākano koe i ruia mai i Rangiātea
Kawe i te mohio o ōu tupuna i a koe

Kia mau tonu ki te mātauranga i tuku iho e
Kia mau ki tō whakapapa, ki tō ahurea tuakiri e

Whainga tiketike, kia angitū te ākonga
Kia pai katoa koe
Tae atu ki ngā whetū
Whakatutuki i te hiranga o te mātauranga e
Kia kaha, kia maia, kia manawanui
Kaua e whakatatū hei iti iho i tō pai e
He tohunga mohio koe, he tohunga toa.

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

Translation
Seek for that which is of great value,
if you bow let it be to a lofty mountain.
You have permission to speak, permission to be heard
Just as the mutton bird and the bush parrot.
Don't give up – You have divine inheritance
Carry the knowledge of your ancestors with you
Hold fast to the knowledge that has been handed down
Hold fast to your whakapapa, to your cultural identity

Aim high, be a successful learner
Be all you can be
Reach the stars
Achieve academic excellence
Be strong, be bold, be stout hearted
Don't settle for less than your best
You are an academic scholar, a warrior scholar.

Seek for that which is of great value,
if you bow let it be to a lofty mountain

(Kaitito/Composer: Kathie Rifle *[not to be shared without permission]*)

Whāia te iti kahurangi ki te tuohu koe me he maunga teitei
Seek the treasure you value most dearly – if you bow your head, let it be to a lofty mountain

CHAPTER 10

CONCLUSION

Ka pū te ruha, ka hao te rangatahi
As an old net withers another is made

Ka Hikitia (*The Māori Education Strategy)* was introduced to the education sector in 2008 with Phase one, *Managing for Success: 2008-2012.* Phase two, *Accelerating Success 2013-2017* was introduced in 2013 and extended a further year to the end of 2018. The Ministry of Education is currently in the process of developing Phase three (and beyond), *Realising Māori Potential 2018-2022* (Ministry of Education, 2013b). While the three phases appear to be linear due to the manner in which they have been, and will be, implemented, this research demonstrates that this is not so.

Ka Hikitia has been a series of trials that have not quite 'hit the mark' each time, and so a subsequent phase has been developed in an attempt to shift and accelerate the required momentum. If in fact the implementation of *Ka Hikitia* had been linear, then the sector would still be working on achieving Phase one as this phase has still not been fully realised in the majority of schools. The Ministry of Education noted the challenges of Phase one:

- Overall implementation slower than expected.
- Despite some improvements, disparities remain.
- Mostly Ministry of Education focused.
- Some in the sector took action using the strategy as a guide.

(Ministry of Education, 2013b, p. 6).

Regarding Phase two, the final report from the Office of the Auditor-General (2016b) states that "progress on Māori education is still too slow. The disparity between Māori and non-Māori is too great, and too many Māori students are still leaving our school system with few qualifications" (p. 11). The report determines that transformation of the education system is necessary for real outcomes to be realised for Māori students.

The findings of this research have supported the ever-present voices of Māori academics who have been 'fighting the good fight' for Māori in education for decades. Academics such as

Mason Durie, Wally Penetito, Linda Tuhiwai Smith, Graham Hingangaroa Smith, Ranginui Walker, Hirini Moko Mead, Mere Berryman, Russell Bishop, Arohia Durie and Leonie Pihama. Many others have followed in their footsteps. Sadly, the Ministry of Education has not taken these decades of valid and viable research seriously and used them to enact sustainable change. Instead, it has continued to operate from a hegemonic position believing that increasing cultural awareness but continuing to operate within a white streamed, Pākehā privileged education system will somehow make a difference for Māori students.

This research has heard the repeated voices of whānau, students, Māori staff, hapū, iwi and Māori communities still singing the same song and experiencing the same hurts. They are still saying that the system does not work. While *Ka Hikitia* has made some promising gains in increasing and improving cultural responsiveness in many schools, such as the Case Study school, it has not fully achieved its purpose, vision and goals. The 'system', overall, continues to fail and marginalise Māori students.

Identity, language and culture are essential to Māori academic success. Mātauranga Māori, including, but not limited to, reo, kawa, tikanga and ritenga must form the heart of Māori education. Te Korowai o te Mātauranga Māori must be wrapped around Māori students as they embark on their education journey, thus avoiding any holes from forming in their kete of identity development.

Education that is grounded in Kaupapa Māori theory and praxis has proven to make all the difference in education success for Māori students. These successes have been highlighted through schools such as Kia Aroha College, Tai Wānanga, Ngā Taiātea, Newton Central Primary School, Western Springs College/Ngā Puna o Waiōrea, other Māori-medium education schools and Māori focussed partnership schools. Students in these kura are achieving above the national averages and are matching and in some cases exceeding their Pākehā peers in education success.

These schools provide a model and set a standard that the 'mainstream' sector must follow. Māori in mainstream schools need not be marginalised by a failing system. The dual governance models established by Newton Central Primary School and Western Springs College/Ngā Puna o Waiōrea provide hope for a future model that needs to be implemented nationally across the 'mainstream' sector.

CONTRIBUTION TO NEW KNOWLEDGE

The findings of this research have led to the development of a dual governance model that would function under the direction of Te Tiriti o Waitangi. The model would provide an authentic partnership arrangement that will allow Pākehā to have continued governance of mainstream education and allow Māori to exercise rangatiratanga in education for Māori within already established mainstream schools.

The proposed model, Ngā Rourou e Toru (The Three Food Baskets), is recommended for use within every state funded Primary and Secondary school in New Zealand that does not already provide Kaupapa Māori based education for Māori students within an established unit, whether bilingual or rumaki (total immersion). The three rourou (food baskets) include Te Ako Māori (Māori education), Te Ako Pākehā (Pākehā education) and Te Ako Rangapū (collaborative education). Te Ako Rangapū allows for collaborative practice between both Rourou that benefit all students, whānau and staff, particularly Māori students who remain in Te Ako Pākehā.

Recommendations for capacity building include targeted Kaupapa Māori initial teacher education, targeted professional learning development and increased remuneration for Kaupapa Māori teachers who *are* specialist teachers. Alongside capacity building for human resources, physical resourcing will need to be prioritised. It is further recommended that roll out begin with schools that are experiencing the highest statistics of Māori who are underachieving and being failed by the mainstream/whitestream system. This model is already proving successful for Māori in education. Schools who have already established a dual governance model in their schools have forged the pathway that will make it easier for other schools to follow. The model itself is not new, however this research serves to formalise the model and package it so that it can be replicated nationally.

In order for this research to be more readily available to the academic and education communities, it is envisaged that sections of the research will be submitted into academic journals, and the work may potentially be revised for publication as a book, and as a working manual for the implementation of the Ngā Rourou e Toru model.

STRENGTHS, LIMITATIONS AND CHALLENGES

The strength of this research lies in the myriad of support for this kaupapa amongst Māori communities, whānau, hapū and iwi. Schools that are already leading the way stand as pioneers for a new movement in education for Māori, and education in Aotearoa that will make a difference for Māori students. The years of research, recommendations, reports, and trial and error in the field of longstanding Māori academics contribute to the stand that his research takes – a stand that says we have to stop talking about it and make dramatic transformation changes. There are schools who are ready to 'tangohia te wero' (pick up the challenge) and make the necessary changes. These schools, along with those that are already leading the way, forge the path for others to follow.

Unfortunately, there will also be many schools who will find the notion of the proposed transformational changes as unnecessary, too hard, radical, and will struggle with the notion of their perceived relinquishing of power in order to develop genuine and authentic partnership schools under the umbrella of Te Tiriti o Waitangi. It will remain to be seen whether the Ministry of Education will have the mana to promote and provide the means to direct schools down this path, and whether schools will have the mana and integrity to take up the challenge willingly.

Another major limitation will be human resourcing and financial resources. Human resourcing will be a major barrier to establishing Ako Māori, and it will take time to develop such resources nationwide. Some schools may also face a barrier of allocating physical spaces in which to develop Ako Māori.

CONSIDERATIONS FOR FURTHER RESEARCH

It could be advantageous to conduct additional case study research similar to that undertaken with the case study school to ascertain the uptake of *Ka Hikitia* within schools in different demographic areas, with different decile ratings, with a variation in Māori roll, and/or with schools with more varied cultural representation.

Further to this, as a means of furthering the uptake of the recommendations of this research, assisting schools to develop Ako Māori would prove to be a valuable opportunity for action research and further case study research. Pilot schools who would be willing to take up this challange could provide excellent research cases.

FINAL CONCLUSION

In summary, Māori must stand up and have the strength to say "Kao! We refuse to be invisible! We will no longer stand for a system that continues to fail our tamariki and our rangatahi". As Phase three of *Ka Hikitia* is developed, the Ministry of Education must listen to the voice of the people. Transformational change **must** take place. Tiriti based, dual governance, equitable education **must** be the way forward. Strong, authentic bicultural practice where both Māori and Pākehā can be educated from their own worldviews **must** be the culture of New Zealand schools. Bicultural practice that supports our national history (Indigenous and colonial), our national spoken languages (Māori and English) and that promotes a uniquely 'Aotearoa' education experience **must** be forged into education lore.

The old net has withered and **must** be replaced.

Ka pū te ruha, ka hao te rangatahi
As an old net withers another is made

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APPENDICES

Appendix One: Ethics approval letter

Appendix Two: Information Sheet (Students)

Appendix Three: Information Sheet (Whānau)

Appendix Four: Information Sheet (Principal, Teaching Staff, Board Chair)

Appendix Five: Information Sheet (Iwi Representatives)

Appendix Six: Confidentiality Agreement for Transcriber

APPENDIX ONE

TE WHARE WĀNANGA O
AWANUIĀRANGI

11th May 2016

Kathie Rifle

65 Collinson Street

PIRONGIA

Tena koe Kathie,

Re: Doctoral Research Proposal: DRC 16 021

At a meeting on the 11th May 2016, the Doctoral Research Committee of Te Whare Wānanga o Awanuiārangi considered your application. I am pleased to inform you that your proposal application has been approved.

For further information, please contact your primary supervisor Associate Professor Nathan Matthews.

The DRC wishes you well in your studies.

Nāku noa

Na

Associate Professor Paul Kayes
DRC - Chair
SCHOOL OF INDIGENOUS GRADUATE STUDIES

cc: A.P Matthews, HoS School of Indigenous Graduate Studies

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APPENDIX TWO

INFORMATION SHEET

(Students)

Kia ora. My name is Whaea Kathie Rifle and I am a PhD student at Te Whare Wānanga o Awanuiārangi. I am completing my doctorate in Māori education and I am looking at how Māori students are given the opportunity to learn *as* Māori in New Zealand schools. My research with Pirongia School is looking at how the needs of Māori students and whānau are being met, what we are doing well, and what we can be doing better.

I am a Māori woman of Ngāti Porou and Ngāti Ruanui descent. I also have mixed tauiwi/Pākehā heritage from England, Scotland and Scandinavia.

My research question is:

Can *Ka Hikitia – Accelerating Success 2013-2017: The Māori Education Strategy* be effectively implemented in meaningful ways in the current structure of the English-Medium education sector?

Will you join me in this study?
You are invited to participate in this study because you are a Māori student at your School.

This study only includes Māori students and their whānau, plus your teachers and Principal.

I care about keeping you safe
I don't expect that there will be anything that will make you feel unsafe by participating in this study. I will make sure that you don't ever feel uncomfortable, but if by chance you do, please tell me and I will try my best to make things right.
You can have your Mum, Dad, Caregiver or another person to come and sit in with you when we have our talks together if you want.

Project Procedures
I'm writing a special kind of book, called a thesis, about the things we learn together in this study. Maybe not all the things we talk about, or I see, will go into my book but some of it definitely will.

Anything we talk about and I write down or record will by kept very safe with my supervisor who will lock it away for 5 years. After 5 years you can either have that information back or it will be destroyed. The final thesis (the book) will be available on the internet in PDF format.

You can ask me or my supervisor at any time to find out what I am writing about you.

Any personal information you share with me will be kept in a locked filing cabinet in my supervisor's office.

Participants involvement
I will learn about you and your education journey in two different ways. The first way is called observation. That means that sometimes I will just quietly watch you while you are in class, and

other times I might ask you what you are doing or how you are liking something. The second way is just by have a chat or a conversation together.

When we have a chat together, that will probably be for about an hour at the most. We will also possibly have some group chats with some other Māori students at school.

Participants Rights
At any time during the study, you can:

- Choose not to join in;
- Choose not to answer any particular question or join in with any particular discussion;
- Choose to pull out of the study at any time;
- Ask any questions about the study at any time;
- Tell me information about you knowing that your name will not be used unless you give permission to the researcher. You can choose a made up name to use;
- Ask what I have written about you when I have finished;
- Ask for the audio/video tape to be turned off at any time during our chats or conversations.

Researcher's Information

- Names and contact details of the researcher and my supervisors
    - Kathie Rifle (Researcher)
      Contact Phone Number: 021-617565
      Email Address: riflewhanau@gmail.com

    - Associate Professor Nathan Matthews (Primary Supervisor)
      Contact Phone Number: 07-3063331
      Email Address: Nathan.Matthews@wananga.ac.nz

    - Dr Vaughan Bidois
      Contact Phone Number: 07-3063236
      Email Address: Vaughan.Bidois@wananga.ac.nz

You, or your Mum or Dad, can contact me and/or my supervisors if you have any questions about the study.

Ethics Committee Approval Statement
This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee, ECA # eg. 09/001. If you have any concerns about how I am doing my research, please contact the Ethics Committee administrator, or get your Mum or Dad to, as below:

Shonelle.Iopata@wananga.ac.nz

Postal address:
Private Bag 1006
Whakatāne

Courier address:
Cnr of Domain Rd and Francis St
Whakatāne

Thank you for your time.

Ngā mihi, Whaea Kathie.

APPENDIX THREE

INFORMATION SHEET

(Whānau)

Kia ora. My name is Kathie Rifle and I am a PhD student at Te Whare Wānanga o Awanuiārangi. I am completing my doctorate in Māori education and I am looking at how Māori students are given the opportunity to learn *as* Māori in New Zealand schools. My research at the school is looking at how the needs of Māori students and whānau are being met, what we are doing well, and what we can be doing better.

I am a Māori woman of Ngāti Porou, Te Ati Awa and Ngāti Ruanui descent. I also have mixed tauiwi/Pākehā heritage from England, Scotland and Scandinavia.

My research question is:

Can *Ka Hikitia – Accelerating Success 2013-2017: The Māori Education Strategy* be effectively implemented in meaningful ways in the current structure of the English-Medium education sector?

Will you join me in this study?
Your child has been invited to participate in this study. An information sheet has been given to your child. Please discuss this with him/her. You are also invited to participate in this study as a Māori whānau whose child will be involved in the study.

This study only includes Māori students and their whānau, plus their teachers and the Principal.

I care about keeping you safe
I don't expect that there will be anything that will make you feel unsafe by participating in this study. I will make sure that you don't ever feel uncomfortable, but if by chance you do, please tell me and I will try my best to make things right.
You are welcome to come and sit in with your when I have conversations with them, if your child requests it, or if you require this.

Project Procedures
I will be writing an academic book, called a thesis, about the findings from my study. Maybe not all the things we talk about will go into my thesis but some of it definitely will.

Anything we talk about and I write down or record will by kept very safe with my supervisor who will lock it away for 5 years. After 5 years you can either have that information back or it will be destroyed. The final thesis will be available on the internet in PDF format.

You can ask me or my supervisor at any time to find out what I am writing about you.

Any personal information you share with me will be kept in a locked filing cabinet in my supervisor's office.

Participants involvement
I will learn about your whānau's experiences of your child's educational journey through conversations that I have with you as a couple, a sole parent, or as a whānau.

When we have a chat together, that will probably be for up to 1 hour at the most.

Participants Rights
At any time during the study, you can:

- Choose not to join in;
- Choose not to answer any particular question or join in with any particular discussion;
- Choose to pull out of the study at any time;
- Ask any questions about the study at any time;
- Tell me information about you knowing that your name will not be used unless you give permission to the researcher. You can choose a made up name to use;
- Ask what I have written about you when I have finished;
- Ask for the audio/video tape to be turned off at any time during our chats or conversations.

Researcher's Information

- Names and contact details of the researcher and my supervisors
    - Kathie Rifle (Researcher)
      Contact Phone Number: 021-617565
      Email Address: riflewhanau@gmail.com

    - Associate Professor Nathan Matthews (Primary Supervisor)
      Contact Phone Number: 07-3063331
      Email Address: Nathan.Matthews@wananga.ac.nz

    - Dr Vaughan Bidois
      Contact Phone Number: 07-3063236
      Email Address: Vaughan.Bidois@wananga.ac.nz

You can contact me and/or my supervisors if you have any questions about the study.

Ethics Committee Approval Statement
This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee, ECA # eg. 09/001. If you have any concerns about how I am doing my research, please contact the Ethics Committee administrator, or get your Mum or Dad to, as below:

Shonelle.Iopata@wananga.ac.nz

Postal address:
Private Bag 1006
Whakatāne

Courier address:
Cnr of Domain Rd and Francis St
Whakatāne

Thank you for your time.

Ngā mihi, Kathie.

APPENDIX FOUR

INFORMATION SHEET

(Principal, Teaching Staff, Board Chair)

Kia ora. My name is Kathie Rifle and I am a PhD student at Te Whare Wānanga o Awanuiārangi. I am completing my doctorate in Māori education and I am looking at how Māori students are given the opportunity to learn *as* Māori in New Zealand schools. My research with your School aims to examine how the needs of Māori students and whānau are being met, what we are doing well, and what we can be doing better.

I am currently employed as a teacher of emergent Te Reo Māori and as a Kapahaka tutor. Further to this I provide cultural support to the school management, staff and students. I am invested in an education system that meets the cultural and academic needs of Māori students.

I am a Māori woman of Ngāti Porou, Te Ati Awa and Ngāti Ruanui descent. I also have mixed tauiwi heritage from England, Scotland and Scandinavia.

My research question is:

Can *Ka Hikitia – Accelerating Success 2013-2017: The Māori Education Strategy* be effectively implemented in meaningful ways in the current structure of the English-Medium education sector?

This project includes investigative research in assisting Māori students to have every opportunity to learn *as* Māori in mainstream English-medium schools. It intends to identify innovative ways of meeting the Ministry of Education's Māori Education Strategy, *'Ka Hikitia'*.

Participant Recruitment

You are invited to participate in this study because of your role in the school as either the Principal, the Board chairperson, a classroom teacher of Māori students, or the Teacher in Charge of Te Ao Māori.

This study only includes Māori students and their whānau, and those who teach or lead those students within the School.

Risks to participants who take part in the study

It is not anticipated that there will be any risks to participating in this study. The only potential discomfort may include negative pressure from resistant community members. It is believed that these potential discomforts can be minimised by engaging with support networks; providing a clear community message; and ensuring a transparent reporting process throughout the study.
The school **will not** be named in the study.

Project Procedures

Data gathered from the study will be analysed and the relevant data will be included in the findings, which will then be used to complete a written thesis and any subsequent publications. Data will be stored by my supervisor in a secure locked filing cabinet and held for 5 years, after which time data will be returned to participants or destroyed. The final thesis will be available on line in PDF format.

Participants can contact the researcher or the supervisors at any stage of the research process to enquire about research findings. Personal information will be kept in a locked filing cabinet held by the supervisor.

Participants involvement
The project will be conducted using a conversational method of inquiry and observation. It is expected that you would be required to invest a maximum of up to 2 hours of your time. This would be made up of either an individual conversational interview, or a group conversational interview with other teachers. Teaching staff with Māori students in their classroom will also be passively involved in observations; these will not require additional investment of time.

Participants Rights
You have the right at any time during the study to:

- Decline to participate;
- Decline to answer any particular question or respond to any particular discussion;
- Withdraw from the study at any time;
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be used unless you give permission to the researcher;
- To be given access to a summary of the project findings when it is concluded;
- To ask for the audio/video tape to be turned off at any time during the conversational interview.

Researcher's Information

- Names and contact details of the researcher and my supervisors
    - Kathie Rifle (Researcher)
      Contact Phone Number: 021-617565
      Email Address: riflewhanau@gmail.com

    - Associate Professor Nathan Matthews (Primary Supervisor)
      Contact Phone Number: 07-3063331
      Email Address: Nathan.Matthews@wananga.ac.nz

    - Dr Vaughan Bidois
      Contact Phone Number: 07-3063236
      Email Address: Vaughan.Bidois@wananga.ac.nz

You are invited to contact the researcher and/or supervisor if they have any questions about the project.

Ethics Committee Approval Statement
This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee, ECA # eg. 09/001. If you have any concerns about the conduct of this research, please contact the Ethics Committee administrator as below:

Shonelle.Iopata@wananga.ac.nz

Postal address:
Private Bag 1006
Whakatāne

Courier address:
Cnr of Domain Rd and Francis St
Whakatāne

Thank you for your time.
Ngā mihi, Kathie.

APPENDIX FIVE

INFORMATION SHEET

(Iwi Representatives)

Kia ora. My name is Kathie Rifle and I am a PhD student at Te Whare Wānanga o Awanuiārangi. I am completing my doctorate in Māori education and I am looking at how Māori students are given the opportunity to learn *as* Māori in New Zealand schools. My research includes working with a school within the Lower Waipa region. My research with the School aims to examine how the needs of Māori students and whānau are being met, what we are doing well, and what we can be doing better.

I am currently employed as a teacher of emergent Te Reo Māori and as a Kapahaka tutor. Further to this I provide cultural support to school management, staff and students. I am invested in an education system that meets the cultural and academic needs of Māori students.

I am a Māori woman of Ngāti Porou and Ngāti Ruanui descent. I also have mixed tauiwi heritage from England, Scotland and Scandinavia.

My research question is:

Can *Ka Hikitia – Accelerating Success 2013-2017: The Māori Education Strategy* be effectively implemented in meaningful ways in the current structure of the English-Medium education sector?

This project includes investigative research in assisting Māori students to have every opportunity to learn *as* Māori in mainstream English-medium schools. It intends to identify innovative ways of meeting the Ministry of Education's Māori Education Strategy, *'Ka Hikitia'*.

Participant Recruitment
You are invited to participate in this study because of your role as an iwi representative in the Waikato/King Country region.

This study includes Māori students and their whanau engaged in the aforementioned schools, and those who teach or lead those students. It also involves some consultation from model schools Tai Wānanga and Kia Aroha College.

Risks to participants who take part in the study
It is not anticipated that there will be any risks to participating in this study. The only potential discomfort may include negative pressure from resistant community members. It is believed that these potential discomforts can be minimised by engaging with support networks; providing a clear community message of initiatives being implemented and of the pilot programme that is trialling an alternative approach; and ensuring a transparent reporting process throughout the study.

Project Procedures
Data gathered from the study will be analysed and the relevant data will be included in the findings, which will then be used to complete a written thesis and any subsequent publications.

Data will be stored by my supervisor in a secure locked filing cabinet and held for 5 years, after which time data will be returned to participants or destroyed. The final thesis will be available on line in PDF format.

Participants can contact the researcher or the supervisors at any stage of the research process to enquire about research findings. Personal information will be kept in a locked filing cabinet held by the supervisor.

Participants involvement

It is expected that you would be required to invest a minimum of 3 hours and a maximum of 10 hours spread over the 2016 and 2017 academic year. This would be made up of 3 individual conversational interviews for up 90 minutes maximum at a time. Plus providing a support role to the researcher when meeting with Principals, Board Chairs and/or Teaching Staff where necessary.

Participants Rights

You have the right at any time during the study to:

- Decline to participate;
- Decline to answer any particular question or respond to any particular discussion;
- Withdraw from the study at any time;
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be used unless you give permission to the researcher;
- To be given access to a summary of the project findings when it is concluded;
- To ask for the audio/video tape to be turned off at any time during the conversational interview.

Researchers Information

- Names and contact details of the researcher and my supervisors
    - Kathie Rifle (Researcher)
      Contact Phone Number: 021-617565
      Email Address: riflewhanau@gmail.com
    - Associate Professor Nathan Matthews (Primary Supervisor)
      Contact Phone Number: 07-3063331
      Email Address: Nathan.Matthews@wananga.ac.nz
    - Dr Vaughan Bidois
      Contact Phone Number: 07-3063236
      Email Address: Vaughan.Bidois@wananga.ac.nz

You are invited to contact the researcher and/or supervisor if they have any questions about the project.

Ethics Committee Approval Statement

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Postal address:
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Whakatāne

Courier address:
Cnr of Domain Rd and Francis St
Whakatāne

Thank you for your time.

Ngā mihi, Kathie.

APPENDIX SIX

Kathie Rifle
School of Indigenous Graduate Studies
Te Wānanga o Awanuiārangi
Domain Rd
Whakatāne

Can *Ka Hikitia – Accelerating Success 2013-2017: The Māori Education Strategy* be effectively implemented in meaningful ways in the current structure of the English-Medium education sector?

CONFIDENTIALITY AGREEMENT FOR TRANSCRIBER

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I _____(Full Name – printed)

agree to keep confidential all information concerning the project

Signature: _____ Date: _____

Full name – printed: _____