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HE MATA NGARO: MAORI LEADERSHIP
IN EDUCATIONAL ADMINISTRATION

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

This thesis is about Maori Leadership in Educational Administration. It focuses on the complexities of the Maori Educational Administrator's world, in particular, the reconciling of local and national demands. The study provides an example of how they find themselves confined to a governance agenda while working with Maori Communities seeking to advance their respective self-determination positions. It attempts to reveal the size and shape of Maori leadership ideas within a diversity of Maori realities and the implications for Maori Educational Administrators. Its relevance is displayed by the variance between Maori community expectations and Maori Educational Administrators' perceptions about what they do or should do. The dilemma raises questions about the knowledge, skill and qualities required by Maori who pursue an education profession. More importantly, it challenges the frame of reference used to develop training and personal development programmes for this purpose. For similar reasons, the study has application for Maori working in other government agencies because these concerns, expectations and perceptions are likely to affect them also.

The research methodology used for this study is a multi-disciplined approach which recognises Maori cultural indexes for knowledge and research definitions. Within this framework, the significance of tribal reconstruction and redevelopment, and the pursuit of self-determination by Maori social groups are accounted for. Questionnaire surveys and focus group interviews were the main techniques used for gathering quantitative and qualitative data.

The most significant leadership variable identified was a commitment to improve the Maori position followed by Maori knowledge and skills, and Maori cultural integrity. Maori ethical/moral discipline is considered to be in major crisis, ahead of achieved leadership, Maori knowledge and skills, and Maori cultural integrity. In comparison, it is considered that too much time is wasted on international knowledge and skills, results orientation, inherited leadership, group acceptance and loyalty to the group. The poor rating of international knowledge and skills is an unusual feature.

Further to this, it is argued that education administration theory development has significantly influenced the direction of Maori Education in New Zealand spanned by a historical tension between Tino Rangatiratanga and Kawanatanga. It is also argued that the assimilative practices will not improve the Maori position according to Maori community expectations. Furthermore, the credentials of Maori leadership have been transformed by diverse thinking Maori individuals and groups who are associated with a multiplicity of social institutions both Maori and non-Maori. For many Maori Educational Administrators, Maori Community expectations such as working primarily for their benefit and accepting commitment to improve the Maori position according to their agenda. are unreasonable.

This thesis concludes that Maori Leadership in Educational Administration functions in a diversity of Maori realities. Within these contexts, there are Maori leadership variables which are significant to Maori social groups. However, Maori Educationists are not always well equipped to perform effectively in situations characterised by a tension between the ideological positions of governance and Maori self-determination as expressed by the individuals and groups concerned. This is compounded by very demanding Maori community expectations and the conformity required by education agency responsibilities, which in turn affects Maori education outcomes. Teacher training and personal development that focus on Maori Leadership in Education may improve this situation.

He Mihi Noa

E rere kau mai te awa nui
mai i te kahui maunga
ki Tangaroa
ko au te awa
ko te awa ko au

E kore e oti tenei mihi ki a koutou katoa i manaaki mai i a au i roto i enei mahi rangahau. Tena, e tika ana te korero e kore e mimiti te puna aroha, heoti ano ka puta, ka ora.

Writing a thesis has taught me some valuable lessons which I will not forget easily. Personal experience has an uncanny knack of doing that. It is with this thought in mind that I sincerely thank all those who shared time with me as you listened, and often looked in puzzlement. Nevertheless, I am grateful for the treasures of patience and tolerance you offered me. Thank you.

Me pehea e au e whakahuahua nga ingoa o nga tangata katoa i homai te ringa manaaki ki tenei pukapuka? Na te rahi o te roopu i kore ai e tuhia enei kei warewaretia ko wai ra e ngaro ana. Heoi ano, tena koutou e te tokomaha me te tautoko mai ki taku mahi. Ko taku ngakau e mihi atu, Tena ra koutou katoa.

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Glossary of Maori Terms

Whare Wananga	A recognised tribal institution for the maintenance and transmission of esoteric knowledge.
Manaaki (tanga)	The act of sharing with others.
Aroha	The act of caring for others.
Tino Rangatiratanga	Maori sovereignty.
Kawanatanga	Governance.
Tahuhu	Ridgepole of an ancestral meeting house.
Whanaungatanga	Relationships.
Whariki	A weaved mat.
Whakapapa	Genealogy.

Preface

A study of Maori Leadership in Educational Administration is a necessary and relevant activity for a Maori education research community. In fact, the significant contribution that a Maori body of knowledge has to offer has yet to be clarified from a philosophical platform which can be practically utilised to advance theory, practice and research of all issues that impact on the life chances of Maori people. While this writer believes that such a philosophical position does exist, a static view should not be entertained when considering what this platform looks like and how it can contribute to global debates such as leadership in Educational Administration. More importantly, how it can improve educational outcomes for Maori people.

This thesis attempts to tease out the fabric of the Maori Educational Administrators world, specifically, the tension between Kawanatanga and Tino Rangatiratanga as it impacts on this. This is inextricably connected to issues of power and control, and the ideologies upon which they are based. By considering these matters, it tries to improve our understanding about what Maori Educational Administrators do and begins to probe what kind of Maori Leadership may enhance a transformation of Maori Education.

Chapter One introduces the purpose of this study, discusses the theoretical framework and research process, and illuminates the issues associated with these aspects. This chapter raises questions about the relationship between Maori Leadership and Educational Administration, the tension between the philosophies of Tino Rangatiratanga and Kawanatanga, and power and control issues between Maori and non-Maori.

In this context, a historical review of Maori Leadership is described as a fundamental activity to this study because it provides the literature for beginning an analysis of the implications for Educational Administrators in New Zealand. A review of the historical impact of Administrative Theory on Maori Education can also be described in this way. There are separate chapters devoted to these aspects.

Chapter Two provides a background to the research design and discusses the ethical issues raised by this study. The research design section expands on the concerns highlighted about research process and error elimination. It also describes the development of an appropriate methodology which responds to questions about access to Maori Communities for research purposes as it affects this study.

In Chapter Three there is an overview of the theory movement and the positivist disposition it is based on. Hoy and Miskel, and Foster's publications are used to bind this administration theory whakapapa. The work of positivists such as Taylor, Bobbitt, Simon and Halpin are reviewed here also human relations approaches are discussed as their antecedents are described, in particular, references to the Hawthorne studies, the work of Chester Bernard, Herbert Simon and Halpin. Philosophical issues are noted with regard to the work of Weber, Kuhn and Hughes. Greenfield's phenomenological position is also reviewed before introducing the critical theory position. This review is applied to the New Zealand situation with a discussion about the historical impact on Maori Education.

Chapter Four attempts to demonstrate the connections between Educational Administrative theory development and the state of Maori Education. The ideological conflict between Tino Rangatiratanga and Kawanatanga is explored in this context, in particular, the use of Educational Administrative practices which successfully reinforce a Kawanatanga position. A review of research about the Maori Education position is indicative of a gradualism mentality which is inadvertently or otherwise supported by the state. The literature highlights the changes in Kawanatanga thinking which continue to marginalise a Maori position. Essentially, the power of the Pakeha veto is revealed from evidence about the shaping of Maori Education by Kawanatanga policy and Educational Administrators.

In Chapter Five, the position of Maori social organisations is discussed before describing the shape and size of Maori Leadership in these social orders. Its inclusion to this study, reflects the writer's belief that a discussion about Maori Educational Administrators is essentially about Maori Leadership. Therefore, the most suitable framework for this to be advanced is not a general review of Educational Leadership but an understanding of the diverse Maori realities, their influence on Maori Leadership expectations and the role of the Maori Educational Administrator, and its significance for transforming the present state of Maori Education. A set of Maori Leadership variables and broad Maori Educational contexts are identified for further study.

Chapter Six presents the research results for the focus group interviews and questionnaire survey administered. In Chapter Seven, there are three questions reflected upon; the relevance of Maori knowledge to this work, the power relationship between Maori and Pakeha as perceived by Maori respondents in this study and respondents perceptions of Maori Leadership in Educational Administration. These conclusions provide a synthesis of the findings with a discourse analysis orientation. In conclusion, a new tentative proposition is offered.

A final statement is provided for those who choose to read this work. This study is not about defining educational outcomes for Maori, or biculturalism in schools and wider society, or about the allocations of resources for Maori Education. However, it is about maximising human resources as it applies to education and to the communities where this takes place.