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**How do principals of English-medium primary schools understand Māori students achieving educational success as Māori, and what are the factors that influence the development of this understanding**

A thesis presented in partial fulfilment of the requirements for the  
degree Master of Education  
at Massey University, Manawatū, New Zealand

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## ABSTRACT

This thesis investigates how the principals of English-medium primary schools understand Māori students achieving educational success as Māori. Additionally, it explores the factors that support and hinder the development of their understanding.

A qualitative case-study was used to explore the understanding and experiences of the 28 principals of all English-medium, full and contributing primary schools on Te Tai Poutini West Coast of Te Wai Pounamu South Island. Twenty-seven principals were interviewed in their own schools over a period of two months, while one principal completed an on-line questionnaire.

The study found that English-medium primary school principals' understanding of Māori students achieving educational success as Māori align largely with the vision for young people who are confident, connected, actively engaged lifelong learners. Additionally, principals incorporate the acquisition of other skills and knowledge including the learning of te reo Māori that will enable students to participate in and contribute to te ao Māori. Although their descriptions approximate the broad student outcomes outlined in Ka Hikitia, few principals in this study refer specifically to them.

The findings from this study also bring to light a complex lattice of interacting connections and disconnections with place, people, and the power of Pākehā/Eurocentric hegemony that frames and influences the development of principals understanding of Māori students' educational success as Māori. Factors of physical and cultural isolation, and disconnection with Poutini Ngāi Tahu, hinder principals' ability to develop a wider understanding of Māori students' educational success as Māori.

The thesis concludes that although principals are the leaders of learning and teaching in their schools, they need support from, whānau, hapū, iwi and perhaps most importantly, the Ministry of Education, to connect with people, place, and the power of Pākehā/Eurocentric hegemony in order to develop their understanding of Māori students achieving success as Māori.

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*...nourish their minds and hearts to realise their human potential in the world  
bequeathed to them by their ancestors (Walker, 2016).*

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## CHAPTER ONE INTRODUCTION

### 1.1 OVERVIEW

The purpose of this study is to explore English-medium primary school principals' understanding of Māori students achieving educational success as Māori, and to identify the factors that support and hinder the development of their understanding.

Ten National Education Goals (NEGs) establish a common direction for state education in Aotearoa New Zealand in recognition of the fundamental importance the Government places on education. *Te Aho Matua o ngā Kura Kaupapa Māori* (Takao, Grennell, McKegg, & Wehipeihana, 2010) and *Te Marautanga o Aotearoa* (Ministry of Education, 2008c) provide the direction for Māori-medium schools, while *The New Zealand Curriculum* (Ministry of Education, 2007) and *Ka Hikitia*, the Māori education strategy (Ministry of Education, 2013a) provide the direction for English-medium schools. English-medium schools offering Māori-medium programmes may also use *Te Marautanga o Aotearoa*. These documents officially acknowledge different visions of educational success for Māori and non-Māori students attending schools in Aotearoa New Zealand.

The concept of Māori students achieving educational success as Māori features prominently in education documents and discourse (Berryman, Eley, Ford, & Egan, 2015; Ministry of Education, 2011, 2013b). Although there is a body of published research describing the influence principals have on student achievement, less work has been undertaken exploring English-medium primary schools principals' understanding of Māori students achieving educational success as Māori. No research has been conducted on Te Tai Poutini West Coast apart from the gathering of student achievement data to report to the Ministry of Education (MoE).

This study of English-medium primary school principals on Te Tai Poutini West Coast, provides a unique opportunity to explore the views and experiences of a group of predominantly non-Māori principals with diverse experiences, ethnicities, training, ages and genders, working within a bounded and isolated region of the country.

## **1.2 RESEARCHER'S POSITION**

The reasons for conducting this study on Te Tai Poutini arise from a personal and professional commitment to the young people of this region, in particular, a commitment to the Māori students who have limited opportunities to engage in Māori-medium education.

It is important to declare my vested interests in this study. Firstly, as the father of Māori children educated in English-medium schools on Te Tai Poutini. It has always saddened me that they had to side-line their Tūhoe and Ngāti Whare identities, to fit in with the Pākehā norms underpinning the schools they attended. Secondly, as the grandfather of mokopuna (grandchildren) Māori, I harbour a deep desire for an education system that acknowledges and uplifts their Māori identity and potential. Thirdly, as a Pākehā West Coaster, whose involvement in learning and teaching te reo Māori began with Te Ataarangi in the mid-1980s that subsequently led to me into teaching, I declare an ongoing commitment to learning and uplifting te reo Māori in English-medium schools.

## **1.3 BACKGROUND TO THE STUDY**

The literature review will show that the mainstream education system in Aotearoa New Zealand, founded on hegemonic structures upholding Pākehā/Eurocentric dominance and superiority, undermines and disadvantages Māori students. It illustrates the system's focus on assimilating and integrating young Māori into a Pākehā/Eurocentric dominated society with superficial regard for Māori knowledge, views, beliefs, and aspirations.

The MoE suggests that the role of education is to nurture every child's potential and to support their educational success and achievement, yet it acknowledges that too many Māori students disengage from education before gaining the skills, knowledge, and qualifications they need to reach their full potential (Ministry of Education, 2017a). Ka Hikitia, with its intent of transforming the education system, and ensuring that Māori students achieving educational success as Māori is the norm, is the Ministry's response to this failure of the education system.

Ninety percent of Māori students attending primary and secondary schools in Aotearoa New Zealand attend English-medium schools (Ministry of Education, 2018b). Māori students living on Te Tai Poutini West Coast have their opportunities to learn in Māori-medium settings limited to three bilingual units attached to English-medium schools, as there are no Kōhanga Reo, Kura Kaupapa Māori, or Whare Kura, (Māori language immersion schools based on Māori philosophy and practice) located within this region. How the principals of English-medium primary schools in this region understand Māori students achieving educational success as Māori is therefore of critical significance to Māori students and their whānau.

#### **1.4 RESEARCH AIMS**

The key aspects of this study centre on principals' understanding of Māori students achieving educational success as Māori in the context of an education system that has historically disadvantaged and alienated Māori students. The aim of the study is to provide an insight into how the principals of English-medium primary schools on Te Tai Poutini West Coast understand Māori students achieving educational success as Māori. Additionally, it seeks to identify the factors that support and hinder the development of principals' understanding.

Regardless of where they attend school, regardless of the number of Māori students in any one school, Māori students are entitled to an education where they can achieve educational success as Māori.

#### **1.5 OUTLINE OF CHAPTERS**

Chapter 1 has outlined the rationale and aims of this study. Chapter 2 places the study into context, presenting some of the literature around Māori students achieving educational success as Māori in English-medium schools. This chapter begins with a brief look at the impact colonisation has on Māori students. It introduces different views of educational success and looks at the role principals, the MoE, and the Education Review Office (ERO) play in directing, managing, and leading the learning and teaching of Māori students. Chapter 3 outlines the methodology adopted to gather and analyse the data,

and relates the challenges faced in conducting research across a demographically distinct and geographically challenging region of Aotearoa New Zealand. Chapter 4 reports the findings from the research. Chapter 5 discusses the major themes identified in Chapter 4, and the Chapter 2 Literature Review. This chapter brings to light a complex lattice of interacting factors that frames and influences the development of principals' understanding of Māori students achieving educational success as Māori. Chapter 6 presents the conclusions and suggestions arising from the discussion and analysis of the findings. This chapter identifies the limitations of the study and identifies areas for further research.

## CHAPTER TWO LITERATURE REVIEW

### 2.1 INTRODUCTION

This review of the literature provides in-depth discussions relating to specific topics relevant to this research. More importantly, this chapter concludes that at the time this research was conducted and written up, there had been no other reported studies of Aotearoa New Zealand English-medium primary school principals' understandings of Māori students achieving educational success as Māori.

This chapter is organised into five sections. The first section looks briefly at how colonisation and the state education system have affected Māori students' education. The next section looks at Māori perspectives of educational success, noting these as being different to non-Māori perspectives. The third section introduces MoE documents revealing more than one official description of educational success, and presents the four broad student outcomes espoused in Ka Hikitia. The next section looks at the roles principals play in building connections across the education sector and the factors that affect their ability to carry out these roles. The final section considers how the MoE and the ERO help principals develop their understanding, and support them to carry out their roles.

Literature relevant to the research question was selected using combinations of keywords including Māori, education\*, success, achievement, principal\* primary\* school, Hikitia, develop\* and kaupapa to search databases including Discovery and EBSCOhost including ERIC. The review was limited to literature published in Aotearoa New Zealand from the 1990s, which marks the introduction of the Tomorrow's Schools reforms that define the current context in which principals operate. This review privileges Māori voices in order to avoid perpetuating a colonising narrative, particularly when reviewing literature covering Māori views and experiences of education and educational success as Māori. Limiting the review in these ways may be considered a weakness; however, the deliberate decision to do so was based on the importance attached to reflecting the unique context of Aotearoa New Zealand and the relationship between Māori and the Crown.

## 2.2 THE IMPACT OF COLONISATION AND STATE EDUCATION ON MĀORI STUDENTS

The noble purpose of education – to nourish the minds and hearts of children to realise their human potential in the world bequeathed to them by their ancestors – was perverted by the coloniser to subordinate Māori (Walker, 2016 p.36).

What knowledge is deemed important and who decides what knowledge counts in education requires critical consideration in any study focussing on the education system of Aotearoa New Zealand. Similarly, what counts as educational success, and who decides what counts as educational success also requires critical consideration.

In describing the Māori experience of English-medium schooling, Bishop and Glynn (1999) identified the development of a relationship of dominance and subordination that resulted in Māori becoming inferior to Pākehā through colonising discourses. Discourses that Johnston (1998) described as devaluing and debasing Māori ways of knowing and being.

Although Māori education is primarily a function of Māori people (Durie, 2003), the literature shows that the structures and processes underpinning mainstream education in this country have been largely determined by non-Māori utilising Pākehā/Eurocentric worldview models of education and knowledge (Bishop & Glynn, 1999; Graham, 2002; Hook, 2006; Johnston, 1991, 1998; Milne, 2013; Penetito, 2010; Waitere-Ang, 2005). Initiatives aimed at addressing Māori education issues were based on the assumption that Māori wanted the same outcomes as non-Māori (McLeod, 2002). Recent literature continues to show that apart from developments in the Kura Kaupapa Māori community, little has been achieved to change the inherent colonising nature of the education system (Bishop, O'Sullivan, & Berryman, 2010; Durie, 2011; Hutchings et al., 2012; Jackson, 2016; Mikaere, 2011; Walker, 2016). Penetito (2010) argues that the reason for minimal progress aligns with ignorance and arrogance, positing that:

...the majority of Pākehā do not value Māori knowledge and culture themselves and therefore consider them of only exotic interest, as peripheral

activities and a distraction from the main agenda ...which seems to be the identification of the New Zealander in the global market (Penetito, 2010 p.253).

Penetito argues that the existing education system will never work in the real interests of Māori so long as the central philosophical assumptions of the education system remain entrenched in the Western tradition. Milne (2017) concurs, arguing that Pākehā/Eurocentric hegemony and the hidden and unacknowledged nature of 'Whiteness' and power is a fundamental cause of the apparent inability to make changes in schools that benefit Māori. Milne also points out that only by naming race, and placing it at the centre of the debate, can the structures and institutions, and one's own individual position begin to be challenged in a way that combats inequality and injustice.

Poor educational outcomes for Māori students in English-medium schools are well documented in literature published throughout the last decade (Alton-Lee, 2015; Auditor-General, 2015; Berryman, Egan, & Ford, 2016; Ford, 2013; Macfarlane, 2015; Ministry of Social Development, 2016; Penetito, 2010). In July 2016, the MoE reported that 90 percent of Māori students in compulsory education were enrolled in English-medium schools (Ministry of Education, 2018b) and taught by mainly non-Māori teachers, some of whom, according to Bishop et al. (2010), had problems relating to the educational needs of Māori students. Although the majority of teachers act in the best interest of all the students in their care, their own particular cultural perspectives on success largely determines their understanding of what is best for students. While students in Aotearoa New Zealand achieve as well or better than students from other countries in core areas such as reading, mathematics and science, the education system serves Māori students less well (Auditor-General, 2016; Ministry of Education, 2010a; OECD, 2013).

Recent data published by the MoE (Ministry of Education, 2018a) show that Māori students continue to be underserved by the education system. For example, 68.5% of Māori students in years 1 – 8 were shown to be achieving at or above the National Standards for reading. In comparison, 80.5% of non-Māori learners were shown to be achieving at the same level (see Appendices 1- 3 for further examples). A number of

factors contribute to the ongoing failure of the system (Penetito, 2010). Donaldson (2012) for example, suggested that Māori students in English-medium schools have had to acquiesce to an inflexible education system that holds an exclusive Pākehā perspective on learning and teaching. Similarly, the ERO noted that few schools had well-considered strategies and had yet to realise the benefits of seeking and responding to whānau and community aspirations. The ERO also suggested that:

...not all educators have yet recognised their professional responsibility to provide a learning environment that promotes success for Māori students (Education Review Office, 2010 p.1).

A later ERO report found that the principles of promoting Māori educational success as Māori had not been embedded in teacher thinking (Education Review Office, 2013). Similarly, Bright, Barnes, and Hutchings (2013) found that Ka Hikitia had not been well co-ordinated or well operationalised by the MoE. Bishop et al. (2010) argued that too many initiatives had been top down and as a result required significant teacher learning, and contextualisation to change learning and teaching. They also went on to note that these initiatives ignored the involvement and ownership of those on the ground. More recently, Macfarlane (2015) questioned whether or not recent attempts at educational revitalisation through emphasising national goals, key competencies, measured achievement, and regulated standards would achieve their intended outcomes or would they simply echo the challenges of the past that have resulted in Māori students not achieving as well as non-Māori students.

In contrast however, Bishop et al. (2010) reported that Māori students involved in Māori-medium education were achieving at higher rates compared to their contemporaries in English-medium schools. Kaupapa Māori approaches including Te Kauhua Māori Mainstream Pilot Project (Tuuta, Bradnam, Hynds, Higgins, & Broughton, 2004) and Te Kotahitanga were shown to have worked for Māori students in English-medium schools. Bishop noted that such approaches also:

...allowed for professional development opportunities for teachers to make this possible (Bishop, 2012 p.47).

Bishop et al. suggested however, that most attempts at reform were short term, poorly funded at the outset, often abandoned before any real changes could be seen, and often replaced by some “bold new initiative”.

Educational success however, is more than the achievement of qualifications, and understanding how Māori define educational success is fundamental to any study of Māori students achieving educational success as Māori.

### **2.3 MĀORI PERSPECTIVES OF EDUCATIONAL SUCCESS AS MĀORI**

To the extent that the purpose of education is to prepare people for participation in society it needs to be remembered that preparation for participation in Māori society is also required (Durie, 2003 pg.199).

Sir Mason Durie (2003) presented three widely accepted educational goals he suggested were critical to Māori advancement when he advocated for an education that:

- 1) Enables Māori to live as Māori,
- 2) Facilitates participation as citizens of the world,
- 3) Results in Māori having good health and a high standard of living.

These goals were incorporated into Ka Hikitia and became central to the concept of Māori students achieving educational success as Māori. Similarly, Te Aho Matua o ngā Kura Kaupapa Māori (hereafter referred to as Te Aho Matua), communicates the visions and values that Kura Kaupapa Māori communities regard as vital to the education of their tamariki and mokopuna, and what it means to learn and succeed as Māori. Furthermore, Tu Rangatira Māori: Māori Medium Educational Leadership (Ministry of Education, 2010b) presents yet another view of Māori students achieving educational success as Māori, describing Māori learner outcomes arising from Māori-medium leadership practices. The visions, values, and learner outcomes in these documents are however, different to those espoused in The New Zealand Curriculum, further signalling that educational success for Māori students attending Māori-medium schools is different to the educational success of Māori students attending English-medium

schools. The universality of Te Aho Matua however, makes it relevant and applicable across diverse settings as it not only captures but also articulates a Māori worldview (Takao et al., 2010).

Views of educational success are not limited to the views presented in MoE documents; iwi and whānau also have clearly articulated expectations. Typically, iwi and whānau views of educational success go beyond the academic to encompass both cultural and general life-skills (Hutchings et al., 2012). For example, Ngāi Tahu 2025 (Te Rūnanga o Ngāi Tahu, 2001) states that Ngāi Tahu whānau want education indicators to show that Ngai Tahu are equal to, or better than, the general population. Additionally, it states that Ngāi Tahu whānau also expect effective working relationships with educational institutions that support Ngāi Tahu aspirations so that Ngāi Tahu Whānui will have optimal employment opportunities upon completion of their education. In late 2014, Te Rūnanga o Ngāi Tahu adopted a new education strategy, Te Rautaki Mātauranga (Te Rūnanga o Ngāi Tahu, 2014). This updated version has a vision for education that enables the success and well-being of Ngāi Tahu whānau in all aspects of their lives, it states that:

Ngāi Tahu will only have achieved true success when every learner is supported to reach their full potential (Te Rūnanga o Ngāi Tahu, 2014)

On a more theoretical level, Macfarlane, Glynn, Grace, Penetito, and Bateman (2008) highlighted the divergence in meaning between non-Māori and Māori constructs relating to the understanding of human development and education. They suggested however, that these differences should be seen as opportunities for improving and enriching the quality of education for all New Zealanders. Correspondingly, Hutchings et al. (2012) recommended that English-medium schools could enhance education for whānau by adopting a more holistic perception of success, as well as developing a values-based education framework.

## **2.4 EDUCATIONAL SUCCESS IN AOTEAROA NEW ZEALAND**

Ten National Education Goals (NEGs) (refer to Appendix 4) establish a common direction for compulsory State education in Aotearoa New Zealand (Ministry of Education,

2015b). For example, NEG 3 and NEG 5 promote the development of the knowledge, understanding, and skills needed by New Zealanders to compete successfully in a modern and rapidly changing world, prioritising the development of high levels of competence in literacy and numeracy, science and technology and physical activity.

Interpretations of educational success typically become more nuanced and arguably more different as they continue to develop and take shape. For instance, the National Curriculum comprising of Te Marautanga o Aotearoa (Ministry of Education, 2008c) and The New Zealand Curriculum (Ministry of Education, 2007) set the direction for student learning by providing guidance to schools as they design and review their curricula (Ministry of Education, 2017c). Although both documents come from different perspectives, the MoE notes that each start with a vision of young people developing the competencies they need for study, work, and lifelong learning, so they may go on to realise their potential. Two further documents, Te Aho Matua (Takao et al., 2010) and Ka Hikitia (Ministry of Education, 2008a, 2013b) describe Māori student educational success in specific settings. Together, Te Aho Matua and Te Marautanga o Aotearoa provide the philosophical base for Kura Kaupapa Māori, while The New Zealand Curriculum and Ka Hikitia establish what educational success looks like for Māori students attending English-medium schools.

The four broad student outcomes from Ka Hikitia (see Table 1 on the next page), serve as the basis for describing Māori students' educational success as Māori in English-medium schools. How deeply these outcomes are understood and interpreted by the principals of English-medium of primary schools in Aotearoa New Zealand is not well known.

- Māori learners working with others to determine successful learning and education pathways
- Māori learners excel and successfully realise their cultural distinctiveness and potential
- Māori learners successfully participating in and contributing to te Ao Māori
- Māori learners gaining the universal skills and knowledge needed to successfully participate in and contribute to Aotearoa New Zealand and the world

Table 1 Broad student outcomes from Ka Hikitia – Managing for Success (Ministry of Education, 2015a)

While the outcomes listed above highlight the prominent aims to help determine Māori students' educational success as Māori, the audit of Māori Education conducted by the Auditor-General's Office found that:

Ka Hikitia was not well communicated to schools. The effort to engage schools did not match the aspirations of Ka Hikitia or take into account how many schools there are. This resulted in a mixed response from schools, with varying degrees of action to put Ka Hikitia into effect (Auditor General, 2016 p.19).

The audit also found that Ka Hikitia had become lost in the complexity of the many other strategies and actions being implemented by the MoE at the same time.

Although Māori-generated goals have been integrated into MoE policy, Māori have had little control over how that policy has been formulated, communicated, rolled out, resourced, implemented, measured and reported (E. McKinley & Hoskins, 2011). McKinley and Hoskins noted that although the education system can make a significant contribution to Māori-generated goals, they emphasised that the sector will not achieve them alone, and nor will they be achieved without much greater levels of Māori authority.

## 2.5 THE ROLE OF PRINCIPALS IN BUILDING CONNECTIONS

Focussing on responsive and accountable professional leadership requires professional leaders to know, practice and widely advocate what works best for and with Māori students, as well as develop collaborative relationships with whānau, hapū and iwi to share expertise and work together to achieve shared outcomes (Ministry of Education, 2008a pg. 28).

Robinson et al (2009) suggested that educationally productive connections between school family and whānau, and school leaders worked well when school leaders had a vision and commitment to work in partnership with all parents. Latham, Smith, and Wright (2014), in a study of rural schools in Otago, noted that face-to-face communication with parents was a critically important lynchpin. Also, Santamarfa, Santamarfa, Webber, and Dam (2015) found in their review of The Māori Success Initiative (MSI), an Indigenous-led collaborative of Māori and non-Māori principals, that the purposefully active presence of leaders at school events, visiting homes or at the local marae was instrumental in fostering better personal relationships with their students.

Hynds et al. (2016) however, identified that the lack of partnership with Indigenous students and their communities was the main impediment to implementing reforms involving important Māori principles and practices. They suggested that as a result, school leaders might make decisions that seriously undermine the potential of the kaupapa Māori approaches mentioned above. Hynds et al. further highlighted the need for sustained dialogue and critical inquiry about the nature of relationships between schools and tribal communities. Here they advocated for research that goes beyond examining individual leader and classroom teachers' practice, and instead focuses greater attention on further exploring the ways in which schooling systems and cultures continue to underserve Māori.

The examination of individual leaders should not be ignored however, for as Notman (2005) identified, principals' interpersonal relationships with students, staff, parents, the wider community, and the MoE, as well as their managerial connectedness with

people involved in running a school are influenced by their core values. Consequently it could be argued that principals' connections and disconnections with Māori during the course of principals' personal and professional lives will be also be influential in the development of the core beliefs they hold about Māori. Based on Notman's observations, this would affect principals' ability and motivation to make connections with Māori parents, whānau, hapū, and iwi.

The ERO recommended that school leaders should take a number of actions to improve schools' capacity to promote success as Māori (refer to Appendix 5) including, familiarising themselves with Ka Hikitia and using it in their thinking, planning and action for Māori learners (Education Review Office, 2010).

Although the Best Evidence Synthesis (Robinson, Hohepa, & Lloyd, 2009) is recognised as providing valuable insights into leadership, Hohepa (2013) suggested that a focus on leading education to bring about better outcomes for Indigenous students requires an accompanying focus on Indigenous ways of enacting educational leadership noting that:

Māori educational leaders are expected to establish positive relationships with a variety of institutions, communities, sectors, and iwi and to be familiar with systems of knowledge, from the past, present, and future (Hohepa, 2013 p.621).

It can be argued that in order to lead the learning and teaching of Māori students, all principals should develop the expertise described above by Hohepa. Bishop et al. (2010) suggested that such expertise could be achieved through interaction with other school leaders. Principals however, have many factors to consider including the many and varied external and internal processes that influence how their job is done. More importantly, one of the more pertinent challenges comes from leading and supporting change when the 'how to do it' guidelines are so poorly defined (Malcolm, 2012).

### **2.5.1 Factors impacting on principals ability to carry out their roles**

The MoE recognises isolation as an important factor influencing principals' ability to lead and manage their schools. In response to this, the MoE allocates isolated schools targeted funding based on an isolation index calculated according to distance from population centres of 5,000, 20,000 and 100,000 (Ministry of Education, 2016). The Ministry notes that increased costs associated with isolation related to teaching and learning include travel time, relief teacher costs, restricted participation, connectivity and development, and the unwillingness of providers of professional learning to travel to very isolated schools. The MoE also notes that technology is not always a solution due to slow and unstable internet connections, maintenance of internal infrastructure, and ability to access good advice on purchase decisions.

Since the late 1980s schools have become accustomed to working within a highly devolved management and accountability focussed system (Fiske & Ladd, 2000), which is the current norm. Ultimately this saw the role of the principal as Chief Executive Officer (CEO) having less involvement in 'direct' professional leadership as increasing demands related to policy changes took precedence, including: increased reporting, the introduction of National Standards, stronger calls for increased student achievement, the spread of digital technology and property issues (Burgon, 2012; Wylie, 2012, 2017). Consequently, as Wylie (2017) points out, principals' workloads have become increasingly unmanageable.

In 2016, fewer principals found their workload manageable (36% in 2016 agreed or strongly agreed that they did, compared with 58% in 2013, and 47% in 2010). Fewer also thought they could schedule enough time for the educational leadership part of their job (34% agreed or strongly agreed that they did, compared with 46% in 2013; 2010 had a similar level as 2016: 38%) (Wylie, 2017 p.11).

The pressures of having to respond to the needs of their communities, political directives, and international trends in education add to both the workload and complexity of the role (Malcolm, 2012). Collins (2002) found that fewer primary

principals were completing qualifications in educational management due to increased workloads.

The context in which principals enact leadership is important (Latham et al, 2014). In 1989, the government introduced Tomorrow's Schools, a self-managing school model that created new responsibilities for school principals including financial and property management, community engagement, and working with Boards of Trustees. The principal became the CEO, and the decentralisation of school administration resulted in increased centralised accountabilities and reporting requirements. These responsibilities have since been further extended to calls for school principals to be 'leaders of learning', implement National Standards, ensure digital technology is embedded for students and teachers, respond to calls for improved achievement in literacy and numeracy, and to address inequities in student achievement especially for Māori and Pasifka students, all within a competitive school environment. Principals' workloads have become increasingly unmanageable as identified in the following quote:

*I think that my job as a teaching principal is so much a balancing act. It is almost impossible to get that balancing act right, between the classroom practice, which I still see as my highest priority, and the paperwork, which the Ministry sees as the highest priority (PP27).*

Notman (2005) argued that external pressures from government agencies often resulted in reduced levels of trust due to disjuncture between principals' personal and professional values, and their perceptions of 'counter values' within educational bureaucracy which typically focuses on institutional efficiency and accountability. The Performance Improvement Framework Reviews of the MoE (State Services Commission, 2011, 2013) also highlighted a disconnect between the Ministry and stakeholders. Similarly, Santamarfa et al. (2015) suggested that the sense of dual obligation principals faced between meeting the MoE's expectations for student achievement in literacy and maths, and the creating of opportunities for Māori learners to learn and develop te reo Māori and tikanga, resulted in impeding the realisation of Māori potential. Furthermore,

Wylie (2012) noted that the fast turnover in MoE roles made it difficult to build on the existing knowledge and relationships.

Overall, principals as leaders of learning and teaching play a significant role as they interpret and implement policies at school level. It would be unfair however, to lay the blame for the system's failure on principals without taking into account all the factors that affect their ability to carry out their roles including, but not limited to, the power of the Government and the MoE to develop and introduce new policies and strategies.

## **2.6 THE ROLE OF THE MINISTRY OF EDUCATION IN THE DEVELOPMENT OF PRINCIPALS**

One of the MoE's main objectives is to direct and support the development of principals of English-medium schools through its vision for educational leadership, set out in *Kiwi Leadership for Principals (KLP)* (Ministry of Education, 2008b). Parallel to the KLP, *Tu Rangatira: Māori Medium Educational Leadership* (Ministry of Education, 2010b), outlines a model of leadership reflecting some of the key leadership roles and practices that contribute to high-quality educational outcomes for Māori learners based on Māori worldviews and philosophies. In addition to these documents, two leadership programmes with a strong emphasis on Māori student learning (Wylie, Cosslett, & Burgon, 2016) provide training for first-time principals and aspiring principals.

Malcolm (2012) however, reported that professional learning for principalship was unmandated. She suggested that explicit formal learning was important as it provided a philosophical backbone to leadership while also supporting principals to develop their theories of practice. She recommended a balance of formal and informal learning over time involving increased complexity and challenge. Macpherson (2014) noted that the negligible preparation for teaching principals of small and remote schools had potentially serious consequences for children and the education system. Additionally, Burgon (2012) reported that principals rated the availability of adequate professional development in relation to Māori achieving educational success as Māori very low and suggested that:

Consideration should be given to ensuring that educational leadership is able to access professional learning that enable teachers to develop the knowledge and skills necessary to provide quality teaching for Māori learners (Burgon, 2012 p.24).

More recently, Wylie (2017) noted that although attention to school leadership development and support had not been strong, it was regaining momentum as the Education Council worked to support and grow leaders and leadership across the system. Contrary to this however, Wylie also reported that 37 percent of the principals who took part in a 2016 national survey of principals could not access the external expertise they needed to implement reliable strategies to support Māori student learning. Bishop et al. (2010) suggested that if leadership was to be responsive to the needs of reform, national-level support and professional development for leaders was needed.

Te Kotahitanga, a kaupapa Māori initiative aimed at addressing Māori student educational achievement as Māori in English-medium secondary schools, offered opportunities for principals to critically evaluate the implications of their discursive positioning and their own agency on Māori students' learning (Bishop, Berryman, & Wearmouth, 2014).

## **2.7 SUMMARY**

The literature reviewed above discusses several prominent themes that are linked to this research. More importantly, it shows there have been no reported studies of English-medium primary schools that specifically examine principals' understanding of Māori students achieving educational success as Māori. A brief review of the impact of colonisation and the State education system on Māori students shows how colonising discourses have repositioned Māori as 'inferior' to Pākehā and in ways that devalue and debase Māori ways of knowing and being (Johnston, 1998). Furthermore, the Pākehā/Eurocentric hegemony that underpins the education system, and the unacknowledged nature of 'Whiteness' and power has been identified by Milne (2017)

as a fundamental cause of the apparent inability to make changes in our schools that will benefit Māori.

An overview of the National Education Goals (NEGs) shows the common direction for compulsory state education as prioritising the development of the knowledge, understanding, and skills needed by New Zealanders in order to compete successfully in the modern times through the development of high-level competency in literacy and numeracy, science, technology and physical activity. In addition, Te Marautanga o Aotearoa and The New Zealand Curriculum provide guidance to Māori-medium and English-medium schools as they design and review their curricula. Te Aho Matua, Tu Rangatira, and Ka Hikitia describe learning outcomes and educational success for Māori students in specific settings.

As the implementers of education policies aimed at addressing Māori student achievement (Hutchings et al., 2012), it is important to understand how principals interpret and understand them. The roles and expectations of principals have however, become increasingly complex since the introduction of Tomorrow's Schools, which has led to a greater focus on management and accountability, and less involvement in 'direct' professional leadership. More recently, the promotion of principals as the leaders of learning and teaching has only added to the complexity of the role, and increased the workload pressure, as this approach does not remove any of the original duties.

The literature review identifies that a number of factors including, Pākehā/Eurocentric hegemony, isolation, workload demands, the lack of professional learning, and the poor implementation of Ka Hikitia, all influence principals' ability to develop their understanding of Māori students achieving educational success as Māori. This is of particular significance for iwi, whānau, Māori students, teachers and principals who live, learn and teach on Te Tai Poutini West Coast where physical isolation and a unique demographic profile add to the overall complexity.

## **CHAPTER THREE METHODOLOGY**

### **3.1 INTRODUCTION**

The research question for this study was

How do the principals of English-medium primary schools understand Māori students achieving educational success as Māori?

Two supporting questions were developed to explore the factors influencing the development of principals' understanding:

- 1) What has supported the development of principals understanding?
- 2) What has hindered the development of principals' understanding?

This study was based on a homogenous case of principals of English-medium state and state integrated, Full Primary (Year 1-8) and Contributing (Year 1-6) schools, (hereafter referred to as primary schools), on Te Tai Poutini West Coast. The 28 principals of all primary schools in the Grey, Westland and Buller Districts of Te Tai Poutini West Coast Region, who were identified using the MoE's, website (Ministry of Education, 2018d), participated in this qualitative case study.

This chapter describes how the study was carried out. It includes a brief discussion about the qualitative case-study approach taken and the justification for taking this approach. It considers the ethical issues associated with the study and the implications of carrying out research as an insider. The limitations of the research are discussed in Chapter 6.

### **3.2 QUALITATIVE CASE-STUDY**

The decision to employ a qualitative approach was based on Brooks and Normore's (2015) observation that qualitative research has yielded many insightful studies that have deepened understanding of how the dynamics of power, communication, collaboration, administration, equity, management, and organizations work in educational contexts. Miles and Huberman's (1994) observation that the main task of a qualitative approach is to explicate the ways people in particular settings come to

understand, account for, take action, and otherwise manage their day-to-day situations, further reinforced this decision. A qualitative approach was considered the most appropriate approach, particularly when the aim of the study was to gather, record, and analyse a range of views held by a group of principals with different life and work experiences.

Maykut and Morehouse (1994) however, note tensions arising from the need to be totally aware of the experiences and worldviews of others while at the same time remaining aware of one's own biases and preconceptions that may influence what one is trying to understand. While it is impossible to eliminate one's own bias and preconceptions, their influence can be mitigated by remaining mindful of them during all stages of the research.

The literature review revealed there had been no other reported studies of English-medium primary school principals' understanding of Māori students achieving educational success as Māori. The decision to employ a case study approach stemmed from the recognition that gaps existed in our knowledge and was based on Punch's observation that:

Properly conducted case studies, especially in situations where our knowledge is fragmentary, incomplete or non-existent, have a valuable contribution to make in education research (Punch, 2013 p.123).

Case studies focus on providing rich descriptions of bounded cases (Mutch, 2013) that help describe and explain certain phenomenon relating to people, groups and organisations (Campbell, 2012). A qualitative case study was agreed to as the best approach to ensure a true re-presentation of principals' understandings and experiences. As Punch notes:

The case study aims to understand the case in depth, and in its natural setting, recognizing its complexity and its context. It also has a holistic focus, aiming to preserve and understand the wholeness and unity of the case (Punch, 2013 p.119).

Although concerns about generalisability are a common criticism of case study (Punch, 2013), generalisation was not the objective of this study. Its purpose, as mentioned earlier, was to understand the influences acting on a specific group of principals. Punch suggests however, that a case study can produce potentially generalizable results either by conceptualising or by developing propositions. The findings from this study may be applicable in other regions where principals experience similar issues.

The decision to invite the principals of all 28 primary schools in the region, eliminated concerns about having a limited number of principals agreeing to participate, and ensured the viability of the sample size. Recognition of the contextual differences experienced by the principals, and the need to limit the subjectivity of the researcher also contributed to the decision to interview all principals in the region. This also helped mitigate privileging a generalised view over individual views.

### **3.3 RECRUITMENT OF PRINCIPALS AND INVITATIONS TO PARTICIPATE**

The principals of all schools were emailed, however initial response rates were low and follow-up phone calls were made resulting in all principals verbally agreeing to take part in the study. Packs containing formal letters of invitation (refer to Appendix 6), information sheets (refer to Appendix 7), and consent forms for principals (refer to Appendix 8) and Board of Trustees (refer to Appendix 9) were posted to each principal. Principals and Boards were given the opportunity to meet with the researcher to clarify the study.

### **3.4 DATA COLLECTION**

#### **3.4.1 Interviews**

Face-to-face, semi-structured interviews were considered the most appropriate method for collecting principals' views because an embodied presence enables interpersonal contact, context sensitivity, and conversational flexibility (Brinkmann, 2018). Semi-structured interviews also provide the opportunity for principals to talk more widely to the questions, and allow the researcher to become more visible as a knowledge-producing participant in the process. A schedule of questions (refer to Appendix 10)

given to principals at the beginning of the interview was followed in an open-ended manner allowing leeway for follow up on important issues. One principal who preferred not to be interviewed agreed to complete the questionnaire online.

Forty-four hours of interviews with 27 principals in their own schools, at times chosen by them, were completed between July 04 and August 27 2017. In total 2650 kilometres were travelled; the distances between schools in the region necessitating careful coordination. Three trips were made to South Westland, and two to the Buller district. The interviews, which lasted between 56 and 155 minutes, were recorded digitally and the files transferred to a pen drive for storage. Principals were offered a copy of their recorded interview, and the opportunity to review the transcript of the recording before they signed the transcript release consent (refer to Appendix 11).

The research method employed, including the data collection process, was designed in such a way that it can be replicated by another researcher within a similar study. This is important in terms of substantiating the validity of the data and the trustworthiness of the research project.

#### **3.4.2 Education Review Office School Reports**

The most recent ERO School Review Reports were accessed from the ERO website. The observations and recommendations relating to Māori students achieving educational success as Māori recorded in these documents (refer to Appendix 12) have been used to provide a general overview of the influence the ERO school reports have on principals' understanding. No attempt was made to correlate the comments in these ERO reports with individual principal's views.

Information about each school was gathered during interviews, from the MoE website, and from the MoE's Information Office.

### 3.5 DATA ANALYSIS

A grounded theory approach was employed on the understanding that such an approach would allow for interaction with the data and the emerging analysis (Charmaz, Thornberg, & Keane, 2018). Charmaz et al., describe the approach as involving iterative strategies of going back and forth between data and analysis, and separating, sorting, and synthesising data through qualitative coding. The decision to apply this approach to the data analysis was based on the observation of Charmaz et al. that such an approach recognises how historical, social, and situational conditions affect the actions of people. Furthermore, a grounded theory approach also acknowledges the researchers role in shaping the data and analysis.

The interview transcripts and online survey were imported into NVivo 11, a Qualitative Data Analysis Software (QDAS) package. Responses to each interview question were coded principal by principal and collated into tables for further analysis. A second phase of coding identified themes of connection and disconnection.

The first iteration of the coding brought the data from the 28 disparate sources into a coherent form to provide a holistic overview of how the data related to each other, and enabled the identification of common and exceptional themes. Codes were attached to principals' responses question by question to avoid forcing the data into preconception, and to help gain distance from taken-for-granted assumptions (Charmaz et al., 2018). As emergent themes were identified, new labels and sub-labels were created, constantly modified, and refined. A second iteration of coding involved revisiting the data and looking more closely at the significant themes identified in the first coding. These focussed codes were, as Charmaz et al. (2018) describe, more directed, selective, and conceptual than the initial codes.

Interviewing and transcription, which facilitated the grounded theory practice of visiting and revisiting the data, resulted in a deeper understanding of principals' responses, and how each were related. Remaining vigilant to the underlying threat that overthinking

the data has on the validity of research, helped mediate any tendency to analyse it from preconceived positions.

### **3.6 ETHICAL CONSIDERATIONS**

A full ethics application was completed (refer to Appendix 13). The application was reviewed by my supervisors who advised that they had assessed it as low risk. The low risk ethics application was subsequently approved by the Human Ethics Committee of Massey University.

It is imperative that researchers understand the ethical implications of their research due to the position of power (Mutch, 2013). The application process facilitated a close reflection on my role as researcher, and the ethical implications and integrity of the study. The identity of the qualitative researcher is an essential and ever-present aspect of any investigation because of the direct and intimate role the researcher plays in both data collection and analysis (Corbin Dwyer & Buckle, 2009). Undertaking research as an insider raises complex ethical and methodological issues (Atkins & Wallace, 2012) that are covered in the next section.

#### **3.6.1 Insider-Outsider research**

As a secondary school teacher with no professional or personal contact with 24 of the 28 principals, I was placed more towards the outsider end of the insider-outsider researcher continuum. Conducting the research from this position helped mitigate issues of impartiality and objectivity that can arise from insider research.

My position as an insider researcher was tenuous and stemmed from my children having attended one of the schools involved in the study. I was also known to four of the participating principals, and I had taught te reo Māori 15 years ago at three of the participating schools. The advantages arising from having some insider connections far outweighed the disadvantages. As a West Coaster and member of Te Tai Poutini West Coast teaching community, I brought to the interviews a knowledge of places, people and events, as well as experiences from within the compulsory state education sector in

the region that an outsider might not fully appreciate. Having knowledge of some of the key issues faced by schools, teachers and principals in this region also helped establish a rapport with the principals, allowing interviews to flow freely.

Issues relating to Insider research relevant to this study included:

- 1). Maintaining the anonymity of key informants.
- 2). Mitigating the potential conflict between the researcher and colleagues.
- 3). Maintaining objectivity.

Conducting research as an insider has the potential to cloud the way data is analysed and used to develop conclusions and recommendations. This raises issues of impartiality and the ability to step back and look at a situation differently (Atkins & Wallace, 2012). To mitigate potential bias, principals and schools were assigned randomly generated codes that were used in the naming of all transcripts, texts, and files. Careful attention to maintaining confidentiality and the anonymity of participants, and ensuring that the mana of the participants is not trampled upon, helps mitigate the potential conflict between researcher and principals but does not completely eliminate it.

### **3.6.2 Interview transcription**

Although the research proposal stated that the researcher would be the only person with access to the recordings and transcripts, logistical issues were introduced when it became obvious that the word-for-word transcription of interviews could not be completed within the timeframe set for the completion of the thesis. The decision to employ the services of a professional transcriber required gaining consent from some the principals (refer to Appendix 14), and a confidentiality agreement with the transcription service (refer to Appendix 15). Five interviews were professionally transcribed and the researcher transcribed the remaining 22.

### **3.6.3 Benefits and risks to participants**

Potential benefits arising from the study include, principals being supported to develop a deeper awareness of their understanding of Māori students achieving educational

success as Māori, and the identification of strengths and weaknesses in professional learning around Māori education in English-medium schools, particularly for principals working in isolated regions. The sharing of information brought to light by this study also has the potential to enhance collaboration between principals within the region as they seek to address Māori student education across the region.

While the research was not expected to cause any stress, it was noted that participants might experience some apprehension examining their understanding of Māori students achieving educational success as Māori, particularly if their understanding is limited. School communities might also feel they are not being well served if gaps in principals' knowledge were to be identified.

#### **3.6.4 Confidentiality**

Principals and their schools were advised that they would not be directly identified, nor identifiable in the published thesis or reports and papers that may result from the study. Participation of all primary school principals on Te Tai Poutini West Coast however, creates a certain level of identity disclosure. Principals were informed that their identities would not be shared with other principals without their express permission. Steps were taken to mitigate the impact of this indirect identification with the use of the randomly allocated codes as discussed earlier. These codes will remain confidential to the researcher.

#### **3.8 REPORTING BACK TO PRINCIPALS**

Copies of the thesis will be available on the Massey University Library website linked to email. A summary of the findings of the thesis will be made available to participating principals.

## CHAPTER FOUR FINDINGS

### 4.1 INTRODUCTION

The findings from this study are organised into eight main sections. The first section provides an overview of the region, the principals, and schools involved in the study. Principals' understanding of Māori students achieving educational success, and Māori students achieving educational success as Māori, are presented in the next two sections. The fourth and fifth sections outline the factors that support and hinder the development of principals' understanding of Māori students achieving educational success as Māori. The sixth and seventh sections present principals' connections with families, whānau, the wider Māori community, and Poutini Ngāi Tahu and Ngāi Tahu Whānui. The types of support principals suggested would help them develop a better understanding of Māori students' achieving educational success as Māori are covered in the eighth section. The Chapter concludes with a summary of the main findings arising from the study.

Summaries of principals' responses to the research questions are referred to in the body of the text and are presented in tables located in the appendices.

### 4.2 THE REGION, PRINCIPALS, AND SCHOOLS

*The region* - Te Tai Poutini West Coast on Te Wai Pounamu, the South Island of Aotearoa New Zealand is a long narrow area bounded by the Southern Alps to the east and the Tasman Sea to the west. As the longest region in Aotearoa New Zealand, it extends more than 500 kilometres from north to south (Nathan, 2009). The region is further divided into the Buller, Grey, and Westland Districts. Four arterial routes provide road access to the region including three alpine passes subject to closure during winter. Additionally, the region is serviced by one commercial airliner providing two daily flights in and out of Hokitika.

*Poutini Ngāi Tahu* - Two Papatipu Rūnanga (regional collective bodies established by Ngāi Tahu Whānui), Te Rūnanga o Makaawhio and Te Rūnanga o Ngāti Waewae are responsible for protecting tribal interests in Te Tai Poutini takiwā (area). The exclusive

takiwā of Te Rūnanga o Makaawhio is centred at Makaawhio and extends from the south bank of the Poerua River to Piopiotahi (Milford Sound) and inland to Ka Tiritiri o te Moana, the Southern Alps. The exclusive takiwā of Te Rūnanga o Ngāti Waewae is centred on Arahura and Hokitika and extends from the north bank of the Hokitika River to Kahurangi Point, and inland to Ka Tiritiri o te Moana. Both Rūnanga have shared interest in the area situated between the north bank of the Poerua River and the South bank of the Hokitika River (West Coast Regional Council, 2014).

*Population* - The population of Te Tai Poutini West Coast at the 2013 census was 32,151, constituting less than 1% of the total population of Aotearoa New Zealand. The Māori population was 3171 constituting less than 1% of the total Māori population (Stats NZ Tatauranga Aotearoa, 2017). A breakdown of the statistics reveals a predominantly Pākehā/European population with Māori making up between 9.3 and 13.5 percent of the population in each of the three districts (refer to Appendix 16). These are the most recent population figures available for the region because of the cancellation of the 2016 census due to the Christchurch earthquakes.

*The compulsory education sector on Te Tai Poutini West Coast* - Thirty six schools made up of three area schools, four secondary schools, one private composite school, and 28 primary schools were operating in the region at the time of the study (refer to Appendix 17). All schools were English-medium schools however; two primary schools and one secondary school had students in Māori-medium education. One other primary school had closed its bilingual unit for 2017, as it was unable to appoint a long-term reliever while the kaiako (teacher) was on study leave for the year.

*The Ministry of Education Offices* - The MoE's regional office in Nelson that services Te Tai Poutini West Coast region is located 317 kilometres from the northern most school in Karamea, and 619 kilometres from southern most school at Haast. There is no direct air service linking Nelson with the region. A small MoE office housing Learning Support Services is located in Greymouth.

*Kāhui Ako (Communities of Learning)* - Most participating schools belonged to one of three Kāhui Ako that were operating in the region at the time of the study. The Buller Kāhui Ako had five member schools, the Māwhera Kāhui Ako had 13 members, and the Westland Kāhui Ako had 10 members. Schools belonging to the Westland Kāhui Ako were located over an area stretching 294 kilometres between Hokitika and Haast. Not all primary schools in the region were members of a Kāhui Ako.

*Participating Principals* - The principals of all 28 state and state-integrated primary schools on the Tai Poutini West Coast region participated in the study. This represents 78% of all principals in the region. Of the 28 principals participating in this study, 23 were women.

Principals' ages ranged from 30+ to over 60 (refer to Appendix 18). One principal acknowledged a whakapapa (genealogical) link to a North Island iwi but identified firstly as New Zealand European. Twenty-three of the 28 principals were New Zealand-born, three were English-born, two having lived in Aotearoa New Zealand from childhood, and one had taught in Aotearoa New Zealand for over 20 years. Two principals were South African, one had also taught in Aotearoa New Zealand for more than 20 years.

Principals held a range of teaching qualifications (refer to Appendix 19), and all but three had undertaken initial teacher training in Aotearoa New Zealand. Nineteen had trained in Te Wai Pounamu South Island (refer to Appendix 20). Principals rated their proficiency in te reo Māori on a scale of zero to five (refer to Appendix 21). Two principals had a working proficiency, having taught in total immersion Māori-medium education environments, and 25 indicated a familiarity with basic phrases and enjoyed a limited vocabulary. One principal indicated that she/he had no proficiency.

*Participating Schools* - 2724 students attended the 28 participating primary schools, 477 (17.5%) identified as Māori (Ministry of Education, 2017b). A summary of the participating schools by type, district, and student numbers is included in Appendix 22. Roll size ranged from nine to 350 (refer to Appendix 23), and the number of Māori students attending the schools ranged from zero to sixty-three (refer to Appendix 24).

The percentage of Māori students enrolled at each school ranged from zero to 33 percent. One school had a roll of just over 60 Māori students, and two schools had no students enrolled as Māori.

The following two sections present principals' responses to the interview questions, focussing firstly on their understanding of educational success, and secondly, on their understanding of Māori students achieving educational success as Māori.

### **4.3 RESPONSES TO QUESTIONS RELATING TO EDUCATIONAL SUCCESS**

#### **4.3.1 Primary principals' understanding of educational success**

Principals' responses to the first question, "*How do you describe educational success?*" are summarised in Appendix 25.

Eighteen principals referred either directly or indirectly to The New Zealand Curriculum, expressing their understanding in terms of the key competencies and the vision for lifelong learners:

*They actually need to feel confident that they know that they can go off and learn about things ... and that they have the attitude and belief in themselves that they can go and do those things, ...learning for life (PP14).*

Seventeen principals suggested that educational success centres on the development of a range of skills and knowledge. Sixteen spoke of students becoming well-rounded citizens, and 14 considered the skills needed to establish and maintain relationships with others were particularly important. Eleven spoke about the acquisition of key competencies. The following principal suggested that educational success was about:

*...being successful as West Coasters, that they're proud that they're from the West Coast, and have resilience ...the key competency stuff (PP21).*

Sixteen principals considered that educational success was more than just academic progress measured and reported against National standards. This theme was revisited when principals spoke about the role the MoE played in supporting their understanding.

*...there is the academic side, which we are measured on. Our success is measured in that more holistic view (PP21).*

#### **4.3.2 The Ministry of Education's influence on principals' understanding**

The MoE influenced the development of principals' understanding in a number of ways (refer to Appendix 26). For instance, five principals thought that the MoE supported them positively, while four suggested it supported them well in some areas but not in others. Three principals commented that the New Zealand Curriculum was the most significant thing the MoE has provided, although one made the observation that:

*We have this fantastic curriculum document ...yet it has been bastardised and almost crippled by the overbearing legislation that has come out on top of that (PP17).*

Fourteen principals' agreed with various aspects of the MoE's vision of all students developing key competencies to become confident, connected and actively engaged lifelong learners (refer to Appendix 27). Ten principals however, suggested that there was a conflict between the vision and intent of the New Zealand Curriculum document and the MoE's actions:

*...if you went by what the New Zealand curriculum says, it is very different to what the Ministry of Education actually portray (PP21).*

Eight principals thought the way the MoE worked acted against them, with one principal noting that the policy and implementation of National Standards:

*...just goes against all the curriculum philosophy (PP03).*

#### **4.3.3 The Influence of the Education Review Office**

Principals' suggested that the ERO supports the development of their understanding in two ways (refer to Appendix 28). Firstly, the ERO publications were considered significant sources of support by 17 principals. Fourteen principals found them useful for alerting them to trends, although three suggested that the documents were too big

to read. Secondly, 11 principals found the school review process helpful. Three principals suggested that the reviews gave them the opportunity to engage in useful professional conversations. Six principals however, raised concerns about the review process, and five commented on the lack of support provided to them once the review was completed. Three principals expressed concern about the consistency of the review process suggesting that it was dependent on the ERO officers conducting the review.

#### **4.3.4 Other factors supporting principals' understanding of educational success**

Other influential factors identified by principals included personal and professional experiences, and relationships with peers and colleagues (refer to Appendix 29). Seventeen principals identified personal experiences that contributed to their understanding of educational success. Eight signified the influence of their own parents' views, while another eight noted the significance of their own experiences as parents.

*Mum and Dad really valued education and all those key competencies ...I think that's what got us through because our education didn't (PP11).*

Sixteen principals indicated various aspects of their professional experience, including participating in courses and conferences, and undertaking postgraduate study, had helped them to develop their understanding. Eight principals described the accumulation of professional experiences as important. Additionally, one principal noted the influence of the Tomorrow's Schools reforms:

*I grew very much with Tomorrow's Schools ...so it evolved and I probably evolved with it, and there's nothing like experience is there? (PP18).*

Relationships that had developed over time through personal and professional networks provided 16 principals with opportunities to develop their understanding through the sharing of ideas and experiences. Local networks operating prior to the establishment of the Kāhui Ako were identified as important sources of professional development, however it was suggested that these networks were now difficult to maintain. Contact with colleagues from outside the region was also identified as important yet difficult for some to maintain.

#### **4.3.5 Factors hindering the development of principals' understanding of educational success**

Principals identified isolation, lack of time, and increased costs as the main factors hindering the development of their understanding of educational success (refer to Appendix 30).

*Isolation* - Isolation was identified as a major barrier by 13 principals, three commenting that isolation made it difficult to meet with people face-to-face. Two suggested it was important to have contacts outside the region to mitigate the impact of isolation:

*...a physical group is really, really important. We are classified as one of the top 33 most isolated schools in the country ...we don't have regular meetings with other groups of teachers... (PP26).*

One principal noted that isolation hindered the establishment and maintenance of professional connections both within and outside the region. The impracticality of being away from school for a minimum of two days, even to meet in other parts of Te Tai Poutini, was seen as particularly limiting for some of the principals of the smaller, more isolated schools. Two principals suggested that the MoE's limited understanding of the region was also a barrier:

*...other people's knowledge of our area is a barrier, they just can't understand that we are so isolated and their expectations are slim (PP07).*

Contrary to this view, two principals suggested things were now easier because there were more opportunities to engage with others online.

*Lack of time to focus on personal learning* - Twelve principals identified the lack of time to focus on their own learning. They suggested that teaching commitments and the day-to-day business of running a school took priority over their own personal development:

*There is so much to upskill on ...when you are doing all that it then limits your time to go off and look at other things as well ...to be honest, if it is not in the charter, on the top of the pile, or urgent, it will fall off for the moment (PP14).*

*Increased costs* - Increased costs associated with isolation, including the cost of travel and accommodation, and the employment of relievers were identified by 11 principals. Seven principals also singled out the cost and logistics associated with attending professional learning outside the region, as well as the cost of bringing facilitators into the region. Additionally, six principals identified the limited availability of relievers as hindering their participation in professional learning. This was seen a major issue in the isolated rural schools, and a growing issue in the suburban schools. One principal suggested that the establishment of Kāhui Ako had exacerbated the problem; the relief teachers traditionally employed were now relieving for teachers being taken out of schools through Kāhui Ako roles.

Following on from these reflections, principals focussed more specifically on their understanding of Māori student's achieving educational success as Māori and the factors that influenced the development of their understanding.

#### **4.4 RESPONSES TO QUESTIONS RELATING TO EDUCATIONAL SUCCESS AS MĀORI**

Twenty-two principals expressed 26 ideas in response to the question, "*What is your understanding of Māori students achieving educational success as Māori?*" (Refer to Appendix 31). Responses were grouped into three categories based on principals' references to student outcomes. The three categories identified were, educational outcomes related to being Māori, educational outcomes that are the same for all students regardless of ethnicity, and educational outcomes described in terms of school practices designed to engage Māori students. One principal said their understanding was "very vague".

Of the 18 principals who referred to educational success as outcomes related to being Māori, six spoke of Māori students having a cultural awareness and valuing their culture:

*...that our Māori students are confident in their own abilities, that they have a cultural awareness and identity that they're proud of, and a sense of belonging (PP19).*

Five principals spoke about students being proud and confident of their Māori heritage, and five talked about students achieving academically while at the same time developing their culture. Four viewed educational success as Māori in terms of students being able to participate in te ao Māori.

*...my understanding is that they are proud to be Māori ...that they will stand up and live in the Māori world (PP12).*

One principal understood how this might work for local children with strong family ties to their marae, but wondered how it would work for children who were nowhere near their roots. Similarly, a principal with experience in a school serving a Māori community in Te Ika a Maui North Island observed that:

*...coming from the North Island down here, you notice how much harder it is for children to be successful as Māori (PP21).*

In contrast to the idea of students being able to participate in te ao Māori, three principals suggested that educational success as Māori was about Māori students feeling comfortable participating in New Zealand society as Māori.

Three principals spoke of Māori students displaying Māori values, while one principal spoke of Māori students recognising how special it is to be Māori, noting however that:

*They're not coming in with that cultural capital of realising how special it is to be Māori (PP13).*

Fifteen principals described Māori students achieving educational success as Māori in terms of educational outcomes that are the same for all students regardless of ethnicity. Six talked about equitable outcomes, and six spoke in terms of key competencies and success as a whole person.

Principals also related educational success as Māori directly to school practices. For example, 15 principals spoke about school practices designed to engage Māori. Of the 15 who referred to school practices, six spoke of knowing the students and their whānau

but did not refer to student outcomes. Fourteen principals spoke of the importance of establishing good relationships with students, their parents and whānau, and one principal spoke of having a culturally responsive curriculum:

*...everything in the curriculum ...has to have a Te Ao Māori perspective (PP15).*

Seven principals spoke of using Māori cultural practices including, beginning classes with karakia, welcoming visitors with pōwhiri, and using te reo Māori. One principal suggested:

*...it's making sure that you celebrate, you acknowledge (PP16).*

A more detailed account of the factors supporting and hindering the development of principals' understanding of Māori students achieving educational success as Māori is presented in the next two sections.

## **4.5 FACTORS SUPPORTING THE DEVELOPMENT OF PRINCIPALS' UNDERSTANDING**

### **4.5.1 The Ministry of Education**

Twenty-two principals indicated that the MoE supported the development of their understanding in a number of ways (refer to Appendix 32) however, 19 commented on the lack of support the MoE provided apart from publishing documents. Principals' views on the MoE's approach varied as indicated by the following quotes:

*They have become very inclusive, I believe, in their approach to Māori and other cultures (PP23).*

*...if the Ministry is really serious about Māori education and Māori being successful as Māori, they need to put more money into it, and they need to make it be seen as important, because I don't think they do (PP12).*

*Principal preparation programmes* - Fifteen principals considered participation in principal preparation programmes influential in the development of their

understanding. One very experienced principal however, thought that these programmes might not be as valuable as they once were.

*Publications* - Fifteen principals described MoE publications as their main source of information about Māori education. Six principals however, suggested that the publications were often too large to have time to read and assimilate. One principal expressed concern about the ability of schools to embed the documents into their practices:

*...schools are told that Ka Hikitia needs to be a living document. It's easier said than done. But give these people support to be able to do it, because no document of that nature should ever go out to schools without someone bringing it in, handing it over, and giving the school the opportunity to engage in dialogue around it (PP11).*

*Kāhui Ako (Communities of Learning)* - Kāhui Ako were viewed as helpful by 12 principals, particularly for the collegiality they promoted. The principals of smaller schools noted that Kāhui Ako also gave them access to professional learning opportunities that they would not otherwise be able to afford. One principal suggested however, that Kāhui Ako goals are prioritised over individual school goals. Nine principals, all members of the Māwhera Kāhui Ako, commented on the contribution its expert partner Hine Waitere, had made to the development of their understanding:

*She has been really thought provoking ...I had that lightbulb moment because she talked about the fact that you have these simultaneous trajectories ... (PP14).*

Another principal suggested that the Kāhui Ako had a role to play in helping schools establish connections with local iwi.

*Regional Office* - Five principals found the staff at the MoE's Regional Office helpful. Seven however, found it difficult to build and maintain connections with the Nelson-based staff. Five principals spoke highly of the now defunct Rural Advisory Service.

*On-line resources* - Four principals identified the MoE's on-line platforms as useful sources of information, suggesting however, that they mostly use these sites to gain information about matters of immediate interest. Two mentioned using Te Kete Ipurangi, and one had participated in a webinar facilitated by Core Education. One Principal commented that they preferred face-to-face contact.

*Professional learning opportunities* - Nine principals suggested that professional learning opportunities facilitated by the MoE helped them. Six spoke about events organised by REAP as being particularly influential in helping them to make contact with iwi.

*Te Kauhua* - Two principals spoke of the positive impact their participation in the Te Kauhua Project had on the development of their understanding, knowledge, and practice. Participation in this project was voluntary and only one school on Te Tai Poutini West Coast had been involved in it.

*The alignment of principals' views with those of the Ministry of Education* - Seventeen principals noted that Māori students' educational achievement was reported on in the same way as the educational success of non-Māori students.

*There's no distinction between a child who is Māori and a child who is European. Assessment and data collection, and data display processes are all the same (PP17).*

Thirteen principals also expressed concern at the MoE's narrow focus on National Standards:

*The Ministry look at data, they look at the National Standards and the percentages of National Standards, reading, writing, maths. It is quite sad because you've got key competencies... (PP25).*

Seven principals suggested that their views aligned with the MoE's views, and six suggested that their views aligned with Ka Hikitia. One Principal explained that their view aligned with the New Zealand Curriculum achievement objectives, and one

principal said they endorsed the actions taken by the MoE to make Māori students a priority. Three principals indicated that they did not agree with the MoE's approach to Māori students achieving educational success as Māori, as highlighted in the following comment:

*...they pay lip service to it. I think it's a target and it's a data driven thing, and I absolutely understand that because they want to lift achievement, but I don't actually think it's about Māori succeeding as Māori. I just think it's about lifting the tail... (PP12).*

#### **4.5.2 The Education Review Office**

Eleven principals suggested that the ERO publications and the school review process supported the development of their understanding (refer to Appendix 33). Nine viewed the ERO publications positively, however five commented on the high number of documents they received, and the lack of time they had to read them. In addition, three principals criticised the lack of professional learning opportunities to support their understanding of the documents.

Four principals noted the value of the school review process, including the opportunity to participate in robust professional discussions. Additionally, four others suggested that the lack of follow-up and the absence of constructive advice once reviews were completed was an issue. One principal expressed frustration at the ERO's refusal to point them in the direction of successful schools. Two principals commented on the lack of compulsion to act on Māori students' achieving educational success as Māori:

*...they [ERO] don't put pressure on you to focus on Māori as Māori... (PP13).*

Recent ERO school review reports for the schools participating in this study largely refer to Māori student achievement in terms of progress against National Standards (refer to Appendix 12). Although the ERO reviewers refer to Māori students achieving educational success as Māori, there are few specific references to how Māori students are achieving against the outcomes outlined in Ka Hikitia.

The development of principals understanding of Māori students achieving educational success as Māori is also influenced by the contexts in which they live and work. The remaining sections of this chapter present principals' accounts of their personal and professional connections and experiences that have supported the development of their understanding.

#### 4.5.3 Personal experiences

Personal connections and experiences were identified as having a significant influence on principals' understanding of what it means to be Māori, and on what they understand Māori educational success as Māori to be (refer to Appendix 34).

*Familial connections* - Eight principals identified close familial links with Māori. One principal suggested that these close connections:

*...perhaps makes me have greater empathy (PP█).*

Close social and familial ties gave occasion for some principals to witness first-hand some of the issues facing Māori:

*...my partner is Māori ...so that makes me a lot more into minority things ...I've seen the way she's treated differently than me (PP█).*

*...he [son] went to Kura Kaupapa ...He wanted to go to a mainstream high school, so I sent him to a mainstream high school and he was excluded by the time he was fourteen (PP█).*

*Childhood experiences* - Eight principals spoke of significant childhood experiences that influenced their understanding, including six who referred to the influence of their own parents. One Principal described their mother's involvement in developing reading programmes for Māori children, and another spoke of witnessing their mother's changing attitude when she adopted Māori children. Five spoke of their own schooling experiences, one recounting the disconnection between Māori and Pākehā students at a secondary school in the North Island:

*... it was really a 'them and us' mentality ...there was this tension... (PP█).*

Three principals spoke of the connections they made with Māori children while at school:

*I was the only Pākehā kid in two of the schools I went to ...being totally immersed in a Māori environment, and going to their hui(s) and their tangi(s) ...the more it is used around you, the more it becomes part of you (PP█).*

Four principals related the influence of having close personal and professional connections with Māori friends and colleagues, while another principal recalled growing up as a minority member of the community:

*I remember my mother getting my school report and it said I wasn't very good at writing or spelling, and my reading had been quite low, and they said █ would benefit if you actually did read to her. Mum couldn't read English ... (PP█).*

*Teaching experiences* - Ten principals identified teaching experiences that had supported their understanding. For example, four spoke about teaching in schools where the majority of students were Māori. Two principals were influenced by their connection with school-based kaumātua, and one principal spoke of being involved with Kōhanga Reo. In addition, two principals who had been involved in education in other countries, spoke of the impact of working in a cultural environment different to their own. The impact of being the sole-charge principal in a school serving a small Māori community had a profound influence on one principal who noted that:

*Being Māori was easy because everyone was Māori ...It was the way of being. ...we would just go to the marae and we'd just do some learning around the marae, and it was easy ...It was sort of a different mentality ...I didn't realise that until I was the only white person. ...you had to make cultural allowances that I didn't realise existed ...I think that probably really opened my eyes because I am from Canterbury where it's very European. ...When I went into that sole charge Māori community it was amazing. It was amazing for me as a*

*learner ...I was the other person and so you could be really guided by the children and the community because they were part of a Māori community ...I was the learner in that environment (PP21).*

*Learning experiences* - Seven principals spoke of learning te reo Māori at various times during their lives, and five identified the Mauriora course offered by Te Whare Wananga o Aotearoa as important. Other learning experiences included studying New Zealand history at undergraduate level, participating in NZEI workshops, attending residential courses, and participating in Treaty of Waitangi and decolonisation workshops.

#### **4.5.4 Professional learning**

Principals identified readings they had engaged with as they developed their understanding (refer to Appendices 35 and 36). They also spoke about a range of professional learning opportunities they had taken part in both away from the region (refer to Appendix 37), and locally (refer to Appendix 38).

*Literature* - Principals referred to a number of authors who had influenced their understanding of educational success in general (refer to Appendix 35), and although Ka Hikitia was referred to by all but two principals, only six referred specifically to Māori authors and educationalists (refer to Appendix 36). Seven principals referred to Tātaiako, however three others noted that although they had read it, they had not used it. Seven principals referred to Hautū – Māori Cultural responsiveness self-review tool for Boards of Trustees. Five principals found the resources they had received from Te Whare Wananga o Aotearoa as part of the Mauriora course, very useful. One principal referred to Tū Rangatira, one to Rukuhia Rarangahia, and one spoke of Te Marautanga o Aotearoa.

*Professional learning with a specific Māori education focus* - Twelve principals had participated in courses focussed specifically on Māori education; three had participated in professional learning for Kaiako (teachers) of bilingual units. Of these 12, three had also participated in training to use the Hautū tool. As mentioned earlier, participation in the Te Kauhua project was a highly significant factor for two principals. The majority of

these principals noted that courses facilitated by Māori presenters provided greater insight into Māori perspectives and educational practices related to Māori learners, than similar courses delivered by non-Māori presenters.

Ten principals had not undertaken any specific professional learning around Māori students achieving educational success as Māori. Reasons for this included, not having time to attend professional learning due to other commitments, and sending other staff members responsible for leading the teaching of te reo and Māori culture, to attend in their place. One principal said they only attended professional learning opportunities that were pertinent to the children attending the school, and if there were no Māori students on the roll, they would not attend professional learning related to Māori students.

*Marae-based professional learning* - Contact with the local marae provided important learning opportunities for eight principals. Six principals spoke about a school-initiated hui at Arahura Marae opening lines of communication with Ngāti Waewae.

*Professional learning with a general focus* - Five principals had participated in professional learning that incorporated aspects of Māori educational success as Māori. One principal however, expressed disappointment with the approach taken by some facilitators:

*...they drag out a whakataukī ...I haven't seen them do really inspirational stuff around Māori learning... (PP15).*

*Self-directed learning and in-school professional learning* - Participating in professional learning groups and engaging in professional dialogue with Māori colleagues provided important learning opportunities for three principals. One principal described their participation in regular in-school professional learning led by an expert member of staff who is Māori, and who holds responsibility for Māori education in the school.

*Participation in student learning activities* - Eight principals suggested that participating in student learning activities such as school visits to marae, were influential in the development of their own understanding.

#### **4.5.5 Working alongside Māori colleagues and members of the Māori community**

Five principals identified the importance of working alongside Māori colleagues. One principal also spoke of having a close working relationship with a Resource Teacher of Learning and Behaviour who is Māori, and who they go to for advice and clarification on things Māori. Three others spoke about working with members of their staff who are Māori.

Four principals talked about the involvement of Māori members of the wider community acting as cultural advisors, facilitating Treaty of Waitangi workshops, and providing advice on Māori health issues. Similarly, working alongside school-based Kaumātua was significant for two principals. One principal in particular, talked extensively about having many conversations with their Kaumātua.

Principals also identified a number of factors that hindered the development of their understanding.

#### **4.6 FACTORS HINDERING THE DEVELOPMENT OF PRINCIPALS' UNDERSTANDING**

In addition to the factors arising from isolation (refer to section 4.3.5 of this chapter), principals also identified: limited connection with whānau and iwi, limited opportunities for professional learning, fear of making a mistake, and excessive workloads, as additional factors hindering the development of their understanding (refer to Appendix 39).

*Limited engagement with iwi and whānau* – Sixteen principals indicated the limited engagement they had with iwi and whānau as a major barrier to the development of a deeper understanding of Māori students achieving educational success as Māori (refer to section 4.7 of this chapter).

*Limited professional learning opportunities and the lack of access to local advisors* - The lack of professional learning opportunities and access to local expertise was identified by 15 principals, with two suggesting that not knowing who to go to for support was an issue.

*Fear of doing things wrong, trampling on tikanga, and no acknowledgement for doing things right* - Five principals described a fear of being criticised for making mistakes. In contrast to this, two principals suggested that the lack of acknowledgement for doing things right was discouraging.

*Workload and other priorities* - Although only three principals identified workload and other priorities as hindering their ability to participate in professional learning opportunities, twelve principals had spoken earlier about the lack of time to focus on their own learning needs (see section 4.3). Additionally, six had indicated they did not have enough time to read and assimilate all the documents that come into schools. One principal also spoke about the difficulties of balancing their managerial roles and teaching roles, suggesting that some things had to be prioritised over others. For instance, one principal spoke about prioritising the need to upskill to address the specific learning needs of two children.

One principal's attention was diverted away from addressing Māori student education as highlighted in the following statement:

*Even though it [Māori education] is a Ministry priority, it is not a community priority (PP14).*

*Scarcity of Māori teachers and principals in the region* - One principal commented that the dearth of Māori teachers and principals in the region limited their exposure to Māori views.

#### 4.7 CONNECTION AND DISCONNECTION WITH PARENTS, FAMILIES AND WHĀNAU

Twenty-five principals spoke about the role connections with the parents and whānau of Māori students played in supporting the development of their understanding (refer to Appendix 40). Five principals indicated that they had not spoken to the parents of Māori students about what Māori educational success as Māori might look like for them, with one noting:

*I have spoken to them about their own child's personal success, but not about the greater scope of what it should look like for all (PP13).*

Another principal observed that too often schools talk to parents rather than listening to them. The small number of Māori students attending one particular school led to the principal of that school including Pākehā parents in discussions about Māori students achieving educational success.

*One-on-one conversations with parents* - Twelve principals observed that they mainly spoke to parents on an individual basis in formal and informal situations including days set aside for reporting to parents, at sporting events, and when parents came to collect their children from school. These conversations revolved around children's learning and parental expectations, and gave principals the opportunity to canvas parents' views on how well they thought the school was doing, and what they would like to see changed.

*Consultation with parents and whānau* - Nine principals spoke about the difficulties they encountered trying to engage Māori parents and whānau in school consultation processes. Eight agreed that some forms of engagement were not successful, with two suggesting that they needed to review their approaches. Seven principals explained that they had consulted with parents and whānau in a variety of ways; however, this did not extend to asking them for their views on Māori students achieving educational success as Māori. Six principals spoke of using surveys, four noting that they did not receive many replies. Four principals stated that they had called whānau hui to bring the parents of Māori students together for a number of reasons including: reporting to parents about what the school was doing, and gathering feedback to help with planning.

Principals of schools with small Māori rolls commented that it was not viable to hold hui with only one or two Māori families.

As principals' responses were analysed, themes of connection and disconnection with Poutini Ngāi Tahu and Ngāi Tahu Whānui emerged (refer to Appendix 41).

#### **4.8 CONNECTION AND DISCONNECTION WITH NGĀI TAHU WHĀNUI AND POUTINI NGĀI TAHU**

*Connection and disconnection with Ngāi Tahu Whānui* - Principals' connections with Ngāi Tahu Whānui occurred primarily through contact with school Board members, the Runanga o Ngāi Tahu office in Christchurch, and through the Ngāi Tahu Education Strategy. Five principals indicating that they were aware of the Ngāi Tahu Education Strategy.

*I am aware that there is one, but I don't know a lot about it (PP26).*

*Connection with Poutini Ngāi Tahu education liaison personnel* - Nine principals spoke about working with the two education liaison personnel employed by the two Rūnanga. Three principals had met directly with the liaison person for their area, and four principals indicated having a closer involvement with them when they came into school to help prepare students for marae visits, and at Kāhui Ako meetings. One principal spoke about valuing the different perspectives the liaison person brought to the table. Four principals however, suggested that the liaison personnel needed to be employed for more hours in order to meet the demands of the schools.

Eleven principals described marae visits as being important for establishing contact with Poutini Ngāi Tahu. Six principals considered marae visits organised for student learning helped them to establish contact with iwi, and three principals mentioned iwi-initiated hui for schools. Five principals spoke about the significance of school-initiated visits for teacher and staff development, with one principal stating:

*When we went to the marae at the beginning of the year ...from out of the COL ...that has come out as being the best PD that everyone has had (PP01)*

Although acknowledging the importance of connecting with iwi and whānau, the reality of doing so was challenging for a number of principals. For example, seven principals spoke of having no contact with Poutini Ngāi Tahu, and three said they did not know who the local iwi are. Four others knew of the local iwi but said they did not have a close connection with them. Four principals identified the distance from local marae as a barrier. Twelve principals described difficulties establishing connection with the Rūnanga, as highlighted by the following comment:

*I have tried, I don't think I have succeeded at this point because I don't come from here, and I don't know connections particularly well (PP24).*

Three principals also experienced issues working in areas where two iwi had rights, suggesting that both iwi contested the right to work with their schools. Although having no contact the Poutini Ngāi Tahu Rūnanga, two principals spoke about connecting with individual members of Poutini Ngāi Tahu either as whānau members of students at their school, or because they knew who they were having lived in the community for a long time.

*Involving iwi in school decision-making* - Two principals spoke about involving iwi in decision-making. One spoke about having a member of Poutini Ngāi Tahu on the Board of Trustees, and another spoke of consulting a member of the local iwi as they reviewed their school charter.

Nine principals indicated that they had plans to connect with iwi in a variety of ways. For example, six spoke of developing connections with the contacts they had made through REAP and Kāhui Ako. Two spoke about organising student visits to marae, and one spoke of speaking with other principals who had already developed stronger connections with iwi. One principal said they were following the recommendations made by the ERO.

#### 4.9 SUGGESTIONS FOR SUPPORT

Thirteen principals suggested five forms of support they thought would help them improve their understanding of Māori students achieving educational success as Māori (refer to Appendix 42). Nine principals suggested some form of advisory service involving people coming into their schools. One principal made the following comment:

*There is no Māori Advisor in the Ministry, where do I go when I need help? ...I think the Ministry has to step up and provide more targeted support... I want a person face-to-face; you know that is a very Māori thing isn't it? (PP06).*

In a similar vein, another principal suggested:

*It's [Ka Hikitia] not embedded. It is a document ...the Ministry actually has an obligation to ensure they upskill. It's not blaming the principal ...If you don't know it, how can you instil it? (PP11).*

In contrast to this, two principals suggested they did not need extra support, one suggested that nothing needed to change because support was available through the Kāhui Ako, while the other noted that if they wanted support they were sure they could find it.

Two principals indicated that they would like support in the form of resources and resource people:

*What we need in this area is more resource people (PP23).*

One principal wanted more support to engage whānau, while another suggested having a critical friend:

*Whether it is Ngāti Waewae or Ngāi Tahu, someone to just sit down with and korero, and bounce ideas off. I think that would make more difference than anything (PP17).*

Linked to this was another principal's observation that the lack of Māori teachers and Māori principals in the region meant they had no one they could talk to, to get a Māori perspective.

#### **4.10 SUMMARY**

The findings of this study show that principals' understanding of educational success centres largely on the holistic development of a range of competencies that enable students to participate in and contribute to the communities and worlds in which they live. Principals emphasised the development of relationship skills in response to their belief that students need these skills to cope with the social pressures associated with the declining economy of the district, and the economic hardship experienced by some families and whanau.

In addition to the facets of educational success described above, principals' understanding of Māori students achieving educational success as Māori also included students developing the knowledge and skills that enable them to participate in te ao Māori. Principals saw the creation of welcoming and supportive school environments, achieved through incorporation of selected aspects of Māori cultural practices into school practices, as being integral to Māori students achieving educational success as Māori. Although most principals described Māori educational success as Māori in terms of outcomes related to being Māori, only four spoke specifically about students being able to operate in te Ao Māori.

The reporting of student achievement against National Standards features prominently in principals' dialogue. Most principals report Māori students' learning and progress, to parents and the Ministry of Education, no differently to non-Māori students. One principal commented that it is has become educational achievement *by* Māori, as opposed to educational achievement *as* Māori. Although many principals expressed frustration at having to report children's learning against National Standards, many referred back to the National Standards as they described the overall success of students in their schools.

Themes of connection and disconnection with place, people, and the power of Pākehā/Eurocentric hegemony emerge strongly from the findings. The power of the Government and the MoE to develop and implement policy, and the power of the ERO to review and critique school practices without providing adequate support or direction, create areas of tension in the relationships between principals and the Government agencies.

The impact of isolation on principals' ability to make connections with people, features prominently in their dialogue. Principals identify both positive and negative impacts that arise from their connection with the MoE and the ERO. For example, the MoE and the ERO publications, principal preparation programmes, school reviews and the establishment of Kāhui Ako are identified as supporting the development of principals' understanding. Involvement in the Te Kauhua project was also hugely influential in helping two principals develop a better understanding of Māori students achieving educational success. In contrast to this, principals see the increasing complexity of their role, and the demands placed on them by the MoE and the ERO to be both managers of their organisations, and leaders of teaching and learning, as hindering their ability to pursue their own learning and development.

Principals also identify the connections they establish with the people they encounter in their personal and professional lives, as significant factors influencing the development of their understanding of Māori students achieving educational success as Māori. In contrast to this, the limited opportunities principals get to establish personal and professional connections with Māori as a result of living in predominantly Pākehā/European communities is an issue for many principals. Additionally, many principals experience difficulties connecting with the parents and whānau of the Māori children attending their schools.

Although principals express a willingness to develop their knowledge and understanding of Māori students achieving educational success as Māori, their engagement with Māori academic research and theorising is limited. Most principals recognise their lack of connection with Māori, in particular with Poutini Ngai Tahu, and express a desire to

establish and build stronger connections with whānau, hapū, and iwi. In order to develop a better understanding of Ka Hikitia, and improve their capacity to lead the learning and teaching of Māori students in their schools, principals suggest that the MoE should support the establishment of a Māori advisory service, employ Māori resource people, and provide professional learning on Ka Hikitia.

The next chapter considers principals' understanding of Māori students achieving educational success as Māori, and the influence their connections and disconnection with place, people and power, identified in this chapter, have on the development of their understanding.

## CHAPTER FIVE DISCUSSION

### 5.1 INTRODUCTION

Although Māori students achieving educational success as Māori is widely referred to in the education sector in Aotearoa New Zealand, little research has been conducted into how principals of English-medium primary schools understand it. The findings show that the connections and disconnections principals have with place, people, and the power of Pākehā/Eurocentric hegemony act to both hinder and support the development of their understanding. This chapter weaves together these connections and disconnections into a complex lattice that frames and influences the development of principals' understanding of Māori students achieving educational success as Māori. Understanding how these connections and disconnection act both individually and collectively to influence principals' understanding, may help to identify the types of support principals need to deepen their understanding of Māori students achieving educational success as Māori in English-medium schools.

Section 5.2 of this chapter discusses principals' understanding of Māori students achieving educational success as Māori in English-medium schools. It is suggested that the inclusion of the words 'as Māori' in the MoE documents, implies that Māori students' educational success is somehow different to the educational success of non-Māori students. Even though a number of different MoE documents present a range of views of educational success as Māori, most principals interviewed for this study do not look beyond The New Zealand Curriculum and Ka Hikitia to develop their understanding.

Sections 5.3 – 5.5 discuss principals' connections and disconnections with place, people, and the power of Pākehā/Eurocentric hegemony. Beginning with connections and disconnections with place, Section 5.3 identifies isolation as a common thread that affects many of the other factors influencing the development of principals' understanding of Māori students achieving educational success as Māori. Section 5.4 considers principals' connections and disconnections with parents, whānau, hapū, iwi, the MoE, and the ERO. It begins with non-Māori principals' understanding of what it means to be Māori, and the personal and professional connections they have with

individuals, groups, and organisations such as the MoE, that act to support or hinder the development of their understanding. Section 5.5 discusses the connections and disconnections principals have with Pākehā/Eurocentric hegemony. This final section concludes with the observation that Pākehā/Eurocentric hegemony remains largely invisible to most of the principals of English-medium primary schools on Te Tai Poutini West Coast.

## **5.2 PRINCIPALS' UNDERSTANDING OF EDUCATIONAL SUCCESS AND EDUCATIONAL SUCCESS AS MĀORI**

The addition of the words 'as Māori', to the term Māori students achieving educational success, implies there is a difference between the educational success of Māori students and non-Māori students attending English-medium primary schools in Aotearoa New Zealand. The findings in Chapter 4 however, show that principals' descriptions of Māori students achieving educational success as Māori align largely with the New Zealand Curriculum's vision for young people who are confident, connected, actively involved lifelong learners. Additionally, principals incorporate the acquisition of other skills and knowledge into their descriptions, including: participating in kapa haka, and using te reo Māori, as well as students developing pride and confidence in being Māori. Although principals' descriptions approximate the broad student outcomes outlined in Ka Hikitia, few principals refer specifically to Māori students developing the skills and knowledge they need to participate in and contribute to te ao Māori. Only two principals spoke specifically about Māori students realising the potential arising from being Māori.

The literature review reveals that in addition to The New Zealand Curriculum and Ka Hikitia, other official Ministry documents including, Te Aho Matua, Te Marautanga o Aotearoa, and Tu Rangatira present different views of educational success. Furthermore, the Ngāi Tahu Education Strategy presents yet another view. With the exception of those principals with experience in Māori-medium education, the findings show that most principals rely primarily on The New Zealand Curriculum and Ka Hikitia to inform their understanding of educational success as Māori. Reference to the views expressed in the other documents has, as Macfarlane et al. (2008) note, the potential to broaden principals' understanding.

In many cases, principals develop their understanding of Māori students achieving educational success as Māori, with minimal connection with Māori. As a result, the educational success achieved by Māori students as Māori, is the same educational success achieved by non-Māori.

*I think it's just the same like I answered before... We haven't really got any things specific as Māori achieving as Māori (PP05)*

This raises the question of whether or not Māori students who attend English-medium schools are being disadvantaged because their educational success as Māori is no different to that of non-Māori students.

### **5.3 CONNECTIONS AND DISCONNECTIONS WITH PLACE – THE IMPACT OF ISOLATION**

Latham et al. (2014) observed that the context in which principals carry out their roles is important. The findings of this study identify isolation as one contextual factor that has an overarching influence on many aspects of principalship on Te Tai Poutini. The isolation experienced by principals on Te Tai Poutini West Coast is both physical and cultural in nature, and has a profound impact on principals' ability to develop their understanding of Māori students achieving educational success as Māori. While the MoE mitigates the impact of remoteness from main towns and cities by providing targeted funding for the most isolated schools, it ignores the impact that isolation has on the ability of all principals in this region to make connections with Māori. The impact of cultural isolation arising from living in the predominantly Pākehā/Eurocentric communities of Te Tai Poutini West Coast is less tangible and not so easily addressed. Furthermore, isolation has an impact on the other factors influencing principals' understanding of educational success as Māori as will be seen in the remaining sections of this chapter.

*The impact of cultural isolation* - Cultural isolation affects principals' ability to connect with Māori, and te ao Māori, and consequently influences their understanding of the diverse realities of Māori experience. Additionally, cultural isolation arising from living in predominantly Pākehā/Eurocentric communities makes it difficult for principals to

identify the Pākehā/Eurocentric hegemony that establishes the Pākehā/Eurocentric way of being, doing, and thinking, as the norm. The implications of this are discussed more fully in the last section of this chapter that discusses principals' connections and disconnections with power.

*The impact of physical isolation* - Physical isolation also affects principals' ability to make connections with local hapū and iwi, as well as other principals from outside the region. Physical isolation limits principals' ability to access professional learning delivered both outside and inside the region. Increased travelling and accommodation expenses, and the need to employ relievers for longer periods, add to the difficulty of building and maintaining professional networks. For some principals, the location of the MoE's regional office in Nelson also hinders the establishment and maintenance of professional connections with MoE staff:

*...the only way we're really going to be able to achieve that is through better resourcing and better professional development and on-site support.*

*...unfortunately, there are very few people in the decision-making roles that really understand that. They might pay lip service to the fact that they hear what we say but they don't truly get it (PP27).*

#### **5.4 CONNECTIONS AND DISCONNECTIONS WITH PEOPLE – THE IMPACT OF PERSONAL AND PROFESSIONAL RELATIONSHIPS**

Principals involved in this study connect with Māori in a number of ways. One principal has whakapapa links to a North Island iwi, and a further 14 have familial ties or close personal friendships with Māori. However, the most common form of connection principals make with Māori is in their professional role as the leader of their schools.

##### **5.4.1 Principals' understanding of what it means to be Māori**

Although not the focus of this study, it became apparent during the course of the interviews that principals' understanding of what being Māori is, influences how they see Māori students and whānau. Non-Māori principals with close personal or professional relationships with Māori appear to have a more nuanced understanding of

what being Māori means, and this is reflected in their responses to questions about Māori students achieving educational success as Māori. Some principals with less connection with Māori however, referred to Māori students and their whānau in a number of ways including references to the amount of ‘Māori blood’ a person has, or the ‘percentage Māori’ a person is. Others referred to people being ‘part-Māori’, or being ‘Māori but not living as Māori’. One principal suggested:

*They [Māori] don't actually have a lot of cultural things in their home, especially the ones here (PP03).*

Some principals expect Māori to hold one view as suggested by the following principal:

*...there are too many different factions that won't agree amongst themselves (PP03).*

Few principals referred to whakapapa, and the complex ecologies and realities of life for Māori families (Jahnke & Gillies, 2012). Jahnke and Gillies note that this is of particular significance when the principle of whakapapa has important implications for understanding how to work with kin-based groups in Māori society.

#### 5.4.2 Connections and disconnections with Poutini Ngāi Tahu and Ngāi Tahu Whānui

*Mō tātou, a, mō kā uri a muri ake nei*

*For us, and our children after us*

*Our vision is that education enables the success and well-being of Ngāi Tahu whānau in all aspects of their lives (Te Rūnanga o Ngāi Tahu, 2014).*

The importance of connections that principals have with parents, whānau and iwi is well documented (Berryman, Ford, & Egan, 2015; Education Review Office, 2015; Hutchings et al., 2012; Robinson et al., 2009), and recognised by all principals. This study shows however, that although principals have developed close connections with the parents and families of students attending their schools, most have yet to develop effective and permanent connections with the hapū and iwi of Te Tai Poutini.

Most principals in this study have only limited contact with hapū and iwi. Many suggest that this is due to a lack of response from the Rūnanga, while others cited distance from the marae.

*My experiences in the past of trying to find someone to talk to have been extremely frustrating because there has been a lack of engagement (PP17).*

*...because we are so far out it is hard to access support people if you don't have those skills within your own school or community... We did actually have some members of the whānau living in the community, and I thought that will be a good way, but then of course they left (PP18).*

The most successful connections however, appear to begin with meetings on marae.

*In the past we had trouble engaging with iwi, but since we went to the marae, perhaps it's my attitude, but I feel as if I can contact someone now (PP01).*

The findings also indicate that principals want support and resourcing to establish and maintain working partnerships with hapū and iwi, but some do not know who to go to, or how to establish a connection. This finding supports the call Hynds et al. (2016) make for sustained dialogue and critical inquiry about the nature of relationships between schools and tribal communities.

This study shows that Kāhui Ako have the potential to facilitate relationships between schools, hapū, iwi, and the wider Māori community as noted by the following principal:

*I think the benefit of being in the Community of Learning is that for a little school like here, which is not very connected to the local iwi, it is going to help make those connections (PP18).*

Kāhui Ako also provide a singular space where Rūnanga representatives can work alongside all the school leaders in each district without having to meet with each school individually. This is particularly significant on Te Tai Poutini where schools are located along the coast over a distance stretching 529 Km.

A second area of disconnection stems from principals' limited knowledge of the Ngāi Tahu education strategy. While a small number of principals were aware of the strategy, no one spoke about its intent and the aspirations of Ngāi Tahu Whānui.

#### 5.4.3 Connections and disconnections at a personal level

One of the most powerful ways to develop a shift in position is to immerse oneself in real-life experiences, which allow heart-level engagement in cultural richness, which creates connectedness and understanding at a deeper level than can ever be achieved from books and readings (Henderson, 2013 p.13).

Only a small number of the principals interviewed have lived in predominantly Māori communities or had grown up alongside Māori children and whānau. As discussed earlier in the chapter, close personal connections through familial ties, partnership, and friendships with Māori, influence non-Māori principals' understanding of what being Māori means to Māori, and on their understanding of Māori students achieving educational success as Māori. One principal with familial connections noted:

*... for me, learning about that side of the culture has been more personal, attending tangi(s) and doing all that sort of thing (PP█)*

#### 5.4.4 Connections and disconnections at a professional level

The majority of principals on Te Tai Poutini West Coast develop connections with Māori through their professional role as principal. The small number of Māori principals, teachers, and education practitioners working in the region limits principals' ability to make connections with education practitioners who are Māori. Some principals have established professional networks with Māori principals from outside the region as noted by this principal:

*...a very close colleague of mine is a principal in Northland... she is Māori and from Northland ... (█)*

Most of principals involved in this study are acutely aware of their lack of connection with Māori, which is linked to their call for more support and resourcing in the form of advisors and Māori resource people.

*Working with parents and whānau at school level* - Although principals speak with Māori parents about their children's learning and progress, these conversations do not necessarily lead to a deeper understanding of Māori students achieving educational success as Māori in the wider context of education. The observation made by some principals that Māori parents do not want anything different for their children, should not be taken as confirmation that schools do not need to change what they are doing. Hutchings et al. (2012) for example, identified that many Māori parents look at schools as Pākehā organisations, and as such, are there to provide a Pākehā education. Durie (2003) however, suggested that it is unreasonable to assume that the schools should ignore the meaning of being Māori and not accept some obligation to prepare students for active lives within Māori society.

Although most principals interviewed have the vision and commitment to work in partnership with parents, many experience difficulties connecting with Māori parents, hapū and iwi through their existing school consultation processes. The small number of Māori students in any one school exacerbates this issue. Half of the 28 schools have fewer than nine Māori students on their rolls (refer to Appendix 24). An advantage gained from being a small school however, is the opportunity that principals get to work closely with students and their whānau.

*... if you're teaching the children as individuals then you are going to value the Māori part of them. ...and you are working with whānau closely in determining what their goals might be (PP22)*

Recognising that face-to-face contact is critically important (Latham et al., 2014), many of the principals interviewed rely on one or two contacts within the Māori community for advice and guidance. The small number of whānau residing in many of the school communities in this region compounds the lack of connection even further. While some

principals recognise the need to review their approaches, others are not sure what to do.

*Professional and personal networks* - Personal and professional networks provide many principals with important opportunities to share their ideas and experiences with peers and other professionals. Some principals noted that these networks are often established at the residential component of principal preparation programmes, and are maintained over the course of their careers. Principals of the more remote schools suggest that the local networks operating prior to the establishment of the Kāhui Ako were also important sources of professional development; some suggest however, that partly due to the establishment of Kāhui Ako, these networks are now difficult to maintain. Contact with colleagues from outside the region is also considered important yet difficult to maintain.

*Kaupapa Māori approaches* - Principals who had participated in kaupapa Māori initiatives, or who had worked in Māori-medium education settings, as well as those who have taken part in hui facilitated by Māori presenters, suggest that they gain better insights into Māori perspectives and practices from these opportunities than they do from professional learning delivered by non-Māori presenters. Likewise, principals of schools with bilingual units have more opportunities to make connections with Māori facilitators and professional learning that focus exclusively on the education Māori students rather than on the education of Māori students within the general context of English-medium schools.

*Learning alongside students* - Some principals take the opportunity to learn alongside their students, including preparing for Marae visits. They note that this contributes to their knowledge and understanding of cultural practices. Although providing opportunities for principals to meet with people face-to-face on marae, the purpose of these activities is not address the deeper issues facing Māori Education in English-medium schools.

*Engaging with Māori academic research and theorising* – Principals make limited reference to Māori authors, academics, and theorists which suggests they may not be deeply conversant with Māori perspectives and experiences of the education system. Only five principals referred to Māori scholars, researchers, and Māori educational frameworks. While all principals indicated they were familiar with Ka Hikitia, few appear to have explored the philosophies and research underpinning the strategy. This suggests, that in the absence of professional learning and support from the MoE, principals are interpreting Māori students achieving educational success as Māori from a largely Pākehā perspective with minimal input from Māori. This finding strengthens Hynds et al. (2016) call for research focusing attention on how schooling systems and cultures continue to underserve Māori. In the absence of direction from the MoE, some principals are enrolling in courses designed to build knowledge of te reo and tikanga Māori. The Mauriora course run through Te Whare Wānanga o Aotearoa is popular amongst a number of the principals interviewed. They identified this course as providing valuable support for their learning about te ao Māori. Once again, these courses do not focus specifically on Māori education in English-medium schools and may not necessarily help principals develop a better understanding of Māori students achieving educational success as Māori.

#### 5.4.5 Connections and disconnection with the Ministry of Education

Principals and the MoE experience a relationship of interdependency, albeit a paradoxical one. The MoE depends on principals to implement education policies, as well as manage and lead the day-to-day running of schools. Principals on the other hand, depend on the MoE for resourcing, direction, support, and guidance. This study shows that a number of factors related to principals' connections and disconnections with the MoE have conspired to work against principals developing their understanding of Māori student educational success as Māori.

In the first instance, the initial implementation of Ka Hikitia was flawed by a slow and unsteady introduction by the MoE (Auditor-General, 2016). The findings from this study suggest that the impact of this less than satisfactory beginning is still felt in Te Tai Poutini

West Coast region as principals continue to experience a lack of support, illustrated by the following observation.

*As a document, it [Ka Hikitia] is great, but there has never been any professional development on it... (PP04).*

Similarly, another principal notes:

*... It would be great if they just had some kind of roadshow that you could go to, where they bring something like that to life. It's [Ka Hikitia] just a sterile book (PP15).*

While another principal suggests that:

*There is not a lot of how to in there, and I think it is a little bit dangerous. The first time you read it you go, but I do that (PP14).*

Secondly, the pressures of having to respond to community needs, political directives, and international trends in education, have added to workload and complexity of principals' roles (Malcolm, 2012). This leaves principals with little time to develop their own understanding, as one principal suggests:

*...the documents arrive in our school, and more online these days, and if you are fortunate and have time to sit down and reflect on them but... life is pretty busy for me (PP27).*

Thirdly, principals' belief that education is more than reporting students' progress in reading, writing, and maths denotes a disjuncture between their personal and professional values, and the perception of 'counter values' of the MoE (Notman, 2005).

*I think that the Ministry's outline is a narrowed definition of educational success, whereas mine is a lot broader, taking in more of a holistic approach to the child's education (PP17).*

*Kāhui Ako* - Kāhui Ako provide significant professional learning opportunities for some principals, particularly those leading isolated rural schools. The Māori expert partner employed by one Kāhui Ako has supported at least two principals to become more aware of Māori education issues. Kāhui Ako also provide potential sites for facilitating connections between Poutini Ngāi Tahu and school principals. The implications arising from this, centre on Kāhui Ako developing partnerships with the Rūnanga, and for the MoE to provide the support and resourcing to make this happen.

*Regional Office* - The location of the MoE regional office in Nelson adds to principals' sense of isolation and abandonment by the MoE, as one principal noted:

*Unless we actually step out of line here and do something wrong, they're not interested in us... (PP27).*

Locating the regional office in Nelson does not take into account the strong traditional connections Poutini Ngāi Tahu have with Canterbury. Furthermore, although the Buller region is historically linked to the Nelson region, the Grey and Westland Districts are more closely connected to Christchurch and Canterbury. Further south however, Haast School is more closely linked to the West Otago district.

*Principal preparation and professional development programmes* - Participation in principal development programmes does not appear to have a great influence on the development of principals' understanding of Māori students achieving educational success as Māori. Principals suggest that these programmes are now more focussed on the managerial aspects of principalship. Burgon (2012) revealed similar concerns about the availability of good professional development relating to Māori achieving success as Māori, leading to her recommendation that professional learning opportunities be provided to enable teachers to develop the knowledge and skills necessary to provide quality teaching for Māori learners. Similarly, Bishop et al. (2010) suggested that national-level support and professional development for leaders was needed for leadership to be responsive to the needs of reform.

#### 5.4.6 Connections and disconnections with the Education Review Office

Principals are generally of the view that the ERO publications and the school review process support the development of their understanding; they also suggest however, that the number of documents they receive and the lack of time to read and assimilate them can be counter-productive.

*Their publications are excellent, and they have put out publications about Māori student achievement. There's so much comes through so we have to be quite selective (PP23)*

The lack of professional learning to support principals' understanding of these documents suggests that although the ERO gets information out to schools, the impact that it has on affecting change may be limited, particularly when the publications remain unread or not fully understood.

Principals report that they attach a lot of value to having professional conversations within the environs of their own schools, and enjoy the opportunities to engage in robust, face-to-face professional discussions with the ERO officers. The principals of remote schools miss the face-to-face engagement that the Rural Advisors once provided. Visits by people to their schools not only help the principals, but also help others from outside the region develop a better understanding of the unique issues facing schools within this region.

Principals express dissatisfaction with the lack of follow up from the ERO once reviews are completed. One principal expressed frustration with the ERO for not being able to point them in the direction of successful schools.

Prior to 2016, the ERO school review reports contained a section headed "*How effectively does the school promote educational success for Māori, as Māori?*" In 2016 however, this section was replaced with a section headed "*How effectively does this school respond to Māori children whose learning and achievement need acceleration?*"

Reports published in 2017 no longer have a specific section addressing Māori student achievement. As one principal noted:

*... they [ERO] don't put pressure on you to focus on Māori as Māori (PP13).*

This significant change to the way schools are reported to by the ERO is influential, particularly as principals reported that they tend to focus their attention on what the ERO is looking for during the review process.

### **5.5 CONNECTIONS AND DISCONNECTIONS WITH POWER – THE IMPACT OF THE PĀKEHĀ/EUROCENTRIC HEGEMONY**

The findings of this study suggest that the influence of Pākehā/Eurocentric hegemony on the education system and on principals' thinking remains largely invisible to most principals leading English-medium primary schools on Te Tai Poutini West Coast. Principals with deep personal connections with Māori, and those who have lived or taught in predominantly Māori communities tend to be more open to recognising the all-encompassing influence this hegemony has on their schools' culture, as reflected in the following observation:

*Having Māoridom really embraced as part of our curriculum. Having the whole, not just the reo, the whole being of Māori ...the song, the dance, the myths, the legends, the whole package, the food, everything about Māoridom. Children have to understand it, but they need to be officially taught it, not just once in four years. You know we put snippets in but that's because I want it in there, it's not because the Ministry says we have to have it. ...it has to be something that is in there, that is part of their everyday living (PP13).*

Most principals however, are inclined to view the culture of their school through a Pākehā/Eurocentric lens, seemingly unaware of a culture firmly located in the Pākehā/Eurocentric way of doing things. The significance that some principals attached to the inclusion of 'special' one-off Māori cultural events such as Matariki, and the yearly visit to the marae, fails to recognise that the Pākehā/Eurocentric events are considered normal rather than cultural. Additionally, principals feel obliged to respond to the

pressures to conform to the wishes of the majority Pākehā/Eurocentric communities they serve as shown in the following principal's comment:

*I mean we have to make sure that Māori culture is out there, that it is shown that we hold it in great regard because we do so much of it. At the same time we must be very careful not to go over the top because there is still a lot of people in our community who are not open (PP23).*

The remoteness of the region coupled with a widely dispersed and predominantly non-Māori population, creates an environment where Pākehā hegemony can exist unseen and unchallenged by those who have not experienced anything different. Leading and teaching in schools serving Māori communities, working alongside Māori teachers, and working overseas with minority groups have a powerful influence on principals' worldviews and their understanding of different views of educational success as illustrated by the following principal:

*I tended to build a lot of my knowledge and understanding from working with people like ■■■ over the years in schools. I can also think of another teacher that I worked with ...she was another one that helped shape my perspective and attitude as well (PP27).*

Few principals in this study however, have taken the opportunity to make connections with Māori-medium educators. For instance, few had looked at the whānau system of operation in Kura Kaupapa Māori that provides a model for mainstream schools looking to involve whānau directly in school decision-making processes, and which is different to having a Māori person on the Board of Trustees (S. McKinley, 2000).

While most principals spoke about developing welcoming and supportive environments, as well as incorporating selected aspects of Māori cultural practices into their school practices, few acknowledged the all-encompassing influence of Pākehā/Eurocentric hegemony on the culture of their school, and on their own thinking and actions. The absence of a critical view of the power Pākehā/Eurocentric hegemony has on their schools' culture structures and decision-making processes, has implications in terms of

principals being able to lead for cultural change in their schools. As Milne (2017) suggests, the hidden and unacknowledged nature of this power is a fundamental cause of the apparent inability to make change in our schools that will benefit Māori.

## 5.6 SUMMARY

This discussion shows that English-medium primary school principals' understanding of Māori students achieving educational success as Māori align largely with the vision for young people who are confident, connected, actively engaged lifelong learners. Additionally, principals incorporate the acquisition of other skills and knowledge, including learning te reo Māori that will enable students to participate in and contribute to te ao Māori. Although their descriptions approximate the broad student outcomes outlined in Ka Hikitia, few principals refer specifically to the goals of participating in and contributing to te ao Māori, and Māori students realising the potential of being Māori. The principals participating in this study also indicate that they develop their own understanding of Māori students' educational success as Māori, with limited reference to whānau, hapū, and iwi, and to Māori views contained in documents such as Te Aho Matua, and Tu Rangatira.

The analysis of the responses to the interview questions reveals that principals' connections and disconnections with place, people, and the power of Pākehā/Eurocentric hegemony, interact to influence the development of their understanding. It is shown that although these connections and disconnections impact individually on specific aspects of principals work, they also come together to form a complex lattice of factors that frames and influences the development of their understanding of Māori students' achieving educational success as Maori.

Isolation, both physical and cultural, arising from living and working on Te Tai Poutini West Coast is shown to impact on principals' ability to make connections with people including Poutini Ngāi Tahu and the MoE staff in Nelson. The connections and disconnections principals make with people at both personal and professional levels also influences their understanding of what being Māori means to Māori. Close personal and

professional connections with Māori have a profound impact on principals' understanding of the diversity of Māori experiences. In contrast to this, the disconnection that many principals have with Māori, limits their understanding of what being Māori means and consequently on their ability to develop their understanding of educational success as Māori. Most principals express a willingness to improve their connections with Māori, and the reasons why Māori whanau, hapū and iwi do not respond to approaches from schools requires further exploration.

The roles the MoE and the ERO play in influencing principals' understanding are paradoxical, and the effects of the poor implementation of Ka Hikitia are still being felt in the region. The study shows that the increased demands the MoE places on principals, coupled with the lack of time they have to digest and assimilate the constant flow of new information into schools, contribute to the difficulty principals experience in pursuing their own learning to develop their understanding. On the other hand, the establishment of Kāhui Ako is identified as having potential to facilitate connections between principals and Māori, and in particular iwi and hapū.

The study establishes that the cultural isolation arising from living in predominantly Pākehā/Eurocentric communities, affects principals' ability to recognise the influence of this hegemony on the cultures of their schools and on their own thinking. It concurs with Milne's (2017) suggestion that the hidden and unacknowledged nature of this power is a fundamental cause of the apparent inability to make change in our schools that will benefit Māori.

## CHAPTER SIX CONCLUSION AND RECOMMENDATIONS

### 6.1 CONCLUSIONS

This thesis set out to answer the question

*How do the principals of English-medium primary schools understand Māori students achieving educational success as Māori?*

Two further supporting questions were developed to identify and explore the factors that influence the development of principals' understanding:

- 1) *What has supported the development of principals' understanding?*
- 2) *What has hindered the development of principals' understanding?*

The literature view confirmed that little has been achieved to change the inherent colonising nature of the education system of Aotearoa New Zealand in spite of the strategies and initiatives implemented to do so. The lack of connection principals in this study have with Māori at whānau, hapū and iwi levels, and their lack of connection with kaupapa Māori theorising and research, suggests that most principals in this study are deciding what Māori students achieving educational success as Māori is, from a largely Pākehā/Eurocentric world view.

The principals involved in this study indicate that their understanding of Māori students achieving educational success as Māori typically aligns with the New Zealand Curriculum's vision for young people who are confident, connected, actively involved, lifelong learners; and to a lesser extent with Ka Hikitia. Additionally, principals place a lot of importance on establishing school environments where Māori students can feel valued for being Māori, and where they feel safe to develop their pride and confidence in being Māori. Although their descriptions incorporate the development of some skills and knowledge that contribute to Māori students being able to participate in and contribute to te ao Māori, very few principals in this study refer to other documents beyond The New Zealand Curriculum and Ka Hikitia to inform their understanding. Principals in this study are inclined to focus on the educational success of Māori students

as individuals without considering the wider, longer-term aspirations of iwi, hapū, and whānau. This narrowed view of educational success has implications for the education of Māori students in English-medium primary schools on Te Tai Poutini West Coast as principals review and develop their schools' curricular. This raises the question of whether or not Māori students attending English-medium schools are being disadvantaged because their educational success as Māori is no different to the educational success of students who are not Māori.

The bulk of this thesis addresses the factors that influence the development of principals' understanding of Māori students achieving educational success as Māori. As the interviews with principals progressed, the impact of the connections and disconnections they have with place and people became evident. Additionally, the theme of disconnection with the Pākehā/Eurocentric hegemony that underpins the communities of Te Tai Poutini West Coast became apparent as the data was visited and revisited through the processes of transcription, coding, and during the final analysis of the data. The connections and disconnections with place, people, and the power of Pākehā/Eurocentric hegemony combine to form a complex lattice of interacting factors that frames and influences the development of principals' understanding of Māori students' achieving educational success as Māori.

The physical and cultural isolation experienced by principals on Te Tai Poutini West Coast sets the context in which they enact their principalship. This study shows that the combination of physical and cultural isolation has a profound impact on the development of principals' understanding of Maori students achieving educational success as Māori. Although the impact of physical isolation is readily recognised, the impact of cultural isolation is less tangible and more difficult to address.

Physical isolation from the main centres makes it difficult, but not impossible, for principals to establish and maintain professional networks and to participate in the professional learning delivered in these centres. The location of the MoE regional office in Nelson also makes it difficult for some principals to establish and maintain effective working relationships with MoE staff. Physical isolation however, also hinders principals'

ability to engage face-to-face with people, particularly those who are knowledgeable about te ao Māori. Principals indicated that although they have a willingness to connect with whānau, hapū, and iwi, in many instances this has not happened, or only happens infrequently.

Cultural isolation arising from living in predominantly Pākehā/Eurocentric communities also adds to principals' lack of connection with te ao Māori, and in particular with Poutini Ngāi Tahu. More importantly perhaps, cultural isolation influences principals' ability to identify the Pākehā/Eurocentric hegemony that underpins the predominantly Pākehā/Eurocentric communities in which they work. The lack of awareness of the impact of their own culture, evidenced by the general absence of references to it in the interviews, hinders their ability to recognise and address the power that it has on their own thinking and actions, and on the cultures of their schools.

The personal and professional connections that principals make with people, including the connections they establish with hapū, iwi, the MoE, and the ERO have a direct impact on the development of their understanding of Māori students achieving educational success as Māori. Of significance to this study is the connections and disconnections principals have with Māori. Many principals appear to have developed their understanding about what it means to be Māori, with limited connections to Māori people, leading to views that do not include references to iwi, hapū, whānau, whakapapa, and the diversity of lived Māori realities. This has implications for principals as they seek to develop their understanding of Māori students achieving educational success as Māori. This study shows that although principals have developed closer connections with the parents and families of Māori students attending their schools, most have yet to develop effective and permanent connections with whānau, hapū, and iwi. These findings are in line with the observation of Hynds et al. (2016) who noted that the lack of partnership with Indigenous students and their communities is the main impediment to implementing reforms involving important Māori principles and practices. The findings from this study also show that the motivation to engage with iwi is dependent on principals' personal motivation, confidence, and knowing who to approach.

This research has highlighted the impact of connections and disconnections with place, people, and the power of Pākehā/Eurocentric hegemony, on principals' ability to develop their understanding of Māori students achieving success as Māori. Although principals receive documents from the MoE and the ERO that outline strategies schools might use to develop connections with whānau, hapū and iwi, these documents do not take into account the unique circumstance experienced by principals on Te Tai Poutini. The findings from this study also show that many principals have received little professional development related to Māori students achieving educational success as Māori. The lack of connection with the MoE, coupled with some principals' perceptions that MoE staff do not understand the issues arising from the isolation of the region, indicates perhaps, a need to review the effectiveness of the current support provided by the MoE. This observation is further supported by the State Services Commission observation that programmes delivered regionally should also be managed regionally (State Services Commission, 2013).

The remoteness of the region, together with a widely dispersed and predominantly Pākehā/Eurocentric population, creates an environment where Pākehā/Eurocentric hegemony can exist largely unseen and unchallenged by those who have not experienced anything different. Principals with deep personal connections with Māori, and those who have lived or taught in predominantly Māori communities are more likely to recognise the all-encompassing influence this hegemony has on their school's culture and on their own thinking and actions. This has implications in terms of principals being able and prepared to lead for change in their schools. As Milne (2017) suggests, the hidden and unacknowledged nature of this power is a fundamental cause of the apparent inability to make change that will benefit Māori.

This study has conceptualised a lattice of interacting connections and disconnections that frames and influences principals' understanding of Māori students achieving educational success as Māori. With further development, this lattice could be used to help the principals of English-medium primary schools on Te Tai Poutini West Coast critically review the actions they are currently taking to develop their understanding of Māori students educational success. Furthermore, it could be used to help principals

evaluate the existing connections and disconnections they have with people, place, and the power of Pākehā/Eurocentric hegemony, as a first step in establishing the connections they need to support the development of their understanding of Māori students achieving success as Maori. Identifying and addressing the interacting nature of the elements of this lattice and the influence they have on each other, has the potential to support the development of initiatives that could strengthen principals' understanding of Māori students achieving educational success as Māori in English-medium primary schools.

The findings of this study also have the potential to give direction to other research that might be carried out to investigate the component parts of the lattice, for example, the specific factors that hinder, and support principals' connections with iwi.

## **6.2 LIMITATIONS OF THE RESEARCH**

The decision to conduct a single interview with each principal was made to avoid adding more work to principals' already heavy workloads, and to reduce the distance the researcher had to travel to gather the data. This raises issues around the validity of the data because principals were not given further opportunities to expand on their ideas. Similarly, the researcher was not able to seek further clarification and development of principals' responses. The participation of all 28 English-medium primary school principals on Te Tai Poutini West Coast however, resulted in the collection of a considerable amount of data from a group of principals with a range of experiences.

The intent of the study was not to offer generalisations but to provide a picture of the range of views, and experiences of principals in a particular region of Aotearoa New Zealand. The participation of all primary school principals on Te Tai Poutini West Coast provides coverage of the range of situations that might be experienced by principals in other isolated regions of the country, particularly in Te Wai Pounamu South Island. The cultural isolation that arises from living in predominantly Pākehā/Eurocentric communities is also likely to be found in many other communities throughout Aotearoa New Zealand. The aspects of this study that relate to the impact of cultural isolation on

principals' ability to connect with both te ao Māori, and Pākehā/Eurocentric hegemony, may also be applicable to a wider group of principals working in school communities with similar demographic profiles. Although confined to primary schools on Te Tai Poutini West Coast, this study may provide the principals of the secondary and area schools in the region, and principals of schools in other regions who work in similar contexts, with a framework to review their understanding of Māori students achieving educational success as Māori.

### **6.3 SUGGESTIONS FOR CONSIDERATION AND FURTHER RESEARCH**

This final section of the thesis offers three suggestions for consideration, and three ideas for further research.

Firstly, it is suggested that a full-time Māori Resource Teacher position be established in each of the three districts of Te Tai Poutini West Coast to work with all schools to support the implementation of Ka Hikitia, and to provide expert advice and guidance to principals and teachers.

Secondly, the study indicates that the connections between the MoE and some principals on Te Tai Poutini need strengthening. It is suggested therefore, that a review of the way the MoE supports the principals of English-medium primary schools on Te Tai Poutini West Coast to lead the teaching and learning of Māori students, be carried out.

Thirdly, the study identifies the potential of Kāhui Ako to facilitate partnerships and connections between the two Rūnanga of Poutini Ngāi Tahu and schools. It is suggested that all Kāhui Ako on Te Tai Poutini be encouraged to establish formal partnerships with the iwi of the district.

The thesis concludes with the suggestion of three areas for future research related to this study. Firstly, further research is required to identify the influence each of the component parts of the lattice of interacting factors have on principals' enactment of principalship. Secondly, there is a need to explore principals' awareness of the impact

of Pākehā/Eurocentric hegemony on their schools' culture, on their own thinking and actions, and on the achievement of Māori students. The third area for research involves identifying the barriers to establishing and maintaining school connections with Poutini Ngāi Tahu and school whānau.

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## APPENDICES

**Appendix 1 The proportion of learners in years 1-8 achieving at or above the National Standards by subject and ethnicity (2012-2016) (Ministry of Education, 2018a)**

	Māori					Non-Māori				
	2012	2013	2014	2015	2016	2012	2013	2014	2015	2016
Reading	68.2	68.7	68.6	68.9	68.8	80.1	80.5	80.8	80.8	80.5
Maths	63.6	64.6	65.0	65.6	65.3	76.4	77.5	78.1	78.5	78.5
Writing	60.4	60.8	61.2	61.8	61.6	72.9	73.4	74.0	74.4	74.1

**Appendix 2 Number and proportion of school leavers with NCEA Level 2 by ethnicity (2009-2016) (Ministry of Education, 2018a)**

Year	Māori		Non-Māori	
	Number	Percentage	Number	Percentage
2009	5,298	45.7	34,339	72.9
2010	6,195	49.5	36,873	75.5
2011	6,879	52.5	38,512	77.8
2012	6,790	55.6	38,145	79.8
2013	7,369	56.2	39,309	79.9
2014	7,391	60.3	38,953	82.8
2015	8,244	63.2	40,008	84.1
2016	9,131	66.5	39,662	84.4

**Appendix 3 Number and proportion of school leavers with NCEA Level 3 or a UE award by ethnicity (2009-2016) (Ministry of Education, 2018a)**

Year	Māori		Non-Māori	
	Number	Percentage	Number	Percentage
2009	2,214	19.1	22,392	47.5
2010	2,618	20.9	23,975	49.1
2011	3,163	24.1	25,660	51.8
2012	3,336	27.3	26,145	54.7
2013	3,612	27.5	27,304	55.5
2014	3,452	28.1	26,617	56.6
2015	4,132	31.7	28,115	59.1
2016	4,642	33.8	28,079	59.7

**Appendix 4 The National Education Guidelines (Ministry of Education, 2015c)****NEG 1**

The highest standards of achievement, through programmes which enable all students to realise their full potential as individuals, and to develop the values needed to become full members of New Zealand's society.

**NEG 2**

Equality of educational opportunity for all New Zealanders, by identifying and removing barriers to achievement.

**NEG 3**

Development of the knowledge, understanding and skills needed by New Zealanders to compete successfully in the modern, ever-changing world.

**NEG 4**

A sound foundation in the early years for future learning and achievement through programmes which include support for parents in their vital role as their children's first teachers.

**NEG 5**

A broad education through a balanced curriculum covering essential learning areas. Priority should be given to the development of high levels of competence (knowledge and skills) in literacy and numeracy, science and technology and physical activity.

**NEG 6**

Excellence achieved through the establishment of clear learning objectives, monitoring student performance against those objectives, and programmes to meet individual need.

**NEG 7**

Success in their learning for those with special needs by ensuring that they are identified and receive appropriate support.

**NEG 8**

Access for students to a nationally and internationally recognised qualifications system to encourage a high level of participation in post-school education in New Zealand.

**NEG 9**

Increased participation and success by Māori through the advancement of Māori education initiatives, including education in Te Reo Māori, consistent with the principles of the Treaty of Waitangi.

**NEG 10**

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

**Appendix 5 Education Review Office recommendations to principals for improving schools' capacity to promote success as Māori (Education Review Office, 2010 p.4)**

ERO recommends that school leaders:

- evaluate the impact of their initiatives to improve Māori students' presence, engagement and achievement, and use this information in their self-review
- provide leadership, support, encouragement and professional development for trustees, senior managers and teachers to build their capability in implementing policies and practices that promote success for Māori students
- familiarise themselves with Ka Hikitia – Managing for Success and use it in their thinking, planning and action for Māori learners
- support teachers to implement effective pedagogical practices for Māori
- continue to review their school curricula to ensure that these reflect the aspirations and needs of Māori students and are inclusive of principles of The New Zealand Curriculum
- improve school practices for assessment for learning, including rigorous analysis of student achievement data for school planning and reporting purposes
- use a variety of ways to engage parents and whānau regularly and involve them in students' learning.

## Appendix 6 Letter of invitation to participate

John De Goldi

[REDACTED]  
[REDACTED]

24/06/2017

The Principal  
School

Dear

Thank you for agreeing to participate in my research project. This letter is an invitation seeking your formal permission to conduct the research with you in your school. Please find included with this letter an information sheet and the consent forms that must be completed before I can begin collecting the data either through face-to-face interviews or through on-line questionnaires. I understand that the school's Board of Trustees must also agree to research being conducted in your school, so I have included a formal letter requesting the Board's permission and support along with the information sheet and a consent form to be signed by the Board Chairperson. I would appreciate it if you could pass these on to the Board Chairperson. Once the consent forms have been signed, I will be free to conduct the research as set out in the information sheet.

The working title of my research project is ***'The Development of Mainstream Primary School Principals' Understanding of 'Māori Students Enjoying and Achieving Success as Māori'***. The purpose of this project is to develop our knowledge and understanding of Māori education in mainstream schools in this region.

I welcome the opportunity to meet with you, or to attend a Board of Trustees meeting, to discuss in more detail my research project, and answer any questions you or members of the Board may have.

This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director (Research Ethics), email [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz).

Once again, thank you for your willingness to participate, and I look forward to meeting with you.

Yours sincerely

John De Goldi

## Appendix 7 Information sheet

### *'The Development of Mainstream Primary School Principals' Understanding of 'Māori Students Enjoying and Achieving Success as Māori'.*

#### INFORMATION SHEET

##### Personal Introduction

Tena koe, my name is John De Goldi. I am studying extramurally through Massey University for the **Master of Education (Educational Administration and Leadership)** degree. I was born in Greymouth where I received my primary and secondary education. I am Pākehā currently employed as a teacher at Greymouth High School, having taught there since 1992. I have held a number of positions including HOD Māori, dean of both senior and junior students as well as teaching in a number of subject areas, most recently, Te Reo Māori, Careers Education, and Agriculture. I have been studying extramurally through Massey University since 2012, completing a Post Graduate Diploma in Education (Counselling and Guidance) with Distinction in 2014. I have been awarded a TeachNZ Study Award for 2017 to undertake a research thesis to complete the qualification.

My contact details are:

Postal address: [REDACTED].

Email: [REDACTED]

Phone: [REDACTED].

My supervisors are Karen Anderson and Dr Spencer Lilley.

Karen can be contacted at the Institute of Education, Collinson Village, Turitea Campus, Palmerston North.

Email: [k.f.anderson@massey.ac.nz](mailto:k.f.anderson@massey.ac.nz)

Phone: 06 356 9099 ext. 84451

Spencer can be contacted at Te Putahi-a-Toi, Turitea Campus, Palmerston North

Email: [s.c.lilley@massey.ac.nz](mailto:s.c.lilley@massey.ac.nz)

Phone: 06 356 9099 ext. 83281

Please feel free to contact my Supervisors or me if you have any questions regarding the research project.

### **Project Background and Description**

The achievement of Māori students in mainstream schools has been the focus of many different strategies and initiatives over the last 40 years. Despite numerous attempts to address the educational achievement of Māori students in mainstream schools, issues around achievement and engagement persist. There is little research-based information describing how principals develop their understanding of 'Māori students enjoying and achieving success as Māori', and the professional learning opportunities they receive and need to support the development of their knowledge and understanding. This project is designed to enable participation in a non-judgmental environment to support the development of our understanding of the intent of *Ka Hikitia – Accelerating Success 2013-2017* through a focused and critical reflection on what is meant by 'Māori students enjoying and achieving success as Māori', and how it is interpreted.

### **Participant Identification and Recruitment**

The principals of the 28 state and state-integrated mainstream full primary (Year 1-8), and contributing (Year 1-6) schools in the three districts of this region, have been invited to participate in this project.

### **Consent Forms & Confidentiality**

Consent forms, which are made available once agreement to participate has been given, must be signed and returned to the researcher prior to the start of interviews or on-line questionnaires being made available to participants. The names of participants and their schools will not be shared with other participants without the express permission of participants. The names of participating principals and schools will not be identified nor identifiable in the thesis or reports and papers that may result from the research. The names of participating principals and schools will not be disclosed without prior permission from the participants.

### **Project Procedures**

Principals agreeing to participate in the research project have the option of participating in a one to one recorded interview with the researcher, or completing an on-line questionnaire. A one-to-one interview is the preferred option, however I am also happy to work with principals whose preference is to participate through completion of an on-line questionnaire. I will also gather some background information from principals and the Ministry of Education website to help describe the context in which the research is being carried out. This information will not be used in any way that allows the name of the Principal or the name and exact location of the school to be identified.

Interviews will be digitally recorded at a time and place selected by the principal within the timeframe outlined below. It is expected that the interview will take between 45 and 60 minutes, and participants may ask at any time during the interview for the recording device to be turned off. The recorded interview will be shared with participant on request. I will transcribe the interview in full and a copy of this transcription will be shared with the Principal for review and comment. The transcript will not be used until the Principal has signed the Transcript Release Authority.

Where a principal chooses to participate by completing the on-line questionnaire, I will provide her/him with the link to the questionnaire, which will be made available as a Google form. The Principal will be required to submit her/his responses electronically, and has the choice of reviewing her/his responses and saving them to her/his own device before submitting it. If the Principal cannot access the questionnaire electronically, a paper-based version is available to her/him. The questionnaire should take between 45-60 minutes to complete. Principals have the right to decline to answer any particular question.

I will be the only person with access to the recorded interview, transcript, and completed questionnaire. These will be saved on pen-drives, and stored in a lockable cabinet in my home. They will be kept for five years, as required by the University, after which they will be deleted.

### **Focus groups**

Focus groups may be established to gather more information to provide an opportunity for principals to share their experiences with others in the region. Focus groups will only be established if principals see them as being useful and indicate a willingness to participate in them. I will be responsible for organising and co-ordinating focus groups in each district where required. A consent form agreeing to participate has been sent to the Principal; however, there is no requirement to participate in a focus group as part of the project.

### **Timeframe**

I have a November timeframe for submitting the completed thesis and I am expecting to submit a draft copy to my Supervisors by the end of August. I therefore aim to have all interviews and questionnaires completed by the end of July. On completion of the thesis, I will prepare a report on my findings to share with the Principal and the other participants. Where requested, I am willing to meet with the participating Principals to discuss the findings of the research and the conclusions drawn from it.

### **Participant's Rights**

*Participants are under no obligation to accept this invitation. If participants decide to participate, they have the right to:*

- *decline to answer any particular question;*
- *withdraw from the study at any time*
- *ask any questions about the study at any time during participation;*
- *provide information on the understanding that your name will not be used unless you give permission to the researcher;*
- *be given access to a summary of the project findings when it is concluded.*

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director (Research Ethics), email [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz)

## Appendix 8 Principal consent form

### *'The Development of Mainstream Primary School Principals' Understanding of 'Māori Students Enjoying and Achieving Success as Māori'.*

#### PARTICIPANT CONSENT FORM – INDIVIDUAL

This consent form will be held for a period of five (5) years.

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time. I understand that I have the right to withdraw from the study at any time and to decline to answer any particular questions. I agree to provide information to the researcher on the understanding that my name and the name of my school will not be used without my permission.

*(The information will only be used for this research and publications arising from this research project).*

I agree/do not agree to the interview being sound recorded for research purposes only.

I wish/do not wish to have my recordings returned to me.

I agree for the findings of this research to be published in academic publications

I agree to participate in this study under the conditions set out in the Information Sheet.

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director (Research Ethics), email [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz). "

**Signature:**

.....

**Date:**

.....

**Full Name - printed**

.....

## Appendix 9 Board of Trustees consent form

### *'The Development of Mainstream Primary School Principals' Understanding of 'Māori Students Enjoying and Achieving Success as Māori'.*

#### PARTICIPANT CONSENT FORM – BOARD OF TRUSTEES

This consent form will be held for a period of five (5) years.

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time. I understand that the participant has the right to withdraw from the study at any time and to decline to answer any particular questions. The Board of Trustees agrees for information to be provided to the researcher on the understanding that the name of the school will not be used without its permission.

*(The information will only be used for this research and publications arising from this research project).*

The Board of Trustees agrees/does not agree for the research project to be conducted in our school under the conditions set out in the Information Sheet.

The Board of Trustees agrees for the findings of this research to be published in academic publications

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director (Research Ethics), email [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz). "

**Designation:**

**School:**

**Signature:**

**Full Name - printed**

## Appendix 10 Interview Schedule

### Interview Schedule

Name:

Age range

20-30 / 30-40 / 40-50 / 50 -60 / 60+

Ethnicity

Qualifications

Length of time employed as principal at this school.

Have you been a school principal prior to taking up your principal role at this school?

(If so for where and for how long in each case?)

Location of teacher training

Level of proficiency in Te Reo Māori

Any other information relating to the study they may wish to add

- ILR Level 0 – No proficiency.
- ILR Level 1 – Elementary proficiency.
- ILR Level 2 – Limited working proficiency.
- ILR Level 3 – Professional working proficiency.
- ILR Level 4 – Full professional proficiency.
- ILR Level 5 – Native or bilingual proficiency.

### Principals' understanding of educational success.

**Q 1.** What is your definition of educational success? How do you describe 'educational success'?

**Q 2.** What actions, personal and professional, have you taken to further your knowledge and of educational success?

- What publications, authors, researchers, professional advisors have influenced your current understanding?
- Has the Ministry of Education contributed to your learning? In what way(s)
- Has the Education Review Office contributed to your learning? In what way(s)?
- What professional learning opportunities related to educational success have you participated in?
- How has being part of the COL, if you are a member of a COL, contributed to your learning?
- What barriers to your learning have you experienced?
- What opportunities do you get locally to develop your knowledge and understanding?
- In what other ways have you developed your knowledge and understanding of educational success?

**Q 3.** What actions, personal and professional, are you currently taking to further your knowledge and understanding of educational success?

- Q 4.** What actions, personal and professional, do you plan to take to further your knowledge and understanding of educational success?
- What specific goals relating to your own personal and professional development as principal do you have that link to your knowledge and understanding about educational success?
  - Are these goals included in your formal appraisal document?
- Q 5.** Does your understanding of educational success align with current Ministry of Education and/or Education Review Office definitions?
- Q 6.** Does your understanding of educational success align with any others? If so can you share these?
- Q 7.** Describe how you communicate your understanding of 'educational success' to students, staff, BOT, families, whanau and the wider community.
- Q 8.** What professional learning opportunities would you like to participate in?

### **Principals' understanding of 'Māori educational success as Māori'**

- Q 9.** What is your definition of Māori educational success as Māori'? How do you describe educational success as Māori'?
- Q 10.** What actions, personal and professional, have you taken in the past to further your knowledge and understanding of educational success as Māori?
- What publications, authors, researchers, professional advisors have influenced your current understanding?
  - Has the Ministry of Education contributed to your learning? In what way(s)?
  - Has the Education Review Office contributed to your learning? In what way(s)?
  - How has being part of the COL, if you are a member of a COL, contributed to your learning?
  - What professional learning opportunities related to 'educational success as Māori' have you attended?
  - What other experiences have contributed to your learning?
  - What barriers to your learning have you experienced?
  - Have you spoken with Māori people about what success as Māori might mean and look like for them?
  - If so, how have you incorporated these viewpoints and understandings into your own understanding?
  - What opportunities do you get locally to develop your knowledge and understanding?
- Q 11.** What actions, personal and professional, are you currently taking to further your knowledge and understanding of educational success as Māori?
- Q 12.** What actions, personal and professional, do you plan to take to further your knowledge and understanding of educational success as Māori?
- What specific goals relating to your personal and professional development as a principal, do you have that link to your knowledge and understanding about educational success as Māori? Are these goals included in your formal appraisal document?
- Q 13.** Does your understanding of 'educational success as Māori' align with current Ministry of Education and Education Review Office definitions?

**Q 14.** Describe how you communicate your understanding of 'educational success as Māori' to students, staff, BOT, families, whanau and the wider community

**Q 15.** What professional learning opportunities would you like to participate in?

### **School practices and Māori student achievement**

**Q 16.** Describe how 'educational success' is measured and reported on in your school?

- What are the criteria against which success is measured and reported?

**Q 17.** Describe how Māori students in your school are achieving educational success.

- How is this recorded and reported to the BOT, to staff, to parents and whanau?

**Q 18.** What strategies/plans does the school have in place related to facilitate the educational success of Māori students?

- How are Māori involved in the development and setting of these strategies and plans?

**Q 19.** Describe what educational success as Māori looks like in your school and how is this measured?

- How are Māori involved in deciding what success as Māori looks like?
- How are Māori involved in deciding how this success is recorded and reported?

**Q 20.** Describe how Māori students in your school are achieving educational success as Māori.

- What are the criteria against which success is measured and reported?

**Q 21.** What specific strategic plans and goals does the school have in place related to Māori students achieving educational success as Māori?

- How are Māori involved in the development and setting of these goals and plans?

**Q 22.** What other specific strategic goals and plans does the school have around educational success in general, and Māori students' educational success as Māori?

**Q 23.** What is the school doing to support educational success as Māori?

- Describe the actions the school is taking to support the educational success of Māori students. What are you doing well? Where could improvements be made?
- Describe other changes you think need to be made to support the educational success of Māori students in mainstream schools.
- Describe what you believe needs to change in the way you are supported as Principal to help you lead the school in addressing Māori education in mainstream schools.
- What do you consider to be the most important issues that impact on the educational success of Māori students in your school and mainstream schools in general?

**Q 24.** Are there any further comments you would like to add?

**Appendix 11 Transcript Release Authority Form**

***'The Development of Mainstream Primary School Principals' Understanding of 'Māori Students Enjoying and Achieving Success as Māori'.***

**AUTHORITY FOR THE RELEASE OF TRANSCRIPTS**

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

**Signature:** ..... **Date:** .....

**Full Name - printed** .....

**Appendix 12 Recent Education Review Office School Report comments on how effectively the participating schools promote educational success for Māori, as Māori?**

Year	School	Heading	Comment
2014	S01	How effectively does the school promote educational success for Māori, as Māori?	<p>The school has made significant progress in the ways it promotes Māori language and culture and supports Māori students to succeed as Māori.</p> <p>Strong professional leadership is contributing to the greater emphasis being given to Māori language and culture across the school with greater involvement of the local Māori community.</p> <p>The very large and successful kapa haka group helps to foster older students supporting younger students across the school. A number of students told ERO that they are proud of the ways Māori culture is valued and represented within the school.</p> <p>Teachers are well supported with resources to use in the teaching of te reo and tikanga Māori. They have participated in a number of professional development sessions to extend their knowledge and understanding of te ao Māori. It is now timely for senior leaders to review how well teachers are actively incorporating te reo and tikanga Māori within their class programmes.</p> <p>Most Māori students achieve very well in comparison to other students at the school. School achievement information shows that these students are achieving at or above National Standards in literacy and mathematics.</p>
2015	S02	How effectively does the school promote educational success for Māori, as Māori?	<p>Māori students are achieving well in reading, writing, and mathematics. The school benefits from the expertise of two Māori staff. All students can be involved in kapa haka and regular reo and tikanga Māori lessons. These experiences specifically help Māori students to experience success as Māori. These opportunities also support all students to be inclusive and respectful of those who come from different cultural backgrounds.</p> <p>The next step is for the principal and staff to consider ways to ensure the sustainability of these good practices.</p>
2013	S03	How effectively does the school promote educational success for Māori, as Māori?	<p>The school's inclusive culture and the focus on the whole child effectively promotes success for Māori students, as Māori. Most Māori students are achieving at or above the National Standards in literacy and mathematics.</p> <p>Te Ao Māori is given relevant prominence in the curriculum and is integrated into the daily programme. The school works with people from the wider community to support teachers' understandings and delivery of te reo and tikanga.</p>

2013	S04	How effectively does the school promote educational success for Māori, as Māori?	<p>The school effectively promotes educational success for Māori, as Māori. It shows commitment to the principles of the Treaty of Waitangi and the bicultural foundations of New Zealand.</p> <p>This is seen in the range of strategies and initiatives throughout the school, including:</p> <ul style="list-style-type: none"> <li>• students using and hearing te reo Māori throughout their school day</li> <li>• all students taking part in kapa haka activities</li> <li>• the environment reflecting Māori culture through art work and other displays.</li> </ul> <p>The principal and trustees acknowledge the need to continue to build and maintain positive relationships with the school's Māori whānau.</p>
2015	S05	How effectively does the school promote educational success for Māori, as Māori?	<p>The school promotes positive learning outcomes for Māori students.</p> <p>Māori students achieve at similar rates to their peers.</p> <p>Teachers provide an increasing number of activities that promote success for Māori as Māori such as kapa haka, waiata, opportunities to visit a marae, have local Māori with expertise to teach children and staff te reo and tikanga Māori.</p>
2014	S06	How effectively does the school promote educational success for Māori, as Māori?	<p>The school currently has no students enrolled who identify as Māori.</p> <p>Students have a variety of opportunities to learn about aspects of the Māori language and culture.</p> <p>The next step, as part of the curriculum review, is to consider and document how the Māori culture and te ao Māori (Māori world view) can be included more often into all aspects of learning.</p>
2015	S07	How effectively does the school promote educational success for Māori, as Māori?	<p>The principal and teachers are developing a school-wide approach for the delivery of te reo Māori as a language and curriculum subject. Teachers currently implement some aspects of te reo and tikanga Māori in classroom programmes.</p> <p>The board should give priority to developing a strategic direction that supports Māori success as Māori, including a formalised focus on bicultural practices and perspective across the curriculum with appropriate professional development for staff.</p>
2015	S08	How effectively does the school promote educational success for Māori, as Māori?	<p>One quarter of the students at _____ School identify as Māori. They are progressing and achieving well in relation to the National Standards for reading, writing and mathematics.</p> <p>The Māori students experience some aspects of their language, culture and identity in their learning. All students have te reo Māori lessons. Māori perspectives are included in class studies where appropriate.</p>

2015	S09		<p>The school is effectively promoting educational success for their Māori students. There are some good examples of Māori students having success as Māori. Teachers know their Māori students well as learners and individuals.</p> <p>The board intends to consult with parents. Trustees acknowledge that the next step is to put these intentions into practice and respond appropriately to the information gathered.</p>
2015	S10	How effectively does the school promote educational success for Māori, as Māori?	<p>Māori students experience some aspects of their culture in classroom and school-wide programmes. The board, principal and teachers recognise that responding to the language, culture and identity of Māori students is ongoing work. They are aware that they need to engage with whānau Māori in an ongoing and greater way.</p>
2014	S11	How effectively does the school promote educational success for Māori, as Māori?	<p>The school is committed to providing a bicultural environment for all students. It has small numbers of Māori students attending. Recently this number has increased. All students have opportunities to hear and use te reo Māori and waiata throughout the school day.</p> <p>The board acknowledges that it needs to find better ways of gathering the aspirations and ideas of Māori whānau. This would help the school to determine how it can fully support Māori students to succeed as Māori.</p>
2015	S12	How effectively does the school promote educational success for Māori, as Māori?	<p>There are six Māori students currently enrolled in the school. The school is exploring further ways to ensure that their Māori students enjoy educational success as Māori. Māori students are achieving well and making sufficient progress in relation to the National Standards.</p> <p>The board is committed to providing an environment where Māori students and their whānau are valued.</p> <p>The board has discussed Ka Hikitia and trustees are considering how to use this document to explore more ways to respond to the needs of Māori students and their whānau. Trustees have consulted with Māori parents about what they would like their children to learn in about their language and culture. This will inform planning for 2015.</p>
2014	S13	How effectively does the school promote educational success for Māori, as Māori?	<p>A number of recent initiatives are helping to create an environment where Māori students are more likely to achieve success as Māori.</p> <p>Along with a learning environment that values all students and fosters positive, supportive relationships, current leaders:</p> <ul style="list-style-type: none"> <li>• are promoting the more active integration of te reo and tikanga Māori into teaching programmes and exploring ways of supporting teachers to do this</li> <li>• have re-established the school's kapa haka group that currently involves all students</li> <li>• have undertaken an initial review of the school's Māori curriculum plan and established some well-considered priorities.</li> </ul>

			<p>The active promotion of biculturalism is most evident in the school's religious education, in classroom displays and the weekly learning by students and staff of a new word in te reo Māori.</p> <p>Māori students achieve at levels similar to their peers in mathematics but below them in literacy. Suitable targets and support are in place to improve Māori student achievement.</p> <p>Areas for review and development</p> <p>School leaders should now build on recent initiatives and develop a more focused school plan for fostering success for Māori as Māori. This plan should include:</p> <ul style="list-style-type: none"> <li>• looking at further ways of incorporating biculturalism into the curriculum, including local Māori history</li> <li>• fostering closer links with the parents of Māori students and local iwi.</li> </ul>
2015	S14	How effectively does the school promote educational success for Māori, as Māori?	<p>Teachers provide good opportunities for all students to learn about New Zealand's bicultural heritage. The principal and teachers are developing their knowledge and use of te reo Māori with the students. They use the Māori concept of tuakana-teina to describe the way older students support younger students with their learning and wellbeing.</p> <p>Area for review and development</p> <p>The principal and teachers should extend their consultation with parents of Māori students to ensure parents' aspirations for their children as Māori, are being met.</p>
2016	S15	How effectively does this school respond to Māori children whose learning and achievement need acceleration?	<p>The board, school leaders and teachers are very responsive to Māori children whose learning and achievement needs acceleration. They know Māori children and their whānau well and value their language, identity and culture.</p> <p>Teachers are highly effective at identifying, planning and regularly monitoring learning progress and achievement for Māori children. They have clear expectations for children's learning and wellbeing. Teachers are highly responsive to children's individual interests. They use these interests well and adapt their teaching by identifying a number of deliberate and appropriate strategies to engage children in learning. A major focus has been the introduction of digital technologies to provide children with many different approaches to learning.</p> <p>The board provides additional classroom support to benefit individual and small groups of children. This enables teachers to provide individualised programmes for children most at risk of not achieving. Teachers make very good use of external support and expertise to provide targeted programmes and practices.</p> <p>Teachers make good use of the many opportunities to deepen their understanding and use of bicultural practices. They are increasingly integrating Māori concepts into their class programmes.</p> <p>How effectively does this school respond to other children whose learning and achievement need acceleration?</p> <p>The principal and teachers use the same thorough systems and practices for identifying and monitoring learning, progress and achievement of other children at risk of not achieving equitable outcomes.</p>

2014	S16		A bicultural atmosphere is a feature of the school and is benefiting all students. Te reo and tikanga Māori are an integral part of life at the school. The values of respect, inclusiveness, success and enterprise (RISE) are evident across the school and throughout the curriculum. They contribute to the positive school culture.
2015	S17	How effectively does the school promote educational success for Māori, as Māori?	<p>The school is at the early stages of promoting educational success for Māori, as Māori.</p> <p>The principal is beginning to make good use of Ministry of Education resources, such as <i>Ka Hikitia</i> and <i>Tātaiako</i>, to help staff develop culturally responsive understandings and skills. Some individual teachers are making these good practices evident in their work with students in the classroom.</p> <p>A feature of the school is the strong focus on empowering student leadership. Māori students have opportunities to regularly lead aspects of te reo and tikanga Māori. The Māori concepts of tuakana teina and ako are reflected in the ways that students support the learning of one another. Kapa haka is led by students for students.</p> <p>The key next steps are to:</p> <ul style="list-style-type: none"> <li>• identify what success as Māori means for the school, and for Māori students and parents and whānau</li> <li>• consult with Māori whānau to determine their aspirations for their tamariki to succeed as Māori</li> <li>• continue to build capability and capacity amongst staff.</li> </ul>
2014	S18	How effectively does the school promote educational success for Māori, as Māori?	<p>The school has made good progress in promoting success for Māori students.</p> <p>Positive steps taken include:</p> <ul style="list-style-type: none"> <li>• establishing a kapa haka group</li> <li>• increasing use of te reo Māori in class and school programmes</li> <li>• using teacher expertise to share practice with other staff</li> <li>• a school leader completing study in te reo Māori</li> <li>• school leaders using <i>Ka Hikitia</i> and <i>Tātaiako</i> (Ministry of Education resources) to identify staff strengths and needs in accelerating the achievement of Māori students.</li> </ul> <p>Area for development and review</p> <p>The board understands the need to consult with Māori whānau in ways that encourage their greater contribution. This should enable the board, school leaders and staff to be more responsive to parents' aspirations for their children.</p>
2016	S19		There is good visibility of te ao Māori in the school. The school uses Māori tutors to support its bicultural programme. Children have opportunities to hear and speak te reo Māori and learn about tikanga Māori. Kapa haka has been re-introduced at the school.

2015	S20	How effectively does the school promote educational success for Māori, as Māori?	<p>The school has taken many positive steps to strengthen the way Māori learners are able to experience success as Māori. This includes:</p> <ul style="list-style-type: none"> <li>• the principal’s research into bilingual education that has led to improvements in the way whānau are consulted and engaged in their children’s learning</li> <li>• a whānau support group meeting twice a term to share their expectations for successful Māori learners</li> <li>• students having increasing opportunities to hear and use te reo and learn aspects of tikanga Māori in classes, school events and through kapa haka.</li> </ul> <p>Steps have also been taken to increase staff knowledge and confidence in using te reo and tikanga Māori. A Māori trustee provides a valuable link between the school and local iwi and Rūnanga. A Māori parent, with Māori language expertise, provides regular support for the teacher and students in the bilingual classroom.</p> <p>Areas for review and development School leaders recognise that the good progress made in promoting success for Māori learners could be further strengthened by:</p> <ul style="list-style-type: none"> <li>• supporting teachers to gain a better understanding about cultural competencies and recognising where these are already evident in practice</li> <li>• extending teachers’ confidence, knowledge and use of te reo and tikanga Māori through planned professional development in 2015</li> </ul>
2016	S21	How effectively does this school respond to Māori children whose learning and achievement need acceleration?	<p>X School responds very effectively to Māori children whose learning and achievement need acceleration. The principal and teachers regularly monitor the progress of all children and identify and share the practices that lift children’s achievement levels. Teachers recognise the children’s individual interests and strengths, and use these to support engagement and ongoing learning.</p> <p>Teachers, parents and whānau work collaboratively to support the continuity of learning between school and home. Children’s successes are shared at whānau hui to build foundations for ongoing learning. Teachers include te reo and tikanga Māori as part of their classroom programme and support Māori children to celebrate their language, identity and culture. An extension programme provides opportunities for children to extend their knowledge and use of te reo and tikanga Māori. Staff and children are able to visit the local marae to learn in an authentic context.</p> <p>The board, principal and staff have developed different ways to successfully build ongoing learning-focused partnerships with parents and whānau. One initiative requires teachers to model effective practices and share ideas and resources with parents to increase consistency of information for children between home and school. Teachers in senior classes have</p>

			<p>developed digital classrooms to increase the children's use of digital devices as a learning tool. The board provides a range of resources to support the different innovations that are in place.</p> <p>Trustees are actively involved with the school. They provide a range of resources to support school programmes that are designed to accelerate the progress of children who are not achieving at the National Standards. The board and staff demonstrate a strong commitment to the Māori concepts of manaakitanga (caring and respectful relationships), whanaungatanga (positive relationships), mahi tahi (collaborative relationships) and ako (teaching and learning relationships). These are highly visible in the interactions between children, teachers, board, parents and whānau.</p>
2015	S22	How effectively does the school promote educational success for Māori, as Māori?	<p>Māori students achieve at similar rates to their peers. Students with identified needs are closely monitored.</p> <p>The senior leaders have introduced a number of initiatives to engage and consult with Māori whānau. They make good use of expertise within the local community.</p> <p>Staff expertise is acknowledged and their skills and interests are well utilised. All students have opportunities to learn about Māori language and culture and to be involved in the school's successful Kapa Haka.</p> <p>Senior leaders and teachers are continuing to extend their knowledge and confidence in using te reo Māori.</p>
2015	S23	How effectively does the school promote educational success for Māori, as Māori?	<p>Leaders and teachers are supporting Māori students in ways that promote their progress. They are achieving slightly better than their peers in literacy and mathematics. A growing focus on integrating te reo and tikanga Māori within the school's curriculum is helping to affirm their cultural backgrounds.</p> <p>Collaboratively-developed school plans to further foster Māori success provide a good basis for ongoing development.</p> <p>Areas for review and development</p> <p>ERO agrees with the priorities the board and school leaders have established for improving teaching and learning. These include further raising student achievement and building on recent initiatives in areas such as:</p> <ul style="list-style-type: none"> <li>• continuing to extend the range of teaching practices used to foster student progress</li> <li>• implementing new plans for promoting Māori and Pacific student success</li> <li>• further fostering partnerships with parents.</li> </ul>
2017	S24	Equity and excellence.	<p>When compared to other groups, Māori children have achieved at similar levels in the past but the school has identified a slight downward trend from 2015. The school has put additional improvement strategies in place to address this.</p> <p>Teachers are making progress in integrating <b>bicultural dimensions</b> into their programmes. Kapa haka, in which all children are involved, has provided opportunities for Māori</p>

			<p>children to develop and demonstrate leadership skills. The school is aware of the need to further develop te ao Māori in order for Māori students to feel that their identity, language and culture is fully recognised.</p> <p>School leaders and ERO agree that they should:</p> <ul style="list-style-type: none"> <li>• strengthen systems for closer tracking of Māori children</li> <li>• continue to focus on engaging with the Māori community</li> </ul>
2013	S24	How effectively does the school promote educational success for Māori, as Māori?	<p>The board and principal are committed to increasing the opportunities for students to learn te reo Māori. Teachers are learning alongside their students. Trustees have allocated funding for an outside tutor to support teaching and learning. The school's curriculum reflects Māori values and acknowledges the importance of positive relationships to build cultural understanding. It outlines a progression for students' learning in te reo and tikanga Māori across Years 1 to 8. Most students are working at the beginning stages. Teachers are beginning to integrate aspects of Māori culture into unit plans and classroom programmes.</p> <p>Area for development and review</p> <p>The board, principal and teachers need to continue to improve communication and consultation with Māori parents, whānau and community to ensure that Māori enjoy success as Māori.</p>
2015	S25	How effectively does the school promote educational success for Māori, as Māori?	<p>Māori students have increasing opportunities to succeed as Māori. The principal is committed to providing consistent expectations for integrating understandings and practices that are respectful of the Māori culture. School values are aligned to the Māori values. Te reo and tikanga Māori is naturally included in school wide and classroom practices. Māori students have opportunities to lead aspects of tikanga Māori. Staff use sensitive and respectful approaches when consulting with Māori whānau.</p> <p>The key next steps to sustain and build on te ao Māori practices are to:</p> <ul style="list-style-type: none"> <li>• better reflect <b>bicultural perspectives</b> across the school's documented curriculum</li> <li>• give greater prominence in strategic planning to ways of better supporting Māori to achieve as Māori.</li> </ul>
2015	S26	How effectively does the school promote educational success for Māori, as Māori?	<p>Although there are no Māori students enrolled in the school, the students have many opportunities to learn te reo and tikanga Māori (Māori language and culture). The relief teacher uses well-established strategies for second language learning. Students use basic te reo Māori confidently and well.</p>

2015	S27	How effectively does the school promote educational success for Māori, as Māori?	<p>The school effectively uses a broad range of innovative practices to promote educational success for Māori as Māori. This includes the provision of a programme of learning through Eke Panuku enabling students to use te reo and tikanga Māori to learn about themselves and their world. Māori whānau take a strong lead in the strategic development, philosophy and learning programmes in the bilingual unit.</p> <p>School leaders and teachers are using the key resources from the Ministry of Education (<i>Tātaiako, Ka Hikitia</i>) to provide a rich programme of te reo and tikanga Māori for students not in the bilingual unit.</p> <p>The school shared their next steps to further improve learning and cultural outcomes for Māori students. ERO agrees these are to:</p> <ul style="list-style-type: none"> <li>• review the school's te reo Māori strategy ensuring language development is building on student's knowledge as they begin school</li> <li>• keep building confidence and competence in te reo and tikanga Māori amongst staff</li> <li>• continue to actively engage and seek parents aspirations for Māori students to succeed as Māori, particularly for those students who not in the bilingual unit.</li> </ul>
2014	S28	How effectively does the school promote educational success for Māori, as Māori?	<p>The school has been making progress with promoting educational success for Māori, as Māori.</p> <p>Recent developments in this area include:</p> <ul style="list-style-type: none"> <li>• the introduction of kapa haka which is well supported by staff and students</li> <li>• attendance and performance at cultural events and festivals</li> <li>• increasing teacher leadership of te reo and tikanga Māori</li> <li>• greater use of te reo Māori in classrooms.</li> </ul> <p>Area for review and development</p> <p>The school should now consider the best ways to further support Māori students to improve their learning and achieve success as Māori.</p>

## Appendix 13 Online Ethics Application

**APPLICATION FOR APPROVAL OF PROPOSED  
RESEARCH/TEACHING/EVALUATION INVOLVING HUMAN PARTICIPANTS**

**SECTION A**

1. **Project Title** The Development of Mainstream Primary School Principals' Understanding of 'Māori Students Enjoying and Achieving Success as Māori.
2. **Projected start date** 01/07/2017                      **Projected end date** 30/11/2017

**STUDENT APPLICATION****Full Name of student Applicant**John Anthony De Goldi**Employer**Greymouth High School**Telephone****Email Address****Postal Address**

7805

**Full name of supervisor(s)**

Karen Anderson and Spencer Lilley

**School/department/Institute**

Institute of Education

**Region****Palmerston North****Telephone****Email address**[k.f.anderson@massey.ac.nz](mailto:k.f.anderson@massey.ac.nz)**Email address**[s.c.lilley@massey.ac.nz](mailto:s.c.lilley@massey.ac.nz)

3. **Type of Project**                      **Student research Master's research**
4. **Summary of Project**

**Please outline in no more than 200 word in lay language why you have chosen the project, what you intend to do and the methods you will use.**

*(Note: all the information provided in the application is potentially available if a request is made under the Official Information Act. In the event that a request is made, the University, in the first instance, would endeavour to satisfy that request by providing this summary. Please ensure that the language used is comprehensive to all).*

The purpose of this research project is to contribute to the wider understanding of Māori Education in mainstream schools through an exploration of how principals develop their understanding of the strategic intent of *Ka Hikitia – Accelerating Success 2013-2017*, 'Māori enjoying and achieving educational success as Māori'. It will examine the actions principals take to develop their understanding and explore the links between their understanding and school practices designed to support Māori students enjoying and achieving success as Māori. The project seeks to discover if there are differences in understanding between 'educational success' and 'educational success as Māori' The research project also aims to identify gaps in our knowledge and document the support principals in this region need to develop their understanding.

Based on a grounded theory research framework, this project also seeks to identify some of the personal and professional development factors that enhance or hinder mainstream primary school principals' ability to implement a Māori education strategy leading to Māori students enjoying and achieving success as Māori. Principals will be invited to participate in personal semi-structured interviews or on-line surveys, consisting of up to 33 questions.

## SECTION B PROJECT INFORMATION

### Project Details

**10 State concisely the aims of the project.**

The aim of this project is to investigate the development of principals' of mainstream primary schools Zealand understanding of 'Māori students enjoying and achieving education success as Māori and how this informs school practices'.

**11 Give a brief background to the project to place it in perspective and to allow the project's significance to be assessed. (No more than 200 words in lay language)**

The achievement of Māori students in the compulsory education sector has been of particular concern, particularly over the last thirty years, and despite recent strategies resulting in some improvement, many Māori students are leaving education early without the skills and qualifications they need to reach their potential.

*Ka Hikitia – Accelerating Success 2013-2017* sets the direction to improve how the education system performs for Māori students. Within this strategy, 'Māori enjoying education success as Māori' means having an education system that provides all Māori learners with the opportunity to get what they require to realise their own unique potential and succeed in their lives as Māori.

The 'educational success' for Māori students however, is largely measured and reported on in terms of achievement as measured against National Standards in literacy and numeracy, the achievement of NCEA, and student engagement as indicated by attendance, stand-down and suspension statistics. Success as measured against these indicators is the same for all students whether they are Māori or not. Where are the formal indicators for 'success as Māori' in terms of the Māori students' ability to access te ao Māori, (the Māori world), language, culture, marae, tikanga (customs), and resources such as land, whanau, and kai moana, and how do principals access these.

**12 Outline the research procedures to be used, including approach/procedures for collecting data. Use a flow chart if necessary.**

**Identification and selection of principals to be invited to participate.**

- State and state-integrated mainstream full primary (Year 1-8), and contributing (Year 1-6) schools will be identified using the Ministry of Education's, Education Counts website.
- Those schools from the Grey, Westland and Buller Districts matching the selection criteria the will be identified.

**Recruiting principals**

- Chairpersons and principals of schools meeting the criteria indicated in the section above will be contacted by phone as an in
- A letter requesting permission to carry out research in their schools will be sent to the Chairperson of the Board of Trustees of each of the schools in the region.
- A letter and information sheet outlining the project will be sent to the principals of each of the identified schools inviting them to participate in the project.
- The researcher will offer to meet with school Boards of Trustees to clarify any aspect of the research project
- The researcher will offer to meet with any principal to clarify any aspect of the research project. The opportunity to talk over the phone will be offered to principals, particularly where the distance between the researcher's base and the school is considerable.

**Principal research participants**

- Principals agreeing to participate in the project will be offered the choice of participating in an interview with the researcher or completing a questionnaire in the form of an on-line survey. It will be suggested that a face-to-face interview is the preferred option.
- Interviews will be recorded and transcribed by the researcher.
- Transcriptions will be returned to the interviewees for their correction and approval.

**13. Where will the project e conducted? Include information about the physical location/setting.**

- The researcher will establish the period over which the on-line surveys and interviews will need to be completed. The time available to conduct the data collection will be restricted in order for the researcher to meet the submission deadlines for his thesis.
- A link to the on-line survey will be made available to principals who request to participate in this manner.
- Where the principal has agreed to an interview, the principal will be asked to identify the time and place most suitable for her or him within a

period indicated by the researcher, and suitable to both the interviewee and interviewer.

**14. What experience does the researcher have in this type of project activity?**

The researcher is new to research at this level and has only conducted one small on-line survey with middle managers of a secondary school as an assignment for a post-graduate level paper. The researcher has experience in interviewing secondary school students and their parents in his roles as Dean and Careers Guidance Advisor over the last decade. The researcher has also completed interviews with staff as part of the school's staff appraisal process. The supervisors have extensive experience as interviewers in research-related situations and will be able to provide expert advice and guidance to the researcher.

## **Participants**

**15. Describe the intended participants.**

The participants will be the principals of state and integrated state full-primary (Year 1-8), and contributing (Year 1-6) schools in the West Coast Region of the South Island of New Zealand.

**16. How many participants will be involved?**

There are 19 state and four integrated full primary state schools, and five contributing state schools in the West Coast region extending from Granity in the north to Haast in the south. I am inviting all principals to participate in the project either through interviews or on-line survey. The number participating is dependent on the willingness of the principals to participate, however a minimum of ??? would be considered necessary.

**What is the reason for selecting this number?**

(Where relevant, attach a copy of the statistical justification to the application form)

I am seeking to include the principals of all schools on the West Coast because they all experience similar degrees of geographic and socio-cultural isolation from the rest of the country, particular to those area. There has been little research conducted looking specifically at issues relating to Māori education in mainstream schools in this region and I think it is important to develop an understanding of these specific issues in order to improve the provision of professional development and learning opportunities tailored to meet their needs.

**17. Describe how potential participants will be identified and recruited.**

- All primary schools operating in the West Coast Region will be identified using the Ministry of Education's website.
- Schools listed as Full primary (Year 1-8), and Contributing schools (Year 1-6) will be identified.
- The researcher will send letters to each Chairperson of the schools' BOT, and each principal. The letter will introduce the researcher and a brief description of the origins of the project. The letter will also include a brief outline of the research project and an invitation to participate in the

project. These letters will be followed up by phone calls and/or emails to each principal enabling the researcher to make personal contact with prospective participants and give principals the opportunity to ask questions. The researcher will not attempt to coerce a principal to participate.

- 18. Does the project involve recruitment through advertising? No**
- 19. Does the project require permission of an organisation (e.g. a school or a business) to access participants or information? Yes**  
*(If yes, attach a copy of the research letter/s, e.g. letter to BOT/Principal, CEO etc. Note that some educational institutions may require the researcher to submit a Police Security Clearance)*
- 20. Who will make the initial approach to potential participants?**  
 The researcher will make the initial approach to potential participants. The researcher will request the support of both the Board Chairperson and the Principal.
- 21. Describe the criteria (if used) to select participants from the pool of potential participants.**
- 22. How much time (if used) will participants have to give to the project?**  
 Interviews will run for approximately 45-60 minutes. Questionnaires if used will take approximately 25-35 minutes to complete. Interviewees will also be given the opportunity to review and edit the transcribed interviews which will take approximately a further 20-25 minutes. Participants will also be provided the opportunity to review and comment on the final report.
- 23. Does the project include the use of participant questionnaire/s? Yes**  
*(If yes, attach a copy of the questionnaire/s to the application form)*
- If yes:**
- i) will the participants be anonymous? No**
  - ii) describe how the questionnaire will be distributed and collected.**  
*(If distributing electronically through Massey IT, attach a copy of the request letter to the Director, Information Technology Services to the application form).*
- The questionnaire will be distributed to principals who choose to participate in this manner. The questionnaire will be distributed and collected electronically in the form of a Google Form, owned and managed by the researcher.
- 24. Does the project include the use of focus groups? Yes**  
*(If yes, attach a copy of the Confidentiality Agreement for the focus group to the application form)*
- 25. Does the project include the use of participant interview/s? Yes**  
*(If yes, attach a copy of the Interview questions/Schedule to the application form)*
- 26. Does the project involve audiotaping (digital recording)? Yes**

**27. Does the project involve videotaping (digital recording)? Yes**

*(If agreement for taping is optional for participation, ensure there is explicit consent on the Consent Form)*

**If yes, state what will happen to the tapes at the completion of the project**

*(e.g. destroyed, returned, stored by the researcher, archived in an official archive)*

Participants will be given the option of having their recordings returned to them. Recordings that are not returned will be kept for a period of 5 years and then destroyed.

**28. If audiotaping (digital recording) is used, will the record be transcribed? Yes  
If yes, state who will do the transcribing.**

The researcher will be the transcriber.

**29. Does the project require permission to access databases? No****30. Who will carry out the data collection?**

The researcher will conduct the interviews, and organise and record focus group discussions if used. The completed questionnaires will be collected electronically, and will be accessed by the researcher only.

**SECTION C: BENEFITS / RISK OF HARM TO PARTICIPANTS****31. What are the possible benefits (if any) of the project to the participants**

Participant principals may develop a greater awareness and understanding of the intent of Ka Hikitia through a focussed consideration of a specific aspect of the strategy, that is 'Māori enjoying and achieving success as Māori', helping them to critically review their current actions. It may lead to greater collaboration between principals within the region to learn from and support each other. It may highlight the strengths and weaknesses of principal professional development and training around Māori education in mainstream schools, particularly for principals working in isolated regions of Aotearoa New Zealand.

**32. What discomfort (physical, psychological, social), incapacity or other risk of harm are participants like to experience as a result of participation?**

*(Consider the risk of harm to individuals and also to groups/communities and institutions to which they belong).*

It is not expected that any stress or discomfort will be caused by this project. Participants may feel apprehensive about examining with the researcher their existing knowledge and understanding of the Māori Education strategy. They may experience some feelings of inadequacy and/or frustration resulting from a lack of knowledge. They may also feel they are being judged. The school communities to which the participants belong might also feel they are not being served as well as they should be due to gaps in the knowledge of school leaders.

**33. Describe the strategies the researcher will use to deal with any of the situations identified in Q32.**

The researcher will make it clear to participants that the aim of the project is not to judge the individual participants but to build up an overview of how principals develop and grow their understanding of one particular aspect of the Government's strategy for Māori education in mainstream schools. It will be made abundantly clear that participants and their schools will not be identified nor identifiable in the published report. Most importantly, participants will be made aware that the researcher's intention is to provide information that can be used to enhance their professional development.

**34. What is the risk of harm (if any) of the project to:**

**i) Researcher/s:** It is not expected that there will be any risk to the researcher.

**ii) Any other persons/groups organisations affected by the research**

**35. How do you propose to manage the risk of harm for points i) and ii) above?**

**36. Is ethnicity data being collected as part of the project? Yes**

*(Note that harm can be done through an analysis based on insufficient numbers)*

**If yes: i) will the data be used as a basis for analysis No**

**ii) Justify the use in terms of the number of participants.**

The ethnicity data being collected relates firstly to the number of Māori students in the schools of the participating principals, and secondly the ethnicity of the participating principals. The data will be for description purposes to provide an overview of the ethnic makeup of the school and the region.

**37. If participants are children/students in a pre-school/school/tertiary setting, describe the arrangements you will make for children/students who are not taking part in the research.**

No students will be involved in the project.

## **SECTION D: INFORMED AND VOLUNTARY CONSENT**

**38. By whom and how, will information about the research be given to participants?**

- The researcher will provide the Chairperson of the school's Board of Trustees and the potential participating Principal, an information sheet that outlines the project. Principals will be issued with expression of interest forms for (personal interview or questionnaire), and consent forms. Principals will choose how they participate.
- Principals will be issued with expression of interest forms (focus group) and consent forms.

- 39. Will consent to participate be given in writing? Yes**  
*(Attach copies of Consent Forms/s to the application form)*
- 40. Will participants include persons under the age of 16? No**
- 41. Will participants include persons who are vulnerable or whose capacity to give informed consent may be compromised? No**
- 42. Will participants be proficient in English? Yes**

## **SECTION E: PRIVACY/CONFIDENTIALITY ISSUES**

- 43. Will information about participants be obtained from third parties? Yes**  
**If yes, describe how and from whom**

Information about principals will be obtained from the Ministry of Education Website, Education Counts.

- 44. Will any identifiable information on the participants be given to third parties? No**

- 45. Will the participants be anonymous (i.e. their identity unknown to the Researcher? No**

If no: i) will the participants be given a unique identifier? Yes

ii) will participants' identity be disclosed in publication of the research? No

- 46. Will an institution (e.g. school) to which participants belong be named or be able to be identified? No**

*(Ensure that institutions have been informed of this in your request to access them)*

- 47. Outline how and where the data (including tapes/transcripts) and Consent Forms will be stored.**

*(Note that Consent Forms should be stored separately from the data)*

Consent Forms will be stored in a locked filing cabinet in the researcher's home office. The data, transcripts and digital recordings (stored on a USB pen drives) will be stored in a locked cupboard at the researcher's home.

- 48. i) Who will have access to the data/Consent Forms? The Researcher.**  
**ii) How will the data/consent Forms be protected from unauthorised access?**

They will be kept in locked cupboards and filing cabinets respectively.

**49. Who will be responsible for the disposal of the data/Consent Forms when the five-year storage period is up?**

*(The Massey University HOD Institute/School/Section/Supervisor/or nominee should be responsible for the eventual disposal of data).*

The thesis supervisor.

**50. Will participants be given the option of having the data (particularly tapes) transferred to an official archive? No**

**51. Will participants be given the option of having their tapes returned to them? Yes**

*(If yes, include this option in the Consent form)*

**SECTION F: DECEPTION**

**52. Is deception involved at any stage of the project? No**

**SECTION G: CONFLICT OF INTEREST**

**53. Is the project to be funded in any way from sources external to Massey University? Yes**

If yes: i) state the source  
TeachNZ study award.

ii) does the source of the funding present any conflict of interest with regard to the research topic? No

**54. Does the researcher/s have a financial interest in the outcome of the Project? No**

**55. Is there any professional or other relationship (e.g. employer/employee, Lecturer/student, practitioner/patient, researcher/family member) to the researcher? No**

**SECTION H: COMPENSATION TO PARTICIPANTS**

**56. Will any payments or other compensation be given to participants? No**

**SECTION I: TREATY OF WAITANGI**

**57. Does the proposed research impact on Māori persons as Māori? No**

**58. Are Māori the primary focus of the project? No**

**59. Is the researcher competent in te reo Māori and tikanga Māori? No**

If no, outline the processes in place for the provision of cultural advice.

60. **Identify the group/s with whom consultation has taken place or is planned and describe the consultation process.**
61. **Describe any ongoing involvement of the group/s consulted in the project.**
62. **Describe how information resulting from the project will be shared with the groups consulted.**
63. **If Māori are not the focus of the project, outline what Māori involvement there may be and how this will be managed.**

While the focus of the project is Māori education and more specifically the notion of Māori students enjoying and achieving success as Māori, the research project itself is being conducted with non-Māori principals of primary schools.

The researcher has a very basic level of fluency in te reo Māori but is not fluent enough to converse in depth with fluent speakers. The researcher has some knowledge of tikanga Māori.

The researcher has reasonably strong working, cultural and social relationships with some members of various communities in two of the districts where the proposed study will take place. He is known to members of both hapū, having been involved in a number of kaupapa Māori activities since the early 1980s. The researcher will seek cultural advice and guidance from poua and taua, kaumatua and kuia) to supplement his knowledge and understanding. The researcher will also seek advice and guidance from colleagues and acquaintances working in the education and health sectors.

There may be the opportunity to present the findings of this project to school communities and in particular whanau members of the school communities, and the two hapū, Kati Waewae and Kati Mahaki. The researcher will offer to present the findings of his project to these groups in a manner and at venues decided on by the groups requesting this.

## **SECTION J: OTHER CULTURAL ISSUES**

64. **Are there any aspects of the project that might raise specific cultural issues, other than those covered in Section I?**

It is possible that some of the participants may come from different parts of the world and bring their own cultural perspective into play.

65. **What ethnic or social group/s (other than Māori) does the project involve?**

It is likely that principals involved in the project will come from diverse backgrounds and a range of different ethnic groups.

**66. Does the researcher speak the language of the target population?****Yes****If no, specify how communication with participants will be managed.**

As participants are working as leaders in the mainstream school environment it is expected that they will all have a good command of English.

**67. Describe the cultural competence of the researcher for carrying out the project.**

(Note that where the researcher is not a member of the cultural group being researched, a cultural advisor may be necessary).

The researcher has extensive experience as a teacher in the mainstream education environment, working with students and colleagues from a diverse range of ethnicities and cultures. He also has a limited amount of experience in a Māori medium education environment. The researcher has teaching qualifications including a Post-graduate Diploma in Education (Guidance and Counselling) and has completed a paper in culture and counselling as part of this qualification.

**68. Identify the group/s with whom consultation has taken place or is planned.**

(Where consultation has already taken place, attach a copy of the supporting documentation to the application form).

N/A

**69. Describe any ongoing involvement of the group/s consulted in the project.**

N/A

**70. Describe how information resulting from the project will be shared with the groups consulted.**

Transcripts of individual interviews will be shared with interviewees. Participants will have the option of reviewing and saving their responses to the on-line survey/questionnaire. These will be made available to them on request. Collated summaries will be made available to research participants.

**71. If the research is to be conducted overseas... N/A****SECTION K: SHARING RESEARCH FINDINGS****72. Describe how information resulting from the project will be shared with participants.**

Collated summaries of the research outcomes will be made available to research participants. The researcher will offer research participants the opportunity to discuss individually or in groups the outcomes of the report.

**Appendix 14 Consent Form for external transcriptions**

***‘The Development of Mainstream Primary School Principals’ Understanding of ‘Māori Students Enjoying and Achieving Success as Māori’.***

**CONSENT FORM – EXTERNAL TRANSCRIPTION**

This consent form will be held for a period of five (5) years.

I \_\_\_\_\_(Principal) of \_\_\_\_\_ School, agree to a copy of the interview conducted with me by the researcher being sent to an external transcription service for transcription.

The transcription service has signed a Transcribers Confidentiality Agreement agreeing to keep confidential all the information provided to them; and to not make any copies of the transcripts or keep any record of them, other than those required for the project.

The researcher has gained approval for this process from Massey University.

**Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Full Name - printed** \_\_\_\_\_

**Appendix 15 Transcriber’s confidentiality Agreement**

*‘The Development of Mainstream Primary School Principals’ Understanding of ‘Māori Students Enjoying and Achieving Success as Māori’.*

**TRANSCRIBER’S CONFIDENTIALITY AGREEMENT**

I / We ..... (Full Name - printed) agree to transcribe the recordings provided to me.

I / We agree to keep confidential all the information provided to me.

I / We will not make any copies of the transcripts or keep any record of them, other than those required for the project.

**Signature:** ..... **Date:** .....

**Full name (in capitals) .....**

**Title .....**

### Appendix 16 Population of Te Tai Poutini West Coast Region by district at the 2013 census (Stats NZ Tatauranga Aotearoa, 2017)

District	Total population	Māori population	% identifying as Pākehā European	% identifying as Māori
<b>Buller</b>	10,473	963	91.6	9.8
<b>Grey</b>	13,371	1,155	92.6	9.3
<b>Westland</b>	8,307	1,053	88.4	13.5
<b>West Coast Region</b>	32,151	3171	91.2	10.5

This work is based on/includes Stats NZ's data which are licensed by [Stats NZ](#) for reuse under the [Creative Commons Attribution 4.0 International](#) licence.

### Appendix 17 West Coast Schools by District and type (Ministry of Education, 2018c)

School Type	State Full Primary (Year 1-8)	State Integrated Full Primary (Year 1-8)	State Contributing School (Year 1-6)	State Secondary School (Year 7-15)	State Secondary School (Year 9-15)	State Integrated Secondary School (Year 9-15)	State Composite school (Year 1-15)	Private Composite School (Year 1-15)	Some Māori medium education	TOTAL
<b>Buller District</b>	4	2	1	0	1	0	2	0	(0)	<b>10</b>
<b>Grey District</b>	10	1	0	0	1	1	0	1	(1)	<b>14</b>
<b>Westland District</b>	5	1	4	1	0	0	1	0	(2)	<b>12</b>
<b>Total Number</b>	<b>19</b>	<b>4</b>	<b>5</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>3</b>	<b>1</b>	<b>(3)</b>	<b>36</b>

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### Appendix 18 Age range of participating principals

Age	30-40	40-50	50-60	60+
<b>No.</b>	1	7	12	8

**Appendix 19 Teaching qualifications of participant principals**

Not stated	Teaching Certificate	Diploma of Teaching	Bachelors Degree	Graduate Diploma	Post Graduate Diploma	Masters Degree
1	5	3	6	6	5	2

**Appendix 20 Location of initial teacher training**

Christchurch	Dunedin	Palmerston North	Auckland	West Coast/Nelson	Wellington	England	South Africa
14	2	1	4	3	2	1	2

**Appendix 21 Principals' level of proficiency in Te reo Māori**

Level 0	Level 1	Level 2	Level 3	Level 4	Level 5
No proficiency	Elementary proficiency	Limited working proficiency	Professional working proficiency	Full professional proficiency	Native or bilingual proficiency
1	19	6	1	1	0
Scale very loosely based on The Interagency Language Roundtable (ILR) Language Skill Level Descriptors for speaking (Interagency Language Roundtable, 2011).					

Principals were asked to describe their level of proficiency in Te Reo Māori using a scale very loosely based on The Interagency Language Roundtable (ILR) Language Skill Level Descriptors for speaking (Interagency Language Roundtable, 2011). The scale used does not equate to the set of descriptions of abilities to communicate in a language as outlined by the ILR. Level one in the scale used equates to a very basic use of some commonly used vocabulary and language structures.

**Appendix 22 Participating Schools by District** (Ministry of Education, 2018c).

School Type	State Full Primary (Year 1-8)	State Integrated Full Primary (Year 1-8)	State Contributing School (Year 1-6)	Some Māori medium education	Total no. schools	Total no. of Māori Students	Total No. of students
<b>Buller District</b>	4	2	1	(0)	7	114 (15%)	<b>761</b>
<b>Grey District</b>	10	1	0	(1)	11	228 (16.8%)	<b>1354</b>
<b>Westland District</b>	5	1	4	(2)	10	135 (22.1%)	<b>609</b>
<b>Total Number</b>	<b>19</b>	<b>4</b>	<b>5</b>	<b>(3)</b>	<b>28</b>	<b>477 (17.5%)</b>	<b>2724</b>
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**Appendix 23 The roll size range of participating schools** (Ministry of Education, 2018c).

Less than 10 students	10 - 25 students	26 - 49 students	50 - 99 students	100 - 149 students	150 - 200 students	More than 201 students	More than 300 students
2	2	8	5	5	3	1	2
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**Appendix 24 Participating schools grouped according to size of Māori roll (Ministry of Education, 2017b)**

0 Māori students	1 - 9 Māori students	10 – 19 Māori students	20 - 29 Māori students	30 - 39 Māori students	40 - 49 Māori students	50 - 59	60 - 69 Māori students
2	12	4	4	2	3	0	1
Compiled from Ministry of Education data which are licensed for re-use under the <a href="https://creativecommons.org/licenses/by/4.0/">Creative Commons Attribution 4.0 International</a> licence.							

**Appendix 25 Principals' descriptions of educational success**

<ol style="list-style-type: none"> <li><b>1. Development of skills (17)</b> <ol style="list-style-type: none"> <li>a. Social Skills building relationships (14)</li> <li>b. Basic skills / fundamental skills (5)</li> <li>c. Learning and behaviour skills (5)</li> </ol> </li> <li><b>2. Not just about National Standards (16)</b></li> <li><b>3. The holistic development of people to become well-rounded citizens (16)</b></li> <li><b>4. Development of key competencies (11)</b></li> <li><b>5. Development of confident, connected, actively engaged lifelong learners (7)</b></li> <li><b>6. Students experiencing expectations of success and experiencing success (4)</b></li> <li><b>7. Students experiencing happiness (3)</b></li> <li><b>8. Linked to specific pedagogical approaches (2)</b></li> <li><b>9. Developing culture (2)</b></li> </ol>
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**Appendix 26 The influence of the Ministry of Education on principals' understanding of educational success.**

- 1. Overall experience of Ministry of Education support**
  - a. Not Helpful (8)**
  - b. Positive support (5)**
  - c. Mixed support (4)**
- 2. Forms of support**
  - a. First Time principals and Aspiring Principals programmes (15)**
  - b. Kāhui Ako (Communities of Learning) (12)**
  - c. Publications (10)**
  - d. Regional office (12)**
    - i. Difficult (7)*
    - ii. Good (5)*
  - e. Rural Advisors (5)**
  - f. Access to on-line resources**
  - g. Targeted support and Ministry contracted PD (4)**
  - h. Conferences, courses, expos and for a (3)**
  - i. New Zealand Curriculum (3)**
- 3. Difficulties experienced**
  - a. Difficult relationship with the regional office (7)**
  - b. Publications too big to read and assimilate (6)**
  - c. Lack of face to face support (2)**
  - d. Lack of direction (1)**
  - e. Harder to get PD (1)**
  - f. Narrow focus (1)**

**Appendix 27 The alignment of principals views of educational success with the Ministry of Education's view**

- 1. Principals' perceptions align with the Ministry's view (14)**
  - a. The vision for confident, connected, actively engaged lifelong learners (6)
  - b. Key Competencies (3)
  - c. Improving and gaining success for all through accelerated learning (3)
  - d. Seamless transition through the compulsory sector (1)
- 2. Principals' perceptions partially align with the Ministry focus on National Standards (4)**
- 3. The Ministry intentions and actions are ambiguous or confusing (4)**
- 4. Minimal alignment of principals' perceptions with those of the Ministry of education (10)**

**Appendix 28 Education Review Office impact on principals understanding of educational success**

- 1. Publications (17)**
- 2. The school review process (11)**
- 3. Barriers**
  - a. *Documents too big (3)*
  - b. *Lack of support following school reviews (5)*
  - c. *Value of review dependent on the reviewers (3)*
  - d. *Reviews ignore the context of the school (2)*

**Appendix 29 Other factors contributing to the development of principals' understanding of educational success**

- 1. Personal experiences (17)**
  - a. Upbringing (8)
  - b. Parenting experiences (8)
  - c. Experience of schooling (2)
  - d. Adult experiences (1)
  
- 2. Professional experience (16)**
  - a. Accumulated experiences (7)
  - b. Experiences teaching Māori and with Māori (5)
  - c. Specific significant experiences (5)
  - d. Participating in courses and conferences (4)
  - e. Membership of professional bodies (4)
  - f. Postgraduate study (2)
  - g. Teacher/principal inquiry (1)
  
- 3. Networks, Peers and colleagues (16)**
  - a. Collegial relationships with other principals (12)
  - b. Organised professional networks (5)

**Appendix 30 Barriers hindering the development of principals' knowledge and understanding of educational success**

- 1. Isolation (13)**
  - a. Limited opportunities for face to face contact (3)
  - b. Need to have contacts outside of the region (2)
  - c. Ministry staff's lack of understanding of the region (2)
  - d. Difficulty building and maintaining professional networks (1)
  - e. Cannot remove oneself away from school to focus on own learning (1)
  - f. Contradictory view (2)
  
- 2. Lack of time to focus on own learning (12)**
  
- 3. Increased costs (11)**
  
- 4. Limited PD opportunities in the region (7)**
  
- 5. Lack of relievers (6)**

## Appendix 31 Principals' perceptions of Māori educational success as Māori

### 1. Māori students achieve outcomes related to being Māori (18)

- a. Māori students value their culture and have cultural awareness (6)
- b. Māori students are proud of their identity and confident to acknowledge it (5)
- c. Māori students enjoy academic success as well as knowing their culture (5)
- d. Māori students are able to operate in the Māori world (3)
- e. Māori students feel comfortable being Māori in New Zealand Pākehā culture (3)
- f. Māori students display Māori values (3)
- g. Students know that being Māori is special (1)

### 2. Māori students achieve educational outcomes applicable to all students (15)

- a. Students are well-rounded (6)
- b. Māori students succeed in an equitable way (6)
- c. Māori student experience success (3)
- d. Māori students feel valued and supported (3)
- e. Māori students develop leadership skills particularly in Māori settings (2)
- f. Māori students are happy (1)

### 3. Māori student achievement described as school practices (15)

- a. The school knows the Māori students and establishes good relationships with whanau (8)
- b. The school values Māori students (4)
- c. The school has a culturally responsive curriculum and inclusive practices (3)
- d. The school provides a supportive, caring, family environment (2)
- e. The school employs cultural practices and tikanga (2)
- f. Te reo Māori is used in the school (2)
- g. The school lets Māori students be Māori (2)
- h. Teachers understand Te Tiriti o Waitangi (1)
- i. The principles of Ka Hikitia are embedded into school practices (1)
- j. The school enlightens Māori students about language and culture (1)
- k. Adults in the school awahi culture (1)
- l. The school uses Tātaiako as the basis for staff appraisal (1)
- m. The school holds high expectations for Māori students (1)

### Appendix 32 The influence of the Ministry of Education on principals' understanding of Māori student achieving educational success as Māori

<p><b>1. Support provided through a range of mechanisms (22)</b></p> <ul style="list-style-type: none"> <li>a. Publications (15) <ul style="list-style-type: none"> <li>i. <i>Ka Hikitia</i> (10)</li> <li>ii. <i>Tātaiako</i> (4)</li> <li>iii. <i>Tū Rangatira</i> (1)</li> <li>iv. <i>Old Technology curriculum document</i> (1)</li> </ul> </li> <li>b. Kāhui Ako Expert partner (9)</li> <li>c. Contracted providers (9) <ul style="list-style-type: none"> <li>i. <i>PD for Bilingual Units</i> (4)</li> <li>ii. <i>PD on national Standards</i> (1)</li> <li>iii. <i>Cultural Inclusiveness</i> (2)</li> <li>iv. <i>ICT</i> (1)</li> <li>v. <i>Future-focussed curriculum and Māori</i> (1)</li> </ul> </li> <li>d. REAP (6)</li> <li>e. On-line resources (5)</li> <li>f. Te Kauhua (2)</li> <li>g. First Time Principals Programme (2)</li> <li>h. Māori Advisor (1)</li> <li>i. SAF (1)</li> </ul> <p><b>2. No PD or little support apart from receiving documents (19)</b></p>
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### Appendix 33 The influence of the Education Review Office on principals' understanding of Māori student achieving educational success as Māori

<p><b>1. Forms of support</b></p> <ul style="list-style-type: none"> <li>a. <i>ERO Publications</i> (9)</li> <li>b. <i>ERO reviews</i> (4)</li> <li>c. <i>Courses</i> (1)</li> </ul> <p><b>2. No Support (8)</b></p> <p><b>3. Other observations</b></p> <ul style="list-style-type: none"> <li>a. <i>No compulsion to act</i> (2)</li> <li>b. <i>Too much coming through</i> (5)</li> <li>c. <i>Board lacks skills and strategic understanding</i> (1)</li> </ul> <p><b>4. Disrupting views</b></p> <ul style="list-style-type: none"> <li>a. <i>Too much focus on Māori student achievement</i> (1)</li> <li>b. <i>Low Māori roll</i> (1)</li> </ul>
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**Appendix 34 Personal connections and experiences contributing to the development of principals' perceptions of Māori students achieving success as Māori.**

**1. Personal connections and experiences (13)**

**a. Familial ties (8)**

- i. Whakapapa Māori (1)**
- ii. Partner and /or children are Māori (4)**
- iii. Other family connections (3)**
- iv. Own children's experience (2)**

**b. Childhood Experiences (8)**

- i. Parents experience, understanding and attitude (6)**
- ii. Own experiences as students in the education system (5)**
- iii. Growing up in Māori communities / Having Māori friends(5)**
- iv. Growing up as a member of a minority culture (1)**

**c. Close personal and professional connections with Māori (4)**

- i. Personal connections (1)**
- ii. Professional connections (4)**

**2. Teaching Experiences (10)**

- a. Teaching in predominantly Māori communities or minority Pākehā (4)**
- b. Teaching in different cultural settings (2)**
- c. Experience in Māori-medium settings(1)**
- d. Teaching in schools with school kaumātua (1)**
- e. Working with Te Whāriki (1)**
- f. Lecturing at Training College (1)**

**3. Personal Learning Experiences outside of current professional development (14)**

- a. Te Reo courses (7)**
- b. Te Whare Wananga o Aotearoa Mauriora course (5)**
- c. University Study (1)**
- d. Teacher Training – Treaty of Waitangi workshop (1)**
- e. NZEI Workshops (1)**
- f. Weaving hui (1)**
- g. Residential courses (1)**
- h. Decolonisation workshops (1)**

### Appendix 35 Authors, publications and pedagogies referred to by principals

PP	Authors (Theories/Programmes/Pedagogies)	Specific publications referred to
1	Angus McFarlane* Sonia McFarlane*, Russell Bishop*	Tātaiako*
2		
3		
4	Calvin Smythe	
5	Carol Dweck (Growth Mindset)	
6	Glasser (Choice Theory. Quality Schools) Wilson McCaskill (Play is the Way)	Educational journals The Principals' Magazine
7		ERO publications
8	Rudolf Steiner	
9	James Bean (Democratic curriculum)	Te Marautanga*
10		
11	John Hattie	Ka Hikitia* The Pasifika Plan Te Kauhua*
12	Susy Pepper Rollins* Takawai Murphy* Linda Smith and Graham Smith*	Ka Hikitia* Tataiako* Rukuhia Rarangahia*
13		
14	John Hattie, Alfie Kohn, Michael Fullan, Nathan Mikaere Wallis, Graham Nuthall, Vivianne Robinson, James Nottingham (Growth Mindset),	Ka Hikitia*
15	Linda Smith*Graham Smith* Jill Bevan-Brown* Mason Durie*	Te Kotahitanga*
16	Michael Fullan	
17		
18	Marvin Marshall (self-responsibility model)	
19		
20		
21	Carol Dweck (Growth Mindset), Joe Bowers, Judith Howard, Andrew Fuller Joseph Driessen. (Reggio Emilia)	ERO publications, Hautū
22	Wilson McCaskill; (Play is the Way). Carol Dweck (Growth Mindset). Reggio Emilia. Future thinking, Modern Learning Environments	
23	Michael Absolum (Clarity in the Classroom)	
24	Michael Fullan, Helen Timperley, Mark Treadwell (Future-Focussed Education)	
25	Vygotski, "John Whittaker, Howard Gardner (Theory of Multiple intelligences)	Raising Student Achievement
26	Michael Fullan, Ken Robinson	
27	Mason Durie* (Hauora), Ken Robinson	
28	Mark Treadwell (Future-Focussed Education) Guy Claxton (Building Learning power)	

### Appendix 36 Māori Authors, publications and initiatives referred to by principals

PP	Authors (Theories/Programmes/Pedagogies)	Specific publications referred to
1	Angus McFarlane, Sonja McFarlane, Russell Bishop, Hirini Mead, Peter Reece-Callum	Tātaiako, SET magazines, Ka Hikitia
2		Ka Hikitia, Hautū
3		Ka Hikitia
4		Ka Hikitia
5		Ka Hikitia, Mauriora course materials
6		Ka Hikitia
7		Ka Hikitia
8	"no one"	
9		Ka Hikitia, Mauriora course materials, Te Marautanga o Aotearoa
10		Ka Hikitia
11		Ka Hikitia
12	Susy Pepper Rollins, Takawai Murphy, Linda and Graham Smith	Ka Hikitia, Tātaiako, Hautū, Rukuhia Rarangihia
13		Ka Hikitia
14		Ka Hikitia, Hautū
15	Linda Smith, Graham Smith, Jill Bevan-Brown, Mason Durie	Ka Hikitia
16		Ka Hikitia, Tātaiako
17	Mason Durie	Ka Hikitia
18		Ka Hikitia, Hautū
19	"no one"	Ka Hikitia
20		Ka Hikitia
21		Ka Hikitia, Tātaiako, Hautū, Tu Rangatira
22		Ka Hikitia
23	Angus McFarlane, Sonja McFarlane,	Ka Hikitia, Tātaiako, Mauriora course materials Hautū,
24		Ka Hikitia, Tātaiako, Hautū, ERO documents
25		Tātaiako
26		Ka Hikitia, Mauriora course materials
27	Anne Milne, Mason Durie	Ka Hikitia, Tātaiako
28		Ka Hikitia, Mauriora course materials

**Appendix 37 Professional learning opportunities taken by principal that supported the development of their perceptions of Māori students achieving educational success as Māori**

1. Professional learning with a specific Māori education focus (12)
  - a. *Participating in PD for bilingual units (3)*
  - b. *Te Kauhua (2)*
  - c. *Māori Achievement Collaborative (Through Kāhui Ako) (2)*
  - d. *Te Tiriti o Waitangi (2)*
  - e. *NZEI (1)*
  - f. *Hautū (3)*
2. Marae-based learning (8)
  - a. *School initiated for teachers and staff (5)*
  - b. *Iwi initiated (3)*
3. Professional learning with a general education focus incorporating Māori education (5)
  - a. *PD for subject areas (2)*
  - b. *Culturally inclusive schools (1)*
  - c. *Leadership and assessment (1)*
  - d. *Boys education*
4. Self-directed professional learning (3)
  - a. *Self-directed with a professional learning group(1)*
  - b. *Professional dialogue with Māori colleagues (1)*
  - c. *Sabbatical leave to visit dual medium schools (1)*
5. In-school professional learning (1)
  - a. *In-school professional learning led by Māori staff (1)*
6. No professional learning for Māori success as Māori/Ka Hikitia (10)

**Appendix 38 Local opportunities available to participants that support the development of their perceptions of Māori students achieving educational success as Māori**

1. Kāhui Ako (9 positive) (2 negative)
2. Iwi Education Liaison (8)
3. School activities for students (8)
  - a. *Class/school visits to marae (7)*
  - b. *Events for students with a Māori component (2)*
  - c. *Opportunities for students to learn cultural practices (1)*
  - d. *Kapa haka festival (1)*
4. REAP (6)
5. Hui at Marae (6)
6. Māori professional colleagues (5)
7. Individual members of the community who are Māori (4)
8. Kaumātua (3)
9. In-school professional learning (1)
10. Limited opportunities (3)

**Appendix 39 Factors hindering the development of principals' perceptions of Māori students achieving educational success as Māori.**

1. Lack of engagement with iwi and whānau (16)
  - a. *No connections with iwi (10)*
    - i. *More than one iwi (3)*
  - b. *Lack of engagement with school consultation processes (9)*
    - i. *People not turning up to Whānau hui (6)*
    - ii. *No response to surveys (3)*
2. Limited professional learning opportunities, lack of access to local advisors (15)
  - a. *No local Access to professional learning (13)*
  - a. *Lack of advisors/support from the Ministry of Education (2)*
  - b. *No local expertise to call on (1)*
  - c. *Not knowing who to go to (2)*
3. Apprehension of doing the wrong thing (5)
  - a. *Too scared to make a mistake (3)*
  - b. *Criticism for getting things wrong (2)*
4. Remoteness (4)
5. Lack of time (4)
6. No acknowledgement for trying (2)
7. Community and Board of trustee priorities (1)
8. Few Māori teachers on the Coast and no Māori Principals (1)

**Appendix 40 Principals' communication with Māori about Māori students' educational success as Māori**

1. Speaking with Parents (12)
2. Consultation (7)
3. Surveys (6)
4. Whānau hui (4)
5. No speaking with Māori about Māori success as Māori (5)

## Appendix 41 Principals' connections with Ngāi Tahu Whānui and Poutini Ngāi Tahu

1. Connections with Ngāi Tahu
  - I. Ngāi Tahu Education Strategy (5)
  - II. BOT reps are Ngāi Tahu (2)
  - III. Contact with Ngāi Tahu education (2)
  - IV. Ngāi Tahu need to provide more financial support (1)
2. Connections with Poutini Ngāi Tahu
  - I. No contact with iwi (10)
    - a. No contact (7)
    - b. Don't know who the iwi is (3)
    - c. Difficulty working with two iwi (2)
    - d. Iwi charge too much (2)
    - e. Rūnanga need to engage more with schools (1)
    - f. Too far from marae to establish connections (1)
  - II. Contact with Rūnanga Education Liaison person (9)
    - a. Education liaison person needs more time (4)
    - b. Iwi liaison supporting curriculum delivery (2)
  - III. Contact with individuals (2)
  - IV. Contact at the marae
    - a. School initiated for students (6)
    - b. School initiated for staff (3)
    - c. Iwi initiated for schools (5)
  - V. Iwi involvement in school decision-making (1)
3. School plans to engage with Iwi / Rūnanga (9)
4. Relationship issues
  - I. Difficulty engaging with the Rūnanga (12)
  - II. Lots of effort required to organise things such as Marae visits (2)
  - III. Difficult to maintain relationships (1)
5. Negative perception of iwi response to schools trampling on tikanga (3)

**Appendix 42 Support Principals want to help them lead the learning of Māori students**

- 1. Advisors (9)**
- 2. Resource people (2)**
- 3. Support to engage whānau (1)**
- 4. Critical friend (1)**
- 5. Māori teachers & principals (1)**
- 6. Nothing needed (2)**