TE WHARE WĀNANGA O
AWANUIĀRANGI

HOW AND WHY DO MĀORI STUDENTS' SUCCEED IN A MĀORI MAINSTREAM SCHOOL?

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A dissertation submitted as partial fulfilment of a Master of Indigenous Studies (MIS)

Te Whare Wānanga o Awanuiārangi, Whakatāne

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Mereana Povey

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Date: 01 October 2020.

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I would hope that this study gives more hope and encouragement to all educators in reassuring that our Māori students are given the best education that we as educators can offer them.

Tēnei te mihi nunui koutou.

ABSTRACT

This study “How and Why Do Māori Students Succeed in a Māori Mainstream School?” is speaking about the potential and deficits of Māori achievement in mainstream secondary schooling.

This dissertation is a case study on the effects of teaching students in secondary schools which is in mainstream. The research questions asked in this dissertation are my own inquiry as to “Are, how and why are Māori achieving and if not, Why not?” From where I am positioned at present, is a kaiako (teacher) in mainstream secondary school and a mother of seven tamariki (children).

I am there for many reasons, firstly my love and passion for working with tamariki (children) especially my own culture which is Māori. My personal desire is to see our Māori students succeed in education within a mainstream environment.

Māori students succeeding in mainstream secondary schools is important for this generation and the generations to follow. Working alongside them and assisting them to achieve to their utmost potential.

The methods, procedures and approaches used to cause learning in the mainstream secondary school for our Māori students to achieve has been sought after and is at present in a working progression which is analysed frequently with management and staff on the outcomes and if need be, try other avenues to empower positive results.

For an example, the initiatives and school wide programmes used are such as Positive Behaviour for Learning, Academic Coaching, STAR PATH which sets in in place educational goals for the different year levels based on the data derived from the previous year, and the targeted student programmes where they work in conjunction with the Ministry of Education.

“Titiro whakamuri, kia anga whakamua”

“Directions for the future lie in the paths behind us”.

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TE REO MĀORI GLOSSARY

Aotearoa	**New Zealand**
Aroha	Love
Aroha nui	Deep love
Hapū	Sub-tribe
He tangata	The man
Hui	Meeting
Iwi	Large group of people who belong to an area
Kaitiakitanga	Caretakers
Kura Kaupapa	Māori ways of learning
Māori	Indigenous people of New Zealand
Mana	Prestige
Manaakitanga	Hospitality
Mana Motuhake	Autonomy
Marae	Formal meeting place
Mātauranga Māori	Māori knowledge
Mauri Ora	Call to claim the right to speak
Pākehā	European
Rangatahi	Youth
Rangatiratanga	Chieftainship
Tiro ā-Māori ki tōna ake ao	Māori worldview
Tupuna	Ancestor
Tāhuhu Kōrero	History
Tikanga	Customs
Tūrangawaewae	A place to stand
Wānanga	To meet and discuss
Whānau	Family group, extended family
Whakapapa	Genealogy
Whakawhānaungatanga	Establishing relationships
Whanaungatanga	Relationship
Whenua	Land

(Te Aka Online Māori Dictionary, 2017).

CHAPTER ONE
INTRODUCTION

"Ehara taku toa, he takitahi, he toa takitini"
(Woodward Māori, 2017)

1.0 Chapter Introduction

The research described in this dissertation is about the overall achievement and successes of Māori students, particularly in mainstream secondary schools. There have been many articles, journal publications and national media coverage regarding Māori achievement/underachievement in mainstream schools. Consequently, Māori students do not achieve well in English medium schools and there is a significant educational gap between Māori and non-Māori in those schools (Bishop et al., 2003). The underachievement of Māori boys has been a deep concern within the education institutions and wananga also whanau hapū/iwi.

The Ministry of Education (2007) states that: "The report updates our knowledge of boys' participation, engagement, and achievement in schooling, in particular secondary schooling. It shows that while many boys are high achievers, boys are over-represented in statistics related to:

1. early problems in reading.
2. disengagement from school.
3. lower achievement in reading and writing.
4. lower qualification attainment." (Ministry of Education, 2007).

1.1 My whakapapa

I am of Māori descent and descend from the Ngāpuhi and Ngati Whātua iwi. My Ngāpuhi tupuna whanau name is Garland/Karena and Heihei whanau who come from the hapū of Ngāti Rēhia. "Ngāti Rēhia descends from those ancients that migrated to Aotearoa on a number of waka which include: Ngatokimatawhaorua; Māmari; Tinana; Kurahaupo; Mataatua and others. "The arrival however, of Ngāti

Rēhia into Te Riu o Ngāti Rēhia (Ngāti Rēhia territory) might usefully be conceived of as comprising a series of stages within a single movement, beginning with the arrival of Puhi, eponymous ancestor of Ngāpuhi, to Aotearoa aboard Mataatua Waka from Hawaīki some 15 – 17 generations ago".

"Our eponymous ancestor Rēhia descends from Rahiri, and his grand-daughter Uewhati. Thus, our ancestral beginnings can be traced back to the fastness' of Puhanga Tohora and Whakatere Mountain situated in the Deep Forest that once stood in the West. It is from there that the two streams of Ngāti Rēhia have issued. Ngāti Rēhia Matamomoe would excurse eastward into Orauta, while Ngāti Rēhia Matakaka surged southward through the Maungakahia down to Tangiteroria and into the Kaipara beyond.

Our actual arrival, however, under the present identity of Ngāti Rēhia Matamomoe, into Te Riu o Ngāti Rēhia is formally recognised as occurring with the raupatu or conquest of Ngāti Miru by Kautewha (Ngāti Rahiri); Auha and Whakaaria (Ngāti Tautahi); together with their Ngāti Rēhia nephew Toko, approximately 6 generations. At the conclusion of this conquest, all authority over the lands included in Te Riu o Ngāti Rēhia was vested in Toko". (Te Rūnanga o Ngāti Rēhia, 2015).

"A person's whakapapa (genealogy) traces their position in the ancestral genealogy, and thus locates them in time and space, and it defines them in relation to those who have gone before. Tracing the Ngāpuhi (name of my iwi, tribe) whakapapa, names and narratives are found which depict the histories and experiences of the Ngāpuhi people. The whakapapa emphasizes the attachment of the people to each other and to the land, and that hapū (sub-tribe) are to practice kaitiakitanga (guardianship), whanaungatanga (relationship), rangatiratanga (chieftainship) and manaakitanga (hospitality). The principles of whakapapa are to be observed in accordance with tikanga.

It is not only people, however, that have a whakapapa. Everything has an origin that can be traced, ultimately back to the very creation, and these relationships would be told in korero whose key ideas were the interdependence of all beings, and the

essential bond between the people and the land. The whakapapa tells of the creation of the world, the emergence of humankind, the migrations of people to Aotearoa (New Zealand) and of the settlement of the country that followed its discovery. The whakapapa further emphasizes the reason for the order of things, and the nature of the relationships between living beings. A person's whakapapa includes notions of kinship, descent, status, authority and property. It defines them in relation to everything and everyone else and determines their roles and responsibilities". (Tai Tokerau District Māori Council, 2012).

My Ngāti Whātua descendants are from the hapū of Te Taou/Te Uri O Hau and have a strong faith in the Ratana movement. My tupuna name on my mother's side is Wikiriwhi/Pene who originate from the Māori settlements of Reweti which is North of Auckland and Oruawharo which is located 22km north west of Wellsford, on the corner of Oruawharo School Road. This Ngāti Whātua marae is associated with the tribal grouping of Te Uri o Hau, including Ngāti Mauku, Ngāti Kauae, Ngāti Kura, Ngāti Tāhinga and Ngāi Tāhuhu.

The wharenui is called Rangimārie, the wharekai is named Te Pohara and the whare karakia is known as Nuhaka. The marae connects with the mountain named Puke Karoro (Tapsell, Dr P & Makiha, R, 2007).

"Te Uri o Hau is a Northland hapū of Ngāti Whātua whose area of interest is in the Northern Kaipara region. Te Uri o Hau descends from Haumoewaarangi through Hakiputatomuri, who is the tribe's founding ancestor, and includes people who affiliate to Ngā marae tuturu: Otamatea, Waikaretu, Oruawharo, Arapaoa". (Te Uri O Hau, 2010).

I feel so privileged and honoured to come from a line of chiefs and humble in a true sense but tuturu to their hapū and iwi. These tupuna of mine were leaders within their village and visionaries.

1.2 Background to the Study

My background to this study comes from my teaching career in primary, intermediate and secondary. My life experiences of being a parent and my involvement with whanau, hapū and iwi. This comes from my own worldview which has shaped my perspectives within my own lenses.

1.2.1 My life and experiences

Traditional Māori Educational Framework. As I read through the education in traditional Māori society, I reflected on my parents (Karena and Raiha Garland) and how they were taught when they both went to school. My mother attended a small mainstream school where it was predominately Māori. Most of them did not have Māori as their first language and spoke English and Māori. My father attended a little school in the Bay of Islands where he grew up. He grew up in a little Māori settlement called 'Te Tii'. They only spoke Māori, no English. He used to tell myself and my siblings of how he was strapped for speaking his first language which was Te Reo Māori.

My tupuna were from the Bay of Islands and I can still recall my dad along with my Uncles recalling of their upbringing in Te Tii. They were physically abused for speaking Te Reo Māori at school. My Uncle Ringakaha Heihei at the age of 80 years old, can recall being punched in the face by a Māori teacher for speaking Te Reo Māori at school. It took him years to overcome it and forgive the kaiako he said. "I never understood why that man did that to me".

Him and his cousins did not understand why they were strapped for speaking their mother tongue. They thought they had done something dreadfully wrong. When they went home after school, their parents, kaumatua and kuia only spoke Te Reo Māori to them.

There was an assimilation going on. There teachers told them they had to speak English, and so they did. When they went home, they would speak Te Reo Māori, because they loved their language and wanted to retain it. They began teaching their

own people in Te Tii how to speak English as well, which became a partnership between Māori and Pākehā. To me, being strapped, was not the way! Their own dignity was taken from them. There right!

These are real and true events that happened to my tupuna. These stories have been foretold and passed down through the generations which I have listened to. We are given a painted picture of what took place during their upbringing and to be reminded that we are tangata whenua of this land. We are not to take these things lightly and to practice our culture and reo wherever we go. To ignite together and stand tall for who we are as Māori.

I also had the pleasure of being brought up by my Mothers father (Paraone Wikiriwhi-Hemana) who was from Arapaoa, Kaipara, Northland. He spoke English most of the time to us, his mokos and was also fluent in Te Reo Māori. He too, attended a small school which was predominantly Māori. I was taught that my tupuna were all of Māori descent and came from the Northland area and spoke Te Reo Māori. As an adult now, I can identify myself as being of Māori descent and very proud of it.

I would recall being brought up in that world. Te Ao Māori, The World of Māori and we breathed it and lived it. Whanau and whakawhānaungatanga was my world. I lived with rituals and everything had its place as tapu is sacredness. Marae protocol, mihi and waiata was practiced frequently, especially at whanau gatherings e.g. weddings, 21st, tangi and so forth. Marae customs had its place among the Māori people.

I did not know anything else. My parents had good relationships with our local Pākehā whanau, and there was an understanding in the way we all lived together. Our Pākehā neighbours were business-people where farming, housing, local businesses were important for our sustainability and economic growth.
With this knowledge and understanding, I now pass this down to my children and my generations to come.

From where I am positioned, a Kaiako (teacher) teaching in the mainstream secondary school and a mother of 7 tamariki. It brings me great pleasure of being able to share my experience and knowledge of how I view the education system here in Aotearoa.

My own worldview as a young Māori girl being brought up in a rural area which was a small Māori community surrounded by Māori whanau, a marae, an urupā (cemetery) and all the natural surroundings which any child would be blessed to be brought up in, was quite self-efficient and all our resources surrounded us from horticulturalists to environmentalist which was rich in abundance.

These resources enriched my sense of belonging alongside my whanau and those who were nurturing me at that time. My own education as a young Māori girl growing up in a rural setting was rich and vibrant. I attended a small mainstream country school and had a great education full of belonging and great learning. Because most students which attended this school were of Māori descent and we were all related, made it richer and enhanced our education.

Our kaumatua (elderly male) and kuia (elderly female) around our small community made sure we had the fullness of a rich learning environment we could possibly have. The Board of Trustees were our own whanau which was a huge bonus for us! I have been involved in education for the last 22 years as my passion and enthusiasm where the responsibilities as a mother laid, were within my own children and making sure they had the opportunity to receive a good education and were able to reach all their potential values and gifting's which each of them were born with.

Their home-life was the grass roots of their upbringing because that was the foundation of mine and my husbands. So, with no doubt in our mines, our children were going to receive the same as ours. Schooling and education were a stepping-stone for them.

I felt I was able to contribute back to society by being responsible for the nurturing of my own children and as they continued into adulthood would eventually do the same. Give back to the community and society as young Māori men and woman within in academics and achievers.

I began my education experiences as a parent helper in the school which my eldest son Josiah attended. Two years later, my daughter Meretiana was born and I continued to assist the teachers in the school as a parent helper. What I saw whilst doing so, was the deficit of what I felt our Māori children were struggling with, my own children included, which was a huge gap within their education from mainstream schooling and most of all the effectiveness it had on their own education.

These children were very shy and needed more one on one assistance in the classroom. As I was a young mother at the time, and along with other young Māori mothers, we all made ourselves available at any time to nurture our children as well as each other's children and strive to give the highest opportunities they deserved. I loved working in education and somehow deep down within my spirit, I knew this was my calling in life, was to become a teacher. I loved reading and writing to and with the children. Mathematics was also one of my favourite subjects and I interacted in the classroom with our children in all areas of the NZ curriculum.

It was fun and vibrant. The classroom had become a place of encouragement and enthusiasm. BUILDING UP as to say! But what I noticed, is that our children needed to feel a sense of belonging in the classroom. Like this was there world and each one of them had a special place in this world.

Because I was a young mother and needed to be with other young mothers especially in education, I took my two babies out of mainstream for a while and enrolled them into a Christian home-school which was nice and small and suited my needs. I wanted to be more involved in their everyday learning, so this was perfect for our family. At that time, I never knew, how long this was going to be for, even if it was just for a season in time.

This Christian school taught many good values particularly in areas of respect, manaakitanga (hospitality), tikanga (customs), te reo Māori (Māori language), contributing and participating. These are values I was brought up with. The school was very whanau (family) orientated and was involved with our local marae and whanau (family) which surrounded us in the Kaipara.

We young mothers needed to feel that sense of belonging as well. We began creating a whanau (family) based learning centre within the school. Alongside the principal and whanau (family), incorporated into the children's curriculum was whanaungatanga (relationship), tikanga (customs) and reo (language) which involved real authenticity like marae (front of a Māori meeting house) visits, tangihanga (weeping), kapa haka (Māori cultural group), pa wars (rugby and netball) and wananga (seminar) with the hapū/iwi (subtribe/tribe) of Ngāti Whātua.

We had kaumatua (elderly male) and kuia (elderly female) who would come into our Kura (school) and be part of the teachings that the children learnt daily. They were passing on their teachings to the younger generation. Korero (discussion) about their own upbringing was valued and they would share their skills with the students through karakia (prayer), mihi (to greet), waiata (songs). These taonga (treasures) were followed by inquiry questions from our students which was highly valued and respected amongst our students.

Praise and encouragement are vitally important towards success of our students. If they are having problems in there learning or finding it difficult to comprehend, talking to them and building that relationship is excellent for their own self esteem.

The findings in this kaupapa (topic) were that the students had a sense of belonging from learning who and where they came from. They learnt to respect and value those who were in their lives and others. A real sense of purpose and identity. I was enrichened myself with this all, as I too had encompassed it all whilst I was growing up and so I knew my own children were being educated in an enrichened environment.

The other fruits which came from this experience were that the students themselves had built long time relationships with each other and well into their adult life. They are all in their early twenties now and still maintain that close bonding which was formed when they were in there younger schooling years. The presence and power behind this were, and are, life changing.

1.2.2 Where this research took place

My acknowledgements go towards these people who devote their time and energy with great passion for educating all students of all nationalities towards a greater future. The people involved in this study are the principal, the chairman of the board of trustees, the senior teachers, management and the whanau. They are the overall participants and have a wealth of knowledge and experience in their designated areas. They are accountable for the positions they hold and consider the overall management of the day to day routines set out in the school. The collaboration takes place between all those involved in this study.

"Dargaville High School is a co-educational secondary (years 9-13) school. The school opened in 1921 but was destroyed by fire in 1937 and rebuilt the following year. Dargaville High School provides secondary education for young people in the Kaipara district of Northland". (Wikipedia, 2020).

In 2016 – 2018 I taught in the whanau room at Dargaville High School for 3 weeks solely. The teacher had administration work to do, and I taught for that period. Whanau room is for students ranging from Years 9 – 13. These students have learning difficulties which could consist of behavioural patterns to learning difficulties. The whanau room is also for those students who are not able to cope in the mainstream education model and need time to process information. They also have social difficulties.

My time spent in the classroom was very difficult and everyday was different. I had to prepare the lessons for each child who all had specific learning needs. This was

very challenging in terms of who I was as a teacher and my relationship I formed with each student. My time spent in the classroom was very important to me, and I wanted these students to achieve whilst they were in my care. I knew it was challenging; however, I was determined.

I found that my Māori culture, te reo and my tikanga practices which I had so richly been brought up on was the vehicle tool, I was able to break down, some walls that I could clearly see as being a barrier for the majority of them. My experiences and my natural mother intuition were well and truly used while I was teaching.

The outcomes were overwhelming. The feedback I was given by my work colleagues was very satisfactory for me. The students were asking for me and wanted me to go back and teach them. The point I am making is that the relationship you build with your students is highly important. I had these students working at their own pace. They completed the task I had set for them. That is the reward a teacher wants. I did not look at the ethnicity or cultural background they were from, I had children in front of me that had the right to be educated and that was my job.

"Dargaville (Māori: Takiwira) is a town in the North Island of New Zealand. It is situated on the bank of the Northern Wairoa River in the Northland region. The town is located 55 kilometres southwest of Whangarei. Dargaville is also the gateway to the Waipoua Forest, a protected national park and home of the biggest specimens of Kauri tree in New Zealand, Tane Mahuta (Māori, meaning "Lord of the Forest") being chief amongst them. Dargaville is situated by the Wairoa River, with boat moorings adjacent to the city centre. The river is tidal when it passes through Dargaville" (Wikipedia Foundation, 2020).

Within the whanau (family), you also have the marae (front of a Māori meeting house) which a huge proportion of our Māori students affiliate to and are from. The hapū (subtribe) of Dargaville are Te Uri O Hau and Te Roroa which runs through the Waipoua Forest into Ngāpuhi (iwi). Te Uri-o-Hau is a Māori hapū (or subtribe) of Ngāti Whātua. Its rohe (area) includes Dargaville, Maungaturoto, Mangawhai, Wellsford and the Kaipara Harbour. Te Uri o Hau consists of 14 marae four of

which are marae (from a Māori meeting house) tuturu (true) or ancestral marae (front of a Māori meeting house).

These places have significance of where our Māori students' tupuna (ancestors) originate from. This is also vital for our students to know because it is where they know and learn there tikanga (values and respect) wairua (spiritual) and reo (language) pertaining to their own mita (reo). These taonga (treasures) can only be taught by their kaumatua and kuia from each Marae.

Therefore, the purposes of this study are:

1. To investigate the achievement of Māori students' in mainstream secondary school.
2. To study the approaches and developments used to cause achievement success.
3. To evaluate the effectiveness of the approaches and developments used.

Dargaville High School has a roll of 461 students in Years 9 to 13. Approximately a third of students are of Māori heritage who whakapapa to local hapū and Ngāti Whātua iwi. There is a large group of Pākehā students and small groups of Pacific and Asian students.

About the school

Location	Dargaville	
Ministry of Education profile number	19	
School type	Secondary (Year 9 - 15	
School roll	461	
Gender composition	Girls 52% Boys 48%	
Ethnic composition	Māori Pākehā Tongan Fijian other European other Pacific other	30% 49% 3% 2% 3% 1% 12%
Provision of Māori medium education	Yes	
Total number of students in Māori language in English medium (MLE)	25	
Number of students in Level 4 MLE	25	

The school is a member of the Community of Learning (Kahui Ako (CoL). Northern Wairoa.

1.2.3 My work experience in Social Work

On August 28th, 2018, I was appointed as a Family Start, Kaimahi for Te Uri O Hau Tangata Developments. I had my Bachelor of Education degree, but I had no background in Social Work. In teaching, we do counsel students, however for this type of job, you really needed to have done some Social Work training and have had experience.

My job consisted of visiting whanau in their homes and delivering an education parenting programme to whanau for their babies. This programme was to focus on the child.

The mothers could begin the programme while they are pregnant right up until the baby turns five years old. The programme is free and there is no commitment from the whanau. They can choose to opt out at any time and go back onto the programme at any time. It is entirely up to them.

The programme is to support mothers and caregivers of the babies. This programme is another initiative of reaching out to whanau before their babies enter school. It provides whanau with the necessary tools they need for a healthy, nurturing and safe environment in their home.

The work of the Family Start, Kaimahi is not to bring judgement on the whanau, but to be an advocate and support for them in all capacities. There is, however, a criterion for the whanau to be able to enter the programme which consisted of abuse in all forms, sexual, physical, neglect and verbal abuse. We also supported whanau with financial needs and who were addicted to drugs and alcohol abuse. We had a few mothers who became mothers at an early age and had left school. They had no educational qualifications, and so this was a support system set up for them as well.

My own personal experience was that you needed to have a deep compassion and love for them and were able to connect the whanau with agency services which best catered for their individual needs. The need was and is massive and whanau need nurturing on how to bring up their tamariki. Housing was another need with certain whanau. For an example, the whanau were staying with other whanau or boarding, and they urgently needed their own space and so our job was to aide them in finding suitable housing for them. As I built a rapport with the whanau who I had under my care, they would begin to share their background with you. It was whakapapa and upbringing they wanted to share and talk about.

They spoke about how they were treated when they were brought up. Abuse in all forms was apparent. Poverty and neglect were common. My heart went out to them. All I could do, was listen and embrace there hurts and struggles they felt and were going through.

You really needed to be able to work alongside the whanau to help them along. The job was very demanding, and you had to be very switched on with knowing the developmental stages of the child. There were also the enormous cases of paperwork which had to be recorded and filed. Case notes, reports and files all had to be done immediately, as these were audited twice a year by an auditor who came in from The Ministry of Social Development services.

We also worked alongside other agencies like Oranga Tamariki and the Police on certain occasions. There were cases which had to be referred to the courts and Family Start, Kaimahi were called in on some incidents to give a report on the whanau. Previously it was called CYFs (Child, Youth and Family Services).

"Legislation reform that supports our work. As part of the radical overhaul of care and protection and youth justice services, cabinet committed to a significant programme of legislative reform to underpin the operation of the new system.

This was done in two phases:

Phase one

The Children, Young Persons and their Families (Advocacy, Workforce and Age Settings) Amendment Bill passed into law on 1 April 2017 and included: extending the care and protection system to include 17 year olds ensuring the views of our tamariki are heard and taken onto account supporting the creation of independent advocacy services (such as VOYCE, Voice of the Young and Care Experienced) enabling a wider set of professionals to get involved in more ways.

Phase two

The Children, Young Persons, and their families (Oranga Tamariki) Legislation Bill passed into law on 13 July 2017. Changes provide the foundations for the system by ensuring an effective and accountable child-centred system improving outcomes for Māori sharing information to better respond to vulnerable children and young people changing the name of the Children, Young Persons and their families act to the Oranga Tamariki Act, to reflect the nature and scope of the changes.

The legislation also supports the operation of the Ministry's five core services to: target early investment in the lives of children and families respond to concerns help children and young people develop life-long relationships with caregiving families help children and young people to lead crime-free lives help young people transition to independence" (Oranga Tamariki – Ministry for Children, 2018). In terms of how this Social Work job links into my dissertation is that it gives another perspective on how whanau who are facing problems and coping with everyday living and how their needs are of high importance.

My reflections on this job were that it was very hard! I could never understand what that person was going through, because I had never been there myself. I had empathy for them. Drug taking was a huge cause of their problems. The amount of damage drugs causes on people's lives is life-threatening. It literally broke my heart to see the whanau going through the trauma effects of it; however, it did leave a reassurance in knowing that they were seeking for help. The positive outcomes were knowing, at the end of the day, that you had tried your best, to help a mother or caregiver out and their baby. These services are aiding the child towards a brighter future with their health, education and more stable security. I learnt so much and am so privileged to have had my Family Start, Kaimahi and supervisor alongside me to mentor me to carry the task through.

1.3 Observations of Māori and Education

Observing Māori and education is somewhat profound. The whole Te Ao Māori worldview is education within itself. The way they bring their babies into the world to nurturing them and watching them grow has an amazing effect on them. For those who were brought up in this way of knowing, are more in tuned with their own sense of belonging and their environment. The practices of tikanga, te reo, kaitiakitanga are all intertwined with each other. I believe this sets them up for the future know matter where they may go. Being able to stand tall in this world with those foundations are very powerful in a humble sense.

1.3.1 Leadership

Good leaders must not be shy about shaping, moulding, and correcting those who are being mentored so that they can be the leaders of tomorrow after we are all gone. We cannot expect to be treated kindly if we are not treating others in the same way. A good leader is one who has failed but has picked themselves up again and is straight back into it. We should do to others what we would want them to do to us. (Telling Ministries, 2010-2018).

Identifying Māori leadership in education. There are different styles of leadership. I believe the term 'leadership' is to be humble, to serve as to carry a mandate which is 'what the people want' and to be strong and yet remaining your unique self. Leadership comes with responsibilities, being accountable to a board or trust. Wisdom also defines leadership. "Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold" (Barlow, Cleve, 1992).

1.3.2 Succession

In education, our Māori students need to have a sense of succession in their education. A sense of belonging like this is there right and for them to take hold of it and own it. If they take hold of this mandate seriously, they will strive in their own learning and achieve.

Students need to be encouraged and challenged to set high goals for themselves if they are to succeed. Teachers are there to make sure and reinforce the students' capabilities has a backbone to their success. "Failure to care for leadership succession is sometimes a result of manipulation or self-centeredness; but more often it is oversight, neglect, or the pressures of crisis management that are to blame" (Hargreaves, 2005).

1.3.3 Collective responsibility

It is a collective partnership responsibility between the Kura, teachers and whanau. All have the responsibility and power to work together in partnership for the whole well-being of the students and this holds accountability.

As a mother of three children who have already been through high school, I held accountability to my children's education and I did want them to succeed, to strife and work hard in their studies. I was consistent on a day-to-day basis along with my husband Fred. We never backed down no matter how tiring or hard it was. Our goal and responsibilities as parents were to make sure our children did well.

Two of my sons, Josiah (23 years old) and Ben (18 years old) completed their schooling right up until Year 13. Josiah is now working in carpentry and learning so much about the trade. He enjoys the building trade. I have no doubt that whatever he sets his mind to, he will accomplish it.

My son Ben has just completed Year 13 and has so many options ahead of him. He said to me

Ben: "Mum, I feel overwhelmed"

Mum: I said, "why"

Ben: "I don't have school next year (2019), I am use to going to school, and now I don't have any more school"

Mum: "Yes, you are now an adult, and you can achieve anything you put your mind too" I felt so proud of him and I knew how he felt.

Our children' needs are very important in their lives. Having the support of their whanau, teachers and the Kura are detrimental for their future growth and career opportunities. Ben is now thinking of moving to Australia to take up scaffolding and building or go to North Tec in Whangarei and study a New Zealand Certificate in Mechanical Engineering (level 3).

1.3.4 Reciprocity

The practice of exchanging things with others for mutual benefit. If a kaumatua (elderly male) or kuia (elderly female) gives their knowledge to a Kura (school) and students, that is a taonga (treasure). This is an honour to receive such gifts. My observation of the above terminologies in education has been identified and practices have been put in place which has required a huge amount of work, effort and time.

Students who have a need in areas of social and behaviour differences may need to be referred to social workers which consist of counselling services and which the focus is on the student and their whanau (family).

At Dargaville High School, we have a social worker who works alongside those students who are struggling at school. Along with the support of the management staff, again, the whanau, management, the social worker and the student are working together to keep the student attending school and completing their tasks and assessments.

If the student continues to struggle, there is another option which is to enrol the student into ALC (Accelerated Learning Centre), which has highly skilled teachers who work alongside the students to keep them on track with their education and

learning pathways. This is very effective and successful. When the high school and ALC feel that the students is ready to return to mainstream, they inform the whanau and the student can return to the high school. There is ongoing monitoring between staff when the student returns. Reports are given back to the management staff and forward planning is put in place.

1.4 Aim and research questions

The overall aim of the study is to identify and evaluate the effectiveness of achievement and document the findings.

To achieve the aim as described above, the research seeks to first answer several questions (Appendices Four).

1. Why are Māori achieving in school?
2. What is the main factor around them achieving?
3. If not, why not?
4. How can we support those students who need it?
5. Are there any changes or ideas you would like to see or add to in what or how your child is learning and being supported with?

1.5 Significance

This study is significant for several reasons. Firstly, it will extend and contribute to the development of Māori students' succeeding in a mainstream secondary school. It will also give comparison between Māori and non-Māori achievement levels and how culture and identity for Māori are who they are in being successful as Māori.

"Given the recognized contribution of education to improve income levels, standards of living and psychosocial outcomes" (Duncan et al., 1998). This study is visualizing the future and what the greater effects of it will be.

Second, it will provide new information about leadership in secondary education leading into tertiary organisations and exploring ways to improve both leadership and the environment within which teaching, and research, occurs in secondary schools.

1.6 Overview of dissertation

This chapter introduces my research topic which is 'How and why do Māori students succeed in a Māori mainstream school?' and provides factual background to where the research will take place. How it will be conducted and who the participants will be in this research.

Chapter Two is a review of the literature on the topic of 'How and why do Māori students' succeed in a Māori mainstream school?' Described in the literature reviews are evidence of what has been researched already on the achievement and success stories and analysis of Māori students' progression in secondary school. Chapter Two also discusses and describes the research frameworks and methodologies within my research and is based on culturally responsive methodologies which involve interviews, emails, focus groups, qualitative and quantitative data.

The chapter also describes the methods I have used to seek answers to my research questions. In brief, these are... (oral interviews, questionnaires, focus groups). Findings and evidence based on the questions and answers which the interview (myself) and the participants took part in. These findings along with data which has been compiled together by The University of Auckland and Education and Social Work who combined and is called 'Star path'. (Appendices Three). This will be a progression report and identify the target areas where we need to go to and plan for in the future.

Lastly, ethical considerations, validity, authenticity and reliability.

Chapter Three gives us a framework of events which explores traditional Māori Educational Frameworks. "We look at Kura Kaupapa (primary school operating

under Māori custom and using Māori as the medium of instruction) and Mātauranga Māori (Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices. in tiro ā-Māori ki tōna ake ao (Māori worldview)" (Te Aka Online Māori Dictionary, 2017).

The methodologies behind Māori way of thinking and how they relate to identifying whakapapa (genealogy) and whakawhānaungatanga (process of establishing relationships), which embraces all things in tiro ā-Māori ki tōna ake ao (Māori worldview). In an educational context, how are these 'ways of living' working and surviving today. As they say, we have moved into the 20th century.

What does that mean?
Are we really living in it, or are we as Māori more knowledgeable in all things Māori like honouring the Treaty of Waitangi (Te Tiriti O Waitangi) and so, because of that knowledge and deficit which for us as Māori were robbed off actually making sure, that those historical values are still to this very day, acknowledged and maintained as it should have been back then.

Chapter Four looks at the results of the research. 9
Factual findings and evidence based on the questions and answers which the interview (myself) and the participants took part in. These findings along with data which has been compiled together by The University of Auckland and Education and Social Work who combined and are called 'Starpath'. This will be a progression report and identify the target areas where we need to go to and plan for in the future.

Chapter Five concludes the dissertation.

CHAPTER TWO

LITERATURE REVIEW

"He kākano ahau i ruia mai i Rangiātea"
(Woodward Māori, 2017)

2.0 Chapter Introduction

The previous chapter introduced the dissertation which the topic is 'How and why do Māori students' succeed in a Māori Mainstream School?' It gives a background to the study, then the aims and questions pertaining to the topic. It also gave a framework of what the rest of the research would entail and my own personal experiences and worldview on how I came about researching and becoming an educator myself.

This chapter reviews the literature on the topic 'How and why do Māori students' succeed in a Māori Mainstream School?' with an emphasis on the culturally responsive awareness and achievement. It also gives personal voices from Māori students who have been through the mainstream education system and how they found it. The main issues which need to be addressed which is causing deficits in there learning.

The most recent Education review Office (ERO) report had the following to say about Dargaville High School and Māori achievement:

"Equity and excellence - How effectively does this school respond to Māori and other children whose learning and achievement need acceleration?

The school is becoming more effective at responding to Māori and other students whose progress needs to be accelerated.

Teachers are at different stages in developing their understanding of how to use achievement data to plan learning programmes and reflect on their practice. Data are

becoming more accessible to leaders and teachers. Leaders acknowledge it is necessary to further build capability in data analysis, and to make better use of analysed data to evaluate teaching and learning programmes.

The school's analysis and use of achievement information is improving. For example, there is increased awareness on the part of leaders and teachers about how learners make progress towards NCEA qualifications. Greater use of formative assessment in Years 9 to 10 would provide teachers with a clearer picture of how well students are making accelerated progress over time.

In the NCEA, the majority of Māori students achieve Level 2 and 3 qualifications. However, only half achieve Level 1 and this low achievement requires strategic action. There is increased retention of Māori students through to Year 12 or 13, and an increase in Māori students leaving school with NCEA Level 2 qualification or above.

In-school disparity persists between Māori and Pākehā, except at NCEA Level 2, where for the past two years Māori achievement has been higher than Pākehā. There is also an evident and ongoing disparity in achievement for boys, across all year levels.

Over the past three years there has been a positive shift in overall NCEA Level 3 attainment, including that of Māori. There has also been an increasing trend in merit endorsements in NCEA Level 3. Māori are not so well represented in the school's NCEA endorsements.

School leaders use standardised assessment tools to track students' achievement from the beginning to the end of Years 9 and 10. They are aware of the benefits of using this information more deliberately to differentiate learning programmes to promote

accelerated shifts in achievement. Doing this would also help them to identify groups of students who need targeted learning support." (Dargaville High School, 2020).

2.1 Key literature topics

In this chapter, we read and examine literature articles which we can find true facts and answers as to what and why are Māori students are achieving and non-achieving in secondary mainstream schools.

This one is listening to the voices of those students who have been educated in this type of schooling.

"Māori Student Engagement: Voices from the Margins by Dr Vaughan Bidois" (Bidois, 2012).

The article is about Māori Student Engagement at school and onto tertiary level. Keeping our rangatahi in school so they succeed in education. Many initiatives have been created through whanau, iwi, hapū, Child, Youth and Family Services etc. to tautoko students and whanau. Hearing their voice in the underachieving and achieving. What are the problems and barriers towards them succeeding? Cultural identities were one factor to consider.

Ethical and cultural responsibilities. Yes, because you could hear their own voices of the rangatahi telling the stories of what happened to them and what the barriers were. The research gave in-depth information, which was gloomy and positive, depending on who was speaking and sharing. The approaches that were used were doable and achievable. This article gives a deeper meaning into why our Māori rangatahi (younger generation) are struggling at school and outside. It leaves the reader with an empathetic view and understanding of why these issues are here in today societies.

How we can help, and support is vital. "Culture has been recognised as the site where educational interventions and initiatives can best serve the needs of Māori students

by enabling student identities and cultural backgrounds to be legitimated, included and expressed through and in the learning context(s) in which they are situated; a context which traditionally has denied any such expression of culture and/or identity" (Bishop & Glynn, 1999).

I think 'culture' is a true essence of who our Māori rangatahi (younger generation) are. Without their cultural identities, the question is 'Who am I? My own personal experience I have encountered whilst being in a classroom with secondary students, is the need for further engagement. The teacher has a huge impact on the students learning, so the outcomes outweigh the distractions. Focus on the outcomes.
The literature articles in this study are relevant and have substantial in-depth of knowledge, understanding and experience in education for secondary schools. They also give an assessment on what is expected.

Rubie-Davies et al (2016) states that "culturally-based intervention which focuses on improving student-teacher relationships, raising teacher efficacy for teaching Māori and, and including culturally appropriate teaching methods is recommended, particularly for teachers teaching in low socio-economic schools". Such interventions may help to increase Māori achievement and decrease the ethnic achievement gap. This is relevant because the student-teacher relationship raises culturally responsive awareness" (Rubie-Davis et al, 2016).

The Ministry of Education emphasises that "A good level of numeracy and literacy obtained from schooling is vital in the workplace and in everyday life, and for establishing foundations needed for lifelong learning.
For Māori achievement in literacy and numeracy, these are vital for life-long learning.

1. Relations between teachers' achievement, over- and underestimation and students' beliefs for Māori and Pākehā students.
2. Māori Achievement in Literacy and Numeracy in a Sample of Canterbury Schools.
3. Evaluation at a Glance: Priority Learners in New Zealand Schools" ((Ministry of Education, 2007).

2.2 Examining Māori and Education

Māori and education go hand in hand. From the time a baby is born, the mother is teaching and speaking to her baby even whilst they are in the mothers' womb. Māori have always had a gift for music. The baby's mother would sing lullabies and chants in Te Reo Māori. The baby was taught how to speak the reo as soon as they were born. This was passed down from generation to generation from our kaumatua and kuia. Nurturing the baby in Te Ao Māori was the worldview of Māori. This had its purpose and place in the world. This was to prepare them for their position in there hapū and iwi.

2.3 Leadership

Leadership comes with responsibilities, being accountable to a board or trust. Leadership carries a sense of maturity which grows as time passes.
Māori senior high school students are the role models for the younger students coming through and so their role is to step up and take leadership within the school.

For an example, if there is a family within the school and the older sibling is about to become a Year 13 student and he/she has a younger sibling about to join the following year, at Year 9, then the Year 13 student becomes a leader and role model within his own whanau. For us as Māori, that is unique. That also sets the precedence within their own whakapapa (lineage).

2.4 Succession

Our tupuna (ancestors) were intelligent and creative. They had the mind of a chiefly priesthood. They took ownership of what was given to them and used it for the good of the people, there hapū (subtribe) and iwi (tribe).

"Ki te kahore he whakakitenga ka ngaro te iwi. Without foresight or vision the people will be lost" said Kingi Tāwhiao Potatau te Wherowhero, which is to show the urgency of unification and strong Māori leadership" (Woodward Māori, 2017).

If our Māori students were to take ownership of their own learning, imagine what the outcomes would be? They would have the ability to analyse, create and complete an original piece of work all on their own.

For example, on the 27th September 2017, we took a group of Year 9 students on a Social Studies trip up to Waitangi and then to visit Ruapekapeka in the North. They felt overwhelmed when we went there. I was asked to say a karakia (prayer) before we stepped onto Ruapekapeka for our Kura (school). Three boys from our Kura (school) performed a Ngāpuhi (tribal group of the North) haka (dance) in remembrance of their tupuna (ancestor) with much respect. Haere e te rangatira o te Ngāpuhi nui tonu (Go our chiefs of Ngāpuhi who are unceasing).

These three boys took ownership of their own learning without any teacher advising them to do so and performed a Ngāpuhi (tribal group of the North) haka (dance). They felt it was their right of inheritance to acknowledge their ancestors. I believe their ancestors were calling them!

Not long after, on the 1st December 2017. "Watch the Stories of Ruapekapeka, a documentary highlighting Northland's most infamous armed conflict, hosted by RNZ's Māori Issues Correspondent Mihingarangi Forbes, and made alongside Great Southern Television with funding from NZ on Air. Made alongside Great Southern Television with funding from NZ on Air" (Radio NZ, 2017).

2.5 Collective responsibility

"It takes a whole village to raise a child" (Igbo and Yoruba Proverb, 1988).
"Children are a gift from the Lord, they are a reward" (Barlow, Cleve, 1992).

It is the collaboration of Tumuaki (principal), kaiako (teacher), whanau (family) and all networks of partnership to cause achievable outcomes for the students. Without these partnerships collaborating, achievability for our students would be affected and there would be no evidence in the where to from here questions.

We have had incidents where a few of our Māori students having been caught bringing drugs into the school and giving it to other students. This has been identified and processes have been put in place to address it. The Principal and Management have had collaborative meetings with those involved, the whanau and the Police. The students are searched by a police dog and monitored every day until the issue is resolved. This is of high priority for the school.

2.6 Reciprocity

"Embracing the principle of ako (to learn) enables teachers to build caring and inclusive learning communities where each person feels that their contribution is valued and that they can participate to their full potential. This is not about people simply getting along socially; it is about building productive relationships, between teacher and students and among students, where everyone is empowered to learn with and from each other" (Calman, Ross, 2018).

Every student wants to feel they are valued. Value adds purpose and meaning to their whole being of who they are and what they must bring to the table as to per say. I take this responsibility as a kaiako (teacher) to know the value of each student I have been given to teach. I take this very seriously not only in my position as a Kaiako (teacher) but also in my home. I believe it starts in the home.

I have the ability which I know I have inherited from my tupuna (ancestor) and my own upbringing is to see the positives in students amidst all the brokenness they may be suffering. Search deep with their hearts and bring out the gifts they have and acknowledge those gifts to them so they will know and feel that they are valued! Follow up daily and support them whole heartedly until they can stand on their own two feet and find the confidence within them to go forth and blossom.

2.7 Process of learning

"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 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, and practical activities such as gathering, harvesting and preparing food, and weaving, carving and warfare. For such activities there was a mixture of on-the-job training and formal learning, like an apprenticeship. Games that mimicked adult activities were an important part of the learning process.

2.8 Rituals and transmission

A ritual marked each step in the learning process, including some form of test for the student. Group learning and cooperative teaching was the norm, with uncles, aunts and grandparents all playing important roles. In a society in which the main form of social control was tapu (religious restrictions), a respect for tapu and knowledge of its operation was an essential aspect of the education process. In an oral culture, waiata (songs), whakataukī (proverbs), kōrero tawhito (history), pūrākau (stories) and whakapapa (genealogy) were important educative tools for transmitting an iwi's history, values and models of behaviour.

2.9 Whare wānanga

The whare wānanga (house of learning) was a traditional educational institution reserved for a select few with the proper chiefly lineage. Students also had to have the mental aptitude to retain the vast repertoire of waiata, karakia, whakapapa and other kōrero tawhito that prepared them for the role of tohunga.

2.10 The operation of whare wānanga

Most tribes had a comparable institution, although they were known by different names in different areas. In addition, there were several other more specialised and practical learning institutions, including whare pora (weaving), whare mata (bird-snaring and fishing) and whare tātai (astronomy).

Participants were carefully selected, and learning was conducted in a state of tapu, away from the village. Instruction took place from dawn until midday through the winter months. Whakapapa, religious and mythological information was recited by the tohunga, who was assisted by other teachers, and students had to memorise the information. The last traditional whare wānanga were held in the second half of the 19th century" (Calman, Ross, 2018).

In my view, the above article by Ross Calman, of processes of learning, rituals and transmission and the operation of whare wananga are written pieces of evidence and give a descriptive meaning of what took place back in that era.

2.11 The Changing Landscape of Māori Education

This presentation uses the metaphor ‘Trojan Horse’ “to examine the changing landscape that has impacted upon Māori Education since British colonisation. “Civilizing the Natives” has been the intent by those who wish to alter the landscape, dominate it and reshape it. This presentation considers selected assimilation strategies that have been implemented in New Zealand.

The dominant power once held by Māori at first contact with colonizers has shifted. Article 3 from Te Tiriti o Waitangi granted the right to equality of citizenship for Māori. "In consideration thereof, Her Majesty the Queen of England extends to the Natives of New Zealand Her Royal Protection and imparts to them all the rights and privileges of British subjects."

This article explains what Her Majesty the Queen gives in return for what the Māori Chiefs have ceded to Her Majesty's Government. Here is the explanation.

(1) The Queen of England extends to the Māori people of New Zealand Her Royal protection.

(2) She imparts to them all the rights and privileges of British subjects.

These are very important and formidable words. The first part is that all the Māori people would receive protection. Looking beyond the shores of New Zealand we find that it was through the Queen and her descendants, through their prestige and might that we have been protected against invasion by foreign powers, namely the French in its time when it attempted to take the South Island and had actually settled at Akaroa; and after that came the Russians and its attempts to conquer us were staved off; and only yesterday we faced up to the Germans and only after a bitter struggle were they defeated; who knows we may have to face up to the Japanese.* The might of England has protected us, the King has given us his protection.

When we look at ourselves, we realise the full significance of this protection. The Treaty found us in the throes of cannibalism: that was murder, a crime punishable by death, be the murderer rich or poor. That was the British law which became law for the Māori under the provisions of the second part of the above article "and imparts to them all the rights and privileges of British subjects". The Treaty found the strong committing outrageous acts against the weak, the chiefs against the commoner, the Pākehā against the Māori, and such acts were breaches of the law punishable by imprisonment with hard labour, according to the British code of law adopted as the law for both the Pākehā and the Māori under the provisions of, "and imparts to them all the rights and privileges of British subjects". British law as provided by the Queen did not prevent crimes. Crimes were committed; there were murders, there were thefts, there were libels and defamations and other crimes conceived by the human mind, however, very few escaped the strong arm of the law.

The second part of the Article "and imparts to them (that is, to all the Māori people of New Zealand) all the rights and privileges of British subjects", is the most important part of the Treaty of Waitangi. This is the part that impresses the Māori people most and a part overlooked by the advocates of the Māori people in their efforts to interpret the Treaty in years gone by. This article represents the greatest benefit bestowed upon the Māori people by Her Majesty the Queen. It is in a great measure to balance up what the Māori people had given her under the provisions of article one of the Treaty.

Here is a brief explanation. This article states that the Māori and Pākehā are equal before the Law, that is, they are to share the rights and privileges of British subjects. When the Supreme Court was established in New Zealand it declared it was the Treaty of Waitangi under the provisions of Article Three, under discussion, which provided the basis for the administration of British Justice as affecting New Zealand conditions of these times. Now, it is not only the laws made by Parliament that are effective. There are some laws that issue from decisions of Courts of Law. There are some which have originated from British Law and from the Treaty of Waitangi and have become law here in New Zealand. Yes, British Law has been the greatest benefit bestowed by the Queen on the Māori people.

However, Māori are now an impoverished minority indigenous population with high and disproportionate levels of social, economic and cultural underdevelopment. An example of a 'Trojan Horse' strategy was aimed at destroying a whole system of beliefs and values at the core of Māori culture. In order to counter the 'Trojan Horse' and other forms of 'colonisation', Māori need to be aware of changes upon the horizon and be engaged from the outset in shaping any proposed changes" (Ngata, A, 1963).

2.12 What does the Māori word 'Kaupapa' mean and where does it come from?

The word kaupapa is evident in several Polynesian languages. "Proto-Polynesian is the ancestral language from which all Polynesian languages derive vocabulary. In his re-construction of Proto-Polynesian, Bruce Biggs suggests that the traditional meaning was a rock platform or shelf" (Pollex, 2012). Well known Māori language expert Richard Benton refers to the yet-to-be-published compendium concerning Māori customary law terminology, Te Mātāpunenga, noting that the modern use of kaupapa as 'philosophy' is:

"A metaphorical extension of a word denoting a level surface, platform or floor, indicating a plan, agenda, framework or topic for consideration, set of principles, or proposal. From Nuclear Polynesian kaupapa "rock platform or shelf"; the connotations of planning etc. seem to be unique to Aotearoa" (Benton, 2012).

Metaphorical extensions of words denoting physical features are not uncommon in Māori. The term taumata 'summit, top of a hill, resting place (on a hill), and orator's bench' is also used for 'level, grade'. Also, tumu, 'base, pole, foundation' is used in a metaphorical sense for 'foundation' or 'base'.

Kaupapa is a term that almost certainly was used in the hypothetical proto-language (Proto-Polynesian) from which all modern Polynesian languages, including Māori, descend. The term appears in modern related languages and, based on evidence of language change is highly likely to have existed in an earlier period of that language. This term, and other hypothetical terms are usually prefixed with an asterisk by linguists to distinguish between a hypothetical term and a term used in modern

languages. The term papa, meaning 'flat hard surface' appears in most Polynesian languages. The prefix, kau, in Proto-Polynesian means 'swim', 'group', 'company', and 'bunch'. The term 'kau' meaning 'wood', 'timber'; 'stalk', 'stem', handle' and 'edge', 'side'. This suggests that kaupapa is not a compound (kau+ papa), however, it is related to the term 'papa'.

The Williams' dictionary of the Māori language lists as the first entry for kaupapa: "level surface, floor, stage, platform" (p. 107). The 12th entry for kaupapa is 'plan, scheme, and proposal'. The other entries for kaupapa include: 'raft'; 'groundwork to which feathers were attached in making a cloak'; 'fleet of canoes'; 'medium for intercourse with an atua or wairua'; 'sticks used in the raw rite of divination'; 'original of a song, as opposed to a parody or later adaptation'; 'trail, track'; 'gauge for meshes of a net'; and 'even, in length ...'. Many of these definitions are probably not known or not used by younger speakers of Māori" (Williams, 1971).

Recent Māori dictionaries include similar entries for kaupapa as those listed in Williams (1971). Moorfield (2011) provides three main entries for kaupapa:

1. "level surface, floor, stage, platform, layer
2. raft
3. topic, policy, matter for discussion, plan, scheme, proposal, agenda, subject, programme, theme, (p. 65)" (Moorfield, 2011).

Ryan's Raupō Dictionary of Modern Māori (2012) lists: "strategy, theme, level, floor, fleet of ships, philosophy, original song" (p. 112). The Legal Māori Dictionary currently being prepared by Victoria University of Wellington offers the following definitions of kaupapa: 'agenda, framework or topic for consideration, plan, policy, principle, purpose, set of principles, or proposal, submission'. Here the term kaupapa is being used both in traditional senses and as an equivalent for a wide range of quite distinct English concepts and ideas. The only other term in Williams' dictionary used for 'plan, method' is 'tikanga', a term with senses such as "correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, correct, right, reason, purpose, motive" (Moorfield, 2011, p. 208).

It is interesting to note how the term kaupapa is defined in dictionaries of New Zealand English. The authoritative Oxford Dictionary of New Zealand English (1997) provides the following definition of kaupapa:
“Used in English contexts in senses of "private agenda", "(personal) philosophy". As attrib., based on Māori principles. Often in the special Comb, (and occasionally absolutely as a familiar shortening of) kaupapa Māori school, kura kaupapa Māori, a primary school with teaching methods based on Māori language and culture” (Orsman, 1997).

John Macalister's (2005) more recent ‘A Dictionary of Māori Words in New Zealand English’ suggests the following definitions of kaupapa: "plan, purpose, goal, objective, private agenda, personal philosophy" (p. 38). These definitions are much more restricted than those found in dictionaries of Māori. This may be partially explained by dictionaries of New Zealand English relying on written examples, especially from media sources. Macalister's definitions are likely to be firmly established in the lexicon (i.e., word-stock) of New Zealand English. Māori writers also provide definitions of kaupapa and its origins. The well-known Māori scholar the Reverend Māori Marsden, defines both kaupapa and tikanga:

“Kaupapa is derived from two words ‘kau’ and ‘papa’. In this context "kau" means "to appear for the first time, to come into view", to disclose. "Papa" means ground for foundation. Hence kaupapa means ground rules, first rules, general principles” (Marsden, M, 2003).

2.13 Tikanga

“Tikanga means method, plan, reason, custom, the right way of doing things” (Marsden, M, 2003).

A key element in the discussion of Kaupapa Māori is the centrality of Te Reo Māori me ōna tikanga (Māori language and customs). Smith writes that “a Kaupapa Māori paradigm in education is founded on three key themes:

The validity and legitimacy of Māori are taken for granted;
The survival and revival of Māori language and culture are imperative;
The struggle for autonomy over our own cultural well-being and over our own lives is vital to Māori struggle" (G.H. Smith, 1990).

"This locates te reo Māori and tikanga as critical elements in any discussion of Kaupapa Māori and is in line with the assertions that Māori language must be viewed as essential in the reproduction of Kaupapa Māori" (Nepe, 1991). "Expanding the discussion of what constitutes Kaupapa Māori principles and practices in a changing world has been the focus of many Māori people involved in research and development of Māori programs in various sectors. Developments in Māori Education have been crucial to these initiatives" (Pihama, Leonie et al, 2002).

2.14 Origins: Prussia Mass Schooling.

What is Prussia Mass Schooling?
"The Prussian education system refers to the system of education established in Prussia because of educational reforms in the late 18th and early 19th century, which has had widespread influence since. The Prussian education system was introduced as a basic concept in the late 18th century and was significantly enhanced after Prussia's defeat in the early stages of the Napoleonic Wars.

The term itself is not used in German literature, which refers to the primary aspects of the Humboldtian education ideal respectively as the Prussian reforms.
The Prussian system consisted of an eight-year course of primary education, called Volksschule. It provided not only basic technical skills needed in a modernizing world (such as reading and writing), but also music (singing) and religious (Christian) education in close cooperation with the churches and tried to impose a strict ethos of duty, sobriety and discipline. Mathematics and calculus we're not compulsory at the start and taking such courses required additional payment by parents. Frederick the Great also formalized further educational stages, the Realschule and as the highest stage the gymnasium (state-

funded secondary school), which served as a university-preparatory school" (Wikimedia Foundation, 2018).

"The Prussian system had by the 1830s attained the following characteristics: Free primary schooling, at least for poor citizens. Professional teachers trained in specialized colleges. A basic salary for teachers and recognition of teaching as a profession. An extended school year to better involve children of farmers Funding to build schools. Supervision at national and classroom level to ensure quality instruction. Curriculum inculcating a strong national identity, involvement of science and technology. Secular instruction (but with religion as a topic included in the curriculum" (Wikipedia Foundation, Incorporated, 2018).

This research on the Prussia Mass Schooling identifies the structures and outcomes on the education system here in New Zealand and where it comes from. In my experience and understanding, this type of schooling is rhetoric and systematic. This type of education is OK for some students who have a strong support whanau with them. However, it can be a disadvantage for others including Māori.

2.15 New Zealand - Mission Schools

What are Mission schools?

"A mission school or missionary school is a religious school originally developed and run by Christian missionaries. The mission school was commonly used in the colonial era for the purposes of Westernization of local people. These may be day schools or residential schools (as in the Canadian Indian residential school system). Mission schools were established in India as early as the 16th century. They eventually appeared on almost every continent and persisted in some regions to the late 20th century.

These schools often adopted an evangelical and "heavily denominational" approach to religious education, with the intention of producing new teachers and religious leaders to propagate Christianity among the local population. They also provided academic and vocational training, and usually discouraged the traditional practices of

the local people. Mission schools were sometimes government-funded, for example in the US "when Congress felt less inclined to provide the large sums of money needed to establish government schools" to educate the American Indian population" (Wikipedia Foundation, Incorporated, 2018).

2.16 First Mission School in New Zealand

"The new school stood beside missionary Thomas Kendall's house in the small Church Missionary Society (Anglican) settlement at Hohi (Oihi) in the Bay of Islands, which had been founded 18 months earlier.

Thomas Kendall, one of New Zealand's first Christian missionaries, was based at the Church Missionary Society (CMS) station in the Bay of Islands from 1814 until 1821. He pioneered the transcription of the Māori language, and investigated how Māori understood the universe.

Lessons had been taught earlier in a communal house erected in the first months of the mission. Kendall's school opened with 33 students aged between seven and 20; the roll peaked at 78 months later. The curriculum was mainly rote learning of the alphabet and syllables, missionary-constructed Māori grammar and catechisms. In New Zealand history, it states that education was an important way of introducing Māori children to biblical scripture and European ways. This was an intention of Thomas Kendall.

Maintaining discipline among the free-spirited scholars proved impossible. Attendance varied with the supply of food, and after this dwindled in late 1818 the school closed, and the building became the mission store. Attempts to educate young Māori were abandoned until after the founding of a mission station at nearby Kerikeri in 1819" (Ministry for Culture and Heritage, 2017).

I believe Mission Schools were established by missionaries who derived here from other parts of the world. The English language was there mother tongue in most

cases. They brought with them their own religious practices and ideas. They wanted to assimilate Māori towards their worldviews.

2.17 Native Schools

What are Native Schools?

"In New Zealand, native schools were established to provide education for Māori. The first schools for Māori children were established by the Church Missionary Society (CMS) in the Bay of Islands after the arrival of the CMS in 1814. Bishop Pompallier arrived in 1838. Priests and brothers of the Marist order, established schools for Māori throughout the country, including Hato Paora College (Fielding) and Hato Petera College (Auckland). St Joseph's Māori Girls' College (Taradale) was founded by the Sisters of Our Lady of the Missions.

The Native Schools Act of 1867 provided from the government providing a school, teacher, books, and teaching materials to Māori communities who petitioned for a school" (Wikipedia, 2020). "In 1880 the first inspector of native schools was appointed and issued a Native Schools Code that prescribed a curriculum, established qualifications for teachers, and standardized operation for the Māori schools" (Wikipedia, 2018).

In Māori Education - Mātauranga, Calman states that following the New Zealand wars, the Native Schools Act 1867 established a national system of village primary schools under the control of the Native Department. Māori were required to donate the land for the schools and contribute to the costs of a building and teacher's salary, although the latter two requirements were removed in 1871. In 1879 the 57 native schools were transferred to the Department of Education, which had been established in 1877.

The 1880 Native School Code standardized conditions for the establishment of a school, the curriculum, hours of instruction, governance, and other matters. Schooling became compulsory for Māori in 1894. There was considerable demand

for the schools, initially from areas where Māori had been neutral or ‘friendly’ during the wars” (Calman, R, 2012).

2.18 Kura – Iwi.

What is Kura?

Kura is to be educated, and schooled, to be attending school.
“In 1858 the Native Schools Act was passed. This act provided subsidies for Māori education in the missionary schools. This means a financial allowance for Māori to attend the missionary school. The Early mission schools taught in the Māori language, but after 1847 were required to teach in English in order to benefit from state subsidies. The Native Schools Act was only effective for seven years, as the New Zealand Wars forced the closing of schools in 1865. This brought with it the abandonment of the mission schools.

In early New Zealand, Māori was the dominant language. Early settlers and missionaries need to speak Māori in order to live, trade and work. After the signing of the Treaty of Waitangi and as more and more settlers arrived, it gradually became no longer necessary for Europeans to learn Māori. The situation changed it was now the Māori who needed to learn English.

The Native Schools Act 1867. Under this extension of the 1858 Act, the government offered state village schools to Māori communities who so wished. In return, if the Māori community provided a suitable site, they would receive a school, teacher, and books.

The use of the Māori language in schools was actively discouraged, to encourage assimilation by the Māori into European culture as rapidly as possible. At first many Māori welcomed the fact that schools were being taught in English. Children speaking Māori in the home and English at school, quickly became bilingual.
By 1896 the Māori population had declined to approximately 42.000, and it was confidently assumed that the Māori race would assimilate into the European culture,

and simply disappear. As a result, by 1960, only 26% of Māori spoke Māori as their first language. Thanks to the campaigning efforts of Sir Apirana Ngata, the Māori language became a University subject in 1951.

Later, the third Labour Government established teacher-training schemes for native Māori speakers.

From 1976, courses in Māori language were included in the curriculum of 5 Universities and 8 training school colleges.

In 1981 the first "kōhanga reo" (language nest) pre-school Māori language immersion programme was established, led by Māori women. The aim was to make every Māori child bilingual by the age of 5 years old.

In 1987 the Māori Language Act declared Māori as an official language of New Zealand. The Māori Language Commission was also established, having for responsibility to promote Māori as a living language.

By 1994 there were 809 "kōhanga reo" schools established. In 1985 the Waitangi Tribunal declared the Māori language to be a "taonga" (treasure), to be protected under the terms of the Treaty of Waitangi.

The Broadcasting Act 1989 declared promoting Māori language and culture to be a function of the Broadcasting Commission. Radio and Television stations have been established, by Māori, for Māori, and in the Māori language. Each year, a National Māori Language Week takes place" (Māori Language Commission, 2000 – 2008).

Māori are unrepresented in Mainstream Schools I feel. Teachers need to understand and engage more into the in depths worldviews of Māori and their social practices if their achievement levels are going to higher. From a point of a suburban Māori as to compared to an urban Māori, students and their whanau from a small community are well informed with each other. As a culture, they tend to look after each other especially our tamariki. A tight knit whanau worldview is maintained which has positive outcomes.

The Marae is a meeting house where Māori share whakapapa, and this enhances the whakawhānaungatanga concept of who we are as a race. My upbringing was all about whanau and tikanga on the Marae. These taonga are worth everything.

"Study shows teacher bias leads to Māori student failure. A new study has revealed how teachers' low expectations have led to decades of under-achievement by Māori students.

Oranui Director and Principal Investigator of *Unconscious Bias in Education,* Anton Blank says, "In this study we have compared Māori and African American students' experience and found very similar patterns. Teachers in both countries have low expectations of these groups of children. As a result, Māori and African American children lag well behind other groups at school.

Māori children face significant barriers to achievement, which stem from negative stereotypes attached to Māori as a social group. Personal and interpersonal racism, and institutional racism, work together to perpetuate Māori disadvantage in almost all spheres."

US literature shows that gaps in achievement between individuals and across socio-economic and racial groups open at a very young age, before children start school. This gap emerges at a young age and continue into adulthood. Teacher's bias towards Māori and African American children is unconscious. They do not consciously set out to discriminate against these students. Teachers simply find it easier to relate to children who are like them – from the same ethnic group.

"In New Zealand a hierarchy has developed. Recent research shows that teachers have highest expectations of Asian students, followed by Pākehā, Pasifika, and finally Māori. To mitigate the impact of these biases, the starting point for change then is for teachers to understand their own biases and mitigate their impact on decision- making and interactions with students."

In this report we have focused on education but unconscious bias impacts Māori in almost all spheres. It is, however, possible to change the situation.

Recognising how unconscious bias influences teachers' relationships with Māori students is the key to lifting Māori educational achievement. Tools and programmes to address unconscious bias towards Māori should be developed and applied broadly in the full range of education, health and social service sectors. A whole of systems approach is required" (Māori Television, 2016).

What is Renaissance of Kaupapa Māori? The Māori renaissance "is the revival in fortunes of the Māori of New Zealand beginning in the latter half of the twentieth century. During this period, the perception of Māori went from being that of a "dying race" to being politically, culturally, and artistically ascendant" (Wikipedia, 2018).

2.19 Kaupapa Māori

Te Aho Matua is the name they give their philosophy and it is a theory of kaupapa Māori schooling. Kaupapa Māori is very important because it lays a foundation along with Mātauranga Māori and all things of Te Ao Māori. Its theories and worldviews are to enhance the practices and give sustenance to Māori. Kaupapa Māori is quite broad because it includes other factors like socio-cultural practices, physical and symbolic places, health as well as education.

Durie (2012) states that "the context in which kaupapa Māori emerged is important. Kaupapa Māori was part of a whole transformation of thinking about Māori in New Zealand society during the 1980s. It was manifest in the Treaty of Waitangi reports and the legislation beginning to emerge at the time. The Waitangi Tribunal had a big role to play, and so did the 1984 Labour government that began to introduce the Treaty into legislation. There was recognition of a (Treaty) element in the environment, health and education services, which we had not taken consideration of in the past. It was also recognised by the Māori language enthusiasts such as Ngā Tama Toa and others who laid some groundwork.

During the 1980s, Māori social and economic initiatives like Mana Enterprises1, Mätua Whängai" and Rapuora1" were all beginning to emerge. The Māori reconsideration of their place in society also had something to do with the pitfalls of urbanisation- quite apart from the good things that happened from urbanisation. So kaupapa Māori was not a totally surprising development. It emerged in the wider context of Māori rejuvenation. All these developments made the same point: achieving best outcomes for Māori across a range of endeavours needs to take account of a Māori world view. I think this was the context in which kaupapa Māori emerged.

At the beginning of the Māori renaissance (the late 1970s and early 1980s) the approach taken by Māori was twofold. One was the 'get on with it, let's move ahead' or 'Māori development' approach that came out of the Māori economic summit Hui Taumata in 1984. The other approach was a political ideology involving a critique of colonialism and was linked to a sense of dislocation and impoverishment.

I think that that ideology was relevant for its time but is less dominant as people have learnt that there is a chance to introduce a Māori way of doing things that leads on to good things. I think the question of how we can get the best possible outcomes for Māori (given the environment we live in) has taken precedence over the sense of political marginalisation, discontent and dislocation. If kaupapa Māori was driven only by a political ideology and critique not linked to opportunities for the future, then you would have wondered whether it had great merit.

Since its inception, kaupapa Māori has developed many meanings, and, like any term, people attach their own interpretation to it. Sometimes, it seems to be about the Māori language. Sometimes, Kaupapa Māori is about an ethic - Kaupapa Māori is linked closely to research ethics. In the area of health, it has been used to reflect an approach to clinical practice that recognises Māori perspectives.

Sometimes, particularly in education, it is about pedagogy- the way that people are taught and the practice of teaching. Kaupapa Māori has application in law. Māori lawyers use the phrase Kaupapa Māori when they are talking about the development of a Māori jurisprudence.

So, in different contexts Kaupapa Māori has got a different meaning. This wide range of meanings is good and bad. It is good because it is an umbrella term that, at its simplest, means the Māori way of doing things. It is not so good when it comes to trying to identify what are the core components of it as it applies to an area" (Durie, 2012).

2.20 Kōhanga

The study followed the "journeys of three Māori early childhood services and kōhanga reo (immersion language nests) in the development of Kaupapa (philosophical) Māori early childhood assessment understandings and framings. Central to the research was the articulation of Māori values, understandings and epistemologies within early childhood education teaching, learning and assessment theory and practice. Each case study service worked on developing understandings of Māori ways of knowing and being identifiable within their early childhood and community context; and how these understandings could be meaningfully reflected in assessment thinking and practise. The John Waititi Marae complex in west Auckland decided to keep their Te Kōhanga Reo children in 1986. It meant they began to teach the first Kura kaupapa schooling programme" (Rameka, Lesley, 2016).

2.21 Whānau experiences at Kōhanga and Kura Kaupapa

My sister Anita has six children. All six have been attended kōhanga since they were babies. I have been a part of their learning and watched them go onto Kura Kaupapa at Hoani Waititi. They are all now in their early adulthood stages of life. They are a very close-knit whanau and have built close knit relationships with their mates from kōhanga and Kura Kaupapa.

They are very confident in their own worldviews of what it means to be Māori. Compared to Māori students who have never attended Kōhanga or Kura Kaupapa, these whanau live and breathe the holistic wellbeing of Māori worldviews.
We need to support and embrace our Kōhanga and Kura Kaupapa more for our tamariki and mokopuna.

Kōhanga and Kaupapa Māori are blossoming towards the future. More tamariki, especially Māori are embracing Kōhanga and Kaupapa Māori education with open hearts. The passion for Te Reo Māori is high with a huge proportionate of Māori who have never learnt the reo as they were growing up and are now attending classes and wananga to learn. Whakapapa is a huge part of the learning and more Māori are learning the reo because of their whakapapa. The need to return to their hapū, iwi and Marae is heart-warming. Why? I believe, it is because of a gap they had whilst growing up. There could have been a lost generation where the focus was on having a job more than learning about who you are or where you come from.

Now, the hunger for the next generations to embrace their identity is enormous. I am so proud and happy to see this eventuating and blossoming. I also believe and am expected in a sense to return to my turangawaewae. Our tupuna are leaving us to return to their tupuna and so the need to pass on their knowledge is before us. We must embrace and cherish it for our generations to come. It is a humbling and beautiful concept.

2.22 Māori medium

Māori medium school is a school where all Students are recorded as enrolled in Māori medium education.

Māori medium education is where students are taught all or some curriculum subjects in the Māori language for at least 51 percent of the time (Māori Language Immersion Levels 1-2).

Māori language in English medium where students are learning Te Reo Māori as a language subject, or taught curriculum subjects in the Māori language for up to 50 percent of the time (Māori Language Immersion levels 3-5).

No Māori Language in Education is where the student learns at most Simple words, greetings or songs in Māori (Level 6- Taha Māori) or no Māori language learning of any kind" (Education Counts, 2020).

2.23 Chapter summary

This chapter examined literature articles which we can find true facts and answers as to what and why are Māori students are achieving and non-achieving in secondary mainstream schools. It also gave examples of true facts and an analysis of why and how they are resolved.

The school has capacity and capability to accelerate learning for all learners. However, disparity in achievement for Māori and other learners remains.

"ERO also recommends the development of a Māori strategic education plan with a focus on increasing parity in achievement for Māori students. Whānau involvement in this planning will be a critical contributing factor in its potential for success." (Dargaville High School, 2020). This is why I did the research.

The next chapter gives us a framework which explores traditional Māori Educational Frameworks. We look at Kura Kaupapa which are schools who are teaching full-immersion Te Reo Māori and focus on the concept of Te Að Mātua, which hold Māori tikanga and values. It follows right back to the traits of the Māori and where they came from to where they are today. The teachings are about our ancestors and tupunas and how they lived and proceeds to follow their customs and Māori traditions which had knowledge and wisdom.

CHAPTER THREE
METHODS

3.0 Chapter Introduction

The previous chapter examined literature articles which we can find true facts and answers as to what and why are Māori students are achieving and non-achieving in secondary mainstream schools. It also gave examples of true facts and an analysis of why and how they are resolved. The concepts of research methodologies (framework, paradigm) and specific research methods.
This chapter gives us a framework of events which explores traditional Māori Educational Frameworks. We look at Kura Kaupapa which are schools who are teaching full-immersion Te Reo Māori and focus on the concept of Te Að Mātua, which hold Māori tikanga and values. It follows right back to the traits of the Māori and where they came from to where they are today. The teachings are about our ancestors and tupunas and how they lived and proceeds to follow their customs and Māori traditions which had knowledge and wisdom.

The methodologies behind Māori way of thinking and how they relate to identifying whakapapa (genealogy) and whakawhānaungatanga (process of establishing relationships), which embraces all things in tiro ā-Māori ki tōna ake ao (Māori worldview). In an educational context, how are these 'ways of living' working and surviving currently. As they say, we have moved into the 20th century.

What does that mean?
Are we really living in it, or are we as Māori more knowledgeable in all things Māori like honouring the Treaty of Waitangi (Te Tiriti O Waitangi) and so, because of that knowledge and deficit which for us as Māori were robbed off actually making sure, that those historical values are still to this very day, acknowledged and maintained as it should have been back then.

This part of the study is sensitive because it gives a true and accurate account of why and what my interviewees thoughts and reasons were behind their decisions and actions therefore it is important the research follows culturally responsive research

methodologies; these have been described by Berryman et al (2013) “as an engagement through the establishment of relational discourses”.

Marketing Research Process

Figure 1

This study uses a mixture of methods to answer the research questions.
The interview questions are:

1. Why are Māori achieving in school?
2. What is the main factor around them achieving?
3. If not, why not?
4. How can we support those students who need it?
5. Are there any changes or ideas you would like to see or add to in what or how your child is learning and being supported with?

This is because it is important to answer the questions with the suitable method pertaining to how the question can be answered. The interview or emails are the two methods in which I have chosen to answer all questions. There were 5 participants.

The participants were the principal, the deputy principal, and three mothers who have children attending the college.

1. Interviews are kanohi ki te kanohi (face to face). I and my interviewee can both relax in an environment which suits us both. I would like to interview for at least one hour in collaboration with my interviewee. I also want to listen to their own pūrākau (legendary). "A culturally responsive methodology stimulates doctoral students towards a collaboratively developed discursive position, an ideological shift towards epistemological multi-logicality, as a result of relationship and dialogue with participants" (Berryman et al., 2013).
2. Email, because if that person is not available for an interview, an email would be more suitable depending on them. "Emphasis is on the content of a text, 'what' is said more than 'how' it is said" (Reissman, 2005, p. 2).

3.1 Research question one – (Why are Māori achieving in school?)

"The qualitative research interview seeks to describe and the meanings of -central themes in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say" (Kvale,1996).

3.2 Research question two - (What is the main factor around them achieving?)

"A qualitative research interview seeks to cover both a factual and a meaning level, though it is usually more difficult to interview on a meaning level" (Kvale,1996).

3.3 Research question three - (If not, why not?)

"Interviews are particularly useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information around the topic. To further investigate their responses" (McNamara,1999).

3.4 Research question four – (How can we support those students' who need it?)

"Qualitative methods, such as interviews, are believed to provide a 'deeper' understanding of social phenomena than would be obtained from purely quantitative methods, such as questionnaires" (Gill et al, 2008)

3.5 Conceptual framework

Conceptual framework research methodologies are relevant because each element is important; each depends on the other; and they link cyclically as the review process progresses.

3.6 Components of a Caring Classroom

- Competence - the ability to do something successfully or efficiently.
- Compassion – sympathetic pity and concern for the sufferings or misfortunes of others.
- Concern - relate to; be about.
- Equity - the quality of being fair and impartial.
- Respect - a feeling of deep admiration for someone or something elicited by their abilities, qualities, or achievements.
- Instruction practices - Instructional practices effective instructional practices are the key to achieving desired student outcomes for developmental programs.

Dialogue

- Instructional Practices
- Competence
- Concern
- Respect

Confirmation

- Fairness and equity
- Compassion
- Instructional Practices
- High expectations - a strong belief that something will happen or be the case.

Practice

- Respect
- Compassion

- Competence
- Instructional Practices

"It is used to make conceptual distinctions and organize ideas. Strong conceptual frameworks capture something real and do this in a way that is easy to remember and apply" (Wikimedia Foundation, 2017).

Reissman (2005) said this is important because "Emphasis is on the content of a text, 'what' is said more than 'how' it is said". This study used quantitative methodologies because it gives data when you have focus group interviews" (Reissman, 2005).

3.7 Participants and Procedures

As part of our ethical approach, prior to beginning my dissertation on 'How and Why Do Māori Students' Succeed in A Māori Mainstream School?' I had to apply to Te Whare Wananga O Awanuiārangi. Ethics Committee for ethical approval. (Appendices Two). Approval was granted. I then had to have a meeting with the Principal of Dargaville High School gaining permission for the BOT and staff management to base my research on Dargaville High School. This was also granted. (Appendices Three). They said, they would support me to undergo my research at the school. Following on, I approached each participant who consisted of the Principal of Dargaville High School, Senior Management and whanau (family) of all whom allowed me to interview them case by case.

I gave each of them an information sheet outlining the topic and purpose behind my research. Included in this, were the ethical issues. (Appendices One). Each participant agreed to have a one on one interview with me which would take no more than 45 minutes per interview. Time constraints were of importance for each participant. As I was interviewing each participant, I provided refreshments and drink available for them where in felt relaxed for the interviewer and interviewee. This provided an environment where they could just 'chill out' and answer the questions comfortably. All participants were adults. I did not interview the students as I wanted to hear the voices of management and whanau (family) as to what they had to say, as this was

detrimental for future progressions. This korero was coming from their own worldview and their experiences with the students and their own whanau.

I have had a few conversations with students out of their own concerns and matters they wanted to discuss with me, but I have decided not to include their voices in my research, however I do feel, that after listening to them, there are some issues which were brought up which were all pertaining to myself and my teaching profession. I was amazed and honoured at the same time. As I reflect on their comments, I would no doubt stay true to myself and maintain the way I speak and teach them. I honestly think that you really need to have a love and passion for teaching children and teenagers of all ethnicities.

Factual findings and evidence based on the questions and answers which the interview (myself) and the participants took part in. These findings along with data which has been compiled together by The University of Auckland and Education and Social Work who combined are called 'Star path'. This will be a progression report and identify the target areas where we need to go to and plan for in the future. (Appendices Three).

This chapter gave us a framework of events which explores traditional Māori Educational Frameworks. We looked at Kura Kaupapa which are schools who are teaching full-immersion Te Reo Māori and focus on the concept of Te Að Mātua, which hold Māori tikanga and values. It follows right back to the traits of the Māori and where they came from to where they are today. The teachings are about our ancestors and tupunas and how they lived and proceeds to follow their customs and Māori traditions which had knowledge and wisdom

The methodologies behind Māori way of thinking and how they relate to identifying whakapapa (genealogy) and whakawhānaungatanga (process of establishing relationships), which embraces all things in tiro ā-Māori ki tōna ake ao (Māori worldview). In an educational context, how are these 'ways of living' working and surviving today. As they say, we have moved into the 20th century.

The next chapter presents the results of the interviews and discussions.

CHAPTER FOUR

RESULTS

4.0 Chapter Introduction

The previous chapter gave us a framework of events which explores traditional Māori Educational Frameworks. We looked at Kura Kaupapa (primary school operating under Māori custom and using Māori as the medium of instruction) and Mātauranga Māori (Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices. in tiro ā-Māori ki tōna ake ao (Māori worldview).
The methodologies behind Māori way of thinking and how they relate to identifying whakapapa (genealogy) and whakawhānaungatanga (process of establishing relationships), which embraces all things in tiro ā-Māori ki tōna ake ao (Māori worldview). In an educational context, how are these 'ways of living' working and surviving today. As they say, we have moved into the 20th century.

This chapter presents the results of the interviews and discussions.

4.1 Question One - Why are Māori achieving in school?

This question was asked because there are a high percentage of Māori students achieving.

Participants	Response
1	They have good relationships.
2	They have a natural ability. Those that want to achieve will achieve. They will strive for excellence. They have good support from whanau and teachers. They know where to get the help from. Some whanau are too shy.
3	Te Kotahitanga – relationships. Targeted students at the beginning of the year, although to June then October. 4 years ago (2014), there were community mentors. The community mentors took those targeted students under their wing.

	Ministry of Education – Pathways, Mongolia The Hua (Māori initiative). Extra credits.
4	They have good family support. They like to learn.
5	Whanau support. Teacher support e.g. revision Relationships, teacher approach – Ka Hikitia groups. Students seeing relevance in what they are learning.

This information from the participants shows the need for whanau, students and the teachers to be working together to bring forth student achievement. The relationship is vitally important. Through this connection, other support is identified and working collaboratively is sort after.

The whanau were adamant that their children were to achieve, because education was not seen to be a priority whilst they were growing up, therefore this was a breakthrough for them in particular.

"Māori academics have two major challenges: to be great academics judged by worldwide standards, and to be relevant to Māori" (Kātene, 2015).

4.2 Question Two - What is the main factor around them achieving?

This question was asked because we need to know what the causes behind them achieving are.

Participants	**Response**
1	Modelling stages, examples are performances a group of Hawaiians came and performed along with sharing their culture and language. They shared their unique art and crafts, mirimiri (massaging), healing oils. The students feel affirmed. The quality of the relationship is vitally important. They take hold of their own learning. Quality of the relationship. Commitment.
2	They have a natural ability and they want to achieve.
3	Relationships.
4	Supportive parents and whanau. Extra tutoring outside of school.
5	Learning culture.

This information shows again the importance of whanau, student and teacher relationships and how vital it is. It also emphasizes the learning culture and culture understanding. This brings a sense of uniqueness.
The whanau also spoke about the need for 'hands on' and 'visuals' for their children to aide them in their learning and this was a natural ability for them. This strategy of way of learning is within our culture.

"The concept of ako describes a teaching and learning relationship, where the educator is also learning from the student 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 the learner and whānau cannot be separated" (Ministry of Education, 2008).

4.3 Question 3 - If not, why not.

This question gives a breakdown of why the students are achieving and why they are not.

Participants	Response
1	No consistency. Come to school with low expectations. Behaviour problems. External events, a mishap happened before they arrived to school etc. fighting Low self-esteem, negativity.
2	Education is set up for Pākehā. Māori are hands off. Teachers have different mind-sets. There learning styles does not fit all. Students that achieve are confident. They thrive!
3	Attendance.
4	It depends on their mental stability and what is happening at home. No support!
5	Those things are not in place. No whanau support. No teacher support or initiatives e.g. Ka Hikitia groups. Students do not see relevance in what they are learning.

This information shows that lack of support at home which causes underachievement in different areas. It also shows a dominance factor between Māori and Pākehā. The whanau were deeply concerned about their children's attitude towards their learning, which was identified as not being a priority. Hence the reason for good role models.

4.4 Question 4 – How can we support those students who need it?

This question is vitally important because it gives us the information that we need to support those students who need it.

Participants	Response
1	Relationships, knowing your students Teachers need to build relationships with them. Positive environment. Natural ability. Professionalism.
2	Teachers need to change their teaching style. They need to see students who have achieved consistently.
3	Work with them. To be available. Careers pathway.
4	Getting outside help e.g. Encourage and uplift them. One on one e.g. Social services.
5	Trying to fit the needs of students and breaking down barriers e.g. scholarships.

This information gives a more detailed content of what changes and actions need to happen if we want to see our students achieve.
The feeling I received from the whanau whilst interviewing them, was the call for support, not only for their children, but also for themselves. These mothers were supporting their children by offering their time to give parent support and teacher aiding.

"Ehara taku toa, he takitahi, he toa takitini - My success should not be bestowed onto me alone, as it was not individual success but success of a collective" (Woodward Māori, 2017).

4.5 Question 5 – Are there any changes or ideas you would like to see or add to in what or how your child is learning and being supported with?

This question gives the interviewee power to speak on behalf of the students.

Participants	Response
1	More parent involvement. Wider whanau involvement. Relationships.
2	Have more Māori students who have succeeded at DHS consistently come into school and speak to the DHS students. Teachers need to go on PDs or Noho warning e.g. Macheala speaks about the education system which needs to change (interviewees' daughter).
3	Staff relationships. Opportunities – support.
4	He is doing alright (Her son).
5	School, whanau and student working together.

This information gives a more personal detail from the whanau regarding Dargaville High School and what needs to take place in the school.

The whanau spoke about those students whom they know have already succeeded, and the opportunities which evolved from them succeeding e.g., university entrance. They could see a brighter future for them, which is what they desired for their own children.

"If your life has been too smooth and uneventful then you may be too accepting of the status quo. In this regards struggle is important and formative. It makes you think about what you are for, as well as what you are against. People often just see what they are against, as opposed to being able to understand what it is, they are struggling for and to change. Once we understand our struggle from both perspectives it can be genuinely transferring" (Kātene, 2015).

4.6 Ethical Considerations, Validity. Authenticity and Reliability

The ethical validations comprise of:

1. Code of Conduct for research involving Human Participants.
2. My obligations and the rights of the participants.

Before I began my interviews, I was open and honest with each interviewee as to keep our relationship as true and authentic as we could be. I felt that my code of conduct in protecting their rights was kept confidential.

My obligations to each participant were of a high standard. I worked in the school for two years prior to this research and I had 3 sons attending the school who were friends with a few of my interviewees' children. Although, I had already built that rapport with them, I did not want to be bias myself or offer my own opinions. I did agree with what they had to say as this was familiar to me.

4.7 Findings

My findings from this research were that the students themselves had a personal goal to succeed in their education. They had seen other students succeed through hard work ethics and studying. They could see a bright future for themselves by achieving.

I spoke to a few Māori students who have left high school and are attending university. They spoke about their own personal goals and what they want to become in the future. There whanau were very proud of them for making that their personal goal to attend university and were supporting them whole heartedly.

4.8 Chapter summary

This chapter presented the results of the interviews and discussed them. The final chapter, chapter five, concludes the dissertation.

CHAPTER FIVE
CONCLUSIONS

"Whāia te iti kahurangi ki te tūohu koe me he maunga teitei"
(Woodward Māori, 2017).

5.0 Chapter Introduction

The previous chapter presented the results of the interviews and discussions. This chapter concludes the dissertation. In doing so, it reviews each chapter, discusses key findings and makes recommendations for future work on this topic.

5.1 Dissertation review

The question to this dissertation was 'How and Why do Māori students' Succeed in a Māori Mainstream School?'

In Chapter One, the research described in this dissertation was about the overall achievement and successes of Māori students, particularly in mainstream secondary schools. There have been many articles, journal publications and national media coverage regarding Māori achievement/underachievement in mainstream schools. Consequently, "Māori students do not achieve well in English medium schools and there is a significant educational gap between Māori and non-Māori in those schools" (Bishop et al., 2003). The underachievement of Māori boys have been a deep concern within the education institutions and wananga also whanau hapū/iwi.

The Ministry of Education (2007) states that: "The report updates our knowledge of boys' participation, engagement, and achievement in schooling, in particular secondary schooling. It shows that while many boys are high achievers, boys are over-represented in statistics related to:

3. early problems in reading.
4. disengagement from school.
5. lower achievement in reading and writing.

6. lower qualification attainment" (Ministry of Education, 2007).

Chapter Two discussed the literature relevant to this study. How I came about researching and becoming an educator myself. Chapter Two also reviewed the literature on the topic "How and why do Māori students' succeed in a Māori Mainstream School? with a particular emphasis on the culturally responsive awareness and achievement. It also gave personal voices from Māori students who have been through the mainstream education system and how they found it. The main issues which needed to be addressed which is causing deficits in there learning.

The concepts of research methodologies (framework, paradigm) and specific research methods. It also presented the research questions which were to be investigated, in addition to describing how the theoretical framework works.

Finally, the factual findings and evidence based on the questions and answers which the interviewer (myself) and the participants took part in. These findings along with data which have been compiled together by The University of Auckland and Education and Social Work who combined and are called 'Starpath'. This was a progression report and identified the target areas where teachers needed to go to and plan for in the future. Considerations, Validity, Authenticity and Reliability.

Chapter Three presented a framework which were of Pre-European contact which were the traditional Māori educational framework. It embraced Mātauranga Māori and Kura Kaupapa methodologies.
Traditional Social Structure and education.

Chapter Four presented the results of the interviews and discussions.
The type of educational schooling gave an understanding on the foundations of who, what and where our New Zealand educational system derived from and its thinking. These various educational systems have religious practices which are worldviews and cultural practices.

Chapter Five is the conclusion. 'Where to from Here?' Reclaim mauriora!

Leadership and Succession! Values – Whakawhānaungatanga, manaakitanga, collective responsibility, reciprocity.

5.2 Key findings

The key to the findings which I found upon working on my research with those participants who did the interview with me, was that the student themselves wanted to succeed. They had been modelled from other ethnicities and cultures which moulded and transformed their own way of thinking. They saw achievement and successes through their friends and fellow students whom they had personally formed close relationships with. Through these relationships and time spent with these successors, they learnt how to achieve and behave towards success. They worked and studied hard to achieve. As Māori, they took pride of who they were and wanted to make their whanau proud of them.

5.3 Recommendations

There is a lot of work to be done around achievement and successes in education as educators. I recommend that we learn from the past, keep going forward with the statistical data we have in front of us. We need to engage and embrace our students if we passionately want to see our students thriving. Below are achievable outcomes:

1. Work with teachers and other support staff to identify ways in which more individualised academic support could be provided to students (e.g. homework, clubs, and lunchtime tutorials).
2. More PLD and cultural related and responsive pedagogy across the school to ensure consistency of practice.
3. Offer extra outside tutorial e.g., Kip McGrath
4. Work with the local iwi about setting up after school programmes on the marae or community hall.
5. Hold holiday programmes in the holidays on the marae to:
    1. Learn and practice tikanga.
    2. Learn te reo Māori and waiata.

3. Learn whakapapa.
4. Learn whakawhanaungatanga.
5. Take children on day trips to the local businesses around the area.

We need to celebrate more with the students and their whanau with cultural aspirations of who they are.
This is all very important for their future growth.

5.4 Dissertation closing

This dissertation has given me more understanding and confidence of who I am as Māori.

It takes a village to raise a child. I was brought up in a little Māori settlement, where they all took care of each other. However, the responsibility still rests on those who the child is living with.

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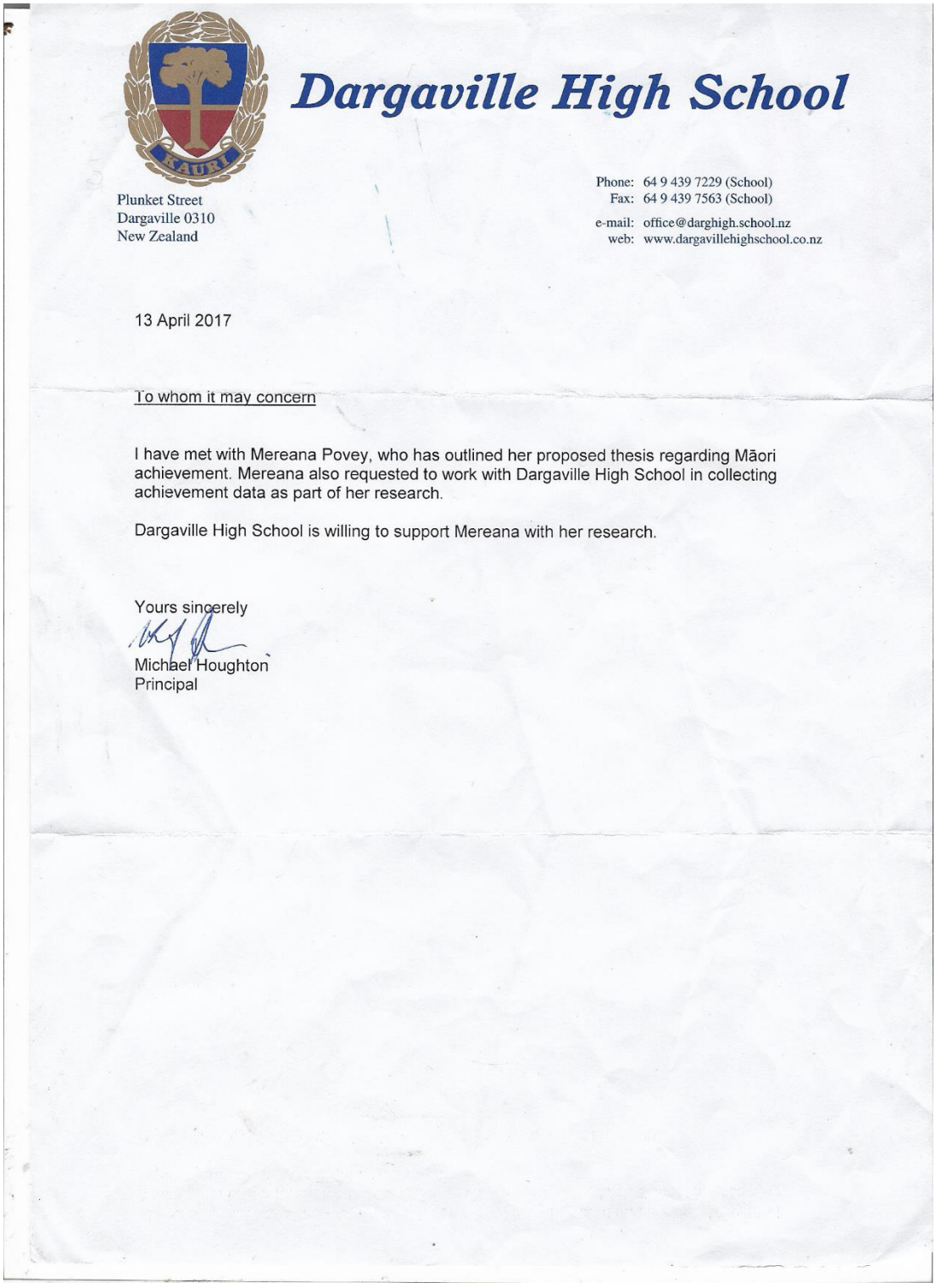
APPENDICES

Appendix One – letter of support from Dargaville High School



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13 April 2017

To whom it may concern

I have met with Mereana Povey, who has outlined her proposed thesis regarding Māori achievement. Mereana also requested to work with Dargaville High School in collecting achievement data as part of her research.

Dargaville High School is willing to support Mereana with her research.

Yours sincerely

Michael Houghton
Principal

Appendix Two - Aims and research questions

Mereana Povey Student ID: 2061103

Interview as research method

Research question: How and Why are Māori succeeding in a Māori mainstream school?

Suggested the interview was a useful research method because it promoted engagement and skills for self-management. To collect factual information and record. To support my interviewees views at home and practices on the marae.

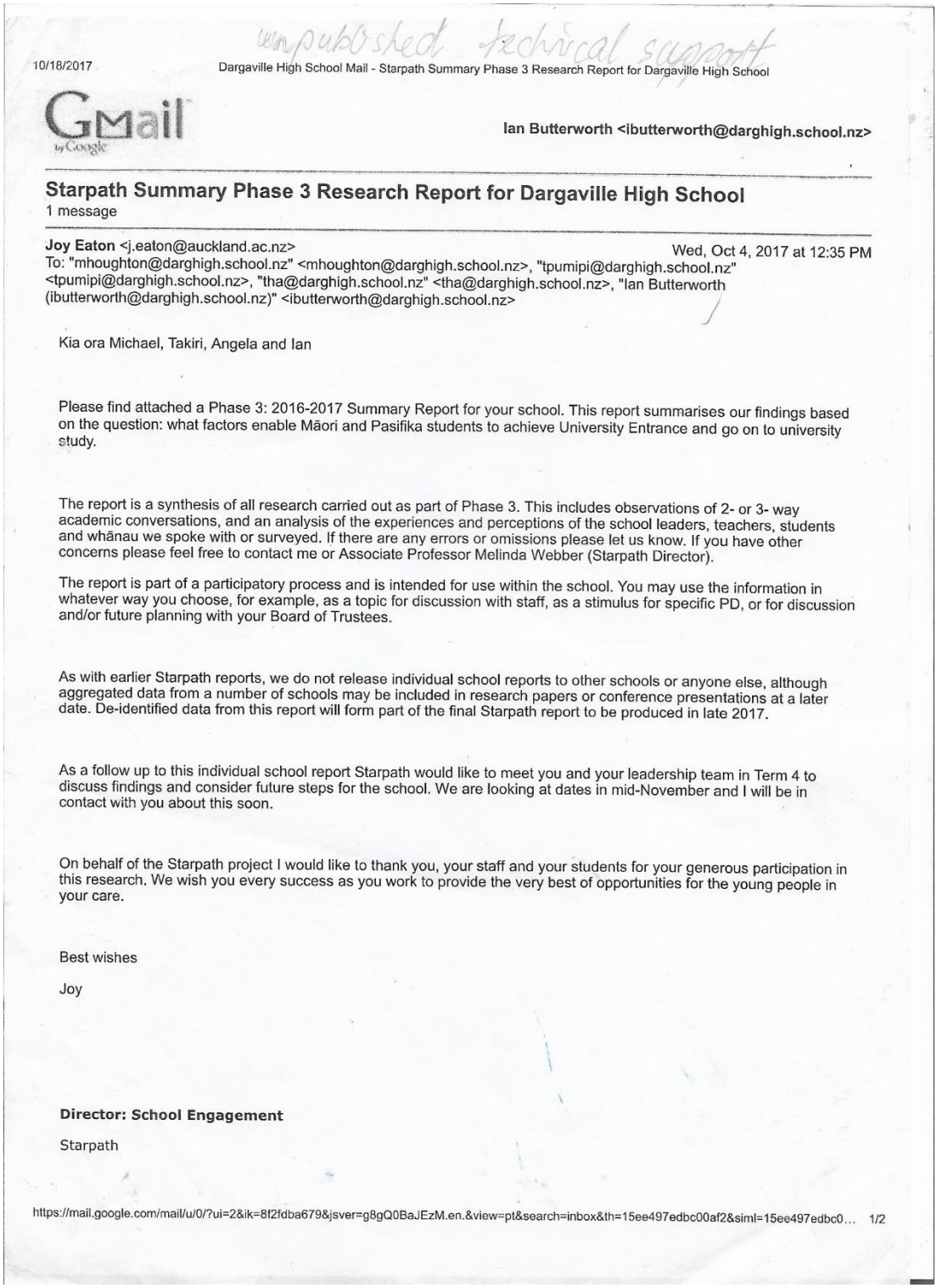
The methodologies associated with the identity and discourse. They are relevant because identity is self-reflection e.g. how do I see myself. Discourse as to how one is positioned.

My participants are whanau, teachers and principal.

My interview questions are:

1. Why are Māori achieving in school?
2. What is the main factor around them achieving?
3. If not, why not?
4. How can we support those students who need it?
5. Are there any changes or ideas you would like to see or add to in what or how your child is learning and being supported with?

Appendix Three Starpath summary



10/18/2017 Dargaville High School Mail - Starpath Summary Phase 3 Research Report for Dargaville High School

Gmail by Google

Ian Butterworth <ibutterworth@darghigh.school.nz>

Starpath Summary Phase 3 Research Report for Dargaville High School

1 message

Joy Eaton <j.eaton@auckland.ac.nz> Wed, Oct 4, 2017 at 12:35 PM
To: "mhoughton@darghigh.school.nz" <mhoughton@darghigh.school.nz>, "tpumipi@darghigh.school.nz" <tpumipi@darghigh.school.nz>, "tha@darghigh.school.nz" <tha@darghigh.school.nz>, "Ian Butterworth (ibutterworth@darghigh.school.nz)" <ibutterworth@darghigh.school.nz>

Kia ora Michael, Takiri, Angela and Ian

Please find attached a Phase 3: 2016-2017 Summary Report for your school. This report summarises our findings based on the question: what factors enable Māori and Pasifika students to achieve University Entrance and go on to university study.

The report is a synthesis of all research carried out as part of Phase 3. This includes observations of 2- or 3- way academic conversations, and an analysis of the experiences and perceptions of the school leaders, teachers, students and whānau we spoke with or surveyed. If there are any errors or omissions please let us know. If you have other concerns please feel free to contact me or Associate Professor Melinda Webber (Starpath Director).

The report is part of a participatory process and is intended for use within the school. You may use the information in whatever way you choose, for example, as a topic for discussion with staff, as a stimulus for specific PD, or for discussion and/or future planning with your Board of Trustees.

As with earlier Starpath reports, we do not release individual school reports to other schools or anyone else, although aggregated data from a number of schools may be included in research papers or conference presentations at a later date. De-identified data from this report will form part of the final Starpath report to be produced in late 2017.

As a follow up to this individual school report Starpath would like to meet you and your leadership team in Term 4 to discuss findings and consider future steps for the school. We are looking at dates in mid-November and I will be in contact with you about this soon.

On behalf of the Starpath project I would like to thank you, your staff and your students for your generous participation in this research. We wish you every success as you work to provide the very best of opportunities for the young people in your care.

Best wishes

Joy

Director: School Engagement

Starpath

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NEW ZEALAND

EDUCATION AND SOCIAL WORK
STARPATH | TE ARA WHETŪ

Starpath Phase 3: Summary of Phase 3 Research.

Report for Dargaville High School

Date of Report: October 2, 2017

Report prepared by: Melinda Webber, Joy Eaton, Victoria Cockle, Tania Linley-Richardson, Morgan Rangi and Kapua O'Connor.

This report is a synthesis of all research carried out during 2016 and 2017 as part of the Starpath Project. This includes observations of 2- or 3- way academic conversations, and an analysis of the experiences and perceptions of the school leaders, teachers, students and whānau interviewed and surveyed.

The report is intended for use within Dargaville High School and will not be released elsewhere. De-identified data from this report will form part of the final Starpath Phase 3 Report and may be included in research papers and conference presentations.

Thank you to all school leaders, staff students and whānau who participated in this research.

Introduction and Phase 3 Project Aims

Starpath Phase 3 set out to work with nine schools in Auckland and Northland to investigate an enduring problem of practice: what will enable significantly more Māori and Pasifika students from low socio-economic schools achieve University Entrance (UE) that allows progression into degree level study?

Starpath asked the schools to focus on a UE target because:

- UE is the highest qualification that can be gained from school;
- No matter what students' immediate post-school plans are, gaining UE opens opportunities for future study at degree level and/or employment;
- It is an ambitious target for the students and the school;
- It requires rigorous tracking (best from Year 9 onwards).

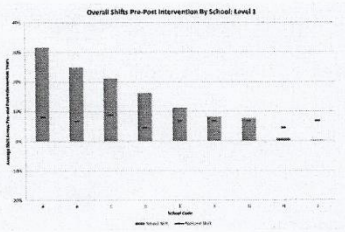
To achieve this goal Starpath encouraged schools to:

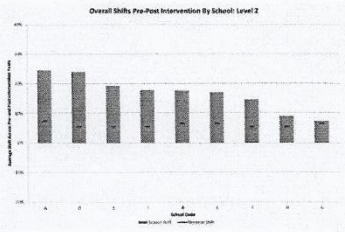
- Create an ambitious UE target list, based on course opportunities and student aspirations;
- Track and monitor student progress to ensure systems and processes are in place to maintain their achievement;
- Promote high expectations and ensure opportunities to achieve are kept open;
- Ensure students are offered and maintain viable UE courses, including the opportunity to gain UE Literacy;
- Strengthen data capabilities of managers and teachers;
- Track Year 9 and 10 students of potential for Merit and Excellence grades at Level 1 and 2.

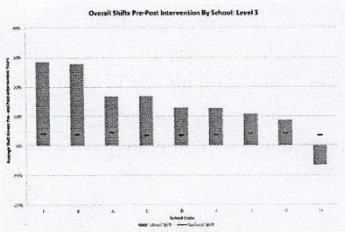
Summary of work and outcomes

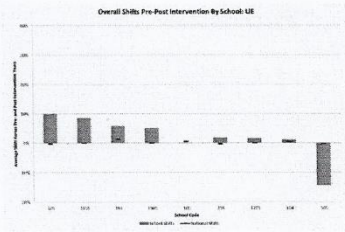
Baseline

In the nine Starpath schools, we saw shifts across 2011 – 2015 in Levels 1, 2, and 3. While there was some variability across schools, shifts in general were quite high – between 5% and 20% percentage pass rate increases at most schools. For UE, however, schools generally did not make large improvements to their pass rates across the same time period – shown in the graphs below. For this reason, UE has been the main focus of the Phase 3 work.









Longitudinal achievements at Dargaville High School are shown in the table below.

	2011	2012	2013	2014	2015
Level 1	57.60%	53.50%	67.50%	74.60%	63.40%
Level 2	64.80%	63.80%	71.70%	83.70%	84.40%
Level 3	44.10%	44.10%	47.40%	42.10%	67.70%
UE	36.70%	47.00%	33.80%	23.40%	48.40%

The results for your school in 2016 were the following:

Qualification	**Level 1**	**Level 2**	**Level 3**	**UE**
Result	61.80%	74.50%	72.90%	37.30%

Dargaville High School saw a decrease of 11.1% in UE attainment in 2016 compared to 2015.

This year your school is aiming for 38 students attaining UE, a target of approximately 61%.

Professional Learning and Development

Professional learning and development in Phase Three has been responsive to schools' needs. Members of the Starpath team have delivered PLD in partner schools on a request

basis. We have also offered support with exam literacy as many leaders in our schools commented early in this phase that their students struggle to pass external exams. Common requests for PLD from partner schools have been in the areas of academic counselling and three way conversations (usually a refresher for staff) and support in using data for middle leaders/deans. In total across the two years of Phase Three, 16 PLD workshops have been presented in seven partner schools.

Additionally, Starpath has provided four support sessions for students in the areas of exam literacy (Years 11-13) and an introduction to NCEA for students at the beginning of Year 11. Another presentation was also given to parents on University Entrance at one school.

Teachers and leaders at Dargaville High School have participated in the following PLD during Phase Three:

- 19th October 2016 Exam literacy to a target group of Year 13 students;
- 1st February 2017 Whole staff – Refresh of AC and PSTs and PST observation feedback;
- 23rd February 2017 Introduction to NCEA for Year 11 students;
- 8th June 2017 UE Evening for parents – presentation on Starpath and UE requirements;
- 4th July 2017 HODs – Data support.

Research Methodology

Research continued to be a large component of the Phase 3 work in schools. Our primary aims for research were to answer three key research questions:

1. What factors enable highly successful Māori and Pasifika students from Starpath schools to excel?
2. What barriers restrict or inhibit Māori and Pasifika students in achieving educational success in Starpath schools?
3. What systems and processes could be changed at the secondary school and tertiary levels to enable more Māori and Pasifika students to succeed at a high level?

To answer these questions, the research team undertook four research activities at Dargaville High School. These were:

1. Observations of 3-way conversations in 2016 (a total of 5 conversations observed at Dargaville; 82 across all schools);
2. A school practices survey in 2017 (a total of 34 teachers and leaders from Dargaville took part; 318 teachers and leaders across all schools);
3. Interviews with high achieving students and whānau in 2017 (a total of 6 interviews with students and whānau took place at Dargaville; a total of 70 across all Starpath schools);
4. Interviews with teachers and leaders in 2017 (a total of 7 interviews with teachers and leaders at Dargaville; 49 interviews across all Starpath schools).

Overarching themes across all qualitative research strands are used to inform the research. In addition, we drew on findings from the Literacy Audit (where these had been carried out) to inform the research findings.

The findings from our research have implications for universities, and specifically for the University of Auckland. We have not included findings about the universities in this report. However, we have written a report to university representatives on the advisory committee. These findings will also be included in our final report.

Findings

What factors enable highly successful Māori and Pasifika students from Dargaville High School to excel at secondary school?

Touchstone teachers and effective teaching.

Whānau and students referred a number of times to the supportive behaviours, practices and attitudes of particular teachers in the school. Key qualities included being encouraging, helpful and learning focused. Evidence from the PST observations also supports the importance of this enabler to student success. Starpath team members observed 3-way parent-student-teacher interviews that were highly personalised and oriented towards students' strengths, interests and talents. A number of the teachers clearly went the extra mile to ensure students and whānau knew how to navigate their way successfully through the school's Student Management System and the NZQA website. In addition, the school's careers advisor was singled out by students, whānau and school leaders as a compassionate 'touchstone' teacher who consistently ensured students had the right access to information about careers, tertiary study and scholarships. She was acknowledged across all data as a teacher who worked one-on-one with students and whānau to ensure they had all of the information they needed to make appropriate decisions about a student's future. Relevant comments included:

> *Student: They always encourage you to achieve to your full potential and get higher grades and offer help if you are struggling with a certain concept.*
>
> *Leader: [The careers teacher] has got her finger on the pulse...she is always feeding them information...She's worth her weight in gold in terms of what she does to transition them and get people to talk to them.*

Authentic whānau-school connections.

Schools who are serious about accelerating the learning of Māori students must understand that the critical lever for positive change is authentic whānau-school partnerships. A number of students and whānau commented on the importance of whānau support, ambition and encouragement to Māori student success. By actively participating in their children's education, no matter how small the contribution, whānau are sending some critical messages to their child - they are demonstrating their interest in his/her educational

activities and reinforcing the idea that school is important. The 3-way academic interview data also showed that when whānau were encouraged to participate they did so in ways that were beneficial to the students. School leaders also mentioned the importance of whānau involvement but placed less emphasis on it as an enabler than Māori students and their whānau did. Relevant comments included:

> *Leader: I'd say the motivated students and families do have the knowledge that is required for UE. They get online and find out however they need to.*

> *Leader: The success stories are what the parents want. They prioritise it, the promote it, they've got to be on board.*

Effective school systems and processes.

This theme came through strongly in the 3-way academic interviews, the school practices survey and the interviews with students, whānau and leaders. In the 3-way conferences, conversations were data-based, concentrating on student progress to date, as well as what specific internal and external achievement standards were needed to achieve their academic goals. School leaders made specific mention of the importance of consistent tracking and monitoring of student progress, extra opportunities to gain literacy credits, comprehensive academic coaching, regular reassessment and/or 'catch up' sessions. Relevant comments included:

> *Leader: Courses are tailored to help them get through. For the top ones they can get stretched. They can get extra courses to help them get excellences. Gone are the days of "one size fits all", it is tailored to the individual, it's like a personal plan almost.*

> *Leader: Our school policy is that you should have two assessment opportunities for each assessment, so you get your assessment then a reassessment. We do have credit catch up weeks and reassessment weeks so that there is an opportunity for students to retake and have a bit more time looking at those particular standards if they haven't achieved it the first time around.*

What barriers exist to excellence attainment for all Māori and Pasifika students at Dargaville High School?

The characteristics of ineffective teachers.

Teacher expectations are the beliefs that teachers hold about the likely future success of their students. They are extremely powerful in the lives of Māori students because if reinforced for long enough, or across multiple contexts, they are internalized by Māori students themselves. The comments from students and whānau suggest that low teacher expectations and poor relationships with teachers were a key barrier to student success. A number of students spoke of a few teachers who lacked the ability to offer individualized support, had ineffective classroom management and NCEA knowledge, had a limited range of teaching approaches and/or didn't communicate to students that they thought they

could achieve their academic goals. In addition, some students talked about the lack of cultural affirmation Māori students received at the school. Student and whānau data suggests that the school and teachers must look for ways to promote Māori culture and values positively so students are able to achieve success at school in a way that does not come at a cost to their Māori identity and beliefs. Relevant comments included:

> *Teacher: High expectations are difficult. We try to help Māori and Pasifika achieve their potential.*

> *Leader: Teachers need to be more flexible in their [pedagogy] style. I think the emphasis in the senior years is on imparting all of this knowledge but it's delivered basically in one format. So it's either chalk and talk, overheads or data projectors, handouts or independent research. I think this style is a barrier for some students.*

Teacher perceptions of whānau support.

The data shows some negative teacher perceptions about the ways whānau encourage (or not) their children to strive at school and progress on to university. A number of leader comments referred to the idea that many Māori and Pasifika students would be the "first in family" to attend university and that "families don't actually understand what that involves" so discourage them from attending. In essence, the leader interviews suggested that whānau would rather students work to earn an income and "contribute to the family finances" than go to university. Whilst many legitimate issues were raised in the data about the costs of sending children to university, the consequent financial pressures on whānau, and the fears many parents have about sending their children away to "the big city" to live, we cannot assume from our conversations with a few parents that all Māori whānau feel this way. Repeating these comments makes them very powerful. All parents want their children to achieve their aspirations and be successful in life and a school's role is to ensure that all children have the requisite opportunities and qualifications to reach their potential. Additionally, the observations of 3-way academic interviews also suggested that some teachers need to think about utilising approaches that elicit better whānau participation and collaboration in students' learning and achievement. In the conversations where parents were invited, indeed encouraged, to contribute, the parents expressed pride in their children's achievements and a willingness to support their children's needs where possible.

> *Leader: Every year I've got bright Māori girls that could do it but they just go off the boil. And they go off the boil because...the aspiration is not there, and the priority at home is not towards education.*

> *Leader: Sometimes family pressures to get out there and get a job, get money to help the family or some of them, sadly...accept less than what they are good for.*

What school systems and processes could be changed to enable more Māori and Pasifika students from Dargaville High School to reach their highest potential?

More individualised support, coupled with tighter policies around assessment opportunities.

Students and whānau commented that they would like more individualised support and one-on-one time with their teachers. In addition, they wanted clear and consistent policies to do with re-assessment and late submissions. Students and whānau appreciated the efforts some teachers went to in order to ensure students had one-on-one tutoring, exam practices, and extra catch up or reassessment opportunities – especially with regard to the UE literacy component in Year 12. However, more importantly, students and whānau would like to see more consistent opportunities for reassessment for all students across a range of subject areas. Opportunities seem to depend largely on individual teachers rather than school policy per se. School leaders also mentioned the importance of consistency but more in relation to behaviour management and the supervision of underperforming teachers. Indicative comments included:

> *Whānau: we appreciate the one-to-one tutoring in maths and English. She missed out on that growing up.*
>
> *Leader: Maybe we need to have better systems in place for a teacher that is not performing.*
>
> *Student: More preparation with exams – closer to exams, tutoring and how to go about the exams.*

Better cultural representation in the school.

School leaders expressed a desire to create a more inclusive schooling environment for Māori students, their families and the wider community. There was some discussion of improving culturally responsive pedagogy and normalising Māori language, culture and identity. Research shows that best practice includes emphasising high expectations for Māori student achievement; incorporating the history, values, and cultural knowledge of Māori students' hapū and iwi communities into the school curriculum; working to develop a critical consciousness among both students and staff to challenge social and educational inequities; and reframing school organisational structures to more effectively encourage Māori students and parents to engage and participate in authentic decision-making in their schools. There appears to be an enthusiasm among some staff to undertake tasks like these in an effort to positively shift school culture. This is very encouraging. Students and whānau also expressed an interest in seeing more Māori and Pasifika role models in the school context.

> *Leader: I think acknowledging them (Māori and Pasifika students) more, in the sense that neither of their cultures is very well represented in the school in terms of what we do in the school...so we are working on that. So that is what we are doing PD on at the moment. I think if that becomes something that is more normal and standard*

across the school it should make a difference. But at the moment I would say that it is an area we need to work on.

Student: Getting someone who understands their lives and get them into school to encourage them about how they've achieved.

Recommendations

We have a number of suggestions to make. At your school particularly, we recommend development in the following 2 key areas:

1. Work with teachers and other support staff to identify ways in which more individualised academic support could be provided to students (e.g., homework clubs, lunchtime tutorials);
2. More PLD around culturally relational and responsive pedagogy across the school to ensure consistency of practice.

For all schools we offer the following detailed recommendations, based on the cumulative findings from all Phase 3 research:

Develop independent learning (kia tautoko).

During interviews, students, whānau and leaders often mentioned 'spoon-feeding' as a barrier to student learning and achievement. Teachers are often faced with the dilemma of how much support to give students. It is important to strike a balance that provides students appropriate levels of support, while allowing them to develop effective self-management skills. These skills include: helping students to develop a 'can-do' attitude; an ability to establish personal goals and plans and make them happen; and high expectations for their own learning. Teachers need to understand when – and how much – support structures to remove (albeit gradually). This is necessary to allow students opportunities to practice strategies for dealing with unfamiliar situations – such as externals. To this end, teachers need to utilise deliberate actions that encourage students to grow into independent, lifelong learners.

Provide opportunities for students to be inspired (kia whakaohooho).

The notion of *being inspired* to go to university was one of the earliest findings to come out of the first interviews with students and whānau at the end of 2016 and continued to be discussed regularly by students, whānau and leaders in 2017. 'Inspiring' experiences included visiting universities; attending lectures and experiencing a taste of campus life; talks from universities; and local events such as careers days or roadshows. Our data suggests that schools should:

- Begin *inspiring* earlier – even as early as Year 9 and 10. All parties lamented the process beginning in Year 13. This is too late for some students;
- Open the door to as many students and whānau as you can, even those students who are not currently targeted for UE. All students need positive experiences to

enable them to consider university or higher study as a viable option. Include whānau whenever possible;
- When possible, invite ex-students from your school to speak to current students and whānau about their experiences. In interviews, students indicated that this is particularly powerful;
- Increase the frequency of *inspiring experiences.*

Ensure consistency of academic conversations (kia manaaki).

Observations of 2-way conversations indicated that there is variability in the quality of academic conversations within schools. We recommend that the practice of regular academic conversations is maintained, and that new staff are given PLD on what effective academic conversations look like. Schools can determine when and how regularly these conversations take place, although Starpath would recommend that they happen at least twice per year for all students; and more often for those that need more support. We also recommend that conversations are one-to-one to ensure that the discussion is specific to the student's goals and learning needs. If necessary, conversations could follow a scripted format so that all aspects are covered. Conversations also need to be allocated an appropriate amount of time to allow for deep analysis and reflection. Below are some important elements of effective conversations. Please see the Starpath Toolkit for more detailed information.

- Gather relevant data prior to meeting;
- Begin the meeting positively;
- Set the agenda – purpose and content;
- Joint analysis and reflection of current and historic achievement data;
- Review or establishment of long term goals;
- Ensure current pathway is appropriate to long term goals;
- Co-construction of SMART goals;
- Discussion of next steps for learning, and specific short term goals;
- Review discussion confirming decisions made.

Develop authentic relationships with students and whānau (kia mahitahi).

Positive and genuine relationships were mentioned by students, whānau and leaders as one of the most enabling factors to student academic success. It is important that attention to improved relationships goes beyond the student and teacher; teachers that are serious about accelerating the learning of Māori and Pasifika students must understand that a critical lever for positive change is authentic whānau-school partnerships. Schools should continue to cultivate a climate in which whānau feel comfortable to initiate involvement in their children's education – and should provide them with the appropriate opportunities to do so. Building relationships and taking a strengths-based approach to interactions with Māori and Pasifika students and their whānau are key factors to students enjoying and achieving educational success. Māori and Pasifika whānau engagement in schools depends on them being treated with dignity and respect. During 3-way conversations, it is important that school processes and classroom practices add to whānau practices and not oppose them; that structured and specific home-teaching strategies are shared (rather than just general advice); and that whānau have opportunities to be involved in their children's

education, especially through informal contact. Finally, research has shown that culturally relational and responsive pedagogy can raise the achievement and improve the schooling experiences of Māori and Pasifika students. It is imperative that Māori and Pasifika students achieve highly at school, without forsaking their identity, language and culture.

Ensure effective tracking and monitoring practices are consistent (kia āta titiro).

It is important that all teachers understand they all have a fundamental role in improving school achievement rates. Effective tracking and monitoring of student data can have a significant influence on student outcomes, especially in narrowing the gap in achievement for Māori and Pasifika learners.

A school's capacity to engage with data, learn from, and effectively evaluate the next steps, depends on its own capacity to model best practice. This includes how to 'track and monitor', lead opportunities to support staff data literacy and capability, and provide appropriate data analyses to all stakeholders within the school and wider community.

Recommendations for effective tracking and monitoring of student data include data teams who:

- Actively lead PLD and manage the data tracking, monitoring and analyses for all levels of school achievement;
- Create a school wide data tracking calendar to ensure data are regularly analysed and appropriate action plans are developed for all year levels;
- Lead and support robust tracking and monitoring processes at the classroom level.

Provide opportunities to learn and succeed (kia āta whakamahere).

For students to achieve the UE Award, they must have plenty of opportunity to be enrolled, and do well academically, in more than three approved subjects, as well as have ample opportunities at Levels 2 and 3 to attain UE Literacy credits. One of our findings is that there are sometimes large gaps in teacher knowledge about the complexities of NCEA and UE. We think that this is potentially a barrier to student success. We also encountered teachers and students using terminology incorrectly, for example students reporting that they "already have UE" as early as May or teachers referring to "UE English".

Starpath recommends that schools:

- Engage in regular, timely and robust review of course design to ensure opportunities to learn for UE. For example, courses provide sufficient credits for students to gain 14+ credits from achievement standards (not unit standards), be entered for externals and achieve subject endorsement;
- Courses at Levels 2 and 3 offer students achievement standards for UE Literacy wherever possible, so they can gain the 10 credits needed – 5 credits in reading and 5 credits in writing;
- Have senior leaders regularly audit Level 2 and 3 courses for opportunities to learn in UE Literacy, and engage in follow-up conversations with middle leaders as necessary;
- Keep academic pathways open prior to Year 13;