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**Māori Leadership:
Affecting Positive Change within Primary
Education.**

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Abstract

This thesis sought to examine the nature of Māori leadership within the context of English medium primary education. It sought to identify whether a style of leadership that was unique to Māori existed and whether or not the identified style or styles reflected in contemporary times in schools are underpinned and informed by values, practices and ideals inherent within Māoridom. Many aspects of Māoridom have not only endured despite the effects of colonisation but have in fact survived and flourished. Māori leadership is one such aspect. The findings reflect strong styles where values, ideals and practices which are strongly emphasised within Māoridom have all had an informing role for the participant leaders. The leadership styles, approaches and strategies identified within this study echo those of the past. In using the identified strategies, the Māori school leaders have facilitated the development of an educational environment and culture that is empowering and productive in making a positive difference for every child in the school and for the staff, parents and whanau of the school.

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Chapter 1 – Introduction

The central troubling aspect of Western leadership is the limited and traditional way in which the work of school leaders and managers has been constructed and conceptualised. In suggesting that a normative theory of educational leadership is possible, the assumption is tendered that leadership is absolute and rational. We need to sincerely question whether these forms of leadership are relevant in the twenty first century...

(Fitzgerald, 2002, pp. 11-12).

An inspiration

In-early 2006, I had the opportunity to be part of a research project that involved conducting interviews with Māori and Pākehā teachers, school and community members, students and Board of Trustees members of each school.

The involvement I had in this project and the conversations had with the respective leaders of each school, was a major impetus in my decision to look more closely into the notion of Māori school leadership. I became increasingly aware of the high number of external influences and the way in which they all acted upon the school leader's decisions and actions with the school. However, it was the leadership styles, qualities, characteristics and philosophies of each school leader that became a real point of interest for me, particularly as many of the Māori school principals and deputy principals during the interviews emphasised and talked about Māori concepts such as whakawhanaungatanga, manaakitanga, kotahitanga, kanohi ki te kanohi. They signalled a need for a strong partnership between Māori and Pākehā within their school and openly discussed the way in which every aspect played a significant part in their leadership role. These findings cannot be said to be specific only to these particular schools, nor can it be assumed that these are all of equal priority to all Māori in leadership roles in education as Māori and Māori in positions of leadership are not homogenous and are as unique as is each school. Furthermore, it cannot be assumed that they are not of priority to non-Māori principals but what can be explored is that there were definitely common aspects and attributes more prevalent among the Māori school leaders in the project. Questions arose from these

observations, such as, were these attributes and point of focus only relevant to these principals or were they common to other Māori in similar positions? Were they more prevalent to Māori principals, and if so why and how? Were there were any particular challenges that Māori principals face? How did they deal with these and are Māori in positions of leadership within primary education more likely to facilitate the greater educational success of Māori children? From these early considerations, questions were moulded into three main areas which became the overall focus for this thesis.

- In contemporary education, does a style of leadership that is unique to Māori exist, and if so, is this style based around traditional aspects of leadership?
- What challenges and issues do Māori in positions of leadership in primary education face and experience and how is there leadership style reflected in overcoming such challenges?
- Do Māori styles of leadership facilitate the greater educational success of Māori in primary education? If so how?

However, the majority of Māori children still have their education in English medium schools, with just over 16% of Māori students enrolled in Māori medium education settings (Ministry of Education, 2006). Furthermore the knowledge and contribution of Māori within this particular educational domain is still not sufficiently recognised or endorsed. The contribution that Māori can make to the notion of educational leadership both on a national and an international scale should not be underestimated. As the role of the school leader becomes more complex and demanding, and as the Māori population increases (Ministry of Education, 2007) there exists a need not just for an increased awareness of Māori in leadership positions within education, but a much greater push and emphasis on developing theories and knowledge about Māori leadership, for Māori and non-Māori.

According to M. Durie's (1994) Māori development approach, Māori leadership is but just one critical factor in the positive advancement of education for the Māori people.

Further exploration and explanation into Māori leadership is needed partly in order to see more Māori in positions of responsibility, partly as a means of challenging the current Western leadership theories that prevail and believe they can be transported and then legitimated across other cultures (Fitzgerald, 2002, 2003b). Only 11.7% of the total school principals in all state primary schools were Māori (Group Maori, 2007), a number that needs to grow if the rate of educational advancement of Māori in this country is to increase.

Research into Māori leadership is necessary and crucial. The knowledge that Māori can offer to further advance theory and practise within all areas including educational leadership is significant. The increasing prevalence and contribution Māori knowledge and philosophies make to education has grown although there is room for further growth.

The establishment of the Māori Women's Welfare League in 1951 provided continued support and commitment towards the education of Māori which subsequently saw the development of playcentres on marae and in Māori communities country wide as an alternative to kindergarten. "Playcentre appealed to the Māori because of it's philosophy of self-help, parental involvement, and parental participation in control and management" (R. Walker, 1990, p. 203). The key ingredient behind this and the initiatives that followed was the leadership that was involved.

The catalyst to the formation of the development of the Māori Welfare Women's League was Te Puea Herangi whose leadership grew out of the struggle for the Waikato tribes to recover their mana from the aftermath of colonisation (R. Walker, 1990). The Māori Women's Welfare League was led by Dame Whina Cooper who

became the inaugural president of the league. Both women were significant leaders within Māoridom and made tremendous contributions to the overall well-being of Māori not just within their own hapū and iwi but arguably to Māori nationwide.

The contributions of both Te Kōhanga Reo and Kura Kaupapa Māori towards Māori education and towards the positive Māori development are significant and again leadership was a key ingredient in their success.

Another significant and influential leader within Māoridom was Iritana Tawhiwhirangi. She was the chief executive officer of Te Kōhanga Reo Trust from its inception, in 1982, until her retirement, in 2003. The significance of her leadership in this movement is evidenced in the following quote.

The Kōhanga Reo movement, which provides total immersion in Māori language, culture and values for preschool children, has been described as one of the most significant things to happen to Māori society in the twentieth century. Kōhanga reo can be seen as the latest expression of community empowerment that's been a constant theme of Iritana's career (Diamond, 2003, pp. 75-76).

Gould (2004, p. 33) adds that both Te Kōhanga Reo and Kura Kaupapa Māori have been “instrumental in creating positive change within the New Zealand educational system and in laying the groundwork for the creation of the modern day Wānanga, or tribal university.” While both Te Kōhanga Reo and Kura Kaupapa Māori have significantly contributed to the educational system as pointed out by Gould, neither of them preceded the establishment of Te Wānanga o Raukawa in Ōtaki which was established in 1981. The first Kōhanga Reo was established in 1982 and the first Kura Kaupapa Māori was established in 1985.

These are prime examples of not only the significant contributions Māori have given to education in this country, but highlight the significance and endless potential and importance of Māori leadership, not just in education but potentially in all areas that concern Māori development.

One of the troubling aspects of Western leadership theories is the claim that the functions and features of leadership can be transported and legitimated across homogenous educational systems... Thus, the construct of educational leadership needs to be more broadly theorised in order for cross-cultural discourses to emerge (Fitzgerald, 2003b, p. 431).

Earlier research by McGee Banks (2000) also highlighted the dearth of research on minority leadership:

Women and people of color were almost completely absent from the study of leadership until the late 1970s. The lack of research on women and people of color was not viewed as problematic because race and gender were not considered differences of consequence. Early researchers into the area of leadership assumed their findings could be universally applied without any regard to race, gender.

(McGee Banks, 2000, p. 218)

Although there have been significant movements within education by Māori, the current education system has been and is still heavily dominated and shaped by Western cultural traditions, knowledges and values. The thinking around the administration of education generally was heavily influenced by the industrial revolution (Puketapu, 1993), driven by predominantly Western thinking and desire for industrial efficiency and high worker production rates. Discussed by Lunenberg & Ornstein (2004), Taylor, Fayol and Gulick were leading figures in administrative management movements of the early twentieth century which later laid the groundwork for contemporary organisational theory. Taylor “the father of this movement” (Puketapu, 1993, p. 39) sought to identify the one best way to perform a task and believed that through careful scientific analysis the efficiency of work could be improved (Lunenberg & Ornstein, 2004). The two latter theorists subsequently added to Taylor’s work. Fayol categorised administrative tasks into five functions; planning, organising, commanding, coordinating and controlling. Gulick then further refined and strengthened Fayol’s five basic management functions when he coined the acronym POSDCoRB; planning, organising, staffing, directing, coordinating, reporting and budgeting. Summarised by Puketapu (1993), the scientific and administrative management movements seen as a positivist approach to using people

effectively in industrial organisations, was the “epitome of the bureaucratic organisation approach” (p. 40).

According to Puketapu (1993) any discussion about Māori educational administration and leadership in this country occurs within the broader context of such Western thinking because they still inform and influence New Zealand educational administration. This in turn not only affects Māori educational advancement but also those Māori educational leaders who exist and operate within a system largely informed by Western thinking and theories. This argument is further supported by Metge (1990, p. 33) when she claims that the “New Zealand formal education system is based squarely within one cultural tradition, that of the Pākehā and on theories imported from other Western countries.”

Although the positivist approach to managerial efficiency has been somewhat modified since its beginnings in the early 19th century, Goldring & Greenfield (2002), argue that schools are still seen as rational-technical systems of production firmly embedded in the psyche of most educational policy makers and reforms promulgated by them since the 1980s. A relatively small number of scholars and policy makers representing less than 8% of the world’s total population are purporting to speak for the rest of the world. There are some calls Dimmock & Walker (2000) for a cross cultural approach to educational leadership “educational management and leadership needs to reflect the globalising and internationalising of policy and practice” (A. Walker & Dimmock, 2000, p. 228).

Just as there are proponents of increased globalisation and internationalisation of administration and leadership, so equally there are critics of this move into cross cultural and boundary developments. Firstly Fitzgerald (2002; 2003b; 2006) voices her concerns over calls for a continued increase and emphasis towards globalisation. She argues that globalisation is a call for the inculcation of Western values, practices and privileges that do no more than serve to homogenize, standardise and simultaneously segregate, stratify and marginalize. In her view we should therefore

be rightly concerned about the effects of this phenomenon of globalisation and internalisation and the subsequent inequalities this has the capability and capacity to produce.

While New Zealand may be well distanced physically from countries such as Canada, USA and the UK and to a lesser degree Australia, this has not proved to have been a barrier for the importation and exportation of educational philosophies, policies and practices. All of these countries have undergone major widespread and systematic educational reforms in recent times evidenced in New Zealand by the decentralisation of our education system in light of the New Right movement in the late 1980s. As the demands placed on school leaders within each of these respective countries have intensified and become more complex, schools have imported and borrowed policies and practices from the global community in order to cope with the multiple of educational challenges in today's educational climate (Fitzgerald, 2006).

The strength and validity of Fitzgerald's (2002, 2003, 2006) arguments is further reinforced by ensuing international and national academic comments, all of which highlight how positions of dominance are created and maintained through state apparatuses such as education and schooling.

According to Apple (2001) the function of schools is to serve the interests and purposes of dominant groups and those who benefit the least, occupy marginal positions where it is more difficult to be recognised and have your voice heard. Codd (2005) further adds that education and schooling seek to perpetuate the ideologies, philosophies, values and beliefs of more powerful groups in society in order to protect their own position of dominance and to serve their own interest and needs. The point Codd (2005), makes was also highlighted in earlier research by Puketapu (1993).

In New Zealand the approach to education that has developed is based on a world view that was imported into New Zealand from Europe. A major effect of the dominance of this colonising discourse has been... that Maori

knowledge...have been undervalued and belittled in order to promote those introduced by the colonisers (Puketapu, 1993, p. 162).

In his own work into Māori leadership within education, Puketapu (1993, p. 162) accurately illustrates how past governments used education as a means to their own end-the Europeanising of Māori.

“Successive governments deliberately used education as a social change agent with whanau, hapu, and iwi. This was instrumental in providing assurances to a colonist population about their social and economic control of the country.”

A recent report released by the Ministry of Education (2007) in conjunction with the Organisation for Economic Co-operation and Development (OECD) that looked to improve school leadership, highlighted a number of challenges faced by school leaders. These challenges were based on interviews taken from a small selection of respondents who were identified by the Ministry of Education for their depth and breadth of knowledge they possessed in this particular area. The summarised results that were published in the document included:

- the increased accountability that is placed on their school and inevitably themselves as school leader, from school community, the Ministry of Education and the Education Review Office
- increased pressure placed on schools to deal with societal problems such as childhood obesity, text bullying and road congestion
- School leaders are expected to maintain and enhance their school's levels of operation and achievement even under a tightening of government funding
- Increased pressure and strain placed on the collegiality of school leaders as each school is effectively in competition with other schools for student numbers as they attempt to make their school more attractive to potential students and their families.

(Ministry of Education, 2007).

The above study constructed by the Ministry of Education did not differentiate between school leaders who were Māori and those who were not. Therefore the

impression is that these issues and challenges are faced by all principals regardless of culture, or ethnicity. The notion that school leadership is universal and the issues and challenges experienced are the same for all school leaders is presumed. Therefore it is an appropriate summation to argue that as educational leadership theories are still heavily influenced by Western knowledges and that solutions based predominantly on Western theories and knowledge will presumably suffice to help resolve some of these issues and challenges that school leaders face. Just as the hidden curriculum in schools covertly reinforces the values and beliefs of those in a position of dominance, this subconscious expectation reinforces the dominance of Western knowledge but more importantly for Māori, marginalises the wealth of knowledge and theories Māori have to offer to educational leadership.

My study aims to contribute to the small pool of research into the practices, processes and principles of minority leadership and in particular Māori leadership within the context of education and to contribution Māori leadership can make to the current discourses around educational leadership.

Navigating the future will also require Māori leadership to look outside te ao Māori, to the wider New Zealand society, and further still to other countries and peoples. Māori endurance must contend with a globe that is both contracting and expanding so as a people we can be part of the worldwide community.

(M. Durie, 2005, p. 250)

Understanding both national and international understandings around educational leadership does not discount our own knowledge systems but as a people we must be ensured the right to sift through the research and knowledge and then to use as we wish what knowledge is out there if we are to serve our and all people well.

It is therefore an aim of the thesis to provide an analysis of Māori leadership within English Medium Primary education in Aotearoa/New Zealand, not in relation to, or in comparison of Pākehā, western notions of educational leadership but rather to provide such an analysis of Māori educational leadership in its own right.

Chapter 2 – Māori Leadership

In the nineteenth century, the external forces of European capitalism, missionaries and, British imperialism, impinged upon, and progressively undermined the mana of traditional leaders. The spiritual force of tapu, which controlled behaviour and buttressed the power of chiefs was broken with impunity... (R. Walker, 1993, p. 2)

This review examines the literature written around traditional Māori leadership before European colonisation of this country and how colonisation and its various institutions have influenced Māori leadership. The need to examine Māori leadership within this context is necessary and important so as to understand the relationship between contemporary Māori leadership and traditional Māori leadership. The ways in which the many traditional practices, philosophies and values of Māori leadership may still underpin many aspects of Māori leadership in contemporary times will be the focus of the search. Although European colonisation has influenced many aspects of Māori leadership, a thorough review and examination of the literature should show whether or not Māori leadership at various stages of our history remains underpinned by traditional practice, values and philosophies, regardless of the overt and often covert incursions of colonisation.

Māori Leadership - Pre-European

In the process of gathering information and literature around the area of traditional Māori leadership, it became obvious there was a dearth of literature in this area. Such literature, as there was, drew from a limited collection of interrelated publications.

One of the early and more extensive publications on Māori leadership was that by Maharaia Winiata, published in 1967 and was a shortened version of his doctoral thesis. The first chapter of the book drew from his work previously published in *The Journal of Polynesian Society*, (65) 3, pp. 212-231.

Winiata presented a chronological time line of Māori leadership beginning with the pre European models through to a modern understanding and description of Māori leadership.

According to Winiata (1967), leadership in traditional Māori society consisted of four recognised leaders, ariki, rangatira, kaumātua and tohunga. Such roles were predominantly held by males. Possessing chieftainship status were the ariki and rangatira. The ariki was the head of the waka, a structural arrangement made up of several separate iwi. Such a person was also commonly seen as the head of an iwi. The rangatira was head of a hapū, a sub-tribe of the iwi or tribe. Mahuika (1992) referred to the rangatira and ariki as aristocracy in Māori traditional society with the first born in the most senior family of each society being called the ariki. The most senior family could trace direct descent from the founding ancestor of that particular iwi. Mahuika (1992) adds that “chieftainship was a birthright and that the measure of chieftainship was the sum of whakapapa” (p. 44).

Mahuika’s (1992) account of whakapapa and seniority of birth echoes the work of Hiroa (1949); Winiata (1967) and Best (1976) who all state that primogeniture was a deciding factor in succession to chiefly rank. They all acknowledge rangatira, while possessing chieftainship status, was usually a junior relative to the ariki therefore ensuring the ariki held the most senior leadership position within traditional Māori society. A more recent study (Ngā Tuara, 1992) has shown a distinction between ariki and rangatira, referring to the ariki as the “paramount chief” (p. 12).

While Hiroa (1949) and Winiata (1967) both state the tohunga may have been selected from families of noble birth and Mahuika (1992) adds the tohunga and kaumātua were highly respected leaders in their own right, these leaders did not necessarily possess chieftainship status.

With several hapū making up an iwi and several families making up a hapū, the kaumātua was seen as the head of the family or extended family. While Hiroa (1949)

and Firth (1972) tended to focus mainly on the ariki and rangatira, Winiata (1967) does place some significance on the kaumātua as a recognised leader within traditional Māori society. The kaumātua was almost a liaison between the family and the rest of the hapū or iwi “as he was charged with representing the family in the administration of village affairs” (Winiata, 1967, p. 34). Ngā Tuara (1992) adds to the understanding of kaumātua by highlighting that the status of the kaumātua depended on whakapapa, age, wisdom and experience and was recognised as the family’s immediate leader. Usually male, he assumed the role of mediator amongst family members if necessary and was seen as the educator in everyday skills and etiquette and was a source of general information for the younger members in the family due to perceived age and inherent wisdom.

While ariki and rangatira derived their status primarily from birth and the kaumātua primarily from age and wisdom, the tohunga derived his status from his expert knowledge and wisdom and duties that were exercised in certain religious acts (Metge, 1976). Hiroa (1949) adds to this understanding by distinguishing tohunga as craftsman qualified by having the craft added to the word tohunga. For example a tohunga tā moko was an expert in the area of tattooing and a tohunga whakairo was an expert in the area of carving.

With each different position of leadership within traditional Māori, there were different responsibilities and duties that were expected to be performed and exercised by the respective leader. The political and external administration of the iwi as a whole was charged primarily to the ariki. According to Winiata (1967), in the internal administration of the tribe the ariki worked as an arbitrator, persuader, advisor and supervisor. Disputes between hapū would involve the ariki acting as peacemaker. Firth (1972) viewed the ariki as crucial to the economic success and well-being of the iwi. On a more social level, the ariki was also seen as the caretaker and trustee of the marae. He would initiate, co-ordinate, motivate and supervise the construction of any new buildings and played a very significant part in special religious ceremonies such as in the event of a death.

While the ariki had overall chieftainship of a whole iwi, or the greater waka structure, the rangatira according to Winiata (1967) was seen as having autonomous control over their respective hapu and he would not hesitate to distance his own hapu from any tribal decisions that could lead to the overall detriment of the hapu. Due to his chieftainship status the rangatira had many of the administrative responsibilities of the ariki (Hiroa, 1949; Firth, 1972). The rangatira was charged with overseeing hapu discussions and acted as peacemaker, advisor, and supervisor and also oversaw marriage arrangements. He was also charged with the welcoming of visitors to the village which was of particular importance as the hospitality that was displayed by the rangatira could greatly enhance or damage the mana of the hosting village and therefore be seen as a direct reflection upon him. According to Ngā Tuara (1992) the leaders in traditional Māori society were also responsible for the overall survival of the iwi or hapū. This ensured that tikanga and kawa were observed and adhered to at all times, enhanced the wealth of the iwi through having plentiful supplies of food, the procurement of pounamu and other taonga and also ensuring that the distribution of resources and wealth amongst the hapū or iwi was befitting of status.

Although chieftainship status was inherited, the actual act of leadership was not always so guaranteed. If the leadership was not forthcoming and was not effective, a leader could be removed from the role and replaced by a more capable relative who might take over the responsibilities. However, the status inherited through birth was never lost and the individual would retain that status and still be called upon to perform certain rites. As Mahuika (1992, p. 45) puts it "... while a matamua (first born) may forfeit the right to lead, his chieftainship remains intact and is passed on to his descendents with its privileges and rights."

The evidence suggesting that a traditional Māori leader, who may have had their leadership role removed if they were perceived as incapable, highlights a very interesting aspect of Māori society-the changing face between inherited leadership and achieved leadership.

Leadership Inherited and Leadership Achieved

Although whakapapa and primogeniture were crucial factors a leadership role, it was by no means absolute (Firth, 1972). According to Winiata (1967) public opinion was an effective limiting force upon autocracy and prevented the rise of autocratic rulers. This was provided through the institution of the marae which allowed open discussion and debate and had almost unlimited participation by adult members of the iwi or hapu.

The collective approval and acceptance by the people towards a leader was crucial in maintaining leadership status. It was not uncommon in traditional times for leaders who were seen as incapable or inadequate to be replaced by more capable individuals (Ngā Tuara, 1992). There is an intangible and very fluid relationship between those who lead and those who are led. The individual seen as leader is very dependent on those whom they lead. If the leader is not viewed by their subjects as being an effective leader then the subjects would cease to see the individual as leader and would seek to remove the individual from their position.

This seems in direct contrast to Winiata's (1967) view of leadership as he explicitly states, "That a chief was born, not made, was true of the Māori tribe" (p. 39) although he does make a slight inference towards the practice of election as being one means of achieving leadership status. Subsequent research has shown that Māori leadership was not solely dependent on birth and primogeniture. For example Walker (1993) and Gould (2004) both state that ingenuity, skill, initiative and bravery were just as important for leadership and if they were lacking in a senior chief, then a junior descending from the same ancestor assumed the mantle of leadership. Firth (1972) also highlights that skills and other personal qualities such as initiative, foresight and decision of character allowed an individual of the same ancestral line to achieve leadership status. Ngā Tuara (1992) stated that if an ariki was seen as incapable, then they would be set aside for a more capable leader. Mahuika (1992) showed that there were occasions when a taina (junior) chief would become the effective leader of a tribe or sub-tribe.

More recent research and literature has clearly shown that Māori leaders were not just born but could be made. Perhaps the most pertinent research that supports this notion of leaders being made and not just born was provided at the Ngai Tātou 2020, Young Māori Leaders Conference held in 2001. The research provided was based on a case study that examined a tribal development plan called Whakatupuranga Rua Mano initiated in 1975 between a confederation of three iwi-Ngāti Raukawa, Ngāti Toa and Te Ati Awa. This research examined the concept of leadership succession in relation to this development plan and concluded that “rangatira are made, not just born” (P. Winiata, 2001, p. 36). The fact that rangatira are made and not just born was demonstrated by Royal (2001) when he refers to the work by Api Mahuika. Mahuika (1981) argues that it was a myth to assume that leadership was always pre-ordained and non-competitive. Mahuika (1981) believed that ambition was certainly a variable in the politics of leadership. According to Mahuika (1981, p. 66) in a competitive environment leadership did change and he provides examples:

- Younger siblings taking over the role of leader
- Leaving a district and seeking elevation elsewhere
- Arranging a political marriage
- By cunning and sometimes outright murder
- By waging war and occupying land of another tribe or hapu.

Based primarily on the works of two very eminent rangatira, Te Rangikaheke and Himiona Tikitu, (Grove, 1985) provides further evidence that supports the notion that leaders could be made and not just solely born. Both rangatira provided a number of characteristics and qualities that were reflective of traditional Māori leadership.

Te Rangikaheke believed that an individual was born with the innate qualities and characteristics of leadership due to a “chiefly union of parents” (Nga Tuara, 1992). This chiefly union of parents was described by Te Rangikaheke as moenga rangatira,

which literally means a chiefly marriage bed and was seen by Te Rangikaheke as the most important aspect of a leader's mandate. This evidence of good breeding and noble birth credentials was seen as an important aspect of leadership and this idea was further supported by Tikitu through the notion that a person who came from a chiefly marriage bed inherited certain pūmanawa. Pūmanawa was seen as meaning "natural talents or intuitive cleverness" (Williams, 1971 cited in Grove, 1985) that can only result through the union of chiefly individuals.

(Table 1) *Ngā Pūmanawa and Moenga Rangatira*

Ngā Pūmanawa e waru- Tikitu's eight natural talents	Te Rangikaheke's innate qualities of moenga rangatira
Knowledge in obtaining and/or cultivating food.	Knowledge of science and technology of food acquisition and production.
Able to mediate, manage and settle disputes.	Knowledge of the technology, rituals and traditions behind the construction of houses, canoes, storehouses and cooking sheds.
Courageous in war.	Knowledge on conduct discussions on warfare strategies, courageous in battle, is not afraid to kill and can turn adversities into victories.
A good strategist and leader in war.	Knowledge pertaining to inviting guests.
Knowledge in the area of carving.	Knowledge of conducting meetings to discuss important issues.
Knowledge on looking after people.	Knowledge of looking after people.
Knowledge of building large houses and canoes.	
Boundary knowledge of tribal lands.	

(Grove, 1985; Nga Tuara, 1992).

While both rangatira emphasised the inheritance of leadership qualities primarily through birth, closer examination of the above characteristics and qualities, highlight to some extent, that these leadership qualities do require the acquisition of certain skills and knowledge, implying that leadership in traditional Māori society was not solely decided on primogeniture alone. Leaders could also be developed and made through the appropriate learning structures under the tutelage of more knowledgeable individuals. This idea is evidenced in the traditional world of the Māori in *whare wānanga* (Hiroa, 1949; Marsden & Henare, 1992).

The research also found that the word ‘leader’ was not appropriate to use in this context because it was limiting and deficient. According to P. Winiata (2001) there is more to leadership than just leading people as the word leader implies and is therefore more appropriate to a Pākehā community.

“Generosity and commitment have been demonstrated by rangatira from centuries back and is central to moving Māori in a particular direction... Our knowledge base suggests rangatira to be more appropriate” (p. 36).

The limitation offered by the word leader in relation to rangatira is highlighted in the following statements attributed to Bishop Manuhia Bennett (*cited in Diamond, 2003; P. Winiata, 2001*).

Te kai a te rangatira, he kōrero-*The food of a rangatira is talk.*

Te tohu o te rangatira, he manaaki-*The sign of a rangatira is generosity.*

Te mahi a te rangatira, he whakatira i te iwi-*The work of a rangatira is to unite the people.*

The relationship between leader and those whom are lead is perhaps best shown by Royal (2001) who defined leadership as “the ability of a person leading a group to achieve the goals that have been set for and by the group” (p. 22). He also adds that the term leadership naturally implies follower-ship. If there is no leader then there is no follower and if there is no follower-ship then there is no leadership. He highlights the significance of this relationship by adding that “The higher the leadership quality displayed the higher the likelihood of follower-ship” (T. Royal, 2001, p. 22).

The communal consultative nature of traditional Māori leadership is perhaps best summarised by Pfeifer (2006) in her own study into Māori leadership. In her view the ability to weave people together was an essential component of strong Māori leadership. This characteristic of strong Māori leadership is not a contemporary understanding, as evidenced by the word rangatira, which literally means to weave people together. This understanding of the word rangatira is supported by (T. Royal,

2001, p. 22) who examines the word rangatira by breaking it in half. "...ranga meaning to weave and tira meaning a group. That person then has the responsibility to weave the group into one, to provide a sense of unity and group cohesion."

A Time of Change

It was inevitable that Māori and consequently Māori leadership were to be consumed by the forces of colonisation and all of her vices. In the transition from fully traditional to contemporary forms of leadership within Māori communities a vacuum was created where Māori leadership evolved and Māori who became recognised leaders did so outside many of the traditional determinants of Māori leadership. These leaders included the likes of the Sir Apirana Ngata, Sir Maui Pomare and Te Rangi Hiroa of the Young Māori Party (Simon, 1998, p. 9). Others included the prophet and religious leaders of Ratana, Rua Kenana, Te Ua Haumene, Te Kooti Rikirangi and Te Whiti and Tohu (Simon & Smith, 2001).

The late 1800s was a significant time period which witnessed great changes both from within and outside of Māori society. This time marked an important period in understanding the changes bearing down on the leadership roles and leadership criteria for Māori. According to Andrews (1975) between 1870 and 1890 there was all manner of new organisational changes and conditions which all impacted on Māori society.

"By 1890, however, it was clear that the incipient division between traditional and specialist leaders would become more marked as younger, more educated men assumed roles in 'Pakeha' institutions" (Andrews, 1975, p. 91).

Māori leaders during this time period were increasingly drawing on both traditional and more contemporary leadership criteria to validate their leadership positions and roles. For example wealth, education and affiliation with a particular organisation or institution combined with more traditional leadership qualities such as the skill in oratory were becoming points of leadership validation. Technology and development

sped up this process. With the spread of roads, and improved communication, the clearing of the bush, increased European agricultural pressures, Pakeha institutions began to encroach into Māori villages, quashing the judicial powers of village runanga, further weakening the powers and authority of Māori elders.

An early example of an individual who became a leader within Māoridom outside the more traditional criteria was Tahupōtiki Wiremu Ratana. According to King (1996) Tahupōtiki Wiremu Ratana was the founder of the Ratana movement in the early 1920s. Wiremu Ratana was not of rangatira status, did not have a recognisable iwi or hapu, was not highly educated and was a man of ordinary appearance and mannerism and yet he became a very influential leader. His vision for forging an informal alliance with the Labour Government in 1931 paved the way for Ratana members to win all four Māori seats in Government by 1943, seats that were held by the Labour Government for thirty years. The significance of Ratana's leadership can perhaps be seen in the light of the social and economic climate in which he preached.

...Māori people at large were reeling from the physical and psychological effects of the influenza epidemic, which took five times as many Māori lives and non-Māori. Further many Māori servicemen had returned from World War One impatient with the conservatism, the inertia, and the technological backwardness of rural Māori communities. They sought leadership that offered material progress for Māoris.

(King, 1996, p. 166)

Ratana's leadership arose within a vacuum that was reflective of wider social changes within Māoridom during the early years of the twentieth century. Many Māori communities at the time were leaderless and traditional leadership structures had fallen into disuse (King, 1996). Although there existed the Young Māori Party who operated at parliamentary level and there were local community leaders who operated according to traditional conventions and conditions, there was an increasing number of rural Māori who felt detached from both forms of these leadership models. Many Māori were seeking a type of leadership that was Māori

rather than tribal and was populist rather than elitist, This was found within the leadership offered by Wiremu Ratana (King, 1996).

As a spiritual leader, Ratana's approach rejected many traditional practices and values of Māoridom such as tribalism, tangihanga, tapu, carving and tohungaism. In fact during his support of the General Elections, Ratana and his followers adopted a more American type of election campaign with brass bands, rosettes and rallies.

Even the spiritual prophet leaders, Te Ua Haumene and Te Whiti o Rongomai were, according to, (Lyons, 1975) a new class of leader. Neither of these two leaders were of the highest of chiefly rank nor were they tohunga of the traditional order. Rather their leadership sprang from their charismatic and intuitive ability to interpret two cultures and to adopt a mediatory role between Māori and Pākehā. While they both possessed a deep knowledge of Māori lore and customs, both received training from Europeans by attending missionary schools. This allowed the prophets to draw on knowledge and practices from both cultures into a form which accommodated the traditional and the new so as to meet the needs of their followers.

Winiata (1967) identified agriculture, trade and the work of missionaries as major European influences that covertly undermined Māori leadership. Ngā Tuara (1992) also identified missionary work, in addition to British imperialism and capitalism, as major external forces that not only undermined Māori leaders in the nineteenth century but had the more long-lasting affect of undermining the mana of many of the traditional Māori leaders and therefore undermining the mana of Māori society as a whole. Whalers, sealers and the first four decades of European settlers brought diseases and muskets. They undermined the spiritual force of tapu. Europeans who trampled the laws of tapu never seemed to get sick with mate Māori. The healing powers of tohunga were greatly undermined as a result as they were ineffective against Pakeha introduced diseases such as influenza (Ngā Tuara, 1992). Missionaries became "politically influential as peacemakers" (Ngā Tuara, 1992; R. Walker, 1993), indoctrinating whole iwi to Christianity because Māori believed the

Pakeha God to be more powerful than Māori Gods, manifested in the form of ships, weapons and an amazing array of goods possessed by Pakeha (Ngā Tuara, 1992).

Walker (1993; 1996) clearly highlighted how Māori leadership has been transformed when he argues that “western colonial establishments such as western governance structures pre-empted the emergence of new forms and models of Māori leadership” (p.7). He goes on to further to argue that, whereas traditionally the mandate of a leader was largely determined by the whanau, hapu or iwi, the introduction of western institutions have shifted the focus of leadership “from a point of tradition to a point where leadership roles were determined from above by a culture of domination” and “leaders were ultimately subjected to measurements of leadership held within the structures, politics and culture of dominant Pakeha culture” (R. Walker, 1993, p. 7). “Under the mandate of a dominant Pakeha society, Māori leadership has become open to co-option and manipulation, deriving leadership mandates from statutory institutions established by the state” (R. Walker, 1996, p. 5). This has resulted in emergence of a new type of leader that Gramsci (cited in, R. Walker, 1993, p. 10) calls a “subaltern organic intellectual.” These new types of leaders are viewed as deputies to the ruling dominant class and exercise subaltern functions of social hegemony and political government. Their success is fully dependent on those whom they serve and operate under.

...as subalterns within the power structure of the state, they were expected to co-operate with its bureaucratic systems of control and management of people. Any leader who deviated from that role was perceived as a dangerous subversive and marginalised in political discourse as a radical. Those who conformed to the roles defined by the rulers were awarded Royal honours and granted additional but limited powers (Barnes, 2004; Tuara, 1992; R. Walker, 1993, 1996).

Early examples of these new forms of ‘subaltern’ leaders were Sir Apirana Ngata, Sir Maui Pomare and Dr Peter Buck (Te Rangi Hiroa). Both Walker (1993; 2001) and Nga Tuara (1992) view these Māori leaders in subaltern positions of leadership. For example, according to Walker (2001) Sir Apirana Ngata alongside James Carroll

both played an unwitting role in maintaining Pakeha dominance through their role in the drafting of the Māori Councils Act in the early 1900s. Although the desired outcomes of the draft was to alleviate tribes of the burden to host large hui for the Kotahitanga organisation, the net effect was they both had inadvertently served the Government's purpose of laying to rest an authentic Māori political movement. However, Walker (1992; 1993; 2001) and Nga Tuara (1992) acknowledge that all of these influential leaders of Māoridom played a crucial part in the well-being and overall positive development of Māori in their various roles. They were later reclaimed by Māori as political leaders (Nga Tuara, 1992; Walker 1993).

Winiata writing in 1967 thought that one of the more striking differences between traditional tribal leadership and more contemporary leadership was the disappearance of the rangatira, the leader of the hapu and the former responsibilities of the rangatira now falling to the kaumātua. According to Winiata (1967) the main classes of leadership have grown from the traditional roles of the ariki, rangatira, kaumātua, kuia and tohunga to now include the educated leader and rangatahi (youth leaders).

While Walker (1993) does not go as far as saying that rangatira have disappeared, he does, however, acknowledge that the fundamental base of rangatira selection has changed. "Although the Māori leaders today are still referred to as rangatira, the fundamental bases that underpinned the institution of chieftainship changed towards recognition of leaders by achievement as much as ascription" (R. Walker, 1993, p. 5).

Research by Metge (1976) supports the earlier claims of Winiata (1967) when she stated that "Māori communities today have more leaders and more kinds of leaders than in pre-European times" (p. 200). She further adds that Māori can assume positions of leadership locally, nationally and even internationally through gaining specialist knowledge in different fields. These fields can include ministers of

religion, teachers, doctors, nurses, government officials and local councillors and Members of Parliament as well as various hapu and iwi committee or board leaders.

Diamond (2003) also supports Winiata's (1967) claims of the role of rangatira becoming less obvious in contemporary times. According to Diamond (2003) the traditional leadership roles like rangatira no longer apply. He argues that "as life grows more complicated, no one person is likely to have the gifts or the backing to cover all bases" (p. 6).

Winiata (1967) highlights the importance of the educated leader in traditional Māori society and the role they played as a liaison between the Europeans and Māori who were still adapting to the ways of colonisation. As the colonisation of Aotearoa intensified, the role of the educated leaders became increasingly important. Quite often however, the educated leader existed and operated within two distinct and often conflicting systems with differences in sentiments, values, attitudes and beliefs. The success of the educated leader in the eyes of Winiata (1967) and Firth (1972) was in large part due to the individual's ability to successfully operate as a kaitakawaenga. Winiata (1967) places a heavy emphasis on the success of Māori leaders of the past being able to adjust from a Māori environment to a Pakeha one and back again. "Successful Māori leaders have possessed the capacity to adjust to either frame of the dual organisation...and they derived their status from their close association with both European institutions and Māori organization" (King, 1996).

During the 1970s two conferences focussed around the development of Māori leadership, released two subsequent reports (*Young Māori leaders conference*, 1970; *Young Māori leaders conference*, 1977) which discussed aspects of Māori leadership and in particular, highlighted the consultative and communicative nature of Māori leadership. The former of these two reports showed that Māori leadership was still primarily based on and around traditional understandings and aspects of consultation and public opinion. "Leadership was seen as a position of acting in

accord with the wishes of the people rather than dictatorship” (*Young Māori leaders conference*, 1970, p. 14).

Smith, L. T. (1997, cited in Gould, 2004) agrees with the importance of leading according to a mandate set by the people where she argues that the leadership role of Māori “is not dependent on our academic status but on our participation within our own communities” (p. 116). Winiata (1960) also recognised the importance of leaders who work with those they seek to lead in accordance with what it is they want. “The Māori in the city finds that his best leaders are those who are actually interested in his particular welfare and are willing to do something about it” (p. 19).

The significance of the relationship between those who lead and those who are led was highlighted by Wira Gardiner (1992) who wrote about the 28th Māori Battalion, formed at the outbreak of World War Two. When discussing the military heritage of the Māori, Gardiner saw leadership as “a critical element in the development of Māori military style” (p. 8). Hereditary and natural leaders within traditional Māori society led by example rather than in command. This principle of leading by example extended beyond the battlefield as chiefs would “set an example by labour” (Gardiner, 1992, p. 8) in the cultivating of crops. This seems to some extent a direct contrast to the impression of traditional Māori society given by Winiata (1967) who does give a very hierarchical impression of Māori society in pre-European times. This impression that he gives was criticised by Hopa (1968, p. 109) who claims there was much literature and research to suggest that traditional Māori society and the traditional nature of Māori leadership was “far removed from a feudalistic society” that was provided by Winiata (1967).

In the year 2000 Tahu Potiki from the Ngai Tahu Development Corporation also illustrated how western institutions have changed the face of Māori leadership. Although he was looking at leadership within the context of business and iwi development, he clearly showed that Māori leadership has moved from a point of tradition, where individuals in roles of leadership were held accountable to the

people, and their mandates were whānau, hapū or iwi driven, to mandates and accountability being driven from above. This, he argues drives “hapu directors to become more concerned about their liability insurance and directors fees than about the nature of traditional leadership accountability and reciprocity” (Potiki, 2000, p. 53). In his view, successful leadership should be seen not in dollar terms but rather in terms of what it means for the community that one purports to represent and serve. He concludes that there is a need for contemporary western driven institutions, developed with the aim of serving Māori, to be exposed to and to adopt Māori traditional principles, values and practices, through what is called ‘conscious traditionalism’ (Alfred, 1995 cited in Potiki, 2000).

This chapter provided an overview of Māori leadership before the European settlement of Aotearoa New Zealand and the effect this settlement had on the face and nature of Māori leadership. In traditional Māori society there were four recognised leaders. Recognised as having chieftainship status, the ariki and rangatira were viewed as being the aristocrats of Māori society. Both kaumātua and tohunga were also recognised leaders in their own right, although the kaumātua’s leadership status was to a lesser degree.

In traditional times, Māori leadership was primarily based around the notions of whakapapa and primogeniture. However, this was by no means absolute and if an individual was not seen by the people as possessing the necessary skills and qualities, then the people would move to have their leadership status removed although the individual’s chieftainship status was maintained. Leadership was therefore able to be achieved if the individual was perceived as possessing the necessary qualities and expertise in certain areas. This highlighted the notion that the collective agreement and acceptance of those who were being lead was particularly important and the marae provided a forum for open debate and acted as a limiting force on the rise of autocratic rulers within Māori society. There was a fluid relationship between the leader and the follower in Māori, further highlighting the leader’s role in establishing and maintaining strong, positive, healthy relationships.

Leadership roles were not static and required a range of skills and qualities, including having to be a mediator, persuader, advisor and supervisor, co-ordinator, motivator. The total well-being of the community was paramount and was seen as a necessary part of a leader's duty. The welcoming of visitors with an emphasis on hospitality was also a very necessary part of a leader's duty in traditional Māori society.

Euro-centric institutions and inherent colonialist attitudes have considerably changed the nature and face of Māori leadership in this country. Western imperialism, and capitalism, the colonial institutions of the church, education, politics and economic imperatives have all provided avenues of overt and in many cases covert means of assimilating Māori into a Western way of life. Operating and existing within a system that is not of your own, where Māori have historically, politically, economically and numerically been continuously dominated and subordinated, the literature has highlighted that many of the traditional qualities, practices and roles of Māori leaders have survived.

Chapter 3 - Māori Leadership & Education

The recruitment and retention of Māori to leadership positions within educational institutions in Aotearoa/New Zealand remains a challenge... In school communities for example, where Māori comprise the majority of students, Board of Trustees often struggle to attract Māori principals... Māori educational leaders therefore are rare... (Puketapu, 1993, p. 99).

The aim of this chapter is provide an overview of the literature around Māori leadership within education and to understand some of the different colonialist pressure, practices and policies that Māori leaders have endured. In order to better understand the notion of Māori leadership within education, it is necessary and relevant to understand and examine the context within which one leads. Context plays a major role in the nature of leadership. This understanding becomes even more relevant given the nature and face of Māori leadership. Eurocentric policies have come to dominate and impinge on traditional Māori leadership structures. A full understanding of Māori leadership today should include an understanding of the social, political and economic climate that Māori leaders are operating within.

In his own research findings Puketapu (1993) noted that Māori educational leaders work in different contexts which greatly influence what leadership requirements are considered important. He identified four distinct contexts that Māori in leadership roles work within: Māori mainstream, Māori/Pākehā mainstream, Pākehā mainstream and neither Māori/Pākehā mainstream. He acknowledges the different demands placed on Māori leaders who work within these contexts which naturally shape their duties and tasks not only as educational leaders but also as Māori leaders. Puketapu (1993) attributes the different expectations placed on Māori leaders within these contexts as being a combination of both the demands from the Māori communities, which occur to varying degrees in each context, and the fact that there appears to be a reasonable case for acknowledging that the Māori educational administrator's world may not always 'fit' the forms documented for educational leadership, in general in this country. Māori worldviews of leadership do not necessarily match with the overarching theory or theories within a Pākehā dominated system.

Although his research was based around leadership with Kura Kaupapa Māori, Barnes (2004) has clearly revealed that contemporary leadership still holds onto traditional aspects of Māori leadership. Two of his research participants acknowledged and highlighted the importance of Te Reo Māori, tikanga Māori and whakapapa and the role they played in their own leadership practice and theorising around being Māori educational leaders. Both research participants also acknowledged the importance of having an inclusive style of leadership and having the ability to mobilise people together as opposed to leading just from the front. They also acknowledged the importance of acting in a reciprocal manner, redistributing wealth amongst the collective and community and most importantly the concept of whanaungatanga and establishing healthy relationships. Both research participants believed very strongly that the development of strong and healthy relationships was of paramount importance and appeared to both be strong advocates for opportunities to develop relationships, which they saw as serving the betterment of and overall well-being of themselves, colleagues, students and school community.

Although both research participants work and operate within an education system that is very much Māori centred and underpinned by a Māori epistemology, they both acknowledged how Western colonial structures and policies have moved Māori leadership from a point of tradition where a leaders mandates were accountable to their iwi or hapu, to a point where measurements of leadership success are based on western dominated frameworks. One of the participants commented that

“...negotiating the philosophies and visions of wharekura whanau with statutory bodies is an area of some difficulty. The possible compromise between the ideals and visions of the school and its community, in conjunction with the obligations and regulations of the state, present a dilemma for all those involved”

(Research participant cited in Barnes, 2004, p. 57).

Although examples were not provided, both participants identified in the study that they were attempting to either change or negotiate ways of dealing with this situation in order to maintain their own value base.

Fitzgerald (2002) argues that Western ethnocentric notions of leadership have marginalised and subordinated the knowledges and understandings of leadership from indigenous peoples. Western-centric theories around educational leadership claim the functions and features of educational leadership can not only be transported across all educational contexts and systems but also legitimated across these contexts and these theories of leadership are applicable regardless of the ethnic and cultural background. Basically it is a one size fits all scenario. Fitzgerald (2003b) challenges this claim and argues for educational leadership to be more broadly theorised in order for knowledge of indigenous ways of leading to emerge. In Aotearoa New Zealand the continued marginalisation and subordination of Māori has seen the privileging of Pakeha knowledges, values and beliefs. This privileging occurs through the domination by colonial institutions, of which the education system is but one (Fitzgerald, 2002, 2003b). This privileging has seen the normalisation of leadership theories which according to Fitzgerald (2002; 2003b) are not only gendered, but raced, because considerations of gender and ethnicity are not uncovered, explored and examined for their impact on leadership theories within education but more importantly the exercise of educational leadership (J Codd, 1993; Fitzgerald, 2003b).

Informed by the dominant ideological theories of market liberalism and economic rationalism, the New Zealand education system went through its biggest and most radical restructuring in 100 years during the late 1980s witnessed through the implementation of Tomorrows schools (J Codd, 1993). While the reforms promised increased parental choice, better managed schools that would be more effective and equitable and increased democratic partnership between schools and their communities, the reality of the reforms as J. Codd (1993) highlights was in fact very different. According to Codd (1993) the economic difficulties experienced during

the 1970s in many Western countries saw a strong increase in economic and political liberalism. This led to the deregulation of the social environment in favour of maximising individual choice, which was seen as a more effective way of promoting economic growth and increased efficiency, the underpinning factors behind the educational reforms in this country

Alongside the many changes within education itself, 'Tomorrows Schools' provided a basis for many significant changes for educational leadership too. Under the ideology of market liberalism, education is viewed as a marketable commodity that can be exchanged, essentially because as Codd (1993, p. 164) argues, "it does not differ from other exchangeable commodities. This view of education is evidenced by the following statement from Fitzgerald (2002, p. 3). "Despite differences in location, identity and (social and educational) structure, countries such as Australia, New Zealand and Britain have exported and imported educational policy..." The effects of such practices of educational bartering are further magnified for Māori educational leaders because not only are they a minority in this country, but are also a minority in the field of education and in educational leadership.

With a dearth of literature around the notion of Māori leadership in both traditional and more contemporary contexts and an abundance of literature, research and studies into Māori education in all forms, it was some what surprising that such abundance and wealth was not reflected in literature and research into Māori leadership and the nature of Māori leadership within education, especially within English medium education.

The difficulties that Māori educational leaders experienced operating under a government agenda was discussed earlier by Puketapu (1993) and was identified as being a major factor that impeded on Māori leaders ability to meet the demands of their respective Māori school communities, in large because the education agenda of the government were often contrary to those of the community and Māori educational administrators often found themselves entangled in ideological conflict

as they attempted to reconcile local and national demands. Within the context of her study, Tomlins Jahnke (2005) observed that Māori constantly had to wear dual ‘cultural hats’ in order to comply with and then adapt to the culturally inappropriate structures and process in order to meet the needs of Māori. In summary, the findings of her research supported the earlier research conducted by Winiata (1967), Ngā Tuara (1992) Puketapu (1993), A.E. Durie (1995) Potiki (2000) Fitzgerald (2003) Barnes (2004) & Ministry of Education (2007), which revealed the extra pressure placed on Māori leaders within education as they attempt to negotiate between the demands and expectations of the school community, tribal community and the obligations put in place by the government. While Winiata’s (1967) research indicated that effective Māori leaders were those that were able to operate successfully within a Māori and Pākehā context, Puketapu’s (1993) research indicated that balancing the constant tension between these two contexts have placed a lot of extra pressure and demands on Māori which, he argues was an unreasonable expectation of Māori in leadership roles within education because many Māori in such leadership roles were ill-equipped to effectively respond to government education policies and the demands of the Māori community. A.E. Durie (1995) raised the notion of dual accountability in the context of Māori academics working within tertiary institutions. “Dual accountability consists of accountability to ones workplace and accountability to one’s people” (A. E. Durie, 1995, p. 7). Her exploration of this notion easily spreads to Māori who work within both the primary and secondary education sectors. A.E. Durie’s (1995) discussion of dual accountability highlights a double edged sword for Māori. Not only are Māori seeking to continuously balance the tensions and placate the demands and pressures of both the workplace and to one’s people, but more often than not Māori are stereotyped into being all knowing and an expert in every aspect of Māori life whether they are or not. As Durie (1995) concludes, because the dual accountabilities add an extra dimension to their professional requirements, the dilemmas faced by Māori when there is a conflict between the two accountabilities are not widely understood or discussed.

Fitzgerald (2003b) also highlights the dilemma that indigenous leaders face as they attempt to navigate and operate within dual cultures, when she articulately states, "... for indigenous leaders they face the dilemma of double consciousness as they struggle to interpret, negotiate and survive in two distinct cultural worlds – one Pakeha (European/white) and one the indigenous world" (p. 5).

At the same time, Puketapu (1993) also acknowledges that it is wrong to assume that all Māori in leadership roles within education are committed to meeting the demands and agenda of the Māori community which he attributes to community expectations being perceived as unreasonable by some Māori in leadership roles. Such an assumption according to Gould (2004) further perpetuates and subscribes hegemonic discourses that seek to articulate and advocate for the normalisation and universalisation of managing and leading. Instead Fitzgerald (2003) strongly advocates avoiding discourses of homogeneity that constrains minority groups to act in particular ways, for it cannot be absolutely assumed that the experiences of all Māori are the same or similar.

Subsequent work by Fitzgerald (2003) also identified the extra demands that are placed on Māori leaders within their school.

The experience of Māori women educators in Aotearoa/New Zealand would suggest that their visible presence in schools requires them to advocate for Māori pupils (including involvement in discipline and counselling), act on behalf of the school with the local community, organise all the cultural groups and formal performances and have a voice on Māori issues.

(Fitzgerald, 2003b, p. 434).

While this research was in particular reference to Māori women educators, it would seem fair that Fitzgerald's (2003) findings would not be so dissimilar and is just as pertinent and equally as relevant to most Māori educators and leaders in English medium education settings.

Given the findings of Puketapu (1993), it is somewhat surprising that more recent research has highlighted the importance of the relationship between the school leader and the Māori community and role the school community play in the mandate of the school leader. One of the more pertinent studies into Māori leadership within education was conducted by Gould (2004). Although her research was predominantly focussed around the Māori educational movement of the early 1980's and on, her study focussed heavily on various leaders and their leadership styles within this educational movement, which in the researcher's opinion was seen as instrumental to the movement's success. A key aspect to the study was an examination of the influences and inspirations behind the leadership styles of the research participants, all of whom have been or are still involved in education in different fields and to varying degrees, either as teachers, students, educational researchers, principals, Pro-vice chancellor, head of department and professors.

Three of the research participants acknowledged their whanau and hapu as being major influences in their leadership styles. They also acknowledged key members of their family such as parents and other extended family members. One research participant acknowledged the significance and informing role their grandmother had their style of leadership. This strong connection and family based upbringing ensured that these leaders were constantly exposed to traditional protocols and tikanga, which was very evident in their style of leadership. While previous literature has acknowledged that whakapapa and genealogy have waned considerably as traditional determinants of Māori leadership in contemporary times, it was interesting to note that two of the research participants, implied that their whakapapa and their genealogy were influential in shaping their leadership styles because they were surrounded by strong hapū and iwi leaders during their upbringing. However, the research participants also clearly highlighted that proving your worth to the people was just as important and crucial to their being in positions of leadership.

A second theme that emerged from the research was the relationship between those that lead and those that are led.

“My definition of a good leader is that you have to be elevated by the people. No one can say they’re a leader. “It’s really for the people to determine”

(Research participant 1, cited in Gould, 2004, p 131).

The same research participant also acknowledged the need to work with the community.

“I think there is a correlation between successful indigenous struggle and the ability to wield people together” referring to his style of leadership as “servant leadership” because the leader looks to serve the needs and desires of the people”

(Research participant 1, cited in Gould, 2004, p. 131).

Another research participant also acknowledged the importance of working with those that you lead, ensuring there are high levels of consultation and collaboration, with one research participant stating,

“I’ve been part of a team...I’ve never worked as an individual and always ran everything past other people”

(Research Participant cited 2 in Gould, 2004, p. 129).

Establishing and maintaining healthy relationships was also identified as a crucial aspect of one the research participant’s leadership styles. Through different contexts this particular research participant has been able to mobilise people, which he largely attributed to developing maintaining healthy relationships.

The research findings located within this field study seems to clearly indicate the research participants within this study have developed a style of leadership that has been clearly shaped and influenced by traditional concepts and aspects of leadership.

Gould (2004) highlighted that successful Māori leadership, is leadership that is based around working towards the attainment of the wishes and desires of the

people. It is clear to see that the traditional concept of accountability to the people and a leader's mandate being heavily shaped by the school community is still very much as important today as it always has been for Māori.

Although Gould's (2004) data was collected from a wide range of Māori who were involved in the many sectors and contexts of education, either as principals, senior managers, policy developers, recent teacher graduates and Māori who were heavily involved in education within their respective communities either at Kura Kaupapa Māori or Te Kōhanga Reo, her research clearly illustrated a number of clearly identifiable aspects about what was seen as characteristics and practices of effective Māori leadership in education by the research participants. While identified to varying degrees by the research participants, the following aspects could be identified:

- The relationship between the school leader and the school community was considered important, especially in predominantly Māori communities. An understanding of Māori communities and their views of the world, and knowing how to facilitate their educational agenda was strongly recommended.
- Competency in Te Reo Māori and a thorough understanding of tikanga was also identified as essential requirements for effective Māori leadership. More importantly however, was the ability to effectively communicate either in Te Reo Māori or in English.
- Alongside effective communication skills, effective listening skills were also identified as important for not only educational leaders but also for Māori leadership in general.
- Gaining group consent and support was also seen as important and the maintenance of this support was identified as occurring through achieved and sustained performance.

- The ability to negotiate the tension between job responsibilities, and community expectations was also seen as highly important and was seen as a necessary critical skill for Māori leaders working within education.
- In accordance with previously identified research, inherited leadership through the traditional determinants of whakapapa and primogeniture were not seen as being particularly important by the research participants.

The transformation of Māori leadership in the face of colonisation and all its institutions is not exclusive just to the nature and roles of Māori leadership but is also just as relevant and important to understanding its influence on the face of Māori leadership, especially within education. As previously mentioned, in traditional society Māori women did assume leadership roles, especially in Ngati Porou Mahuika (1992) (Evans, 1994, cited in Barnes, 2004). Kana (1997) and Evans (1994 cited in Barnes, 2004) also provides evidence that Māori women leaders were and still continue to be at the forefront of leadership activities, especially within education. The first ever Māori to be appointed to the head of a school by the state was a women, Mary Tautari in 1875 (Huia Tomlins-Jahnke, 1997) and a number of the first Māori educational leaders were female. Tomlins-Jahnke (1997) suggests that the role and experiences of traditional female Māori leadership has been continuously grounded within Eurocentric biases of colonising discourses that have subsumed Māori women to not just white male dominance but male dominance in general.

Historical constructions of Māori women have, through hegemonic devices of the state such as education, have tended to re-create the perceptions and views of Māori women as immoral and have been based on Victorian interpretations of white male ethnographers and economists that has tended to be fraught with inaccuracies, generalisations and are embedded within western patriarchal assumptions that viewed Māori as savage, immoral and heathen (Huia Tomlins-Jahnke, 2005).

These colonialist and Western-centric assumptions have ignored the roles of leadership that female Māori traditionally achieved and inherited. Two examples of many were Hinematono of Ngati Porou and Te Puea Herangi of Waikato, whose leadership qualities and abilities have been commemorated through waiata, kōrero and whakatauaki (A. E. Durie, 2002a, p. 302).

In addition to the early native schools, more recent social movements resulting in Kōhanga Reo and kura kaupapa, have provided further avenues through which Māori female leadership has been very influential and significant. One such example of outstanding female leadership was by Iritana Tawhiwhirangi in the establishment of Te Kōhanga Reo. The establishment of Kōhanga Reo is seen as the established benchmark for the regeneration of indigenous languages (Diamond, 2003). Iritana's work in this area was later recognised when she was awarded Honorary Doctor of Literature in recognition of her leadership.

Durie (2002) identified that school leaders need to be visionary and the effectiveness of a school in meeting the needs and positive educational outcomes that Māori desire, largely depends on the school having in place visionary school leaders and administrators. Having Māori in a position of control and leadership will bring with it a work environment that values and endorses collaboration and teamwork. (A.E. Durie, 2002), which in her opinion are necessary qualities of school leaders. She also advocates and recognises a need for school leaders who can 'whakamana' the whole of the schools process, from teachers, students, parents and whanau to communities and curriculum and work in order to create a better future for Māori in schools. Having Māori in positions of leadership and control within a school will further ensure the networks of Māori communities and alliances that the Māori students are drawn from will be strengthened and enhanced creating a better future for Māori in schools (Durie 2002).

Sergiovanni (1994) and Murrhy (2002) discuss several important factors that in Murrhy's opinion would help to create a school environment that would be more

conducive to the educational success of Māori. According to Murrphy (2002) the school culture must be a social culture rather than an organisational culture if the needs of Māori are to be met and the strength. Murrphy (2002) identifies the role of the school leader as being crucial in the creation of a social culture. Underpinning this social culture is the practice of several democratic principles, including allowing for cultural diversity, allowing student and community voice, the development of power sharing relationships and collaborative cultures of inquiry.

Murrphy (2002) then examined the notion of social culture and democratic practices in relation to the autobiographical and biographical information on three recognised Māori leaders who have all had considerable experience in education. Murrphy concluded that there are several critical leadership qualities and characteristics that she believes will increase the effectiveness of school for all students, but in particular Māori students. While not explicitly stated, the listed qualities and characteristics, below, parallel very closely many of the recognised traditional qualities and characteristics of Māori leadership that have already been discussed in this thesis.

- Leadership can be and should be shared, therefore developing a community of leaders within a school, rather than having the sole principal being the only source of authority.
- The source of a leader's authority is not within the leader but in fact is within what the community wants, determined through collaborative relationships, a culture of inquiry and listening to the shared voice of the community.
- Leaders are as much as they are followers and are learners as much as they are leaders.
- They follow the visions of others as much as they lead people towards their own vision and serve others as much, or maybe more than they are served.
- Effective school leaders, who are concerned with developing an effective social culture, embody principles of self-determination, self-management, autonomy and social justice and believe in the individuality of all people.

- The sharing of power is done so willingly because these leaders are not concerned with having their own way but in finding the best way, which can only be effectively achieved through open, critical debate.

(Murrihy, 2002, p. 24)

While all cultures should be seen dynamic, constantly changing, evolving, revising and developing, the examined literature clearly illustrates that in the face of colonialist pressure, practices and policies Māori leadership and the role of the Māori leader has retained and held to the traditional qualities and characteristics, values and practices of Māoridom. There appears to be a number of common threads in how Māori see their roles as leaders in education. These threads maintain an intangible link from the past to the present as they provide an avenue through which the practices and values of tūpuna are still as relevant and applicable today as they have always been. A sound understanding of Te Reo Māori and tikanga Māori, the establishment and maintenance of strong and healthy relationships; whanaungatanga, working with the community as much as for the community, ensuring the collective well-being of all involved, children staff, and school community, having leaders with vision who can share their leadership and maintain an inclusive style were all highlighted as being major attributes and qualities of effective Māori leaders in education. Perhaps the realisation that as a people Māori do have a unique style of leadership is best summarised in the following statement.

We're starting to look at models of leadership. Up until recently, Māori had taken on American styles of leadership. Now we're of the opinion that we actually have models of our own. We have practices that nobody else does in terms of growing our own leaders, nurturing them. There are certain protocols, our own traditional theorizing and our own traditional practices, that are very useful. (Research Participant 3, cited in Gould, 2004, pp. 134-135).

Chapter 4 – Research Methodology

When indigenous peoples become the researchers and not merely the researched, the activity of research is transformed. Questions are framed differently, priorities are ranked differently, problems are defined differently, people participate on different terms.

(Smith, 1999, pp. 187-188)

This study is concerned with identifying characteristics, themes and possible issues Māori in positions of leadership face within the context of English medium primary education settings.

The validity and legitimacy of this research approach will be based on several underlying assumptions. First, the epistemological and ontological perspectives of Māori are valid because these views are constructed within and from a world view that is current and is being constantly experienced by those who live within it. “We have a different epistemological tradition which frames the way we see the world, the way we organize ourselves in it, the questions we ask and the solutions which we seek” (Smith, 1999, pp. 187-188). The key components underpinning and informing this world view are Māori knowledge, language and culture (Walker, 1990; Tomlins-Jahnke, 1996; 2005; A.E. Durie, 1998b; Smith, 1999; Cram, 2001; Graham, 2005). This can be perhaps better understood with the following saying, “Kia ū, kia mau ki tō Māoritanga” (Karetu, 1974). This saying can be translated to mean “be firm in holding on to your Māori culture” because it is through the complex aspects of Māori culture, such as waiata, haka, tikanga, kōrero purākau, whakatauki and whakapapa that Māori can find meaning in the world around them.

Second, the construction of an appropriate research methodology informed by research principles advocated by Māori academics and scholars such as Stokes, (1985), A.E. Durie, (1998a), Durie, (1998), Cram, (2001) & Powick (2002) outlines principles based around whanau, whakapapa, tikanga Māori, te reo Māori and rangatiratanga all as methodological principles of Kaupapa Māori research. Further

examples include the work from A.E. Durie (1998b) who discusses the principles of mana, māramatanga and mahitahi.

The Ministry of Social Development (2004) in a recent report discusses the principles of engaging with Māori participants, protecting knowledge, encouraging reciprocity and supporting Māori development as key objectives of engaging in and carrying out effective research with Māori.

All research is value laden because the beliefs, assumptions and philosophical standpoint the researcher inherently adopts in conducting research have all been shaped and influenced by the world in which the researcher lives (Clark, 1997). The need for researchers to be aware that each paradigm contains within it a different set of value-laden assumptions and social and cultural interpretations is clearly shown by the fact that such an awareness allows researchers to recognise through different research paradigms, a better understanding of different contexts. Pring (2000) supports the earlier work of Clark (1997) when he states, "Certainly how we see the world does depend upon the ideas we have inherited. It is correct that different societies and social groups do, in important respects, conceive the world differently" (p. 51).

The legitimacy and validity of this research is very much dependent on employing an appropriate research methodology approach. A.E. Durie (2002a) advocates for Māori control over Māori research with the overall aim of empowerment. She raises three aspects of past research that have been problematic for Māori. The first problem is to do with the negative framing of Māori (A. E. Durie, 1989). The second is to do with the obliteration of a Māori identity in the application and interpretation of methods and third is the absence of benefits for Māori (A. E. Durie, 2002b).

Māori researchers are redefining research frameworks, placing Māori people and thought at the centre and in doing so, creating a Māori research paradigm.

Therefore in constructing an appropriate research method for this study, I position myself within the collective views of various Māori scholars and academics who are critical of the plethora of past research 'into' Māori which have often had very negative consequences for Māori, as documented elsewhere (Te Awēkotuku, 1991; A.E.Durie, 1998b; Cram, 2001; Powick, 2002; Pihama, Smith, Taki & Lee, 2004). I have selected a Māori centred approach called Whakapapa informed by the works of past and present Māori scholars such as (Ngata, 1944; Royal, 1988; Walker, 1996; Mead, 1997; Tomlins-Jahnke, 2005 and Graham, 2005, 2007).

Various arguments presented here and elsewhere by, Clark (1997), Creswell (1994; 2007), Denzin & Lincoln (2000), McLeod (2002), and Pring (2000) clearly highlight that reality is socially constructed. This holds true for Māori research as much as it does for all research. This is clearly seen in the fact that Māori are not a homogenous group of people and the social constructions of Māori may be unique to each iwi, hapū and whānau. As every iwi and hapū have their own tikanga and kawa, they will also have their own views of the world and of reality. The implications this may have in regard to this research is that while there are many commonalities amongst Māori as a people, the research data gathered for this study is not representative of all Māori and Māori leaders in education. Further to this, as a Māori male, I also bring my own biases to this research. Therefore it is with the utmost care that I attempt to provide the research findings in a way that best avoids subsuming the female voices within those of the male. It is with this in mind, that a research approach has been employed for the study that is located within Māori worldviews and more closely aligned with the way we as a people create our reality.

Whakapapa

A Māori centred paradigm has been employed in this study. This paradigm seeks to further validate, legitimate and affirm the way in which research methodologies are grounded within Te Ao Māori and seeks to view, make sense and in turn explain, Māori experiences within the world. Furthermore, this research paradigm also hopes to create a space that can convince Māori and non-Māori about not only the value of

Māori research paradigms and approaches, but also the need to have a greater involvement of Māori in research, both of which are challenges that M. H. Durie (2005) identified.

The contribution that both an indigenous and Māori informed paradigms make to research and discovery of new knowledge is significant now and in the future.

Sometimes indigenous knowledge is regarded as unchanging and essentially relevant to the past. That view, however, is often a product of attempts to relegate first peoples to a pre-colonial era, and overlooks the expansion of knowledge by indigenous peoples as they explored their environments, developed theories about social relationships, and drew conclusions about the nature of the universe. No culture is static, and indigenous knowledge systems, like science, carry a formula for exploring the future.

(M. Durie, 2005, p. 143)

According to Barlow (1998), whakapapa is the genealogical descent of all living things from the gods to the present times and is the basis for the organisation of knowledge in respect to the development and creation of all things. Whakapapa literally means to lay one thing upon another. Therefore in terms of genealogy one generation is laid upon another. Everything in Māoridom has a whakapapa, from all living entities to non-living entities and can have their ancestry traced back to a point of beginning. Whakapapa is used as a way of explaining and understanding how the world and all that live within it has come to exist. It can be used as a way of understanding the interrelationship between humans and all other things that exist in the world-both living and non-living, the tangible and intangible.

Using a whakapapa approach as a way of constructing meaning of the world around us as Māori is not a new approach for research. For example, Royal (1998) identifies how whakapapa was traditionally used throughout our history as a way of explaining many things.

One can find in the 19th century manuscripts of writers such as Te Mātorohanga of Wairarapa, Te Rangikaheke of Te Arawa and Mātene Te

Whiwhi of Ngāti Toa, a vast array of whakapapa for such things as flora and fauna, for water, for sunshine, for human beings; for a vast array of naturally occurring phenomena.

(T. A. C. Royal, 1998, p. 81)

This whakapapa approach to research is particularly indigenous and is uniquely Māori but also allows a multidimensional approach for analysing and understanding data, especially data that is primarily but not necessarily of a qualitative nature.

Sir Apirana Ngata (1944, cited in Sorrenson 1986) regarded whakapapa as a supreme approach for understanding Māori society. He also reasoned “that it allowed for a multi-dimensional approach to investigating the complexities of Māori society” (Huia Tomlins-Jahnke, 2005, p. 56). Ranginui Walker (1996) adds that the most comprehensible paradigm to have derived from the Māori way of knowing and responding to the phenomenological world is whakapapa. Mead (1997) also adds to the strength of this research paradigm when she identified whakapapa as the most fundamental aspect of the way Māori people think about and come to understand the world and is embedded in Māori knowledge and thinking patterns.

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According to Roberts et al (2004) societies that had strong oral traditions such as Māori possessed many narrative discourse which were often encoded through a “mental construct” of whakapapa which for us as a people since the beginning of time, has played a major role in the transmission of Mātauranga Māori. Graham (2005; 2007) takes this point of reference further by adding that a whakapapa framework for research not only informs the present of past knowledge and

traditions, thus providing a pathway from the past to the present, but simultaneously establishes and confirms a pathway into the future.

Similarly with Māori driven research, the application of whakapapa as a research tool is about the retention of Māori knowledge and its application to the growth of new knowledge to meet the needs of Māori in contemporary times as well as to plan for a future where Māori can live as Māori... Whakapapa concerns the birth of new knowledge in order to maintain and develop a Māori knowledge base that is inherently indigenous.
(Graham, 2005, p. 89)

If, as already discussed, a paradigm contains within it a set of philosophical assumptions, beliefs and theories through which a researcher uses to make sense of particular phenomena, then what are the theories and beliefs of this paradigm? Here I refer to the work of Royal (1998) to provide some insight to this question. According to Royal (1998) whakapapa provides a way of understanding the world and all within it, through its ability to be used as a way of tracing back to a point of origin. Whakapapa is used to provide an intangible link back to Ranginui and Papatuānuku and further back to Io, the Supreme Being if so desired. Whakapapa created a picture of the phenomenal world, called Te Ao Mārama and according to Royal (1998), Ranginui, the sky father and Papatuānuku the earth mother represent the physical venue through which the phenomenal world, Te Ao Mārama exists and which we as humans reside in.

Whakapapa is an analytical tool that can contextualise phenomena in order to better understand the nature and origin, connections and relationships, identifying and describing trends and, locating and predicting phenomena. One strength of studying a phenomenon, is an attempt to understand the essence of the concept being experienced by the subjects (Graham, 2005). In the context the phenomenon seeking to be understood is Māori leadership within the context of English medium primary education. Graham (2005; 2007) further adds that as a methodology, whakapapa is organic rather than solely deconstructive because it seeks out and acquires new knowledge. "It permits movement and growth and provides the all important link

between the past, the present and the future” (Graham, 2005, p. 89, 2007). In understanding a phenomenon, whakapapa tells us to look behind the phenomenon in question to find what gave rise to the first phenomenon. This is best perhaps understood in the following diagram.

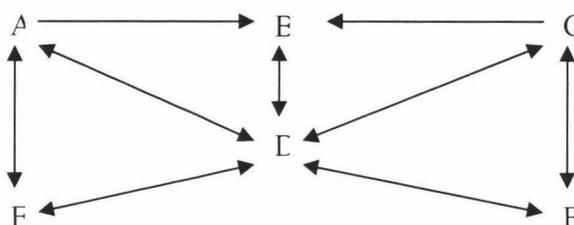


(T. A. C. Royal, 1998, p. 81)

While this diagram identifies only two contributing phenomena, (A and B), in reality there may be more than just two that contribute towards a phenomenon (C) just as there may be more than one phenomenon that the researcher is seeking to understand. From these two parental phenomena, this tool can then be reapplied over and over to keep tracing back to phenomena that have all contributed towards the original phenomenon. What this allows is for a much wider picture to be created and the researcher is drawn out to look at a wider picture. This allows the researcher to develop a broader understanding and awareness of what has contributed to and shaped the original phenomenon (T. A. C. Royal, 1998). As the picture is widened, relationships between the original phenomenon and the contributing phenomena can be identified which allows a deeper and richer understanding of the original phenomenon. As Royal (1998, p. 81) states, “In this way, whakapapa becomes a causality tool. It posits theories as to why phenomena occur and have occurred.” In addition to identifying contributing phenomena, the social, cultural, political and historical contexts in which these phenomena are identified must also be seen as factors that have largely contributed towards the original phenomenon.

What whakapapa brings to this study is an ability to contextualise the notion of Māori leadership. It provides a metaphorical framework through which Māori leadership within the educational context of this study can be further understood. It sees that Māori leadership has not developed simply on its own and in an arbitrary

manner. It provides a window through which to identify and better understand the factors that have contributed to individual leadership style through tracing back much like a genealogical tree does. However, it can do more than that. The true strength of employing a whakapapa approach in this study is rather than limiting itself to identifying contributing factors in a top-down hierarchical manner as is mostly seen in a family tree type model, a whakapapa approach searches for contributing factors and the inter-relationships between these factors in a multi-dimensional way, providing a figure similar but not specific to the one below. Therefore in the context of this research, it acknowledges there are more than two main contributing factors that influence an individual's leadership style.



What this diagram clearly highlights is there are more than two parental influences but also the interrelationship between the identified influences. A whakapapa approach provides a multi-dimensional framework that provides a more holistic and expanded view of a particular phenomena. Its ability to seek out and identify the relationships and connections between different factors is not only an essential value that underpins Māori practices and beliefs and allows a better understanding of a Māori way of life (Cram, 2001) but it allows a much more informed view of a particular phenomena.

A whakapapa framework not only recognises but seeks to uncover what an individual brings with them to their leadership philosophy. It allows an insight into the issues and challenges that Māori in positions of leadership maybe experiencing by identifying what the issues and challenges are and the role this has played in their leadership style. Just as everything within Te Ao Māori can have its ancestry traced

back far enough to a point of origin, so too can a phenomena like leadership. Although this study may not be able to trace an individual's leadership style all the way back to an exact and single point of origin, it will be able to go back far enough to better understand the complexities of Māori leaders who operate within an English medium education system. It will also draw links between contemporary Māori leadership styles and traditional leadership styles as identified in the literature.

Ethical considerations

The research that is done by non-indigenous people, researching 'down' about indigenous peoples all too often results in judgements being made that are based on the cultural standpoint of the researcher rather than the lived reality of the indigenous population. And all too often the products of these research endeavours... benefit the researcher and not the community of study.

(Cram, 2001, p. 37)

In designing the research methodology for this study, I chose to respond to the issues raised by scholars who have conducted research in Māori communities all of whom are critical of past research 'on' Māori that have ignored and disregarded the unique history, culture values, beliefs and philosophical and ideological underpinnings of Māori society (Stokes, 1985; Te Awekotuku, 1991; A.E. Durie, 1998b; 1989, 2002b; Smith, 1992, 1999; Cram, 2001; Powick, 2002). These scholars advocate for research to be more ethically aligned to a Māori centred or Kaupapa Māori approach. This stance addresses past research that has maintained the Western notion of superiority and practices that continue to marginalise Māori by adopting a deficit view. Therefore present and future researchers in Aotearoa New Zealand who conduct research into Māori communities, by Māori or with Māori participants have a responsibility towards ensuring their research contributes towards the overall well-being and positive development and collective benefit for Māori. As Durie (1998b) articulately highlights

...the contribution of research to the development of new knowledge can become and end in itself, but for Māori academics and for those Māori communities involved in research more is required...the vitality or worth of

the new knowledge will be validated through its contribution to Māori progress and development.

(A. E. Durie, 1998b, p. 259)

As a researcher I see myself as being responsible to not only the overall purpose of this research but more importantly, to all those who participated in this research. It is my ethical responsibility to ensure the findings of this research will be returned to those who contributed towards the research. I must ensure the findings will seek to contribute towards the overall well-being and development of Māori as a people and Māori who are in positions of leadership within education. The knowledge gained from this research is not mine to hold onto, but rather it is my responsibility to share the knowledge gained, for the collective well-being and development of Māori. Furthermore as a Māori, this research is by Māori, with Māori and for Māori

As the data collection for this thesis required me to work with human participants, I was required to ensure that I had approval from the Massey University Ethics Committee. This approval was sought through the completion of the Massey University Ethics Application form. This approval is deemed necessary, because as researcher, I am viewed as having power over the research participants. Prior to submitting the ethics proposal, I completed a required research methodologies paper during my first year of post-graduate study. This paper had a very substantial component that covered ethical factors and awareness when working with human participants, in particular Māori participants and the unique ethical factors that are required when working alongside Māori in research.

In addition to the ethical factors already highlighted, this research will also be guided by several of the ethical guidelines about Māori research that Mead (1994) discusses in her PhD thesis. While these guidelines will be elaborated on further in the chapter as they apply to the data collection procedures, several of these guidelines will be mentioned at this point.

- Respecting the people
- He Kanohi kitea- Face to face meetings

- Manaaki ki te tangata- Collaborative and reciprocal approach
- Kaua e takahia te mana o te tangata- Don't trample on the mana of the people.

Although I refer to Mead (1994) for these ethical guidelines, it must also be noted other Māori academics have also worked through in establishing a set of ethical guidelines for researching in a Māori context. For example Durie (1998b; 2002a; 2002b) discusses the notion of mana as a means of explaining ethics and cultural imperatives from a Māori world view. These are 'mana tangata' the dignity and safety of researchers and participants; 'mana whakahaere,' Māori authority and control over the decision making processes; 'mana a iwi,' fostering the outcomes which benefit Māori; and 'mana whenua,' acknowledging the rights of tangata whenua. Durie emphasises the need for a research process that have the ability to benefit Māori and align with Māori aspirations. Therefore, the concept of mana provides an appropriate ethical basis for the researcher.

The Research Process

Participant Recruitment

Participants for this study were all previously known to the researcher prior to this study. All of the research participants identified as being Maori. In making contact with the research participants prior to beginning the study, each school's respective Board of Trustees was sent an introduction and information letter outlining the purpose of the research and to also gain written consent to make contact with the school principal (Appendix 1 & 2). This was followed with an information and introduction letter that was sent to the school principal seeking written consent to participate in the research through an interview (Appendix 3 & 4). A phone call to each principal followed to arrange a time to meet and conduct the interview at a time and place that was best suited to them.

A second process was also employed in the selection of participants of this study. This was through Te Akatea-The Māori Principals Association. Initial contact was

made to Te Akatea co-president by phone seeking his oral consent to send written questionnaires to members of Te Akatea on my behalf. This was followed by sending an introduction and information letter (Appendix 5) to the co-president of Te Akatea outlining the purpose and process of the research. Included with the introduction and information letter was thirty individually sealed questionnaires (Appendix 6) with an information letter so as to inform the respective participants of the questionnaire and its purpose. Contained with each questionnaire was a stamped addressed envelope for the completed questionnaires to be sent directly back to me. The questionnaires were to be completed and returned within approximately two weeks of receiving them. Several weeks later, a further reminder letter was sent to Te Akatea to be sent to those who had not yet replied.

Knowledge Collection-Interviews

At the beginning of each interview, each research participant was again given the introduction and information letter to re-familiarise themselves with the intent of the research. Each participant's rights were reiterated and it was at this time that I also explained my obligations to them. Signed consent to participate in the research was then obtained prior to beginning of each interview. At the conclusion of each interview, the interview participant was informed the transcribed interview would be returned to them for their preview, providing an opportunity to change, delete or add to the transcription. This further ensured the accuracy and validity of the interviews. Interview participants were also informed that they could contact me at anytime for any queries or questions regarding the transcribed interview. It was also made known to the research participant in the letter that accompanied each transcription that if I did not hear further from them then I was to assume they were happy with the transcription.

All interviews were semi-structured. While there were questions that were asked of all research participants (Appendix 7), the semi-structured format provided enough flexibility to further probe and engage different responses allowing a more in depth insight into the interview participant's thoughts, opinions, and feelings about their

different experiences. It also provided a richer understanding of the beliefs, values and philosophies they bring to their position as a principal but also as a Māori principal.

The strength of conducting interviews provided a context for a *kanohi ki te kanohi* approach which according to Bishop (1997) is a preferred form of communication among Māori. As highlighted by L. Mead (2003), the face to face interaction with those involved in the research is an important process in any research and is a clear signal that the researchers are willing to cross the divide between researchers and researched.

At the conclusion of each interview and in accordance with *tikanga Māori*, a *kōhā* was given to each interview participant. This was in the form of either providing morning tea for the principal and staff. The act of giving *kōhā* is an act of reciprocity for the knowledge, time and experiences that were shared and willingly given but it was also about maintaining positive and healthy relationships with the interview participants. According to H.M. Mead (2003) the main purpose of reciprocity is to maintain *whanaungatanga*.

Research Participants

Five of the six research participants were school principals of varying degrees of experience. Of these three, one had been principal for seven years, the second for six years and the third for just on two years but had also five and a half years as a Deputy Principal. The three remaining school leaders had all previous experience as principals at other schools. The final principal had about twelve years experience. The remaining research participant was a Deputy Principal at the time for approximately two years and also had previous experience as an Assistant Principal and as a Senior Syndicate leader.

Two of the seven research participants were female. As it was important for the researcher to have an even mix of male and female voices as part of the research, this was not entirely possible due to the majority of principal positions that were

held by Maori in the region in which the interviews were conducted were by male Maori. The number of interviews that were conducted was set at seven after discussions with my supervisor. This number was considered to be feasible in the time available.

Data Analysis

In analysing the data I employed a content analysis computer software programme called HyperRESEARCH 2.7. Through this programme I was able to extract from the transcribed data major themes and sub-themes. The strength of using a content analysis approach within a qualitative study is provided by Berg (2004) in the following quote. "...it is a passport to listening to the words of the text and understanding better the perspective(s) of the producer of the words" (Berg, 2004, p. 269).

Firstly, each transcribed interview was inputted into the software programme allowing me to read through each of the transcriptions and attach quite specific code labels to specific segments of text. In creating the code labels I used a combination of 'in vivo codes' which are words taken directly from the transcribed interviews and the construction of codes that were related to different themes and concepts identified in the literature review. According to Strauss, 1990 (cited in Berg, 2004) using 'in vivo codes' provides a clearer insight into the behavioural processes which the research participant may employ as they work through various issues or problems highlighted through the interview transcriptions. Secondly using 'code labels' added breadth and depth by reaching beyond the transcriptions and relating them to broader social scientific constructs such as those identified in the literature.

The code labels were then grouped into broader concepts. Again the terms used for these broader concepts were taken directly from the transcriptions or directly related to the literature review. The effect of this was a reduction in the number of code labels resulting in a much higher frequency of the broader concepts. Three major

themes emerged, allowing for the broader concepts to be assigned to the most appropriate.

A table giving the frequency of each broader concept within each major theme was constructed from the data that was collated during the analysis of the interview transcriptions, allowing identification of the most influential and significant concepts under each theme. These became points of discussion for the following chapters.

Three concept maps were constructed, illustrating the inter-relationship between each of the major themes and the inter-relationship between each of the broader concepts from each theme. Essentially a whakapapa approach was utilised as it sought to identify and search out the contributing factors and the inter-relationships between these factors in a multi-dimensional way.

A separate table was then constructed which recorded the number of times each broader concept occurred within each of the transcribed interviews. This illustrated which of the broader concepts was the most significant under each major theme and the relationship they had not only to the style of leadership but also the relationship each broader concept had to the researched literature for this study.

The following chapters present the findings from the research participants in this study, firstly in relation to the literature covered in chapters two and three, and secondly in relation to the overall purpose of this study. They will present an analysis and discussion of the identified issues and challenges that are experienced by the research participants and how each respective leadership style has been reflected by each Māori school leader in overcoming or working through the challenges they have faced. This will then be followed by an analysis and discussion of the identified leadership styles and approaches employed by the research participants and then the significant influences and factors that have contributed to, and underpin the identified leadership styles. In order to protect the anonymity of the research participants I have provided them with fictional names.

Each of the following chapters have been written in a pen-portrait style (Tomlins-Jahnke, 1996) which is a style of writing that places heavy emphasis on the voices of each of the research participants. Due to the dearth of studies into the area of Māori research in the context of English medium primary school education, the experiences and voices of the school leaders themselves will be paramount.

Chapter 5-“Shaking the Rafters”

The collective action that transforming leadership generates empowers those who participate in the process. There is hope, there is optimism, there is energy. In essence, transforming leadership is a leadership that facilitates the redefinition of a people's mission and vision, a renewal of their commitment, and the restructuring of their systems for a goal accomplishment.

(Roberts, 1985 cited in Copland, 2003, p. 377).

This chapter will discuss the different leadership styles that were identified during the analysis of the field data. These leadership styles will be presented within the context of some of the different issues and challenges that were discussed by the research participants during the interviews. In the analysis of the data, there emerged three predominant leadership styles, visionary, collaborative and transformational. Positive transformational change within a school was identified as being very dependent on the identification of a goal(s) or direction and the unification of all towards achieving this identified goal(s) and the strategies undertaken by the school leader(s) to achieve this. A visionary school has been identified by both national and international research as being significant in affecting positive change (Starratt, 1993; Tope, 1999; Brower & Balch, 2005 & Gorton, Alston & Snowden 2007). A leader's ability to encourage and facilitate staff unity and cohesion towards achieving the identified vision was identified in Gould's (2004) research particularly important for minority school leaders.

The different strategies employed by the school leaders under the identified styles was a means of affecting positive outcomes for not only Māori students, families and community within their school but sought to affect more positive outcomes for all. Telford (1996) who acknowledges there have been few studies that actually provide an in depth view and understanding of what it is that school leaders actually do to facilitate a collaborative leadership and culture within a school. In addition to the identified leadership styles, the importance of relationship building and the significance of empowering staff were also identified as critical factors in the styles and approaches of the principals in this study.

Some of the major issues highlighted through analysing the interviews were the often negative, ignorant and stereotypic beliefs and attitudes people have towards Māori students, teachers, families and the wider community. A feeling of isolation and loneliness was also identified as a challenge that Māori principals have to deal with on a regular basis.

“Sitting at the table”

Identified and discussed by all the research participants, the negative stereotyping of Māori has been a consistent and prevalent challenge for the Māori leaders in this study. What has become particularly obvious is the level of interpersonal racism from the research participants own colleagues. This has often been expressed through racist comments, stereotyping and negative presumptions and attitudes towards Māori students and their learning. What has also surfaced through this study is the interrelationship between interpersonal and institutional racism, as the negative views beliefs and attitudes towards Māori has been reflected and at times further perpetuated through the policies and procedures of the schools themselves. However, as the study illustrates, the school leaders have not simply sat back and allowed the status quo to continue. They have become agents of change and have used the actual institutions themselves to facilitate and encourage change at differing levels within the institution. This ability to use the institution to affect change is reflected in the above sub-title “sitting at the table.” This is a direct quote taken from one of the school leaders in this study who used the institution to affect positive change in and on itself. This is elaborated further in the following section.

The interrelationship between institutional and interpersonal racism will provide not only a backdrop against which to discuss the issues and challenges that the research participants have experienced during their times as Māori school leaders but more importantly provides the opportunity to discuss the leadership strategies they employed as they fought to work through and negotiate these challenges.

Interpersonal racism

According to Connell (1989) personal racism is when an individual or group sees another group as inferior because of skin colour or ethnic origin and they have the power to enforce this superiority. It is attitudes based on prior assumptions and ignorance and is often expressed through negative stereotypes and racist jokes, and comments.

Institutional Racism

According to Connell (1989) institutional racism occurs when a society through its organisations, institutions and agencies perpetuates policies which put racial/cultural groups at a disadvantage. This form of racism may be conscious but is often unintentional. Spoonley (1993) adds that institutional racism refers to the way in which groups are differently treated by institutions as a result of a set of organisational policies and procedures. McGee Banks (2000) discusses institutional racism as means of race socialisation. Race socialisation reduces all members of a group to be reduced down to a one dimensional representative of physical characteristics, which have mistakenly become associated with intellect and ability. Race socialisation frequently privileges White characteristics and simultaneously marginalises characteristics from minority groups associated with colour. This is particularly harmful because it frequently occurs in environments where racism is a powerful but well disguised process of socialisation.

Racism and its impact on race socialisation make it impossible for 'people of colour' to dream their dreams free from the dire reality that colour is the key that opens the door to a full range of opportunities

(McGee Banks, 2000, pp. 222-223).

Research within New Zealand demonstrate how hegemonic forces have not only have maintained positions of superiority in this country but also illustrate the causal relationship between interpersonal and institutional racism in New Zealand. For example, Metge (1990), argued that schools were no more than sites of enculturation charged with the transmission of a chosen culture. Schools became entrenched to

reflect the structures, values of the dominant society and were primarily concerned with explicitly and implicitly extending and then reinforcing student's knowledge of the dominant Pakeha society, thus ensuring that selected knowledge and skills were acquired in order to reinforce certain cultural understandings. Simon & Smith, (2001) argue that schools were instruments of civilisation through "encouraging Māori to abandon their traditional cultural values, customs and language in favour of those of the European" (pp.6-7). Pihama, Smith, Taki & Lee, (2004) discussed the early schooling options that were introduced into iwi and hapū territories as means of social control and to civilise the natives in order to facilitate the process of Christianity amongst Māori. Put simply, education was no more than a means to an end, the gradual erosion of Māori culture in order to establish a "little England" (Pihama, Smith, Taki, & Lee, 2004, p. 30).

Sarup (1991) argues that prejudice does not solely derive from within the individual but is rather a product of the total organisation of society and is to only be changed as that society is changed. He further argues that there is a logical connection between both institutional and interpersonal racism and both have dialectical connection with each other.

At one time I used to think that stereotyping was an aspect of interpersonal racism. I did not fully understand the processes by which stereotypes are taken up and adopted by institutions. In other words, interpersonal and institutional racism are not separate and distinct levels; there are dialectical links between them.

(Sarup, 1991, p. 34)

Research by (Sisley & Waiti, 1997) have identified the strong presence of interpersonal, and institutional racism experienced by Māori educators working within a system that "ultimately reflect the cultural values and beliefs of the dominant culture, namely Pākehā culture" (Sisley & Waiti, 1997, pp. 7-8). The study identified that these forms of racism were so prevalent that it was inevitable that Māori educators would at one point or another experience some form of racism, and this was a major source of extra stress and pressure as Māori working within a

'mainstream structure' were often faced with having to reconcile Māori values, beliefs and interests with those of the institution within which they work. Often these very institutions were not adequately "set up to cater for the different value systems that are part of the Māori psyche" (Sisley & Waiti, 1997, p. 11).

The Paradox of the Institution

According to Starratt (1993), the paradox of the institution refers to, the way in which institutions in all their forms are the biggest threat to human creativity and freedom, and yet at the same time, provide the only sphere for such freedom and creativity to be exercised. In this context, Starratt (1993) believes that the essence of transformational leadership rests within the ability of the leader or leaders to transform the institution within which one operates. Rather than seeing institutions as limiting human freedom, creativity, power and justice, transformational leadership can use institutions as more tangible resources that can in fact become sources of human power, freedom, creativity and justice. Essentially the institution can become an agent of its own change. However, as Starratt (1993) points out, the effectiveness of an individual in affecting positive change is very highly dependent on the individual's ability to see that an institution is made up of different layers. Starratt (1993) uses the analogy of an onion with several layers, to illustrate this point and if purely surface cosmetic changes are to be avoided, a thorough understanding of each of these layers and their interrelationship with each other is needed to affect any substantial changes in the institution.

The layers Starratt (1993) refers to begin at the operational level which is the outer most layer of the onion. Beneath this is the organisational level. This level is the blueprint for distributing resources such as time, space, money and people. The third level is the programs level and refers to work involved in curricular priorities, student assessment and use of resources. Beneath this level is the policy level. This level of policy sets the larger day to day guidelines that define the school in every way including its identity, character, direction and priorities. The next level refers to the goals and purposes of the school and basically provides a compass for the school

plotting its heading and direction for the future. Beneath this level are the assumptions and beliefs of the school. Starratt uses the analogy of beliefs and assumptions to a school as is solar energy to photosynthesis. They fuel the whole enterprise and energise each level of the institution. These may include, gender, race, ethnic assumptions and ideologies and inform the values with the institution. Finally at the core of the institution is where we find the myths level which are the deep and basic meaning by which we make sense out of our lives and out of our world.

Field Research Findings

A predominant issue experienced by many of the school leaders in this study was the persistent stereotyping of Māori predominantly from other staff. For example, David who works in a decile 10 school with a role of approximately 76% Māori and has been principal for 7 years stated that stereotyping was one of the biggest issues and challenges that he had to consistently deal with.

According to Tomlins-Jahnke (2005) Pakeha knowledge of Māori people, their values, customs, and life-ways is generally limited through a lack of historical knowledge, miseducation and faithful adherence to stereotype, myth and misinformation. In her opinion this lack of knowledge is a result of cultural isolation that have prevented many Pākehā from fully understanding the subtle cultural nuances that are particular and are unique to Māori. Such cultural isolation manifests itself in the way in which Pākehā have come to see Māori as a homogenous group of people that all think, act and are essentially the same or very similar in every way. David provided an experience that highlighted such erroneous beliefs.

In a recent example, David talked about an example of a stereotypic response from some of his staff around a discussion he initiated that was in response to a group of Māori students in the school who appeared to be struggling with their school work and if there was a need to do something different to cater for not only their different learning styles but the different learning needs.

*One of the things we talked about with our teachers is here is a group of students they're not achieving, so are we going to do anything different? and some of the things that came back was 'they're hands on people' and that's where we fall into the trap of labelling everyone the same well no... Maori students individually have different learning styles. We do have creative thinkers. We do have critical thinkers. We do have kids that musically can learn better that way, physically they can be doing things differently and the academic kids that like to be very rigid and structured. So there is difference... I think that is a **real danger** and that scares me when I start talk to people and its like 'well Maori kids that's just what they do'*

In response to such attitudes, David viewed his role as having to break such stereotypic and ignorant attitudes and rising in the consciousness of his staff, that Māori have different learning styles. In reference to work of Starratt (1993) David was essentially seeking to affect change at the level of assumptions and beliefs in the school. One strategy David used to help achieve this was to provide times and opportunities to discuss with his staff that Māori do learn in different ways.

and that's where we fall into the trap of labelling everyone the same well no, so that's where I think where we have to deal with those teachers is that no where not all hands on learners, kinaesthetic learners, so there's a variety of learning of styles and we need to be aware of that so we talk about those things.

A further focus David employed in working towards not only changing the negative and erroneous beliefs that some staff had but more importantly seeking to enhance and improve the educational achievement of all in his school but particularly Māori, was to develop and maintain positive relationships with not only his staff but the wider school community, an aspect of leadership that was discussed by all the participants as being significant in their leadership approach.

I think the other thing is we're trying to break down the them and us in terms parents and once again the big thing is I think our parents are so important in this game yet people kind of exclude that and rather blame the parents rather than include them I think we gotta involve our parents more um we trying to think of ways for that community involvement, especially Maori parents especially when you don't have a lot of elderly people here. Those

parent relationships are so important and if you value them then you have to give them time. When parents come in everything else can be put in the filing cabinet because that's more important to me.

The recognition by David towards increased parent and community engagement was also reflective of a shift in David's approach to school leadership from a very authoritarian approach to a more open collaborative style of leadership.

I think one of the things that has changed for me has been I ran the school and I make no bones about that. My leadership style was very authoritarian. Over the last two or three years, in particular the last two, it's more about um collaborative leadership so it's been about my development.

An increased collaborative style of leadership by David provided a space where the leadership abilities amongst staff have grown quite dramatically in the school.

Seeing teachers take over things it just great. It's fabulous...In the past I had a DP and senior teachers I don't run that structure anymore under my collaborative leadership so what I do is I have five leaders in this school um each with responsibilities each with the ability, one for example one is looking after this project that we're doing which is about that social/ cultural theory so she works and then comes and briefs with me.

This leadership shift has not just extended to increased collaboration with other staff but David has taken his leadership approach to his students, looking towards them for guidance and creating a space where they can have a voice and leadership role in their school.

This is probably my most enjoyable year as a principal because other people are developing and students having a student voice. For example we have primary school students sitting on our BOT, writing reports, presenting reports sitting on our community board um sitting on important committees that make up our school like the health and safety committee and before I would never have dreamed of that.

Providing a means of increased student voice within the school was a major mechanism for curriculum change within the school. It went from a curriculum that was imposed onto the students to a thinking curriculum that was more centred on the

questions, anxieties and desires of the students. It became a curriculum that became responsive towards knowledge the students in the school wanted. The change that David had facilitated here was clearly at the programs level and the policy level that Starratt (1993) discusses.

After listening to some more with the kids that's kinda changed the way we're teaching our kids. One of the things that I think is fabulous in terms of Maori children cos one of the things that we talked about amongst the staff is that sometimes our Maori students can be passive in other words we give them all the knowledge, we teach and impose that on them and then away. Now its more asking the questions for example so if for example at the end of the year I asked our students what might affect you and your whanau now or in the future and from those we've got 5yr olds talking about death, we've got smoking, we've talked about child abuse. These are kids that are 9,10,11 bringing up those big issues that we as adults still don't discuss. So what we've done is arranged our curriculum to deal with those.

The central role David played as a collaborative school leader in this curriculum shift in his school became hugely beneficial and significant for the educational experiences and outcomes of Māori within the school. In affecting change, David's approach empowered those around him; staff, the community and students. It also aligns closely with the findings of Telford (1996) as essential ingredients in effective collaborative school leadership.

I mean our Māori kids love having conversations, so they can talk to you about ok this is what we learnt, this is what we talking about but I'd still like to know a little more about this' so I think the question there is we're getting our kids to ask more questions, and to think more critically and I think the shift into the thinking curriculum where we encourage our kids to think differently, critically, carefully has really helped our kids and they're getting a lot more success in their learning, their self-image which is immense, I think that's really important for our students, their confidence is growing and they're becoming a bit more out going in terms of having a say.

The significance of empowering those around you as a leader was demonstrated by Durie (2002) who believes that working in an environment that values and endorses collaboration and teamwork, are the necessary qualities of school leaders. Durie (2002) also advocates and recognises a need for school leaders who can

‘whakamana’ (empower) the whole of the schools process, from teachers, students, parents and whānau to communities and curriculum and work in order to create a better future for Māori in schools.

...as an evolving and dynamic state the development of mana is essential to individual and collective development. Thus, healthy development from a Māori view then requires the opportunity for people to reach their full potential...

(Durie, 1989 cited in Huia Tomlins-Jahnke, 1998).

Mason Durie (1997) also highlights the importance of empowering those around you. Although the context of his discussion was outside of education, it nevertheless indicates the significance of empowerment in contributing to the overall well-being of those around you. Writing about the negative and positive contributions made by the family and the whānau to personal development M. H. Durie (1997) identified the concept of whakamana or the capacity to empower as one key function for the positive healthy development of whānau and individuals.

Roimata is in her second year as Deputy Principal of a decile 1 school. She was an Assistant Principal at her previous school and started her employment at her current school as a teacher in the full immersion Te Reo Māori (rumaki) classroom. After several months she became Senior Syndicate leader before taking an acting deputy principal position. Her current school has a role over 90% Māori. Similar to David, Roimata provided several experiences that reflected both ignorant and negatives attitudes, and beliefs towards Māori and Māori educational practises. In a recent experience Roimata attended a hui at a local secondary school on Māori achievement. While there she was unexpectedly asked to provide her opinion and thoughts on this matter. While Roimata felt privileged to be given the opportunity to speak, she felt as though her thoughts and views were going to be taken as being representative of all Māori by those running the hui, highlighting the way in which Māori are seen as being all the same or very similar.

When people say can you answer this question for every Maori in the world then you automatically know the person asking the question has no idea

about what they want or they don't engage in how Māori operate because they want your opinion. It's not that they haven't talked to enough different Maori families to find out that actually we all think very differently and we all have our own opinions y-k we have some things that are universal which is probably more out of respect but we actually have our own opinions.

The interrelationship between interpersonal and institutional racism was discussed by Roimata after a negative experience she had not long after starting at her current school. Roimata discussed an issue that arose after the school science fair before she was deputy principal. The incident centred on the judging of the students within the rumaki. Because the class was full immersion, and the displays for the science fair had been written in Māori, Roimata felt it appropriate to ask an outside person, fluent in Te Reo Māori, to judge the class's science displays. Roimata asked the local Resource Teacher of Māori (RTM) to be the judge. The result was the students within the rumaki had performed well, received good marks and consequently made it in to the school finals. However, Roimata was later challenged over the performance of her students by the deputy principal. The deputy principal approached and asked if a child could explain to her how they were judged and the criteria that was used.

The DP wondered if she could come along and say, 'oh can I speak to one of your kids?' and I'd say, 'what's that about?' 'We want them to explain his display to our judge' and I'd asked 'why?' so we can get a sense of how they were judged and the criteria the judge used.

This experience left Roimata feeling insulted and angry and she refused to allow a child to be used in such a way. The rationale behind being questioned about the criteria that was used by the Deputy Principal implicitly implied an act of dishonesty on behalf of the judge and forced Roimata into a position where she had to defend, explain and then rationalise the judgements of the RTM. As a result Roimata felt at odds with her Deputy Principal after that. The later part of the quote below also reflects an innate position of cultural superiority on behalf of the Deputy Principal too.

'no, no if you want to speak about his work then you can speak to me or the judge that judged it but you're taking this child out so you can pull it to

pieces just so you can make a judgement on it based on how he explains it in his own words. Yea so they used to do things like that, so she kinda, na she didn't like me at all and, and she'd say, 'oh but you're kids got high marks and I'd say, 'and? The problem with that is? And her way of thinking is they shouldn't of because I don't understand and it's not to the standards bla, bla, bla whatever. In the end she had to accept it because we met the criteria they set and um but um because the kids got high marks and got in the final she didn't like that because her kids, kids she perceived as being of higher intelligence might have missed out.

While these were major points of anger and frustration for Roimata, she viewed these as opportunities to affect positive change within the school, especially for the Māori families, wider school community and students. Due to experience at her previous school, Roimata knew that to affect any real change within a school, one must be in a position of influence. Roimata knew that she had to use her position of leadership to affect positive change. Roimata used several strategies to do this. The first was to provide a voice for the rumaki and she achieved this by becoming part of the school management team when she became Senior Syndicate Leader. In relation to the work of Starratt (1993) Roimata was in affect seeking to facilitate change at the organisational level.

...it was finding these key leadership roles because once you're at the table, you can make some impact but if you're not there, like if I wasn't on the management team, I could have said what I wanted and they'd say, 'oh well at management we decided on this' so it didn't matter, you see? That's the game they played or at BOT, we decided on this, so it would have no impact ...I got to sit on the table and in any organisational thing that went on I got a say so what it meant is that the rumaki had a voice, yea I could see that straight away.

However, Roimata still encountered difficulties with the other members of the management team, due to her open collaborative approach to leadership, evidenced through her constant engagement, openness and transparency with parents and whanau, especially with any decisions that may affect them directly.

I was in the management team but it was kinda hard case because often they'd ask me things and I'd say, oh, I need to check with the whanau' and they'd get hōhā and they'd say, 'we need your say, yes or no' and I'm like, 'I can't make the decision until I check with our parents but I'll let you know'

so there used to be a lot of rail-roading, you will do this and it became, 'no we have to check that it will be alright,' so they had to get used to that process that they weren't used to...it was a process they weren't used to that consultation team thing. I had learnt it through my experiences it was the best way to have your parents with you so you don't give them any surprises and they back you 100%.

Keeping open and transparent lines of communication with Māori whanau was a significant underpinning in Roimata's collaborative style of leadership and this was mentioned several times by Roimata during the interview. As seen above this would cause points of conflict with other staff and as a result Roimata saw herself as being in an intermediary role, through a need and a desire to work alongside non-Māori in order to help them better understand and to be more aware that Māori have their a way of looking at the world, a way of doing things, and that it is not any less important or significant especially for the educational achievement of Māori.

I think my role is to help our non-Maori leaders um work in appropriate ways with Maori because that's where the issues arise is when non-Maori want to ask why or why not? How come? And I don't mind being involved with that conversation as long as it's in an open forum manner not in a because I want to criticise it...

In achieving her vision of creating a school that was more cognisant of Māori practices and values, Roimata did not stop simply at being on the management team. Roimata became an active advocate for Māori whanau of the school by encouraging them to take a more active role in voicing their concerns and to look at being in a position where they could create change. Roimata was acutely aware of how important this was if things for Māori were going to change within the school. She was very proactive in carving out a space where the voices, aspirations and concerns of the Māori whanau and community could be heard and listened to. Roimata was not only in a position of leadership within the school but saw herself as being a leader for Māori within the school. In effect, Roimata used the existing structures of the school as a means of affecting change and illustrating "The paradox of the institution" (Starratt, 1993). Through her advocacy role, Roimata empowered the Māori parents and whanau in the school through firstly providing a voice for them,

and secondly through encouraging and facilitating their growth and ability to take on their own leadership roles with the Board of Trustees.

I said to my whanau, the parents, was, if you want to make any, because I could see they were invisible kind of thing they were treated like an annoying little extra that the school didn't really need, although the school wouldn't say that that's how they were treated so I said to them, 'you guys need to look at getting on the BOT, so at least we had some representatives that supported Maori kaupapa and um it was really vital at the time... so I said to the whanau you have to get in those roles of status but it's really so you can make a real change otherwise you're wasting your time.

Although it is clear that Roimata's leadership was in response to the injustices that were happening for Māori in her school, both national and international literature have identified the significance of setting a vision as an essential attribute of an effective school leader. For example Starratt (1993) Tope (1999), Brower & Balch (2005) and Gorton, Alston & Snowden (2007) have all signified the importance of the visionary school leader and the importance of the school leader to effectively articulate the vision forward and to encourage what Brower (2005, pp. 27-28) terms "buy in" or the necessary skills to articulately communicate the vision to encourage buy in of tough decisions. "Leadership involves an articulation of the vision which builds a covenant... an articulation that captures the imagination and enthusiasm of the members..." (Starratt, 1993, p. 41).

In research conducted into the strategies employed by various Māori leaders in the indigenous education movement here in New Zealand during the 1980s, Roxanne Gould (2004) clearly identified that the leaders who were instrumental in this educational movement all possessed a vision which gave them direction, motivation and inspiration and was a necessary point of beginning to work towards positive transformational change. Also identified as having a significant informing role in each of the leaders strategies were the values of whanaungatanga, manaakitanga and whakamana.

The latest Best Evidence Synthesis (BES) commissioned by the Ministry of Education also reaffirms the significance of visionary leadership. Usually expressed as goals, targets or opportunities, identifying a vision was identified by BES as a feature of most core studies that demonstrated positive outcomes for students (Timperley, Wilson, Barrar, & Fung, 2007). This reaffirms the earlier research by A.E. Durie, (2002) and Murrhiy (2002) both of which discussed the importance of visionary leaders in affecting positive change, especially for Māori students. Echoing the international literature, the BES also emphasised the importance of effectively communicating and articulating the vision and ensuring that a collective and unified effort is not just maintained but was also coherent with the identified vision as this was identified as a decisive variable to effectively reaching the identified vision.

In being a proactive leader and advocate for the whanau and wider Māori community, Roimata would often have to hold the senior management and Board of Trustees accountable through reminding them of their commitment and responsibility to the whanau and the injustice in ignoring this.

I got to sit on the table and in any organisational thing that went on I got a say so what it meant is that the rumaki had a voice... I was trying to get let them to see it, look lets be fair right across the board you've accepted we have a rumaki, you say you value it, well it needs to be valued and fair right across the board. So I've tried to turn their way of thinking.

The concept of advocacy was identified by Tomlins-Jahnke (2005) as being a central component for facilitating some form of positive change. Within the context of this study, advocacy roles were seen as assisting, advising, motivating Māori and their whanau, or speaking and acting on their behalf, as a means of affecting some positive change and outcomes for Māori within their school.

According to Tomlins-Jahnke (2005) human rights advocacy was identified within her research as being particularly significant for Māori and is premised on three key principles. The first principle of universality refers to fundamental entitlements

which must be universally accessible, guaranteed, and comprehensive to all people. The second principle of reciprocity recognises that all individuals and groups that interact with each other do so with the expectation that they have equal opportunity to influence each other. Finally the third principle of inclusion acknowledges the rights of all individuals and groups to participate.

It is clear the advocacy role that Roimata adopted in her leadership reflects the principles identified and discussed by Tomlins-Jahnke (2005). For example, Roimata fought to ensure that Māori within the school were entitled to have their concerns heard through including them in any major decisions that were to be made that may affect them in any way. The third principle of inclusion is also reflected in Roimata's decision to consult with the Māori parents with any decisions school management were going to make. Roimata was very adamant that including Māori at a decision making level was crucial, which she identified as an essential quality of an effective leader.

um I think they need a good ear, listen, listen, listen , um they need to be able to be reflective about different things so when its time to make big decisions they not just making it on a whim be collaborative and be inclusive, communicate with others, the Māori community in particular

Advocacy roles was an attribute that was not isolated to just Roimata. Michael discussed the expectations he felt that the Māori community had towards his appointment as school principal.

Yea, um probably from the point that they feel that finally have someone who if need be can go and kick arse, and make things happen.

Craig also provided his thoughts on what an effective leader entailed and this also echoed the attribute of advocating for the people.

In a Māori context I'd say (long pause) from what I've seen Māori leadership is, well all good Māori leaders are about the people and caring about doing better for them ... at the end of the day it's about them, helping their people to be better.

In her leadership, Pania talked about her role as an advocate for staff, students, the wider school community and Māori extensively throughout her interview. Pania is into her 6th year of her first principal position. Prior to this, her experience in education has included teaching for fourteen years and she has been an educational advisor for 5 ½ years too. Pania works in a decile 1 school with a roll of over 80% Māori.

Pania said that she would often be called upon by the Māori whānau and wider school community members to advocate for them outside of school. This role would include being a negotiator on behalf of whānau with social services, the police and other education providers, especially secondary schools. Similar to Roimata, Pania is more than just an educational and school leader; she is a key leader of and for the school community.

I know the community from here as whanau depend on me at times to get them through tricky situations to um negotiate some of the difficulties they have in the areas of health, justice, um social...I advocate for them all the time. I advocate for a lot of the whanau in this area- A lot of work with the police and other agencies for the whanau outside the school. I advocate mostly for children's education... You carry as my role as a Māori the, the whole right to an education, "Ka whawhai tonu," that sort of banner um I advocate for Māori I advocate for our tamariki their right to an education, I ensure you know, that level of understanding of who I am as Māori and what injustices have been caused to Māori in education drives my, my role as a principal on a daily basis.

Although Pania takes on an advocacy role for the wider school community, her priority clearly lies in advocating for the educational right and overall well-being of the students in her school, even if it does call on her to go against the grain of her people.

Sometimes I have to rise up and take on a leadership role that is not the mainstream. Either mainstream Māori/Pākehā. I do at times have to go against the flow of what my people are wanting because I have to think of the greater good.

In advocating for her students, Pania discussed the need for her to be very adaptable as a leader, calling on different leadership approaches and styles for different situations. In an upcoming situation, where Pania had to take on an advocacy role for a child in the school, which she knew was going to prove challenging as she had to face a parent; Pania was required to adopt a firm and strong approach in her leadership.

I have had member of the whānau who has had their child out of school repeatedly for the last six weeks because of different tangi and so ill will have to talk to her and she will bring out the Māori card-its tangi and I thought you know. But it's about getting your child educated. At times I have to use a range of tools/styles and ways to operate. Leadership is not one style I have to be adaptable.

However, in other situations, Pania discusses the need for her to take a gentler and more nurturing approach as leader, especially when involved with Māori children. This is something she believes to be crucial, as Māori children in her experience have often been dealt with in negative and perhaps harmful ways.

This is sometimes needed particularly when working with Māori students the gentle caringness so I don't see those situations that corner our kids where they come out fighting where so many of our children have been so often forced into in education.

A major challenge for Pania has been a feeling of isolation during her time as a school principal, something she has struggled with during her time and something she largely attributes to the small number of Māori principals who work within English medium schools.

The small number of Māori primary school principals that Pania alludes to is confirmed by Group Māori (2007) who state that 11.7% of all principals in 2006 in all state primary schools in New Zealand identified as Māori. This is a slightly higher percentage than Māori teachers in all state primary schools, which is only 10.3%. There was a strong conviction amongst all the research participants that the dearth in Māori principals and school leaders significantly contributed to a feeling of

isolation and loneliness. This was something all the participants in this study identified as a challenge and something they all felt needed to change. In fact Pania implies that without significant increases in numbers of Māori principals, she finds it hard to understand how this could be alleviated.

I don't know, unless we get more Māori into these positions where we can support each one another I don't see how that can be alleviated.

Pania referred to the annual Te Akatea (Māori Principal's Association) conference as a real highlight, and was something that she viewed as being a significant contributor to reduce the feelings of isolation as a Māori principal.

One of the best conferences she had been to on a number of levels... It's wonderful when we get together as Māori principals... What was really exciting with the Te Akatea conference for me was, it was ok to be Māori and what I saw there was a room full of similar people who had felt, had aspired, who had suffered, in a similar because of who we are and with that came that joy of being together too in who we are and that isolation you don't get to but I think there is real hope but the hope needs to be built on, you know.

There were few opportunities for the leaders in this research to meet with other Māori in similar positions who are able to bring with them a commonality of background, perspectives and a level of innate empathy and understanding as Māori. It was also felt that such a change would not only be positive for Māori principals and teachers but most importantly it would be significantly positive for Māori students (Group Māori, 2007). This was reaffirmed by Pania.

Well no one works better with Māori than Maori really, and when you're there you bring so much power to a situation and a knowledge base that you bring and the ability to empathise and, and the ability to commit to. To have your own people to support you, there's just, there's nothing quite like it.

Earlier research by Sisley & Waiti (1997) identified the isolation many Māori felt as they worked in an environment where they were a minority. The research for this study also reaffirmed this is still an issue and challenge for many Māori who work in

an environment where not only they are a numerical minority but also a political minority in terms of decision making powers. This was illustrated by Michael.

I think the biggest thing we need to as Māori in education is we need to have more Māori in the Ministry and players in that arena. And without a doubt we need more Māori leaders in education. Imagine if Māori were talking to Māori? It would be so much easier.

David also acknowledges the importance of having increased numbers of Māori in positions where they can affect positive change within education.

*And one of **my** beliefs is that there are not enough Māori that have the ability to implement and initiate change for Māori...so yea I think we need more Māori to initiate change for Māori.*

The importance of having Māori in positions of leadership that can affect change for Māori, with Māori and by Māori is illustrated by (A. E. Durie, 2002a) when she argues that an increase of Māori in positions of leadership, will further ensure the networks of Māori communities and alliances that the Māori students are drawn from will be strengthened and enhanced creating a better future for Māori in schools. In seeking to change her feelings of isolation and loneliness, as a Māori school principal, Pania used two predominant strategies. The first was through encouraging and facilitating leadership amongst the staff, something that she saw as a crucial part of her role. In relation to the work of Starratt (1993), through facilitating leadership amongst the staff, Pania was seeking to affect change at the organisational level. What is further implied by Pania is the innate leadership ability that everybody in her opinion has.

... if you're a leader of your own classroom of the curriculum, of the children, of the parents everything improves so it's that whole sort of um you know rau rangatira ma sort of stuff you know everybody can be a rangatira and everybody must have chiefly thoughts yea that kind of things so I think that been um another way to help that through yea,

Pania firmly believed the facilitation and development of leadership amongst the staff in her role, was crucial in empowering her staff, which in turn has led to what appears to be a very effective and efficient management team.

*... I'm just **so fortunate** that I've got Mere, a Māori women DP who's who has strengths in data gathering and research but is really whakama when she interfaces with people you know and she does that really well but she just needs to just be convinced that she does you know um she'd rather I do that so I've got that strength. I've got Rangi as a senior manager in the school who um, who um who is also there when you've got the big decisions you can take it to and share it with each other and we operate as a real team of managers and um because we good at working as a group, I mean we're hot, we are, we're really good and what we can achieve as a group is just awesome so yea so you know encouraging others to alleviate some of that is to get others to stand up and move up into the management positions... Yea and it means that everyone comes from a place of strength, can work from that rather than a deficit you know*

A second strategy used by Pania in helping to reduce the isolation that she experiences has been to approach the Board of Trustees and to seek their financial support, to allow her to develop support networks for herself during her difficulties of isolation as a Māori school leader.

So one of the things I realised I needed was some sort of supervision that people who are social workers, doctors and police have. So with the help from my BOT I have sought mentoring, supervision, coaching which has nothing to do with PD as such, but I can off load with, plan my next steps when I get a bit down and who can actually reach out their hand and say come on its ok, it will pass. I would make those support networks mandatory and you didn't enter a position like this, unless there was financial support because my BOT are paying for it. It is vital but I had to go and find the money for that and find out what I needed.

What has been highlighted here by Pania was a recognition that she needed to affect change around her at an organisational level in response to her feelings of isolation. Further to this, as a constant advocate, educational leader and community leader Pania has had to be very adaptable and changeable in her role as school principal. Pania has empowered her staff and has sought to grow them professionally. This has been a constant leadership approach of all the school principals in this study and was a significant underpinning in the leadership approach of the next school principal.

When Michael started his current position in 2004, the school was not in a good position and was not conducive to providing a positive and healthy environment for all within the school but in particular Māori and in his words Michael had “inherited a school that had a lot of problems.” Of all the principals interviewed for this study, Michael was the principal who felt the strongest about needing to affect change within his school and for this to occur, he had to facilitate unity and cohesion within the staff towards constructing a shared vision. Michael effectively sought to affect change at the organisational level, programs level, and policy level as well the assumptions and beliefs of the school towards learning.

Michael is currently a principal of a decile 1 school. He has been principal at this school for approximately 4 years and has had 3 previous principal positions totalling 6 years in small rural schools around New Zealand. Michael is the principal at the same school that Roimata is currently employed, which as Roimata alluded to, was an environment that was not healthy for Māori.

One of Michael’s first issues he dealt with was to facilitate staff knowledge and awareness around the learning for the special abilities children in the school, which he identified as being an area of weakness.

We are weak in special abilities and we have really pushed our teachers to get into learning intentions just to try and demystify learning. We need to do that better!

In addition to strengthening the learning programmes, David felt strongly about challenging the pre-conceived notions the staff had around special abilities, highlighting a similar belief to Michael around the different learning styles of not just Māori but all children.

...that pretence of what is special abilities? Does it always have to be intellect? Is it physical? Is it kapahaka? Is it tikanga? And how do we embrace that by putting in a Māori component around it because as Māori we are a very intelligent people.

However, in challenging the erroneous presumptions of the staff, David encountered several main problems. Through his experience David knew that for real change to occur, he needed a shared and co-constructed vision and direction and input from all the staff. This initially was proving difficult with the staff at the school as the staff were very dis-jointed.

One of the issues that we've had within our school is growing teachers to think like that, growing that concept of this is our vision, this is what we want. I want to now that we're not putting out a factory of teachers thinking the same thing but there is the same paint going through every single classroom.

A second issue that David encountered was the deputy principal seeking to undermine all David did. This severely affected David's ability to develop unity amongst the staff. David's approach as leader during these issues was in his words was "a two pronged attack" David knew change needed to happen and effectively David became an agent of change in his role as principal. To overcome the dissention from his deputy principal, David changed the way the whole management team worked and took discussions into an open forum during whole staff meetings- thus using a management system as an agent of change.

When I walked in, in 04 I had a DP that didn't really want the job and just undermined everything I did. I had staff that just sat and watched the power play go on...well yea I had to lead that. Put it this way when your 2IC is actually not following with you its just causes dissention amongst your ranks constantly...therefore I had to be more I had to go past her and actually change the way management worked. I'd take everything to staff so she could never turn around and say I said this, this and this.

The other reason behind David's approach in this issue was a firm belief that it would de-power staff who liked to have control and power and put them into a position where they had to share power, thus empowering and encouraging other staff members to take on extra responsibilities. This in turn caused staff to develop a sense of shared ownership and it was at this point that David was able to facilitate the development of a shared vision for the school.

basically I wanted to introduce Māori concepts into our management and our school roles by making sure that it was a flat management, everyone knew by tokenism that he's the principal or she's the DP no one needs to be reminded of that but we also need to be reminded that it's a flat management structure. It's a family concept. I think the second thing is it by doing it that way it de-powers those power freaks they've actually got to give power and if they actually give power out others will pick it up, start embracing and start talking. If you don't have everybody talking at the table they don't own it. 'He owns it, it's his idea or she owns it or management owns it. Yea I believe group conferences when you're having staff hui or management hui and stuff like that it's more open. The way we run our school everyone has to speak people soon realised that well that doesn't sound too bad and they then started jumping on board and that's where the vision started.

The effect of this approach by Michael was the gradual transformation and unification amongst staff which Michael identified as being a significant step in the establishment and setting of a collaborative vision. Similar to David, Roimata and Pania Michael sought to empower and whakamana his staff. This allowed staff to develop a sense of ownership over any decisions in the school. It also acted as a way of developing and growing leadership amongst staff.

During the interview Michael illustrated his rationale behind his leadership approach of empowering and growing his staff. Firstly, it was about having the best, most passionate and the most cutting edge teacher in front of the class and second it was about developing the leadership capabilities of his staff and growing the staff. Mark clearly sees his role as leader as being very significant in teacher growth and he provided one strategy he would use that would create a space for teachers to take on a more senior leadership role in a particular area.

Yea I think the key for us to make so much change is about growing the teacher. But if I don't grow that teacher's pedagogical knowledge, if I don't grow them socially, if I don't grow them mentally, if I cant grow them to a point where they give themselves in a staff room how do you give yourself in a classroom?. It's got to be the staff and you as leader have to feed them the cutting edge and be with them at the same time and there's time you back up and say 'ok' it maybe (Michael gives the names of several staff members as examples), they're leading this and give them a gentle nudge, 'I can't make that meeting, can you go?' So you just gently push them in and then you

reverse the role and say 'hey I missed that hui can you tell me about it?' Then you hear their passion, so you reply 'oohh true ok so what do you think we should do?' And then they're trapped, they're trapped for a good thing because they're passionate and um you can grow passion and you can show passion but you have to grow first in your staff and if that passion is encapsulated in seven teachers I just know that I've done my job because I know that those kids they're in front of I know then they will get the best.

The significance of a collaborative leadership approach can be clearly seen in the following two quotes. The first quote is based on international research around collaborative leadership in education and the second quote is in reference to the wise, committed and very significant leadership exhibited by the paramount chief of Ngāti Tuwharetoa, Tumu Te Heuheu when he facilitated the Hui Taumata Mātauranga- a highly significant hui that sought to look ahead and plan for the future educational well-being of Māori nationwide.

Collaborative leadership, refer to the way in which leaders structure decision making processes to allow appropriate staff, students and parent participation such that a shared vision and agreed upon ways of implementing the direction policies and programs of the school can occur. In the exploratory investigation these were noted by a flat hierarchy, frank and open communication, listening, respecting and valuing people and empowerment.

(Telford, 1996, p. 26)

There is an additional element to leadership that goes beyond sectors, and across iwi, professions, and political interests. Such leadership is rare but those who have attended the Hui Taumata Mātauranga will have noted the key roles played by Ngāti Tuwharetoa and the wise and committed leadership from the paramountcy. Leadership that seeks to make the best of diverse views by weaving the several strands together in order to create a whāriki for future generations of all Māori is inspirational. Because of that type of leadership the significance of the Hui Taumata Mātauranga will be felt across the country, and across generations for some time to come.

(M. Durie, 2003, pp. 227-228)

In her study Gould (2004) demonstrated the need for the leaders to establish and maintain unity and cohesion amongst all in the journey towards their identified vision. For Māori school leaders operating within a system, within which they are a minority, the ability of a school leader to unite everyone towards a vision that may in fact be in conflict with school policies and/or staff is not only crucial but can create extra pressures and difficulties for Māori school leaders, especially if changes are to occur at the varying levels of an institution that Starratt (1993) discusses above.

Although Michael made it clear he was seeking to affect positive change for all within the school, he also recognised that being a leader at times required the hard choices to be made. He was willing to do this for the bigger and more important goal of creating a more positive educational environment.

so yea it probably took two years to shake the rafters and um shake the foundations and all the dead wood dropped off but I think the difference was mate was we set a vision and you either got on board or you didn't and if you didn't then you left because there's not time for sitting and whingeing. It's about growing each other and actually supporting each other.

Challenging the taken for granted myths of having an educational hierarchy, and informed by a Māori approach of having an open, highly communicative system, Michael sought to remove the artificial barriers that existed between himself and the staff by introducing a flat management style of leadership. This reduced the distance between himself as principal and the staff, encouraged and increased collaboration and communication and further nurtured and enhanced positive relationships amongst staff and empowered and developed leadership amongst the staff. However, more importantly for Michael, the strategies facilitated necessary change in the school.

Another Māori principal who firmly believed in creating a collaborative open environment amongst staff as a pre-requisite to creating and then achieving a vision was by Mark. Mark has been in his first principal position for just over two years. Prior to this Mark had been a deputy principal in the same school for five years.

Mark works in a small rural school with a role of approximately 40% Māori. Mark has looked to affect changes at the organisational level and the programs level.

Being in a small school and having been brought up in what he called a “very strong Māori environment,” Mark places a heavy emphasis on developing and maintaining strong positive inter-relationships amongst the staff as an important role in facilitating a positive educational environment for all in the school.

*Absolutely critical, it's absolutely critical. You're never going to get anywhere unless you have strong relationships. If you're in conflict then you're never going to progress so the first thing that you have to do is build unity and um vision with your school's community you're BOT, teachers and you're kids so everyone has to be on the same waka and speaking the same language and then it comes down to the specific way that we treat each other and um you know and always searching for mana enhancing ways to do that, you know kua e whakaiti not putting anyone down at all- so that's a challenge... you all must be working together or you **must know** each other and um understand each other and that relationship stuff ,that's where that comes from so it's been built into a one of the core values within this school.*

What Mark illustrates here is the inter-relationship between facilitating strong positive relationships amongst the staff and the ability for all stakeholders in the school to co-construct a shared vision and direction for the school. While challenging, it's clear that strong relationships isn't enough. It's the nature of the relationships that Mark sees as important. It's about relationships that can actually empower and enhance the mana of staff in the school that Mark looks to facilitate in his role as school leader.

In achieving strong positive inter-relationships, Mark has used different strategies. For example, Mark attempts to include staff in the decision making processes as much as he can in order to develop a collective understanding and ownership amongst all staff.

look, as long as you're all on the same waka you've gotta try your very best to try and share everything, because in the decision making process you need

to try and include staff in everything, so, so we've got collective understandings about that and ya know, lots of time its hui that do that so it's a lot of communication,

Mark had also brought two new initiatives into staff meetings that were passed onto him from one of his relations who had studied a Māori business model from Te Rūnanga o Raukawa. Te Rūnanga o Raukawa is an organisation that was developed with the aim of providing health, welfare and education initiatives with the aim of contributing to the overall well-being of iwi, hapū and whanau and others who reside within the tribal boundaries of Ngati Raukawa ("www.raukawa.info/index.php,").

The initiatives brought in by Mark were part of his collaborative open ended style of leadership but were also part of a bigger picture-the empowerment of his staff. The first initiative saw the introduction of a rākau, a small piece of wood that allowed an individual to speak when held without fear of being interrupted.

We have in our staff meetings, the use of the rākau. Only one person speaking at a time so that comes from things Māori ...

A second initiative saw Mark introduce and then facilitate a collective agreement by staff in two further areas

We have um an agreement that we share the leadership of meetings. There's not just one leader and most importantly and in terms of decision making we have made an agreement that we reach consensus rather than majority and if you can't reach consensus, and consensus can only be reached if we're not all totally initially in an agreement, by people moving and um that's been quite powerful and its all part... yep so ya know that consensus is more empowering moving forward than majority, so therefore in a majority even with our staff of six if I had a majority of four there's still going to be two people pissed off um so it's the not the win, win so its about the four moving a bit closer and the two with a bit of give and meeting somewhere in the middle...you just don't make decisions only on a majority.

While Mark's leadership approach proved to be beneficial for the staff, he later commented on the benefits it provided for the students in the school too, especially

Māori. For example, the relationships between staff and their students have greatly improved, which in turn, has allowed the teachers to provide an education that is more suited to the learning needs of Māori in the class

...the environment, the culture that we have our Māori kids operating in um I'm pleased to say that they don't feel any different they're not arrogant and they don't go round saying that I'm Māori and I'm better than you um, they feel equal. I'm happy with that. I'm fine with that. That's the treaty of Waitangi. We're equal um they um they're achieving on a par now. My teachers relate well with them, they relate well with their teachers and my teachers are accomplished and aware of some of the differences and manage the differences that they have.

The other benefit of Mark's open and collaborative leadership approach with the staff has been the inclusion of Māori and tikanga into the school and into the class. For Mark the goal has been for Māori to become part of everyday life at the school and part of the school's culture and not just an add on something that Mark attributes to the developing and building of relationships in the school, the empowerment of staff and construction of a shared vision.

When I analyse the achievement of Māori students um its on a path and, and in a lot of respects its an advance of um, sorry the odd student its an advance of, but they're on a path with normal achievement within the school so um so having said that, I'm convinced its because of the relationships that are built but and it's the normalisation of these Māori practices um I know it is. It's not rocket science as they say and um all this Māori educational theory about our kids in mainstream schools I mean there it is.

The final principal interviewed for this study was Craig. Craig works in a decile 3 school. He has a role of approximately 60% Māori. Craig is in his tenth year as a primary school principal and is currently in his 2nd year as principal at his current school. When Craig became a principal for the first time, it was some what unique in relation to the other principals interviewed for this study. Craig became a principal after teaching for only two years, something he has reflected on and realised it was a position he was not ready for.

...the problem with Maori males is they get swooped up to bigger jobs, sometimes before their time, like me, I shouldn't have become a principal in my 3rd year, didn't even know what I was doing...

What Craig highlights here is really a double edged sword for Māori, particularly male Māori. While he realises the importance and significance of getting more Māori into positions of leadership, he also acknowledges that the dearth of Māori, particularly male Māori in education can mean Māori can in fact be promoted into management or the Ministry before their time and reinforcing the isolation that Māori teachers and leaders are experiencing.

... it would make life a lot easier if they were other Māori around because your of a like mind and but there just isn't but I think probably more important is and I see a big need for male Māori teachers in schools but just because there's so few they jump the ladder so quickly because it's just like, 'oh we'll just get that person and we'll give them a management job because it means more pay'

An open collaborative style of leadership was also important to Craig in his role as the principal. This was demonstrated by Craig who discussed what can happen when such a leadership approach is missing. The former principal ran everything and took control of everything and when he left everything came to a halt because other staff had no idea how anything in the school worked.

...basically the last principal, did everything, and so when he left, it didn't fall down but no one knew the systems so I came into a management team that I said 'how does this work?' and they'd say 'oh we don't know, the last principal did that.'

This left Craig feeling quite frustrated at times when he began. It was from this point that Craig could see the need for change and set about putting change in motion. In reference to the work of Starratt (1993), Craig facilitated changes at the organisational and operational level.

and I don't want to leave this school in that state again so... the good is coming in a new year having to ask about all the systems, 'how do you do

this? How do you do that?' but now we've got to the stage where we know most things and then I've said to my two management teams, 'ok you're now dealing with this even though I've got full control over this, you're dealing with this' but its more so then they knowing that system, once they've got it sussed then they'll swap roles and you're dealing with this and you're dealing with that.

In affecting change, Craig developed a much more open and collaborative style of leadership amongst the staff, encouraging an environment of shared beliefs, which permeated across all levels of the school. Much like the other principals, Craig strongly believes in distributing and growing leadership amongst the staff, but more importantly it is a growth that is facilitated and grown in a safe, open and collaborative culture.

... I'll come back to the staff 'ok, do you all know how do to this?' and they don't so we just come up with basically shared beliefs about it so this is how its going to be so it's all getting complied into our staff handbook, so then it doesn't matter if all our staff change it's everything. We're saying this is our bible and basically so then if you have to run cross country you know how it runs so I'm very strong on the idea of um distributing leadership in the school so we're strong throughout the school.

Conclusion

This chapter has provided the leadership styles that were identified through applying a whakapapa approach in the analysis of the field data. Positive transformational change was a factor that all the principals identified as playing a significant role in their role as a Māori principal. In facilitating change the principals applied several important strategies which are summarised below in no particular order.

- The development and maintenance of strong positive relationships with staff, children, Māori parents and whanau and the wider school community.
- The development of a shared and co-constructed vision by all.
- The empowerment and development of leadership capabilities of staff, children and the wider Māori community.

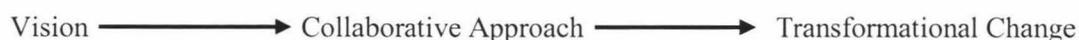
- The adoption of a much more flat style of leadership rather than a more hierarchical top-down style of management.
- Becoming an active advocate for students, Māori parents and the wider school community.
- Being an educational leader of the staff but also a leader of and for Māori associated with the school.
- In using these strategies, the leaders in this study facilitated the development of an educational environment that was empowering, productive and unceasing in its work to make a difference towards the intellectual, emotional, and educational well-being of every child.

While transformational change was a significant approach by the Māori principals, the way in which change occurred was as unique as each of the changes themselves in each school. What this highlights is that change does not happen in solely a linear process beginning simply with a 'vision or goal.'

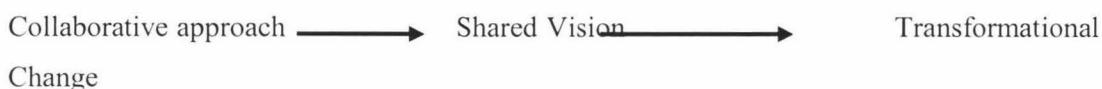
Each leader in this study started at a different place. While some started with a vision and employed an open collaborative style of leadership to affect change, others began with creating a sense of unity amongst staff through a collaborative leadership approach. From this point a shared vision and direction was created which in affect caused change. In a yet another approach, some affected change right from the outset and from here, staff unity and cohesion developed facilitating the development of a shared vision and thus causing change to occur. The diagram below (Figure 1) illustrates the different approaches undertaken by the leaders in this study.

(Figure 1) Differences in Identified Leadership Approaches

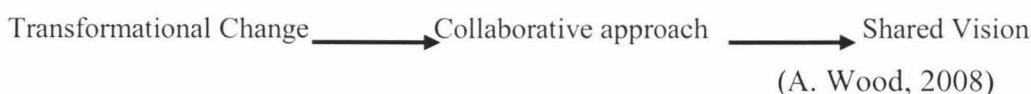
Leadership Example A



Leadership Example B

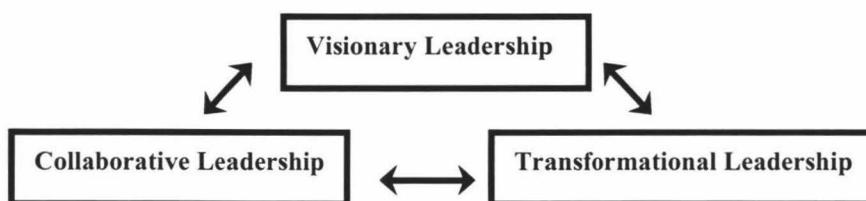


Leadership Example C



Overall transformational change within the context of this study was more reflective of a cyclic process, (Figure 2) implying that positive transformational change is not just an end but can also be a means to an end and affecting positive change may require the individual to use any one of the identified leadership styles from the outset. What must be remembered is this will be very dependent on the leader themselves, the school and context in which they work. As this chapter has shown, some principals began with a vision, some effected change from the outset and others used an open collaborative approach to effect change. The diagram below illustrates the nature of this cyclic process of change that was taken from the leaders in this study.

(Figure 2) Cyclic Nature of Identified Leadership Styles



(A. Wood, 2008)

Although each leader had a different journey and process to effect change in their school, a commonality and parallel amongst all the principals was their belief and action in empowering those around them. The significance of this approach can be seen in the research conducted by Telford, (1996, p. 8)

And it can be legitimately argued, that in empowering a range of people within the school community-teachers, students, parents and others as appropriate-a combined richness of educational thought an activity, superior to that of any single leader, can be achieved. That is, leadership as its best is a shared venture engaged in by many.

The following chapter will discuss the major and significant Māori concepts and cultural practises and the informing role these have played in each of the leadership styles identified and discussed in this chapter.

Chapter 6-Ngā taonga i tuku iho

...Māori leadership draws on kaupapa Māori theory (Smith, 1997 cited in Fitzgerald, 2003b) that calls for whanaungatanga (relationship building) and manaakitanga (hospitality) within a framework or kaupapa that places primacy on praxis that recognises and engages hinengaro (intellectual mind), wairua (spirit) and tinana (physical body). Interconnected and interrelated and the values of kotahitanga (unity) and kaitiakitanga (guardianship of taonga or treasures).

(Fitzgerald, 2003b, p. 439)

The title of this chapter “Ngā taonga i tuku iho” means the “the treasures that were handed down.” The reasoning behind this title was to reflect the innate and intrinsic values, concepts and beliefs of Māoridom that played significant roles in all the leadership styles identified and discussed in the previous chapter. More accurately though, the title refers to the way in which the values, concepts, beliefs and to and extent the ideals that have become an everyday part of the leadership styles identified in this study have not originated out of the leadership styles themselves or because of the context in which they work in, but as each research participant identified, they have been passed on from their parents, grandparents and back even further to their ancestors and other influential individuals in their lives. Underlying each leadership style is a connection from the past, to lead in the present in order to affect change in the future.

This chapter seeks to identify, what if any, Māori concepts, values or practices underpin the styles and approaches of leadership identified in this study, indicating whether or not a style of leadership that is unique to Māori exists within the context of this study. In applying a whakapapa approach in the analysis of the field data, it was shown that leadership styles discussed in the previous chapter were influenced and shaped by an upbringing and life experiences that instilled into the Māori leaders many important and underlying concepts, values and beliefs in Maoridom. These values include manaakitanga, kotahitanga, awhi, whanaungatanga, and whanau. It has been these same values, beliefs and concepts that have subsequently

become a point of constant reference in many of the styles, approaches and strategies discussed by each of the principals in the previous chapter.

The chapter will be divided into two main sections. Each section will correspond with two specific whakatauki (proverbs) that are credited to Bishop Manuhia Bennett (cited in Diamond, 2003; P. Winiata, 2001) that concisely reflect two important aspects of a rangatira.

Te mahi a te rangatira, he whakatira i te iwi-*The work of a rangatira is to unite the people.*

Te tohu o te rangatira, he manaaki-*The sign of a rangatira is generosity.*

In the analysis of the field data, it became clear that the underlying values, beliefs and concepts that played such an intrinsic role in the leadership approaches discussed in the previous chapter could be broadly grouped under each of these whakatauki.

Te mahi a te rangatira, he whakatira i te iwi.

The ability to weave people together in a cohesive and united group is not a new phenomenon and has been illustrated earlier in this thesis to have always been a quality and characteristic of traditional Māori leaders. In analysing the field data, it soon became very clear that a precursor to affecting positive change within each school was the uniting of staff and the establishment of strong positive interrelationships. The common denominator in this was the school principal and their role in uniting staff and establishing, maintaining and nurturing positive relationships was a crucial ingredient in ensuring that positive change was to occur. As identified in the previous chapter, positive relationships were not exclusive to existing between the leader and his or her staff. Although it was achieved to varying degrees, as far as the school leaders saw it, the development of positive and strong

relationships were to exist amongst everyone associated with the school, including children, staff, Board of Trustees, parents and the wider school community.

Not only does the above quote indicate the significance of uniting the people as an aspect of an effective leader but the actual word 'rangatira' itself also illustrates the importance of uniting those around you. For example Royal (2001) and Pfeifer (2006) have both examined the word 'rangatira' more closely and both acknowledge the effectiveness of a rangatira was in their ability to weave the people together. Royal (2001) provides a clear understanding of the word. "...ranga meaning to weave and tira meaning a group. That person then has the responsibility to weave the group into one, to provide a sense of unity and group cohesion" (T. Royal, 2001, p. 22). The importance of uniting those around you into a strong cohesive group was a feature that came through when reviewing the literature around Māori leadership as the word 'leader' was found to be limiting and deficient, and it was deemed the word 'rangatira' to be more appropriate when referring to leadership in a Māori context. According to Winiata (2001, p. 36) "Generosity and commitment have been demonstrated by rangatira from centuries back and is central to moving Māori in a particular direction... Our knowledge base suggests rangatira to be more appropriate." As a rangatira then, developing unity and group cohesion amongst those whom you are leading is highly necessary in moving those around you in a particular direction.

A term that is often used within Māoridom that also reflects the meaning behind the above whakatauki is the word "kotahitanga." It is necessary to provide a brief explanation of this term as it was used by the principals in this study when talking about the notion of unity and coming together as a staff and a school.

According to Barlow (1991) a unified tribe was fundamental to Māori ancestors and the overall well-being of the whole tribe was a collective responsibility. The whole tribe worked together during important times of the year such as harvesting. One of the reasons for such unity was to ensure that everyone was given an equal share of

resources so that no one would suffer unduly. The concept of unity pervaded every aspect of tribal functions and activities.

Ritchie (1992) also acknowledges the importance of kotahitanga as a central value in Māori society which seeks to respect the individual status of particular people yet desires collective action.

Kotahitanga is the process of becoming one out of many. It is the process of recognising the authority of all those whose status and mana must be recognised; it is the process of bringing back the whanau into a sense of unity.

(Ritchie, 1992, p. 72)

The following two examples both provide further evidence of the importance and high regard Māori had towards being united. Even after the arrival of Pākehā, the idea of unifying the tribes of New Zealand was an endeavour of some Māori. The Declaration of Independence signed in 1835 is argued to be one such example of an attempt to unite different iwi towards a common goal. With the threat of Baron Charles de Thierry seeking to create an independent state in the Hokianga, many northern iwi signed a declaration resulting, on paper anyway, that Aotearoa New Zealand was now an independent state and the signatories called themselves the United Tribes of New Zealand (Orange, 2004). A later example of an attempt to unite the iwi of Aotearoa New Zealand can be seen in the Kingitanga movement. According to Orange (2004) and M.H. Durie (2005) the King movement sought the appointment of a Māori King who would be a leader charged with protecting Māori lands and uniting Māori iwi together.

An example that was provided by one of the principals that reflected the value of kotahitanga and a desire to have a unified staff, was provided by Michael. As already discussed when Michael began his current position the staff were very disjointed and to an extent were dysfunctional, evidenced by the school's Deputy Principal undermining all that Michael did. The consequence of this was constant dissention amongst the staff. Michael knew change was needed and he was also acutely aware this was not going to happen on its own. With a dysfunctional staff,

positive change was going to prove difficult. It was clear in Michael's mind the most effective change was more likely if there was a feeling of individual ownership over a collectively constructed vision. So underpinning Michael's role in facilitating change was firstly removing the artificial barriers that existed between staff, and secondly to forge closer relationships and a sense of staff unity.

Yea I believe group conferences when you're having staff hui or management hui and stuff like that it's more open. I wanted to introduce Māori concepts into our management and our school roles by making sure that it was a flat management

By changing the way the management team of the school operated, Michael created a space where those few who had previously held the power for the collective were forced to relinquish their strangle hold on power allowing others to take up positions of responsibility and to develop a sense of shared ownership. In effect, the value of staff unity and forging closer relationships amongst staff was both a process for Michael and an outcome of his leadership.

I had to go past her (the deputy principal) and change the way management worked. I'd take everything to staff ... and then people soon realised that well that doesn't sound too bad and they then started jumping on board and that's where the vision started happening ...it's a flat management structure. We all pull together...If you don't have everybody talking at the table they don't own it. 'He owns it, it's his idea or she owns it or management owns it' ...It's about growing everyone together.

In her study, Gould (2004) identified the significance for educational leaders to establish and maintain unity and cohesion amongst all in the journey towards their identified goal or vision. For Māori school leaders operating in a system where they are a minority, the ability of a leader to unite everyone towards a vision becomes even more critical

A second principal that also discussed the importance of staff unity was Roimata. What was significant about Roimata's example was more round the strength and positive outcomes that staff unity can bring. At her last school, the rumaki (Māori

immersion class within an English medium school) that Roimata taught in was seen as an integral part of the school and was fully supported and embraced by the whole school, the wider community and all the staff, Māori and non-Māori. As a result the rumaki grew from strength to strength something Roimata largely attributes to the support and closeness of all within the school, which was largely credited to the principal of that school. As a result, facilitating staff unity has always played a role in Roimata's own leadership style, especially when she started at her current school.

... because I'd come from a mainstream school that had a strong rumaki and it was kinda of like the rumaki would be sitting here (motions with her hands by putting her hands together) and the rest of the school was around it kind of liked embraced it (motioned with her hands around the rumaki) it was like a nucleus and the whole mainstream school looked after and nurtured their rumaki, treasured it and that's why it grew well and everyone just got on with everyone.

When Roimata began at her current school, the view and opinion of the rumaki was held in stark contrast to her previous school and provided Roimata with a real shock. In fact the degree to which the staff were divided from the rumaki resulted in quite negative outcomes for the rumaki, the teachers in the rumaki, the whānau of the rumaki and most importantly the children.

I came to this school there was this kinda like a sore on the butt end of the school. This rumaki struggling, teachers burnt out, leaving, rest of the school on that side of the room, that kind of buzz ... it needed a lot of work I could see it straight away as soon as I walked in the room, I could feel the tension, you could see the way people interacted with each other, how- yeah it was really different and it needed a lot of cleaning up. I think we've come a long way since those first couple of days, yep

It's clear the value of kotahitanga is important to Roimata, especially as a Māori leader in the school and especially the experience she had had in the strength unity can bring to a school. This was reaffirmed for Roimata when she completed her own research into Māori ways of teaching. After completing a Mau Rākau course for the purposes of her own research, Roimata was further convinced the value of kotahitanga and collaboration were values that underpinned a Māori way of teaching

but were also a Māori way of leading. These values have become a major part of Roimata's leadership style.

Well it kind of reconfirmed for me what I'd believed to be Maori, the tuakana teina model, the whanaungatanga stuff, being one, the kotahitanga stuff the collaborating the inclusiveness of it all.

When later asked about how she sees her role as a senior Māori leader in the school, Roimata immediately replied with facilitating amongst staff a desire to all work together rather than simply being led round by an individual who has a specific title.

Interviewer: How do you see your role as a Maori in a senior leadership position at your school?

Roimata: Yea I suppose I don't look at it like that, I don't look at it like that. I kind of try and see us all working together as one and I don't, a good example is when people say to me, "what do you do?" and I say, 'I'm a teacher at (names school)' and someone else might be sitting in the room from my whanau and will go, 'she's the DP' but I never say that. They always do and they'll be like, 'oh wow are you? Are you the DP?' and I'm like, 'oh yep but it's just teaching with a label. I don't get into a status thing but I'll use it if it's a positive thing for our kids. I understand that. I understand this process in the Western world there's a status thing that you have to follow that status. but for Maori it's not like that, we all have a role, we all are important, we all make it happen we all make it work, yea.

Roimata's view clearly reflected the work by Winiata (2001) around leadership when she was asked about her opinion on what an effective Māori leader might look like, Roimata replied with

A good leader can do that, unite Māori staff. Not all leaders can but some good leaders can.

In his role as principal and particularly in seeking to affect change, David's leadership was also heavily influenced by the value of kotahitanga. The effectiveness of David's leadership ability can perhaps be seen in the following quote he provided. This quote was in response to being asked what he thought some

of the key qualities or aspects a leader needed in today's educational climate to which he replied with the "building of positive relationships." The building of relationships goes beyond just the staff but it is a skill and a value both David and the staff seek to develop with the children. The result of this focus has been positive change within the school.

I think that's another change that's happened in the school is from teachers working in isolation to teachers working together and reflecting together, to how children are achieving and where to next.

As evidenced in the examples provided above by Roimata, the concept of whanaungatanga was a value that was reaffirmed to her as being very important and influential in her style of leadership. Although not discussed to the same extent by both David and Michael, whanaungatanga was and still is a very influential value and practise in their leadership, as it has been identified by all the principals in this study.

A fundamental principle of Māoridom, whanaungatanga places a strong focus on relationships. More importantly it is the very nature and quality of the relationships that is crucial to the concept of whanaungatanga (Tangaere, 2006). While whanaungatanga focuses on the concept of whakapapa and kin-ship (M. H. Durie, 1997; H. M. Mead, 2003; Metge, 1995; Tangaere, 2006), and expects individuals to be supported by relatives both near and far, it extends beyond immediate and extended relatives. According to Mead (2003) a fundamental principle of whanaungatanga is the expectation that the collective group will support and help the individual members of the group, related or not. In effect whanaungatanga inherently brings with it a sense of responsibility and obligation towards catering for the well-being of others (M. H. Durie, 1997; H. M. Mead, 2003; Metge, 1995; Patterson, 1992). It is through shared experiences that non-kin individuals can in fact develop a kin like relationship.

Whanaungatanga is the basic cement that holds things Māori together. It has a spiritual aspect, though this should not be emphasised on its own...But it is also a way of tying people together in bonds of association and obligation.

(Ritchie, 1992, p. 67).

A thorough understanding of whanaungatanga cannot really occur without first looking at its base word of whanau. The concept of whanau is an integral and crucial component of Māori identity, culture and society. According to Mead (2003) and Pihama et al (2004) the whole social system of Māori revolves around the term whanau. The cultural norms, practices and customs that revolve around the term whanau and collective responsibility is viewed by Pihama, Smith, Taki & Lee (2004) as a necessary ingredient in the educational achievement and overall well-being of Māori.

According to M.H. Durie (1997) whanau is an institution of Aotearoa New Zealand and is a diffuse unit based on a common whakapapa (descent from a shared ancestor). However, research is starting to emerge which highlights that the term whanau is being increasingly used in non-traditional situations. For example M. H. Durie (2003; 1997) have identified that Māori who form a cohesive group and are not direct blood related will often refer to themselves as a whanau. A group of individuals who provide support during a job interview will often be called a 'whānau tautoko' or 'support whanau (M. H. Durie, 1997) for example. Subsequent research, Pihama et al (2004) has also provided a more modern understanding of the term whanau, viewing it in a metaphorical sense. Whanau can be in reference to a group of individuals who are not related through whakapapa per se, but rather, are tied and linked together through a common cause, goal or interest, aptly summed up in the following quote. "Whānau based on unity of purpose rather than whakapapa lines, sometimes termed kaupapa whānau or metaphorical whānau, develop around a particular aim or goal" (Hohepa, 1999, p. 18 cited in Pihama et al., 2004). Further more, as Metge (1995) points out, individuals who are not linked by descent and choose the word 'whanau' to describe themselves, are making a symbolic statement, indicating they will be modelling themselves upon the values of whanau such as

aroha (love), whanaungatanga (relationships), kotahitanga (collective unity) and manaakitanga (nurturing relationships). “When kinship connections are attenuated or absent, common aims and values become doubly important as a means of binding people together” (Metge, 1995, p. 80).

This view towards staff, students and the wider school community as a ‘metaphorical whanau’ has been a strong and influential aspect in Pania’s role as a school principal. In addition to being a major source of motivation, the bonds that are developed with the children and their whanau provide Pania with an enormous sense of joy and satisfaction, something that she largely attributes to whanaungatanga.

I mean I truly want to connect with every child and whanau member that walks in this, through our doors. I want to find a relationship with them just like you know all of us do. We wanna find how we connect to each other. We’ll spend hours as Māori doing that.

I just love the kids. I adore them. They are just so delicious the kids here... The kids are such a joy and the potential amongst them. The joy of making it different to the way that we had it and with that comes so much job satisfaction. It’s a real privilege. I feel totally privileged to be around these children and to work with them and to help them and their whanau along in their education. It’s really exciting stuff. People says they are passionate about education but the difference for me is the attachment with the whanau thing and I’m not talking about whakapapa attachment I’m talking about my people, my people are my whanau. That wider sense of whanaungatanga.

Pania strongly believes this innate drive to connect brings with it the ability to make a positive difference to those around you, especially in terms of creating an environment in the school that can benefit Māori and non-Māori. This is something that Pania signifies as being a real strength that Māori leaders can bring to such positions. It is through developing and enhancing the intangible bonds between Pania and the children and their whanau in the school, that she develops a strong feeling of obligation and responsibility to the children and the wider Māori and school community. This responsibility has manifested itself through her advocacy

roles, her role as community leader in addition to being an educational leader as principal.

I truly want to connect with every child and whānau member...that, that give us that sense of, of caring and commitment to people and so I would hope that truly continue, more Māori get into leadership because that's what you will see and experience and that's what, and you know everybody benefits from that, every person that walks through this door will benefit from that connection, whether they're Māori or Pākehā or Pacific Islander.

Along with Roimata, Pania strongly feels the effectiveness of a Māori leader can be seen in their ability to connect to others around them, something that Pania definitely prides herself on.

I hope we never lose and that's that compassion and tolerance and love of one another and the ability to whakawhanaungatanga the um that manaakitanga all those things that are so, they become intuitive as part of our leadership style too. Because I know that um that's the real strength of leadership... um you know comes from those things from my ability to connect with others, to want to connect, I mean.

The innate drive to find a connection was also discussed by Roimata to some extent and like Pania; it is something she feels strongly for. Finding and making connections is something Roimata believes Māori emphasise. While Pania was referring more to connecting to people around you, for Roimata finding a connection is just as important in less tangible things such as a new initiative in school or the introduction of a new idea or concept. Roimata openly admits that if a connection cannot be found, she finds it hard to relate to it. It's the connection that Roimata believes to provide the motivating stimulus to value anything new and from there she feels she can positively contribute towards new initiatives.

We emphasise whanaungatanga, you're always trying to find connections, where are you from? Who are you? Who is your whanau? so you're always trying to connect to something, that whakapapa thing is valued and I don't know if everyone does it but for me if I can't find a connection with who I'm with or what I'm doing I find it really hard to relate to it, really, really hard. I struggle with it. It's like if someone introduces something, the first thing I want to know is the background to it, why? What's the purpose of it? And if they can't give me a good enough reason or explanation, I don't feel

comfortable with it. That's me trying to relate to that kaupapa, trying to make that connection and if I can find a purpose then I can find value in it and if I can value the kaupapa, 'oh this will be good for such and such or so and so' then I can contribute so I think that's the path that I take and the values we bring.

The significance Roimata places on whanaungatanga is very evident in her style of leadership. Establishing strong positive relationships with those around her is a quality that she has found to be particularly pertinent, and more so with Māori parents and whanau. This was evident in her consistent approach to remain open and honest with the whanau and staff, ensuring her voice was led by their wishes. Her open consultative approach with the whanau and staff was underpinned by the value of whanaungatanga and through keeping the lines of communication open and remaining transparent. In Roimata's opinion Māori will always support you and any new kaupapa 100% when you are open, honest and transparent.

...if you're willing to be leader that is willing to listen to your Māori community or you don't know how to, Māori leaders in your staff can help you with that Māori staff will congregate and support the kaupapa if you have a good rapport with them and if you're able to keep them united and good leader can do that, unite Māori.

I was in the management team but it was kinda hard case because often they'd ask me things and I'd say, oh, I need to check with the whanau' and they'd get hōhā and they'd say, 'we need your say, yes or no' and I'm like, 'I can't make the decision until I check with our parents but I'll let you know' and it was a process they weren't used to that consultation team thing, whereas I had learnt it through my experiences it was the best way to have your parents with you so you don't give them any surprises and they back you 100%.

The importance of establishing strong positive relationships with Māori, parents and whanau was highlighted by Mark. According to Mark, one of the most powerful dimensions to being a Māori leader is building and establishing relationships. What is also highlighted here by Michael is the emphasis on relationship building. As a Māori leader this emphasis doesn't just emanate in an arbitrary way because of

being a school leader for example but rather, it is deep seated and fundamental component of being brought up in a Māori background.

I think the most powerful um dimension in your leadership and management dimension within a school that emanates from a Māori background is your relationships.

For Mark it was clear. The catalyst for change in his view was through facilitating strong positive interrelationships within the staff. Through such relationships, unity within the staff was established and once this started happening then the vision starts, facilitating further change.

Absolutely critical, it's absolutely critical. You don't you're never going to get anywhere unless you have strong relationships the culture. Put it that way it just doesn't happen. If you're in conflict then you're never going to progress so the first that you have to do is build unity.

As a Māori, Mark has not only sought to facilitate the value of whanaungatanga amongst the staff, it has also become a core value of the whole school which is something that Mark believes is of up most importance in affecting positive educational experiences for the children in the school.

*Oh hell yea! Yea without a doubt, whanaungatanga for your school environment is a core value you must have that there, and you all must be working together or you **must know** each other and um understand each other and that relationship stuff ,that's where that comes from so it's been built into one of the core values within this school. Ah, and manaakitanga and that awhi awhi, helping each other when we're down and picking each other up when we're down and celebrating when we're high and that's all engrained...our focus is on things that come from Te Ao Māori, um, in terms of who I am as a leader.*

In discussing some of the positive outcomes in the school, which Mark strongly attributes to encouraging staff to develop positive relationships, he highlighted several specific examples of positive change. The first was in the nature of relationships between Māori students and non-Māori staff which has dramatically improved. The staff are now far more aware of providing an equitable learning

programme for their students. Secondly children are happy to be at school-they want to be at school. The parents and whanau are happy and are very comfortable with the school culture and environment. Thirdly and perhaps most important, Mark believes the biggest change has occurred within the steady rise in the children's academic achievements. Mark attributes this rise to the school's united and cohesive environment and culture that emphasises strong interrelationships.

...the environment, the culture that we have our Māori kids operating in I'm pleased to say that they don't feel any different I'm happy with that. I'm fine with that that's the treaty of Waitangi. We're equal. They're achieving on a par now. My teachers relate well with them. They relate well with their teachers and my teachers are accomplished and aware of some of the differences and manage the differences that they have...so ya know with our Māori children, knowing the whānau is important and the whānau know this and the whanau know that. Their kids are happy therefore they're good, supportive of them they ring up they pop in and out and you see them all the time. The difference we're looking for is they are happy to be here, because of the environment. It's an environment they're comfortable in and I think that's what's emerged here I'm not making that up. I can see it and that's contributing to their rising achievement levels. It's not the content. It's the environment, and it's the relationships.

During the course of the interview Mark made it clear there were many influences in his upbringing that have all contributed towards the values of whanaungatanga, manaakitanga, kotahitanga and awhi which underpin his leadership style. These have included being brought up around recognised family, hapu and iwi leaders both female and male, regular time spent with extended family members, being brought up by both his koro and kuia, being actively involved with te māramatanga movement; a very spiritually based movement that emanated out of Ohakune; all experiences which in Mark's opinion instilled into him these core values of whanaungatanga, manaakitanga, awhi, aroha and kotahitanga.

David also acknowledged his upbringing as being a major contributor towards the way he emphasises kotahitanga and in particular whanaungatanga in his leadership style.

Being in a huge Māori family there were um things and values that we had that I would say would be predominant in a Māori environment, like we always had to look after each other, had to look out for each other um always cared for each other, if people needed you help you helped, I remember that so you were always there for those people um so I don't know it was like an unwritten thing that we always gave to each other and people always gave back that was how we were brought up.

David sees the need to establish positive relationships as pivotal in his leadership style. David is continuously seeking ways in which to develop strong relationships and ways to actively involve the school community and wider community in general too. David believes there is a real need to break down the barriers that may exist between parents and schools. David acknowledged his BOT for allowing him actively get out of the office to break down those barriers, especially with Māori parents and whanau who may have had negative experiences in schools in the past.

We're trying to break down the them and us in terms of parents and once again the big thing is I think our parents are so important in this game yet people kind of exclude them and rather blame the parents than include them. I think we gotta involve our parents more. um we trying to think of ways for that community involvement, especially Māori parents... work with parents and talk to parents, when a parents comes in everything else can be put in the filing cabinet because that's more important to me... the other thing is we need to step outside the gate and go and see them and I think that non-judgemental things is going to foster that relationship because I do think some people do have a notion that schools are places where I didn't have a good time and I don't want to be judged on that yea so yea...those parent relationships are so important and if you value them then you have to give them time and one of the things that my board allows me to do get out there. So I've been lucky

Similar to what was raised by Pania and Roimata, David feels a real sense of responsibility to not just the children and staff in the school but to the school community and wider community as a whole too. Although this can at times leave David feeling overwhelmed, David understands that as a leader there is an innate responsibility and obligation for the overall well-being for those whom you are seen to be leading. In effect and not to dissimilar to Pania, David is more than just a school leader; he is a community leader too.

I know that as a principal sometimes I don't know if its a good thing or a bad thing sometimes parents can come and talk to you things that have no relationship whatsoever with school and being an emotional moment they come and talk to you about a whole raft of things. um we need to look after them we need to look after our parents and so I think I suppose that's why I talked about the responsibility you have as a school leader is that you don't only own the kids, to some degree your responsible for, your community group and so I need to be careful and help those people in our community I think that's one thing that strongly comes through.

Being in a position of leadership provides an obligation of David to maintain, nurture and strengthen relationships with all around him. However, at the same time, his status as a recognised leader allows to a certain degree an innate bond and connection to those around him too. Put simply, as a leader there is a relationship and connection to those who view you in that role and through strengthening those relationships and bonds one status as a recognised leader can be enhanced. This fluid relationship between leadership and whanaungatanga is accurately illustrated by Ritchie (1992, p. 70).

One of the things that whanaungatanga assists people to do is determine who, on any particular occasion, stands in authority-that is, the structure of rangatiratanga...there will be someone who holds the mana for this event, and that person is one in the whole category of people who are part of rangatiratanga, the ordering of relationships in status terms...this is rangatiratanga as it is related to whanaungatanga.

As already highlighted, David sought to have the value of whanaungatanga a real focus of the school. As a result of a structured and focussed values programme in the school, David highlighted one of the positive outcomes which has been the many positive comments David has received from new families who have become part of the school and wider community, especially parents and families from overseas.

We've got a real structured values programme running at the school that shows we respect adults and other people and I'm happy to say that we got South Africans and English and when the parents come here they're loving it. They love the fact that our kids can relate to them very well, be respectful to them and our kids naturally warm to people quickly. They welcome people

in with open arms and it's kinda like my kid is, so the parents from overseas absolutely love it here. Love it and they love the Māori and so we don't have a lot of tension around cultural or any of that kind of thing.

The concept of a collective sense of responsibility is argued by Patterson (1992) as being central to a Māori world view. “Māori have an ideal of a shared life; if wealth and power are to be pursued at all they should primarily be collective wealth and collective power. Central to these ideals is a concept of collective responsibility” (Patterson, 1992, p. 137). This sense of a collective responsibility is further supported by later research from Metge (1995), Mead (2003) and Pihama et al (2004). In fact a comprehensive literature review of teaching and learning in a traditional Māori society by Pihama et al (2004) indicates one of the prime reasons for an education system that was more focussed outwards towards the collective instead of inwards towards the individual was aimed at benefiting and growing the collective. “Given that knowledge was primarily to benefit the collective, education in tradition based Māori was inclusive, co-operative, reciprocal and obligatory” (Pihama et al., 2004, p. 17).

A further change that David discussed below, that he believes is more reflective a Māori values, is the shift from a competitive individualistic school culture to a school culture that is more focussed on working towards the educational achievements of the collective over the individual.

I think the danger is that society in which we are a part of is that you can look after number one, which is you. It's all about you. It's all about you being the top academic student. It's all about you when you sit the exam. You're the one who gets the individual marks. Well it's not about you actually. it's about a collective group of people that helped get you there and you're achieving together um so I think those are type of values, I think particularly with what we're trying to do now is coming through so rather than do assessment tasks with one child, we're trying to focus on ok as a group how are you achieving and in this group can you give peer assessment on each other so rather that make it solely about you and what you do its about we and what we do. So I think that's a significant change and I think that that is a concept that I think Māori do really well. We can work together.

The values of whanaungatanga and kotahitanga discussed by the principals above are as much a journey as they are a destination. Although significantly underpinning the styles and approaches of each school leader, and having by in large emanated from an upbringing that was strong in Māori concepts and practises, it must be stressed, these values did not happen in an ad hoc manner. They required of each leader careful thought, planning and consideration, a point that M. H. Durie (1997) also acknowledges and advocates for, especially if they are to contribute towards the positive development of Māori. It is with this in mind that this chapter will now focus towards the second whakatauki from Bishop Manuhia Bennett.

Te tohu o te rangatira, he manaaki

The whakatauki provided here by Bishop Bennett is particularly significant for two reasons. The first is because the concept of manaakitanga was identified as being a dominant influence in the approach and style of each school leader. Second, given the significant role whanaungatanga has also played in the leadership styles already discussed, the value of manaakitanga really comes to the fore. Similar to a whakapapa approach in identifying the leadership styles as having an intangible link to some of the issues and challenges discussed in the previous chapter, one cannot fully grasp a definitive understanding of whanaungatanga and the role it played in the context of this study, without looking towards its relationship to manaakitanga. Whereas whanaungatanga is about relationships, manaakitanga is about the nature of the relationships (Barlow, 1991; Ritchie, 1992; Metge, 1995; Mead, 2003).

In addition to the whakatauki above emphasising the importance of manaakitanga, two very eminent rangatira, Te Rangikaheke and Himiona Tikitu both identified the knowledge of looking after people as a necessary quality of effective Māori leaders in traditional Māori society (Grove, 1985; Tuara, 1992). In fully comprehending the significance of looking after people, caring for people and nurturing relationships within Māoridom, one can turn towards whakatauki to see this, especially the one following.

He aha te mea nui i te ao? He tangata, he tangata, he tangata-What is the most important thing in the world? It is people, it is people, and it is people.

Mead (2003) further highlights the importance manaakitanga plays in Māori society when he states that it underpins all tikanga and there is a high value placed upon manaakitanga and regardless of the circumstances, manaakitanga is always important. Manaakitanga derives from the word manaaki which when broken down to mana-a-ki, means to express love and hospitality towards people (Barlow, 1991).

Manaaki creates a community. In the kinship group it both arises from the community and creates it and therefore is a double necessity, or rather a matter of course. Manaaki ties people together so that nobody knows who gives and who receives. It is impossible for us to tell whether a Māori shoes manaaki for his own sake or for that of others. He does so for the sake of kinship.

(Johansen, 1954, cited in Patterson, 1992, pp. 147-148)

When asked for what particular Māori values he thought was most pertinent when in a position of leadership, Craig replied manaakitanga. Craig emphasised the value of manaakitanga as being important and influential in his leadership style.

Probably manaakitanga when people are coming in, looking after people and caring for them when they come in and respect probably especially for um just being brought up as Maori and knowing to respect your elders...not just for Maori elders but for everyone. Because at the end of the day people are going to leave with an impression of me and if you treated them nicely and respectfully.

Craig provided one example of how manaakitanga has directly influenced and informed his role as a school leader in facilitating change at his school. While the change was in response to past experiences that made Craig feel uncomfortable, it was also in response to creating an environment that further ensures visitors to the school are being respected, looked after, cared for and nurtured in such a way that in effect establishes a connection between the staff and the visitor. Another reason behind Craig's motivation to implement such practises amongst the staff reflects an

important point raised by Mead (2003) who states “As a general rule mana must be respected and public events should enhance the mana of the participants” (H. M. Mead, 2003, p. 30).

But probably the thing that has been the most significant for me is making people feel comfortable because there have been heaps of times in my life when I haven't felt comfortable in some situations. I just want to get out of there and so I think I pick up on it when I see other people like that. for example once I was going to a school here in Palmerston for teaching practise, the staff room was set up where all the staff sat here and there was probably a hierarchy there and all the students teachers had to sit here. well that didn't make me feel welcome and you just couldn't wait to get out of that school but that's the way it was set up and the one thing that I am pleased about here is that everyone says they come and they feel a family atmosphere, they're welcome and I know how uncomfortable it is for anyone who walks into a staff room and not to be introduced because it's you the one person that's coming that doesn't know everyone and so that's what I modelled to staff, every time someone comes into staff they're always introduced so people know who they are and you're not sitting there and everyone's thinking well who's that guy? And I think everyone needs to be acknowledged because that's that first way of making them feel comfortable in there, um and all the staff do that now, whereas in the past someone will walk in and we'll be sitting round and I'm like well who's that? But they all know now whoever comes in to welcome them.

Roimata also provided her opinion that as a Māori leader manaakitanga is a value that she emphasises in all she does and it is a value that underpins much of what she does. Roimata provided an example that reflects the obligatory nature of manaakitanga in ensuring the unqualified caring of others, the sense of responsibility towards those you lead, both of which work towards further cementing the relationships between Roimata and the family in the following example. The example centred on an upcoming ski trip. A child who was due to go on the ski trip had been away from school for some time due to an illness. Roimata asked the parents if the child was going to which they replied yes but had failed to fill in the permission slip. However, due to a real close rapport that had been developed between Roimata and the whanau concerned over some time, Roimata was able to confidently and innately know the child was able to go on the trip without the ‘formal written permission slip.’

There was one child a Māori child who was very, very sick and we didn't see her for a couple of weeks and we were going on a ski trip and we wanted to know if she was coming or not so I rang the parents and they said, 'yes she is coming' but they hadn't filled in the forms so then I said, 'I'd drop the form off' so I went round dropped the form off and they still hadn't filled it in by the time we were leaving but because my relationship with my family, I'd ring them or they'd ring me or we'd txt so it was kinda like even though the formal form wasn't filled out I knew, they knew because we had that rapport we'd always be able to communicate with what was going to happen with this kid, whether she went or didn't go. I mean in the end she went

What is illustrated here is the deep level of trust that existed between Roimata and the whānau, something that Roimata had already discussed as being paramount in her role as a school leader. Behind Roimata's approach in going to the house and not continuously pressuring the parents to sign a form was based on her knowledge and intimate awareness of the family. This reflects the role of manaakitanga in her approach and how she dealt with this whānau as she was very careful about how she treated the family concerned, due to their domestic pressures. The awareness of how to treat different people according to their situation is highlighted by Mead (2003) as an important aspect of manaakitanga.

I mean in the end she went and the parent came down. I said to the parent, 'look you don't have to fill in the form, just write on a piece of paper that you give permission and these are our contact details' so we found ways to alleviate that pressure and this family has 10 other children to look after and I wasn't going to try and make it stressful for them for one sick child so it was about allowing that family to operate in whatever best way they could and then support them so saying, 'I'll come round and grab it, I'll come and get the girl'

What was particularly interesting from this example was Roimata's view towards what she had done.

So you kind of in the traditional teacher sense you go right out of your way to make sure this family is catered for but in a Māori sense it's just the norm it's nothing big.

Regardless of a situation, any personal inconveniences, any extra pressures that may be felt, under the value of manaakitanga, becomes irrelevant and insignificant. What is paramount though is always ensuring that the practices inherent within manaakitanga are first and foremost-nurturing relationships, caring for and looking after others, being very aware of how to treat others, and showing kindness (Barlow, 1991; Ritchie, 1992; Metge, 1995; Mead, 2003). It is clear that as a Māori leader, the value of manaakitanga played a significant role in the way Roimata worked alongside the whanau. While some may see what she did as “going above and beyond the call of duty,” as Māori, this is just part and parcel of manaakitanga and whanaungatanga.

In one example provided by David, it was also clear the significance manaakitanga played in his leadership approach when dealing with different whanau in the school. What is illustrated here, and not too dissimilar to Roimata, is David’s ability to put aside all other possible inconveniences, issues and problems for the greater and more important cause of caring for and helping others above all else.

I suppose that's why I talked about the responsibility you have as a school leader is that you don't only own the kids to some degree your responsible for, your community group and so I need to be careful and help those people in our community. I think that's one thing that strongly comes through and sometimes... it doesn't get unbearable but some days I think gee I have so many things to worry about, but then other days I think nothing of it. its like nothing so I think if you didn't probably have the attitude where you didn't have to, it could be easier if you didn't have to worry about other people but I think with our community and in the way particular things that we did as kids in my family you need to care for them you do. ... and its topical at the moment with our Māori families not looking after each other and things that are happening around the country... being Māori or not I'm not going to let things happen that I know are happening in my role so I probably get into the family home a bit quicker than some people might like but if I think there is an issue there that I can help with than I probably will. Sometimes it has caused conflict when I called people and said 'this is what I see with your kids. Is there anything I can help with?' and that's happened recently. I bought a family in and said 'look your kids don't look healthy, they look scruffy, they're asking for food um can I help in anyway?' as parent those are fundamental things so when you have that conversation those parents get quite taken back by 'oh are you saying I'm not being a good parent?' 'no,

no what I'm saying is that these are the things that I'm seeing at school which is affecting their learning, can I help in anyway?' so yea sometimes it can cause grief and you have to have the courage to do that and sometimes you don't want to. I think sometimes as a leader in the school you have to have the courage to say those things to parents or actually confront kids too. if you don't then you let those things slide and if they slide then you've allowed learning not to take place to the best that it can be.

What David also alluded to is the difficulty situations like this can cause. However, as a school leader and perhaps more so in situations like this, a community leader, courage and perseverance are needed. And again it is about maintaining focus on bigger picture-the well-being, and safety and most importantly ensuring the children their right to an education and learning.

Conclusion

There was a deliberate approach by each school leader to affect a level of positive change in their school. While each principal went about this in a different way, there was a distinct flavour behind each approach-the knowledge and awareness that the values of manaakitanga, kotahitanga, whanaungatanga and the cultural practises inherited from their ancestors are as valid, legitimate and useful today as they have always been. While each of the school leaders in this study have been brought up in environments that have been strong in Māori cultural practices and values, the styles and approaches of each school leader is not solely dependent on having been brought up in such environments. While the values of manaakitanga, whanaungatanga and kotahitanga have required careful thought and planning on behalf of each principal, it can be said with some certainty that these can be as much of a process as well as a destination for all school leaders. While for some, it may not be to the same extent as the examples provided in this study, it nevertheless may have positive implications in all educational sectors. While the findings discussed in this chapter are not representative of all Māori and of all Māori educational leaders in any sector, there appears to be styles of leadership that are more cognisant of Māori world-views, indicating there may in fact be a style of leadership within the context of this study that is unique to Māori.

Chapter 7- Conclusion

Māori advancement is the product of many forces. Important, if not crucial, to successful outcomes, are the political paradigms within which policies, programmes and initiatives unfold, though not the sole driver, Government has the potential to enable, energise and expand, or alternatively to obstruct, constrain and derail Māori aspirations. In that process, a defining factor, largely determined by broader political and philosophical directions is the relationship between Māori and the state.

(M. Durie, 2005, pp. 166-167)

This thesis set out to answer three questions around Māori leadership within the context of education, and more specifically the English medium primary education sector. The three questions were:

- In contemporary education, does a style of leadership that is unique to Māori exist, and if so, is this style based around traditional aspects of leadership?
- What challenges and issues do Māori in positions of leadership in primary education face and experience and how is their leadership style reflected in overcoming such challenges?
- Do Māori styles of leadership facilitate the greater educational success of Māori in primary education? If so how?

The study was centred on six different leaders working within English medium primary schools. There were five principals and one deputy principal. Two of the five principals were female and they all identified as being Māori. The school leaders in this study all had varying degrees of experience in their respective positions.

In pre-European times Māori leadership were primarily based around the principles of primogeniture and whakapapa. Traditional Māori society consisted of four recognised leaders, ariki, rangatira, kaumātua and tohunga. Such roles were

predominantly held by males but not exclusively. There were and continue to be many strong and influential female leaders within Māoridom. As primogeniture and whakapapa indicate, leadership within pre-European Māori society was predominantly inherited. However, individuals who failed to effectively lead the whanau, hapu or iwi, could and would be removed to be replaced by someone seen as being more effective. In most cases this was passed onto an individual who was directly linked to the same ancestor. Public opinion was a crucial aspect to an individual's position of leadership. There was an intangible and very fluid relationship between those who lead and those who are led. The individual seen as leader is very dependent on those whom they lead. If the leader is not viewed by their subjects as being an effective leader then the subjects would cease to see the individual as leader and would seek to remove the individual from their position, with force if necessary.

An examination of the literature written on Māori leadership and Māori leadership in education identified the impact that colonisation has had on Māori systems of leadership. Religious, educational, legal, political and economic institutions have all encroached into Māori society permanently changing the face of leadership within Māoridom. British imperialism and capitalism have been major external forces that not only undermined Māori leadership in the nineteenth century but had the more long-lasting affect of undermining the mana of many of the traditional Māori leaders and therefore undermining the mana of Māori society as a whole. Whalers, sealers and the first four decades of European settlers brought diseases and muskets, further undermining the spiritual force of tapu.

In more contemporary times, Māori leaders still face a number of challenges as this study identified. Examples of personal and institutional racism are still challenges faced by Māori. It appears also that many still see Māori as a homogenous group of people, failing to recognise as a people there are distinctions and differences that exist. Feelings of isolation and loneliness can place extra demands and pressure on Māori leaders in education and with only a small number of Māori leaders in the

state primary education sector, there appears to be a real need for extra research that may seek to alleviate this later issue. However, conferences and times where Māori leaders can come together to share and celebrate is one means that appears to provide a solution in this area, albeit small.

The changes upon Māori society and leadership created a vacuum where there emerged new types of Māori leaders. These leaders were determined from above by a culture of domination. These new types of leaders were called subaltern organic leaders. Under the mandate of a dominant Pākehā-society, Māori leadership was open to co-option and manipulation and was viewed to serving the interests of the dominant rule.

However, there has been an increasing number of researchers Potiki, (2000), Durie, A. E. (2002), Fitzgerald, (2002, 2003) who are seeking to claim back a space, advocating for various institutions, developed with the aim of serving Māori, to be exposed to and to adopt Māori traditional principles, values and practices. From this position paradigms, and frameworks underpinned by traditional values, practices and beliefs would be brought into Māori consciousness in order to shake free from post-colonial influences and agendas, better ensuring that Māori development is more aligned with Māori aspirations and goals. Fitzgerald (2003) argues that theories around educational leadership should be more broadly theorised in order for knowledge of indigenous ways of leading to emerge.

Despite the many challenges and difficulties that Māori in positions of leadership have experienced, Māori have endured. They have shown tremendous resilience in the face of change and adversity and have not only adapted and grown in a system that has been geared more towards the cultural capital of the dominant ruling class of Pākehā, but as a people and as individual leaders, Māori have in fact flourished.

As the literature review identified, there have been and still are many values, concepts and practises that have remained constant throughout the history of Māori

leadership. Values such as manaakitanga-the unqualified and utmost care, respect and hospitality towards both kin and non-kin, kotahitanga-seeking to attain a sense of collective unity and cohesion, whanaungatanga-building, developing, enhancing and nurturing of strong positive relationships with those around you, are all important values and practices of effective Māori leaders. All the leaders within the context of this study all possess these values and hold them dearly to their heart. Each of these values and practices are as much a part of the leader as they are as Māori.

On aspect of leadership that was predominant in the styles and approaches of the leaders in the context of this study, indicating an evolving growth within Māori leadership is the concept of whakamana or empowerment. All the school leaders in this study discussed the importance of empowering those around them. This included staff within their school, parents, whanau and the wider school community, and students within the school too. Part of seeking to empower those around you included growing leadership capabilities within others and encouraging others to take up positions of increased responsibility. Such growth was looked upon very favourably by the leaders in this study and appeared to yield many positives. It may be necessary for further research into this area, which may prove to highlight further contributions Māori leadership could make to the discourses around educational leadership.

In using a whakapapa approach to analyse the field data there was three predominant approaches and styles of leadership that were identified from the school leaders in this study. Alongside transformational leadership both collaborative leadership and visionary leadership were also identified and discussed. A significant finding of the leadership styles that were identified is the processes in which they can occur. Although there were commonalities between all the school leaders in affecting positive change, changes occurred in ways that were as unique as the schools and leaders themselves. What this appears to indicate is change does not happen in a linear process beginning with a 'vision or goal.' Transformational change is more

reflective of a cyclic process, implying that positive transformational change is not just an end but is also a means to an end and affecting positive change may require the individual to adopt visionary approach or a more open collaborative approach in their leadership or combinations of all three. The varying leadership approaches and strategies identified in this study can be seen in the figure below.

Leadership Example A

Vision → Collaborative Approach → Transformational Change

Leadership Example B

Collaborative approach → Shared Vision → Transformational Change

Leadership Example C

Transformational Change → Collaborative approach → Shared Vision

(Wood, A. 2008)

Although the findings of this study are not representative of all Māori leaders, it can be said with some certainty that the underlying values, practises and concepts of manaakitanga, kotahitanga and whanaungatanga have all been significant in the styles and approaches of the school leaders. Therefore in reference to the questions and aims of this thesis- it can be said with a degree of certainty that the leadership styles within the context of this study were all informed by the same significant, underpinning and traditional values, concepts and practises of leadership with traditional Māoridom. Therefore in the context of this study there was a style of leadership that could be confidently argued to be unique to Māori. While there are issues and challenges that the leaders experienced that non-Māori may not experience to the same degree, the resilience and endurance of the leaders in this study have been both inspirational and significant in creating a space where Māori leadership can be and rightfully should be acknowledged, celebrated and endorsed.

While it was not conclusive that the leadership styles identified in this study could be attributed to the educational success of Māori children in the respective schools, it is with no doubt that the changes that have occurred have all been positive and this can provide for improved educational experiences for not just Māori but all children.

E rangatira mā,
tānei te mihi aroha ki a koutou mō ngā taonga i tuku iho.

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Appendices

Appendix 1

INTRODUCTION & INFORMATION LETTER FOR THE BOARD OF TRUSTEES

Maori leadership in Mainstream Primary Education: Overcoming the Challenges

Tainui te waka
Hoturoa te tangata
Ko Hotuope
Ko Hotu-matapu
Motai-tangata rau
Ko Ue
Raka Mamao
Kakati Tawhao
Turongo te matua
Raukawa e.

Ki te komiti o te kura nei, tena koutou katoa
To the Board of Trustees, greetings.

My name is Andrew Wood and I am a full time student at the College of Education, Massey University. I am currently working towards my Masters Degree in Education and this year I am working on my research thesis in order to complete the requirements for my degree.

My contact details are:
027 474 5034
anaru55@hotmail.com

My supervisors for this research thesis are:

Professor Arohia Durie	Associate Professor Huia Tomlins-Jahnke
Massey University	Massey University
Contact Number 06 356 9099	Contact Number 06 356 9099
Email A.E.Durie@massey.ac.nz	Email H.T.Jahnke@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application _/_) (insert application number). If you have any concerns about the conduct of this research, please contact Dr

Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x 6929, email humanethicsouthb@massey.ac.nz.

“The leadership and management skills of the principal have a huge impact on whether a school is successful or not” (Fancy, Howard, Ministry of Education, 2005).

My research thesis focuses on Maori leadership in mainstream primary education settings. This study will seek to identify how these leadership styles facilitate greater educational success for Maori and better reflect the educational aspirations and goals of Maori.

This study will also look to identify the various challenges and issues that Maori in leadership roles face; the origin of these challenges and the ways in which such challenges and issues are handled and overcome by Maori in leadership roles and seeks to identify leadership styles that are unique to Maori

I am very keen to hear about the successful experiences of Maori in leadership positions and what the challenges and issues are, which may lead to better understanding of what is working well for Maori in leadership roles, what we can further build upon and develop for Maori who are in these positions of responsibility and leadership.

In order to complete my research thesis I wish to conduct interviews with the principal and/or other Maori who are in senior positions of leadership within the school.

I will work with each participant to arrange times most suited to them.

I estimate the interview will take no longer than an hour and it is expected that there will only be the one interview with the interview participant.

I am therefore seeking your written consent to approach Maori staff in senior positions of leadership in your school. Should you consent to my request I have included a written consent form and an addressed stamped envelope.

Should you wish me to do so, I am happy to attend a meeting to discuss the research further,

How the information that is contributed will be used

Fulfilment of a Masters Degree

I will be using the information that is collected for this thesis to complete Massey University's requirements for the degree of Master of Education. The information that is collected from school leaders will be analysed and will contribute to the overall study.

Publication

A copy of the thesis will be lodged at the Massey University library to assist future researchers in this area. The thesis produced from the collated findings may also be used by Te Akatea (Maori Principals Association) for their purposes. Any agreement regarding anonymity and confidentiality will remain effective for such uses.

Sharing of Information

Interview drafts will be returned to each participant for confirmation or amendment. A summary of the collated research findings will also be provided to each participant.

For Your Information

The researcher will ensure all processes to ensure participant and their school's confidentiality and anonymity will be upheld.

Thank you for taking the time to read through this information sheet and to consider my request.

Kia Ora
Andrew Wood

Appendix 2

CONSENT FORM FOR THE BOARD OF TRUSTEES

Maori leadership in Mainstream Primary Education: Overcoming the Challenges

We have read the Information sheet and are satisfied that we understand the study. Our questions have been answered to our satisfaction, and we understand that we may ask further questions at any time.

We understand we have the right to withdraw our permission from the study at any time prior to the completion of data gathering within the school and to decline to answer any particular questions.

We agree to provide information on the understanding that the name of the school will not be used without our permission. (The information from this study will only be used for this research project and any publications that may arise from this research project).

We understand that we have the right to have the data we contribute destroyed or returned to us at the completion of the five year period for which Massey University is obliged to store this information. We understand that the data will be securely stored in a lockable filing cabinet under a coded numerical locking system during this time.

We understand that we have the right to request correction of the information we contribute prior to completion of the research project and before the final copy is drawn up.

We understand that we may request a summary of the draft findings and offer comment and that we may have access to the results of the research which will be accessible through Massey University upon completion.

We understand that interviews with staff may be recorded only and after written consent has been received from the interviewee and that this consent will be given at the participant's discretion.

We agree to allow members of our school's staff to participate in this study under the conditions set out in the information sheet and for you (the researcher) to contact the school and appropriate members of staff for this research project.

We understand that all appropriate and required information will be made available to interview participants prior to any interviews being conducted.

Signed:

Name:

Date:

***Kia Ora**
Andrew Wood*

Appendix 3

INTRODUCTION & INFORMATION LETTER FOR MAORI IN LEADERSHIP ROLES

Maori leadership in Mainstream Primary Education: Overcoming the Challenges

Tainui te waka
Hoturoa te tangata
Ko Hotuope
Ko Hotu-matapu
Motai-tangata rau
Ko Ue
Raka Mamao
Kakati Tawhao
Turongo te matua
Raukawa e.

Ki te tumuaki, e te rangatira tena koe.
To the principal, greetings.

My name is Andrew Wood and I am a full time student at the College of Education, Massey University. I am currently working towards my Masters Degree in Education and this year I am working on my research thesis in order to complete the requirements for my degree.

My contact details are:
027 474 5034
anaru55@hotmail.com

My supervisors for this research thesis are:

Professor Arohia Durie	Associate Professor Huia Tomlins-Jahnke
Massey University	Massey University
Contact Number 06 356 9099	Contact Number 06 356 9099
Email A.E.Durie@massey.ac.nz	Email H.T.Jahnke@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application _/_) (insert application number). If you have any concerns about the conduct of this research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x 6929, email humanethicsouthb@massey.ac.nz

“The leadership and management skills of the principal have a huge impact on whether a school is successful or not” (Fancy, Howard, Ministry of Education, 2005).

My research thesis focuses on Maori leadership in mainstream primary education settings. This study will seek to identify how these leadership styles facilitate greater educational success for Maori and better reflect the educational aspirations and goals of Maori.

This study will also look to identify the various challenges and issues that Maori in leadership roles face; the origin of these challenges and the ways in which such challenges and issues are handled and overcome by Maori in leadership roles and seeks to identify leadership styles that are unique to Maori.

I am very keen to hear about the successful experiences of Maori in leadership positions and what the challenges and issues are, which may lead to better understanding of what is working well for Maori in leadership roles, what we can further build upon and develop for Maori who are in these positions of responsibility and leadership.

In order to complete my research thesis I wish to conduct interviews with you. I estimate the interview will take no longer than an hour and it is expected that there will only be the one interview.

I am therefore seeking your written consent to conduct an interview with yourself. Should you consent to my request I will have included a written consent form and an addressed stamped envelope and I will make contact to arrange a time that is most suited to you.

Should you wish me to do so, I am happy to attend a meeting to discuss the research further.

How the information that is contributed will be used

Fulfilment of a Masters Degree

I will be using the information that is collected for this thesis to complete Massey University's requirements for the degree of Master of Education. The information that is collected from school leaders will be analysed and will contribute to the overall study.

Publication

A copy of the thesis will be lodged at the Massey University library to assist future researchers in this area. The thesis produced from the collated findings may also be

used by Te Akatea (Maori Principals Association) for their purposes. Any agreement regarding anonymity and confidentiality will remain effective for such uses.

Sharing of Information

Interview drafts will be returned to each participant for confirmation or amendment. A summary of the collated research findings will also be provided to each participant.

Participants Rights in this Research

- **The researcher will ensure all processes to ensure participant and their school's confidentiality and anonymity will be upheld.**
- **Participation in this research is voluntary and therefore the right to decline by participants at any stage during the interview or to answer or give a response to any questions is assured at all times.**
- **Participants have the right to withdraw at any time prior to the completion of the data gathering at the school.**
- **Questions about the study may be asked by participants at any time during participation.**
- **Participants have the right to chose whether or not their interview is to be recorded on audiotape and only the researcher will transcribe all recordings. Participants may request to check this transcript and any corrections to the gathered information that may result can be made upon request and have attached to the information a statement of the correction prior to the completion of the project and a final copy is drawn up.**
- **Participants have the right to request the tape recorder to be turned off at any time.**
- **The research will take written notes during the interview.**
- **Participants may choose to have the data they have contributed destroyed or returned to them at the completion of the five year period for which Massey University is obliged to keep records.**
- **Participants have the right to know that all data pertaining to the research will be kept securely stored in a lockable filing cabinet at Massey University in the researches office under a coded numerical locking system so that identities are always protected.**
- **Participants will be sent a summary of the draft research findings for comment.**
- **A copy of the research will be accessible through Massey University upon completion.**

Thank you for taking the time to read through this information letter and to consider my request.

Kia Ora
Andrew Wood

Appendix 4

CONSENT FORM FOR MAORI IN LEADERSHIP ROLES

Maori leadership in Mainstream Primary Education: Overcoming the Challenges

I have read the Information sheet and am satisfied that I understand the study. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I understand I have the right to withdraw from the study at any time prior to the completion of data gathering within the school and to decline to answer any particular questions.

I agree to provide information on the understanding that my name and that of the school will not be used without my permission. (The information from this study will only be used for this research project and any publications that may arise from this research project).

I understand that I have the right to have the data I contribute destroyed or returned to me at the completion of the five year period for which Massey University is obliged to store this information. I understand that the data will be securely stored in a lockable filing cabinet under a coded numerical locking system during this time.

I understand that I have the right to request correction of the information I contribute prior to completion of the research project and before the final copy is drawn up.

I understand that I may request a summary of the draft findings and offer comment and that I may have access to the results of the research which will be accessible through Massey University upon completion.

I also understand that I have the right to ask for the audiotape to be turned off at any time during the interview.

I also understand that I have the right to decline to answer any questions that I choose.

I agree to participate in this study under the conditions set out in the information sheet.

I agree / do not agree to the interview being recorded.

Signed:

Name:

Date:

Kia Ora
Andrew Wood

Appendix 5

INTRODUCTION & INFORMATION LETTER FOR TE AKATEA-MAORI PRINCIPALS ASSOCIATION

Maori leadership in Mainstream Primary Education: Overcoming the Challenges

Tainui te waka
Hoturoa te tangata
Ko Hotuope
Ko Hotu-matapu
Motai-tangata rau
Ko Ue
Raka Mamao
Kakati Tawhao
Turongo te matua
Raukawa e.

Ki te ropu nei,
E nga rangatira ma, tena koutou katoa.
To the Maori principals association and all associated members, greetings.

My name is Andrew Wood and I am a full time student at the College of Education, Massey University. I am currently working towards my Masters Degree in Education and this year I am working on my research thesis in order to complete the requirements for my degree.

My contact details are:
027 474 5034
anaru55@hotmail.com

My supervisors for this research thesis are:

Professor Arohia Durie	Associate Professor Huia Tomlins-Jahnke
Massey University	Massey University
Contact Number 06 356 9099	Contact Number 06 356 9099
Email A.E.Durie@massey.ac.nz	Email H.T.Jahnke@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application _/_) (insert application number). If you have any concerns about the conduct of this research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x 6929, email humanethicsouthb@massey.ac.nz.

“The leadership and management skills of the principal have a huge impact on whether a school is successful or not” (Fancy, Howard, Ministry of Education, 2005).

My research thesis focuses on Maori leadership in mainstream primary education settings. This study will seek to identify how these leadership styles facilitate greater educational success for Maori and better reflect the educational aspirations and goals of Maori.

This study will also look to identify the various challenges and issues that Maori in leadership roles face; the origin of these challenges and the ways in which such challenges and issues are handled and overcome by Maori in leadership roles and seeks to identify leadership styles that are unique to Maori.

I am very keen to hear about the successful experiences of Maori in leadership positions and what the challenges and issues are, which may lead to better understanding of what is working well for Maori in leadership roles, what we can further build upon and develop for Maori who are in these positions of responsibility and leadership.

I wish to circulate a questionnaire to 30 school leaders who identify as Maori. I seek your consent and support to identify such a sample of school leaders from your membership database. Should you consent to my research project; those members selected will be posted the questionnaire and a stamped addressed envelope for questionnaire returns. The questionnaire will take only about hour to complete and there will only be the one questionnaire for each selected Akatea member.

In order to complete the research I have set the date for return of the completed questionnaire at two weeks after the questionnaire has been received.

Should you wish me to do so I am happy to discuss and answer any questions or queries you may have in regards to this project.

How the information that is contributed will be used

Fulfilment of a Masters Degree

I will be using the information that is collected from this study in the completion of a thesis in order to complete Massey University’s requirements for the degree of

Master of Education. The information that is collected from schools will be analysed and will contribute to the overall study.

Publication

A copy of the thesis will be lodged at the Massey University library to assist future researchers in this area. The thesis produced from the collated findings may also be used by Te Akatea (Maori Principals Association) for their purposes. Any agreement regarding anonymity and confidentiality will remain effective for such uses.

Sharing of Information

Interview drafts will be returned to each participant for confirmation or amendment. A summary of the collated research findings will also be provided to each participant.

For Your Information

The researcher will ensure all processes to ensure participant and their school's confidentiality and anonymity will be upheld.

Thank you for taking the time to read through this information letter and to consider my request.

Kia Ora
Andrew Wood

Appendix 6

QUESTIONNAIRE FOR MEMBERS OF TE AKATEA-MAORI PRINCIPALS ASSOCIATION

Maori leadership in Mainstream Primary Education: Overcoming the Challenges

COMPLETING AND RETURNING THE QUESTIONNAIRE ASSUMES YOUR CONSENT TO PARTICIPATE IN THE RESEARCH AND TO HAVE YOUR ANSWERS COLLATED INTO THE BODY OF THE RESEARCH

Taniui te waka
Hoturoa te tangata
Ko Hotuope
Ko Hotu-matapu
Motai-tangata rau
Ko Ue
Raka Mamao
Kakati Tawhao
Turongo te matua
Raukawa e.

E te rangatira, te tumuaki tena koe.
To the principal, greetings.

My name is Andrew Wood and I am a full time student at the College of Education, Massey University. I am currently working towards my Masters Degree in Education and this year I am working on my research thesis in order to complete the requirements for my degree.

My supervisors for this research thesis are:

Professor Arohia Durie	Associate Professor Huia Tomlins-Jahnke
Head of Department of Te Uru Mauraurau	Department of Te Uru Mauraurau
Contact Number 06 356 9099 X 8636	Contact Number 06 356 9099 X 8744
Email A.E.Durie@massey.ac.nz	Email H.T.Jahnke@massey.ac.nz

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My research thesis focuses on Maori leadership in mainstream primary education settings. This study will seek to identify how these leadership styles facilitate greater educational success for Maori and better reflect the educational aspirations and goals of Maori.

This study also seeks to identify the various challenges and issues that Maori in leadership roles face, the origin of these challenges and the ways in which such challenges and issues are handled and overcome by Maori in leadership roles and by identifying leadership styles that are unique to Maori

I am very keen to hear about the successful experiences of Maori in leadership positions as well as what the challenges and issues are, which may lead to a better understanding of what is working well for Maori in leadership roles, what we can further build upon and develop for Maori who are in these positions of responsibility and leadership.

- Would you say that you have grown up in a particular Maori environment?
Yes No
- Can you please indicate on the continuum below where you consider your upbringing would fit

Traditional
Contemporary



- Has your upbringing influenced your style of leadership?
Yes No Not sure
- If so, how has this influenced your style of leadership?

- What factors would you identify as having been most influential in your style of leadership?

- If your upbringing has not influenced your style of leadership, what would you say has influenced your style of leadership?

- What factors would you identify as having been most influential in your style of leadership?

- As a school leader, how do you see your role?

- What proportion of Maori pupils does your school have?

- Does the fact that you are Maori make a difference to your relationship as school leader with the Maori pupils and their whanau?

Yes No Not sure

- If so, how?

- If not, what leads you to this conclusion?

- What role does your style of leadership play in facilitating the greater educational success for Maori in your school?

- Do you consider that being Maori helps you to work with Maori families in your school?

Yes No

If you answered yes, can you please briefly write down ways in which being Maori helps?

- What qualities or characteristics does an individual need to be an effective leader in today's education climate?

-
-
-
-
-
-
-

- What do you see as the unique qualities that Maori bring to leadership positions in education?

- What Maori values do you consider to be of greatest use in creating a sound working climate for Maori learners in your school?

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-
- In your view, what advantages and positives do Maori bring to leadership positions in education?

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- During your time as principal, would you say the range of challenges and issues you face have

Increased Decreased Unchanged

- With the challenges and issues that you face as a principal, would you say that the majority of these challenges and issues, in general would come from

Government and Ministry of Education policies, requirements, regulations etc

The school community as a whole

Staff

Other, (Please briefly list below)

- Can you identify the major challenges you have faced as a school leader?

- Have you experienced any issues or challenges because you are Maori?

Yes No

(If you feel comfortable with this, are you able to please briefly describe an incident that you have experienced)

- As a Maori in a position of leadership do you feel there is extra pressure and expectations placed on you in any way?

Yes No Not sure

- Where would you say this pressure would mainly come from?

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- If you believe there is no extra pressure placed on you, why do you think this is?

Nga mihi nui ki a koe mo tau taukoto i tenei kaupapa

Thank you for your time in responding to this questionnaire and for the knowledge and experience that you have shared.

Nau te rourou, naku te rourou,

ka ora ai te tangata.

With your contribution and my contribution the people will prosper.

Appendix 7

Interview Schedule

- Can you tell me something of your background in education?
- Was there anything in particular that lead you to choose education as a career?
- What were the influences that drew you to the leadership role at this particular school? At any school? (depending on whether the person has had a leadership role previous to the current one.)
- How long have you been in the role that you have now?

- As principal or school leader, how do you see your role?

What do you most enjoy about your current leadership role?

Are there any aspects of it that you would change if you could/

If yes, what might they be?

If no, ask if that means entirely satisfied with role and way it is carried out.

- Would you say that you have grown up in a particularly Maori environment?
 - Are you able to please provide some examples of such an upbringing?

(If not a particularly Maori environment, ask about later influences/experiences that are particularly Maori.
- Would you say that your upbringing has influenced your style of leadership in anyway?
 - Are there examples of how your upbringing has influenced your style of school leadership that you could discuss?
- Have there been any other significant influences/experiences or philosophies that have shaped and contributed to your own style of leadership?
- Has your style of leadership altered in any way?
 - If so what has contributed to these changes and why?
- As a Maori, how do you see your role?
 - How do you believe your upbringing has shaped your own beliefs about your role as a Maori in a position of leadership?

- What sort of qualities, skills and/or characteristics does an effective school leader need to have in your view?
- In your view, is there a style of leadership that is unique to Maori?
 - What makes this style unique to Maori?
 - From your own experience, are you able to provide examples of leadership that you believe are unique to Maori?
- What role does this style of leadership play in facilitating the greater educational success for Maori in schools?
- What are the advantages and strengths that Maori leadership brings to education?
 - What advantages and strengths does this style of leadership bring to this particular school and community?
 - Aside from the strengths and advantages that were just mentioned, what other qualities and virtues does being Maori bring to positions of leadership in education?
- Does being Maori influence what strategy you use and how each strategy is employed in a certain situation?
- Do you believe the unique styles of leadership that Maori bring to education are relevant and applicable to other areas within education?
 - Are there examples that you are able to provide where such styles would be relevant and advantageous to Maori in other areas of education?
- How do you respond to the range of educational challenges, that school leaders face,
 - from a government and ministry level?
 - The general community of the school and?
 - Maori needs and desires?
 - How do you work towards resolving such issues in order to maximise the best outcomes for all parties?
- In regards to these responsibilities, how do you believe some of these challenges could be best lessened or even eliminated?
- What are your favoured conflict resolution strategies and why?
- In what sorts of situations do you draw on these strategies?
- As a Maori in a position of leadership do you feel there is extra pressure and expectations placed on you in any way?
 - Where would you say this pressure would mainly come from?
 - How do you best deal with such pressure?
 - If not then why do you believe this is so?