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Towards collaborative pathways of leadership in education for Māori.

A thesis presented in partial fulfilment of the requirements for the degree of

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Abstract

This thesis investigates Kaupapa Māori approaches to leadership that could assist secondary school principals and teachers to foster an environment to facilitate more appropriately, in Māori terms, the learning and teaching of Māori students who are attending mainstream secondary schools and kaupapa Māori schools in Aotearoa/New Zealand. The study included two types of secondary schools: one mainstream secondary school; and one kaupapa Māori school. In each school, interviews were undertaken with the two principals, groups of teachers and groups of parents. The aim was firstly to identify leadership approaches in the two schools that staff and parents there saw as successfully encouraging teaching and learning practices that are meeting the needs of Māori students. In addition two significant Māori leaders in Māori education were interviewed for their insights about the current state of Māori education and the potential future of Māori education. By capturing the perspectives of all the participants through a series of face to face interviews/kanohi ki te kanohi conversations the research investigated a framework for Kaupapa Māori approaches to leadership that is adaptable for mainstream and kaupapa Māori schools.

The thesis concludes that there were multiple approaches to kaupapa Māori in terms of unique experiences and understanding, rather than one exclusive form of a Kaupapa Māori approach. The diversity of many Māori worldviews across iwi explained why there was no singular, universal concept found. Respondents identified tikanga Māori values and practices that were iwi specific, inclusive of cultural identity and whanaungatanga family relationships, as significant in kaupapa Māori approaches to leadership, but had reservations about the capabilities of schools' leadership to adapt. Hence they highlighted the importance of collaborative pathways of leadership that encompass change in order to make a difference for Māori students. An implication of the findings is that principals need to be held accountable for the results of Māori students in their schools. Furthermore, secondary schools need to change the leadership, structure and pedagogy of schooling for the majority of Māori students attending mainstream schools, and for some in kaupapa Māori schools. Strategies for how to implement change implicated in the findings are explored.

He mihi mō Te Mātauranga

Ko te whiu o te kōrero I whiua ki Tarimano

Ko Te Aongahoro Ko Te Ruahine

A Tawakeheimoa

Kia rere, Ki mua

Ko Rangiwewehi e

Kei te tangi, kei te hotu ki a rātou ngā pukenga, ngā wānanga

kua riro atu ki Te Pūtahitanga nui o Rehua

kua whetūrangihia koutou, hei tiahotanga mā mātou ngā pia, ngā tauira e kawē nei i ngā

hua o ngā Kete wānanga, e mana ai te kupu kōrero o ngā Tūpuna e mea nei.

“Ko te Manu e kai ana i te miro, nōna te ngāhere

Ko te Manu e kai ana i te mātauranga, nōna te āo.”

Ka huri aku mihi ki a koutou i awahi mai, kia tūtuki tēnei kaupapa.

Kāti rā, ko te mihi o taku manawa e rere atu ana

ki te tau o taku ate ki taku mokopuna Kahurangi

a Ella Mae Bowkett

Nāu ahau i whakaongaonga

kia ea ai aku mahi, ā, kua ea.





Ella Mae Bowkett

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The value of education resonates deep within the heart of my whānau. My late husband Jim Bowkett and I had always believed it was important for me to document some of my educational experiences and knowledge, and to continue to pursue the best possible outcomes for Māori.

In Jim's memory, this thesis is dedicated to our first mokopuna, Ella Mae Bowkett, who was born in Te Ūpoko o te ika a Māui Wellington, Aotearoa New Zealand on Monday 16 March 2015.

He tohu maioha tēnei.

He pōhiri tēnei ko koe ki taku ao tō ātaabuatanga te mōkai o tātou whānau.

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Māori Glossary

| | |
|---------------------|---|
| Ahipara | A town, locality in Northland, Aotearoa |
| Aotearoa | Māori name for New Zealand |
| Āpiha Māori | Māori officer or policy advisor |
| awa | river |
| hapū | subtribe |
| hau kāinga | home; true home |
| hauora | health |
| hui | meeting or gathering |
| iwi | tribal nation |
| Kahukuranui | Māori Immersion section of Tolaga Bay Area School |
| kaikaranga | female who carry out the karanga |
| kaimoana | seafood |
| kanohi ki te kanohi | face to face |
| kapa haka | Māori performing arts |
| karakia | Māori incantations and prayers for guidance, protection |
| karanga | an exchange of calls to welcome visitors |
| kaupapa | social or political cause or issue; rationale, philosophy |
| Kaupapa Māori | critical pro-Māori policy, philosophy, research |
| ki-o-rahi | Māori game played with a small round ball or ki |
| kōhanga | nest |
| kōhanga reo | language learning nest |

| | |
|-----------------------------|---|
| kōrero Māori i ngā wā katoa | speak Māori language all the time |
| kura | school |
| Kuranui | Māori Immersion section of Tolaga Bay Area School |
| mana whenua | customary authority exercised by iwi or hapū in an area |
| Māori | indigenous person of Aotearoa New Zealand |
| marae | communal, sacred place for social and religious purposes |
| mātauranga | education or knowledge |
| matua | parent |
| maunga | mountain |
| me | and |
| moana | sea |
| Moe mai ra | Rest in peace |
| ngā | the (plural) |
| Ngāti Haua | A tribal nation from eastern Waikato, Aotearoa |
| Ngāti Huia | A hapū of Ngāti Raukawa, Aotearoa |
| Ngāti Kahungunu | A tribal nation from Paritū north of Wairoa to Tūrakirae in the south Wairarapa and from the coastal borders in the East to the western mountain ranges of Huiarau, Maungaharuru, Kaweka, Ruahine and Tararua |
| Ngāti Kauwhata | A tribal nation from the Aorangi settlement, Feilding, Aotearoa |
| Ngāti Porou | A tribal nation from the East Cape and Gisborne, Aotearoa |

| | |
|---------------------|--|
| Ngāti Rangiwewehi | A tribal nation from the confederated tribes of Te Arawa, Aotearoa |
| Ngāti Raukawa | A tribal nation from Waikato, Taupo, Manawatū and Horowhenua, Aotearoa |
| Ngā taiohi | students |
| Ngāti Tamaterā | A tribal nation from the Hauraki region, Aotearoa |
| Ngāti Toa Rangatira | A tribal nation from Kapiti, Wellington and Te Tau Ihu (northern South Island) regions, Aotearoa |
| Pākehā | non-Māori New Zealander |
| Pārekereke | Junior kapa haka group at Tolaga Bay Area School |
| Rangatira | Māori chief or leader; authority or distinction |
| Rangitāne | A tribal nation from Manawatū, Horowhenua and Marlborough areas, Aotearoa |
| reo | language |
| Tainui | Tribal waka confederation of New Zealand Māori iwi, central North Island, Aotearoa |
| Tai Rāwhiti | Māori name for East Coast, Aotearoa |
| Tai Tokerau | Māori name for Northland, Aotearoa |
| tamariki | children |
| tangata Māori | Māori person(s), people |
| tangata whenua | indigenous people of the land; first people of the land |
| taumata | summit; high place; speakers' bench |
| te | the (singular) |

| | |
|--------------------------|--|
| Te Aitanga a Hauiti | Tribal nation of Tokomaru Bay to Gisborne, Aotearoa |
| Te Arawa | The Te Arawa people of the Bay of Plenty, Aotearoa |
| Te Āti Awa | A tribal nation from Taranaki and Wellington regions, Aotearoa |
| Te Rarawa | A tribal nation of Northland, Aotearoa |
| te reo Rangatira | Māori language |
| Te Tiriti o Waitangi | The Treaty of Waitangi |
| Te Ūpoko o te ika a Māui | Māori name for Wellington, Aotearoa |
| tikanga | customs or culture |
| tinana | person; physical |
| tīpuna | ancestors |
| tuawhā | fourth |
| tūrangawaewae | standing place |
| Uawa | Māori name for Tolaga Bay, Aotearoa |
| Ūkaipō | identity, homelands, mothers |
| wairua | spirituality |
| waka | canoe |
| wānanga | tertiary or adult learning institution; learning situation |
| whakapapa | genealogy |
| whakawhanaungatanga | process of establishing relationships; relating to others |
| whānau | family |
| whanaungatanga | family processes based on kinship obligations |

whare tū taua

school for ancient Māori weaponry