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E tipu ana te mana tāngata: Supporting the development of leadership to enhance the quality of Māori students' learning in bicultural schools in New Zealand

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requirements for the degree of
Doctor of Education

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Abstract

The quality of Māori students' learning in bicultural schools in New Zealand can be likened to the skeleton of a great moa in a Canterbury museum depicted in a poem written by Curnow (1979). Once vibrant and carefree, the moa was now unable to stand without the support of scaffolding. The egg beside it was cracked and glued together, devoid of life and hope. Many Māori students experience education like this. Their innate learning capacity has become extinct. Their learning is propped up by the scaffolding of remedial supports, their potential cracked and broken. Too few Māori students stand independently upright in their learning.

Glen Colquhoun (1999) recently wrote a poem, "The trick of standing upright here is to use both feet" in response to Curnow's lament. The feet can be likened to cultural perspectives. Māori in mainstream schools are commonly expected to stand one footed in a monocultural Eurocentred environment that is unnatural to them. Leaders must learn to make room for the other foot, the Māori centered understanding of the world on which Māori students can more naturally lean. This will eliminate the need for support and prepare students for active learning. Colquhoun (1999) continues "The art of walking upright here is the art of using both feet. One is for holding on. One is for letting go". Leading in this manner, moving between the worlds of each foot, will help support students experience quality learning. The mana tangata, the power and authority, or efficacy (H. Tomlins-Jahnke & Mulholland, 2011), of leaders and learners will grow.

Most mainstream schools are led by Pākehā in New Zealand. Therefore leading Māori students to first stand and then walk on two feet requires leaders to achieve a high level of personal cross cultural competency. I am a Pākehā woman working in a bicultural Christian school. I conducted three phases of action research to support quality teaching and learning for Māori students. I then used autoethnography to construct an evocative and analytical account of the research, including the deep reflections needed for me to make sense of the cultural interactions.

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Glossary

Te reo Māori	English
āhuatanga ako	the principles of teaching practice that are of vital importance in the education of children
ako	teaching and learning
ao	world
e tipu ana	growing
hapu	a division of Māori people
harekeke	flax
he kākano	some seed; a leadership programme
hui	gathering
hui taumata	gathering of leaders
iwi	tribe
ka hikitia	to lift up or improve
kaimoana	sea food
kaitiakitanga	the principle of taking care, conservation
kanohi ki kanohi	face to face
ka rewa ake ki ngā kapua	above the clouds
kaumatua	male elder
kaupapa	a principle, topic or subject
kaupapa Māori	Māori principles
kawanatanga	the authority of governance
kia piki ake I nga raruraru o nga kainga	mediation of socio-economic and home difficulties
korero	speak
kotahitanga	oneness or unity

kura kaupapa Māori	schooling based on Māori principles
kohanga reo	language nest, a preschool initiative based on Kaupapa Māori principles
kuia	female elder
kura	school
Māori	the indigenous people of New Zealand
mana	the power and status gained through one's leadership talents, strength of character, from basic human rights, or by birthright
manaakitanga	hospitality, care
maunga	mountain
matauranga	wisdom
mokopuna	grandchildren
Muriwhenua	the five tribes of the Far North of New Zealand
Ngai Tākato	one of the five iwi of Muriwhenua
Ngati Kahu	the easternmost iwi of Muriwhenua
Ngati Kuri	the northernmost iwi of Muriwhenua
papakouwhaitia	embrace
Pākehā	people of European descent who call New Zealand home
rangatiratanga	leadership
rohe	district
taha Māori	the Māori side, or perspective
tamariki	children
tātaritanga	thinking and making meaning from both a traditional and contemporary Māori base
tātou	all of us
taonga taku iho	treasure of our heritage

tau ana	realise
te ao Māori	a Māori world view
te ao whānui	a world view centered on the wider world; Eurocentered
Te Aho Matua	the foundation document of Kura Kaupapa Māori
Te Aupōuri	one of the five iwi in Muriwhenua
te mahi rehia	Māori games and pastimes
teina	a younger sibling, the one who learns
te ira tangata	the human essence
Te Rarawa	one of the five iwi in Muriwhenua
tino rangatiratanga	sovereignty, self determination
tipu	grow
tikanga	method
tuakana	An older sibling, one who teaches
tupuna	ancestors
tu rangatira	stand to lead, a leadership initiative
urupa	cemetery
wairuatanga	spirituality
whai wāhitanga	participation
whakapumautia	grasp
whare tapa whā	a four posted house representing holistic health
whānau	family
whanaungatanga	close connection between people; kinship
whakapapa	genealogy
whakatauki	proverb
whakawhanaungatanga	building and maintaining relationships

Chapter One: Introduction

This research was born out of my own personal desire to understand how leaders in bicultural schools could best ensure Māori students experience high quality teaching and learning. I have been teaching and leading in the secondary department of a rural integrated Christian area school of predominantly Māori students over a period of some thirty years. I have not been satisfied with the level of educational achievement many of our students attain. I believe this is a result of a failure to adequately theorise our leadership practices. Some eighteen years ago I began looking to educational administrative theories and paradigms to help guide my thinking and therefore help create change in our school community. I have completed a masters degree in educational administration. This work is the continuation of my learning.

I am a Pākehā woman educator and therefore my efforts to create change in our school involves crosscultural interaction and relationship. This is not uncommon. Most Māori students in New Zealand are in mainstream schools, usually led by non Māori (Education Counts, 2016). Many Māori students in mainstream schools do not experience the quality teaching and learning they and their whānau, hapū and iwi desire (Berryman, Kerr, MacFarlane, Penetito, & Smith, 2016). There is a significant need for non Māori educational leaders to conduct research to enable them to improve their leadership of quality teaching and learning (Bishop, 1996; Denzin & Lincoln, 2008). However, there is also some antipathy from Māori towards Pākehā researching in Māori contexts (G. Smith, 2012; L. Smith, 1999). This antipathy has led to a sense of paralysis among Pākehā would be researchers (Cooper, 2012; Tolich, 2002) which in turn limits the number of studies available to exemplify how these challenges may be overcome.

I was fortunate enough to have been able to research at both masters and doctoral level in my school, I think because of my longevity of relationship and service with the people of our school community. My own desire for change concurred with that of many in the school community at the time I began this study. I was welcomed by leaders at each of the levels of my school community with which I wanted to work. My

study of the literature, reported in chapter two, showed that there was a similar desire for improvement in Northland, New Zealand and beyond, but little research had been done by practising Pākehā educators that would help those responsible for improvement to know how to realise it. Ann Milne (2013) was an exception. These were my gaps: personal, community based and confirmed by the literature. My context and experiences are unique, but as I share the process and results of my search for practical, workable theories brought about through research I trust I will be able to help other people in other places.

In the following sections of this introduction I seek to take my readers in to my community, to show who I am and where I come from: a local in these parts. I then describe my relationship with the research school, and the church to which it belongs. I describe the changing nature of my position in the school and church and explain how this impacted the nature of the research I was able to undertake, and consequently the deep learning I was able to achieve. I introduce the research problem as articulated by my original participants and outline the research questions we formulated. Finally, I provide an outline of the thesis.

My positioning in the research community, school and church

My personal positioning in the research community is an important aspect of this project. I am very much an insider here in the wider community of the Far North. I have been here most of my life, and I am related to a very large extended family both by genealogy and through association in groups such as church, education and sport. Locals have the benefit of lived experience in contexts they seek to understand. We not only find out about our contexts through research, we also know through our feel for things (Cucinelli, 2014; Hathcoat & Nicholas, 2014). I feel this place. My family farm a large tract of land at Houhora, within the rohe of both Te Aupōuri and Ngāi Takoto. A maunga, it is marked by the triangle at Houhora on the map below (Figure One).

I grew up in Pukenui, on the banks of Houhora Harbour, where my father's father's great grandmother settled in 1860 and where my father's mother's father brought his family in 1891. Many Māori and European spread through the five iwi of Muriwhenua

share my great great great grandmother as tūpuna, although my particular branch of the family is fully Pākehā. She and my father both lie in the urupa on our farm. I feel connected to this place and to these people. I cannot be separated from this work.

Figure 1: The location of my home, school and church



In my childhood it was mainly European settlers that peopled Pukenui and Houhora, with the communities north of us and in pockets south of us being almost exclusively Māori. Most Māori were educated in Māori primary schools and Native Schools, with those students showing academic promise sent to board away from home. Sadly, at Kaitiā College, there were fewer Māori than Pākehā in the academic classes into which I was streamed. At both primary and secondary levels it was sport that brought us together, a level playing field much relished and celebrated by our father who had loved this part of being in the Air Force in World War Two. However, for the most part we two cultures were near and yet far, our contact more limited than the map suggests. Perhaps following my father's enthusiasm for sport I left home at seventeen to train to

teach Physical Education, returning to the North at thirty with a young family and a strong Christian faith developed while at University.

My teacher husband and I attended a church in Kaitaia that had been recently founded by members of the Māori Evangelical Fellowship and led by a Chinese pastor and his Pākehā wife. It was here that we became far more acquainted with tikanga Māori than I had in my childhood. We were befriended by a kaumatua and kuia who generously shared their family life with us. We were soon immersed in a Māori yet Christ centered community life style we enjoyed greatly. Our kaumatua preached unity and brotherhood out of Psalm 133 (Ps 133:1, The New King James Version), encouraging us to commit to being one together, regardless of culture. We were a family orientated church, with many children including our own five benefiting from the village style we later understood to be an expression of whanaungatanga. In those days I do not remember ever using the term: we simply lived it, or so we thought.

It was in this context that my husband and I founded the Christian school of my research, initially as a private primary school and soon after with the addition of secondary, which became my responsibility. After ten years the school was integrated into the state system as a school of designated special character, a Christian school. This change heralded rapid growth, particularly in the secondary department, and while growth was celebrated and exciting it brought many challenges. We had a team of mainly international immigrant teachers, and as we ventured into senior secondary and NCEA the gap between our top students and the lower achieving students was wide, with some Māori students persistently remaining on the bottom despite our best efforts.

I turned to academic study to help support my own development as a leader at this time, and it was here that I began to take heed of the cries in the Māori academics' critique of the quality of education their tamariki/mokopuna were being offered (M. Durie, 2001b; G. Smith, 1997). There are numerous reports in which educators were urged to do better (Department of Education, 1990; Ministry of Education, 2008, 2013a). I began to question the notion that I had held, that we were all one, and that so long as I was fair and equinamorous with both Pākehā and Māori students I was fulfilling my responsibility towards Māori students and their whānau. As a child I had believed that I could enjoy academic success from tiny Pukenui School and Kaitaia College just as

well as my richer cousins in Auckland Grammar school. Now I began to see that this egalitarian creed (Beeby, 1992) was flawed when applied to Māori. I realised that the Otis intelligence tests that had placed me in the top academic stream favoured me because I had access to the classics and all other manner of reading opportunities as a child; that I, despite my modest rural upbringing did actually live with Pākehā privilege, and in order to best teach Māori students I needed to become more cognisant of my own cultural perspectives.

During my masters studies I was mindful of the way our kaumatua had encouraged us to think that our Christian culture overrode the need to attend to racial cultural difference. I wondered just how much of what I read at university applied to my church students and their whānau. I decided to ask them, and completed my Master of Educational Administration (Dow, 2006) with a project entitled ‘Collaborating with parents to enhance the quality of learning for Māori students in a bicultural school.’ Almost every parent, in individual interviews, spoke of the need for their children to be respected and to learn to respect. By this they meant the need to be respected as Māori. I learnt that to really begin to understand how to lead quality learning for Māori I needed to first learn to position myself as tēina, the learner, in things Māori. After completing my masters degree in 2007, I took this learning overseas to work with indigenous peoples in Tanzania, returning to our school in 2011 after four years absence.

Much had changed in the school and church community by then. The founding pastor had moved to Australia and the founding kaumatua had died. The tight knit community of church and school was somewhat lost with growth and changes of personnel. By 2007 there was a new principal working with the second pastor. By the time I returned to the school in 2011 there were signs of unrest and disappointment, particularly from Māori, and it was at this stage of the school’s history that I began the process of designing my doctoral research. I immersed myself back into the community with which I had so many personal, professional and political connections in the hope that I could assist positive change.

The research design

The research school is situated in Kaitaia, the town that serves people from all five Muriwhenua iwi. Consequently children from all of the iwi attend the school. From the outset I was very mindful of the principles of kaupapa Māori research, and the need to situate myself well as a learner, as I had discovered in my masters research. Therefore I spoke with representatives from each of the iwi, as well as the leaders of the church and school to ensure I was working with Māori, not for or at them (L. Smith, 1999), and with the leaders of the church. Gaining access to the school as a researcher in this way was not difficult because I had relationship with Māori and Pākehā alike who held positions of leadership in the church and school community, and in the community beyond. Many were teachers, parents and students. It was not difficult to find agreement that there needed to be a means of supporting leadership development to improve the quality of teaching and learning for Māori. That is what everyone I spoke with wanted. I embarked on a programme of action research designed to support leadership development at every level of leadership in the school from the proprietors, governors, managers, teachers, learners, whānau and iwi representatives. I hoped for real change for the students.

The political make up of the church and school community were to go through several significant changes in the six years that followed, and in these years my positionality and therefore my ready access to various parts of the school community changed. As the table below shows, these changes necessitated adaptations in the style of action research methodology I used. I moved from thinking I could work with the leaders to develop leadership directly, through critical participant action research; to finding benefit in supporting the dialogic process that was needed in the school in the second phase, through collaborative action research; through to focussing on my own learning and supporting leadership development rather more indirectly from my position within the school in the final stages. By then, my action research became more aligned with self study action research, which merged into analytical autoethnography. These three stages of my learning about leadership are diagrammed below (Table One).

Table 1: My changing roles in the church and the stages of my learning to lead

Time	Church	School	Leadership learning
1988 - 1997	Leadership roles	Co founder	Craft knowledge
1998 - 2006	Leadership roles	Head of secondary	Master of Educational Administration
2007 - 2010	Missionary service in Tanzania		Doctorate of Education
2011 - 2012	Leadership, proprietorship and access to the Board of Trustees	Teacher, middle leader	Doctorate of Education, Phase One Critical participant action research
2013- 2014	Leadership roles, proprietorship and access to Commissioner	Teacher, middle leader, specialist classroom teacher	Doctorate of Education Phase Two Collaborative action research
2015- 2018	New church	Teacher, middle leader	Doctorate of Education Phase Three Self study action research merging to narrative and finally analytical autoethnography

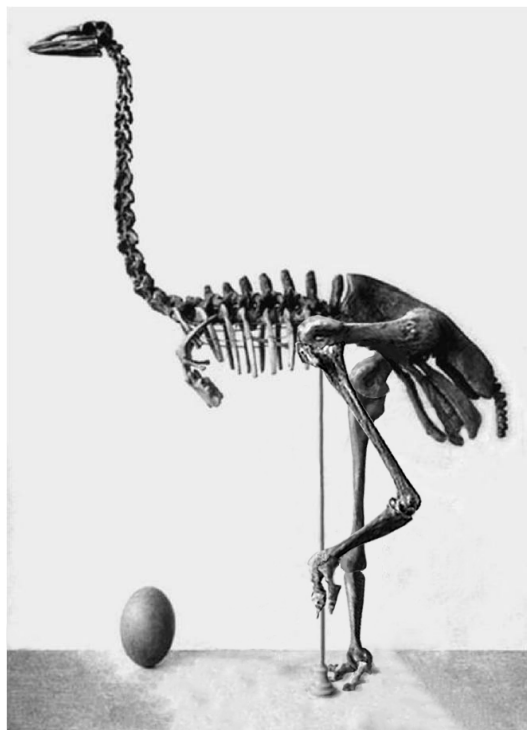
I have chosen to represent the learning that was achieved in each of the three phases of the research in metaphorical form, as is appropriate in autoethnography. The metaphor is borrowed from Allan Curnow (1979) and Glen Cloquhoun's (1999) poetic reflections on the skeleton of a moa standing in a Christchurch museum. There are three stages of the moa's mobility represented, which correlate to three stages of theorising leadership practices for ensuring quality teaching and learning occur. The following outline provides a glimpse of the development of my thinking in each of the phases of the research.

A glimpse of the moa

Phase One

Phase one of the research revealed a picture of a moa skeleton standing on one foot beside an egg (Figure Two, below). The egg, representing the aspirations for the future created through quality teaching and learning, is cracked and glued together, lifeless. The moa is forced to stand on one foot, the Eurocentered foot, rendering it unable to feel supported by its Māori centered foot, unable to learn to live as Māori. The supports that are necessary to help the moa stand on one foot prevent it from finding its own feet and walking off into a better future. This is the reality for many Māori students in mainstream, Eurocentered schools. The poet laments that the moa is in this state, far from the dynamic life it once led. There is, says Curnow (1979) , a trick of standing upright that this skeleton has not yet found.

Figure 2: Phase One: Critical participant research revealed a broken egg glued together and a moa standing on one foot, supported by scaffolding

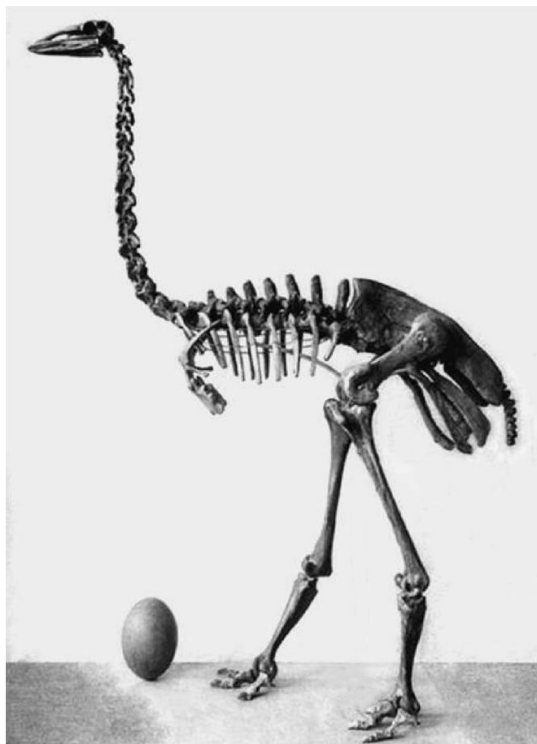


“Not I, but some child born in a marvelous year
Will learn the trick of standing upright here” (Curnow, 1979).

Phase Two

In phase two collaborative action research revealed a second foot, as shown in Figure Three below. Colquhoun (1999), a poet writing some fifty years after Curnow (1979) answers the lament saying simply, “It takes two feet to stand upright around here”. The feet represent two distinct world views te ao Māori and te ao whānui, or the Eurocentered world view. The moa now has a sense of balance and grounding through learning to lean on the new second foot. However, the moa is still immobile. Standing on two feet is not sufficient. There is no future in immobility. The egg has still not hatched new life.

Figure 3: Phase Two: Collaborative action research revealed a second foot, allowing the moa to stand



“The trick of standing upright here is to use both feet”
(Colquhoun, 1999).

Phase Three

In phase three self study action research made clear the figures of live moa using both of their feet, as shown in Figure Four below. They can now move and resume life as functional beings able to interact with their environment. They have hope for the future as they are free to reproduce life. They have learnt that ‘the art of walking upright here is the art of using both feet. One is for holding on. One is for letting go’ as Colquhoun (1979) has said. This is a dynamic process of shifting and sharing weight between both world views. Both are equally valued and used to propel the moa out and into the world with confidence. I argue in this thesis that it is possible for Pākehā leaders to learn to lead their students to do this. But to do so requires deep personal learning about one’s self and one’s interactions with Māori culture as well as learning about leadership practices.

Figure 4: Phase Three: Self study action research revealed moa walking on two feet



‘The art of walking upright here is the art of using both feet.
One is for holding on. One is for letting go.’

Phase Four

In the final phase of the research process I used autoethnography to reflect more deeply about the interactions between myself and the research context.

The thesis design

The written thesis is designed around the metaphor of the moa. The following table shows how.

Table 2: Thesis outline

Chapter One	Introduction
Chapter Two	One footed theory
Chapter Three	Two footed theory
Chapter Four	Both footed theory
Chapter Five	Research methodologies and methods
Chapter Six	One footed practice
Chapter Seven	Two footed practice
Chapter Eight	Both footed practice
Chapter Nine	Conclusion

The four research questions that provide structure for the thesis follow.

Research questions

1. How can quality teaching and learning for Māori students be defined?
2. What kind of leadership will support this quality of teaching and learning?
3. How can that leadership be developed?
4. How can that leadership development be supported?

In the following three chapters I recount the literature reviews I undertook in each of the three action research phases. They tell the story of the development of my understanding of educational administration and leadership theories which were used to guide my actions. Chapter two is a recount of the formation of my initial hypothesis. Chapter three is a dialogue between te ao Māori and Eurocentered perspectives on the answers to my questions, which helped me take a two footed approach. In chapter four

I introduce new theories that are able to support the use of both feet in leading quality teaching and learning for Māori students.

Chapter Two: Standing on one foot beside a broken egg: Looking for the most effective leadership models for ensuring Māori students experience quality teaching and learning.

“Not I, but some child born in a marvelous year
Will learn the trick of standing upright here”
(Curnow, 1979).

Introduction

This literature review was written as I worked with the leaders and members of our school community at the beginning of my research. Many in the community had indicated they wanted improved educational outcomes for Māori students. I looked to the educational leadership literature to help me create an hypothesis that would help me understand how to support change. I investigated leadership at the level of the proprietors, governors, managers, teachers, learners, whānau and iwi leaders.

Question One: What is quality teaching and learning for Māori students?

I came into the research project knowing that quality teaching and learning for Māori had been succinctly and clearly defined by Māori at the first Hui Taumata Mātauranga held in Turangi in 2001 (M. Durie, 2001b). This was a hui between the New Zealand government, Māori educationalists and Māori leaders not only ‘about education, but also about Māori futures’ (Durie, 2001b, p.1). The goals were for Māori ‘to learn to live as Māori, to actively participate as citizens of the world and to enjoy good health and a high standard of living’ (Durie, 2001b, p.3 and 4). The principles for education by which these goals were to be attained were ‘the principle of best outcomes; the principle of integrated action and the principle of indigeneity’ (Durie, 2001b, p. 5-7). These principles further delineate the definition of quality teaching and learning.

First, the principle of best outcomes means that there must be real progress made in actually achieving the goals set. Quality learning means learning outcomes that are

measurable in terms of what is important to Māori. Second, the principle of integrated action means that every aspect of the school works together to create quality learning. Third, the principle of indigeneity means that Māori language and points of view must be taught in schools. Clearly, Māori have a specific understanding of what quality education is for them. Quality is not measured in relation to Pākehā students' achievement and it is not measured by qualifications alone. Durie's (2001) synopsis formed the basis of my understanding of Māori educational aspirations and I expected that this was a sufficient framework on which we could build.

Question Two: What leadership will provide the quality of teaching and learning to which Māori aspire?

Durie (2001b) described three pathways through which he anticipated quality learning would be experienced by Māori. They are: 'Māori centered, Māori added and collaborative' (Durie, 2001b, p. 9 and 10). Māori centered refers to a pathway for achieving the stated goals for quality learning using te ao Māori as the philosophical foundation on which the school is grounded. Kura kauapapa Māori schools are an example of the use of this pathway. The Māori added pathway refers to a pathway in which Māori cultural activities are added to schools founded on European philosophies. This is experienced by many Māori in mainstream schools. The collaborative pathway is one where both Māori centered and Eurocentered philosophies form the foundation of the school's philosophy and practice. Durie (2001b) expected quality learning could happen in any of the three pathways he suggested, but the literature shows that leaders in mainstream school encounter problems in trying to use each pathway, as the following analysis will show. As I later described using the moa metaphor, each pathway has led to Māori students being expected to stand on a dominant Eurocentered foot.

The Maori added pathway: an option that does not benefit Māori students enough?

The Māori added pathway is heavily criticised in the educational leadership literature (Holmes, Bishop, & Glynn, 1992; Johnston, 1992, 1998; McLeod, 2002). Durie (2001b) indicates that it does have merit, and Smith (1997) and Mathews (2006) write positively of their experiences in church based schools that featured Māori cultural activities as a part of the school culture. But Johnston (1998) and McLeod (2002) found that many Māori students did not benefit from school leaders' efforts to ensure Māori activities were added to the school curriculum. Those to benefit most were Pākehā, because they became more familiar with tikanga Māori. Johnston (1998) used the term "Māori friendly" stating that adding Māori cultural aspects to an otherwise Eurocentered schooling system that was heavily weighted towards deficit thinking was not helpful for Māori. While it might appear that things Māori were given priority, this addition did not change the basically ineffective schooling system. May and Sleeter (2010) also report that the use of the 'Māori added' pathways did not result in improved achievement patterns for Māori students. Māori added pathways do not release the Māori centered foot.

The Māori centered pathway: an option confined to Māori centered schools?

Māori centered leadership has been found to be most effective in ensuring Māori students experience quality learning (Education Review Office, 2010, 2011; May & Sleeter, 2010). Therefore it could be expected that Māori centered ideas would be used in bicultural schools. However, Māori centered educational leadership is underpinned by philosophical and theoretical statements based on Māori world views that are fundamentally different from Eurocentered views. Therefore it could be argued that the Māori centered pathway should only be considered for use in Māori centered schools. I was torn between these two perspectives at the beginning of this research. Te Aho Matua (Mataira, 1997) provides a clear enunciation of ways Māori principles can be applied to schooling. I found this to be captivating on my first reading in its expression of the value Māori place on children, family and the support they need. I saw many similarities between these ideas and those I read in the Bible. Jesus placed high value on children. Yet much of the academic literature based on kaupapa Māori articulates a theory of praxis that is resistant to western ideologies (G. Smith, 1997), including Christianity, and many Christians would view Māori centered ideas as contrary to their

faith. Therefore it seemed there were challenges in thinking that a Māori centered approach would be workable in our school.

Nevertheless, internationally, educators are encouraged to include students' cultural references in all aspects of learning (G. Ladson-Billings, 1994) and in New Zealand through the concept of cultural responsiveness teachers are expected to weave Māori culture into the fabric of their curriculum and pedagogy. Recent initiatives such as Kia Eke Panuku ("Kia Eke Panuku: Building on success 2013-2016,"), Kotahitanga (Bishop, Berryman, Cavanagh, & Teddy, 2009), Tātaiako (New Zealand Teachers Council, 2015) and the associated Effective Teaching Profile all take this approach, which could be seen to be an attempt to place te ao Māori at the centre of learning in mainstream schools. The rationale for this is that worldwide there is increasing diversity within the demographics of schools and their communities and it is no longer acceptable for Eurocentred values and ideas to take hegemonic precedence over others (Bond, 2017; G. Ladson-Billings, 1995). It is desirable that the culture of school and the culture of homes is more clearly aligned so that students' identity might be affirmed, and they might be more successful in school (Bishop & Glynn, 1999, 2003; Dow, 2006; Olivos, 2006). Metge (2015) and Hemara (2000) describe what Māori centered pedagogy might look like if teachers were to draw from traditional cultural ways. For example, weaving the concept of whanaungatanga into the culture of the school and classroom would seem to be an improvement on adding kapa haka and Māori signage onto an otherwise fully European curriculum, for example. But can this be done well in a bicultural context? At this stage of my research I was not sure.

My initial hesitation is echoed by some critics. C. Lynch and Rata (2018) found that there is insufficient evidence that culturally responsive teaching has a positive effect on student achievement. They argue that what is needed is a Māori centered epistemology. That is, students learn to view the world through the eyes of their culture. Taking a culturally responsive approach, as an attempt to use Māori centered pathway, does not ensure the connection with te ao Māori is authentic at all. Wally Penetito (2010) agrees. He challenges the idea that Māori culture is what defines Māori education. He does not think a cultural view of education is sufficient to ensure Māori receive the quality of teaching and learning they need in Māori centered schools, and he thinks that the efforts to bring Māori cultural elements into mainstream schools is not profitable in

championing quality education for Māori either. He sees such initiatives as instances of mediation between Pākehā and Māori. This means that in school contexts where the European view of the world is dominant the Māori cultural initiative must be made to fit in with the European agenda. Penetito (2010) therefore sees an emphasis on culture as a backwards step in schools. He believes that there must be a much more forward looking approach taken, with Māori education focussed on success in tomorrow's world.

Similarly, Berryman and Lawrence (2017) argue that educational leaders need to be able to address the bigger picture of the ongoing pathologising of indigenous students' educational achievements worldwide. In other words, the problem is larger than trying to create a solution based on cultural orientation alone. Although the idea of teaching in a culturally responsive manner has been evident in international educational research for many years this does not necessarily deal to the larger issues that lead to poor quality teaching and learning for non European students, such as assimilatory and colonial ideals of the place Māori have in society.

At this early stage of my research I rejected the possibility of using Māori centered leadership theory. It seemed that this pathway was constrained still by Eurocentric dominance when considered for mainstream schools. Even Māori centered ideas feel one footed to Māori students. The collaborative pathway, however, had the appeal of a genuine recognition of Māori centered and Eurocentered concepts working together. For the remainder of this chapter I use this pathway in my analysis.

The collaborative pathway: the option expected in mainstream and state integrated schools

The collaborative pathway is expected to be used at every leadership level in mainstream and state integrated schools in New Zealand. This expectation is made clear in the policy documents issued by the New Zealand Government that are aimed at improving the quality of teaching and learning for Māori. I reviewed each of these documents and looked for evidence that they had been implemented effectively. I found that as yet there has been insufficient progress made in making the collaborative

pathway suggested by Durie (2000) work. In this section I review the effectiveness of the use of the collaborative pathway at every level of the education system, from the national systemic level through governance, management, teaching, learning and relationships with whānau and iwi.

National systemic leadership

Systems wide leadership combines nationwide policies for change with provision for localised support. Education theorists Leithwood (1999), Hargreaves (2009), Fullan (2003) and Hopkins (2007), among others, have for many years championed local school improvement through the use of school effectiveness and school improvement theories. These reformers now argue that localized efforts are not enough to create the level of improvement needed. There needs to be a combination of both national and local effort. Introducing policy at the macro level will not create change without micro level support (McLaughlin, 1990). Systems leadership seeks to achieve this.

Ka Hikitia, the Māori education strategy, can be seen as a systems leadership approach to change in the quality of learning for Māori in New Zealand. The first stage “Ka Hikitia: Managing for success” (Ministry of Education, 2009) was written in 2008, to be implemented from 2008 to 2012. The purpose was to set direction and gain momentum for change. The key principle to be implemented was the need to move away from characterising the problem as the failure of Māori learners within the system to how the system can maximise Māori potential. The document was mostly Ministry of Education focussed, and while some in the sector took action using the strategy, overall implementation was slower than expected (Ministry of Education, 2013a). There were emerging gains seen, with pockets of success, and some improvements in the education system performance for Māori students. The Education Review Office (2010) reported that Ka Hikitia had not yet taken effect in schools despite a determination to create system wide change.

‘It is of concern that this 2010 ERO national evaluation indicates that not all educators have yet recognised their professional responsibility to provide a learning environment that promotes success for Māori students. Despite the widespread information and support available, a substantial proportion of schools do not review their own

performance in relation to Māori student achievement. These schools do not make effective use of data to improve classroom programmes and school-wide systems to promote success for Māori. Nor do they use research about Māori students' learning to guide their curriculum review and pedagogical development. Although schools' engagement with the Māori community has improved overall, in a sizeable minority of schools consultation with Māori parents and whānau is limited, and Māori parents' engagement in their children's education is not valued' (Education Review Office, 2010, p1.)”

The second stage “The Māori Education Strategy Ka Hikitia: Accelerating Success” (Ministry of Education, 2013a) is undergirded by two essential factors for success. They are ‘quality provision, leadership, teaching and learning, supported by effective governance’ and ‘strong engagement and contribution from parents, whānau, hapū, iwi, Māori organisations, communities and businesses’. In other words, the intended use of this strategy is now extended to include the whole education sector, including schools and the community around them. Documents such as ‘Tātaiako - Cultural Competencies for Teachers of Māori Learners: A resource for use with the Graduating Teacher Standards and Practising Teacher Criteria’ (Ministry of Education, 2011b) and ‘Whakapumautia, papakowhaitia, tau ana-grasp, embrace and realise: Conducting excellent education relationships between iwi and the Ministry of Education with the shared goal of Māori achieving success as Māori’ (Ministry of Education, 2011c) have been written to support the implementation of Ka Hikitia in this phase. However there is no guarantee that these policy documents will create sufficient change either. The experiences of the Early Childhood sector exemplify the difficulties. Despite there being a specifically bicultural curriculum in the Early Childhood Sector since 1996 and Ka Hikitia since 2008, reviews by ERO (Hunt, 2010) and Mills (2012) have found that Māori parents' voices were not heeded well enough and the self review process in the centers were not sufficient to identify and shift the deficit discourse. More professional development support was needed at the local centre level to create the changes needed.

Local governance

Governance is devolved to local schools in New Zealand. The responsibility for implementing the principles of the Treaty of Waitangi, and for implementing the

systems leadership initiative, Ka Hikitia, lies with the local Board of Trustees. The change from the previous centralised bureaucratic system was made after extensive collaboration with Māori. Decentralisation was expected to provide an opportunity for Māori to have more say in how the schools were managed and governed for the benefit of Māori. The Tomorrow's Schools document introduced in 1988 (Ministry of Education, 1988) is prefaced by the then Prime Minister David Lange's hopes that local people would be able to contribute to their local schools, that local flavour would develop. This was to be the means by which Māori would have influence. The National Education Guidelines (Ministry of Education, 1989) and the National Administration Guidelines (Ministry of Education, 2013b) provide the specific strategies to be used to implement national policies. All of these policies expect collaboration between Māori and mainstream leaders in governance and management at the local level. Schools' charters and strategic and annual plans must be written after consultation with Māori, and Māori representation is encouraged on the Boards of Trustees.

However, while these measures may seem sufficient from a Eurocentred perspective, from a Māori perspective, they are not. Stokes (1985) explains that in te ao Māori all members of whānau have responsibility for the education and care of children, and the concept of one or two representing many is contrary to Māori. Johnston (1992) writes of the futility Māori in her study felt in their roles on boards of trustees. Her research participants found the process of representation arduous and they felt they did not have as much influence on the Board of Trustees as they needed to ensure Māori aspirations for their children were heard. Hohepa, Jenkins, Mane, Sherman-Godinet, and Toi (2004) similarly describe the lengthy time taken for Māori members of Boards of Trustees in schools across Muriwhenua to engage with a government partnership designed to improve schooling across the region. Turner (2006) explains that Māori 'face complex issues when engaging with a governance structure which is incongruent with traditional Māori principles of collectivism' (Turner 2006; p. iii), forcing them to negotiate dual roles of what is expected of them in te ao Māori and te ao whanui (the wider world).

Critics of Tomorrow's Schools legislation (PPTA, 2008) argue that in Māori communities, often low on the socio economic scale, there is a lack of able people to

take the role of governor on the board of trustees (Hughes, 1996). However Stokes (1985), Arohia Durie (2001) and Graham Smith (1997) show that despite low socio economics and other apparent lacks, Māori throughout New Zealand have established successful alternative schools within the same time period in which Tomorrow's Schools' legislation was being implemented for the mainstream schools. This further suggests that it is the mode of operation of the mainstream school leaders that needs to change, not the capability of Māori. Similarly, in past schooling arrangements, Māori have shown themselves more than capable of arguing with the state concerning the education and wellbeing of their tamariki/mokupuna (J. Barrington & Beaglehole, 1974).

At this local governance level of leadership the contrast between understandings of the collaborative relationship between Māori and Pākehā inherent in the Treaty of Waitangi becomes evident. As Fleras and Spoonley (1999) and Mason Durie (1998a) explain, the contrast can be understood through an analysis of the terms *kāwanatanga* and *tino rangatiratanga* used in the Treaty. *Kāwanatanga* is the transliteration of government and is used to mean governance from a European perspective. *Tino rangatiratanga* is the term used for self-determination. For Māori, the opportunity for collaboration in governance through representation is not *tino rangatiratanga*, but *kāwanatanga*. It is therefore an invitation to stand in the perspective of the Pākehā. It is one footed. It is not a true collaboration between equals but a sharing within a framework that is in itself foreign and unsatisfactory to Māori.

Management

Management of schools is placed in the hands of principals and middle leaders. They are responsible to ensure the strategic and annual plans created by the boards of trustees are effected through teachers and students. Early versions of educational administration theory recommended that managers supervise teachers' work through monitoring test results and requiring adherence to prescribed styles of teaching and learning (English, 1994). More recent recommendations favour the development of professionalism in teachers (D. Hopkins, 2007) and personalised learning for students. Favouring 'intelligent accountability,' Hopkins (2007, p. 92) argues that since schools as organisations are able to develop the capacity to learn (C. Argyris, 1982; C. Argyris &

Schön, 1976; B. Burnes, 2004; Senge, 2006) through a continuous process of self-reflection and renewal managers are able to create improvement at the local level. Leithwood et al. (1999) state that school leaders improve teaching and learning indirectly and most powerfully through their influence on staff motivation, commitment and working conditions. This work applies to improvement of the quality of learning experienced by all students, but in New Zealand the specific responsibility of managers of schools with Māori students is to see the principles of Ka Hikitia (2008, 2013), the Treaty of Waitangi and the Declarations outworked. Successful implementation of these policies requires a collaboration between Māori centered and Eurocentered values and concepts.

The first stage of 'Ka Hikitia-Managing for Success' (2008) required managers at all levels of the education system to move from a deficit view of Māori students and their whānau that had been so prevalent, to a Māori potential approach. This reframes the task of reducing the gap between Māori student achievement and non-Māori into a different perspective. The second iteration, 'Ka Hikitia- Accelerating Success 2012 - 2017' lists five principles: The Treaty of Waitangi; a Māori potential approach; ako- a two way teaching and learning process; identity, language and culture count; and productive partnerships. Each of these has at the foundation the need to treat Māori students and their whānau with respect, as people who have much to offer the educative process. 'Tātaiako - Cultural Competencies for Teachers of Māori Learners: A resource for use with the Graduating Teacher Standards and Practising Teacher Criteria' (Ministry of Education, 2011b) reinforces this fundamental requirement of leaders. Managers must see that this happens in schools for quality learning to occur. However, reviews of the implementation of Ka Hikitia mentioned above indicate that the uptake of these principles has still not been realised sufficiently. The Ministry of Education website publishes accounts of successful implementation of Ka Hikitia, but one principal states that while Ka Hikitia shows what should be achieved, and provides the will, it does not provide the way.

Kotahitanga (Bishop, Berryman, Cavanagh, & Teddy, 2007), a programme of professional development for school leaders and teachers, has made good gains in improving quality learning for Māori students. It does show the way, as well as

providing the will. Nevertheless, reviews of the effectiveness of the implementation of this professional development show inadequate uptake from the point of view of the designers and reviewers (Bishop, 2012). They point to personal lacks in teachers and managers. First, there is inadequate understanding of Māori culture. Teachers often interpret the policies to mean they should know more about things Māori, as in the old Taha Māori programme, a Māori added approach not endorsed by many because it does not create the changes needed for Māori students. It does not reconstruct the relationships between Māori and Pākehā. It creates another situation where Pākehā feel more empowered in comparison to Māori (McLeod, 2002). Second, adoption of Kotahitanga principles is patchy, both within schools and across the nation. Schools are not equipped and able to do this work well. Third, there are many other competing agenda within schools, particularly secondary schools, which cloud and disrupt the single-minded simplicity of the non-deficit approach taken by the theorists and policy writers of New Zealand.

Learners and teachers

The policy document 'Tātaiako - Cultural Competencies for Teachers of Māori Learners: A resource for use with the Graduating Teacher Standards and Practising Teacher Criteria' (Ministry of Education, 2011b) expects that students will exercise a leadership role in schools and classrooms. Each of the five aspects of cultural competency outlined in the document are devolved into actions teachers, managers, teacher trainees and learners are expected to take. Each action involves collaboration in some way, as discussed above. For students, this is further devolved to learner voice. It is expected that learners will be involved in leading their learning in collaboration with their teachers. This expectation is consistent with the role expected of all learners in future oriented teaching and learning as described by Bolstad (2012) and her colleagues. Learners are not to be receivers of knowledge that they store for use later: they are co-creators of knowledge that alters the present conditions of their learning and living. Learners are to be regarded as young people with transformative potential. The question is, are teachers and leaders able to create the space within which this will happen? And can they specifically do so with Māori learners?

The language used to interpret the te ao Māori terms used in Tātaiako (Ministry of Education, 2011b) looks simple enough and one could think that all educators would be able to endorse and practice communication, problem solving, relationships and so on but literature on intercultural language and communication (Conroy, 2015; Shaules, 2007) indicates that facilitating the depth of conversation needed for Māori learners to feel that their voices are being heard may be somewhat problematic. Conroy (2015) found that appraising teachers' ability to use Tātaiako is challenging as intercultural learning is not a simple process. It needs to be seen as a developing, evolving process of personal learning that might well involve resistance to change by some teachers. Shaules (2007) holds that this resistance is a part of the learning and it is not possible to judge teachers as having attained cross cultural ability in a straight forward manner. From a Māori learners' point of view, however, it is easy to see that they could feel that their voices are lost in 'white space' (Milne, 2013), unable to be heard because of cultural norms of deficit.

Connection with whānau

The policy 'Better Relationships for Better Learning: Guidelines for Boards of Trustees and Schools on Engaging with Māori Parents Whānau, and Communities' (Ministry of Education, 2000) is intended to help educators develop productive relationships with whānau. The review of the literature shows that while better relationships do improve learning, the extent to which this happens is restricted by the one footedness of many leaders' approach to this policy. Rather than using the policy to create a bridge over which whānau can approach the school with the richness they have to add, most often the policy is used to further the school's purposes with parents.

Connection with iwi

'Whakapūmautia, papakōwhaitia, tau ana-grasp, embrace and realise. Conducting excellent education relationships between iwi and the Ministry of Education with the shared goal of 'Māori achieving success as Māori' (Ministry of Education, 2011c) provides encouragement and guidance as to how leaders might collaborate with whānau and iwi. A graphic is imprinted on every page: a tui standing on a beautiful flowering

kowhai tree calling out to another tui that hovers over the forest. The explanation offered is that it is necessary for the tui established in the branch to call out and engage the second bird, for them both to enjoy the beauty and bounty of the forest. The birds represent the iwi and the educational leaders. Either could be calling, either responding. There is a seeking and a finding.

In searching for evidence that this document has resulted in increased effective collaboration between iwi and school leaders I found more reports of hesitation than success. Cindy Smith (1994) warns that previous cooperative ventures between schools and Maori have led not to emancipation for Maori, but domestication and assimilation. The problem here is that the ‘collaboration’ has overtones of dominance taken by one side of the collaboration process. Durie (1995) warns against the simplification of the concept of ‘Māori’, arguing that there is no one definition of Māoriness and therefore complexifying any attempt of a particular iwi representing what that is on behalf of others in schools. It seems that the tentativeness communicated in the graphic is apt.

Question Three: How is quality leadership for quality teaching and learning of Māori students expected to be developed?

The expectation that a focus on developing leadership in schools will be able to effect significant change in the quality of all students’ learning has been evident in the literature from about 1980 to the present day. I reviewed literature from theories that are currently used in mainstream schools: school effectiveness, school improvement, school development, school culture, school organization, transformational, collaborative, distributed and pedagogical theories to help establish which model would be most helpful for ensuring Māori students experience quality learning. I found that although commonly espoused and frequently used, each was inadequate to facilitate the breadth and depth of learning desired by Māori today.

School effectiveness and instructional leadership

School effectiveness researchers (Hallinger & Heck, 1999; Hallinger & Heck, 2011) worked to find features of effective schools that can be implemented in other schools to

make them effective. Many of the lists of features of effective schools are appealing. However, there are several aspects of this research that make their recommendations problematic for leadership of quality Māori learning in mainstream and state integrated schools. First, the idea that less effective schools should look to more effective exemplars may not take into account the local school context and perhaps implies weakness in that school community. Maori leadership initiatives, such as Tū Rangatira (Ministry of Education, 2010) along with other indigenous research, emphasise a strengths based approach where the locals are encouraged to find solutions to their own problem.

A second issue with school effectiveness theories is that while leadership was acknowledged as a key factor in improving schools, Hallinger and Heck (1999), stated that where leadership was effective in changing students' achievement it was often through shaping school direction through development of vision, mission and goals rather than on teaching and learning itself. This work on school culture does impact on students achievement, as many educational researchers such as (M. Fullan, 1993), Hopkins (2007), V. Robinson, Hohepa, and Lloyd (2009) and Hattie (2009) attest, but instructional leadership has the potential to influence improvement more effectively. Leithwood et al. (1999) found that the most effective leaders worked closely with staff to create the services needed to assist student learning, but as Macneill, Cavanagh, and Silcox (2005) explain, even then the emphasis is on teaching rather than on students' learning. This is at odds with the notion of critical pedagogy postulated by Freire (1993b) and others that suggests that the enabling of students to learn is in fact a more important task for leaders than the enabling of teachers to teach.

Hallinger and Heck (1999) reviewed the school effectiveness literature from the 1970s to 1998 and were concerned that there had been insufficient understanding shown regarding leadership in various cultural and cross cultural contexts. Macfarlane (2004) argues that students should be active, critical learners rather than recipients of didactic styles of teaching. This is because such a style of leadership more readily conveys respect and values the culture of the students and their parents, thus creating an environment where they can thrive as themselves rather than bending to the norms of

another culture. This attitude is clearly endorsed by many researchers (Bishop & Glynn, 1999, 2003; A. Durie, 2001; L. Smith, 1999) and The Education Review Office (2010).

Third, the emphasis in these studies seems to be on leadership as something expressed through the head teacher or senior manager rather than throughout the school. The suggestion that the quality of students' learning could be attributed directly to one person seems to dishonour the efforts of teachers and is at odds with research that shows that teachers contribute greatly to the quality of students' outcomes (Alton-Lee, 2005). Despite the notion that it is possible for leaders to create or maintain a good school, evidence shows that there is greater variation in the quality of education offered between classes than there is between schools. The He Kākano (Hynds et al., 2014) leadership development initiative currently underway deliberately addresses middle managers and teachers as leaders.

School improvement: collaborative leadership

School improvement theorists look to the school community itself to find solutions to school problems (Barth, 2006). Leaders use a collaborative style and value others' contributions to create a learning environment for adults rather than specifically focussing on student achievement. In New Zealand David Stewart (2000) was influential in developing principal leadership in this leadership tradition. Te Aho Matua (Mataira, 1997), the philosophy behind Māori centered schools, emphasises collaborative problem solving, involving whānau with staff and students. However, participating teachers and parents of some kura, and some researchers, such as Cardno (1997), have complained of the time needed for such an approach. They warn that the emphasis on collaboration can be ineffective in that it is time consuming and problem centred.

School development: leaders as learners

School development theorists blend the school effectiveness and school improvement approaches (Caldwell & Spinks, 1992; Huffman & Hipp, 2003; Stoll & Fink, 1997) using collaboration and instructional leadership to ensure schools both emulate best practice and initiate local solutions in the school. They emphasise distributed leadership, claiming that leadership that is promoted throughout the school will be more effective than sole leadership. An aspect of this strategy is that teachers are seen as professionals, able to function as leaders themselves, taking responsibility for their own learning and that of their students. Thus, schools are seen as ‘professional learning communities’ and principals are leaders of learners (Stoll & Timperley, 2009).

The idea that educators are learners as well as teachers is expressed in the Māori term *ako*, which means teach as well as learn, and therefore it could be concluded that this type of leadership is well suited to teachers of Māori students. Certainly Bishop and Glynn (1999, 2003) have shown that when leaders in cross-cultural settings display a willingness to learn from parents, the community and students themselves, there is a much greater likelihood of student thriving because there is less dissonance between home and school.

School organisation and school culture: transformational leadership

School organization and school culture theorists such as Bolman and Deal (2003) apply principles from business management to the task of building school communities, often with the intent of creating them as places of moral purpose (Sergiovanni, 1992; Sergiovanni, 2000) and excellence. Various leadership models reinforce this, such as servant (Greenleaf, 1977), invitational (Novak, 2009) and transformational leadership (Burns, 1978). Of all of these models, transformational leadership is most frequently mentioned in the literature. Originally described by Burns (1978) as ways in which leaders might inspire followers to attain unusual levels of commitment to a shared moral purpose the model has been adapted in the educational leadership literature by many authors with varying definitions. In some cases the concept of a heroic charismatic leader is emphasised. This appears contrary to the concept of distributed and shared leadership emphasised in the professional learning community models endorsed by recent models of Māori educational leadership such as He Kākano (Hynds

et al., 2014).

B. Bass and Bass (2008) extended Burn's (1978) concept of transformational leadership to describe the model in terms of how the leader provides individual consideration, intellectual stimulation, inspirational motivation and idealized influence in relationship with the follower. Carlson's (1996) description is characterized as a means to promote vision and to engender trust and empower people in a learning community. While Carlson's model also includes charisma, which could be construed to mean that leaders should be heroes, I argue that the goal of transformative leadership is to create leadership throughout the organisation, thus achieving far more effective change than could happen through one leader.

In my own work (Dow, 2006) I added the concept of values as key to transformational leadership, as I saw that vision is outworked through shared values as well as the building of trust and empowerment. This interpretation of Carlson (1996) model can be mapped on to Mason Durie's (2000) 'Framework for considering Māori educational advancement' in which he outlines the three goals for Māori student achievement 'to learn to live as Māori, to actively participate as citizens of the world and to enjoy good health and a high standard of living'; three principles of best outcomes and three pathways for achieving the goals. Both Carlson's (1996) model and Durie's (2001b) emphasise vision; Carlson's (1996) values can be equated with Durie's (2001b) principles of best possible outcomes, indigeneity and collaboration; Carlson's (1996) trust and empowerment are developed through Durie's (2001b) pathways. I believed the combination of Carlson's (1996) leadership model and Durie's (2001) framework would help maintain focus in this research.

Pedagogical leadership

However the most recent major study on school leadership in New Zealand, by V. Robinson et al. (2009), disputes the effectiveness of transformational leadership, claiming it has not been shown to create an increase in student learning. This study highlights pedagogical leadership as the most effective alternative. The definition offered by V. Robinson et al. (2009) for pedagogical leadership is a 'close involvement

in establishing an academic mission, monitoring and providing feedback on teaching and learning, and promoting professional development' (p. 88). This suggests that pedagogical leadership focuses on teaching and learning, like instructional leadership. Their analysis of the effectiveness of 'pedagogical' leadership includes studies that were conducted by researchers such as Hallinger & Heck (1999) who identified the leadership style as instructional. This merging of pedagogical and instructional leadership is however not upheld by other scholars in the field such as Macneill et al. (2005) and is problematic if it merely reinforces teaching in a style that is not conducive to Māori and other indigenous students' success.

Macneill et al. (2005) explain that instructional leadership is focussed on teaching whereas pedagogical leadership focuses on learning. To elaborate, they identify five 'pedagogic lenses': epistemological, socio ideological, social, the pedagogic act, and pedagogy separated from didactics. With these lenses they see pedagogy as meaning teaching and learning that is productive; that does students good (Lingard, 2003); that enables students to be critical of their own socio political contexts rather than passive recipients of knowledge (Freire, 1993b); that produces knowledge in the context of relationship and social practices; that extends beyond the classroom, embracing all who are able to make a difference in student outcomes; and is more than instruction. Pedagogical leadership, then, must be connected to the concept of pedagogy which in turn will guide leaders to look at teaching and learning from a different perspective. The contrast is made clear in their chart shown below (Table Three)

These distinctions are also made clear in the 'Quality Education for Diverse Students in Schooling: Best Evidence Synthesis' (Alton-Lee, 2005). The concepts founding this document are twofold. First, 'diverse' means that no one ethnic group or gender or any other expression of 'type' is the norm: teachers must be prepared to embrace, manage and facilitate learning in all students. Second, teachers are able to make a significant difference in the lives of students if they are prepared to use pedagogical principles rather than a narrower concept of teaching. It is this distinction that needs to be made clear and upheld by pedagogical leaders if Māori students are to succeed in attaining quality learning as outlined by Durie (2001b).

Table 3: Comparing instructional and pedagogical leadership (Macneill et al., 2005)

Instructional Leadership	Pedagogic Leadership
Focus on teacher instruction	Focus on students' learning
Driven by mandated curriculum	Determined by the needs and interests of the students
Classroom orientated	Connected to examples drawn from real life/world
Test results seen as the goal	Test results seen as one aspect of learning and informative of level of student understanding and concepts explored
Predicated on teaching as a craft	Predicated on teaching as a profession
Hierarchical in nature	Distributed leadership
More about school management	More about building a professional school learning community
Principal as instructor of teachers	Principal as leader of teacher professional learning
	Moral and facilitative in nature

Pedagogical and transformational leadership combined

V. Robinson et al. (2009) specifically compare the pedagogical/instructional style with transformational leadership, finding the former to be more effective in improving students' learning. This is unsurprising since the studies conducted on the effectiveness of transformational leadership do not specifically measure student learning. While it appears that they are seeking to discredit transformational leadership through such graphic comparison, they concede that both can work together effectively, as their source Marks and Printy (2003) found. Both Macneill et al. (2005) and Sergiovanni (1996) also imply that pedagogical leadership and transformational leadership work best together. The analysis of pedagogical leadership completed by Macneill et al. (2005) shows it to have strong overtones of the moral (transformative) purpose for education, to do people good. Sergiovanni (1992) states that pedagogical leadership, which invests

in capacity building by developing social and academic capital for students, and intellectual and professional capital for teachers', can only be understood in a covenant keeping type of community, which he has many times stated is best developed through transformational leadership.

This combination of transformational and pedagogical leadership models is also identified in specifically Maori educational contexts. Ka Hikitia – Managing for Success: The Māori Education Strategy 2008 - 2012 (Ministry of Education, 2008) identifies focusing on responsive and accountable professional leadership as one of the levers that will be most effective in bringing about change for Māori students. This leadership can be defined as transformative: identifying vision and setting pathways and pedagogical: creating a sharper focus on professional leaders and effective teaching and learning that lifts Māori learners' achievement. He Kākano (2011) supports school leaders to become relational and pedagogical leaders with the capability that will enable schools and teachers to build educational success for and with Māori learners.

Maori leadership: mana

V. Robinson et al. (2009) specifically searched for models of leadership that would be helpful in improving Māori student outcomes. Their report of this search is very brief: indicating the paucity of studies done with the leadership of bicultural schools in mind. They define mana as the key characteristic of quality leadership for Māori. They claim that mana, which was traditionally attained by birth right or by exploit can also be gained as recognition for service to the community good. This crystallizes the type of leadership that is needed to facilitate the vision described by Mason Durie (2000). It is the ability to lead in such a way that the students and the community beyond the school benefit from the leaders' efforts, socially, culturally and academically. I initially thought that both transformational and pedagogical leadership models would contribute towards that goal and so built my study within this framework.

Question Four: How can quality leadership development be supported?

I reviewed the literature and found evidence that the support for leadership development currently available in New Zealand that was needed to bring quality teaching and learning to Māori students was inadequate.

How boards of trustees learn to lead

Robust (2002) describes the difficulty of establishing change in a one footed governance context. He was the Principal and therefore part of the board of trustees at Matautau School, the first to become bilingual under Tomorrow's School legislation, and presents his research as action learning. He explains that although the parents were educated, had links with Māori in governance and were familiar with government procedures, the process undertaken to fight for what they knew was best for their children, a bilingual school, was so tough that many trustees and parents were unable to contribute fully. The consequent pressure on the teaching staff caused teachers to leave, creating the need to employ foreign teachers, thus placing pressure on the school's pedagogy. The board of trustees learnt to use technology and access outside assistance to work for the vision of educating their children to thrive globally and locally, while assisting them to develop mana tangata and personal wellbeing. They did this despite the pressures.

How principal leaders learn through programmes

Principals in New Zealand who lead their schools into Durie's (2001b) vision need to be prepared better than leaders in many other nations, according to Lumby (2008). He points to the need for leaders to learn to look beyond their own local contexts and realise they are in fact preparing young people for life as citizens of the world. So do present leadership programmes in New Zealand prepare principals to lead their schools on an international stage as well as connecting with the local context and preparing staff and students to engage with appropriate pedagogy there? My evaluation of two programmes designed to support leadership development suggests they do not.

An evaluation of the aspiring principal development programme in New Zealand by Piggot–Irvine & Irvine (2011) reveals that the definition of principalship used is from a school effectiveness model. They refer to several researchers such as Hallinger and Heck (1999) whose work could be classified as school effectiveness and use a quote from Southworth (2004) “effective school leaders work directly on their indirect influence”, a tenet of instructional leadership, as the justification for their programme. The aspirants were able to say that they were confident they could apply for the leadership role, but not confident that they would manage it well in the long term. Leaders prepared in this model would indeed not be well prepared for the complexity of the demands of bicultural education because the model itself is not appropriate.

Wylie and Hodgen (2010) surveyed teachers in the schools where principals had learnt to lead as part of the Experienced Principals Development Programme. They found that the aspects of leadership that could be attributed to an emphasis on an instructional leadership model were most often implemented well by the principals: goal setting, safe orderly environment and principal leadership. The lowest ranked aspects were teacher learning and Māori success, the very aspects most needed according to the Ka Hikitia- Managing for Success: the Māori Education Strategy 2008- 2012 (Ministry of Education, 2008). It is clear then, that a different approach is needed to help principals to learn.

How principal leaders learn in their local contexts

The Education Gazette has showcased two examples of leaders who have engaged successfully with local Māori and learnt to enhance the quality of education for their students. These were “Leading change: talented and inspired leadership was the key to education success at Te Kopuru School”, where a Pākehā principal learnt with her Māori staff and Board of Trustees members, and the other “Achieving mana Māori motuhake” (Feltenham, 2004) where a Māori school community learnt to set and achieve academic goals together. A recent ERO report (2010) recommends that school leaders learn from Ka Hikitia and implement actions such as engaging with the local community and rigorously investigating school data in order to assist staff to plan for better teaching.

How teacher leaders learn

Research related to teacher education programmes in New Zealand stresses the need for teachers to learn how to empathise with diverse students as an expression of social justice, particularly in acknowledgment of the Treaty of Waitangi (Kana & Aitken, 2007). The best way to do this is to build relationships with the local people themselves, according to V. Robinson et al. (2009). McNaughton and Lai (2009) found that teachers need to be able to act as adaptive experts; that local evidence about teaching and learning is necessary to inform instructional design; that school professional learning communities are vehicles for changing teaching practice; that educative research-practice-policy partnerships are needed to solve problems; that instructional leadership in schools is necessary for community functioning and for coherence; and that effective programmes in schools are built by fine tuning existing practices. They applied these conclusions to their own work with teachers of Māori and Pasifika students. They showed that indeed when given time, encouragement and support the participating teachers were able to significantly improve the quality of these students' outcomes.

Similarly, Tuuta (2004) evaluated the Te Kauhua Māori Mainstream Pilot Project, a professional development initiative aimed at helping mainstream teachers of Māori students to gain more confidence and address deficit mindsets in their classrooms. They found that teachers did increase in self efficacy not only in the classroom but also in relation to one another. Also, significantly, efforts to improve their teaching of Māori students also improved their teaching of other students.

Hypothesis

As a result of this literature review I formed the hypothesis that transformational and pedagogical leadership models would be most effective in supporting the development of leadership that would facilitate quality teaching and learning for Māori students.

Chapter Three: Standing on two feet: A dialogue between Eurocentered and Māori centered views on the development of leadership for quality teaching and learning for Māori students.

“The trick of standing upright here is to use both feet”
(Colquhoun, 1999)

Introduction

It was through the actions of the Ministry of Education that I came to learn to theorise the next phase of my thinking. The breakdown of relationships in the governance of the school at the end of the first phase of my research resulted in there being a commissioner appointed to replace the board of trustees. I learnt the power of dialogue through him. Dialogue allows for the clear and unfettered hearing of difference, the space for two distinct feet to stand. In the first phase of my research I was looking for ways that leaders could bring progress through top down unification of ideas around transformational leadership concepts of vision, values, trust and empowerment. I now realised that this approach simplified, reduced and hid valuable understandings of diversity and therefore constrained Māori students’ achievement. In this chapter I present a dialogue between Māori centered and Eurocentered perspectives on teaching, learning and leadership that helped form the basis of my practice in phase two of the action research.

The dialogue is framed by the research questions:

1. What is quality learning for Māori students?
2. What is quality leadership of that learning?
3. How can that quality leadership be developed?
4. How can that leadership development be supported?

Question One: What is quality learning for Māori students from both Māori centered and Eurocentered perspectives?

A Eurocentered definition of quality learning for Māori students

The Eurocentered voice defines quality Māori learning in terms of results scored in tests (Education Review Office, 2010; Ministry of Education, 2011a, 2011b, 2011c; Nusche, Laveault, MacBeath, & Santiago, 2011). Quality is measured by comparing results in these tests with those of other races, and invariably Māori in mainstream emerge as the losers. Many publications regarding the need for quality learning for Māori students begins with the narrative of the long tail of underachievement that is made of mostly of Māori students (Bishop, 2011; Donnelly, 2008; Gilbert, 2005). Māori learners that attain equality are seen as meritorious (L. Smith, 1996). They have earned their place beside Pākehā through their hard work. They have used their opportunities well. Their success proves that it is possible for Māori from good homes who are prepared to work hard can succeed (Royal, 2011).

A Māori definition of quality teaching and learning for Māori students

Māori academics speak back to these ideas (A. Durie, 2001; G. Smith, 1992; L. Smith, 1996). They say that their success in academics, that gained them access to the academy, has often come at a cost that should not have to have been borne. Success in academics often set them apart from other Māori family and neighbours, robbed them of a sense of identity as Māori and sadly even fuelled the idea that some Pākehā have, that it is simply a matter of effort (L. Smith, 1992): everyone has the chance to succeed and those who do not probably do not because of their families (S. McKinley & Else, 2000). It is clear in the literature that Māori want success in academics but they do not want that success to prevent them from being secure in their identities as Māori, among Māori (A. Durie, 2001).

Māori academics have spoken back to the dilemma of academic success resulting in cultural failure by creating their own definitions of quality learning for Māori students. An analysis of their work yields seven criteria. The first three are derived from Durie's (2001b) work at the turn of the century with Māori leaders seeking pathways to educational advancement; the fourth and fifth are derived from Macfarlane's (A. MacFarlane, 2010a, 2010b; A. MacFarlane, Glynn, Grace, Penetito, & Bateman, 2008)

work with his colleagues on Māori interpretations of key competency and giftedness; the sixth draws from Graham Smith's (1997) work on Kaupapa Māori theory and its link to critical pedagogy; the seventh is derived from the evaluation indicators used in Kura Kaupapa Māori. To help describe the distinctively Māori understandings represented in these criteria I have drawn on literature outside of educational theory. Dame Ann Salmond's (1991, 1997) anthropological investigations into the earliest encounters between Māori and European reveal contrasting Māori and European ontologies, epistemologies and axiologies; Māori Marsden (1992) Michael Shirres (1997) and Pa Tate (2012) bring theological depth of understanding to te reo Māori words commonly heard, and Cleve Barlow (1991) assists with correct understanding of commonly used but less well understood Māori terms.

Criteria One: To learn to live as Māori.

Durie (2001) defined 'to live as Māori' as 'being able to have access to te ao Māori, the Māori world- access to the language, culture, marae, resources such as land, tikanga, whānau, kaimoana'. In determining the extent to which this is the responsibility of the education system, he states that it needs to be remembered that if education is preparation for participation in society, preparation for participation in Māori society is also required. This definition implies that Māori students will have attained quality learning if they are able to take part confidently in particularly Māori defined cultural contexts. Martin's (2013) description of her education in Kura Kaupapa Māori; Smith's (1997) description of his sense of failure in not being able to perform customary speaking duties as a Māori student in mainstream education and Tomlins-Jahke's (1996) analysis of quality education for Māori girls mainly in church based boarding schools confirms that Durie's views are held paramount by students also. Academic success comes second to cultural success in this analysis.

To learn to live as Māori is not simply a case of learning cultural practices, though; there is evidence in the literature to suggest that it is a matter of learning to think as Māori, to consider the world through the lens of te ao Māori. For example, Durie's (2003) work with science teachers showing how the ethics of genetic modification can be critiqued from a te ao Māori perspective. Similarly, Harmsworth and Awatere

(2013) worked on the contribution Māori centered learning can have on the study of ecology. E. McKinley, Stewart, and Richards (2010) criticise contexts for learning commonly used in junior science classes. Contexts such as ‘harakeke’ are caricatures of learning in te ao Māori, not the real thing, they claim. To be real, contexts for learning should be contemporary and meaningful, not frozen in time and brought out as artefacts. Quality learning can be said to have been achieved when students are able to learn to think critically about issues in their own world, using te ao Māori lenses.

Dame Ann Salmond’s (1997) description of te ao Māori in ‘Between Worlds’ helps provide an understanding of the depth of distinctiveness this world view has from that of the European. In her chapter ‘Science and Whakapapa’ she contrasts the essential ontological and epistemological positions. The Māori view of creation she describes is of a cosmos that was founded by a burst of energy that continued to unfold in a relational, interwoven, connected kind of a way, whereas the European view of creation, based on the Bible, is of a step by step ordering of chaos into created hierarchical order, with mankind at the top second only to God. This has implications on how we live, and lead, as will be shown in this thesis. To live as Māori is to live as one connected to both the terrestrial and celestial woven universe of which humans are an integral part, through whakapapa, rather than as one trying to be in control, through science, which is a more European viewpoint. One is interwoven, networked, the other Cartesian, linear. One of the key underlying questions of this thesis, then, is, ‘Can Pākehā adapt to lead in Māori contexts?’

Criteria Two: To learn to live as global citizens of the world

According to Durie (2001b), there is wide expectation that education should open doors to technology, to the economy, to the arts and sciences, to understanding others, and to making a contribution to the greater good. If years at school do not lead to some readiness to confront the world, and to participate actively in it, then opportunities for Māori advancement will have been sacrificed. Dame Ann Salmond (1997) describes how the world came to Māori, and Māori went to it, in the early encounters. As Māori were active in their learning to adapt to new ideas and technologies then, they must be now.

Behind the interactions then, however, was a tension of thinking, between the science of Europeans and the whakapapa of Māori. On the one hand some of the earliest European arrivals thought of Māori as their equals, in that they were human, part of a universal whakapapa of humanity. But, Europeans saw their view of the world and therefore their ability to rule and reign in it through science, as superior. Both Māori and European were involved in constructing a whole new world around them, and Māori, despite European assumptions, had much to contribute to the whole.

This has implication for leadership today. Indigenous world views and the application of them to modern problems are now being recognized as valuable: to learn to live as global citizens is to bring indigenous strengths, not lose them. Both Macfarlane (2010) and Durie (Ministry of Education, 2017) express the belief that Māori understandings of the world will contribute much to New Zealand society in the future. Macfarlane's (2007, 2009, 2010) work on the management of student behaviour, using restorative practices that reduce suspensions and holistic frameworks of giftedness, all draw from te ao Māori. This is a view of the world that adds much to the Eurocentred versions. In 'The value of Māori ecologies in the study of human development' for example MacFarlane (2010b) points out that the Māori holistic view of the world is often described as the state where body, mind and spirit are not separate entities, but are interlinked to capture the concept of 'wholeness'. The loss of wholeness occurs when the spiritual aspect is removed (J. Irwin, 1984). This te ao Māori worldview therefore enriches his educative models beyond the secular and instrumental Eurocentred versions. Such a holistic view of life is also seen in the Apostle Paul's letters in the Bible (1Thessalonians 5:23), which leads me to conclude that the work of Durie and Macfarlane are definitely applicable in Christian schools.

Criteria Three: To learn to enjoy good health and a high standard of living

Durie (2001b) states that education should be able to make a major, if not the major, contribution to health and wellbeing through preparing students for financial wellbeing. Therefore this criteria is directly related to economic and development goals. However, behind the term 'wellbeing' from a Māori perspective, lies the concept of holistic health

that Durie describes in his Whare Tapa Whā model (M. Durie, 2001c). Wellbeing, for Māori, involves social, spiritual, physical and mental and emotional health. While these are all linked to economic life chances created through education, they are also worthy goals in themselves. Most distinctly, the Māori view of health includes an acknowledgment of the spiritual dimension more than is made in the Eurocentred supposedly secular education system of today.

Dame Salmond (1991, 1997) showed that Māori spirituality formed the basis of life in a manner distinct from early European notions of spirituality at first contact. The earliest missionaries' enterprise was to take the Gospel of God to savages 'lost in an epistemic murk', raising them up to salvation, but Māori had their own systematic theology that brought light. Salmond (1991) recounts the death of Ruatara, who was instrumental in bringing the Gospel to New Zealand, as a site of cross cultural tussle: a tussle that has been repeated in many cross cultural contexts since, including in the formation of this thesis. The literature shows that Māori have experienced quality learning in many different contexts where the Gospel and te ao Māori have both been evident. Graham Smith (1997) recalls his growth in understanding tikanga Māori in an Anglican school and Mathews (2006) describes the successful integration of Christian and te ao Māori practices in a Catholic school, for example. However, the definition of successful integration of Christianity and te ao Māori is debated in the literature. Pa Tate (2012) and Shires (1997), both Catholic priests, explicate Māori theologies comprehensively. However, Charlot (2006) critiques Shirres' (1997) version, finding he had evidently created aspects of te ao Māori thought by using his own Western way of thinking about creation. Charlot (2006) found Shirres (1997) version of Māori ideas inconsistent with Polynesian thought, therefore the authenticity of these ideas is questioned. Shirres (1997) was a practising Catholic priest and acutely aware of the desire for the old people's ways to be remembered by Māori today, which Charlot (2006) finds motivated and affected his writing.

Tsuigawa (2013) explains the desire to return to pre European ideas and beliefs in sociological terms. She compares trends of thought about the relationship between education and spirituality amongst Māori and indigenous peoples in Norway from pre European days until the present. She shows that in pre European days there was no differentiation between what was believed in the home and what was taught in school.

Quality Māori learning naturally included spiritual aspects of life, essential to Māori making sense of every aspect of their worlds (J. Irwin, 1984). Then, following the enlightenment and the scientific revolution, schools became secular. This change is named the differentiated stage: there is a disconnection between what was once believed in homes, and what is taught in schools. This disconnect is now being corrected through the return to pre European beliefs in many areas of society, and in schools: a post differentiated stage. There can be no doubt that the introduction of Christianity disturbed the pre differentiated stage. Now, the extent to which the post differentiated stage replaces Christianity or blends with it is a matter of disagreement. This debate has been important to the participants in this study.

Criteria Four: To exercise personal competencies as a Māori person

The first three criteria are based on outcomes expected of Māori learners in terms of the way they will live. The competency criteria is based rather on the knowledge, skills and attitudes students will develop. This is a recognised alternative way to view quality learning in education (Warn & Tranter, 2001). Macfarlane, Glynn, Grace, Penetito and Bateman (2008) have proposed a set of key competencies that they envisage working alongside the Eurocentered key competencies of the New Zealand curriculum. These competencies are drawn directly from te ao Māori and can be seen as the outworking of the concepts discussed by Barlow (1991), Marsden (1992), Shirres (1997), Tate (2012), and others. Indeed the competencies cannot be understood without recourse to theological and philosophical understandings of the meanings of the words used. They are: tātaritanga (thinking and making meaning from both a traditional and contemporary Māori base); manaakitanga (a context of caring relationships); whakawhanaungatanga (building and maintaining relationships); rangatiratanga (taking responsibility for, and control over, one's own learning); and whaiwāhitanga (inclusion: participating and contributing). (W. Grace, 2005). Macfarlane et al (2008) discuss how each of these competencies compare with those of the NZC, demonstrating the connection each has to te ao Māori.

The Eurocentered competencies integrate knowledge, skills, attitudes and values that are evident in the New Zealand curriculum (Ministry of Education, 2007) that “sets the direction for learning for all students while at school” (Ministry of Education, 2007, p.

7). This curriculum is, as Stewart (2014) explains, characterized as containing three traditions, each arguably at odds with the others: the social efficiency movement, the child-centred movement, and the social meliorists, meaning that the curriculum should teach students to challenge and critique their worlds to help create a more just society (Openshaw, Clark, Hamer, & Waitere-Ang, 2005). Stewart (2014) claims that beneath this rhetoric, the New Zealand curriculum is itself a means of creating injustice in the way it privileges Western epistemologies, particularly in science. The New Zealand curriculum is a representation of a hybrid of ideologies that contain challenges for Māori too many to discuss fully here. The responsibility for sorting out how the curriculum and the accompanying key competencies are implemented is given to local schools. As Stewart (2014) explains, rather than being prescriptive, each school is charged with interpreting and fleshing out its framework to best meet the identified learning needs of their student population, in consultation with their wider school community. Macfarlane et al (2008) suggest that the Māori centered key competencies have the potential to greatly enrich that of the New Zealand curriculum document. However, this thesis argues that in order to use these competencies, educational leaders would need to develop their understanding of the Māori world view and resist reducing and simplifying them through inappropriate translation and equating with the mainstream constructs.

Criteria Five: To learn to use one's gifts

The fifth criteria is based on the idea that education is meant to help learners realise their potential as Māori gifted with abilities and talents. Macfarlane (2010a) has collated research papers by several theorists seeking to identify quality learning based on the concept of giftedness for Māori learners (Bevan-Brown, 2000; J. Bevan-Brown, 2009; J. Bevan-Brown, 2009; Cathcart & Pou, 1992; Jenkins, Moltzen, & Macfarlane, 2004; Niwa, 1998/1999; Rymarczyk Hyde, 2001). As Bevan-Brown (2009) states, the concepts of giftedness are holistically and inextricably intertwined with other Māori concepts and therefore must be led by leaders who understand what that means. Mahaki and Mahaki (2007) use manaakitanga, whanaungatanga, wairuatanga, kaitiakitanga, rangatiratanga, matauranga, te mahi rehia and tikanga to define giftedness, and provide whakatauki and criteria by which teachers might identify and develop giftedness in

Māori children. Macfarlane (2010b) again takes the approach that Māori concepts have much to add to New Zealand education as a whole.

Criteria Six: To become critical thinkers

While the first five criteria for quality learning for Māori students highlights ways in which students can attain quality in a distinctively Māori way largely within the schooling system as it is, Graham Smith's (1997) Kaupapa Māori theory is written with the intention of learners becoming able to critique, resist and change the system itself or their role within it. He draws on Freire's (1993b) critical pedagogy to show how this might be achieved within a Māori centered framework. First, students are to become conscientised, to realise ways in which they or their people are being oppressed. Second, they are to learn to resist. Finally, they are to learn to take action to create change.

For school students, critical pedagogy can be broken down to quality critical thinking. For Māori students this involves being able to use te ao Māori and te ao whānui lenses for analysis and action; becoming literate and numerate for the purpose of creating change in one's world. Examples of this are in Durie's (2003) use of te ao Māori principles to question the ethicality of genetic modification. Kaupapa Māori theory and critical pedagogy form a strong part of the Māori 'foot' needed for bicultural leaders to find adequate support for their task.

Criteria Seven: To meet the evaluation indicators derived from Te Aho Matua

It is clear that quality learning for Māori students is defined very differently by Māori than by Pākehā. The evaluation indicators created by the Education Review Office in 2008 (Education Review Office, 2008) confirm this. They are based on Te Aho Matua, the founding philosophy of kura kaupapa Māori:

1. Te ira tangata: the student develops physical and emotional well-being, an awareness of his or her individual uniqueness and knowledge and respect for him or herself and others.
2. Te Reo Māori: the student is a competent thinker, speaker, reader and writer in

both Māori and English

3. Ngā iwi: the student is secure in the knowledge of ancestral links and the hopes and aspirations of whānau, hapū and iwi
4. Te ao: the student understands the contemporary and traditional views of te ao Māori, the wider world and the physical and natural worlds
5. Āhuatanga ako: the student is intellectually stimulated in an environment conducive to learning.

Each of these are potentially helpful to leaders seeking to learn how to lead quality learning for Māori students.

Summary

Quality learning for Māori students can be defined using specifically Māori centered research and ideas. Each of these criteria has the potential to challenge leaders in bicultural schools to consider how well they are leading quality learning for Māori students. However, many leaders in bicultural schools are yet to become expert in using these criteria.

Question Two: What is quality leadership for quality Māori students' learning from both Māori and European perspectives?

A Eurocentered view of quality leadership

Quality leadership is shaped by the definition of quality learning used. The Eurocentered view places Māori in the deficit position because quality is defined by the national and international Euro centered norm. Māori students' failure to measure up to this standard well has several implications. First, the failure leads to students becoming angry, frustrated and disengaged with school. Second, it leads to governments' search for someone or something to blame: homes, students' intelligence, teachers' teaching, leaders' leading. Third, it creates a school culture that is focussed on fixing a problem that is ill defined in the first place. This is a pathological model of leadership.

School reform theories

Eurocentred educational reform theorists such as Hopkins (2013) have shown that large shifts in students' achievements can be attained through focussed, system wide school reform efforts. They use school effectiveness leadership models to assist teachers. English (1994) would describe their means as behaviourist. There are specific, transferable teaching techniques that can be used in schools and classrooms to bring about change, such as scaffolding, breaking down learning into discrete steps, identifying exactly what must be learnt and giving quality feedback (Absolum, 2006; Hattie, 2009). At the organisational level, leaders use structuralist ideas to manage people so that the school will be a place where teachers can teach and learners can learn (V. Robinson et al., 2009). Structuralists hold that organisations are entities that can learn and change (Senge, 2006). Argyris (1982, 1990) recommends leaders create open, transparent communities in which learning how to improve becomes a corporate, shared process. School improvement leadership models seek to strengthen leaders' skills in this area. For example, D. Stewart and Prebble (1993) advocated the use of learning circles in which school personnel shared problems and potential solutions together.

The work of school effectiveness leadership is fuelled by the idea that the perceived gaps are indicative of social injustice and inequity. It is seen as morally wrong for students to experience low quality learning in schools because that then causes them to have low life chances as they emerge from school with few qualifications. This has been a distinct shift in thinking in the New Zealand education system. Prior to the 1970s it was expected that some students would succeed and other would not. Mètais (2002) describes the shift in her stocktake of the New Zealand curriculum:

“A change in the predominant political ideology during the 1960s and 1970s caused selective schools to be progressively phased out and resources to be allocated to ‘compensatory’ education within a framework of heterogeneous schooling (Metaias, 2002, p.6)”.

Socio economic and race indicators were seen as predictive of the results (Else, 1997). The work of Russell Bishop and Ted Glynn (Bishop & Glynn, 1999, 2003) with Māori; and Hawk, Hill, and Seabourne (1996) in South Auckland, a low socio economic area,

are examples of New Zealand research that shows the negative impact of these deficit predictions.

The expectation on teachers and leaders to fulfil the ideology that everyone can succeed in a heterogeneous schooling system is a considerable weight. Fullan (2003) defines the moral purpose of education as ‘having a system where all students learn, the gap between high and low performance becomes greatly reduced, and what people learn enables them to be successful citizens and workers in a morally based knowledge society’ (Fullan, 2003, p. 29). This thesis argues that the burden of creating equality for all students is made much more difficult in schools that are led in a one footed manner. Teachers and managers are asked to become better at helping students stand on that one foot for longer. Māori teachers in mainstream schools face excessive workloads as they shoulder much of the responsibility for working with troubled students and their whānau (Mitchell & Mitchell, 1993). Governors and governments are asked to resource more helpers to build better supports for those working in these conditions. A growing need for pastoral care demands much of deans in schools (Fraser, 2014); teachers are admonished to teach in a caring, relational manner (Alton -Lee, 2003; Averill, 2009) and school leaders are expected to be caring managers of organisations (Blackmore, 1999), often requiring more of leaders’ time and attention than attending to instructional leadership, the activity believed to be most critical in improving student learning outcomes (V. Robinson et al., 2009).

The emphasis on care

The emphasis on care has been shown to be a disadvantage in some studies of education offered to Māori in New Zealand. For example, Hawk et al. (1996) noted in their study of South Auckland schools that teachers were inclined to tell their students that they were achieving higher results than they were in the junior levels of the school, to encourage them, as an act of care, when they would need to face the reality of their low levels when they reached secondary school. Parents were shocked to find the real levels of their students’ learning. What the educators meant for good was not ultimately best. It served to perpetuate failure. The emphasis on care can result in excuses being made for failure, which is in direct contradiction of Durie’s (2001b) ‘no excuses’ principle.

A Māori view of quality leadership

Māori speak back to the deficit mindset frequently found still, in mainstream schools. Being Māori is seen as an advantage rather than a disadvantage. Consequently, the key facets of Māori centered leadership are that it is non deficit, indigenous, distinctively Māori, offers no excuses and expects that everything will work together for students' success (Durie, 2001b). In the following analysis Māori centered leadership is analysed on a framework of educational administrative meta narratives (English, 1994): behaviourism, that addresses the individual actions of leaders; structuralism that considers the culture and behaviour of organisations and critical theory that assists leaders to address the socio political contextual issues that affect students and their whānau.

Behaviourism and structuralism: personal characteristics of leaders

The personal characteristics Māori desire to see exhibited by leaders has been analysed by the GLOBE (Pfeifer, 2005) research project: Global Leadership and Organisational Behaviour Effectiveness. Pfeifer (2005) reported that Māori wanted leaders to be humane and self protective; charismatic and value based and team oriented.

Robinson (2009), in her meta study of leadership for the Best Evidence Synthesis, identified mana as the most important characteristic of leadership for Māori. For some, mana is reminiscent of charisma. However, for others, the critical factor is not whether or not a leader has mana but whether or not they have an ability to see what needs to be done and the passion and skill required to get it done (Diamond, 2003). The tendency to see successful leaders of Māori as outstanding individuals can be problematic in schools, however, as such personally driven progress is difficult to maintain on a long term basis. As Hargreaves and Fink (2003) suggest, leadership needs to be developed deep into the structures of schools to be sustainable.

Behaviourism and structuralism: situational leadership

The analysis offered by L. Pihama and Penehira (2005) shows that both what needs to be done and the means to getting it done change with changing circumstances and therefore the desirable characteristics of leadership also differ. Many leaders speak of the way in which leadership found them rather than them looking for it (Diamond, 2003). They became leaders simply by responding to need. From these analyses it can be shown that while pre European Māori leadership models can be described as distinctively Māori in a traditional sense, they are no more distinctively Māori than the adaptations and responses modern Māori have made. Pihama and Southey (2015) have similarly critiqued the concept of Kaupapa Māori, questioning the way it has been framed alongside critical theory and suggesting that it is best seen as a heeding of te ao Māori in a wider sense than many have come to understand it through Graham Smith's (1997) work. Smith (1997) wrote his thesis as a snap shot of developing ideas, so would agree with Pihama and Southey (2015).

The point is, Māori leadership is developing as the contexts in which it is needed also change. Hohepa and Robinson (2008) have responded to one such change. They noted that as the number of Māori students in schools increase, attention needs to be given to the type of leadership needed to ensure these students do well. They analysed studies of leadership and found they could map them onto the characteristics of quality leadership noted in the Best Evidence Synthesis 'School leadership and student outcomes: Identifying what works and why' (V. Robinson et al., 2009). They presented their findings in te reo Māori, with whakatauki, but this work is essentially an affirmation of the usefulness of school effectiveness leadership theory, as they see it. There is little attempt made to connect their categories with te ao Māori as was evident in Macfarlane's (2010b) work discussed above, for example.

Critical theory and kaupapa Māori

The most prominent use of critical theory in the pursuit of leadership for quality learning has been Graham Smith's (1997) work entitled 'The development of Kaupapa Māori: theory and praxis.' Through this he talks back to the mainstream education system that had failed to provide quality learning for Māori students. The theory draws from two sources: traditional understandings of Māori leadership and critical theory.

Critical theory is used to alert, motivate and mobilise Māori to not simply lead well within the one footed education contexts, but to find a way to resist these very conditions and create an alternative, based on a Māori view of the world. In the pursuit of these goals Smith (1997) uses the terms conscientisation, resistance and transformative praxis borrowed from Freire (1972). Smith (1997) lists tino rangatiratanga (the principle of relative autonomy); taonga taku iho (cultural aspirations principle); ako (principle of shared learning); kia piki ake I nga raruraru o nga kainga (mediation of socio- economic and home difficulties principle) and whānau as the key components of the Māori view of the world used as his base. Smith (1997) explains that each of these principles emerged from the work he did with Māori as they established change together. They are therefore authentic leadership principles that worked in helping establish schools that embody these principles. However, it has not been easy to transfer this critical leadership theorising and practice into the mainstream.

Smith (2012) offers two reasons why his theory lacks traction in mainstream schools. First, it needs to continually change and develop to retain its critical edge. This means leaders at all levels of schools' communities need to be conscientised regarding the current issues that hold Māori students back. Second, there needs to be some determination to resist and some plans made for change, otherwise the theory becomes domesticated and idle. Bishop and Glynn (1999, 2003) have taken Smith's (1997) work and applied it to the professional development of main stream educators (Bishop et al., 2007; Bishop et al., 2009; Bishop, Berryman, Tiakiwai, & Richardson, 2003). Named Kotahitanga, the programme is based on data collected by Bishop in the research named "Collaborative research stories: whakawhanaungatanga" (Bishop, 1996). Bishop interviewed students, parents, teachers and school managers, asking them to identify why students found it difficult to achieve at school. School leaders and teachers said it was because of lacks in the students and their homes. Students and families said it was because teachers and leaders thought negatively about them, and this affected the quality of teaching they received.

The impact of deficit thinking has been found to be significant in other research. Thrupp (2016), for example, found that when students from low socio economic backgrounds are placed in mixed socio economic groupings in schools and classrooms they are more likely to succeed than when siloed into low socio economic schools and

special compensatory classrooms. He critiques the neo liberal political policies that led to parents being able to move their children out of local schools in the 1980s, leaving many disadvantaged students left behind in schools where expectations and results were low. Subsequent research (M. Fullan, 2013; Hattie, 2009; D. Hopkins, 2013) claims that it is possible to raise achievement in schools in all socio economic contexts if teachers and leaders have both the will and the skills to do so. However, the pathologising practice (C. Shields, Bishop, & Mazawi, 2004) of deficit thinking is an hidden impediment to progress. Shields (2004) asks leaders to learn to develop dialogic practices that will enable them to recognise and address deficit thinking:

‘However, it is equally common for pathologising to be covert and silent, engendering in students and their families feelings that, somehow, they and their lived experiences are abnormal and unacceptable within the boundaries of the school community and their abilities subnormal within the tightly prescribed bounds of core curriculum or transmissive pedagogy still too common in many schools and classrooms (Shields, 2004, p.112.)

Kotahitanga is an example of an attempt to help school leaders develop dialogic practices in schools and in classrooms. It re positions teachers and students into roles of co learners, using the Māori principle of ako (Pere, 1994). This is a transformative act in that it critiques, resists and transforms the usual way power works in classrooms. Despite reports of considerable improvement made in schools using this programme, Bishop (2012) found it was not easy to implement in mainstream schools. Many Pākehā found it difficult to understand Māori culture; implementation of the programme was patchy and there are also problems with measuring student progress. Bishop (2012) calls for more professional development.

The three reasons given as to why the programme was not more successful reveal underlying challenges for educational leaders. First, ‘understanding culture’ is a complex undertaking. It involves understanding your own culture first, and developing sophisticated processes of reflection on one’s own attitudes and behaviours, often deep set. Second, the patchiness reveals the variety of readiness for change experienced in schools as organisations. The kind of changes being asked for here requires ‘deep learning’ in schools as organisations. As Argyris (1990) explains, organisations are

resistant to change when they experience toxic relationships and communication.

Finally, the concern for measureable results is indicative of the predominance of the scientist, positivist mindset that pressures school administrators into behaviourist and structuralist solutions to the problems they face, despite these being out of step with the greater needs. Personal and organisational growth and change are needed, but so is critical theory, and postmodern approaches to leadership problems.

It is evident then, that although Smith's kaupapa Māori theory has supported leadership development in Māori centered schooling initiatives, it cannot be seen as the definitive answer to leadership for quality learning for Māori in the mainstream. English (2004) has critiqued the usefulness of critical theory in educational administration. He argues that the parameters set by the model are too prescriptive. Leaders are expected to be leading change through actively resisting and countering oppressive facets in schools. There is an expectation of measureable results. The slower than expected uptake of Ka Hikitia, Kotahitanga and Te Whāriki reported above may be because leaders in schools simply do not understand or do not have the tools to help them understand critical theory and the pressure to produce results continues to ensure educational leaders spend most of their time on school effectiveness and school improvement priorities rather than stepping back and critiquing their contexts.

Postmodernism

English (2004) has suggested that a postmodern approach to educational administration is more likely to create the changes that are needed, because postmodernism encourages leaders to pause and take cognisance of their context from a number of perspectives before responding. In pausing, leaders are less likely to use any administrative theory or leadership model prescriptively, and more likely to learn from a variety of approaches. In the following section I examine the way leadership is developed in both Eurocentered and Māori centered educational contexts.

Summary

Eurocentered leadership is based on a deficit view of Māori students' potential and capacity. This leads to leadership practices dominated by compensation and caring,

seen as a moral imperative. Behaviourist and structuralist leaders may take an uncritical view of the conditions in which their students and their families live, blaming poverty for students' failure rather than addressing the ways in which schools themselves are complicit in the creation of these conditions through their hegemonic practices. The learning offered students fails to break the cycle of repeated low levels of learning experienced from generation to generation. In contrast, Māori centered leaders use every means possible to create change from a Māori potential perspective.

Question Three: How is quality leadership to facilitate quality learning for Maori students developed, looking from both Māori and European perspectives?

Eurocentered theories of leadership development

The Eurocentered voice guiding strategies for leadership development in mainstream schools come from international and national governance structures. Snook, O'Neill, Birks, Church, and Rawlins (2013) explain that Treasury has close involvement in the interpretation of OECD driven assessments of the New Zealand education system. Snook et. al. (2013) take exception to Treasury's interpretations of the data, questioning the conclusion taken that teachers on New Zealand schools are not good at taking account of social differences that seek to threaten Māori students achievement, and questioning the validity of the assumed long tail of underachievement. Snook et al (2013) critique Treasury's basic premise that teachers can be held account for students' success as if schooling was a business in which one can change inputs to increase outputs, in a simple cause and effect manner. They suggest that more intrinsic factors such as teacher motivation and trust are very important:

‘Finally, education policies must encourage collaboration by capitalizing on the intrinsic motivation of school leaders and teachers. Motivation cannot be mandated and trust cannot be legislated for. Yet both are integral to securing system-wide improvements in schooling over the longer term (Snook et.al. 2013, p. 11.)

For Pākehā educators seeking to improve the quality of learning experienced by Māori students in their mainstream schools and classrooms this is most certainly the case, motivation is key to learning to listen to the voice Māori bring to the leadership challenge.

Māori centered theories of leadership development

There are several ways in which the Māori leadership voice talks back to the Eurocentered voice. First, they see cultural difference as a positive factor, and work to ensure this point of view is worked out into the fabric of schools. Second, they seek after contact with local and national kaumātua and kuia to ensure te ao Māori, the basis for their distinctiveness as people and as leaders, is well understood. While the Eurocentered voice looks for ways to ‘manage’ external influences on school life (C. Shields, 2004), Māori centered schooling grew out of local and national Māori concern, was founded and continues to exist and thrive with local and national support from outside the school grounds. Māori schools operate as open systems rather than closed (C. Argyris, 1990; Senge, 2006) and therefore learn.

Being Māori is an advantage

The Māori leadership development voices do not focus on the instrumental factors of improving the quality of student learning as Eurocentered voices do. They rather have focussed on creating ways to help leaders incorporate principles of te ao Māori into their practices. The philosophical difference between Māori and European educational administration is the critical factor in ensuring Māori students experience success in Māori centered schools. Te Aho Matua, the founding philosophy of kura kaupapa is considered indispensable to the Māori perspective on school leadership development. Mataira (1997) argued that if this was lost, all would be lost in promoting effective Māori education. Therefore leadership development seeks to find out how best to take the principles of te ao Māori from statements such as Te Aho Matua and into teaching practice. While this work is being done by Māori, for Māori, Pākehā educators are invited to learn from their work. Articles by Māori researchers in NZCER’s publication “*Set: information for teachers: Māori education*” (Morton, 2010) and Macfarlane’s

(2010) “*Above the clouds : identifying and nurturing Māori students of promise = Ka rewa ake ki ngā kapua*” are written with this dual intent.

Fundamentally, while Eurocentered leadership development seems somewhat time warped in compensatory mechanisms, Māori are choosing to focus development of the promise of experiencing their view of the world as a benefit, not a hindrance. For example, Macfarlane and his colleagues have developed frameworks for understanding restorative justice (Margrain & MacFarlane, 2011), behaviour management (A. MacFarlane, 2007), giftedness and key competencies (A. MacFarlane, 2010b) all with rationale that make clear and authentic connections to te ao Māori. Similarly, Ted Glynn and his colleagues use a culturally responsive approach to behaviour management (T. Glynn, Atvars, & O'Brien, 1999) and literacy learning (E. Glynn, Wearmouth, & Berryman, 2006) in which the benefits of being Māori are fundamental. To ensure the work of these scholars can be used in mainstream schools however, it is necessary to gain deeper appreciation of te ao Māori.

Developing understanding of te ao Māori

In developing leaders’ understanding of te ao Māori the literature shows that educators can draw from respected kaumatua who have been able to articulate their knowledge well. Durie (2001b) reminds us that there is no such thing as a definition of Māoriness, and equally, there are many different understandings of te ao Māori. As Mere Penfold (2014) has shown is true of the Far North context in which this research is set, many Māori have become disconnected from their cultural roots. Pihama and Southey (2014) present a range of articles on kaupapa Māori, an expression of te ao Māori, which demonstrates the wide variety of opinions and points of view in this field. The complexity deepens when the interface between Euro centered views of the world and Māori centered views are taken into consideration. Again, there is no pure ‘Māori perspective’ any more than there is one Eurocentered perspective on life (M. Durie, 2003).

Durie’s (2003) work with the Hui Taumata is helpful in apprehending how important it is for leaders of quality education for Māori to appreciate te ao Māori. He wrote: “It has

become clearer now that it was at the first hui in February 2001 that the essential challenge is to understand the reality within which Māori live, as children, students and whānau. Māori learners have been considered from several points of view, including the economic climate within which many live. But while they experience similar fortunes and misfortunes as other New Zealanders (though maybe more have their share of misfortunes), the distinguishing characteristic is not necessarily material hardship or risk laden lifestyles, or lack of motivation, or unsympathetic school environments or impaired access to education – to a greater and lesser degree all New Zealanders face those hurdles- but the essential difference is that Māori live at the interface between te ao Māori (the Māori world) and the wider global society (te ao whānui). This does not mean socio-economic factors are unimportant, but it does imply that of the many determinants of educational success, the factor that is uniquely relevant to Māori, is the way in which Māori world views and the world views of wider society impact on each other (Durie, 2003. p. 5.)”

Durie (2003) goes on to say that it is important for leaders to learn to negotiate with one another in the space between the world views. To do this, they need to look outside education to learn from those who can teach about te ao Māori. Historical (J. Barrington, 2008; J. Barrington & Beaglehole, 1974; Simon & Smith, 2001) and anthropological research and school case studies provide useful examples of the way Pākehā and Māori have negotiated the spaces between them with good and not so good outcomes. Often, there is evidence that people have managed to critique, resist and undertake transformative praxis long before they would have known those terms, simply by working in communities with one another, for the best possible outcomes for students.

However, of greatest value to this study has been the work of authors seeking to make clear the theological and philosophical basis of te ao Māori as they negotiated it while practising as Christians, as do the educators in this research project. Examples of this literature are Maori Marsden’s (Marsden, 1992; Royal, 2003) insights and Tate’s (2012) theology and Cleve Barlow’s (1991) glossary. Marsden (1992), an Anglican minister, held regular hui to help ensure the knowledge he and his peers held would not be lost. Tate (2012), a Catholic priest, worked to present his knowledge of tikanga Maori as a theology so that Māori could understand God in their own terms. He explains that he

‘observes from his experience that Māori people are crying out for a form of Christianity that is ‘theirs’, one that is relevant to their concerns, in their context.’ Cleve Barlow (1991) wrote to ensure that key concepts in Maori culture were not lost in translation. The work of each of these men has guided members of the research community in their search for the best way to negotiate the spaces between te ao Māori and te ao whanui.

Question Four: How is the development of quality leadership of quality learning for Maori students supported?

A European perspective on the support of quality leadership for quality learning

The European approach to leading quality learning through care and support is emotionally draining for individuals and demanding of relationships in schools as organisations.

Supporting individual leaders

Since the European approach is heavily weighted towards care and compensation, leaders become exhausted, and need emotional support. Goleman (1995) wrote of the need for leaders to have emotional intelligence and Thomson (2010) writes of the need for leaders to be kind to themselves when they work in communities made poor. Leaders working in complex contexts try to buffer themselves and their staff from the emotionally draining effects of working with students and parents (G. Grace, 1995). The sense from the literature is that leaders need personal support to be able to maintain the level of care needed to help students. A more critical approach, however, would appreciate that much of the stress experienced by educational leaders is of their or at least the educational system’s own making. It is exhausting and troublesome to have to stand on one foot for a long time, and it is exhausting and troublesome to try and help others stand in that ill-fitting space. Māori teachers in mainstream schools have reported on the lengths to which they have needed to go to provide care for students and

whānau that are disillusioned by school. Mitchell and Mitchell (1993) commented that it was a wonder many stayed.

A Maori perspective on the support of quality leadership for quality learning

As has been demonstrated in this chapter, Māori educational leadership is supported by research done by Māori for Māori, and by drawing on national and local kaumatua and kuia.

Summary

Clearly there are two very different perspectives on quality teaching, learning and leadership that must be taken into account if Māori students are to experience quality teaching and learning in bicultural schools. There would be great benefit if both perspectives could be used. To realise this in practice, however, would require a change in the way Pākehā lead. In the following chapter I introduce chaos and complexity theories as a means of changing the way leadership can be more effectively theorised.

Chapter Four: Using both feet: holding on and letting go: how educational administration and leadership theories support leadership development in chaotic and complex bicultural schooling contexts

‘ The art of walking upright here is the art of using both feet.
One is for holding on. One is for letting go.’

(Colquhoun 1999)

Introduction

During this final stage of the research further changes were made in the structure and organisation of the church and school that were to have a profound personal effect on me. Where we had once known strong unity amongst the several families that had been involved in the pioneering years of the school and church we now had division. Our once seemingly simple context became complex. The disruption to my norms forced me to find out how I might look at the world and education differently. In this chapter I use chaos and complexity leadership models and the meta narrative of post modernism to show how it is possible for Pākehā educators to lead towards success for Māori. This is a both footed endeavour.

In this chapter I again seek answers to the research questions:

1. What is quality teaching and learning for Māori students?
2. What is quality leadership for teaching and learning for Māori students?
3. How is this quality leadership developed?
4. How is quality leadership development supported?

Question One: What is quality teaching and learning for Māori students in a both footed walking model?

Introduction

A both footed view of quality teaching and learning presupposes that both te ao Māori and te ao whānui perspectives will be used by students. The literature reveals two ways in which this might happen: through the idea of development, and through critical pedagogy.

Development

Development is a term used to promote a forward looking approach to quality teaching and learning for Māori students. Māori understandings are not to be used only to revitalise lost language and culture, but to equip Māori to become equal partners in the present and future workings of New Zealand communities and beyond. Doctor Sir Mason Durie's (1998b) work in health exemplify the idea of development. In 1984 he was instrumental in forming a ten year programme of Māori development in health (M. Durie, 2005). The programme was based on a Māori potential approach to health rather than on comparisons of Māori rates of disease with that of Pākehā. In other words, Māori health was defined in Māori terms, not in comparison to Pākehā. Durie articulated his Māori understandings of health in the Whare Tapa Whā model in 1982 (M. Durie, 1985). This holistic understanding of health has enhanced the mainstream medical practices in New Zealand ever since. Māori understandings have become central to New Zealanders' experience of health provision, particularly in areas such as Northland where Māori have created medical centers that are attended by all members of the community. The Health and Physical Education school curriculum used by all schools is also based on the principles of Whare Tapa Whā. Durie describes this work as development (M. Durie, 2001a). Pihama (2015) and Penetito (2010) both advocate a forward looking attitude towards the incorporation of te ao Māori in modern education. Quality teaching and learning for Māori students will prepare them for success within this development mindset.

Critical pedagogy

Critical pedagogy provides a framework within which students and educational leaders may learn to confidently use both te ao Māori and te ao whānui perspectives in teaching and learning. Critical pedagogy (Bishop, 2011; Davis and Sumara 1997; Wink, 2000) gives students the tools to be able to critique the social, political, cultural, spiritual,

economic, psychological and physical environment in which they live, and work out what they are going to do about that. For Freire (1993b) this is a fundamental purpose of education, that students would learn to not simply receive from educators that which they have known and understood, and thereby simply repeat the patterns of the past, but that they would become people who can take a fresh view, and make creative opportunities for change. For Freire (1993a), quality learning is that which helps students use words to make sense of their worlds: read the word, read the world (Freire & Macedo, 1987). Smith (2003) shows that through the use of critical theory students can learn that their own way of knowing is 'relevant and significant' (Smith, 2003, p. 4), and is capable of creating change. Movement toward transformative change is fostered in a counter-hegemonic process where one does not escape from history, but rather embraces and acts in history as subject. In other words, and particularly revolutionary for those who have historically been living in the shadows, history does not need to be fixed or predetermined; rather history is a possibility; it can be made, invented and reinvented (Freire, 1997). Learning to use both feet in critical pedagogy will certainly engage students in higher quality learning.

Question Two: What is quality leadership for teaching and learning for Māori students in a two footed walking model?

Introduction

To lead students into the quality of teaching and learning described here in Question One requires leaders to become more able to walk on both feet too. In this section I review the literature on chaos and complexity leadership models. Fullan (2003) suggests that these are able to help leaders lead responsively in complex contexts.

Chaos Theory

Chaos theory (Gleick, 1987) originated within the physical sciences but has been adopted by social scientists, including educational leadership theorists (Morrison, 2006, 2010) as an alternative way of viewing the world. Chaos is popularly defined as lack of

order, but in science it is defined as the inability to predict outcomes. Early scientists such as Newton believed the universe to be governed by laws that maintained both order and predictability. Newton's understanding of the regularity of planetary motion evidenced this, giving rise to the understanding that order on such a large scale should be emulated by order in the way we live our lives. It was assumed that small actions at every day levels were governed by the working of large-scale laws and principles. However scientists later queried this view of the universe, pointing to the irregularity also evident in nature, and the large impact of seemingly small events and occurrences. Natural phenomena such as the weather are unpredictable, constantly changing in response to small variations, for example.

These ideas about the universe and the way things work that originated in the physical sciences have been translated into management and leadership principles in the social sciences. Here, the concepts of orderliness and predictability in nature have been translated into the desire for top down managerial leadership theories in social situations, a modernist approach. While leadership may once have sought to create order, through command and control or even through collaborative strategic planning, chaos theory seeks to help leaders recognize the positive potential for good in unpredictability. It is a natural outcome of the way things are, to be embraced and enjoyed rather than feared and resisted.

This is particularly so in times of change. The edge of chaos is the most valuable place to learn. It is the place where innovation and creative solutions can emerge as physical, biological or social systems alike respond to their environments. Lewin (B. Burnes, 2004; B. Burnes & Cooke, 2013), the father of action research, was as an exponent of the kind of change described in chaos theory. He deliberately sought to disrupt the norms of groups' structures and behaviours in order to enable them to be reformed with new sets of values and expectations. Similarly, Senge (2006) asserts that without change there can be no growth. While equilibrium and stability may appear desirable within a school it is a hindrance when the environment around has changed and the school proves unable to respond adequately. Rosenholtz (1989) calls such a school 'stuck'. Whether the disruption of the norm occurs naturally or not, exponents of

school leaders embracing chaos theory (M. Fullan, 2003) would recommend that leaders in complex, shifting and changing contexts should foster the emergence of positive responses to the challenge. Freire (A. Darder, 2002; Freire, 1993a) agrees. He sees educational leaders as people who can create change through their large and small action:

“ The future is something that is constantly taking place, and this constant ‘taking place’ means that the future only exists to the extent that we can change the present. It is by changing the present that we build the future, therefore history is possibility, not determinism (Darder, 2002, p. ix).

This approach is reminiscent of the desire for students to be educated for creativity and critical thinking rather than for compliance and uniformity in classrooms (UNESCO, 2005). Education that will prepare students for the real post-modern world must empower them to respond at this level rather than with sterility. Modernist schools were designed for a modernist world: the post-modern world demands postmodernist schools. An understanding of chaos theory seems to be in synch with the type of leadership needed in fostering quality student centered learning in schools today.

I found that chaos theory was helpful in teaching me to think differently about leadership. Rather than spending my energy on trying to create change from the top down, which proved to be very difficult, I learned that even very small changes made from within the school as an organization could have large effect. In the following section I explain how complexity theory helped me understand how.

Complexity Theory

Complexity theory (Morrison, 2006, 2010, 2012; Waldrop, 1994) is a branch of chaos theory. It is concerned with the emergence of order and structure in complex and seemingly chaotic situations. It is modeled on the way in which natural organisms change and grow in response and in tune with their natural environment. While the organism does have its own structure and systems, its chief aim is to use these to communicate with and respond to the stimuli outside itself. It is essential that a living

organism does this, or it will die. To survive, or thrive, it goes through constant cycles of self-renewal and self-organisation. In other words, it learns. It lives as a complex adaptive system.

Complexity theory applied to social systems is about an organization's ability to connect with its external environment, and then organize itself to make a response to that environment, which in turn affects the environment. This is congruent with Fullan's (2000) three stories of reform for schools. He states that schools must embrace complexity and chaos theories to survive. While school leaders in complex post-modern contexts may be tempted to shy away from the pressures brought to the school through increasing social, historical, economic, philosophical and cultural diversity of ideologies, and therefore differing demands, Fullan (2000) recommends leaders actively seek to engage with the environment. Just as natural organisms are made with more sense organs reaching from the brain outward than the other way around, leaders must be outward in thinking and in action.

Complexity theory offers ways in which leaders may learn to lead. Morrison (2012) has explicated and applied chaos and complexity to schools very helpfully. He explains that rather than the school holding the power and initiative and seeking to control the outcomes of the relationships outside of the school, complexity theory proposes a more open, illocutionary type of communication. Feedback and feed forward mechanisms are key, and communication exists to create networking and shared understandings, particularly in times of transition that occur through changes in the surrounding environment. Leaders are encouraged to expect and allow organizations to be self-organizing, with new orders and new solutions emerging somewhat spontaneously rather than being pre planned and arranged. The key aspects of the theories most applicable to educational leaders' work in complex and difficult environments are communication, response to the environment, self-organization, compassion and servant leadership (Morrison, 2012).

Question Three: How is this quality leadership developed in a both footed walking model?

It is evident that leaders need to learn to adapt to moving, changing contexts, much as the moa in the metaphor needed to learn to move by letting go with one foot and holding on with the other. In this section I examine the usefulness of educational administration theories in helping leaders know what to hold on to and what to let go. I begin with post modernism.

Post modernism

Post modernism is very useful in helping leaders develop the wisdom to know when to hold on and when to let go because it encourages leaders to rethink and reflect. It is a theory with no prior assumptions and no expected results. It challenges norms. English (2003), writing in “A postmodern challenge to the theory and practice of educational administration” states that it is:

“ about understanding that a posture of exclusivity is rejected, that is, the idea of there being one right way or one right science or one right method of inquiry to pursue truth as it is constructed (not discovered). So postmodernism isn’t about replacing one version of truth or science with another. It is about challenging and opening up the central premise that only one set of borders are possible to define and support professional practice”. (English 2003, p.3)

This flexibility and adaptability is just what is needed for leaders who are learning to walk on both feet.

Postmodern approaches to educational leadership in New Zealand are documented in the fields of early childhood (Pacini-Ketchabaw & Pence, 2011), teacher education and counselling education (Augusta-Scott & Brown, 2007; Flintoff & Rivers, 2012). In each, the key ideas are in keeping with Durie’s development model. Rather than assuming that there is a best Eurocentered way of teaching and learning that is superior

in each case, or that there is a Māori centered way that is best for Māori and a Eurocentered way that is best for Pākehā, educators in these contexts have sought to take a weaving approach. This means that strands from each world view are taken and woven into the whole curriculum and culture of the educational endeavour. Both strands are seen to be of equal importance and relevant to all. Through this approach, all members of the learning community take part in creating new realities. Learners are seen to be not empty slates waiting to be taught prearranged bodies of knowledge that equip them to fit into prearranged roles in society, but rather they are seen as those who are rich in experiences taken from their own particular intersects of cultural identity, experience and understanding. Post modernism, then, can be seen as a means of helping leaders remain agile enough to guide the growth of their school communities and the individuals within them. Leaders learn to challenge assumptions and view issues from new perspectives.

Modernism, behaviouralism and structuralism

Modernism is based on ideas of linearity, reductionism, the ‘truth out there’ to be discovered and the search for rules that can infallibly guide individuals and organisations learning. Many of these ideas need to be let go if leaders are to lead quality learning for Māori. The space between te ao Māori and te ao whānui, indeed the spaces within each of these, are simply not that predictable. However, it is helpful to hold on to specific learning tools that can help students learn. Teachers in both worlds need rails to run on when they are pressured to implement educational ideologies. Both kaupapa Māori and mainstream education are based in ideological views of the world that need to be translated into action in classrooms, and behaviourism and structuralism can help.

Graham Smith (2012) endorses this view in his interview discussing the dangers of kaupapa Māori theory becoming domesticated and ineffectual. For him, the ideology of kaupapa Māori must be translated into change in the structural aspects of schooling and in the behaviours of practitioners. Without this level of engagement with theory and praxis, kaupapa Māori becomes merely a cultural theory, ‘browning’ by adding tikanga and te reo Māori to otherwise ineffectual educational structures and practices. As (K.

Irwin, 1990)warns regarding Kohanga Reo even improved knowledge of tikanga Māori and te reo Māori will not necessarily reduce unemployment. These theorists, then, write of holding on to core idealology, which involves letting go competing ideology, yet holding on to means of implementing desirable ideology through the use of tools that might be seen as associated with models that are competing. The ability to hold on and let go appropriately is complex.

As examples of holding on I discuss the benefit of holding on to models of teaching and learning reading skills, and aspects of the ethics of care. As examples of letting go I discovered the need to critique the way in which te reo Māori is increasingly used in educational leadership documents. I questioned our understanding of the words, and found that leaders must not equate European and Māori terms through translation without recourse to the ancient meanings of the words that give the connection to te ao Māori needed for full understanding. This practice needs to be let go. Second, I found that we need to let go of mindsets that prevent us from enacting the Treaty of Waitangi well. The Treaty demands dialogue from us, at every level of the education system. We need to take hold of partnership, protection and provision based on dialogic relationships and let go of preconcieved ideas of equality based on egalitarian ideology.

Teaching reading

The literature indicates that there is a need for leaders to hold on to the instructions given through behaviouralist researchers, to enable teachers to implement ideology. For example Marie Clay's idelology was that all chidren could succeed given adequate support (Clay, 1997), and all children would benefit from learning in the way that gifted children learn, rather than being subjected to reductionist, simplistic methods that assume they are learning disabled (Doyle, 2013; Vellutino, 2010). Her extensive behaviourist research on the teaching of reading was designed to ensure children from all socioeconomic backgrounds could learn to read. Clays extensive work enabled a drilling down into what was really happening between students, teachers and homes. For example, Clay (1984) showed that teachers were inclined not to interact with Māori children in infant classrooms, and provided tools to monitor change in this. Her motivation to create real change through strong adherence to values such as non deficit

thinking combined with detailed behavioural analysis and action provides an exemplary model of leadership practice. Glynn (Atvars, Berryman, & Glynn, 1995; Stanley & Glynn, 2012) attributes his ongoing work to improve quality teaching and learning for Māori to the example provided by Clay in her teaching at Auckland University in the 1970s. I too have held on to her ideas. Her lectures on the power of care to ensure students' success were inspirational and formed the basis of my practice for many years. However, as the following review of the literature reveals, I have found there are aspects of the concepts of care that need to be held on to, and there are other aspects that need to be let go.

The ethics of care

The ethics of care as a moral theory is, according to Held (2006), only a few decades old, in academic literature. Yet it has its roots in theological and philosophical writing (Brabeck, 1989; Martin, 1985), and practical experience of people living in relationship with others, since time immemorial. In its various forms, it is a term or concept used by feminists (Gilligan, 1982; Held, 2006), humanists (Mayeroff, 1971), theologians (Buber, 1970; Fromm, 1957; Niebuhr, 1935), black feminists (L. Bass, 2012; Bonnick, 2007; Eugene, 1989), black womanists (Baker-Fletcher, 1992; Bonnick, 2007; Burrow, 1998; Murray, 2004), educational leadership theorists (Blackmore, 1999; M. Fullan, 1993; Sergiovanni, 1996) and Kaupapa Maori researchers and practitioners (Bishop, 2012; Matairea, 1997; G. Smith, 1997).

Sarah Ruddick (1980) introduced the term 'the ethics of care' as a particularly feminine trait. She saw it as a moral theory that emerges from the practice of mothering. In mothering one must form a relationship and one must labour to attend to needs. The aim is to preserve the life and foster the growth of particular children and to have those children develop into acceptable persons. Somewhat similarly, Held (2006) saw an ethics of care as a universal human virtue and moral theory that emanates from all our experience of being nurtured as children ourselves. She advocates for an ethics of care being applied to not only personal but also political, social and global issues. Held lists five characteristics of the ethics of care. They are first the compelling moral salience of attending to and meeting the needs of the particular others for whom we take

responsibility; second, using emotions such as sympathy, empathy, sensitivity, and responsiveness morally, to create good outcomes for the person being cared for; third, respecting rather than removing oneself from the claims of particular others with whom we have relationship and responsibility; fourth, addressing rather than neglecting moral issues arising in relations among the unequal relations between people of vulnerability at home and beyond; fifth, the conception of persons as of immense value in both the temporal and transcendent spheres.

To Noddings (2005) the core characteristics of activities of care are paying close attention to the feelings and needs of others, and identifying with another's reality. Clearly these are attributes or dispositions that are easily applicable to educational leadership, particularly in cross cultural contexts where the need for skilled relationships are higher. Held (2006), (L. Beck, 1994), Gilligan (1982) and Noddings (2002) argue that the work of mothering enables women to develop their personal ethics of care that is then transferable beyond the home. Blackmore (1999) describes the challenges of women in educational leadership who are employed to be womanly, caring, in their approach to their work but then find they are in impossible situations where managerial parameters demand that they are tough, masculine. She finds that these demands are counter to the research based understanding that schools need the skills described in the theory of the ethics of care, but the neo liberal context places higher value on economic rather than social results.

Buber (1970), a Jewish theologian, articulates this beautifully in 'I and Thou'. For him, to care for someone begins with seeing that person as 'thou', you, in the sense of a real person, not an 'it', an object. To communicate with someone at the level of I and Thou is to recognize that the real person right there is connected to God, and that when I focus on that person and become intimately acquainted with him and who he is and where he has come from and where he is going it is to have a conversation with God present. The ethics of care embraces this concept. Held (2006) writes of attending, listening, being engrossed or involved with someone so that you see who they really are and respond to that if you are to do the work of caring.

Empathetic care utilizes emotions rather than neglecting and negating them (L. Bass, 2012; Gilligan, 1982; Held, 2006) and this would suggest that it is exhausting.

However, Buber (1970) and Gilligan (1982) both write of the empowering, life affirming effect the acts of quality care has on both the carer and the cared for. The act of giving of oneself in this manner is not draining, it inspires a life giving flow of energy. The act of engaging fully with another and being motivated by that invokes the presence of God's Spirit, who gives strength and power. Nevertheless, periods of rest and a yoking with a tempered, disciplined sense of purpose and calling are also necessary. Self care is an essential life affirming skill in the art of mothering. These concepts are important for leaders to grasp as they learn to walk together in new and unpredictable settings. The behavioural concept of care can be of benefit to leaders in bicultural schools. However, care used to help students and whānau share the limited space created by one footed leaders is more harmful than helpful. Care that creates the motivation to create opportunity for dialogue must be taken hold of. Care that supports without freeing, must be let go. Meanwhile, critical theorists argue that care is incomplete if it does not motivate leaders to seek to change the very conditions that create the need to care.

The use of te reo Māori

The use of te reo Māori is increasingly evident in educational leadership literature. The Best Evidence Synthesis of leadership (V. Robinson et al., 2009) translates eight key dimensions of leadership into te reo Māori, for example. However, to be of benefit to Māori students the meaning attributed to the words used must be well grounded in both the ancient and modern understandings of the world expressed through language. It is relatively pointless to create leadership documents that are founded on Eurocentred ideas, and translate them into te reo Māori as if the use of language alone will make the difference (Metge, 2015). The BES does not address leadership for Māori learners in any depth and so the use of te reo Māori seems cosmetic. McKinley (1995) makes this point in her critique of the science curriculum developed for Māori centered schools: *Te Tauāki Marautanga Pūtaiao: He Tauira*. She argues that although the document is written in te reo Māori, 'the discourse of scientism is still heavily implicated in the construction of this policy and Māori knowledge has not been legitimated even though Māori language has been used' (McKinley, 1995, p.iv). Wilcox et al. (2008) indicate that a shift from a mono cultural approach to science will take collaboration between

Māori and non Māori researchers. This is a more comprehensive undertaking and a deeper level of change than is possible through translation alone. Taniwha (2010) notes that early childhood teachers are inclined to think that they are being bicultural if they use te reo Māori, even if this makes no difference to their regard for te ao Māori. Again, deeper level change is required.

In contrast, Cleve Barlow's (1991) work "Tikanga Whakaaro" bridges the gap between ancient and modern understandings of te reo Māori words, explaining the origin of the meaning of the word in terms of te ao Māori as well as its modern use. This level of translation would enrich documents such as "Tātaiako - Cultural Competencies for Teachers of Māori Learners: A resource for use with the Graduating Teacher Standards and Practising Teacher Criteria (MOE, 2011). Instead, Māori words are equated to Eurocentred concepts. Manaakitanga is equated with 'values - integrity, trust, sincerity and equity', (MOE, 2011, p. 5) for example. Metge (2015) finds Pākehā simplify what is complex in their appropriation of te reo Māori. Pewhairangi (1992) acknowledges that many Pākehā genuinely want to understand more of Māori, but they tend to stop at knowing something of language, culture and marae protocol, thinking that is all there is to know. Pewhairangi (1992) does not think Pākehā are capable of understanding concepts such as mana fully, and after a life time of working with Māori at a deeper level than most Pākehā, Ritchie (1992) says that he is a visitor in the Māori world, and always will be. So, how is a leader to walk on both feet in regard to the use of te reo Māori? Clearly, over simplification is to be let go. What is to be held on to?

Mana

One example of the use of te reo in educational leadership documents is the word mana. In their very brief review of Māori educational leadership in their meta-analysis of leadership to improve student learning, V. Robinson et al. (2009) explain that mana is needed to be effective in Māori leadership, and the key requirement for Māori leaders is that they are change agents. She acknowledges that many non-Māori act as change agents, and indeed educational policy requires non Māori to be change agents. The problem is, as a Pākehā reading this summary, if mana is required to become an effective change agent, do non Māori have it as a birthright, as do Māori, or can they earn it? Clearly, this word needs greater explication.

Barlow (1991) explains that mana is the enduring, indestructible power of the gods. It is the sacred fire that is without beginning and without end. Acquiring mana was a spiritual process undertaken under the supervision of priests. Tate (2012) defines mana as 'spiritual power and authority' (Tate 2012, p. 40), which is derived from tapu as its source. It is both 'mana o' meaning 'mana as power in operation' (p82), or 'mana i' meaning mana 'as inherent or intrinsic power' (p. 98). He draws on work done by Marsden (1992) and Shires, (Te tangata) a Catholic priest, Williams, (Anglican missionary) Pei Te Hurinui, Ihi Management Consultants, Buck, Pere and Winitana in coming to his conclusions. Several of these men were Christians, actively serving in churches while working to ensure Māori knowledge and understandings are not lost. Tate's (2012) work includes references to the Bible. In explaining 'te mana i te Atua' (p.99) he draws on Christian understandings of power and authority, using Māori terminology. Tate's (2012) use of the Bible allows Christians, both Māori and non-Māori, to access the principles of te ao Māori in ways that make sense to them. Clearly these men have negotiated the spaces between.

Barlow (1991) elaborates on this adaptation of ancient ideas to new contexts. He explains that in modern times the term mana 'has taken on various meanings, including the power of the gods, the power of ancestors, the power of the land and the power of the individual, mana tangata. Barlow (1991) further explains that mana tangata is 'the power acquired by an individual according to his or her ability and effort to develop skills and to gain knowledge in particular areas. For example, a skilled warrior was able to acquire mana through the arts of combat and warfare under the code of the law of Tūmataunga, the god of war. Women have personal power in respect of their role in taking care of children, and, on the marae, in welcoming and caring for visitors' (Barlow, 1991, p. 62). To apply the term mana to educational leadership then, as Robinson (2009) does, it would seem that what is meant is the power acquired by an individual according to his ability and effort to develop skills and gain knowledge in a particular area. However, when these skills and abilities do not have any spiritual component and do not further the holistic wellbeing of the students it seems the word is being taken too far beyond its original intent.

While this may be a linguistic or academic exercise to some, it is a matter of the sense of rightness to others, such as Penetito (2010). The use of tikanga Māori in schools has offended some Māori because while it may appear culturally appropriate to use Māori protocols in hui and powhiri, the adjustments made to help these Māori ways of life become integrated into school life mean that some of the most important aspects of the protocols lose meaning. These are not simple issues to resolve. In Māoridom, they are debated, indeed dialogued, to bring understandings that allow for diversities of understanding to co exist. Resolution means consensus achieved corporately (Metge, 2015). Tate (2012) and Marsden (1992) both write of the corporate nature of their learning. They held hui to discuss and form their positions on these matters. Their voices are key to the development of leadership that is able to draw on authentic understandings of what it means, to lead students to ‘live as Māori.’ Their work helps bring ancient knowledge to the present. In another collaborative effort, Tomlins–Jahnke and Mulholland (2011) bring together a collection of papers about Māori in modern times. The contributors argue that the concept of mana tangata, grounded in the past, is an appropriate vehicle for considering ways in which Māori will increasingly play an important role in helping shape the future of New Zealand. Here the term mana tangata is explicated and applied in new situations, by Māori academics. In the matter of communication between Māori and Pākehā, then, there needs to be care taken that Māori meanings are not subsumed beneath Pākehā tendencies to reduce and simplify (Metge, 2015). Pākehā must let this tendency go. They must take hold of dialogue, which expands rather than constrains the potential for multiple meanings.

Dialogue and discussion

The Treaty of Waitangi can be seen as a document created through dialogue between Māori and Pākehā. Numerous Māori scholars have called on the Treaty of Waitangi as the basis on which they argue for improved quality education. The work of Johnston (1998), Arohia Durie (2001) and Linda Smith (1996) exemplify this approach. But as has been discussed in this thesis, many times the appeals have not been heard. Even where education policy and curriculum guidelines are explicitly bicultural, such as in Te Whāriki, educational leaders lack the capacity to work out this ideology at personal and professional levels (Ritchie, 2002; Taniwha, 2010). Taniwha (2010) defines

biculturalism as the ability to walk comfortably within and between both worlds, and finds that this ability is lacking. The Declaration on the Rights of Indigenous Peoples also carries promise celebrated by Māori and other indigenous peoples (Denzin and Lincoln, 2008). As Durie (2003) remarks, indigeneity predates the Treaty of Waitangi. It gives the right to all peoples to have their knowledge recognised. There is no place for education that denies the reality of other types of knowledge, and other ways of looking at the world than the Western way that has dominated for so long. So, how do educational leaders ensure this becomes a reality in their school and classroom?

The literature is clear, that there needs to be in practice, not simply in theory, an ability to allow for difference and diversity. The best way to achieve this is through dialogue (Wilcox et al., 2008). When education policy calls for consultation and collaboration it is all too easy for educational leaders to consider this a chance for a discussion. But what is needed is dialogue. The difference, according to Bohm (1996) is that discussion derives from a Latin word meaning to break apart and dialogue from a Greek word meaning dia-through and logos-word, literally to work through using words. Discussion is associated with the process of breaking issues into parts of an argument or parts of an issue with the purpose of one side or perspective or the other becoming the eventual 'winner'. Pākehā, who hold the power of kawanatanga, often come out as the 'winners' in discussion (Fleras & Spoonley, 1999).

Isaacs (1999) calls dialogue a conversation in which there is a center and not sides. Senge (2006) uses Bohm's (1996) ideas to add to his ideas of organisational learning. He encourages communication in which all members suspend their own ideas, holding them lightly while considering others' ideas as equally valuable as their own. This is in stark contrast to the way in which conversations about learning have been held in mainstream education in New Zealand, both overtly and covertly. Smith (1997) writes of the hidden curriculum of Eurocentered superiority and Milne (2013) describes the white spaces of assumed European norms in New Zealand schools. Thus it is not only what is spoken, but what is unspoken that needs to be made audible in dialogue by educational leaders. The need for dialogue, the kind of communication that suspends judgement and invites and learns from difference, needs to be a hallmark of the outworking of principles of indigeneity (Durie, 2001b) and the Treaty of Waitangi right through the fabric of schools as organisations, and at personal levels also, particularly

for the close daily work of leaders in complex contexts. Domination must be let go, and dialogue must be held on to.

Critical Theory

Critical theory is a theory of research and leadership that seeks to empower people to take action against that which oppresses or dominates them, thus preventing them from reaching their potential. Critical theory has been used by numerous Māori researchers in New Zealand as it helps identify and create resistance against forces such as colonialism and assimilation. In the context of developing leadership for quality learning for Māori students in mainstream and state integrated schools, there are aspects of critical theory that need to be held on to, and aspects that need to be let go. I argue in this chapter that we need to hold on to critical pedagogy, the application of critical theory to teaching and learning. However, there are aspects of critical theory that are best let go. These relate to some of the relationships between critical theory and kaupapa Māori, Christianity and Pākehā identity.

Kaupapa Māori and critical theory

A strong connection between kaupapa Māori and critical theory has been established in the New Zealand educational leadership literature through the work of Graham Smith (1997). He uses critical theory together with kaupapa Māori principles to frame his efforts to identify, resist and change the oppressive nature of New Zealand education policies. Bishop and Glynn (1999, 2003) use Smith's work and further identify kaupapa Māori with efforts to change educational leaders' attitudes and actions towards Māori. Durie frequently argues for the principles of kaupapa Māori to be seen as dynamic, vital, and of value to all New Zealanders. In his introduction to Katene and Mulholland's (2013) work, for example, he argues against the view that understandings of traditional aspects of kaupapa Māori can be applied to all Māori, and to all situations. Te Whaiti's (1995) examination of the way in which Māori principles such as rangatiratanga can be approached through applying traditional concepts of whānau to the present day and Macfarlane (2010) and his colleagues' application of kaupapa

Māori principles to educational leadership in the mainstream are examples of work that applies these ideas.

So can leaders in mainstream and state integrated schools hold on to the confidence that kaupapa Māori research has the potential to enrich their practice? Pihama's (2015) strong assertion that kaupapa Māori is an ancient theory grounded in mātāuranga Māori, which does not need to be connected to Western critical theory would suggest non Māori cannot use kaupapa Māori as they cannot connect with mātāuranga Māori adequately. Smith (2003) is wary of Pākehā using kaupapa Māori theory because he sees that this might diminish the likelihood of real change happening for Māori. For him, the connection between kaupapa Māori and critical theory is vital, because without critical theory kaupapa Māori is at risk of becoming a cultural theory that does not engender change. For me, the connection between kaupapa Māori and critical theory is helpful, because as a Pākehā I cannot claim to be able to connect adequately to kaupapa Māori, but perhaps as a Pākehā I might be able to connect with critical theory, and I might be able to support leadership development that will enable Māori students to engage in critical theory. This possibility is made more complex in New Zealand by the understanding that the combination of kaupapa Māori and critical theory was expressly made to resist Pākehā domination. So how do Pākehā lead using critical theory in bicultural contexts? Can they? And what about Christian educators? Has the church not been a major cause of oppression through its upholding of colonialism and assimilation?

Kaupapa Māori, critical theory and Christianity

The work of Paulo Freire (1972) is helpful in answering these questions. His work enables a dialogue between the complexities. Paulo Freire (P. Roberts, 1999) came to New Zealand in the 1970s, at the invitation of the churches of New Zealand. He came, and told the church leaders that they were a big part of the problem of injustice experienced by Māori. His words were very challenging to the churches. But Freire was not anti-Christian. He was a Catholic who worked for the World Council of Churches and wrote libertarian theology (Freire, 1985). He sought to teach the gospels through living them (Freire & Hunter, 1984).

Libertarian theology takes the point of view that organised religion often moves away from the essentials of the gospel. The gospels are accounts of Jesus' time on earth and there is no doubt Jesus was not for organised religion either. He spoke very strongly against those in religious organisations who did nothing for the poor. He worked to free people from oppression and injustice. His life was transformative. Freire (Freire and Hunter, 1984) challenges the church to let go of palliative care type behaviour, and modernist popular culture type behaviour and to take hold of a prophetic style of commitment to hope for change not only at the level of individuals, and organisations, but also for society. These are the goals of critical theory, and in this lies the connection that can be made between kaupapa Māori, critical theory, Christian theology and education.

As a Pākehā Christian I can find connection from the gospels to critical theory through liberation theology. I can then make the connection from critical theory to kaupapa Māori. I have therefore used critical theory as a connector that enables me to dialogue at a level that can create change. In having this dialogue I learn to let go of preconceived ideas of what the 'Pākehā way' or 'the Māori way' is and learn to begin to use critical theory with confidence despite my starting point that would identify me as an oppressor. This dialogue includes making connections at a spiritual level, essential to leading quality learning for Māori. I have, perhaps, freed myself from the sense that I am the oppressor by aligning myself with Christ, who stands for freedom and transformation. In this analysis I hold on to prophetic faith. However, according to the literature there are other ways to become a competent bicultural Pākehā able to help create change.

Being Pākehā

Becoming a competent bicultural Pākehā involves first understanding what that means, then finding ways to attain it. Taniwha (2010) defines it as becoming a person able to walk within and between two worlds; defined by Durie (2003) as te ao Māori and te ao whānui. This 'walking with both feet' as a leader is not simple for either Māori or Pākehā but as New Zealand educators we have responsibility to both go there ourselves,

and lead others into that space. Smith (2012, 2003) on the one hand acknowledges the lack of trust between Māori and Pākehā, and on the other hand rejects the idea that Western forms of knowledge are to be avoided. Waitere's (2014) work with colleagues from various ethnic backgrounds (S. Brown, Clark, Gilling, & Waitere, 2014; H. Waitere & Court, 2009) on the one hand consigns biculturalism to an ideological space that we all approach from a different personal position, based on our own experiences, and on the other hand affirms the point that we all have responsibility to attain the ability to live biculturally, challenging the hegemonic spaces we might otherwise inhabit. Waitere (2008) likens the reality of trying to achieve bicultural leadership to threading a needle, in which multiple different threads representing leadership undertaken to realise potential must come together in the eye, which represents the leadership context, to achieve a leadership purpose. She identifies praxis as the purpose, meaning changed leadership actions based on changed leadership theories. Michael King (1985, 1991) Dame Joan Metge (1994, 2005, 2010) and James Ritchie (1992), among others, write helpful analyses of how Pākehā might change their praxis.

Metge (2010) uses the metaphor of a tuamaka, a stranded rope, to show how Pākehā can grow biculturally. The first strand is self knowledge, the second knowledge of the land and the third, knowledge of people. Self knowledge comes by recognising and valuing our own cultures. This is difficult for some Pākehā because their culture, being dominant, is taken for granted and therefore invisible to them, like the white spaces of Milne's (2013) work. Traue (1990) found he could best express his culture by recounting the 'whakapapa' of the ancestors of his mind: the views of the world that he had learnt, read and absorbed as normal as a Pākehā. Others have emphasised their sense of connection to the land, Metge's (2010) second strand, as defining themselves as Pākehā. This connection causes those of us who name ourselves as Pākehā rather than European to consider ourselves as indigenous to New Zealand (King, 1985, 1991). We have no other place we call home. Noonan (1994) captures the way many Pākehā feel in this way:

“ I have been shaped by the physical environment in New Zealand. (It) is a mixture of gentle and wild. It's not like Britain where they have tried to get every inch under control. Sometimes I get the feeling here that human beings are just here on the edge.

Lots of places important to me are wild and out of control. We will never be able to control them and I like that” (Noonan, 1994, p. 57).

Finally, Metge (2010) and Ritchie (1992) recount the realities of the third strand, the relationship between people, that makes us able to become bicultural. As they explain, this is far from straight forward. There are many struggles evident in their accounts, of acceptance and rejection, understanding and misunderstanding, that go with the territory. Nevertheless, the goal of working together for mutual benefit and enrichment, especially for the enhancement of quality leadership for quality learning for Māori, leading biculturally is a must to hold on to. Henderson (2013) lists a number of barriers to this happening, but those most poignant are fear and arrogance, both from Pākehā to Māori and Māori to Pākehā. These two prevent many other of the enabling factors to take effect, and therefore must be progressively and sensitively let go. For Metge (2010), Ritchie (1992) and Durie (2003) the reasons why this must happen are compelling: there is much to learn from one another, the tide has turned. No longer is European dominance a reality in New Zealand. Our futures belong together.

Question Four: How is quality leadership development supported in a both footed walking model?

Leadership that requires a high level of adaptability and responsiveness is best undergirded by an understanding of the world that is not fixed, linear and predetermined. Postmodernism (English, 2003) is the educational administration theory best suited to help support leaders’ development of such ways of thinking.

Postmodernism

Sumara (1998) describes a postmodernist approach as dwelling in a place, experiencing it, and learning from it. This is most useful in cross cultural contexts. Lather (1993) says we can go in to a place and draw lines on it, measuring it with our rulers, defining it according to our mindsets, as a modernist would do, or we can simply sit and learn from the people there, and the way they interact with the environment. When we do take time to sit in context, with an open mind, we are more likely to see reflected in our mirrors muted images from the outer edges of our eyes’ range. McLaren (1995) and

Smith (2003, 2012) challenge us to take political action there, maybe on behalf of those we see on the edges. Durie (2013) and Macfarlane (2010) challenge us to dream there, of a space in which both Māori and Pākehā wisdoms can benefit us all. Living in this space helps us see where to walk next, and which foot should lead, and what should be picked up and what left behind.

In each case, the postmodernist emphasis provided by these theorists is on the reflection in action being taken by the leaders themselves. They are encouraged to form their own working theories. They are not confined by the ‘best’ ways to think about their own schools. Rather than seeing organisations as entities that are the same regardless of context, and therefore able to be lead through the application of universally applicable principles and methods of leadership, post modernists (English, 2003) emphasise the need for leaders to become able to read and respond to the situations they face with a sense of artistry and creativity rather than science and rigidity. Learning to lead is about learning to be within one’s sphere. This has profound implications for the education of teachers and educational leaders. Davis and Sumara (1997; Sumara, 1998) explain that the burgeoning number of educators engaged in self study research can be attributed to this trend away from researchers as experts who advise teachers to teachers as expert researchers themselves. Kincheloe (2012) encourages this in cross cultural settings.

Summary

This chapter has served the purpose of providing a theoretical backdrop to the action that took place in phase three of my research project. I have shown that the educational leadership theories that informed my practice at the outset of my research had been inadequate at a very fundamental level. My view of the world and my relationship with others across cultures within it had needed to change in order for me to understand how I might best support the development of leadership of quality teaching and learning for Māori.

In the following chapter I explain how the changes in my ability to theorise educational leadership, together with changes in the research context, resulted in me taking a postmodern, adaptive and emergent approach to research methodologies and methods.

Chapter Five: Research methodologies and methods: an emergent research design

Introduction

In this chapter I describe and justify the methodologies and methods used in the development of this thesis. To adequately answer my questions I found I needed to use a range of methodologies in an emergent design. This is a postmodern approach. In a postmodern era of educational research the ability to examine problems from many perspectives is an advantage. Recent commentators (Denzin & Lincoln, 2018) encourage such flexibility, promoting the term bricolage (Hase, 2014). A bricoleur is a person able to use tools in a pragmatic and creative manner to achieve a desired end. The original purpose of the tool may be overlooked as it is appropriated in a new way. A bricoleur of research methodologies is not deterred by fear of transgressing across boundaries once thought to be insurmountable, caused by competing ideas of ontology and epistemology. As Hase (2014) has explained,

‘The complex relationship between knowledge and reality, and that they do not remain static but are subject to continuous change, has become a common theme in social science research. Because of the complexity of the world, a single ontological view came to be seen, particularly by postmodernists, as limiting. The researcher, then, needs to use whatever methodology best addresses the research problem rather than try to manipulate the problem to fit a predetermined epistemology (Hase, 2014).’

In this study, both practical issues of my changing positionality in the research context, and theoretical issues of my changing understanding of how best to support leadership development resulted in a diversity of approaches being taken. In the first section of the chapter I describe and justify the methodologies I used. I then discuss the ontological and epistemological foundations of the methodologies chosen and the methods employed to help answer my questions from the perspective offered by each methodology. Lastly, I discuss the ethics, validity, limitations and structure of the research design.

Research methodologies

Ethnography

Ethnography is the study of a culture that differs from that of the researcher, usually by living in it and describing it. The goal according to Fife (2005) is to create ‘patterns of analysis that help make reasonable sense of human actions in a particular time and place’ (Fife, 2005, p2). Ethnography was an appropriate choice for me because it facilitated collection of data that allowed me to understand more clearly the nature of the school and its community. Although I was a local in Northland and was a founder of the school I had been away for four years and needed to reacquaint myself with the situation as it was on my return. In particular I wanted to find out just how the Māori students were faring in experiencing quality teaching and learning. This approach would help me think broadly about the problem of low Māori student achievement.

Kaupapa Māori: Indigenous research methodology

Kaupapa Māori research theory is an indigenous research theory. Linda Smith (2001) defines indigenous research as a field which privileges indigenous concerns, indigenous practices and indigenous participation as researchers and researched. According to Arohia Durie (2002), the first instances of kaupapa Māori research were written in 1982, when Mason Durie (1998b) presented Te Whare Tapa Whā as a model for Māori understandings of health and Rose Pere (1994) presented ako as a Māori understanding of pedagogy. Soon afterwards, Stokes (1985) presented a discussion paper “Māori Research Perspectives”. These models showed that key Māori values could be used in research and in practice. Since the majority of people in the school context are Māori it was highly appropriate that I would use indigenous research methodology to guide my work with them.

The use of indigenous research methodologies ensures that understandings of the world that may have been rendered invisible to the public through the privileging of non-indigenous ways of knowing are now made visible. Graham (1997) and (L. Smith, 1999) articulate kaupapa Māori research as a way for Māori to make sense of their own

world in their own way, for themselves. This contrasts with the work of Pākehā researchers such as Elsdon Best (1924) who took information from Māori and repackaged it according to their own European understandings of the world (Jahnke & Taiapa, 1999). The Eurocentered version of the way things were was taken into the mainstream education system causing Māori to grow up seeing themselves as Pākehā see them (A.Durie, 2002). Kaupapa Māori research theory was created in opposition to Pākehā dominance of Māori understandings of the world (L.Smith, 1998). Dr Sir Mason Durie (2003) predicts that non indigenous peoples will increasingly find that indigenous ways of looking at the world have much to offer them also. This is a key aspect of the Māori development approach taken by him. It offers hope that both Māori and Pākehā will benefit from Māori understandings of the world and our place in it. The desire to use kaupapa Māori theory therefore has two purposes: both understanding Māori perspectives and using them to enrich my leadership practice. This would help ensure I learned how to see the problem in our school and beyond through the eyes of Māori participants, not just my own.

However, Pākehā using kaupapa Māori research carries risk, according to Graham Smith (2012). There is real danger of the theory being used to colonise, assimilate and silence the distinctive voice it was designed to make loud. Kaupapa Māori theory is most often used in Māori centered contexts by Māori and for Māori (Jahnke and Taiapa, 1999) for this reason. As Pihama (2002), Tate (2012), Royal (2012) and many others point out, kaupapa Māori is not a theory so much as an expression of the way Māori relate to every aspect of life, from understandings of its inception to its end. This is tacit knowledge to Māori that cannot be understood in the same way by Pākehā. Even the most well versed, experienced and respected Pākehā researchers, such as Metge (1995) and King (2003), have been criticised by some as being the wrong people doing the wrong thing, researching and publishing their accounts of Māori life (Shore & Trnka, 2013). No amount of empathy for or knowledge of tikanga Māori could ever render a non- Māori capable of fully embracing kaupapa Māori since it is in essence a position of knowing that can only be internalised by Māori (L. Pihama et al., 2002).

Nevertheless, in education leadership contexts where students are Māori it is important that non Māori educators understand how to manage themselves well in relation to Māori knowledge. How does one go about creating a space where Māori ways of

knowing are privileged unless one appropriates principles from kaupapa Māori? Cooper (2012) argues that keeping Māori knowledge invisible is epistemic racism. Non Māori educators need to know how to prevent this racism happening in mainstream schools. Yet many non-Māori researchers experience a sense of paralysis, according to Tolich (2002), fearing they will offend if there are Māori even inadvertently represented in their research samples. Cooper (2012) argues that this is because these researchers are inadequately prepared by the academy. Denzin and Lincoln (2008) call for non-indigenous researchers to ‘learn that it is time to dismantle, deconstruct and decolonise Western epistemologies from within (Denzin and Lincoln, 2008 p.ix)’. They believe it is time for critical theorists and indigenous educators to get together and create change. This has clearly happened within Graham Smith’s (1997) work “Development of kaupapa Māori: Theory and praxis”. He has placed critical theory, which originated in Europe, together with kaupapa Māori, derived from te ao Māori, to create a theory of practice suitable for use in indigenous contexts. But Denzin and Lincoln (2008) meant an alliance between non-indigenous and indigenous researchers, not just between indigenous and non-indigenous ideas. They evoke recognition of the Declaration of the Rights of Indigenous Peoples in this call. In a similar vein, Noffke (1997) recalls Martin Luther King’s (1966) plea for non-African American social scientists to join African Americans in their fight for justice.

Somewhat similarly, Bishop (1996) argues that preventing Pākehā from researching in Māori contexts would contravene the Treaty of Waitangi. There are many non-Māori educators who lead in Māori contexts and it should be not only permissible but advisable that they should engage in disciplined inquiry into how they might improve the quality of the educational opportunities offered to their Māori students in their schools. To so protect and provide for quality learning, a taonga for Māori, is a matter of obligation for educators under the Treaty of Waitangi. Therefore, in principle, Pākehā educators should be allowed to research in their own school community, using kaupapa Māori principles. It is therefore appropriate that I would learn to conduct myself well in this Māori context.

The principles of the Treaty of Waitangi, and the work of Arohia Durie (2002), Linda Smith (2001), Jahnke and Taiapa (1999); Spoonley (1999), Teariki, Spoonley, and

Tomoana (1992) provide guidance as to how non-Māori should conduct research with Māori. First, researchers must ensure power is shared with Māori. Second, they must ensure that what is precious to Māori is respected and protected, not exploited. Third, what is important to Māori must be provided for. This means research is to be done with Māori not to or for them, and Māori ways of knowing and being must be valued and respected. Ideally, Māori should initiate the research, they should be a part of its design and they should have control over its use. However, although kaupapa Māori research methodology (Bishop, 2011; G. Smith, 1997; L. Smith, 1999) speaks of Māori having power over research done in Māori contexts, this does not imply that particular individuals or groups are permitted to control the research on behalf of other Māori, or in opposition to other Māori. Linda Pihama (2002) argues that research done in a Māori context is not owned by any group, but rather must benefit Māori peoples in principle and in practice. In the case of this research, the intention is that all Māori learners in the school, present and future, will benefit from the research, regardless of their affiliation to any particular group represented from within or outside the school.

To safeguard researchers from pressure in this regard the establishment of a group of critical friends to help process challenging ideas is recommended. Pihama (2002) and Smith (1997) argue that kaupapa Māori is not a fixed theory. It is rather an unfolding understanding of the Māori world as it is itself unfolding. There is inherent in Māori society a tension between the old and the new. Cooper (2012) uses the story of brothers Maui and Tawaiti to explain. One brother was inclined to want to preserve the old ways of knowing, the other, Maui, was inclined towards change and reinterpreting the Māori world. So too, Māori research: it is a complex undertaking, and researchers need to be able to accommodate many various views simultaneously.

Linda Smith suggests that in the initial design the following questions should be asked to help ensure Māori and researchers are safe:

1. What research do we want to carry out?
2. Who is the research for?
3. What difference will it make?
4. Who will carry out this research?

5. How do we want this research to be done?
6. How will we know that it is a worthwhile piece of research?
7. Who will own the research?
8. Who will benefit?

Educational research methodology

Educational research is about improving both the theory and practice of education. Action is taken after systematic reflection on the problem in hand that leads to theorising the solution (Dewey, 1916). This is what was needed in the research school context. Change needed to be grounded well in educational administration theory that was in turn grounded in understanding how to further the educative purposes of this particular school. Education is supposed to help to transform the capacities of people to live a fuller and more distinctively human life (Pring, 2000 p.17). Collaborators in the research school were anxious that the goals of personhood, holistic wellbeing, strength of character and citizenship should not be overshadowed by the demand for increased test results. As many commentators on education attest, the goals of education proposed in neoliberal and globalised societies often favour the development of marketable skills rather than the character of the people with the skills. Educational research methodology serves to ground the research in educative pursuits (Benade, 2017; L. Cohen, Manion, & Morrison, 2007; Dewey, 1916; Pring, 2000) and is therefore a key beginning point of this project.

Educational research that has been done in Māori contexts in New Zealand has often been used to illuminate the way education has or has not been used to further educative purposes. For example, Simon and Smith (2001) used an historical examination of the native schools movement of 1867-1969 to illuminate the dialectic relationship between Māori and the government. Māori wanted education that would equip their children for what they saw as educative: Māori development. But what they received from the New Zealand government was education for civilisation and service. This meant that Māori purposes for education were largely thwarted by European dominant views of Māori and their place in society. Ann Milne (2013) used a case study design to show that

schools in South Auckland are impacted by the invisible but assumed European norm that governs the mainstream, or ‘white stream’ education policies and strategies. This mono cultural approach is not educative for Māori.

Māori academics show that the underlying reasons why Māori students have often failed to thrive in mainstream is that Māori viewpoints of successful educative efforts have been ignored. Arohia Durie (2001) concludes that “any analysis of Māori educational performance requires a consideration of the wider policy frameworks within which educational practice is conducted’ (Durie, A., 2001 p. i). She draws a strong link between the degree of Māori enthusiasm for education and the extent of the state’s lack of recognition of Māori in its policies and the legislation. Patricia Johnston (1998) critiqued the impact of government policy on Māori student achievement, finding that even policies that seem to be for the benefit of Māori have failed because they do not connect with the real aspirations of Māori. Johnston (1998) terms such policies ‘Māori friendly’ and describes them as deliberately damaging to Māori. Māori friendliness has the appearance of being of educative value to Māori but has the opposite effect on Māori students in practice.

Johnston’s (1998) arguments and Durie’s (2001) level of critique exemplify research that uses analysis to question the educative value of national education policies for Māori. I determined to try to use a similar depth of critique in this doctoral research. I wanted to ensure the concerns I noted about the failure of many Māori students to experience quality learning in my masters research was investigated to an increased level of depth in my doctoral research. This means understanding the broader context in which education for Māori is undertaken, and the impact of ideologies at work in this broader context upon the local events.

Quantitative research methodology

Quantitative research methodology uses number based methods of data collection and analysis. This is used daily in schools. Schools are urged to collect and use numerical data by the Education Review Office (Education Review Office, 2015) and boards of trustees report their schools’ performance to the Ministry of Education each year as an

analysis of variance against number based targets for improved achievement. The schooling system is publically held accountable to numerical achievement data collected by the OECD (*New Zealand Goals Update*, 2015) and NZQA (*"Most Maori leave school without NCEA level 2," 2009*).

The use of numerical evidence of improvement can lead to a positivist, scientist approach to the task of school improvement. In this it is assumed that problems can be solved through posing questions that enable hard numeric data to be collected; finding solutions that shift the data; then applying these solutions, in the immediate context and in other schools beyond. Positivist research is associated with school effectiveness leadership theory (Willmott, 1999) which is used to guide efforts to improve educational outcomes worldwide. Quantitative research methodology is inescapable, and will be used to a minor extent in this research project. However, it must be supplemented by educational, qualitative, critical, indigenous and autoethnography research methodologies if the kind of change desired by my community is to be achieved.

School effectiveness researchers agree that qualitative research is needed alongside quantitative research. While school effectiveness theorists such as Hargreaves, Lieberman, Fullan, and Hopkins (1998); Leithwood, Harris, and Hopkins (2006) are able to identify what works in terms of key characteristics of 'performing' schools, such as creating vision, maintaining an orderly environment, and creating collaborative cultures, this does not help school leaders understand how to achieve similar effects in their contexts. Fullan (2000) reviewed research on schools with effective collaborative school cultures and noted that we know nothing about how these particular schools got that way, let alone how to go about producing more of them (M. Fullan, 2000). To answer these questions, we need qualitative research. I used quantitative research methodologies to help evaluate the quality of teaching and learning and the substance of my claims of improvement. It was important that I did so as this is expected of school leaders.

Qualitative research methodology

Qualitative research is defined in the literature as the antithesis of quantitative, positivist research (L. Cohen, Manion, & Morrison, 2000). Qualitative research, as a branch of social science, is able to help answer the question of how schools improve through studying the thoughts and feelings of the people involved. As Beck (1979) explains that while the social sciences do not reveal ultimate truth, they do help us make sense of our world. What the social sciences (and qualitative methodology) offer is explanation, clarification and demystification of the social forms which man has created around himself. Qualitative research is the most appropriate methodology to use in getting 'inside the black box' (McDougall, 2007) of efforts to improve schools. It is associated with school improvement, school culture and school development leadership literature, all of which will be used in this research project.

The underlying premise of qualitative research methodology is that it is possible to create a picture of what is happening inside schools, and in their relationship with the community beyond, through social constructivism. This means that understandings of the reality of what is happening (ontology) is built through what people believe, think, say, feel and act as individuals and in relation to one another (epistemology). Building this understanding is done through researchers collecting data from people who are a part of the situation. Russell Bishop (1996) and Hawk et al. (1996) both collected data from parents, school leaders, teachers and students in their efforts to understand how to improve schooling for Māori and Pacific Island students. Both were able to convey rich, layered understandings. These help other educators reflect on their school contexts.

Increasingly, in qualitative research, data is being collected by those who are in the situations being studied themselves (Creswell, 2002). The researcher is often a participant in the problem, and in the problem solving. The methods of data collection are as naturalistic as possible, with the participants maintaining their positions in the school communities rather than assuming the role of 'researcher'. The advantage of this approach is that a rich, emergent, holistic interactive research process occurs. This allows the complexities of the school settings to be made apparent through long term, close association with the setting, rather than a snap shot taken when external researchers collect their data. The insider's perspective is usually shown as a narrative of the development of ideas or progress towards a goal. The insider perspective is seen

as a strength and is acknowledged at the beginning of the narrative. Ann Milne's (2013) work in South Auckland is an example. The reader is provided with a clear sense of who Ann and her community are, and how their ideas grew. She maintains her role as a school leader throughout the research, and involves her school community in the process and product of her work. I hoped to be able to work with my school community in a similar manner, particularly through taking a critical research perspective. This research is presented as a narrative of the development of my final understandings of theory and practice developed in relation to others in my community.

Critical research methodology

Critical research methodology was chosen for two reasons. First, we needed to be able to create change. Second, we needed to be able to understand how to create change in relation to the socio cultural, political and economic conditions that helped create the problems. Critical research methodologies are theories of change. They offer a level of analysis that ensures understanding of pressing problems reaches beyond the immediate detail. They help researchers critique the social and political influences that have created the problems. They also provide the inspiration for leaders to create emancipatory practices that will address those influences (G. Anderson, 1990; Carr & Kemmis, 1986; Kemmis, 1985; V. Robinson, 1994).

Critical theory has a long history that has many twists, but Darder (2015) and Robinson (1994) identify two threads that provided important guidance to this research project. First, Darder (2015) lists Marx, Hegel, Gramsci, Lukács, the Frankfurt School, Foucault, Habermas, and others as those able to provide theoretical tools for analyzing the ways schools are implicated in reproducing the injustices that are evident in society. Members of the Frankfurt school, the originators of critical theory, were intent on seeing a just and humane society created in the wake of World War One (Carr & Kemmis, 1986), and so much of the work of these theorists is about creating the conditions of communication between people of diverse points of view. The intention is that the hidden as well as the intentional ways in which injustices are perpetuated can be made clear (G. Anderson, 1990; V. Robinson, 1994). This is certainly needed in bicultural contexts (A. Darder, 2015). Critical research methodology has been used to help create the conditions in which the needs and aspirations of Māori are understood

and heeded (Smith 1998).

Second, Darder (1990) and Robinson (1994) both identify a subsequent wave of critical theorists that claim teachers and leaders can counter the negative effects of schooling: There are many examples of research that has used critical theory in evaluating and planning to change education for Māori students in New Zealand. Ann Milne's (2013) work in South Auckland uses critical race theory to identify the 'white spaces' in mainstream educational policy and leadership practices. She makes visible the otherwise hidden assumption that the 'white' way is the desired norm in education, even in communities that are predominantly brown. She describes ways leadership in her schools' communities countered that. Graham Smith's (1997) work "The development of kaupapa Māori: theory and praxis" uses critical theory to help create ways Māori can become aware of and take action against the oppressive influences of the state in mainstream education. This work has helped support the development of Māori centered research methodologies (L. Smith, 2001) and schooling initiatives outside of the mainstream such as kura kaupapa Māori. It has also been used to support the development of leadership for change in mainstream schools, most publically through the work of Russell Bishop and Ted Glynn (1999, 2003) in designing the professional development initiative "Kotahitanga" (Bishop et al., 2009).

Robinson (1994) and Carr and Kemmis (1986) both provide analyses of ways in which critical theory can be used as methodology that are relevant to this study. Carr and Kemmis (1986) identify aspects of a critical approach that can be divided into first the actions teachers can take in their own practice to create change and second awareness of the conditions within which they work that they need to resist. Both Robinson (1994) and Carr and Kemmis (1986) agree that the emancipatory intent of critical theory must be translated into practical action. Robinson (1994) identifies several ways in which researchers seeking to use critical theory can be sure their work will be practical. First, researchers must find the cause for the injustices felt by participants by using research methods that can make transparent the realities that educational leaders cannot see. This may include the techniques of critical evaluation (G. Anderson, 1990), such as discourse analysis and observation of what is and is not done in practice. Second, researchers must work out how to make the hidden visible, to the participants themselves and to those who have the power to create change. Third, researchers

should establish from the participants themselves whether or not the interventions have been successful.

Robinson (1994) argues that much research in the critical tradition has not moved past the stage of analysis. She suggests that this may be because it is difficult to manage creating change, which involves people needing to let go of power and privilege at times. She suggests that theories of motivation are needed to help take critical research beyond idealism. Evaluations must identify critical things that need to change, then identify and hold to account agents who are able to create that change, and then motivate them to change. This motivation is most likely to be successful when change agents understand the language that tells them what to do, and when they think that they can make the change. She warns that there is likely to be resistance from people with power, and that is where the communication theories of the early theorists such as Habermas are needed. Robinson (1994) concludes that the most helpful and realistic research using critical theory will be that which is modest in scale because that will be practical.

Autoethnography

Autoethnography (Ellis, Adams, & Bochner, 2011) is the study of one's own interaction with a different culture. There are several styles of autoethnography identifiable in the literature, made somewhat distinct through their slightly different purposes. I found critical, emotive or evocative, analytical and performative autoethnography each instructive in helping me reflect back on my research at the depth needed to answer my questions well (Boyle & Parry, 2007). Critical autoethnography (Boylorn & Orbe, 2014) enables researchers to reflect on their positionality in relation to the culture they study. Rather than considering themselves apart from the culture, researchers learn to position themselves in it so that they can learn how to disturb political norms. They choose to become agents of change, instruments of research, thoroughly and effectively part of the investigation. Emotive autoethnography demonstrates the value of writing up the research in an evocative manner. It is written in the first person, which allows the reader to experience the research context through the researcher's eyes (Ellis & Bochner, 2000) for the purpose of inspiring deep reflection on their own context.

Performative autoethnographers have defined stages in the process through which researchers need to go in order to connect with other cultures. I found this very helpful in making sense of the personal journey I have taken in learning to relate across cultures in a more effective manner and I used these stages as analytical tools in my reflections. Performative autoethnography is described by Spry (2018). She writes of a three fold process of the work of reflection (Trinh T. Minh-ha, 1991, 1998, 2012). She first acknowledges that autoethnography is about 'I' learning in context. At this stage there may be some preoccupation with the perspective of 'I' that prevents the researcher making adequate connections with the other culture, which in turn inhibits their growth. Spry (2018) argues that in order to understand one's self as a researcher one must learn to dialogue with the Other, the culture with which one is becoming acquainted. This dialogue is strange and discomfiting because, in Trinh T. Minh-ha's (1998) words we find the Other Inappropriate/d. That is, they do not conform to our ideas of what is proper and appropriate. They may also view us critically, radically, and with suspicion. Our task is to live with that. To make the Other visible and understandable without reducing them to what is appropriate for us. We may have critical emancipatory goals in doing research, but unless we can develop an adequate sense of self as a cross cultural researcher we may actually be only serving ourselves and our own desires to do good. If our focus is on ourselves and the Other as separate entities we are still in danger of subsuming the Other into our own narratives. Instead, in her third stage of her theoretical model, Spry (2018) challenges us to unsettle and unself our 'I' and turn our attention to becoming 'we', at one with our Other without collapsing differences between us. Spry (2018) describes this as wilful embodiment of self with others that is able to actualize a Utopia of relationality through reflexivity. My learning how to do this is a key outcome of this research.

Analytical autoethnography (L. Anderson, 2006a; Ellis & Bochner, 2006) is used to help researchers make connections between their experiences and the socio cultural context in which they occur. My work can best be described as analytical autoethnography. Although I needed to learn to negotiate my positionality as my context changed, as critical autoethnographers note, and I often wrote evocatively to help communicate my learning, analytical autoethnography afforded me the best opportunity to deepen my learning. I used analytical autoethnography at two levels. First, I used educational administration theories and leadership models as analytical

tools to help create my own theory of leadership. Second, I used principles from performative autoethnography (Spry, 2018) to analyse the changes in my own personal interactions with the research context that needed to happen before I could effectively support leadership development. This process led me to form a theory of personal development for leaders in bicultural schools that parallels the moa metaphor.

One of the earliest examples of autoethnography, “The Body Silent” by Robert Murphy (1987), provides an exemplar of analytical autoethnography. An anthropologist, Murphy uses his narrated personal experience with illness to show that entering into the world of disabling illness is just that, entering into another world. To best help his audiences understand this, he first writes emotively and evocatively about his experience of becoming disabled before providing a commentary based in the academic literature analyzing his experience. This commentary ensures that the work is not simply an interesting autobiography, but does have something to say about the culture of illness. Similarly, Cox, Dickson, and Cox (2017) write personally about their experiences wearing headscarves in a sporting environment and also write analytically about how their experiences allow them to speak to the societal issues involved.

Ontology and epistemology

Ontology is the study of reality, or truth about being. Epistemology is the study of how we know or learn about what is real. Understandings of ontology and epistemology determine the way we relate to our selves and others, and how we conduct research. In this section I discuss the variety of ontologies and epistemologies associated with the methodologies I chose, and explain how I managed to use them concurrently despite their differences.

This research is distinctly qualitative in nature. That means that rather than truth seen to be something discoverable ‘out there’, something that can be found and applied to others in other contexts, truth or reality is understood to reside in the research context itself, at the particular time of the investigation. Truth is learned through probing the way people think and act in this context. Each of the methodologies I chose provided a particular lens suitable for this probing. Through choosing to take up a particular lens I gained a particular view of my context. Through choosing another, I enriched my

understanding further. Underneath, however, was a basic conviction that truth and reality could be understood through deep personal reflection and extensive co construction of ideas with others. I facilitated the reflections and the co construction of ideas through a number of research methods. In the following section I describe the methods I used in association with each of the methodologies, with justification.

Research methods

Ethnographic research methods

Ethnographers (Fife, 2005) believe that the truth about a culture under investigation can be discovered through analysing what people write, say and do. Data is collected by reading historical accounts about the people and place to gain insight into the tacit knowledge that now resides in the community. Official records and documents held by the school can give insight into past trends. Similarly, current documents such as the staff handbook can give insight into the way leaders think. Actions can be observed in naturalistic everyday settings and in specific events. Data is analysed by close reading of the raw material to find trends or themes of thought and action. This is discourse analysis. Taken together, these are the culture, the way we think, feel and act around here, what we value most. Analysis is checked for accuracy through discussion and reference back to the theoretical literature. I began this project with an ethnographic analysis of the quality of teaching and learning in the Far North and in our school and used ethnographic methods in an ongoing manner throughout the project. This allowed me to continually work at sensing what was happening. I wrote in diaries and collected documents, emails and anecdotes.

Qualitative research methods

Qualitative researchers believe that what is real in a community is co constructed by those who are within it, often by working together. Researchers use methods such as focus group interviews and observations of group situations like meetings and discussions to capture this data, which is then analysed into themes or trends. They also use surveys, one on one discussions, interviews or conversations and questionnaires to capture the thoughts and ideas of individuals, and this data is similarly

analysed to show trends or themes. I used specific events and occasions to collect qualitative data, as well as using naturalistic methods such as observations.

Quantitative research methods

Quantitative researchers hold that truth or reality is something that can be known through measurement or testing. Data collected in this way can then be analysed numerically to demonstrate change. The effects of interventions can thus be monitored. Test results are often measured against norms to help derive meaning from them. Bishop et al. (2009) used quantitative data to monitor students' progress in Te Kotahitanga, for example. I used quantitative data to monitor progress, particularly with students. The data was used to support the evaluations and reflections I made qualitatively.

Educational research methods

Education researchers work with both quantitative and qualitative views of reality. They use a quantitative approach because it is a way to show improvement in key measures by which educators are held accountable, such as academic results, but they also recognise that to get inside the 'black box' of school reform or improved student outcomes they must employ qualitative methods. In this study I took care to collect data in ways that were appropriate to Māori, such as in hui or kanohi ki te kanohi, to ensure it was surely a Māori perspective on education I heard.

Critical research methods

Critical researchers seek to challenge norms and question the use of power. They use qualitative methods, but they take care to collect data from people who can provide insight into the political nature of the context. Interviews are often used for this purpose. For example, Bishop (1996) interviewed Māori students and their whānau, principals and teachers to find out what they thought caused low academic achievement for Māori. He was able to compare the differences of opinion and used that to show that it was the educators' negative outlook that had significant impact on the students. I made sure I collected data from disaffected members of the community, not just those in power, using qualitative methods.

Kaupapa Māori research methods

Researchers wishing to use kaupapa Māori methodology must realise Māori and non-Māori have fundamentally distinct ways of viewing and interpreting the world (Baker, Pipi, & Cassidy, 2015; Cram, Kennedy, Paipa, Pipi, & Wehipeihana, 2015; Nepe, 1991). There is a swirling difference in points of view between cultures and religions that goes right back to different perceptions of cosmology (Salmond, 1991, 1997). Non-Māori do not have the tacit understanding of kaupapa Māori that Māori have by virtue of being Māori, and neither do Māori have the same understanding of Pākehā ways of looking at reality that Pākehā do. Kaupapa Māori research methods must provide the opportunity for genuinely Māori understandings to emerge. Often data is collected at hui, although I found that many prefer kano ki kano – face to face discussions one on one, and analysed into themes.

Māori knowledge and understandings are not universal. They can only be constructed in partnership with particular participants at a particular time (Bishop & Glynn, 1999; Metge, 1995; Mutch & Wong, 2008; Smith, 2001). This means researchers must first create a situation where they and their participants work in relationship with one another. The close relationship between participants in Māori research contexts is termed whanaungatanga. Whanaungatanga has many layers of meaning. It reaches back to the relationship between all people and nature, at a level that transcends the temporal world and includes that spiritual connection between people and the gods, past and present. When brought into a modern bicultural context, the term is used to mean extended family, or the sense of being a part of something larger than one's self. In research terms, it means creating a family of interest in which knowledge of the issues and concerns are shared and co-constructed. Therefore knowledge is formed in a manner that is sensitive and responsive to the needs of the people involved (Bishop, 2011; Esposito & Murphy, 2000; Lomawaima, 2000) and the spiritual and philosophical realities as seen by Māori are recognised.

Bishop (2011) and Baker et al. (2015) write of the need to establish whanaungatanga in order to work in a Māori context. In Baker's (2015) case, the external evaluators came into Māori organisations and first got to know one another before beginning. This

included understanding the needs of the community to establish the research purpose. In this case, I already knew the people involved. I was whanaunga in many ways (Metge, 1983, 1995), but as Bishop (2011) warns, even those who are, are also not. That is, within this whanau there were blurred divisions that became somewhat distinct and then blurred again, in many fluctuations throughout the research project. I was always an inside researcher from some points of view, and sometimes an outsider from other points of view, at many levels. This made my research complex and interesting but also at times very challenging.

Knowledge is constructed by valuing the contributions of one another. In situations of diversity we come to know truth through engaging with one another and seeking to understand various perspectives, thus potentially ‘recognizing ourselves in one another’ (Paz, 1971), finding that the most fundamental truths about ourselves as human connect us in community. Schools and their communities are made up of a wide variety of people. To get a glimpse of what people think, which then determines how they act, it is necessary to create conditions within which they may freely share their thoughts with others. Habermas (Baum, 1994) and Buber (1970) are two theorists who write of the need for these conditions to be deeply respectful. This highlights values central to researching in this community: people, inclusion, listening, respecting and dialoguing together for mutual understanding, being willing to acknowledge truth may be understood differently when viewed from a different perspective.

Autoethnographical research methods

Whilst for the most part this research focussed on my desire to see reality from the perspective of others, with them, to fully answer my questions I needed to engage in a process of coming to know myself. The literature provides a number of approaches to this. Klein (2014) claims that the true reality, the ontology, of ourselves is unchanging, while in contrast, our epistemological self is constantly learning and coming to know the ontological self. Howe (2003) writes of self being ‘the projection of embodied and purposive consciousness (Howe, 2003, p.92)’. In other words, we can consciously choose to develop ourselves and our self narrative. Piantanida and Garman (1999) suggest that as we develop our sense of ourselves as researchers we see ourselves as someone who can be the site of analysis and observation in order to become a tool of

resistance. So we make ourselves real and relevant to the work we are involved in. We resist the call to find large universal mega truths and first focus on who we are at a micro level. The research process is one of self discovery. Jory (2015) argues that our self, our own reality, is worth investing in and fighting for. We learn to see who we are in relation to others in power relationships. We learn to dwell within ourselves and know who we are. I learnt to understand myself as as a valuable, purposeful entity, able to be myself while fully engaging with the 'Other', without fear of harm. The more I learned this, the more confident I became in my work.

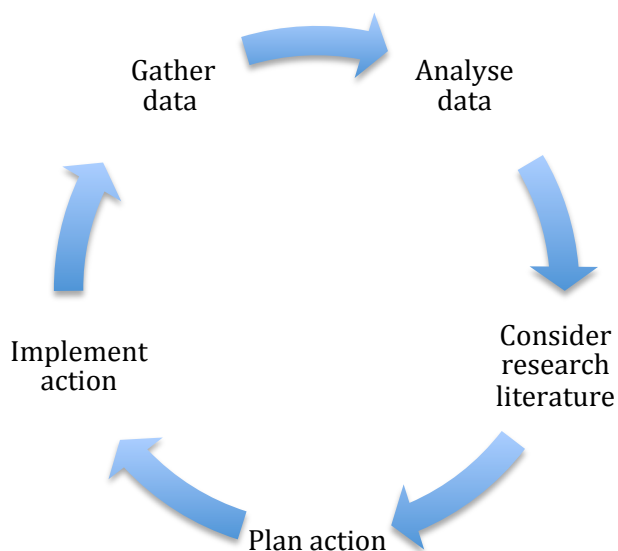
The epistemology of self (Klein, 2014) is said to be my learning through my senses: what I hear in the discourse around me; what I see in my reading and in my reading of people and their body languages; what I feel and experience in my work. I learn through revelation, 'ahah' moments, illuminaries, letting go and becoming a part of our context rather than trying to order it and make sense of it. Self is apprehended in moments of epiphany. Just as I experience an epiphany or synthesis of self between body and self when I exercise (Howe, 2003) I equally experience an epiphany when I capture a sense of truth in what I read in the literature or my data and experience in relationship with my participants. As I connect this with my prior knowledge I make the tacit, the hidden, the unrealised known.

To implement analytical autoethnography methods I first reviewed the data I had collected and collated during the action research phases and then looked for a way of framing my learning in a way that would connect with others. I had an 'ahah' moment while teaching Glen Colquhoun's (1999) poetry, realising that his positioning of himself as a Pākehā in a Māori world had led him to be able to confidently write 'with both feet', and realised this was my story too. I then reviewed historical accounts of educational administrative theory (English, 1994, 2003) to help understand how my learning fitted within the metanarratives of this, my academic discipline. I was able to understand how my learning had taken me through various theoretical frameworks to a position where I was able to weave a narrative of self identity as an effective supporter of leadership development in the midst of a complex bicultural school community. In doing so I identified myself as one able to live and work successfully in the multiplicity of postmodernism (Reed-Danahay, 1997), resisting the dogma of either modernism or even critical theory, which would have prevented such learning.

Research design

Action research is a means by which the desirable features of educational, quantitative, qualitative, critical and indigenous research methodologies can be channelled into a practical and effective research process. Action research is designed to be conducted in cycles that incorporate evaluation, reflection, creation of action plans to create change, further reflection and the creation of theories to explain the effectiveness or otherwise of the actions taken. This is often shown in a diagram such as this:

Figure 5: The action research cycle



However, in practice the cycles are not as ordered. In this research I worked simultaneously with leaders at many levels of the school, and often the work at one level merged with the work at another therefore creating interrelated and interacting circles.

Phase One: Critical participant action research

In the first phase my goal was to use transformational and pedagogical leadership theories to help me support leadership development at each level of the school as an

organisation, starting with the board of proprietors and then the board of trustees, the managers, teachers, students, whānau and iwi. I chose critical participant action research to do this. Critical participant action research is designed to enable researchers to work with members of their research community to create solutions to problems and concerns, together. In particular, the goal is that participants would be empowered to challenge the power differentials in communities (C. Davis, 2008). I hoped to see change accomplished with Māori participants.

Phase Two: Collaborative action research

Collaborative action research describes a process where there is a collaboration between a researcher who comes in to a community and partners with participants to collect, collate and analyse data on their behalf and for their benefit. Under the commissioner I was appointed to work in this manner. I acted much as a resident researcher would within the organisation. Meanwhile I learnt to reflect at a much deeper personal level myself. The commissioner was a luminary to me. His work deconstructed the entanglements of roles that had existed in the school during the first phase of my research and allowed room for diversity of viewpoint to find expression with much greater clarity. This was the stage of making room for two feet, both in the school as an organisation and in my own personal thinking. I found that developing my own living theory of organisational leadership and focussing on my own development as a leader was most useful in being able to effect change for the students and I took this approach into the final phase.

Phase Three: Self study action research

At this point I drew on the writings of Noffke (1997), Whitehead and McNiff (2000). While I had from the beginning focussed on the learning I hoped would be possible at the level of the school as an organisation, these action research theorists had written evocatively of the power of action research to create personal learning for the researcher themselves. Noffke's (1997) claim that it would be possible to learn at personal, professional and political levels had resonated strongly with me from the outset and now gave me hope.

Self study research is closely related to the ideas of Argyris and Schön (C. Argyris & Schön, 1976; Schön, 1987), who hold that both individuals (J. McNiff & Whitehead, 2011) and organisations (J. McNiff & Whitehead, 2000) can learn and therefore change through a process of reflection and action. They argue that practitioners can not only appropriate into their contexts theoretical knowledge gained through academic reading, but they can also create their own theoretical knowledge as an outcome of their own thoughtful practice. They use the term praxis to describe this connection between theory in practice. McNiff and Whitehead (J. McNiff, 2017; J. Whitehead & Huxtable, 2012) call the theory that such research practitioners create a living theory. It is based on the values that the researcher/practitioner finds is core to their understanding of how they should act. To Piantanida and Garman (1999) the goal of self study is that the researcher/practitioner would not just know their work and understand it, but that they would be equipped to make wise decisions. They use the word phronesis to express this intent.

Self study action research theory takes the position that improving the quality of teaching and learning lies in the hands of educators who are practitioners rather than researchers who are experts about teaching and learning but are not involved. It is a type of research that affirms the professionalism of teachers (J. Whitehead & Huxtable, 2012). It takes the ontological position that reality is as is perceived by those involved, by themselves. Epistemology then becomes the process by which self learns, and that is through not just experience, but through reflecting on one's experience with the aid of research methodologies and educational administration and leadership theories, in my case.

Self study is a means by which researchers make explicit the tacit knowledge they have accrued through living in communities and practising as educators (Pinnegar & Hamilton, 2009). In my case, I have a very extensive tacit knowledge of this place and these people. I needed to use research to make sense of this knowledge if it was to be useful, rather than remaining hidden under my uncertainties. Bruce (2015) explains that in self study one is focussing on one's own responses to the challenge of learning, sometimes 'on the edge', in a place of discomfort, confusion, excitement, apprehension and change. Learning comes as one reflects on one's reading, actions and writing.

Whitehead (2004) would say that in this process of reflection and action we become aware of the values that make us who we are (our ontology) and guide us in how we act.

Bullough (Bullough & Pinnegar, 2001) and Besley (2015) highlight the need for researchers to become aware of the historico-cultural context they inhabit. Education is a process of finding oneself in context. It involves being influenced, deliberately or otherwise by a myriad of sources. Institutions and multiple discourses are to be analysed and critiqued in terms of power relations, a Foucauldian approach that would likely see a person's education involving self-mastery, not self-denial, in coming to know the self and learning to care for both self and others. These ideas were key for me in becoming aware that I was able to make a difference to the quality of Māori students' learning despite my lack of leadership positioning in the school in the latter parts of the research.

Finally, self study action research has strong theoretical connections to post modernism. With postmodernism comes a realisation that the old norms are gone, and we are somewhat at sea. We can take this as an alarming feature of our times, and seek to herd all the dissenting and diverse aspects of our society into a sense of order, as I tended to do in the first phase, or we can rest back and become a part of this new context and begin to contribute, as I did in the final phase. As we do we become a part of the answer. However, while this approach did indeed help me evaluate, reflect and act, at the time, I found that stepping back from action research and taking on more of an autoethnographic view of my work after the action phases were completed provided the lenses for much broader and deeper personal reflective work (Spry 2018) that enabled me to more clearly communicate the answers to my questions in writing.

Phase Four: Autoethnography

At this stage I looked back on the first three phases of action research and used analytical autoethnography (L. Anderson, 2006a, 2006b; L. Anderson, Morrill, & Snow, 2003) to better understand how to explicate the theory of leadership for quality teaching and learning I was assembling, based on the moa metaphor. I used Ellis and Bouchner's (2000) work and the examples of Murphy (1987) and Cox et al. (2017) to guide me in

ensuring the self study phases of my research were written evocatively. I completed a full review of educational administration theories to ensure my work was analytical and not simply autobiographical (Appendix 29). Finally I found Spry's (2018) analysis of the way performative autoethnographers understand their developing interrelationship with the culture of their research and this helped me complete the final, most personal question: 'What have I learnt from this research?'

Ethics

Ethics are the standards that guide researchers in ensuring their work does not cause harm. In this project, I needed to be sure that my participants and I were safe, but this was difficult because I could not hide behind a pseudonym or promise anonymity to my participants. I had to rather ensure everything I did was safe as it was happening. I used permission forms (Appendix One) to ensure my participants were aware of their rights and my promises. Where I did not have permission I did not proceed. I reported back to participants so that they were aware of the notes I had taken in specific data collection events. I formed a group of critical friends who were able to support me in troubled times, when I felt most challenged by the tensions in the community or in my developing understandings (Appendix 27). I determined that I would not write about my observations of people or events in a manner that would bring harm to them. I also determined that I would not write in such a way that I would bring harm on myself. Autoethnography has the potential to expose one's self in a very intimate way, and there were times that I felt very vulnerable during this research. I have tried to be honest about those times.

Validity

The validity of action research and autoethnography can be judged according to five principles (Heikkinen, Huttunen, & Syrjälä, 2007): the principle of continuity; reflexivity; dialectics; workability; and evocativeness. I have taken care to place this research in historical context, in terms of the growth of the school; evolving government policies concerning education for Māori; the development of educational administration theory over time, and , finally, in terms of my own growth as a leader. I have framed my report around at least three levels of reflection (during, after and much later after the action phases) and have shown a dialectic relationship between my

evaluations, reflections, actions and the broader context within which the school and my thinking fits. I have described workable processes of data collection, collation and analysis and have devised a theory that is workable in that it provides a framework I and others can follow. Finally, I have discovered and articulated ways in which theory and practice can combine to create wisdom for leaders in bicultural schools that is workable. I have chosen to write evocatively about my experiences in the hope that others may be encouraged.

Limitations

This research was designed to find out how best to support leadership development in a bicultural school of special character. I originally planned to conduct cyclical patterns of participant action research in each of seven areas of leadership in the school: the proprietors, board of trustees, managers, teachers, learners, whānau, and iwi. However, I was unable to continue using participant action research, and my access to working directly with some areas of leadership in the school changed over the course of the project. These changes limited the scope I had originally envisaged.

The research took a turn towards self study action research, which merged into autoethnography. In taking this approach I entered into work in which I tried to make sense of my experiences in learning how to support leadership as a Pākehā in a Māori context in such a way that others could empathise and learn to grow in their circumstances. My limitations here are two fold (Méndez, 2013). While I try to write evocatively my story is personal and involves other real people with whom I live and work. I am limited on the one hand by my ability to write evocatively and my freedom to do so.

Writing the thesis

In the chapters to follow I present a narrative of my learning as it occurred through reflection in action. To do this I have sought to follow the advice offered by Jean McNiff (2016) :

- i. Describe what I did
- ii. Explain why I did it
- iii. Show how my action created new knowledge

- iv. Test the claims of my new knowledge against scholarly literature
- v. Critically reflect on my learning, examining the quality of my own thinking, at the time
- vi. Engage in dialectical critique where I locate my work in cultural, political, social and economic context and examine the potential for transformation through my learning, using the moa metaphor
- vii. Engage in meta-reflexive critique, where I am able to step back from the process of my research and examine what I have learnt from it, using the lenses of autoethnography

I write this as an expression of what happened at the time (i-v), the reflections I made immediately after the action phases (vi) and finally meta reflections made well after the action stages were completed.

Chapter Six: One footedness: Action research phase one 2011-2012

Introduction

The first phase of the action research was conducted in the years 2011 to 2012. At this time my husband and I were elders in the church and I a teacher in the school. I was working closely with the pastor, who also held the position of chairman of the board of proprietors and chairman of the board of trustees. I was close to many staff and students and spoke frequently with members of the Board of Trustees, and whānau of current and past students

The Proprietor

The proprietor is the trust, which administers the church, a child care centre and the school as a part of its ministry to the community. In 1996 the school was integrated into the state system, and became a partner with the Ministry of Education with the proviso that the proprietor's trust would take responsibility for defining and maintaining the school's Christian special character, its mark of distinction.

Evaluation

What I did and why

I began with an evaluation of the quality of teaching and learning experienced by Māori students from the perspective of the proprietors. I invited all members of the church to focussed group interviews because I knew there was wide discontent regarding the school and I wanted to make the hidden explicit. I thought that giving everyone the opportunity, not just members of the proprietor's board, would provide a deep and wide range of responses. This was a social constructivist approach, in which I imagined the interested members of the church community would co construct their interpretations of the challenges they were facing with regard to the school.

I formed focus group questions (Appendix 2) with transformational leadership concepts of vision, values, trust and empowerment (Carlson, 1996; Dow, 2006) in mind. I used

the special character statement (Appendix 3), a copy of Te Aho Matua (Appendix 4) and notes derived from Ka Hikitia (Appendix 5) as the standard by which my participants would be able to evaluate the quality of teaching and learning experienced by students at that time. These contained the essence of education from a Christian and a te ao Māori (Mataira, 1997) perspective. I felt that each document would help the participants think about what was important to them, in the school. I held three focussed group interviews with five, two and nine participants followed by four individual interviews. There was a snowballing effect in which early participants encouraged others to join later groups. This created somewhat of a groundswell of collective voice. The focus group interviews enabled people to co construct their understanding of what had in their collective mind ‘gone wrong’ with the school and what they wanted done about it.

New knowledge created in the school community

The work highlighted some key ideas, evident in the raw data (Appendix 6). First, the respondents felt that the quality of teaching and learning experienced by the students was very poor because of the lack of implementation of the special character statement. Having quality Christ centered education was more important to the respondents than academic outcomes. Second, respondents very readily saw strong connections between the Māori potential approach they read in Ka Hikitia with their own approach to children and young people. Participants readily identified many of the key ideas in Te Aho Matua as ‘Christian’, stating that in their minds there was ‘no difference.’ They lamented that the principles of Ka Hikitea were not being implemented in the school and looked for leadership that would do so. Third, it was evident that our school lacked a coherent educational philosophy to guide the leaders. While Te Aho Matua is a succinct representation of a philosophy of Māori centered education, the special character statement is not. It is essentially a faith statement, not a philosophy of education, and certainly not a philosophy of Christian education for bicultural schools.

Connection of this knowledge to the literature

The literature confirms that each of these issues are prevalent in contexts beyond our school.

Poor implementation of Christian special character in Christian schools

Thompson (2003) found that the ideology of scripture based practice was not strongly implemented in almost all Australian Christian schools. Graham Smith's (2013) review of Christian schools in New Zealand reveals similar shortcomings. Several reviews of Catholic schools (Mathews, 2006; O'Donnell, 2000) indicate that the loss of core faith based education can be attributed to the difficulty schools face in replacing founding teachers who held the core valued dear, and both Thompson (2003) and Smith (2013) write of the lack of depth in the use of scripture in Christian schools. In our case, participants mostly referred to their experiences of how the school had been led previously, as a private largely primary school with greater emphasis on the scriptures made possible through the use of pre packaged Christian curriculum. They thought that a growing emphasis on academics had reduced the focus on scripture.

Lack of leadership of indigeneity in Christian schools

The literature does not reveal many instances of Christian schools that have wrestled with cross cultural issues recently, apart from one school in Australia that chose to take their students to the Northern Territory to learn from indigenous peoples – from them, with them, not about them. I did, however, find evidence of individual Christian teachers in Northland who had been well integrated and accepted into their communities, and made significant differences to the life outcomes of their students. Clearly there is a significant need for research on schools as organisations and personal theories in action if school leaders are to be successful in creating places for Māori students to experience quality teaching and learning.

Lack of coherent philosophical foundations to guide leaders in Christian schools

The literature confirms that leadership needs to come from a strong philosophical base. Graham Smith (2013) and Scouller (2012) both document the realities of this dynamic working in New Zealand faith based schools and Mataira (1997) warns that Te Aho Matua must be maintained as the working philosophy of Kura Kaupapa or the distinctiveness will be lost. Denig and Dosen (2009) describe the successful transformation of inner city North American Catholic schools from one sense of purpose to another through a change in philosophy.

Action plans

The challenge for the proprietors was to try and create solutions to the problems they could readily see. I worked with them to try to find a way forward.

What I did and why

From the data collected in each of the interviews (Appendix 6) I collated answers to each of the questions asked (Appendix 7). I then met with the leader of the proprietors to review the data and create action plans. At the time I believed that the transformational leadership model would bring a way forward and so we analysed the data with transformational leadership categories of vision, values, trust and empowerment in mind. Finally, I presented the action plans and my attempts to support their implementation to the Board of Proprietors (Appendix 8). It was evident that there was a lack of clarity in the school community.

The action plans were:

1. Clarify the vision of the church and the relationship of the school to it
2. Clarify the structure of the proprietor
3. Clarify the rights and responsibilities of the proprietor
4. Clarify the relationship between proprietor and the board of trustees
5. Create a process to help with issues as they arise.

Connection of this knowledge to the literature

The approach taken by the proprietors is echoed in the literature. Sergiovanni (1992, 1996; Sergiovanni, 2007) writes of the importance of establishing a moral purpose for schooling. Clearly identifying the desired purposes of the proprietors would help them exert the change needed through clearly understood and accepted change in administrative structures and processes (Bush & Glover, 2003). The combination of purpose and process would help rescue and maintain the distinctiveness of the school, a task that Scott and McNeish (2012) identified as critical. There is evidence to suggest that this leadership needed to come from a strong moral philosophical base. I thought at the time that the call for clarity of vision would provoke discussion around the

philosophy of the school. I used literature from the Catholic education system in New Zealand (P. Lynch, 2010; P. Lynch, 2012) and America (Bryk, Lee, & Holland, 1993) to inform me of the proprietor's rights and responsibilities and to help strengthen the processes used to create this desired leadership.

New knowledge created in the community

This was new knowledge for some as the role of the proprietors had been more to deal with property and finances since we had left the school, and it had been expected that the board of trustees and the principal would lead the school. This approach had, however, denied the students the quality of learning that could have been possible had these relationships been clear and functioning well, according to my participants.

Examining the quality of my thinking at the time

I thought that transformational leadership (Burns, 1978; Carlson, 1996) would be effective in creating change in this situation. It is widely expected to be effective in faith based schools in England, (P. Northouse, 2007; P Northouse, 2007; Reed, Bazalgette, Hutton, & Kehoe, 2002) in North America (Sergiovanni, 1992) and in New Zealand (V. Robinson et al., 2009). However, I was also very aware that the leaders were suffering from long periods of challenging circumstances in the school. They needed care.

The literature is sympathetic to leaders in this position. Thomson (2010), Fullan (1999) and Snyder (2013) all write of the challenge it can be to define purpose clearly in troubled times and places, such as in communities made poor, or complex environments. It takes a deal of emotional energy and resilience (Goleman, 1995), and the leaders in our school had exerted much of that. I looked again to the literature for help, considering Argyris and Schön's (1990) work on double loop learning which held promise for correcting the ills of dysfunctional organisations. It was, however, beyond the leaders' limits at the time.

The Board of Trustees

The board of trustees of the school has the responsibility for governing it in relationship with and on behalf of the proprietors, parents, staff and students, and therefore is comprised of representatives from each.

Evaluation

What I did and why

As I entered the school I quickly became aware of the challenges the board was experiencing. Using ethnographic methods recommended by Fife (2005) I undertook a discourse analysis of the written and spoken words related to the board of trustee's leadership by attending board meetings, visiting the Māori trustees, examining the ERO reports (Education Review Office, 2006, 2009, 2012) and taking part in school life. I wanted to make sure I was understanding the school community as well as possible by exploring as much as I could both the immediate things I could see happening around me but also documents from the past that could help shed light on the present.

New knowledge created in the school community, and connections to the literature

Through these measures I sensed several aspects of major concern: issues concerning structuring the school to improve student achievement; issues of the relationship between the school and the church; and issues concerning the lack of expression of whanaungatanga and attendant perceived lack of care.

Issues related to student achievement

I noted an evident deficit viewpoint in some of the discourse. For example the board members were discussing the merits of having years nine and ten in home room classes to improve achievement and engagement at that level. 'The students are lazy. We need to find ways to make them work, ' was one comment that stood out to me in that discussion. My perception of deficit thinking was validated by the Māori trustees.

They spoke of the frustration of not being able to address this adequately in their roles (Johnston, 1992, 1998). “We know, Sue’, they said. “We just cannot seem to make ourselves heard on this.”

The negative discourse was concerning as it was contrary to much research that was available to the school, including my own (Dow, 2006). I found that Ka Hikitia (Ministry of Education, 2008) had not been reviewed well by the board or management. I noted that Māori student achievement was reported as being of high quality and equal with Pākehā in one of the documents (Analysis of Variance, 2012) so perhaps the board was under the impression that all was well, when clearly with evidence of deficit thinking, it was not (C. Shields et al., 2004).

Issues related to the relationship between the board and the church

I noted a lack of real consultation between the board of trustees and the proprietor and also the board of trustees and staff, students and whānau. People felt they were not heard, and that contributed to a sense of a lack of care. For example, at one staff meeting after school staff were asked to contribute to the following annual plan by filling in post it stickers in response to questions that did not seem to adequately address the concerns staff had, and it was feared this was the only opportunity that would be given. The Education Review Office (2012) commented that the poor relationships between the adults of the school had created an environment that was beginning to harm the quality of teaching and learning. A further Ministry of Education review (Ministry of Education, 2012) suggested that the breakdown in relationships was partly caused by disagreement around the question of whether or not the school was a ministry of the church.

The contention over the school being a ministry of the church could be seen to be a contesting over who defines the vision of the school. From the proprietor’s point of view they did: principals and board members may come and go but the church holds the special character agreement with the Ministry of Education which is the school’s right to exist. Members of the proprietor’s trust are entrusted to ensure the founding vision is outworked. From the board of trustee’s point of view, they do as the school has partnered with the Ministry of Education and has granted the board of trustees the

privilege and responsibility for working out the vision and putting it in the strategic plans.

From the principals point of view, he could quite rightly think that he did, as the school effectiveness literature used to train him emphasises the need for the leader to have strong personal vision which would then translate into strong leadership (Beare, Caldwell, & Millikan, 1989) which would in turn lead to best student outcomes (Day et al., 2009). There is evidence that this did happen at least in part. The ERO report (2009) praises both the board and the principal. However, as my evaluations showed, there was evidence of dis ease in the community in 2011 despite this positive report two years prior.

Whanaungatanga

There was a distinct thread of discourse around the lack of expression of whanaungatanga, which in turn could be seen as a very distinct call for increased sensitivity to what mattered to Māori. This was articulated more clearly in the second phase. At this stage, one significant participant told me that actually people were using the term whanaungatanga because it was the best way to articulate what they felt when really what they meant was deep sense of lack of special character being implemented. This concern with spiritual and emotional aspects of schooling is evident in the literature (Begley, 2012; M Fullan, 2002; Sergiovanni, 1992, 1996; Sergiovanni, 2000). Therefore the contention was over what was most important in the school could be seen as a choice between a drive for achievement and the expression of faith. However, concern for the lack of expression of tikanga Māori in schools is also very evident in the literature. In this school the concerns for spiritual, emotional and cultural facets of schooling were all evident in the discourses throughout the school community.

Examining the quality of my thinking

Looking back I realise that my thinking was generated by two strong motivators. First, on my return to the school I had been greeted by parents and students who felt distressed because they did not feel their needs were attended to well enough. People would speak to me about that in the supermarket and on the street. My ethic of care saw

me want to respond to that and support change. Second, I saw the mending of this sense of lack as the proprietor's responsibility, to be implemented through the board of trustees, because I saw quality care as an essential part of a Christian school's reason for being. I thought it would be possible to restore a more positive environment by working through the special character aspect of the school.

I saw the board of trustee's role as pivotal in the organisation. I was confident that it would be possible to address the concerns in a top down manner, by writing and implementing policy that would ensure the changes being expected of us through Ka Hikitia became the tone throughout the school. I drew from leadership authors such as Segiovanni (1996) in reasoning that it was possible to develop a theory for the school house that would reflect the desired values of the proprietor. However, as Wright (2009) has explained, this strategic, linear style of leadership may well belong to the high ground where it's possible to walk straight, but we were most definitely in the swamp where it is messy and hard to see (Schön, 1987). As I discovered later, chaos and complexity theories made much more sense of these events than anything else. We were in the midst of a swirl of cause and effect that defied untangling (Snyder, 2013). This was exhausting (Cherniss, 1998).

Implementation of the proprietor's action plan

What I did and why

Meanwhile as a part of the implementation of the proprietor's action plan, I was asked to help the chairman of the trust, who was also the chairman of the board of trustees, form a response to management's request that year nine and ten students would be taught in home room classes. The managers were concerned by the students' lack of engagement when timetabled in senior school rotations with a different teacher each period, and felt that they should remain in a home room setting, where they would be taught by the same teacher most of the day. I was invited to present my views on this proposal, which I did after reviewing the literature (McGee, Ward, Gibbons, & Harlow, 2004) and analysing what had been said in board meetings. I have appended my presentation (Appendix 9) as evidence of my work.

I felt that this proposal was further evidence of some members of the the board of trustee's negative mind set towards the students and our region. The suggestion seemed to be saying that the students needed to be cared for in a primary style classroom longer. I arrived at this conclusion through discourse analysis. I had noted words of frustration regarding these students in the managers' language. They felt that the students needed more nurture, that they were not yet able to go into specialist teachers' classes on a rotational timetable. I understood this to be contrary to Durie's (2001) call for high expectations and no excuses. On reflection, I realise that my concern was born out of a tacit understanding of the impact deficit approaches to education had had on Māori students, and indeed low socio economic non Māori students, from the Far North for generations (Appendix 28). Adults who were now in postions of responsibility on school boards of trustees in Northland told me that they felt ill prepared for such duties as they had been educated in Northland's Native Schools and had not progressed beyond School Certificate. "We feel dumb, Sue", they said.

Ironically, although I often advocated for greater care, I felt that this call for more nurture through home room classes was stifling, potentially, and would not get the students to a place of readiness for NCEA level one by year eleven. I thought that specialist teachers had a better understanding of the curriculum at a higher level and were more likely to be able to lift students' standards of achievement. I remembered that we had, some six years previously, begun to accelerate the year ten students, challenging them to lift out of typically unfocussed behaviour patterns at that stage. The choice made then to accelerate expectations of them had sparked renewed enthusiasm for learning. I found that the group of students we first accelarated in year ten had gained higher than normal results in year thirteen when they reached this level.

Connection to the literature

The research literature was ambivalent on the issue of home rooms: there was no clear message that home rooms were better or not (McGee et al., 2004). The literature was clear that low expectations from teachers is met with low standards of achievement from students (Bishop & Glynn, 1999, 2003; Hawk et al., 1996; Hawke, 2002; Hynds et al., 2014).

Examining the quality of my thinking

My thinking was influenced by my vision of excellence for the students, and my value of care. I felt aggrieved by negative talk about the students and wanted to protect them from that. My understanding of school improvement (Barth, 2006) and my belief in transformational leadership led me to believe that the school could improve from within (Stoll & Fink, 1997) once it became realigned with a sense of purpose that would be ideally defined by the proprietor, accepted by the board of trustees and implemented by the management. I enjoyed working with the chairman of the board of proprietors on this issue, and it is evident that other members appreciated my support also (Appendix 10).

The Management

The management of the school was comprised of the principal, deputy principal and three faculty heads, one over years one to four, one over years five to eight and one over years nine to thirteen. Management units were distributed to staff throughout the school. I held units for literacy, languages and library, and leadership of English, therefore I was able to study leadership at the middle management level through my own practice.

Evaluations

What I did and why

I completed evaluations by reviewing student achievement data, records of attendance, suspensions and stand downs, the strategic and annual plans, staff handbooks and official documents such as the expected behaviours of the secondary students. I worked collaboratively with management in discussing these and diaried discussions. I formed plans to address some of the issues we discussed through speaking up in staff meetings, appealing to the principal in discussions and by letter, and contributing to the Education Review Office (2012) and Ministry of Education (2012) school wide reviews.

Creation of new knowledge in the school community

There were three specific areas of concern in this first phase: the resourcing of the secondary, the student management policies and procedures and the lack of consultation with staff regarding strategic planning.

Resourcing of the secondary department

First, we understood that the staffing and resourcing of the secondary part of the school came into the school as a whole through formulae. We felt that although the management was not bound to use the resources according to the same formulae, failing to do so was starving the secondary of the resources and support we needed. The underlying principle being applied was that it was fair to distribute resources according to numbers. We found evidence of this belief in a power point of a staff meeting in a former year. Small class sizes at the upper end of the secondary was considered to indicate a light teaching load in comparison to larger class sizes at the lower level. We campaigned unsuccessfully to see this change, and continued to experience a sense of recrimination against secondary at this time. This was exacerbated by the perception amongst some that secondary teachers did not relate to students well, and therefore the frequency of stand downs and suspensions was their fault. This was similar to other criticism of secondary staff in New Zealand (Bishop et al., 2003).

Negative behaviour amongst students

There was some unrest amongst the student body that compromised the quality of teaching and learning, at this time. I looked to the literature and my evaluative data to try and find out why. I found that the document prepared by management and approved by the board of trustees on the desired characteristics for students at a Christian school was heavily weighted towards compliance (Appendix 11). This seemed to me to stifle the students' need to become confident, connected, lifelong learners, as our national curriculum dictated, and did not enhance the kind of self-directed, creative and original thought required to produce excellence in our assessments. It seemed to incite anger in the students. It was as if they felt they did not measure up, and so they did not. It was also reminiscent, to me, of the civilising tendency of thought in educators that had been

so heavily criticised in the literature (Simon & Smith, 2001) and Arohia Durie's description of Maori students' anger at oppression (A. Durie, 2001).

I agreed with management that negative behaviour compromised this level of learning, of course, but I also believed it was an outcome of the students' sense of a lack of affirmation of who they were, particularly as Māori. This was in some ways strange, as the evidence of a greater emphasis on tikanga Māori in the school through symbolic cultural leadership (Bolman & Deal, 2003) such as the haka was certainly stronger than ever before in the school's history (Ferrar, 2013). Attempts were made to have unit standard assessed qualifications offered to students in the performing arts, but the would be tutor commented that this was likely to create further disharmony as it seemed the Pākehā students were resentful of the attention being given to Māori.

The initiatives taken did not seem to translate well into the web and waft of the school's culture. I was reminded of Durie's 'Māori added' category in the Hui Taumata (2001), and the rejection of that by scholars such as McCleod (2002) and Graham. My sense that students saw the initiatives as add ons to an otherwise unpalatably Eurocentred school culture was endorsed by review of the school's staff handbook, in which the term whanaungatanga headed outcomes that are not Māori centered (Appendix 13). I was saddened, but limited in my ability to communicate this adequately through my words or my practice. I continued to hold my view, gained at Mangere College and during training in guidance counselling with Marie Clay (1997) so many years before, that care would trump all eventually, but this was not well received. I found it difficult to articulate my views on care effectively in this climate, and others found it difficult to receive them. "Sue, your ideas seem to excuse students' poor behaviour. They are too much at odds with us", said one senior manager at this time.

Lack of consultation

This lack of interaction of views was the third concern we shared. We felt that the opportunities for staff to contribute to the development of the annual plan was short and shallow, and policy review was also not done well. There was a continuous back stage chatter going on in the school at this time, but little opportunity to make submissions where we were given time to think. In response to this criticism, management gave me

the responsibility for gathering staff feedback for the 2013 annual plan, and this afforded me an opportunity to act as an in house researcher, gathering and collating and representing staff members' thoughts. I saw this as an act of care, where I was able to provide a free space for the expression of thoughts that were otherwise largely underground. It meant they were open for all to see. It was also an act of care for the management, as it gave them opportunity to receive the views in a non-threatening manner, on paper. I completed this phase hopeful that there would be a change towards further consultation and a greater sense of care.

Examining the quality of my thinking at the time

It is evident that my leadership support in action was fuelled by care for the management, students and the school. This was participatory action research in the tradition of critical theorists (Hawkins, 2015; Kemmis, Mc Taggart , & Nixon, 2015; Kemmis & McTaggart, 1988) in that I was trying to work with others to create change from within. But it was very limited in effect.

Teaching

Evaluation

What I did and why

I found teaching in this environment challenging. I had not taught secondary English for many years, and never under NCEA. As I settled in and scoped my classes I found evidence of the students' dependence on a previous teacher and external prompts rather than a developed sense of confidence in who they were within themselves. I set about to try to change that. I was looking for an expression of ako, reciprocal teaching and learning, to develop in this space (Alton -Lee, 2003; Bishop & Glynn, 1999, 2003).

I began by teaching English in the context of New Zealand history, hoping to transfer concepts of a strengths based review of Maori (Hynds et al., 2014) to connect to the life worlds of the students. I applied my knowledge of the literacy learning frameworks to this, endeavouring to help students to rise through these through direct teaching. I used

New Zealand short stories and encouraged the reading of New Zealand novels.

However, I found a reluctance to read at all, amongst many students, and little sense of connection to the literature. I stumbled on to a technique that worked well for the least engaged, and this became a part of my pedagogy for years to come. I was trying to engage students in reading and writing through doing a research project, and I had arranged the learning steps in order according to Bloom's (1956) taxonomy on a power point that gave directions. This made it easy to define the stage learners were at, and gave me a management tool. I began seating students in my room according to the stage on which they were currently engaged, so I could help those who were behind and extend those who were ahead.

I believe this was successful because it enabled me to demonstrate to the students the fact that I cared. They needed to know that I knew where they were up to in their thinking, and their work output, simply, quickly and at all times. It was obvious as they shifted seats when they completed tasks. This enabled me to shepherd students and communicate with them that what mattered above their perception of their ability in English was simply their progress through the specific learning tasks laid out. These were the students who were struggling to respond to a variety of teachers. I needed a simple means of connecting beyond direct teaching.

Connection to the literature

I re oriented myself as a teacher basing my thinking partly on research such as Alton – Lee's (2003) work on differentiation, but more fully and specifically on the twenty third Psalm, the Lord is my shepherd, I shall not want (Psalm 23). I saw myself as the shepherd who provides what the students needed: clear directions, in steps, to reach a defined goal, and plenty of support to get there (Appendix 12). This approach accorded well with the Assess to Learn professional development we had undertaken in the school in 2006, just prior to our leaving to Tanzania, and it certainly transformed my classroom. I had struggled to assimilate this training, as many of us did (J. Poskitt & Taylor, 2006; J. Poskitt & Taylor, 2008), while I was the head of secondary, but had worked on it in the years since. Now I saw the fruit. I adopted the pedagogy (M. Smith, 2012) of walking alongside students on a clear pathway to success (Green &

Christian, 1998; Pushor, 2015), with care (N. Noddings, 2002). I began to see students engaging much more readily.

Considering the quality of my thinking, with connections to the literature

However, in looking back on those early days I recognize that I placed a great deal of pressure on myself in this process, a common case among women teachers and leaders for whom care is a high priority (Blackmore, 1999), and educators concerned about Maori success (Lee, 2005; Mitchell & Mitchell). I was anxious that my students would succeed in my class. I understood well that students' success was dependent on teachers' abilities (Alton -Lee, 2003; Hattie, 1987) and I did not want to fail. But more than this, I was concerned that the students in our school did well, and as the students became more engaged in English and I saw how the assessments could dovetail, I allowed my programme to be overloaded with opportunities for students to succeed but consequently also overloaded with the need for me to assess accurately. This impinged on the quality of my work, and highlighted a greater need for support for me as the only English teacher in the school. I needed care too.

On reflection, my adoption of transformational and pedagogical leadership models were both helpful and unhelpful. Pedagogical leadership theories provided me with the impetus to continually look for ways to walk alongside students and help them connect learning to their real selves and their real worlds (Bishop & Glynn, 1999, 2003). But transformational leadership helped me go beyond the call of duty many times. I was already fully motivated by the vision of the school I held within my own heart, having co-founded it, and I found myself shouldering more of the load than was healthy for myself and others in the process. I connected and had success with many students who expressed thankfulness for the care they received. But others did not respond well to my attempts to have them take ownership for their learning. That took longer to work into the fabric of the school, and wider change than I could create on my own.

Learning

Evaluation

What I did and why

The students in the school at this time, as I have explained already, were often disengaged and frustrated, it seemed. They thrived outside of the classroom, in cultural, musical and sporting arenas, but this did not always transfer into positive experiences in the classroom. It seemed that they were praised and affirmed outside but felt inadequate within. They were out of class frequently on excursions they enjoyed more, and did not catch up. This extended to church activities and also alternative priorities in families' lives. These impressions of our school were mirrored in research in similarly low socio economic schools in South Auckland (Hawke, 2002).

I found it challenging to be teaching a fully academic subject in this context. In my previous experience in the school I had taught Physical Education where I frequently related to students in places where they experienced success and felt valued. I used to be able to develop student leadership through those experiences outside of the classroom. I began to look for ways that I could create the same sense in the classroom, where the students themselves could take ownership and lead. I found that at first this was most possible in my te reo Māori classes, and then, finally, through redesigning my curriculum, in English.

I employed a levelled approach to teaching te reo Māori, laying out what students needed to succeed in these classes in incremental steps so I could accelerate and support as needed. I soon found this an excellent means of affirming and developing rapport with students who most readily identified themselves as Māori. They became excellent resources of knowledge and wisdom within their classes, accepting and using their tuakana status willingly with others (Bishop, Berryman, & Richardson, 2001). Many of these students experienced a frustrated relationship with school and with their own culture. They criticised the efforts of the school to provide kapa haka as they felt the level of engagement with it by the student body in general demeaning of their own pride in who they were. They wanted kapa haka to be for a group of students who wanted to learn (Appendix 14). But this was contrary to the management's view that all of the students should become more attuned culturally.

In English, I encouraged the students to write about things that mattered to them, and then I advocated for them based on what they wrote. They appreciated that. I realised that even the most disengaged students had plenty of valuable critical observations to offer teachers and school leaders. ‘Distraction’, wrote a talented but underachieving student, ‘I do not get distracted, it gets me.’ So how could I capture this student’s insight and begin to have him develop the skills to keep the troubling and demanding other influences in his life at bay? How could he become a leader rather than a negative energy drain to himself and others, including me?

I began to teach leadership through literature in my class, purposefully. I used texts such as ‘Tomorrow When the War Began’, in which a rural teenage girl takes leadership in a time of crisis; ‘Remember the Titans’, in which sport transforms a town gripped by racism, ‘The Lord of the Flies’ in which contrasting leadership styles are dramatically contrasted and ‘Great Expectations’ in which the main character learns to value his humble beginnings when he went to the city, an experience which was in store for most of my students. We studied the language of leadership, researching Aristotle’s use of oratory and the contrasting versions of the Treaty of Waitangi. But most valuable, and most instructive for me, was the quality of work two students with strong Māori and Pasifika cultural back grounds were finally able to bring when they delved into their own history. One wrote of the way her great grandmother, Dame Mira Szazy used language in her leadership both publically and with her whānau. The other wrote of the concept of fire used in narratives about Ahipara, his home. This success was I thought evidence of the pedagogical leadership I had longed to see used well (Macneill et al., 2005). I was left determined to provide more of these authentic learning opportunities.

Considering the quality of my thinking

On reflection, I did find transformational and pedagogical leadership helpful in this context. I was able to convey to several students the vision of them owning their own learning, and they learnt the values of organising themselves, choosing their own topics within a broad theme and beginning to think critically about ways in which literature could apply to themselves. I did develop trusting relationships with many, and we did

empower one another to learn. I learnt more of what connected with them, and they learnt to work at the tasks set. However, too many were still unprepared for the pressure of external examinations and depended greatly on my support and insistence to see them pass through internal assessments. Only a fraction passed externals, and a very small number gained merits and excellences. We had a long way to go.

I ended this phase frustrated with the level of student leadership in my classes. Some students were evidently distracted by situations outside of school, and others were distracted by their peers. Those who were eager to learn were in the minority and it was difficult to help them effect change as leaders, as these sample student letters attest (Appendices 25 and 26).

Whānau

Evaluation

What I did and why

I came into our school with very clear ideas about the way in which I wanted to relate to whānau based on my previous study and my knowledge of the literature. I wanted to partner with them. However, I encountered many challenges on the way to being able to realise this ideal at this stage of the research. First, the environment of the school had caused some parents to be very critical. The closeness of the community meant negative talk had resounded around and about in unhelpful ways. We were conscious of groups of parents who met together to discuss their concerns. The students' frustrations no doubt spilled over at home. This was another level of the school's leadership where blaming teachers and leaders was evident, and I felt the weight of that.

On the other hand, there were whānau members who were seeking to make connections with the school, and had not been able to achieve that until my ethic of care prompted me to notice their desires. My openness to those connections provided the opportunity, and relationships that enhanced teaching and learning were born, with a few. My work at this level in this phase was informal. I was, as Fife (2005) recommended, simply

living in the context, observing and quietly reaching out to those who were on the outside looking in.

Examining the quality of my thinking

The sense of responsibility for quality teaching and learning is taken on by teachers, rightfully, and the sense of blame taken on sometimes rightfully and sometimes not, can be a fine line to walk. I found the sense of responsibility prevented me from contacting many parents and working with them to help their children because I felt I was responsible, not through negligence but by virtue of being the teacher, and was likely to receive blame. I was acutely aware of the need to not blame students or their homes, and so I resisted negative talk to parents at all, virtually. This put more pressure on me to discipline students to ensure they did do the work, in my non-contact time, and in lunch times. Students missed out on the benefits of their parents being involved in their learning because of my fear of recrimination. The pressure on teachers of Māori in schools is common, and I felt that sense of expectation on me also.

I was more than willing to respond to parents who approached me, and I always had the longest lines at parent teacher nights it seemed as I taught the subject everyone took, and I was willing to relate. In these times I tried to reassure parents and explained to them the step by step, level by level approach I was taking in my classes. I always kept data and could show them their children's progress. "Look dear, she treats the students like I do our sheep. This is great," said one farming father of my shepherding approach, to a key concerned parent. However, in retrospect, these conversations were very one sided, with me doing more telling than learning, despite my avowed intent to listen. I had not yet found how to relax in my role as the English teacher and always felt a little on edge.

Again, this was an expression of care that was very powerful. As I held the I and Thou level conversations (Buber, 1970) with parents it certainly supported my ability to relate to the students well too. To me, this was essentially parenting- both of the child, and of the whānau, and that not in a condescending manner (N. Noddings, 2002; Ruddick, 1980). By parenting I mean that there we were, all together, in a relationship we could not change, but could only enhance as we became more closely related together, with

the same goals and purposes, and more committed to one another as we weathered the good and the bad to get to the destination. Parents appreciated that level of commitment and I felt satisfied when I was able to give it. But of course this did not always fit the mould of the classroom. At times I had to be patient as a student with severe lack of confidence and skill wanted to be off task in front of his peers. It looked to others as if I was slacking in discipline, when I was doing all I could to gradually guide them through the rough spots with the ethics of care. “Can’t you see what they are doing, Sue?”, my teacher’s aide at the time would say, although the students and often their guardians would thank me for my forbearance.

The Iwi

There are five iwi with tamariki in our school. At this time they were writing education plans that expressed their aspirations for quality teaching and learning for their tamariki/mokopuna. I looked forward with anticipation to making connections with the iwi and these plans.

What I did and why

I began to develop a close relationship with one of the iwi leaders involved in writing an iwi educational plan (Ngāi Takoto, 2013). We visited with one another frequently in the last months of this phase, sharing memories of when I had taught her many years ago in South Auckland, and planning to work together to see change for her daughter, whom I now taught. We dreamt together of the power of children learning of their foundations, and the need, from the iwi point of view, for those roots to be understood well before too many of the older folk passed (Ngāi Takoto, 2013). These times laid the foundation for action in the following phase.

Examining the quality of my thinking

I was confident that my thinking was sound at this point as I was proceeding at a relational level, watching to see what would emerge. This was my way of using transformational leadership because for me the vision was a mutual learning relationship, ako, and my values were of care, and with that came listening, responding,

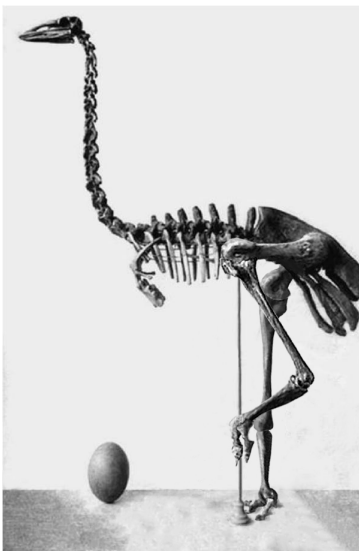
watching to see what would emerge as I gave people communicative space to be in mutual empowerment spaces, or rangatiratanga (Bishop, 2011).

E tipu ana te mana tangata? Is there potential for transformation?

In this section I seek to connect my learning with the wider cultural, social, political and educational context within which my work sits. I ask the questions:

1. Does what I have found apply in situations beyond our school?
2. Is there potential for transformation?

Figure 6: The potential for transformation in phase one



A summary

- Broken egg, Māori potential stifled
- Leaders dependence on one foot, Eurocenteredness
- Second foot, Māori centeredness, unable to find space to stand
- Space for second foot taken up with excessive emphasis on compensatory care

The literature discussed in chapter two confirms that this model is an accurate picture of the state of leadership for quality teaching and learning for Māori students in many mainstream and state integrated schools. Despite the government requiring leaders to implement a collaborative pathway in which there would be room for both te ao Māori and Eurocentered 'feet' to be stood upon, at all levels of schools as organisations, there is evidence that this has not yet been sufficiently successful. The leadership development initiatives do not adequately prepare leaders for this work.

There is potential for transformation at every point of this diagram. The egg needs to be

seen differently. This is a deficit view of the quality of teaching and learning for Māori students that compels a commitment to the prop holding up the moa. A less negative view of Māori might see the prop relinquished and the second foot grounded. A two-legged stance is surely more balanced and less exhausting and inhibiting. However, none of the steps in this transformation can be taken without there being a realization that they need to happen.

The greatest potential for transformation lies in educational leaders understanding that the apparently good work that they are doing in supporting students learning through a commitment to care is in the final analysis faulty if that care is only helping students become proficient in standing on one foot. Being prepared to only live successfully in a non –Māori world is not quality teaching and learning for Māori .

Chapter Seven : Learning to stand on two feet: Action research Phase Two 2013-2014

Introduction

This second phase of the action research took place in 2013 and 2014. By this time the board of trustees had been replaced by a commissioner and the principal had been replaced by an acting principal. Soon the pastor took leave from the church and an acting pastor was appointed. My husband was the chairman of the proprietor's trust board and he and I were elders in the church. In this phase the commissioner led a process of dialogue with people who held very different perspectives in the school as a community. His work was illuminatory. It was during this time that new understandings of te ao Māori became more visible and audible in our school community.

Proprietorship

Re evaluation

What I did and why

Early in the second phase I re evaluated the quality of my thinking in the first phase of my research with the Proprietor and found that my focus on the leadership concerns had not allowed me to give sufficient ear to what Māori participants were saying about the quality of learning they wanted. The data from the first evaluation had been translated into action plans that diverted attention away from the te ao Māori centered points of view that had been expressed, towards leadership concerns. In the context created by the commissioner I looked at the data again.

Creation of new knowledge

I found this time that the raw data could be easily catergorised into the three aspects of Durie's (2001b) Framework for Maori Student Achievement (Appendix 15). This

would create a succinct but comprehensive picture of the desired future for quality teaching and learning for Māori in our school, I reasoned.

Connection to the literature

I understood Durie's (2001) framework to be the best available, and I wanted to be sure that I did hear well the points of view expressed by my participants. The action plans had been formed by leaders with top down authority, but this re look at the data was an attempt at more clearly understanding the bottom up voice of my participants. This approach was more in keeping with the underlying intent of critical participant action (Kemmis et al., 2015) research that I had wanted to use in phase one, but could not achieve due to the personal and political turmoil evident in the school community.

Examining the quality of my thinking

The change in the political forces at work in the school community freed me to think more clearly and independently about the issues that had emerged in the first phase of my research. I began to see in evidence the power of dialogue to allow space for diversity within the school as an organisation, realising I needed to focus on landing the other foot.

Action plans

What I did and why

In this second phase I continued to work with the proprietor's trust on the action plans that had been set, as follows.

1. Clarify the relationship between the proprietor and the board of trustees

The commissioner and the acting pastor believed that there should be greater separation between the school and the church, to provide both the space needed to grow. The commissioner was nevertheless very mindful of the proprietors' role in developing and maintaining the school's special character.

2. Clarify the rights and responsibilities of the proprietor

I worked with the proprietor's trust to help clarify their right to redefine the special character from time to time as they saw fit. I was mindful of the powerful influence that philosophy had on both the Catholic schools and Kura Kaupapa Māori, therefore I worked with the proprietor's trust to bring amendments to the special character statement as the best place to try to influence the underlying ethos of the school. I suggested two amendments: (1) a change of wording in the mission statement and (2) an additional statement that would help articulate the special character.

'Produce' to 'nurture'

I communicated to the proprietor's trust the sense of lack of care for students I had perceived through my evaluations, and asked them to consider amending the school vision statement in the charter. The school's vision statement was "To be a dynamic Christian school which produces outstanding Godly young people who will have a lasting positive impact on our community." I asked the proprietors to consider changing the word 'produce' to the word 'nurtures'. I saw the word produce more as an expression of neoliberalism, the drive for marketable results without sufficient regard for the personhood and moral value of the students (Durkheim, 1961). I recognised that this distinction was important to the people who had responded in my proprietor's evaluation. This was evident in the re analysis (Appendix 15) I completed from that raw data (Appendix 6). It was also evident in the responses the students made to assessment. I was concerned that those who were not yet 'producing' the necessary grades were feeling unworthy and undervalued. I thought the word nurture was more aligned to a holistic vision for children's success.

A narrative approach to special character?

I wondered if some of the apparent lack of implementation of special character noted by the respondents in the first evaluation was due to the nature of the presentation of the special character statement itself. It was a list like statement of faith, basically, and had rarely been explored by staff or leaders. I thought that maybe re conceptualizing it in a

narrative would help. I noted that Postman (1995) and Sergiovanni (1996) both recommend a narrative approach to redefining the purpose of education, which though grandiose seemed necessary in the school. I wondered too, if a narrative could perhaps be used to highlight the key similarities and differences between the Biblical, humanistic and te ao Māori world views all evident in varying degrees in our school and in the homes of our community.

Drawing from Graham Smith's (2013) thesis on how the special character of Protestant schools set them apart from other schools; Pa Tates (2012) indigenous theology; and Katarina Mataira's (1997) work on Te Aho Matua I understood that both te ao Maori and Christianity saw children as transcendent beings rather than merely temporal, as secular educationalists did. To me this was a significant answer to the deficit theory: children have high value because they are created in the image of God (Genesis 1:27; Ps 139:14), were highly valued by Jesus (Mathew 19:14, Luke 18:16) and are highly valued in te ao Māori because they, the mokopuna, carry the mark (moko) of their ancestors (tūpuna). This has nothing whatsoever to do with their behaviour, their socio economic status or their likeableness. This should be a fundamental platform for the leadership of a Christian school, doubly so in a predominantly Māori context.

I suggested the oft used 'Creation, Fall, Redemption' depiction of the Biblical world view be added to the special character statement. I knew it had been used to anchor the philosophy of many other Christian schools globally, as was evident in work such as Mark Stephen's (2016) article 'The fall and Christian education' in which he poses the question 'How should the fall shape our thinking, our curriculum and our expectations?' I wrote a document outlining how this would apply to us (Appendix 16).

Examining the quality of my thinking at the time

At this stage of the research project I was working hard to locate the school's issues in a broader context. I could not see answers within the community or myself and so I looked to the literature for guidance and direction. However, it is very evident that my searches were very much still aligned with my own set of values that I persistently held: the concept of care is still very much in evidence. I was still looking for a way of

creating unity amongst us, and this was stifling the expression of difference that needed to happen. The resulting changes in the charter are appended (Appendix 17).

The Board of Trustees

Evaluation

The first phase of research with the board of trustees had revealed a lack of collaboration. Now, in phase two, action was taken to specifically ensure communication with Māori was improved. My role was to assist as I was directed by the commissioner.

Action plans

The following actions were undertaken:

1. The commissioner was available to every person in the school community for personal communication.
2. The commissioner arranged for me to undertake extensive consultation with school staff, students and parents to evaluate the current annual plan and to create a new annual plan for 2014 (Appendix 21).
3. The commissioner worked with the acting principal to arrange a hui at which all members of the school community were invited to speak about whanāungatanga. He allowed me to collect and collate data from the hui (Appendix 22).

Consultation for the 2013 annual plan

What I did and why

I was hoping to create a change in the way people related to one another by creating a space for collaborative communication. I placed sections of the 2013 annual plan on large pieces of paper and invited people to write their evaluations. This meant everyone could all read what everyone else said. I did this because the staff had had a number of meetings where some people had been very outspoken, and others very quiet. At times

things had been said in a hurtful manner. There had been many back stage conversations where some areas of the school had been criticised heavily by others, but not in a way that was transparent. I sent the same questions out to whānau (Appendix 19).

Creation of new knowledge

This was the first time such a comprehensive evaluation had been done in the school. It was new for people to be invited to take part in a frank appraisal of the school.

Connection to the literature

Collaboration is a key feature of school improvement theory (Hopkins, Ainscow and West, 1994; Aspin, Chapman and Wilkinson, 1994). It is about building the internal capacity of the organisation to enable members to find solutions to their own problems through relationships (Barth, 1990; Caldwell and Spinks, 1993; Bolman and Deal, 2003; Huffman and Hipp, 2003), and is central to the work of leaders wanting to improve their school (Fullan and Hargreaves, 1996; Fullan, 2000; Nias et al 1989; Leithwood et al, 1999).

Collaboration means ‘to work together’. Cardno (1997) warns that collaboration must have a goal beyond the creation of collaboration for its own sake. In the analysis of writers such as Stoll and Fink (1997) the task is the creation of an effective learning community for students and staff. They argue that one of the most powerful aspects of a school community is its culture, ‘the way things are done around here’. Stoll and Fink (1997, Huffman and Hipp (2003) and Bolman and Deal (1994) report the improved sense of wellbeing and value amongst staff in collaborative cultures. I was trying to enact collaboration for this purpose.

Examining the quality of my thinking

My thinking was consistent with the value I held so strongly at the time. I saw this as an act of care: affording people the opportunity to express themselves and read others’ expressions freely and with plenty of time. It had the potential to increase the school

community's knowledge and understanding of itself (Senge, 2006), and I hoped it would set a new standard and tone for consultation.

Data analysis

From this data I then created a spread sheet of collated comments organised according to the National Administrative Guidelines. I cross referenced the statements to the evaluation event or process that had generated them (Appendix 19). I saw this as an act of my ethics of care, being sure all were heard in a way the senior leaders could not miss. This document was presented to the commissioner who then gave it to the newly appointed principal at the end of 2013. The new principal was therefore able to begin his tenure with a comprehensive evaluation before him.

Consultation with parents

What I did and why

I believed that the literature that argued for improved relationships between staff through collaboration could be extended to parents. I was asked to collect and collate data from a whānau hui designed for this purpose.

Whānau hui

The hui comprised of focus group discussions around the concept of whanaungatanga, with notes recorded within the groups. The question posed in the notice sent home was 'should whanaungatanga be a part of the school's motto?' At the meeting, however, more specific questions were posed. The questions and the raw data are appended (Appendix 22), followed by the notes I wrote and returned to participants in (Appendix 23)

I sent the notes to all of the participants by email, requesting that any mistakes or misrepresentations I had made be notified to me. My sense that this would be seen as an act of care was validated by one of the participants' comment that they had never

seen such a good process work in the school before. They did feel cared for and affirmed, and since this was a whānau that had found access into the school community challenging, it was good to have been able to build another section of the bridge from home to school and back with them.

Examining the quality of my thinking at the time

Looking back, at the time, through the eyes of the ethics of care I thought it was right to place a high priority on not just the outcome of the hui, but the process. This was an opportunity to truly attend to the cares of others, to communicate ‘I and thou’, (Buber, 1970) with respect, and to serve. All of these opportunities afforded me the chance to exercise care for the school community as I ensured what people wanted to say was as accurately represented as I could possibly manage. At the time I was still thinking in terms of transformational leadership. To me giving people the opportunity to make considered responses to broad and deep questions would help the community forge collective vision, affirm their collective values, build trust and empower or give voice to otherwise unheard thoughts. I enjoyed being able to do that. At the time I used ‘our school’ and ‘tātou’ in my communications, thus conveying identification, empathy and ownership.

However, I was also beginning to think in terms of chaos and complexity theories. I wrote: ‘Now I understand complexity thinking I appreciate the value of creating a document in the school that represents differing views. I now appreciate that this is of more value in our community because it helps us learn to live compassionately and respectfully with plurality. This is surely a better way for educators to live than trying to reduce and reduce again for unity and homogeneity. In this recipe we lose many valuable and vital tastes. However I recognise in the retelling of this that there were some deeply held differences that may yet be irreconcilable’.

Management

Evaluation

Although there had been significant shifts in the climate of the school at the governance level, through the appointment of the commissioner, there were still areas of disagreement and challenge in developing effective leadership at the management level. There was an acting principal in place in 2013 and a new principal in 2014.

Action plans

What I did and why

I worked collaboratively with the head of the secondary department at this time. I collected data during this phase through observations, conversations with colleagues, and by examining my own practice. The key areas of leadership development in the secondary school in this phase were to do with (1) discipline and pastoral care of students; (2) professional development of teachers; (3) personal mentoring of staff members, and (4) curriculum review. At this stage of the project I was part of the secondary department's efforts to implement change for students. I continued to think and act mainly with the ethics of care in mind, and with a mixture of transformational and chaos and complexity leadership models.

Discipline and pastoral care

Evaluation

The discipline and pastoral care of students was a key focus for managers coming in to 2013. The students' behaviour was still less focussed on learning than was desirable, which was particularly noticeable in the secondary area. The lack of focus had resulted in a number of stand downs and suspensions in the earlier phase, and still now. This led to general unrest amongst staff. It seemed to some that the secondary staff did not act with clear enough rules and consequences, and it seemed to others that the secondary staff did not act in a sufficiently relational manner. Either way, it was seen to be the secondary staff members' fault. I felt very frustrated by this. I believed that the problems were partly as a result of the students' perception of a negative mind set towards them. This was a self-defeating cycle: the more the students' behaviour was

inappropriate, the more the staff felt resistant towards them and then the less the students felt like they were not liked.

Action

For me, the way to break this cycle was to care. I saw that students would change and settle if they could be convinced that an adult cared about them. I found I could often convince students of this through giving time, focussed attention and eye contact. I found I could ‘rescue’ some students who had negative attitudes towards some staff members by convincing them that I and the other staff member cared. I could get resolution between staff and students in this manner, by teaching staff to show care and teaching students to be open enough to recognise that. My research diary shows evidence of staff asking me to ‘weave my magic’ with particular students on their behalf. However this often did not last and students and staff became wary, and weary, of this working in the long run. Meanwhile, others continued to think this was a slack approach to what should have been a rule based discipline problem and solution.

Professional development

The school staff were part of a professional development programme then, which was aimed at teaching middle managers how to teach other teachers the Assess to Learn principles the staff had learnt in 2006. This involved using techniques to make learning steps very visible and very clear (Absolum, 2006), creating a partnership with students in which they felt empowered. I enjoyed being a part of this programme, particularly when I was able to work with some staff members, but we did find as a staff that the pressures on us rendered us not ready to fully take on the learning that was offered. I found that unless a staff member really understood the reasons behind the pedagogy being promoted, it was difficult to implement the seemingly pedantic details of specific learning objectives and other details. Somehow, in the current school climate, it was difficult to focus on the theory. My impressions are echoed in the literature (Alton-Lee, 2005; J. Poskitt, 1994; J. Poskitt & Taylor, 2006; J. Poskitt & Taylor, 2008). Teachers find it difficult to adequately connect theory and practice in the time constraints of their work. I thought staff needed to engage with the theory in a more effective manner in order to see greater improvement.

Mentoring staff members

I held several management positions at this time. I was the specialist classroom teacher, the beginning teacher mentor, the head of English and Social Studies and the person in charge of secondary literacy. I enjoyed the work, and used action research cycles to encourage teachers to examine their own practice, plan and implement strategies for change in their weakest areas and finally, re-evaluate. With the range of areas of responsibility I was able to integrate support in literacy with Physical Education and Social Studies. Underlying my work was a persistent belief that good planning and good care would solve the discipline issues with students, but I did not always find that easy either. The dissension over student behaviour culminated in a whole staff meeting dedicated to discipline. I asked if I might collect and collate the data but this was considered inappropriate by the acting principal because my views were dissimilar to those of many of the staff.

Instead, I made observations, and wrote a parable. This was my way of processing things I found upsetting into a narrative that clarified the core, which, for me, was again a lack of care. I was concerned that in seeking a whole school resolution to what was largely a secondary problem staff were overlooking some basic elements of the problem: secondary was understaffed and under resourced, and consequently teachers were under the kind of pressure that meetings did not solve. Staff needed action. Management need to care for the secondary as a staff to help them care for their students. At the meeting the former cultural advisor and I were outspoken in talking about care when most others were talking about consequences. I wrote to the commissioner explaining my thoughts drawing from data from my reading and the hui on whanaungatanga, as a part of taking action to help support change (Appendix 24).

Creation of new knowledge

Had our voices been strong enough, there was new knowledge in here for our community. We could have created new understandings of the place of honour given to children in both the Bible and te ao Māori. But there were too many layers of feeling in the school for these voices to be heard well.

Reflecting on the quality of my thinking

During this phase I continued to hold transformational leadership as the theory I understood best, but it became increasingly obvious that it was inadequate. I realised that in the church, the proprietorship, the management and the teaching staff many people had very different views on a number of key issues. Using transformational leadership had not yet brought any sense of united ‘moral purpose’ (Sergiovanni, 1992) to the whole. My views were considered either wrong or too difficult to implement. My best work at the governance and management levels was in facilitating others’ voices, which was a good work of value in my eyes. This was about making difference visible and valued, not about reducing difference to a united, singular idea.

Teaching

My own teaching and my leading and support of leaders began to take more shape through the implementation of the principles in Collins and Hansen’s (2011) book designed to help leaders cope with uncertainty and chaos. This is certainly how I was feeling at the time. The principles were:

1. Fanatic discipline
2. Empirical creativity
3. Productive paranoia

That meant that I worked hard to document progress in my classes and I continually sought to make changes that would allow students greater opportunity to learn. I was evaluating and enacting change on a daily basis, both with my NCEA English classes and year ten English

What I did and why

Pedagogy and year ten

I was particularly concerned by the low levels of literacy the year ten students brought to my class at the beginning of each year, and their annoyance and resistance to the e asTTle reading and writing tests. It seemed they had been tested frequently over the years but had not seen sufficient progress to be excited about. I looked at the e asTTle data over a number of years and correlated that with NCEA English results. I found that

students who were on level four reading and writing in year ten could be supported to gain sufficient credits in NCEA English to pass level one, but even if this happened, they were often unable to sustain this ability to pass into level two and level three English. This placed enormous pressure on me, as in such a small school I taught all the students of one year group in one class. I needed to be able to provide courses they could all pass, and inspire them to do so, and that without having a deficit view of the students. I needed to focus on year ten to improve the chances of their success at higher levels of English. This of course would help them succeed in other subjects also.

I began to advocate improvement to the year ten students, telling them how we had accelerated year ten students to begin NCEA when I was the head of secondary. I called this the ‘suck up’ principle, knowing that students would raise the bar for one another if we expected and taught to it. I analysed the school’s NCEA results and found that the group that we had accelerated had the top results in the school’s history when they reached year thirteen. Encouraging them to work hard was not enough though, I needed to find pathways for their learning. I developed ways of teaching students to advance across the literacy learning framework through teaching especially structure and organisation, things many lacked and but were quick to learn.

In doing so I discovered something very interesting. Many of the students who had tested as being ‘at’ levels two or three, or even below level two, in year ten, which meant they were three or more years behind, could advance extremely quickly given this help, and they did, dramatically, particularly when given topics with which they could readily relate. This was a real game changer for me because now asTTle tests were no longer a chore to be avoided, especially by disengaged students, but evidence that our hope of improvement was real. However, I found I was still rather dependent on the test results in reading, and inclined to place a ceiling on students’ success, especially since they were reluctant readers. I assumed that this was because they were slow to comprehend. I therefore differentiated the class and gave simpler novels, short stories and poetry to lower reading groups. As my data in the next phase will show, I eventually found that was a mistake.

Interestingly, I found I was criticised for the rapid gains I was able to show. Students were expected to proceed through the asTTle levels at a certain rate, and many of mine

exceeded that. My argument was that if they proceeded at the expected rate they would never be ready for NCEA English level one in year eleven, which was assessed at level six on the curriculum. To satisfy the need for the school to show results in NCEA from early in the year, I needed students to be at level six in asTTle at the beginning of year eleven. I therefore found as many strategies as possible to see rapid gain. I was now fully engaged in continual iterations and reiterations of progress in literacy with year ten.

New knowledge

The power of pedagogical leadership to create change was new knowledge for some in the school community. There was still a background chatter of deficit thinking here at this time.

Reflecting on the quality of my thinking

The learning I undertook with year ten English is an example of the improved quality of my thinking, I was now facing the chaotic and complex context in which I found myself no longer waiting and expecting to see orderliness and improvement to come from the top of the school. I instead began to use behaviourist techniques to implement critical thinking in my small part of the context, without being concerned for the whole. I was drilling down to the minutiae of detail within the learners' thinking and acting while holding in my thoughts critical appraisal of the potential for change. This process created improvement faster than any top down changes could achieve.

Learning

What I did and why

In the latter part of this phase I began to promote student leadership to a much greater effect than I had before. This happened in two ways: in creating change through their leadership of the culture of the school, and in creating change through their leadership in the classroom.

Throughout the first phase I found students often shared their thoughts with me as they knew I would try and make changes for them, or advocate for them. I had led in this way in the past, and had found it worthwhile. I had used student feedback sheets and questionnaires frequently too, but had found them less helpful because they were short answers often given without a great deal of thought, and only directed to me, for my response rather than in any way enabling their words to influence one another. Yet I knew that in front of me sat all the secondary students from year ten upwards, and many had very good ideas and commitment to fine learning habits that could very well help others, if they were promoted and given voice (Pedersen, Yager, & Yager, 2012). In this way I shifted the students' experience of me from being someone who cared by speaking on their behalf to being someone who cared by giving them the opportunity to speak for themselves.

Bolstad (2011) questioned the likelihood of adults using student voice as a real means of partnership in schools: I found it a very good way of ensuring the mission of our school would be effected. We aim to nurture students who will be able to influence positively, therefore we must educate them in such a way that they will have the wisdom to do so. Lundy (2007) argues that this is not just good pedagogy, it is a vital outcome of the United Nations Convention on the Rights of the Child. Voice is not enough, genuine shared power is.

Spontaneously, on the day the new principal was welcomed in, I began to teach all of these students the transformational leadership model and had them choose an area of the school in which they wanted to see change, then write an essay. I was astounded by the depth of feeling in many, who longed for more commitment to learning from their fellow students, or wanted better sports coaching, or better water fountains (Appendix 24). I realised that again, good though these responses were, they would change little if the students themselves did not share these ideas with one another, so what began as essays became speeches, and then plans of action for some students who were talking about changes that could happen through their lobbying for it, or through their own actions. They were encouraged to serve their community through leading for change (Greenleaf, 1977).

I was struck by the number of students who in a sense blamed themselves for any lack they saw in progress (Appendix 25) . Their response was to write of the changes they wanted to see in themselves, and were fully able to articulate their own vision and values, how they would build trust with one another, their parents and teachers, and how they would build pathways of empowerment. These were very powerful and poignant, particularly when delivered as a speech. I allowed students to choose four friends as audience, and this meant they had support. The clapping was great! This created a sense of support around these students moving on into the next stages of their studies too, as they no longer hid their challenges behind misbehaviour. The anger and frustration I had seen in so many subsided, particularly as they were encouraged to voice their concerns and take them to appropriate channels, including in changing their own approaches to school.

Creation of new knowledge

The idea of using student voice to create change is not unusual. What was new here for us was that the students surely rose to the occasion and took the opportunity to speak out that which they had been thinking. My decision to take this path was validated by comments from the principal as he interacted with student leaders. They were genuinely able to take what they had developed as arguments for change and find the school had space for them to implement their ideas.

Connection to the literature

The students began to take greater responsibility for their own learning and therefore leading others by taking the opportunity to connect their learning with their own homes, or what was most important to them, an approach endorsed by Roberts and Bolstad (2010) and Bishop and Glynn (1999, 2003). A significant breakthrough here was in level one English where I taught a unit on identity through visual text. Students considered where they had come from, where they were now and where they were going, then created visual texts to represent that. This prompted students to own, appreciate and present both negative and positive aspects of their lives, and was again a powerful expression of potential and determination rather than deficit and lack. Students were owning themselves and their positive identities and aspirations,

publically, and I think that made a difference. Students led one another through their transparency with one another. Their delight with the pleasing assessment results that ensued from this task validated this approach.

Examining the quality of my thinking

I enjoyed working to create change with the students. I found my classroom an environment in which I could be flexible and adaptive. Continuing to follow Collins and Hansen's (2011) advice, I found that I was becoming a leader that was less about me and more about them, the fifth level of leadership at the centre of the triangle of action points designed by Collins and Hansen (2011). Transformational leadership still worked, as a guide for the students' thinking, and some of my own, but my fledgling understanding of chaos and complexity theories, to which Collins and Hansen (2011) allude, gave me a far easier model to use to exercise the ethics of care. And now I was finally getting improved quality of Māori students' learning before my eyes.

Whānau

Evaluation

What I did and why

In this phase of the research much of the data I used in creating action plans was through observation. I also took notes in a school parent meeting. I could see that it took time for sufficient sense of change to reach the whānau of many students, particularly those who were not achieving, in the first part of this phase, before the new principal appointment. At the secondary parent meeting many parents spoke very passionately about what they saw as a damaging lack of care from secondary staff towards their children. These parents were of the opinion that learning challenges would be solved if teachers were prepared to work hard enough with their children. Where they did not see improvement they concluded staff did not care. It was a challenging evening, from the perspective of the staff present. Many of us were

working very hard and some of the parents spoke of students we had worked hard to teach, but we were not there to defend ourselves.

In contrast, the second half of this phase was characterised by a greater degree of openness and confidence between the whānau and the school. The new principal is local, a gifted communicator and well able to build the links needed between school and home. The parent committee was reinstated and whanaungatanga actively built through that. Care was made physically obvious with attention being given to issues such as dangers of the car park and the road crossing. Parent teacher meeting attendance improved. During this phase I enjoyed the positive support and confidence of many parents. I always met with a large number at parent teacher meetings. But still, I know that a great deal of the communication was school centered. Our communication was cordial, but not really of powerful learning conversation quality in my view. I looked forward to further growth and change.

Creation of new knowledge

The public parent meeting created new knowledge in that it allowed us to hear the parents openly.

Connection to literature

Given my commitment to pedagogical leadership, which is used to create meaningful connections between home and school so that the strengths of home can be brought into the classroom, I was disappointed to hear the whānau demanding more of staff and the staff unable to reply. This to me was an enactment of poor school and home relationships such as Epstein (2002) works to prevent. For her, the answer is for the culture of the home and school to be aligned. But here, in this school at this time each side was accusing the other of failing to create opportunities for quality teaching and learning. Again, the emphasis was on care, rather than addressing the key problem of poor engagement due to poor congruence of home and school cultures, as is recommended by Olivos (2006).

Quality of my thinking

My thinking was inadequate for the task of creating change at this point. I needed to understand better the underlying cry of parents' hearts. It was easy to feel defensive and not step back and see clearly the need for change.

The iwi

Evaluation

What I did and why

In the initial evaluation of the school's relationship with the iwi I found no intention to formally engage with the plans as yet. They were still being written

I was able to make connections with the iwi in two ways:

1. Reading and analysing the iwi education plans
2. Working with iwi leaders in the school

Reading and analysing the iwi education plans

I was able to obtain four out of five of the local iwi educational plans in 2013 through my personal relationships in the community. I set about analysing them using the transformational leadership model (Carlson, 1996). I wanted to know what vision and values were of most importance to iwi, and how the plans might show us how to develop trust and enter into productive partnership.

Data analysis

I found each iwi plan was written with reference to transcendental beliefs. Some made no reference to the Bible and some mixed te ao Māori with Bible references and concepts. For example, the Te Rarawa plan makes reference only to te ao Maori beliefs, Ngāi Takoto and Ngati Kuri acknowledge both in a minor way while Te Aupōuri writes more extensively of the contributions both Biblical and te ao Māori beliefs merge for them. However, to perceive the education plans and the aspirations of the iwi as anti-Christian is not correct. I knew that many members of each of the iwi

identify themselves as Christian, and seek a Christian education for their children. I was aware too, through discussion with iwi members, that there is great diversity of faith within each iwi. For example, on one marae in Te Rarawa te ao Maori beliefs and Catholic faith are inseparable. On another marae the kaumatua adorning the wall are almost exclusively Anglican ministers, many of whom would have rejected aspects of te ao Maori, such as believing in demi gods, while retaining values such as aroha, manākitanga, kaitiakitanga, core to te ao Māori, which they expressed through Biblical faith. Some marae are adorned with carvings, and others are not. On this marae there are none, yet other Anglican influenced marae have Christian and Maori images side by side.

Quality of my thinking at the time

I found that this analysis opened up conversations with others in the school and the church, particularly those responsible for upholding the Christian character of the school, as outlined in the previous data section. I realized that developing leadership for quality teaching and learning for Māori students would involve creating adequate frameworks of theory and practice that help bridge the lack of trust evident both from the iwi to the school and from the school to the iwi

The tentativeness I initially observed in my community is shown graphically in the Ministry of Education document released at that time: “Whakapūmautia, papakōwhaitia, tau ana-grasp, embrace and realise. Conducting excellent education relationships between iwi and the Ministry of Education with the shared goal of 'Maori achieving success as Maori' (Ministry of Education, 2011c).” A graphic is imprinted on every page: a tui standing on a beautiful flowering kowhai tree calling out to another tui that hovers over the forest. The explanation offered is that it is necessary for the tui established on the branch to call out and engage the second bird, for them both to enjoy the beauty and bounty of the forest. The birds represent the iwi and the educational leaders. Either could be calling, either responding. There is a seeking and a finding.

This picture is a poignant rendering of the leadership of inside-outside relationships described by (M. Fullan, 2000). He explains that it is the responsibility of educational

leaders to do the calling, to take the initiative to reach out to those in the community who have much to offer those within the school. Rather than looking to simplify, even command and control, through policy and strategy, what is needed is relationship. Chaos and complexity theory (Morrison, 2012) describe this as responding to the environment, a most necessary function of all living organisms and all organisations. The organism must organize itself to enable it to do so. Pathways of communication must be established, along which new ways of adapting to new levels of complexity within the environment will emerge. The communication needs to be illocutionary, in that the dominant member of the relationship takes a listening, power sharing, and servant hearted approach. Quality leadership of iwi - school interactions depends upon the building of these kinds of relationships.

Working with iwi leaders in the school

For me, empowerment during this phase of my research came through relationship with one particular iwi leader, one of my significant others. Our relationship grew with her regular visits to my classroom where she would speak te reo Māori almost exclusively with me despite the slowness of my replies. Eventually we were able to plan for improved teaching of te reo Māori and kapa haka. I advocated for her involvement in the school and met with her frequently to plan programmes and discuss the delivery of them. This resulted in her directly teaching some of the content desired by the iwi: specific iwitanga as well as general tikanga Māori through kapa haka. I loved the way she did this with care: ensuring all the children in the rohe of each iwi were included. I taught her daughter te reo Māori and loved that this actually encouraged her to korero Māori with her Mum, something she had not done before.

I enjoyed the times relating to this leader in relation to some of the bigger philosophical issues too. In these days I was seeking for the internal confidence I needed to believe that I, a Pākehā Christian woman, could actually make a difference to the level I saw was necessary, in these students' lives. It was easy to see evidence of negative outcomes of missionary efforts in the North. Was I a part of that heritage? How could I ensure my contribution was without harm? I looked for ways to understand how to merge my faith and tikanga Māori. I developed a whole school te reo Māori curriculum based on the national curriculum, local history and the Bible, in consultation with her,

and was able to have this approved for use in the school. I valued the support and encouragement she was able to give me, and the work she did in the school.

E tipu ana te mana tangata? Is there potential for transformation?

In this section I seek to connect my learning with the wider cultural, social, political and educational context within which my work sits. I ask the questions:

1. Does what I have found apply in situations beyond our school?
2. Is there potential for transformation?

Figure 7: The potential for transformation in phase two



A summary

- Apparently broken egg actually filled with hidden potential, when seen through te ao Māori eyes
- Te ao Māori foot now grounded
- The prop has been removed, slowly
- Most weight is still on the Eurocentered foot.
- Moa only able to stand somewhat precariously
- Greater understanding needed between the worlds of the two feet for the moa to walk

The literature confirms that this model is an accurate picture of how leadership for quality teaching and learning for Māori could be developed, as it has in our school community. The center of the egg, the quality of teaching and learning, is full of potential when viewed from a te ao Māori perspective, as my review in chapter three has shown, but still broken in the eyes of European who look through deficit lenses.

These deficit lenses cause a yearning after the props and an adherence to concepts most often promoted by school reformists: that it is a moral obligation to support Māori students to attain academic results that are equal to those of Pākehā. Such yearning prevents the te ao Māori foot from taking a firm hold. The ethics of care is used as a compensatory mechanism still, although it is slowly being replaced as the te ao Māori foot's presence starts to relieve the angst of students.

Meanwhile, as the European foot becomes more aware of the te ao Māori foot they will find that Māori do have proven models of leadership that can inform Pākehā leaders. Māori use of critical theory has created many successful schools. Communication through dialogue can enable the strengths of te ao Māori perspectives to be made available to Pākehā. However, in order for this dialogue to occur there needs to be a commitment from Pākehā that they will learn, and they will desist from reducing and simplifying te ao Māori concepts to become something that they can control or fit more readily into their European world. They will not translate te ao Māori words into Eurocentered constructs. They will learn to embrace the belief that being Māori is an advantage, and they draw strength from relationship with those who know these advantages.

The potential for transformation here in phase two is that leaders will learn to situate themselves as 'teina', those who are learning, within bicultural contexts. To do this they will need to abandon ideas of linearity and one way to conceive 'truth'. They will learn that the universe is relational, networked and nuanced with other world knowledge and understanding, if they are to learn from te ao Māori. Achieving this level of communication is challenging, and at times personally confronting. The place of interface between Māori and Pākehā worlds is changing shape. One cannot cling to hard and fast notions of what is good and right. One must learn to adapt.

Chapter Eight: Walking on both feet: Action research phase three

By this phase of my research, in 2015 and 2016, I no longer held leadership positions in the proprietary church and held reduced management positions in the school. I was free to focus on quality learning for Māori students in my classroom. I focused on action research as a personal pursuit. I used McNiff and Whitehead's (2011) ideas of self study to help me design my work. In this chapter I weave a narrative intended to show how I learnt to let go of an excessive emphasis on care and took up practice that would enable leaders, including students, to walk securely on both the te ao Māori and Eurocentered feet.

The Proprietors

Evaluation

What I did and why

By this stage of the research I no longer worked specifically with the proprietor. Instead, I took the approach advised by Sumara (1998) in "Action research as a postmodern practice". I simply continued to live in the research context and worked reflexively between my reading of theoretical literature and my reading of the context, seeking to make sense of my relationship with the 'Other' (Spry, 2018, (Trinh T. Minh-ha, 2012). In this section I describe a key event that I found challenging.

Late in this phase a large piece of Māori art was constructed to cover the end of the church and school auditorium. This was to represent Christian faith through Māori art. The idea of it is that God, the God of the Hebrews and the father of Christ, was equated with Io Matua Kore and shown as a Māori tiki like form from which the creative force of the Holy Spirit emanated, to create the universe, the world and Adam and Eve. For me, these ideas were contestable not because they were represented in Māori shapes, but because I knew that the existence of Io Matua Kore is contested by some Māori, and I could not find in the literature suggestion that he is in fact the same as the Hebrew God. From my European scholarly perspective, this was not on firm ground. However, I had

learnt from Metge (2015) that taking a literal view was not necessarily 'correct' or helpful. She demonstrates that in the telling of stories many Māori in her early research, completed in Muriwhenua, took poetic licence in the details. For example, in retelling the myths of Hawaiki, Māori used flora and fauna indigenous to New Zealand. One could think this was incorrect, or one could support the story as it is intended, a local rendition of a story in language that can be understood by the hearers. This was a new concept for the school. In years gone by the commitment to the special character statement would have excluded such an interpretation, because it would not have been seen to be accurate theology, from either the Māori or the Christian perspective. However, my learning was, that it did not matter. While I would once have worried, I now chose not to.

Examining the quality of my thinking at the time

Sumara (1998) accurately describes how I felt - somewhat challenged and even disturbed. But as I sat in the space that this large art was creating, I found many good things, of people encouraged in their faith and in their culture. I admired and supported the students who put so much effort into building the piece, and who spoke so eloquently at its unveiling, in te reo Māori. It is not my responsibility to man the gates. And in this space I can decide what of this situation I can leave behind and what I can keep hold of. I chose to keep hold of the positive effects this had on my students, and to leave behind notions of gate keeping.

New knowledge

This was new to me, as I was accustomed to being part of the leadership that took responsibility for maintaining the Christian special character of the school, and I knew for many, this art work was problematic in the theology it displayed. It was also new for me to accept te ao Māori versions of the truth, especially with regard to faith.

Connection to the literature

My review of the literature had shown me that the depth of understanding needed for me to connect with te ao Māori perspectives was further than I had travelled before. I needed to learn more, to find out how to be comfortable with difference. I found Tate

(2012), Shires (Charlot, 2006; Shirres, 1997) and Marsden (Marsden, 1992; Royal, 2003) helpful in this pursuit.

Board of Trustees

By this phase a new board of trustees had been appointed and they began to work on re organising and reculturing the school.

Re organising the school

Evaluation

The school had been divided into three syndicates for some years: primary, middle and secondary. Although this had been done with the best of intentions, it had created unnecessary divisions between staff members and too many transitions within our small school. We had been repeatedly encouraged to create a seamless curriculum between all the levels of the school (Education Review Office, 2006, 2012), but this had not been achieved. The school was now to be re organised into two departments: primary and secondary.

What I did and why

I supported this move and the transition to it through making responses to the principal in the collaborative process involved. For me, this was the fruition of five years of advocating for a lift of our students towards accelerated progress. I thought they had the best chance of success, especially in science and mathematics based subjects, if they had access to the knowledge and skills of the senior secondary staff. This was most likely to happen where there was strong communication between years 7-13, easily done since they were all a part of the secondary department.

Evaluation of my thinking at the time

My research diary shows that in 2012 the secondary staff had voted against the home room option for years nine and ten: this re structuring decision was a further iteration of

the research thread that began back then. In complexity thinking it is evident that transformation occurs through the build-up or cumulative effect of many small actions. At the beginning of my research I concerned myself with the governance aspects of the school, believing that was where change needed to happen first. I thought that was where change and reform would be most effective. However these changes are at least in part indicative that teachers can make a difference; that change can occur bottom up. The staff meeting in which we voted is an example of teachers co constructing their ideas and having influence on decisions.

Connection to the literature

The decision to re structure the syndicates reminded me of Lewin's plan to unfreeze, reorder and refreeze organisations in order to improve (Kaminski, 2011). In this case the change was not sudden. The decision to change was taken after much consultation and many opportunities to contribute to the ideas. Organisations do not change quickly, and they can and do change as a result of the contributions people within the organisations make (Kincheloe, 2012; Piantanida & Garman, 1999).

Development of school culture

Evaluation

There have been many seemingly small ways in which the board of trustees has worked with the board of proprietors to create a school culture in which the quality of teaching and learning for Māori can be maximised. The common thread running through these has been whanaungatanga, the essence perceived to be missing in the first phase of my research. This was made obvious through several initiatives. Heat pumps were placed in all of classrooms almost immediately the leadership of the proprietors and the school both changed. The staff room was shifted to a larger, more congenial space and redecorated and appointed, meaning a once fractured staff now meets regularly and happily. Lunches were provided in a dining room where students and staff sat together to eat. The parent committee was revived and the whole school, staff, students and trustees worked together to raise funds to first pay for one piece of the new uniform for each student in the first year then a pack of stationery in the second year.

What I did and why

All of these situations have presented the opportunity for me to be involved and support leadership development with a word here and there but mostly simply cheerful cooperation. I always made the effort to bring home baked goods to shared morning teas and to be present at whānau events well prepared. It is pleasant to see the climate of the school resume the family like atmosphere again. This was core to the proprietor's understanding of what was most important in the church according to the discourse analysis I completed at the first phase and now I could see that being outworked. Involvement for me afforded many opportunities for building relational pathways for the inside-outside, outside- inside communication so necessary for our school's success (M. Fullan, 2000). It was good to see people from the community more frequently in the school again. It was also good to see improved relationships between management, ancillary staff and teachers, another significant aspect of school improvement that works from within, as ours was beginning to do (Barth, 1990).

Connection to the literature

There are two very important factors at play here that are supported by the literature. First, the notion that things as small as heat pumps matter. Chaos theory (Gleick, 1987) teaches that small things in one place result in a large change elsewhere. All of the small tangible and intangible features of whanaungatanga contributed to a sense that people mattered, were worth spending money on, deserved care. Looking backwards, this was essential for undoing past damage. Looking forwards it was essential to creating a trusting environment that was more likely to foster corporate learning. The collegiality has been a welcome change for me, and I am sure others, who have needed to find emotional resilience during the changes.

Second, the literature supports the idea that school change involves emotional intelligence. I remembered well Dr Raquel Hatter's address to teachers who already hold a positive, strengths based view of students (Hatter, 2011), at a conference I attended in Darwin before beginning the project. She reminded us that we need to exercise self-care to sustain the knocks that we will take in this broken world. The

development of whanaungatanga helped us relate in such a way that we did help one another in this process.

Management

The new principal was of course key to implementing the changes initiated or sanctioned by both the proprietors and the board of trustees. Most notably he worked strongly and cooperatively to create a sense of whanaungatanga. My role was to support his leadership of the school culture and professional development of teachers.

Supporting leadership of the school culture

Evaluation

Cultural leadership is the work leaders do to establish the ‘ways we do things around here’. According to Willower and Licata (1997), decision making is the process by which we transfer values and ethical principles into practical action. We make decisions based on our theories in action, which are a combination of our knowledge and our experiences. The principal had contributed to my earlier evaluations as a proprietor, and I recognized his theories in action as he began his tenure. I recognised that he was not only responding to challenges, both simple and complex, according to the values of whanaungatanga, but his words and his deliberate actions also built it. He was building expertise in leadership not only in the high places but also the swamp (Leithwood et al., 1999), based on clearly articulated values. The principal frequently points to his key goals: “Quality teaching and learning, and quality Godly input”.

What I did and why, new knowledge and connection to the literature

My role in these days has been to support through writing responses to questions; making brief comments that have at times perhaps added a different perspective that may have helped unravel complexity (B. Davis & Sumara, 2005); or to at other more challenging times respond to difficult requests with lengthy reflections on the need for change in my own practice or an aspect of the culture of the school. This has invariably involved double loop learning in which I have revised my earlier responses at least

once, if not many more times. In this way I am also strengthening my ability to respond with greater depth and breadth and less emotional turmoil in the most swampy times (C. Argyris & Schön, 1976; Leithwood & Steinbach, 1992; Schön, 1987).

This is emotionally draining work. Goleman (1995) and Hatter (2011) are most helpful here. Hatter (2011), who works with neglected and abused children, writes of the need for adults to commit to wholeness themselves, learning to deal with their own brokenness as they help others. She recommends three prerequisites to maintaining a strengths based perspective: keeping an open mind, having a basic belief in one's ability to grow, and having a basic belief that all people have value. Similarly, Thomson (2010), writes of the need for teachers and leaders in communities made poor to exercise care and kindness towards one another in the midst of difficult and demanding endeavours. As the complexity of our communities grows, so must the maturity of our responses increase. Senge (2006) claims that not only people have the capacity to grow, but also organisations, and as we exercise care we cause the organisation to thrive. In the case of our school in this phase, care is being exercised within an ethics of *whanaungatanga*, which makes a big difference.

Supporting leadership of professional development

In the last stage of this phase, currently, we are a part of the secondary achievement initiative managed by Team Solutions. In 2013 we had been a part of a project designed to support middle managers' implementation of Assess to Learn in the whole school. This was at a time when we were most fractured, and basically one could say we were not ready to receive all that was on offer. We were brittle and vulnerable as an organisation, and this was evident in reluctance towards transparency. This time, however, we meet as secondary only and we are much more resilient amongst ourselves, able, I notice, to speak up about our weaknesses as well as our strengths.

I find that I enjoy my role in this work. We work with a combination of quantitative assessments, simply printouts of students' NCEA results, and fine grained qualitative assessments in the form of a group discussion around the students' successes or failure to thrive. As we all contribute, the strength of relationship or insight enjoyed by some

staff with particular students informs the others. I enjoy advocating for students and articulating that which I have found to be true: that there are advantages in students being Māori, they have insights and understandings way beyond their at times apparent disengagement. There is no limit to what they can do, it is a case of us engaging them with content and contexts with which they can relate. All Māori students are capable of success, so we do them a dis favour by limiting them according to our linear assessments that then place ceilings on what we expect and therefore the level to which we teach. These are the narratives I love to weave.

Poskitt and Taylor (2006) write of the challenges teachers have in theorising their practice in the course of professional development opportunities. In the first of our experiences there was a deliberate attempt made to have us engage in theory, but I found it to be under resourced. I would have preferred us to have undertaken shared reading of the key text rather than try to absorb powerpoints and photocopied pages in after school meetings: but maybe the challenge was indeed the school culture at the time. I noticed that on the first occasion the theory was interpreted by staff as a set of rules, such as how lesson plans were to be set out, which they found superficial. The time spent on deciphering the terminology and being sure the ‘recipe’ was being followed frustrated some. Even the time spent unpacking the back story to the methods seemed not to make sense to some teachers. They felt that the method was an imposition, an interruption to an already challenging life.

This time any theory provided is in the mode of invitational leadership (Stoll, Fink, & Earle, 2003): this tool or idea is available, this is how you access it, let us know if you want to know more, but now down to business, are your students passing. And if not, why not and does anyone else have some insight: this is the stream of consciousness going on in the room. This attitude, together with the knowledge that we now must conduct our own teacher inquiries as evidence of ongoing learning for attestation purposes places the responsibility for our engagement with the learning opportunity squarely on us. These factors work together to deconstruct the traditional craft attitudes of teachers that reinforce the values of privacy, territoriality and authority, according to Elliot (1991)

A second real advantage of this professional development has been the engagement of subject experts to come alongside each of us. This has been an enormous boost to my confidence. Choosing to receive and enjoy professional development and positively respond to the demands that at times can seem unreasonable has led to better emotional health for me and better results for my students also.

Teaching

My work as a teacher in this phase intensified as my work amongst the proprietorship, governance, and management reduced. I learnt to become less concerned about my desire for change at these levels and more attuned to my own personal reality: I do indeed hold the greatest direct potential for change for our students. Not the church, the iwi, our school governance, management or whānau. The challenge has been to find out how best to use this privilege in a chaotic and complex world.

In this section I report on my learning in curriculum design and classroom practice, in teaching English. I show that in both aspects of my practice I have moved more surely towards critical pedagogy through a process of engaging with complexity and chaos theory and complexity thinking. I draw on theories of curriculum design that were a part of the prior learning I brought to the task, and show how re addressing these has made more obvious to me the underlying understandings I brought to the task.

I was challenged to redesign my English curriculum following a review undertaken by Kaye Hawke in 2014. She had been very blunt in her appraisal of my course, saying that it was too full and therefore counterproductive to success for students across the whole secondary curriculum since students may elect to spend too much time on English. I had planned my work so that one unit of work was able to be assessed in several different ways, therefore I had thought time was not a problem, and the latest mentor with whom I work agrees. However, as a result of the review, all secondary courses were to be restricted. The second aspect of the challenge was to ensure a growing number of students experienced success at merit and excellence levels.

As has become normal practice for me, once I received this challenge I set about to review the literature to place it into context. I knew that from an external point of view the OECD was the origin of pressure on the New Zealand government to raise achievement levels, which translated into pressure on us. But I also knew that there is a great deal of research that questions the value of quantitative evaluations such as this. I wanted to understand more. It was then that I discovered chaos and complexity theories as my trail of investigation led to Fullan's (2003) work. Indeed, as I suspected, looking at the improvement problem in terms of the number and timing of credits offered was woefully short of the degree of change really needed.

I identified three key issues from my reading. First, the biggest problem was the difference between the scores at the top and the scores at the bottom, not because this reflected badly on our ability to teach differentiated classes or the failure of the early childhood and primary sector's ability to deliver students to secondary in a state of readiness, but because the indicators that showed this would lead to greater and greater disparity between those who are rich and those who are poor, globally, and nationally, and certainly in Kaitia. I needed to find a way to help students leap over the gaps they presented in year ten, the stage at which I receive them.

Secondly, the OECD literature showed a disturbing trend in education for development, which is the emphasis in the first issue, to cause a sense of loss in education for citizenship, which is what creates not material but spiritual and emotional poverty, potentially equally damaging for personal and societal wellbeing. This is exacerbated for indigenous peoples as both globalisation of the marketplace and the expansion of Eurocentred education conspired to create great cultural loss also. Finally, these elements of distress are intertwined in such a way that it is impossible to unravel the cords of cause and effect and design sure solutions that can be implemented simply. The answer, concludes Fullan (2000), is for educators to take on a whole new way of looking at the educative task, to begin to engage with these real problems at a local level and develop approaches that do not pretend that it is a reducible, rational task.

I decided to choose an annual theme for my English studies that would create an umbrella within which I could engage students in a variety of learning experiences. Since I teach all of the English classes from year ten to thirteen I would be creating a

community of learners who would encounter the same or similar ideas through a range of texts. I hoped this would generate discussion and debate, thus creating a sense of lift, shifting English to a communal fireplace of shared understandings across the years. In 2015 I chose the theme racism and discrimination and we studied ‘Desiree’s Child’, ‘Othello’, ‘The Lord of the Flies’, Martin Luther King’s speeches and ‘To Kill a Mocking Bird’; ‘Selma’, ‘The Long Walk Home’, ‘Driving Miss Daisy’ and ‘Remember the Titans’. This did indeed generate much interest.

In taking this approach I was believing that knowledge and understanding are socially constructed. Rather than direct teaching or teaching in a transmission mode in which I would analyse the literature and ‘teach’ it I used the combination of Blooms (1956) and SOLO taxonomy (Biggs & Collis, 1982) to create strategies students could use to unpack basic knowledge of the characters, plot and theme together and then connect them to the authors’ purpose, theme and ideas, and finally on to making connections to the wider world. This was a similar thinking process to any other lesson I had taught any other year, but the difference now was that I required every student at every level to make connections to their own context, their own meaning, and then on out to the way they saw the world.

In prior years, sadly, I would have seen making connections to the wider world, which is reading beyond the text, as an activity or level of engagement only the more capable students would get to do. After all, I, along with many Northland English teachers, had experienced difficulty even having students read the texts in prior years. I had responded to this problem by allowing disengaged students to read simpler texts, thinking I was doing the right thing by differentiating according to reading scores on e asTTle tests. But of course the texts themselves were not challenging enough to engage the students so this was self-defeating. Half of the class would be engaged with written texts and the rest would invariably be catching up on other, previously incomplete tasks, until everyone caught up together again with film study.

In 2015 I instead insisted all students in year ten would read a challenging text on racism and discrimination, thereby signalling to them that I expected them all to be able to read it, and engage with the ideas. I was met with many overt displays of fear, resistance, anger and a degree of clamour, which could be described as chaos in that it

was very much at the edge of the students' comfort zone. It took time for the class to reorganise itself into a new order, no longer defined by limiting linearity, but according to the brilliance of perception and insight into the real world I had glimpsed in so called lower ability students many times before. But this time I was determined to see the rebuttal of this negativity through. The students' reactions reminded me of Aroha Durie's (2001) graphic description of the way Māori and other indigenous peoples who have experienced oppression and misunderstanding respond with anger, disappointment and dismay. Finally, after much insistence, the students did all read the text, and thoroughly enjoyed watching the old film of it, then astounded themselves with their ability to write good essays in response.

For me this was a significant breakthrough that has transferred to many other teaching units. I offered this class two NCEA level one standards in the last of their year ten programme. We revisited one at the beginning of this, their year eleven year, and all but one student in one standard achieved, with several merit and excellence passes. They quickly gained level one literacy, needed to gain NCEA level one and quickly felt successful in English. This approach has transferred into other classes at other levels also, with much less resistance. It is as if the culture of my classroom has changed, in response to the change inside my head that caused me to be able to change what was in my students' heads also. Our success with 'To Kill a Mocking Bird' is now a part of the memory of my classroom culture, and students are more likely to read without question, knowing I will be providing them with complex, challenging texts as an expression of my belief in them.

Learning

Leadership for change in the quality of teaching and learning for Māori students in my classes and in the school took on three shapes: leading school culture; leading classroom culture and leading themselves towards increasingly skilled reflexive practice in their academic learning.

In 2014 I began the process of teaching students to critique the school culture and climate with a view to taking action. I found by 2015, the second time students

completed the same task, they were ready to share their reflections with others through their speeches. This again helped create a new sense of what was acceptable and desirable amongst the student body. This time, however, I noticed a new twist: by accident, one day the Māori teacher who had been so supportive of me happened to be in the room when it was time for a student with literacy challenges and a less outspoken Māori senior boy to deliver their speeches in which they spoke of their challenges and aspirations. The other teacher waited, and watched. The affirmation he gave them made all the difference to the way they saw themselves, and influenced them to return to school again for year thirteen. Students became adept at creating for themselves the climate they needed to succeed, and staff worked alongside them.

Supporting students' leadership of classroom culture with critical thinking

This year I played snakes and ladders with the students, beginning with small snakes, detractors, and small ladders, enablers, and adding larger versions each lesson until we had created representations of the positive and negative influences at the micro, meso and macro levels of their lives, which we took to mean the way they influenced themselves, the way the class or school influenced them and the way factors outside school influenced them. Students then crafted writing with a specific audience, maybe themselves, maybe a school leader, or a parent, on their aspirations and how they would counter the negative and strengthen the positive influences in their own and one another's lives, maybe with the help of others.

In doing this I was deliberately using complexity thinking, by asking students to purposefully seek after social, emotional, physical and spiritual factors in their lives, and to deliberately respond. I was, as Wink (2000) suggests, using critical thinking by asking them to take up a prism that shed light on the hidden subtleties that might have escaped their view previously, in how they viewed themselves and their world, and what they could do about it. The poignancy of writing that ensued from this task was acknowledged by my English teaching mentor. For me it has enabled me to create yet another intimate space in which I get to know how to walk alongside my students. As their teacher I am both a part of the problem and a part of the solution, as are they, and this exercise helps strengthen their knowledge that I care, but not in a disabling manner

that leaves them empty handed and needing support again, but in supporting them as able reflexive practitioners in their own right.

Supporting students to become critical thinkers in academic tasks

In complexity and chaos theory it is acknowledged that at times change comes as a tipping point. This happened for me last year in relation to my level three writing portfolios. I had long argued with the administration that the six credit writing standard was difficult for students to complete early in the year because they lacked the maturity that was required. Other English teachers agreed with me, but nevertheless I found myself year after year finishing this particular standard later than I wanted, and needing to have it cross marked for moderation late. Last year this process ran into disaster because my friend who cross marked for me was taken very ill, and I had to submit my work to a marker who took a dim view of my students' writing. She said it was not at level three thinking, whereas I thought it had been. I had been appraised as a highly competent marker at this level by external reviewers in the year prior.

We managed to get through the challenge, but I decided to change my approach and embarked on a standard I had not attempted before, right at the beginning of this year: 'Develop an understanding of literature or language using critical texts'. I thought that this would be sure to help us reach level three thinking, as the critical texts are academic journals. This led to students choosing texts that enabled them to engage in critical thinking using te ao Maori and Biblical world views. They were examining man's connection to nature, the theme I deliberately chose to facilitate discussions from these diverse views this year. In so doing, I am introducing all students from year ten upwards to multiple ideas and points of view, again sparked by challenging texts, such as 'The Grapes of Wrath' but this year with the deliberate intention of rousing social conscience. I am extending the idea that students can influence the complexities of their own lives. They will very soon be responsible for taking on the roles of influencing society. I see this as the emergence of critical pedagogy, not something students do but something they live, an approach that sees them want to advocate and be active on behalf of others, and to see them encourage others to do also.

Whānau

Finally, in this section I will describe a shift that has occurred in the effectiveness of my connection with whānau. I think this has happened as I have allowed the ethics of care, chaos and complexity theories, complexity thinking and critical pedagogy to improve my ability to think. Each of these have helped shape me into a person who is able to focus better on the business at hand, improving students' learning.

What I did and why

During this phase I had the pleasure of working with many parents, as usual. Our school hosts parent evenings at which in five minutes, twice a year, I am required to tell parents where their children are at and how they can improve. Since I teach some eighty students I am busy all night. I have records with me and talk fast. I find the shortness of time frustrating as it takes longer than that to build relational trust; integrate the parents' knowledge of their child and my knowledge of the curriculum, them and their child; and for us to solve the problem of how to see improvement, together. These are the elements of successful student centered leadership, according to Vivienne Robinson (2011), and I think this model best describes what needs to happen. My experience over the past two years with two particular Māori students has taught me to approach this time differently.

Last year two of the students' results and engagement in class definitely presented problems too great to solve in five minutes, so I used that time to engage the parents with the opportunity to work more closely with me after school. This opened two incredibly effective relationships that exemplify the kind of connection I have been seeking for over the last eight years, since my master's degree. Both boys were not achieving at all in English, but both were very talented in other areas, music and sport, and were, in the words of one Mum, good people, meaning they are kind hearted towards others, most of the time. Theirs are not unusual stories, there are many such students in the North.

What was remarkable was the response to the invitation to meet and work together. We began I think by getting to know one another. I can establish rapport with parents of

struggling boys through tales of my experience with one of my own, well known to most families since he represented Northland in rugby for several years. With his permission I often talk of how he went from failing junior English to passing Bursary English through our working together. We proceeded through me explaining where we were up to in the English programme and probing and probing until we could find a connection between their life world at home, and the opportunity the English learning tasks provided the students to display that knowledge. Next, I showed them the displays in my room which stepped out the process through which the students would need to proceed to produce the work needed. The Mums took photos and made posters for home, and we were set for cooperative success.

We worked on visual texts that represented the students' sense of identity; a research project that explored people's discrimination against sharks following the Mick Fanning incident, and one on whether or not we should have more marine reserves in New Zealand; creative writing that drew on a student's experience of jumping off a bridge and another relating to a hair cutting ceremony, that included his Mum's oriori. In each of these cases the students were probing things that mattered to them and to their families which generated great learning conversations at home and at school. Each of these boys attained merit grades for their work, and have entered this year's programme with greater confidence. Both greatly appreciate their Mum's help, as do I.

Considering the quality of my thinking

The ethics of care has helped me value my connection with parents as a parent, relating with them as if their child is mine. This is, I know, a characteristic of Te Aho Matua and an expression of whanaungatanga. It says, without having to say, that this child is as important to me as he is to you and I know that he is brilliant, we just have to work together to help him to be brilliant in this subject. There is no deficit thinking in this approach, yet a huge amount of honesty as we acknowledge that there is work to be done, as there was with my son. This develops relational trust, valuable in student centered leadership (V. Robinson, 2011).

Chaos and complexity theories have taught me to let go of the linear definitions of a child's progress through literacy learning frameworks or NCEA credit counts or even

progress towards endorsements as definitions of who the child is in terms of their potential. I know well now that if I can connect the child with what he knows or is good at home I can connect him to authentic learning and he will leap over those boundaries, quickly. Having whānau aware of this helps them see what they can do in bringing what is real and important to them to the foreground for the child, helping him shape his understanding through authentic dialogue with people who matter to him. This approach acknowledges the potential of the brain to network and make connections upon connections to produce something new that is convincing because it matters and is real, or compelling because it is a passion. It is not sterile or wooden, stiff, artificial and disconnected.

Complexity thinking helped me appreciate that the things that contribute to who this student is, who he was and who he will be are not in any way predictable, and I can have confidence that as we work together he will learn. Because the outcomes are unpredictable I do not allow anything to restrict what might happen and I work to create that happening now, with those who can help. I expect that this small intervention, having this conversation, will make a large difference in this student's life. I trust that together we have what it takes to raise this child successfully. And as we work together he will feel incredibly supported and will want to try and overcome barriers to his success through his own motivation. All of these aspects of chaos and complexity enable us to integrate knowledge (V. Robinson, 2011) of home and school

Critical pedagogy means that I can come alongside this parent and relate as a pedagogue, one who guides another through the learning process. And with whanāu this is the task, to bring everything necessary and possible to bear on this student's learning (Durie, 2001b). I use strategies such as Bloom's (1956) and SOLO (Biggs & Collis, 1982) taxonomies to create mind maps, sequences of learning tasks and probing questions. Parents freely ask questions and work at the models until they understand them, and help guide their children through them. Together we critique the barriers students might have in being able to learn well enough and problem solve, and as one parent told me recently, so do the students. They pray together and work to respond to the things they find limiting, together.

These experiences have transformed not just these home/school relationships, but my confidence that I can connect every child to something of their own that will spark enthusiasm and bring motivation to jump higher over those linear barriers. Contacting parents is a positive problem solving idea in my classroom, not a threat, and it certainly takes longer than five minutes twice a year. These are now times to begin to establish relational trust and make the real appointments for later.

Iwi

My work with the iwi took a similar turn towards action at the teaching coal face in this last phase as I began to wrestle in earnest with the question of how the plans could be implemented in our school, for myself as a teacher.

Teaching from the iwi plans

In 2015 I went back to the iwi educational plans to review again what they had to say. I wanted to explore the possibility of implementing the ideas as I understood to be in them into my classes, without waiting for a directive from an alliance between the iwi and the proprietors, or a decision on how we were to align our Christian faith and te ao Māori or anything like that. I decided to have my year ten students analyse the symbols used by each of the iwi, as they would any other text, as something that had an audience and purpose, a theme and an idea. I then had them consider how each of the symbols could relate to us as Christians, and how they could apply the intended message to themselves and the wider world.

I used these texts at a time when the class had been split, roughly according to mathematical abilities, and I wanted to encourage each of the groups out of any sense of deficit they may have gained from this split. I had them use the iwi plans to see how much the leaders of Muriwhenua wanted them to succeed, and what kind of characteristics they would need to adopt to do so, as individuals and in groups. We worked on this for ten minutes at the beginning of my lessons until we had covered each of the iwi. I was delighted to see the positive response from students, and the eagerness with which they came in and settled to the tasks: it was transformative. I held on to my

belief that the plans were valuable, and let go the idea that I needed to wait to implement them.

Given the debates over faith I sensed at the proprietors' level over the years, I continued to seek to understand how iwi members regarded the Christian faith, and reached out to hear and learn, as complexity theory advises. I deliberately sought to learn from people whose practice as educators I admired, or anyone else I knew had the knowledge and experience I lacked. I wanted to know, specifically, whether or not Māori who believed in the Bible, in our community especially, felt they had abandoned their culture. I wanted to know how they responded to pre European Māori beliefs, and what place that took in their own expressions of faith. One of the people I asked, a colleague, spent time with his elderly uncle, since passed, because he too wanted to know how a man of this generation had managed the intersection between his faith and his culture. My colleague related to me what had been shared, and how precious it was to hear this man, a childhood name in my life since he was a contemporary with my father, share about his Christian faith and how it sustained him through his service with the Gumdigger section of the Maori Battalion. His answer was that he chose to reject the gods of te ao Māori but not the tikanga, therefore compromising nothing in his mind. The Māori Battalion's approach to life and war made a life long impression on Pākehā with whom they shared experiences, including my father, and a large part of that was because of the work of the Christian chaplains. The integration of faith and culture is very personal, and work of men such as my friend's uncle are exemplary in living life with both feet.

Reflection on the quality of my thinking at the time

Looking back on this phase of the research through the lens of educational administration I recognise that I had been a part of a school where modernist educational administration was very much in evidence. There was restructuring and work at behavioural levels. I took part in these leadership initiatives. However of greatest value to me, in pursuing ways that I could support leadership development that did result in higher quality learning for Māori students, was the use of both critical theory and postmodernism.

Critical theory was of most value to my learners when I taught them to evaluate the pressures in their own lives that were preventing them from learning. This led to improvements that were real, measureable and observable. Critical theory was most helpful to me as I learned to take stock of the pressures that mounted on me as a teacher when students were not learning well enough. I learned to be mindful of the pressures my managers and the board of trustees are under, to produce results that ensure the viability of the school in a neoliberal environment, and to make plans to ensure I met the requirements for students' grades and test results in a timely fashion. Through the use of chaos and complexity theory I learned to respond positively and creatively, rather than defensively, seeking communication from all directions rather than seeking to be isolated. A postmodernist perspective has enabled me to learn to dwell in the school context and use many different strategies for improving the quality of Māori students' learning. This approach together with complexity thinking allows greater flexibility in planning for the success of specific students and classes.

In terms of understanding how to support the development of leadership for quality learning for Māori students, I see that a combination of modernist, critical theory and postmodernist administration typologies has been most helpful. As the example of Marie Clay's work with reading showed, it sometimes takes very specific and careful scientist investigation to unlock the barriers to achieving the ideologies held up before educators as worthy of their efforts. I found that focussing on my own practice closely I was able to contribute to conversations regarding improved quality of learning. Some of the changes I and my original collaborators strove for in the first phase are only now coming to fruition, and that through many incremental steps of change along the way.

E tipu ana te mana tangata? Is there potential for transformation?

In this section I seek to connect my learning with the wider cultural, social, political and educational context within which my work sits. I ask the questions:

1. Does what I have found apply in situations beyond our school?
2. Is there potential for transformation?

Figure 8: The potential for transformation in phase three



A summary

- Eggs have hatched successfully
- Both legs bear weight
- Both legs contribute to the future
- The moa are critically responsive to the environment and one another
- They adapt and create new life

The literature presents the hope of Māori students receiving the level of quality of education that will allow them to live as Māori, as global citizens of the world and with holistically healthy life styles. This is the level of learning Durie (2001) recorded as being desired by Māori, applicable in all New Zealand schools. New Zealand education policies indicate that a collaborative pathway of educational leadership is expected to facilitate this quality of teaching and learning for Māori , but the literature shows that this has not been achieved in many schools. This is in part because the educational administration theories and leadership models that have been used to support the development of leadership in schools has not facilitated leaders' cross cultural learning at the depth necessary for successful communication and interaction between te ao Māori and te ao whānui. Poor communication and limited understanding of both worlds has prohibited progress, and Eurocenteredness dominates. The contribution I have to

make through this research is in showing how the aspirations penned by Durie (2001) might be fulfilled. There is the possibility of transformation.

At this two footed walking stage both the Māori feet and the European feet are acknowledged to have strengths the moa needs to be able to take them into spaces where they can live and grow. No longer impeded by props or immobile through failure to communicate across the barriers created by views of culture that are exclusive and alienating, the moa are free to take the steps they must if they are to embrace the potential of their own future. Now focussing on the environment in which they live, they draw instinctively on both Māori and Eurocentered theories and ideas to create places to walk.

The potential for transformation here is in leaders' ability to live and work across cultures, and their ability to lead others to do the same. This, however, requires of leaders deep learning about themselves and others. In the following, concluding chapter I use the principles of autoethnography to explain how this might be done.

Chapter Nine: E tipu ana te mana tangata?

Introduction

In this last chapter I step back from the research process and examine what I have learnt from it personally. I consider the contributions I have to make towards personal leadership practice and leadership at various levels of bicultural schools as organisations. I consider how I might disseminate my findings and how I or others might build on this work in the future.

Contributions to theories of personal educational leadership practice

Introduction

My initial motivation for this research was personal frustration. I had led the secondary department of a bicultural school for many years, and was unhappy with the quality of teaching and learning experienced by many Māori students in my care. I was determined to find answers to the questions of just what constituted quality teaching and learning for Māori; how that quality could be provided through leadership in each area of schools as organisations; how that quality leadership could be developed and how that leadership development could be supported. I found that indeed the answers to these questions were most telling at a personal level. I first found self study action research led me to a satisfying level of praxis, the combination of action and theory, that led to phronesis, wise practice. I then used performative autoethnography to help me resolve issues of my personal sense of identity and positionality within our school and cross cultural work in general.

Developing praxis and phronesis

The ability to know what to do, with wisdom, is critical for leaders. Self study action research helped me learn how to achieve this. J. Whitehead and Huxtable (2012) describe a process whereby educators learn to evaluate their own practice and identify that which is troubling about it. They then find out how they might reformulate their own 'living theory' that will see that area of challenge resolved. The theory is

formulated with reference to academic literature but is ‘living’ in that it is a practical answer to a real problem. The standard by which this research is judged is primarily in its practical workability, but it also involves identifying values or philosophy that undergird the resulting changes in action, thus adding a theoretical depth.

Prior to this study I had held the ethics of care as compensatory support very strongly as the guiding philosophy of my leadership practice. But the events of phase one and changes in phase two helped me to identify the fault in this belief. Compensatory care was preventing me from creating the space for Māori to stand on their own foot and therefore compromising the quality of education they were experiencing. I began to gaze more intently into the te ao Māori foot, and then back into Eurocentered literature, and then the Bible, and I began to see that the te ao Māori foot and the Eurocentered literature had much to say about the ethics of care, but in a way not motivated by compensation. In te ao Māori the concept of whanaungatanga creates a space in which children are valued and therefore cared for as taonga. Care from this point of view is based on potential, not lack. This resonates with Buber’s (1970) concept of ‘I and Thou’ where as we encounter one another we encounter God. Similarly, the Bible accrues great value on children, as do I. I have now through cycles of action research and the work of reflection shifted my commitment to care into a both footed practice grounded in the philosophies of te ao whānui and te ao Māori, and I have left one footedness behind.

My contribution here is to offer an example of how a Pākehā educator/researcher can learn to resolve what seems to be insurmountable differences between cultures and approaches in cross cultural settings, to create theories of practice that will work. Self study action research has helped me develop the ability to drill down into my own values and beliefs that I hold, to review and strengthen or change them. The reflexivity involved is a crucial skill for leadership in schools. In bicultural schools, however, there is another dimension, and that is the personal learning involved in relating to a culture not one’s own. In the following section I explain how autoethnography helped me learn to do that.

Developing a sense of ‘we’

The most impacting and influential factor in creating quality leadership in bicultural schools lies in finding out how leaders can learn to engage with the ‘Other’ culture with which they work. I began my study unaware of the depth at which the need for this personal learning would become visible in my own life. I was already positioned as an insider in the research school and enjoyed the support of Māori in my community as I began. Nevertheless I soon became aware that I was often placed in a position where I wondered just how I could make connections that would facilitate better quality teaching and learning for Māori. Somewhat unbeknown to me, I was beginning with a Eurocentred idea of leadership as I formed the hypothesis that transformational and pedagogical leadership would be effective in supporting the development of leadership. Using these models placed me in the position of trying to understand how to synthesize increasingly variant ideas on what quality teaching and learning looks like in a bicultural school. In the research school, a Christian school, key participants were able to define quality in terms of te ao Māori concepts and Biblical linked together. This was, after all, how they saw life. However, for other participants, including some holding power, this was challenging and confronting. I found myself caught between the two points of view.

For me, it was an issue of significant learning to realise that I was being shifted into a ‘space of discomfort’ with my ‘self ‘ (Spry, 2018, p 628) through the process of my research. I needed to find out why. I was experiencing myself as an ‘Unsettled ‘I’ because I was unsure of how to relate to ‘Others’ (Trinh T. Minh-ha, 1991, 1998, 2012)”. The source of my discomfort was that in my reading of Māori centered literature I noticed many references to the connection between the church and colonialism. It seemed that although I was seeking to see transformation with Māori I was being identified as a part of the problem rather than the solution. In the research context too, my connection with those who held power in the church in phase one placed me in a position of being complicit with some of the issues causing concern.

The differing ontological and epistemological positions taken by leaders in the school community were also at times at odds. For some, knowledge of the truth about situations was attributed to those in power. Others accepted that those who did not hold power had a role in speaking or writing what they saw as being valid interpretations. Some felt they had the right to speak from a te ao Māori perspective because of their

cultural alignment, yet I knew that what they represented as truth was at odds with interpretations I understood from my reading of indigenous literature, and from other Māori in the community. I was distracted and frustrated by my struggle to understand who I was in the midst of this. I remember clinging to the concept of the ethics of care as something I thought we could all agree on, and there was surely much need for care in the turbulence of phase one, but this determination did not yield progress towards improved teaching and learning.

Trinh T. Minha-ha (1991, 1998, 2012) describes the need to work through this stage of discomfort to the point where the researcher is no longer so concerned with self. She advises the researcher to begin focussing on the Inappropriat/ed Other instead of self, because as we begin to understand others better we in turn develop a better understanding of who we are. I did this by using the literature to drill down through the layers of thought about children, teaching and learning and the leadership of it, and the way we think about life. During phase two I found that there are many fundamental differences between te ao Māori and Christian faith, but also some fundamental commonalities that meant I could connect at a level deeper than the level being employed in criticism of me, or what I represent, in phase one. I found there was much to learn and little to be afraid of, little that would compromise my own faith position or my own identity as a Christian educator committed to ensuring Māori students experience quality teaching and learning. Just as Trinh T. Minha-ha (1991, 1998, 2012) had said, as I focussed on the other and learnt to get inside beyond the sense of inappropriateness I was able to rebuild my sense of self, and with that, my confidence to do well in supporting leadership development in my school community.

The third level of personal development advised by Trinh T. Minha-ha is to develop a sense of 'we' with the Other. One stage in being able to do this happened when I found I could create a link with kaupapa Māori through my connection with critical theory back to Freire (1972) and on back to his commitment to the gospels (Freire & Hunter, 1984). This is a kind of whakapapa of ideas (Traue, 1990), a way of creating a sense of whanaungatanga or sense of 'we' as someone committed to quality teaching and learning for Māori not as an outsider, but as one who belongs not only in the school, or the North, but in the family of ideas, kaupapa Māori, that is determined to be sure Māori students do well. Another stage was in finding I could use Buber's concept of 'I and

Thou' which encourages us to view one another as humans with both transcendent and temporal value. This means we have a truly fundamental sense of 'we' that belies any sense of a 'discomforted I' and 'Other' that cannot work together.

My contribution here is that I am a Pākehā, and I did experience significant sorrow and discomfort at times in this project, but I did work through this and I now find I am affirmed in my role supporting leadership development in my bicultural school, by Māori members of the board of trustees, teachers, students, whānau and iwi, and by school management. This is I hope encouragement to others considering research or leadership in cross cultural settings.

Contributions to theories of leadership practice in schools as organisations

I have created a model of leadership development that can be applied to bicultural schools as organisations, that I have articulated in the form of a metaphor. There are three steps in the model:

1. Recognise the one footedness or Eurocenteredness of the schooling system
2. Make room for the second foot, te ao Māori, to stand
3. Learn to walk with both feet, that is, to appreciate and understand and live with the strengths and benefits of both te ao Māori and te ao whānui

In this section I make suggestions regarding ways in which the one to two to both footed walking leadership development model might be applied to each of the seven levels of leadership within schools that I studied.

Proprietors

Proprietors of Christian schools have the responsibility for defining and then upholding the special character statement that defines their distinctiveness. The interface between te ao Māori and Christianity was not a simple theoretical space in our school community. Thoughts varied on how they blended, or not. The best way to manage the diversity was to create space for dialogue. However, the special character of a Christian school is not just a theoretical space, it is a place where the tenets of faith meant to be

enacted in practice throughout the school are articulated. There are many principles in the Christian faith that easily find expression through te ao Māori. If the Pākehā proprietors of bicultural Christian schools were to dialogue with Māori in their school communities they would surely find that their school would be enriched through understanding how their worlds interface, if they were to put some of the concepts into action. In our school, the articulation and practice of whanaungatanga has been very influential, for example.

The board of trustees

The board of trustees has the responsibility for governing the school through strategic and action plans. These are to be formed through consultation with members of the school community, and in particular, with Māori. I found in the literature and in phase one of my action research that Māori often feel ineffective in their roles as trustees because they feel unable to adequately represent Māori. The role is designed in a Eurocentred manner that does not fit te ao Māori. This frustration was relieved not by more rigorous invitations to consultation events, but by changing the style of events to issues that were of value to Māori. Our whānau hui on the topic of whanaungatanga was very valuable, for example. The focus group interviews meant that ideas could be developed co constructively. Diverse opinions could be heard. People who were not Māori could attend and learn.

Managers

Managers in schools have the responsibility for ensuring students experience quality learning. Managers work under the pressure of conflicting priorities generated by conflicting ideas of what quality teaching and learning is. Many school leaders in New Zealand have indicated that their leadership training did not prepare them well for bicultural schools. I found in this research that I had to let go of concepts I held dear, such as the ethics of care as a compensatory mechanism, from both my experience and my training in leadership. I recommend that managers review their training and think carefully and critically about the impact of the theories they have learnt on the quality of teaching and learning for Māori happening in their areas of responsibilities. I would

advise they rethink and consider using chaos and complexity theories in place of linear theories.

Teachers

Teachers have the unique role of working directly with students and their whānau.

They face many expectations in this role: to produce results and to care. They too would benefit from stepping back and reviewing the effectiveness of their care; how well they are enabling their students to stand on their own feet and how well they are encouraging a both footed walk. I advise as a first step that teachers make sure that quantitative data collected on academic results motivates a critical review of the degree to which Eurocenteredness dominates.

Whānau

Communicating with whānau and supporting them in their leadership role with their children, our students, is a key role for school leaders. Using a both footed approach I was able to encourage whānau to be involved more in their children's schooling. This approach means the school is deliberately valuing the the culture of the home, along with the knowledge and skills that are resident in it. Whānau members began to attend events and drop criticism when the culture of the school was more deliberately designed and reinforced as whanaungatanga, a process that was achieved through many small and large initiatives.

Learners

The most effective way I was able to support the development of my students' leadership of their own learning and that of their classmates was to teach using critical pedagogy. This meant the students were learning to bring both te ao Māori and Pākehā lenses to their learning in a discriminating manner. They understood how to mediate the micro, meso and macro impacts of the environment themselves. They understood that they had strengths they could bring to the learning task. They were able to attain more satisfying and meaningful levels of learning when they were this engaged.

Iwi

Iwi have an intense interest and desire to see their tamariki/mokopuna succeed. But many iwi members and leaders have had less than ideal experiences with schooling themselves, or are currently caring for children and grandchildren who are not happy at school. Many iwi have written educational plans that articulate their aspirations for change, but most plans have not been activated effectively through official channels. As always, relational channels work best, and I would encourage leaders at all levels of bicultural schools to use these to begin to see the aspirations realised.

Contributions to research methodologies and methods

My contribution to research theory is in being able to show that it is possible to employ a number of methodologies and methods concurrently, and to in that process construct an emergent design that will adequately answer complex research questions. Denzin and Lincoln (2018) write of the necessity of flexibility in this postmodern age. They call for researchers who will work across lines that have been previously drawn between research disciplines. Both action research (Dick, 2011) and autoethnography (Ellis et al., 2011) allow for diversity of interpretation and approach, and I have shown that it is possible to merge the two methodologies. The main advantage in doing so is that whereas action research can be more about the action taken, the *doing* of the researcher in the context, autoethnography steers the researcher towards thinking about *being*. It is, in the end, the leader's ability to *be* effective as a person, able to live and work and relate across cultures that is most important. Therefore, my greatest contribution is to show that it is possible for a Pākehā to learn to do so. I am confident that it is possible for mana tangata, the power to do good, to grow in bicultural contexts such as this.

Opportunities for dissemination

As I complete and consider opportunities for dissemination of my findings I know that my first opportunity is with my own community, and the best way to 'disseminate findings' is through relationships, conversations and showing by my actions the change that can be. Beyond this I look forward to other developing relationships through communities of learners further afield. I plan to begin with communities of researchers online, communities of Christian schools through conferences and by email, and

communities of educational leaders, initially through writing. I look forward, too, to considering making contributions to the training of boards of trustees, school managers and teachers. It is at this level that there is the greatest need and opportunity for change. The literature reviewing the effectiveness of many initiatives seeking to improve the quality of teaching and learning for Māori has commented on the need for Pākehā to learn the intercultural skills needed for their roles.

Opportunities for further research

As I complete this work I realise that there is much more that could be done. If I were to do more I would drill down into what will motivate Pākehā educators to want to change to learn to walk with both feet. I would like to understand more of how to support that. In the immediate future I plan to find out how I might present my work evocatively, maybe in some form of performative autoethnography, because it is only as I touch peoples emotions that I will be able to motivate change. Meanwhile I continue to learn, and to teach.

Appendices

Appendix 1: Letters of consent

E tipu ana te mana tangata: supporting transformational and pedagogical leadership development to enhance the quality of Maori students' learning in bicultural schools.

INFORMATION SHEET FOR PROPRIETORS

Researcher's Introduction

Kia ora. Thank you for your interest in this study. My name is Sue Dow. I am currently a teacher in New Zealand. I am conducting this study as part of the requirements for a Doctorate in Education. My supervisors in this project are Associate Professor Huia Tomkins-Jahnke and Doctor Spencer Lilley, both of whom have whakapapa links to the north.

Project Description and Invitation

I am investigating ways in which I might support the development of leadership in New Zealand schools where there is a high proportion of Maori students.

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School leadership is not confined to the Principal or even to the management team of a school. Leadership is exercised at many levels, from the iwi organisations seeking to develop educational plans for their young people, through various community organisations, whanau and friends to schools' proprietorships, governance, management, teaching and support staff, and through students themselves. I am

investigating ways in which I might support the development of leadership at all these levels.

I am inviting you to participate in this study because as a proprietor of the school where my research is based you have the responsibility to ensure that all aspects of the school are conducted within the school's special character, as determined from time to time by the church trust. As the needs of the community change, the expression of the special character may well change. This is a significant leadership role. I envisage your participation being initially through a marae based focus group where we would discuss matters to do with Maori student achievement followed by ongoing involvement in planning, implementing and evaluating initiatives towards change, should you choose that. I envisage the project taking between two and five hours of your time, at your discretion.

I plan to record the discussions I might have with you and then transcribe details into written form later. All data collected would be kept in a locked filing cabinet and would be seen and heard only by me. Please note that due to the unique nature of our school and its location I cannot ensure confidentiality. Any written accounts will be submitted to you for your approval before they are made public in any way. I do intend to publish our findings in educational journals and at conferences.

I plan to record the discussions I might have with you and then transcribe details into written form later. All data collected would be kept in a locked filing cabinet and would be seen and heard only by me. Any written accounts will be submitted to you for your approval before they are made public in any way.

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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.

If you would like to accept this invitation to participate in this study or discuss possible options please contact me, Sue Dow, [REDACTED] or [REDACTED]

You may also like to contact my supervisors:

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E tipu ana te mana tangata: supporting transformational and pedagogical leadership development to enhance the quality of Maori students' learning in bicultural schools.

INFORMATION SHEET FOR THE BOARD OF TRUSTEES

Researcher's Introduction

Kia ora. Thank you for your interest in this study. My name is Sue Dow. As you know I am currently a teacher at Abundant Life School but work also as a consultant to educational leaders in Tanzania. I am conducting this study as part of the requirements for a Doctorate in Education at Massey University. My supervisors in this project are Associate Professor Huia Tomlins-Jahnke and Doctor Spencer Lilley both of whom have whakapapa links to the north.

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Invitation

I am inviting you to participate in this study because as a member of the Board of Trustees of the school where my research is based you have the responsibility to ensure that all aspects of the school are governed within the school's special character, as determined from time to time by the church trust, and the policies of the New Zealand government. This is a significant leadership role. There are specific policies, strategic plans and professional development initiatives aimed at improving Maori student achievement. I would like to invite you to consider how effectively these are implemented in our school, and how this might be improved through the use of transformational and pedagogical leadership. I envisage your participation being initially through a marae or meeting based focus group where we would discuss matters to do with Maori student achievement followed by ongoing involvement in planning, implementing and evaluating initiatives towards change. I envisage the time needed for this project will be between two and five hours depending the depth to which you might like to be involved after the initial evaluation.

I plan to record the discussions I might have with you and then transcribe details into written form later. All data collected would be kept in a locked filing cabinet and would be seen and heard only by me. Please note that due to the unique nature and location of our school I will not be able to ensure its confidentiality. I will, however, ensure you are happy with anything I write before the findings are published in written form such as in my thesis or in educational journals, or in spoken form, such as at conferences.

You are under no obligation to accept this invitation. If you decide to participate, you 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.

If you would like to accept this invitation to participate in this study or discuss possible options please contact me, Sue Dow, [REDACTED] or [REDACTED]

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E tipu ana te mana tangata: supporting transformational and pedagogical leadership development to enhance the quality of Maori students’ learning in bicultural schools.

INFORMATION SHEET FOR THE SENIOR MANAGEMENT TEAM

Researcher’s Introduction

Kia ora. Thank you for your interest in this study. My name is Sue Dow. I am currently a teacher in New Zealand but work also as a consultant to educational leaders in Tanzania. I am conducting this study as part of the requirements for a Doctorate in Education. My supervisors in this project are Associate Professor Huia Tomkins-Jahnke and Doctor Spencer Lilley, both of whom have whakapapa links to the north.

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School leadership is not confined to the Principal or even to the management team of a school. Leadership is exercised at many levels, from the iwi organisations seeking to develop educational plans for their young people, through various community organisations, whanau and friends to schools' proprietorships, governance, management, teaching and support staff, and through students themselves. I am investigating ways in which I might support the development of leadership at all these levels.

I am inviting you to participate in this study because as a member of the senior management team of the school where my research is based you have the responsibility to ensure that all aspects of the school are managed within the school's special character, as determined from time to time by the church trust, and the policies of the New Zealand government, as interpreted through the Board of Trustees' policies. There are specific policies, strategic plans and professional development initiatives aimed at improving Maori student achievement. I would like to invite you to consider how effectively these are implemented in our school, and how this might be improved

through the use of transformational and pedagogical leadership. I envisage your participation being initially through a meeting based focus group or a one on one interview with me where we would discuss matters to do with Maori student achievement followed by ongoing involvement in planning, implementing and evaluating initiatives towards change. I envisage the project taking between two and five hours of your time, at your discretion.

I plan to record the discussions I might have with you and then transcribe details into written form later. All data collected would be kept in a locked filing cabinet and would be seen and heard only by me. Please note that due to the unique nature of our school and its location I cannot ensure confidentiality. Any written accounts will be submitted to you for your approval before they are made public in any way. I do intend to publish our findings in educational journals and at conferences.

You are under no obligation to accept this invitation. If you decide to participate, you 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.

If you would like to accept this invitation to participate in this study or discuss possible options please contact me, Sue Dow, [REDACTED] or [REDACTED]

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INFORMATION SHEET FOR WHĀNAU

Researcher’s Introduction

Kia ora. Thank you for your interest in this study. My name is Sue Dow. I am currently a teacher at Abundant Life School but work also as a consultant to educational leaders in Tanzania. I am conducting this study as part of the requirements for a Doctorate in Education. My supervisors in this project are Associate Professor Huia Tomlins-Jahnke and Doctor Spencer Lilley both of whom have whakapapa links to the north.

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I am inviting you to participate in this study because as a parent you have a huge influence in your child's education. You know what is best for your children, and what you want for them. I envisage learning from you ways in which I might support leadership development in the school where my research is based and in turn I envisage assisting you in supporting your child's education as well as I can. This could happen either through on going discussions or as a one off interview.

I plan to record the discussions I might have with you and then transcribe details into written form later. All data collected would be kept in a locked filing cabinet and would be seen and heard only by me. Any written accounts will be submitted to you for your approval before they are made public in any way.

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INFORMATION SHEET FOR SENIOR STUDENTS

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I am inviting you to participate in this study because as a senior student in the school where my research is based you have a significant role in influencing younger students and your peers. There are specific policies, strategic plans and professional development initiatives aimed at improving Maori student achievement in New Zealand schools. I would like to invite you to consider how effectively these are implemented in our school, and how this might be improved through the use of transformational and pedagogical leadership. I envisage your participation being initially through meeting based focus groups in your role as a student leader or in a one on one interview with me where we would discuss matters to do with Maori student achievement, followed by on going involvement in planning, implementing and evaluating initiatives towards change should you chose that. I envisage the project taking between two and five hours of your time, at your discretion.

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”

Appendix 2: The proprietor's evaluation, phase one. Focus questions.

1. Look at the various aspects of the special character statement. How would you like to see them expressed in our school?
2. Would you like to comment on how well you think the special character statement is realised in our school now?
3. Look at the vision and values for Maori education as expressed by Durie and Ka Hikitia. Are there any particular aspects of the special character statement that are particularly important to us as we consider these?
4. Would you like to comment about how well you think the school is attending to the aspects of special character you think are most important in relation to Maori student achievement?

Appendix 3: Kaitaia Abundant Life School's Special Character Statement

The school's Special Character statement is taken from the Integration Agreement between the Proprietors and the Ministry of Education. The Special Character applies at all times and to all aspects of the school's governance and management and operation. It states:

Section 18 Special Character Agreement

The School's Special Character as hereinafter described, shall incorporate education with a Special Character as provided in the School and it is hereby agreed that the School shall at all times in the future be conducted and operated so as to maintain and preserve the School's Special Character and these presents shall be interpreted so as to maintain and preserve the Special Character of the School.

Section 19 Special Character Definition

Kaitaia Abundant Life School is established by the Kaitaia Abundant Life Centre Trust for parents choosing a God-centred, Biblical world-view, Christian Education for their children. The Special Character of the School is determined by the Christian beliefs, values and lifestyle of the Christian church as determined from time to time by the Trustees of the Kaitaia Abundant Life Centre Trust. Because God is: the Creator of heaven and earth, of all things visible and invisible, sustaining and ruling over creation, including man, and is the source of all wisdom and knowledge. God the Father, Jesus His Son, and the Holy Spirit are relevant to every area of study and endeavour in the school.

The school reflects this by:

- a) Using the Bible as the basis for exploring God's world, and as a standard against which to compare and interpret all curriculum material.
- b) Teaching Christian values and behaviour through the process of acknowledgement of sin, repentance, and acceptance of Jesus' gift of grace.
- c) Using prayer as a key tool in learning, inviting the Holy Spirit into every learning situation.

- d) Encouraging each child to give their best because God creates and equips each person for their unique role in His service, and acknowledging achievement in accordance with the child's effort.
- e) Inextricably integrating knowledge of the world and Christian beliefs, through an integrated approach of an appropriate Christian curriculum and development programme plans.
- f) Acting as a continuum and extension of the teaching provided in Christian homes.
- g) Providing an environment where children, parents and teachers can experience Godly relationships, showing the character of Christ in love, discipline, respect, honour and trust, and witness an exemplary demonstration of Biblical truths in the lives of others.
- h) Providing staff who are suitable role models of the qualities it seeks to engender in the students.

Appendix 4: Te Aho Matua

Presented in the Māori language, Te Aho Matua is the foundation document and driving force for kura kaupapa Māori. It lays down the principles by which kura kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children. Te Aho Matua provides policy guidelines for parents, teachers and boards of trustees in their respective roles and responsibilities (Education Review Office/Te Rūnanga Nui, 2008).

Te Aho Matua has six sections²:

- Te Ira Tangata (the human essence), affirms the nature of the child as a human being with spiritual, physical and emotional requirements
- Te Reo (the language), deals with language policy and how the schools can best advance the language learning of their children
- Ngā Iwi (the people), focuses on the social agencies which influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it
- Te Ao (the world), deals with the world which surrounds children and about which there are fundamental truths which affect their lives
- Āhuatanga Ako (circumstances of learning), provides for every aspect of learning which the whānau feel is important for their children, as well as the requirements of the national curriculum
- Ngā Tino Uaratanga (essential values), focuses on what the outcome might be for children who graduate from Kura Kaupapa Māori and defines the characteristics which Kura Kaupapa Māori aim to develop in their children.

As the founding document for kura kaupapa Māori, Te Aho Matua describes a Māori world view (Royal, 2008) of education, teaching and learning. The universality of Te Aho Matua means that is relevant and applicable across diverse settings as it both captures and articulates a Māori world view.

Te Aho Matua allows each kura to uniquely interpret and give effect to its key principles. Over time, the way each kura interprets and expresses these key principles becomes accepted practice and embedded into the school culture. In turn this accepted teaching practice becomes ‘te kawa o te ako’ – the protocol of teaching and learning, developed by and unique to each kura.

Whānau can relate to Te Aho Matua. It connects to who they are and their aspirations for their children. Not necessarily related by genealogy, these kura kaupapa Māori cohere around the Te Aho Matua kaupapa and the language. What draws them together is a vision of what it means to learn and succeed ‘as Māori’ as expressed through Te Aho Matua.

Together these kura exhibit many of the principles and practices normally ascribed to hapū and iwi. Whānau come together and relate to one another not solely on the basis of genealogy and tribal relationships but through their collective commitment to Te Aho Matua.

Successful kura not only create a context for education that is congruent with Māori values and aspirations, but become major contributors to the revitalisation of the Māori language and culture in their respective communities.

Te Aho Matua is a blueprint for the expression of Māori values in education that has the potential to transform Māori communities. The authentic participation of whānau in the education of their children is evident. The many principles and practices expressed in Te Aho Matua, such as the speaking of Te Reo, and manaakitanga, have been affirmed in Māori homes. The huge potential for kura to serve as a foundation for the future development of families, of hapū and of iwi is unmistakeable.

Appendix 5: Notes from Ka Hikitia

A powerpoint presented to the participants in the Proprietor's evaluation

Cover slide:

E tipu ana te mana tangata: Supporting transformational leadership development to enhance the quality of Māori students' learning in bicultural schools

Slide One: Ka Hikitia- Managing for Success

- *KA Hikitia -Managing for Success: The Māori Education strategy 2008-2012* takes an evidence based, outcomes focussed, Māori potential approach.
- The strategy has been designed to concentrate on what the evidence shows will achieve a transformational shift in the performance of the education system for and with Māori. This is why the strategy takes a narrow and deep approach in its focus areas, goals and actions, rather than encompassing everything and spreading the focus too thinly to achieve significant change.
- It is also why the Māori potential approach and ako sit at the heart of the strategy's approach.

Slide Two: Māori Potential Approach

- The Māori potential approach emphasises partnership, working together and sharing power.
- It is an approach that supports Māori self development and self determination and it represents a move away from deficit, failure, problems and risks.
- The Māori potential approach is about identifying success and building on it and seeing opportunities and realising potential .

Slide Three: Maori Potential Approach in Education

Less focus on....	More focus on
Remedying deficit	Realising potential
Problems of dysfunction	Identifying opportunity
Government intervention	Investing in people and local solutions
Targetting deficit	Tailoring education to the learner
Māori as minority	Indigeneity and distinctiveness
Instructing and informing	Collaboration and co- construction
The Māori potential approach takes a broad view of success and a broad view of the pathways to achieve success	

Slide Four : Ako: reciprocal teaching and learning

- Evidence shows that high-quality teaching is the most important influence the education system can have on high-quality outcomes for students with diverse learning needs. Evidence also shows that effective teaching and learning depends on the relationship between teachers and students and students' active engagement.
- The concept of 'ako' describes a teaching and learning relationship where the educator is also learning from the student and where educators' practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and recognises that the learner and whānau cannot be separated.

Slide Four: The key aspects of ako

- Language, identity and culture counts – knowing where students come from and building on what students bring with them
- Productive Partnerships – Māori students, whānau and educators sharing knowledge and expertise with each other to produce better outcomes.

Appendix 6: Raw data of the proprietor's evaluation

The proprietor's evaluation was conducted as three focus group interviews and three individual interviews. Participants were provided with a copy of the school's special character statement, Te Aho Matua and a summary of Ka Hikitia. The questions posed were:

Question One:

Look at the various aspects of the special character statement (See Appendix 3)

How would you like to see them expressed in our school?

Question Two

Would you like to comment on how well you think the special character statement is realised in our school now?

Question Three

Look at the vision and values for Maori education as expressed by Durie and Ka Hikitia.

Are there any particular aspects of the special character statement that are particularly important to us as we consider these?

Question Four

Would you like to comment about how well you think the school is attending to the aspects of special character you think are most important in relation to Maori student achievement?

Breakdown of participants:

Tuesday 24th July, 2012

Participants 1-5, including the chair of the Board of Proprietors, also the chair of the board of trustees, and a senior school manager, in Kaitaia Abundant Life church and school auditorium 7.00pm

Thursday 26th July Thursday

Participants, including a senior school manager 6 and 7 in staff room 7.00pm

Sunday 29th July

Participant 8, a member of the Board of Proprietor, by phone

Monday 30th July

Participants 9-16, including a member of the board of proprietors and a member of the board of trustees, at 7.00 in the Kaitaia Abundant Life school auditorium

Friday 3rd Aug

Participant 16 again, a member of the board of trustees, by phone

Monday 13th Aug

Participant 17

The raw data transcribed from the focus groups was:

Questions One and Two

We are playing school with devotions added.

Signage around the school does not reflect the special character obviously and evidently- and neither is it seen in the day to day teaching (and running?) of the school apart from devotions and assembly.

The parts of special character not evident in the school are:

- a. Not evident in documentation. It is more dominated by NQF /national standards/NCEA
- b. Bible teaching done in devotions and assembly
- c. Prayer not used regularly
- e. Integrated approach to Christian curriculum needed
- f. Minimal liaison between school and home
- g. Godly relationships not demonstrated – not exemplary- the environment and relationships-we are struggling here.

Special character is supposed to be evident at all times and in all places. This document needs to be really prominent, staff need to be inducted into it. NCEA/NQF/National standards tend to dictate. Time, attention and priority needs to be given to the special character. It is important because it is the founding document. Yet it is not checked on. This is our distinctiveness. There is no examination of it as a staff, no review of the mission. The trust has not done enough in this also. The expression in the school is that other things are prominently displayed but this is not. If it was it would hold us much more accountable to our core.

Where are we integrating the beliefs, giving students the ability to stand on their own two feet? We need resourcing to be able to do that. For the number of students coming through how much discussion do we see around this. It is left to visiting groups, tagged on to church programmes as they happen. Subjects do not lend themselves to this. However for example we do see it more obviously in situations such as in the use of Christian songs in the performance nights.

Biblical studies need to be targeted times in addition to devotions, periods of time for Godly training. This would need an allocation of money. Targeted rather than integrated. Some parents have asked why we have kapa haka but not Biblical studies/memory verses/Bible etc Parents query kapa haka as not relevant to their background and culture.

We cannot have deficit thinking because if we do it reflects on our lack of belief in God and people's potential. The students and the teachers give of their best because of their faith in God. Ako means discipling rather than discipline. We train them up. No student is above their teacher but they are side by side in the process. Transformational pedagogy really is the gospel! This involves knowing who you are, no one is above anyone else, we are walking alongside one another. Not rigidity...painting by numbers does not produce a Monet! Ako is about relationship, the New Testament is all about know me, not about me. Walk with me. Ako blows away traditional thinking which can lead to go away, who are you, I did not/do not know you. The difference between the New Testament and the Old Testament are very stark and clear. We walk and talk with children, as in a family rather than as in an institution. Children are accepted, with their varying characteristics.

We do not see the Māori potential approach. For example, there is too great a dependency on Star and Gateway to get students through qualifications..students are diverted into a low level pathway too quickly. We are just beginning on a Māori centered approach. So far what we are doing is quite token.

Similarly partnering with families is quite token. For example how much they are allowed to be Māori in consultation is quite token. There is a real lack of engagement.

Nothing is very different from the state schools in the country- not distinct enough. Prize giving reflects the academic emphasis – not enough emphasis on leadership maybe? We see that there has been less emphasis on the special character in comparison with the days of old and the events of late are making us more aware of that and it is now empowering to know that we are actually able to do something about it, it is our responsibility to do so. You know some of the reason why I left. I do not think we are displaying the Māori potential aspect we want, and in terms of how we get that back, the perspective of Māori education as expressed in Ka Hikitia, the board of proprietors have to pick up that responsibility.

We absolutely affirm the special character statement. I do not think this happens anymore, this involvement...or in the implementation of special character...has become undermined some how. Do not know how to get that back. So for me its getting these guys getting back on board. I can not see the ship being turned around until that happens. How? When?

Section 19.1

Kaitaia Abundant Life Centre Trust for parents choosing a God –centred , Biblical World-view, Christian Education for their children.

Section 19.2

The Special Character of the School is determined by the Christian beliefs, values and lifestyles of the Christian church as determined by from time to time by the Trustees of the Kaitaia Abundant Life Centre Trust.

‘Values’

Maybe we need to build more definition around the values so there is no misconstruing of what these are and so there can be greater accountability into the school

‘Lifestyle?’

Why is that word there? Maybe it is too general? Could be redefined. There are many different views and perspectives on what it is to be Christian.

However, to define what that lifestyle is, we need to recognize that it has come from the North, that is our expression. We see it in the church. The heart of the House here is servanthood and this is the antithesis of dictatorship. We want transparency. The church grew out of Māori Evangelical Fellowship and so there was a Māori emphasis in the genesis – and this is expressed in manaakitanga, voluntary service. This is a foundation. Whānau, community, everyone together.

Maori identity is lost- students tend not to know who they are as people including as Maori. Maybe concentrating on their identity as Māori is putting the cart before the horse. Some of us have had upbringings that identify being Māori as a negative thing. Being Māori is to be a bludger. They do not know the positive of that. The lack of language is a contributing factor. We need to be looking at promoting the potential of all learners, Māori and non Māori.

To be Māori within a Christian school..what does this mean? We can feel that we leave Māoridom out the door when we first join the church. How do we get it together? It has changed over the years- used to be that by becoming a Christian you were ostracized. There are huge commonalities. The church is very separate from Māoridom yet Godly values are on the marae. There are many positive shifts. Now church is not so much divorced from culture. Originally there was a huge engagement with Pākehā that was very powerful, then the links were lost. There is huge potential to regain that.

Māori is a very loaded term. They relate to sayings such as West Side which has nothing to do with Māori really. People do grow in identity and we cannot be too prescriptive about that. Identity for many seems to come out of the connection with the church community rather than their natural roots. Godly Christian character parallels Māori values: such as tika, pono, aroha. We do need to clarify this so that we do not

embrace false gods. Openness, transparency, integrity, accountability, respect, honour, responsibility. Example given of the church worship team which embodies these values. Can we define what the worship team does to give this flavour? It comes from the individuals taking personal responsibility for their own worship and then meeting and worshipping together before coming in front of others. What comes out is that people need to be supported. We need to have a change in culture. That will involve underlying attitudes need to change. The values need to be disseminated.

What about the non Māori students? We need students to be confident enough in themselves to be able to embrace others. It is a question of identity. Being a white Māori – if you are not brown, can cause difficulties – it is a matter of how they understand and how they carry themselves. Māori/non Māori is a narrow concept of identity...true Māori culture is Kingdom of God culture. Teaching Māori students: students respond to empathy and therefore the doors will open. Lack of cross cultural skill.

Special character has been left up to the board of trustees, for two reasons: 1) how do we know what needs to be strengthened? Maybe we should survey the school community regularly, everyone from the caretaker, teaching staff etc to get a climate survey from 30 or so people. We would get a reasonable idea of what is happening and would try to monitor it. Outcomes based rather than getting prescriptive about what is happening. We do not have enough good measures of outcomes at the Proprietor's level. This should be seen as a positive thing, a way of measuring progress. Need to work on this. Not judgemental so that people do not end up manipulating the measures. The board of trustees reports and other things give perceptions, but it is difficult to get the details we need and want. The outcomes need to reflect the reason why we have a school.

a) Using the Bible as the basis for exploring God's world, and as a standard against which to compare and interpret all curriculum material.

Biblical world view is everything. This is very challenging to do. Needs to be vibrant /organic-ability to do that – is it overflowing – big task- it is saying this is the ideal- pray about this – give the wisdom – students getting to this stage too. How do get that in the standards We see that developing in the worship team. E.g. worshipping

individuals at home – with one another- transparency+fluidity in the process. Organic. The transparency together gradually creates a culture means trust, vulnerability which supports the change. Transparency and accountability and openness. Personal intimacy with God. At home –do not live amongst Godly influence –cynicism etc overtakes. This hurts- trying to encourage sincerity.

b) Teaching Christian values and behaviour through the process of acknowledgement of sin, repentance, and acceptance of Jesus' gift of grace.

How? Continuum – acknowledgement of sin, transparency- restorative justice process. What happened, who has been affected, what, why...a transparent process ---leading to repentance and then grace- need consequences also. Find a way to move on together. There is not enough consequence in our Christian culture –also not enough focus on grace. Which is best? Hebrews – discipline talks about the father- it is for them. What tends to happen is that we have opposing views across the spectrum from sin/repentance across to grace rather than having the full package. We need to read from the same page. Model as adults. We need consistency across the board. This is really key. We need to develop a point of view of how we would like to see sin/repentance/grace expressed in the school. Build it into the culture of the school. Naturally flows out and down- exemplified.

c) Using prayer as a key tool in learning, inviting the Holy Spirit into every learning situation.

Seen as self-evident.

d) Encouraging each child to give their best because God creates and equips each person for their unique role in His service, and acknowledging achievement in accordance with the child's effort.

Realising potential etc in Ka Hikitia- high value , destiny, created for a purpose....love that. Encouraging children to do their best is not a part of the guiding decision making process- especially if the child has difficulty. Get credits and get rid of them. We love

seeing the haka but when children display self determining characteristics they are put down and punished for it.

e) Inextricably integrating knowledge of the world and Christian beliefs, through and integrated approach of an appropriate Christian curriculum and development programme plans.

Acknowledgement- academic as excellence is frightening. Giving their best. Role models could be strengthened – put people in front of class-Māori are the reason not the excuse. Create opportunities for that. Opportunities put in front of kids but they do not take it up. Find point of connection with standards – instability at home undermines – baby-sitting service- family. Teachers have a lot on their plates – wait how to motivate stds- it is very difficult – strengthen teachers in the admin area- not actually teaching.

f) Acting as a continuum and extension of the teaching provided in Christian homes.

Having to have breakfast and fruit in schools is gut wrenching. Acting as a continuum of the homes- there is huge breakdown there. Schools are taking more and more social responsibility. The school adds to the teaching happening on the home vs actually there is not much teaching on the home so the church and school needs to take the opportunity to disciple the whole family. Why Gateway and Star opportunities are not taken? Maybe there are too many backstops . Students want to be on benefits? They do not see the future and hope that is ahead of them. Success creates success. Maybe this is a cultural issue- we need to get an understanding of what will connect better. EEO- we need more Māori involved and represented in management.

Vision for young Māori to come back to school after qualifying. We need a culture of understanding and empathy that is not a separatist culture. Values and lifestyle needs to be transparent on all levels so anyone can speak into lives. Need to develop the empathy that is needed to achieve that. The heart of the region is community involvement . Four or five generations of oppression – how do we get in behind that- we need positive aspirations, the ability to see the bigger picture.

Values: kai, this is a universal language for Māori. No matter who comes, there is food, it is hospitality, sharing, a great levelling between people. Noa. It is indicative of a servant heart, sharing. This can be abused- how do we sort through that? It is about building relationships, with no agenda, no ulterior motive, levelled. Continuation of homes needs to be seen as Christian and as Māori- there is a cultural difference in that when they do want to speak up and out that is not accepted in the Eurocentred construct. I'll teach him approach. It is Māori language week and there is no acknowledgement of that. I take the stand that faith values etc has to flow out of the home, not just the house...is it really the church's responsibility. So making sure the school is teaching or guided or lead along the same path then everything will become realigned again.

g) Providing an environment where children, parents and teachers can g) experience Godly relationships, showing the character of Christ in love, discipline, respect, honour and trust, and witness an exemplary demonstration of Biblical truths in the lives of others.

We need accountability and responsibility here. Appraisal , transparency, evidence. Speaking the truth in love. In a Māori setting accountability is evident in hierarchy. In our setting the proprietors/trust give the authoritative line. Accountability is given not taken – we need evidence of folk wanting to be accountable. This will grow out of relationship. There is a balance needed. Most recently and at the moment we have seen that this as not exemplary.

Referring to the relationship between the Proprietor and principal/school – not exemplary. When attempts have been made to rectify this it has been stifled and shut down by the Principal. Actively diverted and rebranding of the school. Series of attempts to distance the school from the church. e.g. signage. The kind of relationship we want is evident in other Christian schools eg Cascade/Elim: proprietors were often in and around, actively involved. Asking questions like what are your plans so we know how to cooperate. Senior pastor always around. Saw them as much as own pastor. Catholic St Francis Xavier...nuns, priests, brothers around and about the school. Seen everyday in the classrooms. This is not so much at Kingsway. Here, a proprietor's representative is in and out but the relationship is strained.

Proprietors should be around because it is a right and because it the right thing to do, rather than them feeling excluded and alienated. It is difficult to comment on this...we are ahead of other schools however.

h) Providing staff members that are suitable role models of the qualities it seeks to engender in the students.

There is both *providing* and *growing*; diversity is important in unity. We need both qualities and qualifications and these are not the same. We need to get people who have empathy. Maybe we could marry up with a marae to help grow the empathy we need, bring in others , build and discuss. Most recently and at the moment we have seen that this as not exemplary. By and large this happens .

Question Three

Look at the vision and values for Maori education as expressed by Durie and Ka Hikitia.

Are there any particular aspects of the special character statement that are particularly important to us as we consider these?

Question Four

Would you like to comment about how well you think the school is attending to the aspects of special character you think are most important in relation to Maori student achievement?

Maori potential approach is the same as the Christian approach. What is the expectation from the survey? An ideal...this would look like this. So we do not muck around. I tell you what, if it was not a Māori approach it should have been a Christian approach. Acting as a continuum here though, it's difficult because there is not to much teaching happening in the homes I would say. That is not being picky. If it was happening that is a great ideal, but how do we address that if it is not happening?

Is this worth mentioning? It is worth noting as a church/school community so yes thank you. We are legally bound to uphold the special character staement...the Government is not invading our territory...if we let go more of the special character it is not the

Government's fault. Having more non preference children in weakens the school..There were 100% Christian children at the beginning. Some families use trickery in getting them in. Were we bamboozled in the interview? Lack of follow up of those who come in to the school. We are not going to get value added where we do not have quality input.

Look at the word Christian...means all religions...there are differences before...how has it changed? How do we address it by excluding more or by strengthening those who come? How do we see this? Once people are in we should take responsibility for disciplining them. We need really good follow up and back up. We back ourselves as a school and as a church: now we need to take the massive opportunity that we have.

People are excited about getting their children into the school; we should take every opportunity to make sure the whole family is welcomed in . If they qualify then we have the freedom to work on that. So whereas (f) states that we partner with the parents' teaching we think that we need to build up our end of the continuum.

So we build on the community...this is who we are this is how we can help etc . Get the families in and go from there. Otherwise (f) is very broad.

This applies to the church too. We are in the situation of being a part of the govt. So we have to balance what the governmentt wants. This is a challenge for teachers . So how do we train our teachers to take on the special character while meeting the demands? This is a big challenge for sure. Need for professional development.

See that there has been less emphasis on the special character in comparison with the days of old and the events of late are making us more aware of that and it is now empowering to know that we are actually able to do something about it. Good that we are. Huge potential in what we have and we need to pick up on it. We not only can but we must. Going back to the basics of Christian church plus who we are as a church. Highlights the need to know our history. We have not been kept up to date on special character, for most people it is the first time seeing it, there is surprise, a sense of sadness about the shifts but also a sense of empowering to be addressing things as we are. Comes back to the history. Tell the story. Students feeling a part of the journey, the plan. The same for the teachers...they have no idea, if they did they would value

what we have, they need to sense that they are a part of something bigger than ourselves. Everyone was tight, a part of a leadership level, part of church. We do not see that now and the change is creating all sorts of difficulties. We have gone from one waka to a waka with an outrigger that is causing difficulties.

Providing staff that are suitable...that may be an issue. Look at Ka Hikitia. The issues stem from this..Ka Hikitia..the basis of it are the same as our special character. So we need to take notice of it.

Build great relationships...staff, teachers and children. Where tat is lost children do not know who is who and what the connections are. Dealing with whakapapa first, knowing who they are and where they come from before we can look at the vision and son on. Whakapapa is very important. Put something in place that takes into account Christianity as well as Māori cultural issues. Relationships are strong and everything else comes out of that. Maybe that could be a part of the process of bringing them in – make connections with who we are.

We were coming to be a part of a family rather than school. That is, maybe we are putting too much emphasis on education rather than on the connection with Special Character and the Māori perspective. Teachers carried their Christianity as of first priority. Where we are now there is too much emphasis on the qualifications rather than the qualities that we need. Godly character is what has kept me from what I learnt here rather than than the teaching that qualifies. Godly values are very important to students that have left too.

Speaking from leadership training in early childhood: working alongside children is most important. Wealthy people nowadays are often those that have not done well at school. And they worked it out that it is because someone believed in them and walked alongside them. Local example cited. It comes down to someone working alongside students who are not so bright.

Ka Hikitia talks of teaching diverse students, you have them together and they feed off one another rather than putting students who are over together and keeping them as such. Even silent thinking affects children. If we have a negative view of them it

comes out in the way we behave towards them, the way we teach them. The way that we train up a child.

Education is just the surface stuff, I think that our results are just the consequence of culturally what we are like in terms of team morale, structure, if it was just about education we would take our kids somewhere else. But the real issue that is that we are a Christian school and we have a heart to see Māori kids reach their full potential. And I love the fact that we are wanting to address that and I think that some of our Christian practices are really dodgy. We can fix the sort of thing that M. was talking about that, but as an establishment if we do not sort ourselves out in the deeper issues we still will not achieve what God has called us to. As we fix that the rest will come. If we do not get this sorted we will not achieve what God wants us to achieve.

I said that I think that what M. is talking about could be seen to be applied at the teacher level only but we need to look further up and ensure that Ka Hikitia and our Special Character are happening at owners and governors and managers levels also. Yes, if this is not happening up in the school only focussing on academics. Struggling at management level- stress causes the teachers to not be able to function as well as possible. Contesting of the origins...fighting....all of this has an effect. Ka Hikitia is a goodie- can people apply it...people struggle even if they believe it because of the climate.

That the special character must be right through the school is very clear. That is a relief. This is very clear. Praise the Lord it is so clear. Parents have chosen this...seeing things that creep in that are not of this need to change, do not want compromise, e.g. with music. Education is not my priority. Not excellence in the academic sense but in godliness, in character, then other things will come. Biblical principles, such as patience, honour, respect. People also expect that this school does stand out in Godliness. When we go out the kids so stand out.

Excellence is a goal of character not of education. This gets to me. It has been turned on its head. Pio says, do not compliment kids for being good, but for their effort. Love them anyway BUT focus on the effort because it is on that basis they will get great outcomes. (See d). If academics is the watermark of success then other kids miss out.

Moral excellence....

Proprietors need to have a huge input in to the themes in the school- by way of directive or consultation, since we have the responsibility. Problem is by putting up things like excellence we exclude some students- we all have to strategize to do this but we want the things of God. This is what we want. The kids are future.

Before we print, signs etc they must be ordained. Elders are no longer at the helm. No flow on, not people who are in spiritual leadership, no meeting with them and no communication. Lack of governance and dispensing of the proprietors will. Structures not strong therefore. Need to meet often. Accountability, relationship takes us forward corporately. The structure of work. This is a big one. Comes from the top. A cascading process. Once this is strengthened then we can work with the iwi. Risk of the school drifting – we can follow the world's model. Get the best of this and that. Elders and proprietors were the same in the early days of the school.

How do I apply it...Issachar...knowing the times and therefore put his shoulder to do the work. We may have to relook at the way it is applies now. We have the right to do this. Eg Ka Hikitia- not written when this research was done. We need to review the Government policies etcour church, our standards, we set them, dual responsibility and opportunity. It is our responsibility to work it out on a daily basis. Values and lifestyle. Eg church came from MEF which is very community orientated, service for one another...that is our family, home like.

Worship needs to be in there-lifestyle of being committed to Christ Rom 12- could be added for sure. The way you act, serve, talk, behave towards one another. How is that going to be worked out? That is why we value the student leaders – it is all about what they do. How you get worship happening...private relationship with God, small number of others, public. Need to see all of the dimensions.

Change in the church structure has happened gradually. The special character statement was written by Allan on the basis of another school. How well do you think we are doing? E:We are miles away. Even though we can say that we are miles away there is

good stuff in the kids. The foundation is strong, or many of us would not be here today. The foundation is strong but we do need to strengthen. The relationship with parents is not happening. Staffing is not happening. Supporting E., that atmosphere has changed. But the essence is not there. Because of the contention – Christianity brings us together- but diversity has become a pull away. Things were together more when the principal was in the church because there was a greater awhi, tolerance – challenged the issues but not as much as now. Recommend that the principal and proprietors need to be of this church, in the house....so there is discipling of them too.

We look at our job as a ministry of this house. Not mixing it of other stuff of the world. Belief in the child ends up being watered down. There is protection and covering rather than restriction going on when they are in the house like. We see the school as family, it is a strong place. We believe in a cause and an investment in the future. Safe, affirming, holistic. Team morale...those in the house carry the extra burden. There is much more . It is a good all round idea.

Individual Interview

I do not like reports in terms of how we define reports. No they are not going to make it. On the minutes of the board of trustees ...they are not going to make it because they do not want to learn. Our hui this is where we are at, this is where we are going...be encouraging. God is amazing, what we have to do is not drop the axe. If kids can believe that they can pass they are empowered. As a parent...we are not going to give up. We have a group of people who are educators This approach has empowered us. Ako I do not think it is reciprocated, and that is because there is no connection between these two bodies (board of proprietors and board of trustees). Once this is clearly defined and agreed upon then the staff and the students will come into line.

One of the hardest thing Māori do learn differently...that comes down to a professional thing..how teachers allow students to learn in a different way...if teaching staff are not prepared to allow students to learn in a different way then they are not going to achieve or maybe they need to change their own perceptions of what is success. It does not have to be just academic success. Doesn't become a reality. Pedagogy of the home, iwi: This can be a very good conversation. Narratives in the way we speak are hugely

important in a leadership way if we are to overcome the detriments of the empirical system. Transformation has to begin with leadership.

Wendy Drewry writes of restorative practices that are not the same as suspensions ...there needs to be restorative justice. Teacher dominant, colonialism, racism...all present on schools, things need to be talked through to maintain the mana of the child – using the example of the puppies well licked by their mum. Physical touch used, care with words, discipline in the old manner awhid child back after transgressions, held them close in the family. This is often not evident in older Māori teachers etc...they perpetuate the dominance in a way that is actually abusive, especially to children from broken home settings. Punitive punishment must be with a reconnection. These are Christian ways, rounding off what has happened and restoring the mana of the child. We are the salt- this is in the ministry of justice and needs to be in our school. In some schools and home there is a curious mixture of nurture with a very strong edge.

We need to see an alignment of the key competencies with the word of God- especially 1Cor 13 and whanaungatanga. We need to see more parents on the school.

Look at Pahinare Tait, who comes from a Māori Catholic perspective. Communication skills, key competencies in alignment and strengthened. Getting the very best for our children. The fruits of the Holy Spirit linked into firm foundations- Christian values and behaviour. Within mainstream it is always very airy fairy...sin is not an easy thing to talk about- an important step in the restorative process. Unless it is in line with the word of God it can be very new agey. Repentance stuff as in Wendy Drewry. Check this out. Saying sorry must cut deeper so I do have to be with you...accountable to the end. What is expected with true remorse. Check her out. Tait also.

Westernised environment...check out the degree of antagonism at the Board of Trustees level. Emphasize the fact that people are Christians rather than seeing the cultural aspects. Losing family involvement. Family feeling alienated by teachers' attitude in relation to students. Teachers should not fear sharing the power. Work with the parents. See the old ways of control evident in those who are Māori working with children. Slavery style. Parents feeling very disenfranchised by it all. Transformation needed. Leadership needed.

Change the culture – half way there- how can we embrace it more through leadership. We know too far too much. Need to be a greater recognition of the parents' responsibility in the old religious style. Hierarchical. We need to talk about the use of authority in the school and church.

Appendix 7: Analysed data of the proprietor's evaluation

Participants

All participants were church members. The majority have been in the church for 20 -35 years.

One participant a very recent member of the church but with extensive experience in Māori centred education.

Results

Question One

Look at the various aspects of the special character statement

How would you like to see them expressed in our school?

Replies

Section 18

Since the special character statement is the founding document and applies at all times and all places we would like to see it:

Prominent in signage and documentation

A part of staff induction

Given time, attention and priority

Respected as our mark of distinction

Vision of a school that is closely and irrevocably connected to its Special Character

Value priority of founding vision

Section 19.1

Since the school was established by the Abundant Life Centre Trust for parents choosing a God centred, Biblical World-view, Christian education for their children we would like to see:

A redefinition of excellence as being excellence in character as the foundation for excellence in all other areas of students' lives

A redefinition of excellence so that it is broader than academic excellence because we see that God has gifted students with the potential for excellence more broadly than in academics. Biblical studies curriculum strengthened beyond devotions so that students are equipped to think

Vision of the possibility of a transformational school

Value centrality of founding purpose

Section 19.2

Since the Special Character of the school is determined by the Christian beliefs, values and lifestyle of the Christian church as determined from time to time as the Trustees of the Abundant Life Centre Trust we would like to see:

Close and united relationship between church and school so the spiritual values of the church have a cascading effect on the school

Proprietors having direct input into the spiritual curriculum of the school via the devotions themes and biblical studies curriculum development and staffing.

Clear communication between the spiritual leaders of the church and the school. For example we need to be sure that signage and documentation has been ordained by the spiritual leaders of the church

Agreement that the Principal of the school should be a part of the church.

Value potential of spiritual and cultural input from church on the well being of the school

Clear definition of what the beliefs, values and lifestyle are then accountability in the school to see they are upheld.

Vision of close working relationship between school and church and an embracing of cultural values of the church

Values of the founding church include

Strong sense of whanau, community, everyone in together

Voluntary service, servant hood and inclusion rather than dictatorship

Worship expressed in service, relationships and attitudes

Identity grounded in Biblical values rather than Māori culture as such, but growing in the ability to synthesize both Biblical and Māori culture appropriately since Godly Christian values parallel Māori values on marae in our local setting: tika, pono, aroha, transparency, openness, integrity, accountability, respect, honour, responsibility

Since the school is to reflect this by:

(a) Using the Bible as the basis for exploring God's world, and as a standard against which to compare and interpret all curriculum material

We would like to see:

Specific Bible teaching times in addition to devotions classes

(with recognition that this is not easy to do successfully, it requires openness and transparency which gradually creates a culture of trust and vulnerability which leads to change)

Vision of stronger emphasis on Bible teaching

Value transformational rather than academic approach to Bible teaching

(b) Teaching Christian values and behaviour through the process of acknowledgment of sin, repentance, and acceptance of Jesus' gift of grace

We would like to see:

A sound discipline system developed that can be exemplified throughout the school that has all the elements in this statement in balance

Full understanding of restorative justice by all staff

Vision of discipleship and restorative justice

Value consistency that comes through understanding of the vision

(c) Using prayer as a key tool in learning, inviting the Holy Spirit into every learning situation

We see this as self evident

Vision of prayer

Value prayer

(d) Encouraging each child to give their best because God creates and equips each person for their unique role in His service, and acknowledging achievement in accordance

We see this as a crucial aspect of special character

We fully support this and recognize that it agrees with Ka Hikitia

(e) Inextricably integrating knowledge of the world and Christian beliefs, through an integrated approach of an appropriate Christian curriculum and development programme plans

We see this as

A worthy vision that needs to be resourced and planned for

Strongly needed in our setting where there is a great deal of family instability

Vision: strong underpinning of curriculum with Christian values

Value: the Word of God

(f) Acting as a continuum and extension of the teaching provided in Christian homes

We see:

The increasing social responsibility of schools as gut wrenching indication of challenges faced by families

Many families represented in the school do not have strong Christian teaching

There is a great opportunity for school and church to work together in providing care and support to families

The heart of the ministry is community involvement. Four or five generations of oppression...how do we get in behind that? We need positive aspirations, the ability to see the big picture.

The need to accept that there is a difference in relating to Maori and European homes

Vision – community involvement , reaching beyond the school to families

Value- school and church working together

(g) Providing an environment where children, parents and teachers can experience Godly relationships, showing the character of Christ in love, discipline, respect, honour and trust, and witness an exemplary demonstration of Biblical truths in the lives of others.

We see the need for

Greater accountability and responsibility here

Proprietors to be around freely relating to all in school

Building great relationships between BOP, BOT, staff, teachers whanau and students.

Recognition of the need to share around food

Understanding that a lack of Godly relationships has a profound influence on students and families as the church, school and homes are made to work together and if they are not they are dysfunctional

Vision- exemplary relationships at every level of the school community

Value- openness, transparency, respect, accountability

(h) Providing staff who are suitable role models of the qualities it seeks to engender in the students

We see a need for

Both providing and growing role models

Both qualities and qualifications, with a strong emphasis on qualities
empathy

Vision- strong staff

Value- staff development

Question Two

Would you like to comment on how well you think the special character statement is realised in our school now?

Section 18

The school's special character as hereinafter described, shall incorporate education with a special character as provided in the in the school and it is hereby agreed and declared that the school shall at all times in the future be conducted and operated so as to maintain and preserve the school's special character and these presents shall be interpreted so as to maintain and preserve the special character of the school.

Most participants were not familiar with the special character statement and were sad to read it because they felt we were not living up to the ideals expressed within it.

Evidence they cited were:

- lack of prominence in signage
- not evident in curriculum documentation- dominated by NQF/NCEA etc
- not evident in curriculum integration
- lack of evidence in day to day life of the school apart from devotions/assembly
- minimal liaison between school and home
- struggling relationships means environment not exemplary
- special character is not appraised well, we need to be accountable to it
- special character is not examined adequately as a staff
- special character is not reviewed as our mission

We believe it is not emphasised as much as in the days of old and the events of late are making us more aware of that and it is now empowering to know that we are actually able to do something about it, it is our responsibility to do so. We think the board of proprietors could be more active.

We think that knowing the history of the school would help- then students and teachers would feel a part of the plan, the story. Whereas in the beginning there was a close relationship and oneness between church and school there are currently significant difficulties with that which impacts the school.

We do not like the shift in emphasis from character to academics

Evaluation- we feel that the school is not well connected to its special character

Section 19.2

The special character of the school is determined by the Christian beliefs, values and lifestyles of the Christian church as determined by from time to time by the trustees of the Kaitaia Abundant Life Centre Trust.

The essence has been lost. Diversity is meant to be a strength but is has become a weakness because of the contentions. The good things that remain are seen to be because the foundation is strong rather than there being recent good.

Morale is low in the team. The burden of this is carried by those who are in ALC.

Special Character has been left up to the board of trustees, for two reasons:

(a) how do we know what needs to be strengthened? Maybe we should survey the school community regularly, everyone from the caretaker, teaching staff etc to get a climate survey from 30 or so people. We would get a reasonable idea of what is happening and would try to monitor it. Outcomes based rather than getting prescriptive about what is happening.

(b) We do not have enough good measures of outcomes at the proprietor's level. This should be seen as a positive thing, a way of measuring progress. Need to work on this. Not judgemental so that people do not end up manipulating the measures. The board of trustees reports and other things give perceptions, but it is difficult to get the details we need and want. The outcomes need to reflect the reason why we have a school.

Evaluation: The relationship needs adjusting and strengthening.

The school is to reflect this by:

Using the Bible as the basis for exploring God's world, and as a standard against which to compare and interpret all curriculum material

Evaluation Bible teaching is absent

(b) Teaching Christian values and behaviour through the process of acknowledgment of sin, repentance, and acceptance of Jesus' gift of grace

We see an expectation that grace will be extended without repentance operating in the school which is not in accordance with the process outlined in the SC statement

Evaluation there is inconsistency in discipline/discipleship/use of restorative justice

(c) Using prayer as a key tool in learning, inviting the Holy Spirit into every learning situation

Evaluation was not attempted

(d) Encouraging each child to give their best because God creates and equips each person for their unique role in His service, and acknowledging achievement in accordance

Evaluation:

- i. we do not see encouraging children to do their best as part of the guiding decision making process. It seems to be more that children who have difficulty are put out
- ii. we enjoy students doing the haka but when children are displaying self determining characteristics they are put down and punished for it
- iii. we do not like comments on reports or at meetings that sound as if staff are giving up on students

(e) Inextricably integrating knowledge of the world and Christian beliefs, through an integrated approach of an appropriate Christian curriculum and development programme plans

Evaluation: this is not done well enough

- i. NQF/NCEA seem to have taken over.

(f) Acting as a continuum and extension of the teaching provided in Christian homes

Evaluation-contact with families is minimal and relationships between school, church and home are strained

(g) Providing an environment where children, parents and teachers can experience Godly relationships, showing the character of Christ in love, discipline, respect, honour and trust, and witness an exemplary demonstration of biblical truths in the lives of others.

Evaluation- relationships are very strained

(h) Providing staff who are suitable role models of the qualities it seeks to engender in the students

Evaluation: current difficulties lead us to say that we do not have suitable role models in some areas

Question Three

Look at the vision and values for Māori education as expressed in Durie and Ka Hikitia. Are there any particular aspects of the special character statement that are particularly important to us as we consider these?

Introduction

Two specific aspects of Ka Hikitia were targeted in the preamble to the focus group interviews:

Māori potential approach as distinct from a deficit approach

Ako- a reciprocal relationship between teachers and learners

Section 18

The School's Special Character as hereinafter described, shall incorporate education with a Special Character as provided in the in the school and it is hereby agreed and declared that the School shall at all times in the future be conducted and operated so as to maintain and preserve the school's special character and these presents shall be interpreted so as to maintain and preserve the special character of the school.

This aspect of the special character statement emphasizes that the school's special character cannot be separated from the way it is operated and conducted in its entirety.

Similarly, respondents saw aspects of Ka Hikitia as an expression of foundational Bible truths and therefore should be seen as undergirding and guiding all aspects of the school's approach to Māori education.

Section 19.1

Kaitaia Abundant Life Centre Trust for parents choosing a God –centred , biblical world-view, Christian education for their children.

It is important to us that the many similarities between the principles of Ka Hikitia and our understanding of the Bible are understood

Areas of agreement between a Biblical world view and Ka Hikitia:

- people were created full of potential
- ako is an expression of the discipleship relationship where the teacher and the taught know one another intimately
- The gospel is transformative

Section 19.2

The special character of the school is determined by the Christian beliefs, values and lifestyles of the Christian church as determined by from time to time by the trustees of the Kaitaia Abundant Life Centre Trust.

It is important to us that we realize that as is described in Ka Hikitia, the beliefs, values and lifestyle of the Christian church at Kaitaia Abundant Life Centre carry the idea that to be Māori is an advantage, a strength, not a lack.

a) Using the Bible as the basis for exploring God's world, and as a standard against which to compare and interpret all curriculum material.

It is important to us that the Bible is used to critique Ka Hikitia. As we engaged with this briefly we found much agreement

b) Teaching Christian values and behaviour through the process of acknowledgement of sin, repentance, and acceptance of Jesus' gift of grace.

It is important to us that discipline is done in love with an emphasis on a robust restorative justice process.

c) Using prayer as a key tool in learning, inviting the Holy Spirit into every learning situation.

It is important to us that the Holy Spirit is our guide to truth.

d) Encouraging each child to give their best because God creates and equips each person for their unique role in His service, and acknowledging achievement in accordance with the child's effort.

We see this aspect of special character as of paramount importance. We love the concept of destiny, value, and potential: a positive outlook for our students.

e) Inextricably integrating knowledge of the world and Christian beliefs, through and integrated approach of an appropriate Christian curriculum and development programme plans.

We recognize that this needs to be a focussed discussion with time given to exploring Ka Hikitia and its implementation down through the school.

(f) Acting as a continuum and extension of the teaching provided in Christian homes
We see this part of the special character as important in reviewing Ka Hikitia for several sometimes conflicting reasons.

On the one hand:

This statement seems to indicate that the homes are strong but this is often not so.
School is called upon to take over the responsibilities of the home

And

The task of connecting with homes is too great for school alone: the church needs to be involved.

On the other hand:

Faith values etc has to flow out of the home. So making sure the school is teaching or guided or lead along the same path will ensure everything will become realigned again. As a part of this school also should be more like a Christian home and therefore Godly values will be more likely to be imparted.

With this kind of approach school can be more clearly a ministry of the church. Work in the school is ministry in the church.

(g) Providing an environment where children, parents and teachers can experience godly relationships, showing the character of Christ in love, discipline, respect, honour and trust, and witness an exemplary demonstration of Biblical truths in the lives of others.

It is important to us that there is accountability to this. Appraisal , transparency, evidence. Speaking the truth in love. In a Māori setting accountability is evident in hierarchy. In our setting the proprietors/trust give the authoritative line. Accountability is given not taken – we need evidence of folk wanting to be accountable. This will grow out of relationship. There is a balance needed.

h) Providing staff members that are suitable role models of the qualities it seeks to engender in the students.

It is important to us that staff learn to use potential thinking more as the way we think is very much reflected in the way we teach.

Question Four

Would you like to comment about how well you think the school is attending to the aspects of special character you think are most important in relation to Maori student achievement?

The School's special character as hereinafter described, shall incorporate education with a special character as provided in the in the school and it is hereby agreed and declared

that the school shall at all times in the future be conducted and operated so as to maintain and preserve the school's special character and these presents shall be interpreted so as to maintain and preserve the special character of the school.

Respondents saw a disconnect between school and church and therefore a lack in the potential for the ideals of Ka Hikitia to be realised.

Section 19.2

The special character of the school is determined by the Christian beliefs, values and lifestyles of the Christian church as determined by from time to time by the trustees of the Kaitaia Abundant Life Centre Trust.

We believe the principles of Ka Hikitia can only be successfully implemented in the school if the trustees take responsibility for that happening.

a) Using the Bible as the basis for exploring God's world, and as a standard against which to compare and interpret all curriculum material.

We do not think this has been done in relation to Ka Hikitia.

b) Teaching Christian values and behaviour through the process of acknowledgement of sin, repentance, and acceptance of Jesus' gift of grace.

There is insufficient understanding of how this works in a Māori worldview.

c) Using prayer as a key tool in learning, inviting the Holy Spirit into every learning situation.

d) Encouraging each child to give their best because God creates and equips each person for their unique role in His service, and acknowledging achievement in accordance with the child's effort.

We believe this is missing when we see students excluded and staff giving up on students.

e) Inextricably integrating knowledge of the world and Christian beliefs, through and integrated approach of an appropriate Christian curriculum and development programme plans.

We do not think this has been done sufficiently yet.

(f) Acting as a continuum and extension of the teaching provided in Christian homes

Partnering with families is quite token. For example, how much they are allowed to be Maori in consultation is quite token. There is a real lack of engagement.

(g) Providing an environment where children, parents and teachers can experience Godly relationships, showing the character of Christ in love, discipline, respect, honour and trust, and witness an exemplary demonstration of Biblical truths in the lives of others.

Insufficient understanding of what ako means.

h) Providing staff members that are suitable role models of the qualities it seeks to engender in the students.

We see that there is insufficient professional development for teachers in Maori education strategies.

Summary of data analysis

Vision

With respect to the Special Character:

We see a transformational school closely and irrevocably connected to its Special Character with a close working relationship between school and church and an embracing of cultural values of the church; a strong emphasis on Bible teaching, discipleship and restorative justice, prayer; strong biblical underpinning of curriculum and programmes, community involvement, reaching beyond the school to families, exemplary internal and external relationships, staff able to model qualities desired in students.

With respect to Ka hikitia:

We see a Christian school that is able to implement the principles of Ka Hikitia

Values

With respect to the Special Character:

We hold dear the concepts of a school community that holds the founding vision and purpose as priority, that recognises the potential of spiritual and cultural input from church on the well being of the school and maintains a close working relationship, that takes a transformational rather than academic approach to Bible teaching, that gains consistency through understanding the vision, that values the word of God and prayer, openness, transparency, respect, accountability and staff development.

With respect to Ka Hikitia:

We hold dear the concepts of Maori potential, ako, the school as a ministry of the church, school as a family like community.

Evaluation

We feel that the school is not well connected to its special character and has shifted from its founding focus. We do not like the shift in emphasis from character to academics. The relationship between school and church needs adjusting and strengthening. Bible teaching is insufficient. There is inconsistency in discipline/discipleship/use of restorative justice because there is a lack of consistency in the leading of the philosophy behind discipleship and RJ. Students are not encouraged to do their best but are excluded. Contact with families is minimal and relationships in governance and management are strained. Relationships in the school are strained and some of the role modelling is unsuitable.

With respect to Ka Hikitia, we see that it is not well understood and implemented in the school. We believe it cannot be implemented well while there is a disconnect between the school and the church.

Appendix 8: Report to the board of proprietors on the evaluation and creation of action plans

Introduction

This is a report to update the trustees of Kaitaia Abundant Life church on progress regarding strengthening the leadership of Kaitaia Abundant Life school at the board of proprietors' level. I have now completed an evaluation and have met with the sub committee appointed by the church trust to work on an action plan to address issues raised in the evaluation, by the trustees and by the members of the sub committee.

The evaluation

Three focus group interviews and three individual interviews were held with members of the church considering questions of how effectively the school is embracing the special character statement and Ka Hikitia. The responses were collated and then summarised into a statement of vision and values desired and an evaluation statement

Vision

With respect to the Special Character:

We see a transformational school closely and irrevocably connected to its Special Character with a close working relationship between school and church and an embracing of cultural values of the church; a strong emphasis on Bible teaching, discipleship and restorative justice, prayer; strong Biblical underpinning of curriculum and programmes, community involvement, reaching beyond the school to families, exemplary internal and external relationships, staff able to model qualities desired in students.

With respect to Ka Hikitia:

We see a Christian school that is able to implement the principles of Ka Hikitia

Values

With respect to the Special Character:

We hold dear the concepts of a school community that holds the founding vision and purpose as priority, that recognises the potential of spiritual and cultural input from church on the well being of the school and maintains a close working relationship, that

takes a transformational rather than academic approach to Bible teaching, that gains consistency through understanding the vision, that values the word of God and prayer, openness, transparency, respect, accountability and staff development.

With respect to Ka Hikitia:

We hold dear the concepts of Māori potential, ako, the school as a ministry if the church, school as a family like community.

Evaluation

We feel that the school is not well connected to its special character and has shifted from its founding focus. We do not like the shift in emphasis from character to academics. The relationship between school and church needs adjusting and strengthening. Bible teaching is insufficient. There is inconsistency in discipline/discipleship/use of restorative justice because there is a lack of consistency in the leading of the philosophy behind discipleship and restorative justice. Students are not encouraged to do their best but are excluded. Contact with families is minimal and relationships in governance and management are strained. Relationships in the school are strained and some of the role modelling is unsuitable.

The action plan

The key aspects of the proprietor's leadership that require action at this point are:

Create clarity of understanding of the rights and responsibilities of the board of proprietors in relation to the school.

Create a process of communication between the board of proprietors and the board of trustees that will enable the effective monitoring of the special character.

Create clarity of understanding of the vision and purposes of the church and the connection of the school to it.

Create clarity of understanding of the structure and organisation of the church trustees/spiritual eldership/a specific group designated as the school's proprietors that enable the action plan to be completed and implemented effectively.

Create a process to facilitate a review of the vision and purpose of the school as it is currently expressed to ensure the matters raised in the proprietor's evaluation and any further consultation and evaluations are effectively and appropriately considered.

The proprietor's sub committee has established the following understandings and suggest the following processes be implemented.

Clarity of understanding of the rights and responsibilities of the board of proprietors in relation to the school.

The board of proprietors has the right and the responsibility to *develop* and *monitor the implementation* of the school's special Christian character. This right and responsibility is an essential part of the agreement made with the government when the school was integrated into the state system. A reading of the history of the establishment of this legislation shows how carefully the founders of it ensured that both the broad understandings of faith and the particular applications of that faith in localised settings were to be taken seriously and responsibly by the government and the schools' proprietors in relation to each school. To enjoy the benefits this legislation has bought us, we must define the broad scope of what a Christian school is and also we must define what the particular application of that definition means to our particular school and community context. This is the right and responsibility of the board of proprietors to develop the special character.

The implementation of the school's special character begins as the board of proprietors establishes strategic vision for what the school will be like in the long term. In a normal state school this responsibility belongs to the government, who provides strategic direction such as Ka Hikitia, changes in assessments and curriculum reviews that contain embedded vision and values that help determine the kind of schooling that happens nationally. Local school boards of trustees are held accountable to implement these strategies through supplying copies of their charter, annual plans and property plan and through the ERO review process. In an integrated school every aspect of the school is subject to the proprietor's definition of the special character and so all of these documents must be created in consultation with them, and if they have defined the special character in a timely and effective manner this will be used to monitor and moderate the government's stance on issues of importance to our school. The board of trustees therefore is first responsible to the board of proprietors and then to the government in establishing the direction of the school.

Create a process of communication between the board of proprietors and the board of trustees that will enable the effective monitoring of the special character.

The development and implementation of long term strategic plans is best achieved through thick and broad dialogue, and so although the responsibility for this lies with the board of proprietors, it should be expected that many in the school community would have contributed to this plan. It is not therefore an issue of creating rules and demanding compliance. Educational leadership theorists such as Sergiovanni and business leadership theorists such as Burns write of the need for people to live and work with a sense of moral purpose. The strategic vision written with the special character in mind helps establish this. The process of communication is within a sense of creating shared understandings and making covenant agreements to outwork them. To achieve this level of communication the board of proprietors take responsibility to *minister* to the school, to nurture and develop the vision. This is relational.

To adequately ensure responsibilities are met, however, the work of the board of proprietors must mesh with the work of the board of trustees as there are time constraints involved in their relationship with the government and in effectively governing the school on behalf of the families. The following suggestions are made: The school year begins with the board of proprietors taking a lead in the staff development, with a view to deliberately taking time to nurture the moral purpose of the school and the people who serve in it.

The members of the board of proprietors freely mingle in the school on informal occasions to encourage and strengthen the staff, students and families

The board of proprietors' representatives on the board of trustees meet regularly with the board of proprietors and are encouraged to engage with issues of interest, through discussing matters arising from the 'Lighting New Fires' broadsheet, for example.

There is time given for a report from the board of proprietors to the board of trustees at each monthly meeting.

A significant part of the monthly meetings of the board of trustees are arranged around a specific NAG and the plans and policies related to that NAG so the board of proprietors

can plan to make input into that area. They may request information from the board of trustees to assist them to pray and to contribute wisely and effectively.

All consultation is conducted in collaboration with the board of proprietors to ensure the strategic direction and shared understanding of special character is not compromised by input from the community. On the other hand, the board of proprietors are to commit to updating their understanding of special character in relation to the results of consultation.

The documents required to run the school internally, such as the school calendar and the timetables, plus the documents required externally, such as the annual plan and the charter, are to be presented to the board of proprietors before being ratified or submitted by the board of trustees, to ensure the strategic direction and special character of the school is not compromised.

Create clarity of understanding of the vision and purposes of the church and the connection of the school to it.

There is much that can be said about the vision and purposes of both school and church. These brief statements are an attempt to see an alignment between the two so that the culture created in one part of the church's 'vineyard' is not at odds with the culture in another.

Kaitia Abundant Life Church is to be a dynamic church of increasing influence equipping, empowering and connecting people to God and each other.

Kaitia Abundant Life School, then, is to be a dynamic school of increasing influence equipping, empowering and connecting people (proprietors, governors, managers, teachers, students, parents, iwi, community organisations) to God and one another as they work together to raise outstanding Godly young people who will be able to

Create clarity of understanding of the structure and organisation of the church trustees/spiritual eldership/a specific group designated as the school's proprietors that enable the action plan to be completed and implemented effectively.

NB need for shared leadership and inclusive leadership

Create a process to facilitate a review of the vision and purpose of the school as it is currently expressed to ensure the matters raised in the proprietor's evaluation and any further consultation and evaluations are effectively and appropriately considered.

Appendix 9: Home room or not?

On Sunday May 20th 2012 the chairman of the Kaitaia Abundant Life School Board of Trustees will convene a sub committee of the board to evaluate the proposals for restructuring the secondary department submitted by the Principal at the last meeting. I have been asked by the chairman of the board to provide some guidelines that might assist this evaluation. These are my thoughts.

The Proprietors: Christian Special Character

The Abundant Life School was established by the Abundant Life Church and later formed an integration agreement with the NZ government which gives the Abundant Life Centre Trust the right and responsibility to determine the Christian special character of the school from time to time as they see fit. Central to the character of Abundant Life Centre since its inception has been the concept of change, redemption, positive impact, social, spiritual and educational lift in individuals, families and the wider community beyond. It follows that Abundant Life School policies should be formed to facilitate the same. We can evaluate the proposals against this aspect of special character.

The Board of Trustees: the policies, plans and purposes of the NZ Ministry of Education

Under Tomorrow's Schools legislation, the BOT has the responsibility for taking NZ government policies and strategies and implementing them through the Principal and teaching staff and with iwi, whanau, parents, teaching staff and the Principal. There is a specific responsibility for transparency with the Maori community of the school, which is of particular importance for Abundant Life School because we have over 60% Maori students. In evaluating the proposals we need to see how they fit with the policies and strategies provided to us.

I have copied, pasted and highlighted elements of the NZ government policies and strategies that I consider relevant to this school structure evaluation below, with links to the source documents for further perusal. Specifically Maori education policies and

strategies are highlighted in green. After each section I pose a question or two for this evaluation.

Evidence based practice

The Ministry of Education bases their policies and strategies on research evidence and expects us to be able to base our practice on evidence also. This is evidence we collect formally or informally as we teach, administer and govern. But it is also evidence gained by being aware of research done for us, such as the Best Evidence syntheses, ERO reports on salient topics or university research. I have copied evidence from some of the latest research that is relevant to the proposals before us to help stimulate answers to the questions.

Section One: Preparing questions to guide an evaluation of the proposals

MOE introductory statement on policy and strategy

The Ministry's policy and strategy efforts result in laws to improve education for all. Work in progress includes improving social and academic outcomes for all students by focusing on factors making the biggest difference to student learning; helping schools better determine their curriculum, teaching, learning and assessment; and promoting the effective use of information and communication technologies in NZ schools.

<http://www.minedu.govt.nz/NZEducation/EducationPolicies/Schools/PolicyAndStrategy.aspx>

Questions:

Will the proposal improve social and academic outcomes for all students?

Does the proposal focus on factors making the biggest difference to student learning?

National Education Goals

Education is at the core of our nation's effort to achieve economic and social progress. In recognition of the fundamental importance of education, the Government sets the following goals for the education system of New Zealand.

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.

Will this proposal promote high levels of achievement?

Will it help all students reach their potential?

Will it help students develop the values they need to participate fully in society?

Does it enhance equality of opportunity and help identify and remove barriers for students' achievement?

Does it enable the school to deliver a balanced curriculum?

Will it help the school develop high levels of competence particularly in literacy, numeracy, science, technology and physical activity?

Will it lead to increased participation and success by Maori?

Will it lead to greater respect for diversity in NZ?

National Administration Guidelines

(e) in consultation with the school's Māori community, develop and make known to the school's community policies, plans and targets for improving the achievement of Māori students;

Would the school's Maori community see this proposal as a policy to improve the achievement of Maori students?

MOE policies on stand downs, suspensions exclusions and suspensions

Staying at school will help ensure that New Zealand children are equipped with the skills and qualifications they need to succeed and make valuable contributions to their communities, the economy and society. The Ministry of Education is committed to ensuring that every child and young person receives a quality education and that schools are given the right tools to help their students succeed. Suspension and expulsion data clearly show that Māori and Pasifika students are over-represented. As Minister of Education Anne Tolley says in the introduction to *Ka Hikitia – Managing for Success*, “Realising Māori learners’ potential does not ask for or require a special response but rather a professional response. It is about commitment to doing better with what we have, not compliance, nor complacency.” We all need to be working together to reduce this over-representation.

All Māori and Pasifika learners have the potential to be engaged and achieve in schooling. The education system must work for Māori and Pasifika so they gain the

knowledge and skills necessary to do well. Before you make the decision to suspend or exclude students, we recommend that you consider these factors.

<http://www.minedu.govt.nz/NZEducation/EducationPolicies/Schools/StanddownsSuspensionsExclusionsExpulsions/PartTwo/Foreword.aspx>

Will the proposal prevent or increase students' risk (particularly Maori students) of being stood down or excluded from school?

Will it ensure every child and young person receives a quality education?

Is it the right tool to use to help students succeed?

Ka Hikitia - Managing for Success: The Māori Education Strategy 2008 – 2012

Overview

Key evidence

Half a century ago Sylvia Ashton-Warner's writings highlighted her experiences as a teacher of Māori students. Through a personal journey of observation and reflection she wrote of how she moved from using the prescribed English 'Janet and John readers' to writing more than a hundred books in te reo Māori to support reading in her junior classroom.

Fifty years later, Sylvia Ashton-Warner's observations about unlocking the potential of every Māori child in her class are just as current. "Māori enjoying education success as Māori" requires the education system and each individual in it to undertake the same kind of inquiry as Sylvia Ashton-Warner.

It requires us to seek out answers, attend to the evidence before us and modify our practices accordingly. This has only been achieved in small pockets of success to date, with different approaches to understanding where the answers may lie.

In 1997, the Chapple Report concluded that the differences in achievement for Māori students compared with non-Māori students was because of their socio-economic status rather than ethnicity and there was therefore nothing significant about 'being Māori' that affected education success.

These findings substantially affected the way we thought about Māori education achievement and contributed to the prevalent 'blaming' attitude and an abdication of responsibility by some in education: 'It's their background, what can we do?'.

"Māori enjoying education success as Māori" requires the education system and each individual in it to undertake the same kind of inquiry as Sylvia Ashton-Warner. However, in 2007, Harker undertook a further analysis of the data used by Chapple et al. (1997) and concluded that ethnicity is a significant factor in achievement over and above socio-economic status.

In summary, controlling for both socio-economic status and prior attainment reduces, but does not eliminate, significant differences between the four ethnic groups studied in the Progress at School and Smithfield projects. (Harker, 2007)

Harker suggests that the explanation lies between the interface of schools and student ethnicity. Likewise, Hattie (2003), using reading test results prepared as norms for the asTTle formative assessment programme, identified that achievement differences between Māori and non-Māori remained constant regardless of whether the students attended a high or low decile school.

Hattie concluded from this data that it is not socio-economic differences that have the greatest effect on Māori student achievement. Instead, he suggests that 'the evidence is pointing more to the relationships between teachers and Māori students as the major issue – it is a matter of cultural relationships not socio-economic resources', because these differences occur at all levels of socio-economic status.

An analysis across the best evidence syntheses also reveals that education system performance has been persistently inequitable for Māori learners – low inclusion of Māori themes and topics in English-medium education, fewer teacher-student interactions, less positive feedback, more negative comments targeted to Māori learners, under-assessment of capability, widespread targeting of Māori learners with ineffective or even counterproductive teaching strategies (such as the 'learning styles' approach), failure to uphold mana Māori in education, inadvertent teacher racism, peer racism, mispronounced names and so on.

In 1990, after working with teachers in Aotearoa New Zealand, internationally renowned Harvard professor, Courtney Cazden, highlighted how deeply entrenched such disadvantageous, differential treatment is within the practice and beliefs of many of New Zealand teachers.

In most cases, this is not conscious prejudice, but part of a pattern of well-intended but disadvantageous treatment of Māori students.

An example of this is the belief that all Māori are kinaesthetic (hands-on) learners – a belief that led well-meaning teachers to provide more 'hands on' learning opportunities

for Māori students and thereby inadvertently limit the opportunity of these students to develop the higher level cognitive skills and metacognition that are so essential for educational success.

Ka Hikitia – Managing for Success: The Māori Education Strategy 2008 - 2012 seeks both to challenge current thinking and to channel investments and energies into what the evidence shows works for, and with, Māori students in early childhood education, schools and tertiary education.

Ka Hikitia – Managing for Success: The Māori Education Strategy 2008 - 2012 promotes a Māori potential approach – that is, an approach that invests in success. It promotes building on what we know works and investing in a way that will spread that success more widely, rather than investing in initiatives that are primarily focused on targeting problems and addressing failure.

This approach does not mean that problems are ignored. Rather it means that we find and take every opportunity we can to use and build on current successes.

In the past, such opportunities have not necessarily been realised. However, through *Ka Hikitia – Managing for Success: The Māori Education Strategy 2008 - 2012*, the Ministry is now giving priority to what the evidence shows works for, and with, Māori learners.

16. Does this proposal reflect a Maori potential approach or is it primarily focussed on targeting problems and addressing failure?

Their voice

Ka Hikitia - Managing for Success: The Māori Education Strategy 2008 - 2012 asks for a shift in thinking and behaviour. Hear what families, whānau, iwi, educators and educational leaders have to say:

The evidence is clear that whānau and iwi authority and involvement in education is critical to the success of Māori students

Ka Hikitia – Managing for Success: The Māori Education Strategy 2008 - 2012 is relevant to everyone in the sector. The evidence is clear that the professional learning and capability of teachers are key to the success of Māori students

The evidence is clear that responsive and accountable professional leadership and the professional learning and capability of teachers are key to the success of Māori students
Will this proposal focus our school on factors making the biggest difference to learners?
Or will this proposal focus our attention on some other factors that are in fact not likely to make the best difference we can?

Literature review

There is an extensive international literature about the impact of pupil ability grouping in schools on children's academic and behavioural outcomes (e.g. Hallam and Toutounji, 1996; Ireson *et al.*, 2005; Kutnick *et al.*, 2005; Slavin, 1996; Smith and Sutherland, 2006). This literature encompasses the uses of streaming, tracking, banding, setting, within-class grouping and mixed-ability classes.

Between-class ability grouping involves placing pupils in different classes on the basis of ability and is typically referred to as 'streaming' in the UK and 'tracking' in the USA. Banding involves pupils being placed in classes in ability bands, such as high ability, average ability and lower ability bands. Setting refers to the use of ability grouping for specific curriculum areas, typically literacy and numeracy, for pupils who spend most of their time in mixed-ability classes. Within-class grouping involves dividing pupils who are in mixed-ability classes for most of the school day into groups within the same class for specific tasks, such as forming spelling groups. The present study focuses on the effects of between-class ability grouping, that is, streaming, tracking or banding, as compared with mixed-ability classes and within-class grouping. According to Hanushek and Woessmann (2005, p. 1), the central argument behind ability grouping is that 'homogeneous classrooms permit a focused curriculum and appropriately paced instruction that leads to the maximum learning by all students'. However, in a recent review, Duckworth *et al.* (2009, p. 30) concluded that 'much of the available evidence suggests that the effects of ability-grouping on pupil attainment is limited'. This conclusion supports the results of a meta-analysis carried out by Lipsey and Wilson (1993), who reported on the impact on children's achievement of between-class ability grouping. Their results showed a negligible overall average effect size of 0.10, with a range from minus 0.03 to 0.22. A similar result was reported by Hattie (2009), whose synthesis of the findings of 800 meta-analyses yielded an effect size of 0.12 for the impact of ability grouping on children's achievement, compared with an average effect size of 0.4 for interventions in the field of education.

A Dutch review of the literature on the impact of ability grouping differentiated between high- and low-achieving learners (Houtveen and Van de Grift, 2001). It concluded that although the mean results of some studies showed higher achievement in between-class ability groups than in mixed-ability groups, this was mainly due to the fact that high-achieving students benefited more than low-achieving students. The

authors cited several studies where low-achieving learners performed more poorly in between-class ability groups than in mixed-ability groups (e.g. Gamoran, 1992; Hallam and Toutounji, 1996; Hanushek and Woessmann, 2005).

Further evidence indicates that ability-grouping practices may widen gaps in achievement, with students in high-ability streams doing better than in mixed-ability groups, while placement in low-ability groups has a negative impact on students' attitudes towards school, their motivation and their academic achievement (Feinstein and Symons, 1999; Robertson and Symons, 2003; Duckworth *et al.*, 2009).

The German researchers Hanushek and Woessmann (2005, p. 11) sum up their report with the statement that 'From a policy perspective, it seems incumbent on those advocating early tracking in schools to identify the potential gains from this'. They go on to state that the results of their international comparisons 'suggest that countries lose out in terms of distribution of outcomes, and possibly also in levels of outcomes, by pursuing such policies'.

In the US, tracking in various forms has been among the predominant organising practices in public schools for the last century (Rubin, 2008). MacIver *et al.* (1995) pointed out that in US research there is evidence that 'low-track' classes are much more likely to receive course content that focuses on below grade-level knowledge and skills than high-track classes.

The National Association of School Psychologists (2006) in the USA opposes the use of tracking, because of its demonstrated negative effects for many students, claiming that the use of between-class ability grouping disproportionately impacts minority students, economically disadvantaged students and students with lower levels of ability.

In reporting the results of two meta-analyses of mainly US research that examined the impact of between-class ability grouping and mixed-ability grouping on student learning at the elementary and secondary school levels, Slavin (1987, 1990, 1996) made the following recommendations: (1) use mixed-ability groups for most content areas; (2) encourage learners' identification with mixed-ability groups in order to promote acceptance of diversity; and (3) use ability grouping only when it will increase the efficacy of instruction or provide more time for instruction on specific skills (such as in learning to read).

Due to the widely acknowledged disadvantages of tracking outlined above, many schools in the US are now implementing what is referred to as 'detracking', which involves students being deliberately placed into classes of mixed ability (Argys and

Rees, 1996; Rubin, 2008) or, as in one case, into schools offering a ‘high-track curriculum’ for all students (Burris and Welner, 2005).

A recent review of the literature by UK researchers concluded that:

‘no one form of organizational grouping benefits all pupils. In ability-based grouping, pupils in lower groups are vulnerable to making less progress, becoming de-motivated and developing anti-school attitudes. There is evidence that these pupils experience poorer quality of teaching and a limited range of curricular and assessment opportunities likely to have an impact on later life chances. Within-class grouping, found in any context of organizational grouping, may have greater potential to raise standards’ (Kutnick *et al.*, 2005, p. 3).

This brief summary of the vast international literature on ability grouping suggests that there are few benefits of streaming or banding to the overall academic achievement of pupils. Some research has found that there can be advantages for pupils in ‘high-ability’ classes, which appear to be due to teacher and curriculum variables. However, there are widely acknowledged disadvantages of ability grouping in terms of increased behavioural problems, decreased motivation and lower self-esteem of pupils who are not in ‘high-ability’ classes.

Evaluation at a glance: what ERO knows about schools (ERO 2011)

Regardless of type, location, decile rating or philosophy, schools provide high quality education when they make evidence-based and thoughtful decisions.

Effective teachers are committed to providing high quality education for all their learners. They treat children and young people as individuals, positively acknowledging their differences and building collaborative learning relationships. Teachers set high yet attainable expectations, providing learning-rich programmes that respond to learner needs and interests. Effective teachers differentiate the curriculum as needed and engage learners in purposeful learning through a range of media and resources. Teachers are encouraged to undertake professional learning and strengthen their pedagogical content knowledge.

Transition to secondary school: A literature review (McGee, Ward, Gibbons and Harlow, 2011)

This report is a study on student transition to secondary school from primary or intermediate schools in New Zealand. The study was carried out for the New Zealand Ministry of Education by researchers from the University of Waikato. This study identified New Zealand and international literature on transition, and, on this basis, identifies issues relating to the impacts of transition upon student achievement and adjustment to secondary school. Data on transition were also obtained through interviews with key informants – people who occupied key roles in education, such as Ministry officials and school principals. The literature and key informant information are reported under eight major themes: academic attainment, social adjustment, linkages between schools, organisational issues, pupil perceptions, cultural factors, socio-economic factors, and gender differences. Key points of the eight major themes are summarised at the end of each chapter.

The report concludes that there are important gaps in information about transition in the New Zealand context and particular issues need further investigation

Academic Attainment

Following transition to secondary school, students tend to suffer decreases in academic achievement.

The age of transition differs between countries; it appears to be the change that makes the difference, not the age at which pupils make the transition. Any transition may lead to a fall in achievement.

Academic attainment in the first year at secondary school seems to be related to students' decreased interest in academic activities and an increase in non-academic activities in the middle years.

Disillusionment at the lack of academic challenge has often been reported.

Few steps appear to have been taken by schools to address the drop in academic achievement.

Social and economic conditions need to permit school and home environments to foster a literate culture.

Appendix 10: Response from a member of the board of proprietors on 'Home room or not?'

Hi Sue,

Thanks for your work on this. I loved reading your document, in particular the area detailing Maori achievement. Te Ao Maori is one that embraces whanaungatanga, as opposed to segregation and separation. One key quote from your piece read, “Instead, he suggests that ‘the evidence is pointing more to the relationships between teachers and Maori students as the major issue.’” I would like to suggest that this is in fact the case. Put simply, Maori students intrinsically know when their teachers don’t care . . .

My initial response is that regardless of the research, ALS is too small to even consider streaming. Furthermore, when one considers the social and emotional effect of it on students (particularly those put in the ‘lower’ ends), it just does not add up, especially in God’s kingdom. Now, with your research and documentation confirming it, I am more inclined not to be in favour of it.

Thanks again. I have been asked to come along but am a little hazy on the exact proposal – is it simply about streaming?

Kind regards,

Appendix 11: The KALS student character tendencies

The KALS student character tendencies

Kaitaia Abundant Life School has a significant focus on Christian character development and therefore students enrolled here will have a tendency (and will be encouraged and empowered) to:

- Develop a close relationship with God through prayer and worship
- Read the Bible and learn to apply it to their lives as an instruction manual on how to live
- Appreciate that God has made them in a unique way for the particular purpose he has in mind for them to fulfil.
- Develop excellent and mature patterns of behaviour such as:
 - Being respectful, sensitive and accepting of others, recognising God given diversity
 - Being teachable
 - Being resilient
 - Being innovative
 - Being generous and courageous
 - Being hard working
 - Being grateful
 - Being tidily presented
 - Having courteous speech
 - Being respectful of property both their own and others
- Develop high quality studentship and an eagerness to learn
- Develop into life long learners
- Grow in appreciation for the environment and learn to love nature as a reflection of God's glory
- Build and maintain positive and loving relationships with those around them
- Develop a life view that has a focus on giving to and serving others

It should be noted that the manner of person we develop into is a personal matter and ultimately depends on the choices we make. No one can make these choices for us – they are individual and personal things.

A school cannot ensure positive character change, but it can significantly influence growing young people to make positive decisions in their lives which will help them grow into well adjusted and self-actualised adults.

Appendix 12: The teacher as a shepherd

Bible	What the teacher does	Expected student response
The Lord	I am the person in charge and I am organised, prepared, know where we are going and how we are getting there, has authority over the group of students and the environment	Respectful, expectant and secure
Is my shepherd	I am able to guide students to success- mindful of their strengths and weaknesses	Secure, expectant of care
I shall not want	I have resources well prepared	I will have what I need to learn and I will be satisfied socially, emotionally, spiritually and physically at this room
He leads me	I am actively and responsively engaged in designing the course and teaching it	If I follow I will succeed
Beside quiet waters	I lead students to a place of satisfaction, peace and productivity	I am able to settle in this class and get what I need to learn and grow
He makes me lie down	I am organised and purposeful in my preparation of the environment and people groupings etc	I find the teacher manages the environment so I can settle and learn
In green pastures	I am eager to prepare teaching and learning tasks that are manageable and rich because students need to learn well	I can eat and grow in this place
He guides me	I am eager to help show students what to do	When I am strong and when I need to be extended the teacher will tell me what to do.

For His Name's sake	I am eager to own these students as my own flock, and take responsibility for them	He cares for me as if I belong to him; he accepts and does not reject me
Even though I walk through the valley of the shadow of death	I am eager to recognize that students live in dark shadowed places at times	He recognizes that things do not always go well for me
I fear no evil	I am eager to reassure the student that I will not do them harm in their weakness	I can trust him
Thou art with me	I am eager to stand with my students	He will not forsake or reject me but will be with me
Thy rod and thy staff	I am eager to develop discipline structures and routines that provide comfort, security, guidance and care	He will help me out of situations that are trembling and distress. He has consistency of heart and will use tools and system to help me

Appendix 13: Whanaungatanga as defined in the school handbook, 2012.

Whanaungatanga

Loyalty: KALS staff are loyal to the extension of God's kingdom through the ministry of the school. KALS staff will always seek to speak positively about our school and our colleagues when talking to other members of the community

Unity: Unity will be something KALS staff will treasure. Our unity comes from commonality of God's purpose for our lives despite our individual differences. KALS staff will work together as a team knowing that 'together everyone achieves more'.

Ephesians 4:2-4 'Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.'

Psalms 133:1 "How good and pleasant it is when brothers dwell in unity'.

Appreciation of all cultures: KALS staff recognize and support the cultural heritage of our community and cherish the God given gift of cultural diversity. KALS staff have an awareness of and commitment to the Treaty of Waitangi and the partnerships that need to evolve from this document.

Respect: KALS staff will respect colleagues, leaders, students and parents and seek to treat them in a way that pleases God.

Conflict resolution: KALS staff aim to resolve every negative positively. Conflicts should never 'go underground' but should be addressed at the time of conflict, by approaching the people concerned (principle outlined in Mathew 18: 15-17).

Leadership: All authority is God ordained (Romans 13:1-2) and so KALS staff recognise the need for staff to support these decisions. Leadership will recognise that the classroom is the key learning place in the school and that all decisions should facilitate what happens there.

This is to confirm that I have read and understood the Code of Conduct document.

Signed: _____ Dated: _____

Appendix 14: Student voice regarding kapa haka

To whom this may concern.

I am writing this to inform you about some suggestions I have about the Maori cultural side of school, As a Maori student I really enjoy the kapahaka part in this school.

Kapahaka in English means (Maori performing arts). I enjoy this because of the background I come from and was brought up in. I have three things that have been on my heart to talk about for a long time and they are, What I think about kapahaka since I have attended Kaitaia abundant life, My vision for the Maori culture in this school, and last but not least my values and expertise I can bring to this area in our school to make things work.

First point I'll be explaining to you is, what I think about kapahaka in Kaitaia Abundant Life since I have attended this school. I think that kapahaka in our school for me hasn't been the best teaching or learning experience for me. I feel like it's a waste of time some times and I feel embarrassed to even participate sometimes. I'm not used to the way of teaching here at this school, but what I have noticed for the past couple of years since I have attended this school is that they have been teaching us the same Haka for about 4 years. Every kapahaka period we have, we go over the same Haka or Waiata and to be quiet honest there is no learning going on in this area for any student. Another thing I want to share with you is the student's attitude towards Maori culture. They are very disrespectful and to me it hurts seeing this in a Christian school. Example of this is they often to the actions sloppy, some of them don't even bother singing. And they just bring an attitude of I'm white I can't do it and I won't do it, and for me that's like me saying I'm Maori there for I can't do things that are English because I'm Maori. Now you and I both know that's not right, that is why this really needs to change.

My second point I will be explaining my vision for kapahaka in this school. My vision is to teach and learn more about Maori culture in this school. Whether it be in a form on learning new Waiata which means (songs), Haka which means (a formal way of greetings), or even learning about our ancestors and things similar to these just to make a stronger foundation for the new generation to come. Example being more outgoing in this area and at least giving it ago and not being ashamed no matter what race you are

because Maori culture is not only meant for Maori's, but for those who have strong beliefs and understand the Maori culture and how it works. I would love to help bring change in this area so the students of Kaitaia Abundant Life School don't feel like it's a compulsory subject but to work with them so it becomes a want to go to subject.

Changing the mind set of these students to give it a go.

My values for kapa haka.

For me as a Maori student attending a Christian school it was a major change. I had to learn a whole different way to how I was brought up and I value that, for me I think everyone that attends this school should also value the Maori culture as it plays a big part of us up here in the north island, and also if they can value sports, cooking, art etc. It shouldn't be hard for them to value a simple culture that is strongly a part of where they live and Aotearoa. If everyone could do a simple thing by just trying there hardest and work on their attitude it will make a big difference. This is my main reason I'm bringing this to you, so Maori student or any other culture doesn't have to be ashamed or feel like they can't do kapahaka. So I thought since this school is talking about change I really think this area would work well in bringing significant change to Kaitaia Abundant Life School. Thank you for the opportunity to tell you what's on my heart.

Appendix 15: Re analysis of data from the proprietor's evaluation

The raw data was analysed using Durie's (2001) categories.

1. That students would learn to live as Maori

Respondents were concerned that the fundamental values of te ao Māori that had been apparent in the church community and therefore very evident in the school, such as whanaungatanga, manākitanga, aroha and kaitiākitanga were no longer evident as embedded values. They were rather seen as added on to an otherwise Euro centered school community.

2. That students should learn to actively participate as global citizens of the world.

Respondents were anxious that the academic priorities of the school had overtaken other areas. They thought that this was a departure from the founding vision of the school, which had been rather to develop Christian character, in their eyes. They felt that NCEA requirements had over shadowed other important factors.

3. That students would enjoy good health and a high standard of living

Respondents wanted Māori students' strengths to be acknowledged sufficiently, as in sport, culture, music, and Christian character. They saw this as contributing to their health and wellbeing. Most significantly, they identified the ideas of the inherent preciousness of Maori students and the need for a close caring relationship between home and school in Te Aho Matua as indistinguishable from their Christian worldview.

Appendix 16: The Biblical world view: Creation, fall and redemption

I wrote:

“The Biblical World View can easily be broken down into the narrative ‘Creation-Fall-Redemption’, which is short enough and yet profound enough to create the framework for the whole school operation. This is because it is the Bible in a nutshell. Te ao Māori, mainstream and Christian discourses present in the school community can be unified through this model.

The ‘creation’ part of the narrative addresses the dignity, respect, affirmation and care with which we treat others, as created beings. It invokes ideals of nobility, calling and high expectations. It is evident in the evaluations that respect and high expectations rather than deficit thinking are highly valued by our school community.

The ‘fall’ part of the narrative addresses the fact that all mankind is imperfect. No one is without sin, problems, challenges and difficulty. We want children, young people and their families to be strengthened and empowered so that they can reach their created potential as fully as possible. But this means we must have a school culture, supported by policies and procedures, which identifies, prevents, minimises and overcomes risk of harm.

The ‘redemption’ part of the narrative is about building a learning community that holds the ‘creation’ ideas as ideals to attain, expressions of the desired future, hope, reason for the school’s existence while recognizing, preventing, minimising and managing the occurrence of the effects of the ‘fall’, the barriers to the ideals being realised. Discipleship, teaching and learning in a caring trusting relationship, is key to attaining this.”

Appendix 17: Amended proprietors' section in the 2013 charter



Kaitaia Abundant Life School

To be a Christian School that partners with families to produce young people of academic and personal excellence in a safe environment

SCHOOL CHARTER

2014

VISION

A dynamic Christian school producing (nurturing) outstanding, Godly young people who will have a lasting positive impact on their community, our country and the nations.

MISSION

To work with Christian and like-minded families to preserve, nurture and develop the Godly morals, beliefs, values and practices they hold dear and want to pass on to their children

To provide all students with a high quality education in a safe, disciplined and supportive Christian environment

To value the individual, encouraging all students to pursue academic, sporting and cultural excellence by striving to reach their full potential

SPECIAL CHARACTER

A Christian school based on the Biblical world-view of ‘Creation-Fall-Redemption’

VALUES

Faith

Excellence

Whanaungatanga

**Appendix 18: Invitation to participate in the evaluation of the school annual plan
2013 in preparation for writing a new strategic plan**



10/09/2013

Re: Towards creating a draft vision, mission, values statement and strategic plan for 2014 charter.

Dear Parents and Whanau of Abundant Life School,

Now is the time to review the school's charter for 2013 and begin writing the charter for 2014. The charter includes a statement of our special character, our vision, mission, values, goals and strategic plan. This document provides us with the means of leading our school forward. Mr Chris Saunders, our commissioner, has given me the privilege of consulting with the school stakeholders to help create a draft of this for 2014. You, the parents and whanau, are obviously significant stakeholders and so this letter is to invite you to participate in this process.

We will begin by evaluating both the existing school vision statement and existing strategic plan by survey and then focus group interviews. I am using both survey and focus group interviews to ensure we have both breadth and depth of consultation happening. Sometimes it is good to write quietly, alone, or with friends. Other times it is good to be a part of a larger discussion time when you are able to hear your ideas amongst others.

I would appreciate it if we could complete the survey stage by Monday 16th Sept. Following this we will have focus group interviews in the week of Monday 23rd September. I expect that at these interviews the components of alternative vision statements and strategic plans will emerge.

I am repeating this process with other school stakeholders. There will opportunity for a further round of surveys and focus group discussions as we synthesize all stakeholders' ideas before the draft is completed.

Please find the survey questions attached. Please fill out and return to the school front office by Monday 16th September. Alternatively, the survey has also been emailed to you. If you would prefer digital communication please complete the survey and email to susanrosemmarydow@gmail.com by Monday 13th Sept.

Kind regards,

Sue Dow

Appendix 19: Survey questions for the evaluation of the 2013 annual plan



**KAITIA ABUNDANT LIFE
SCHOOL
STRATEGIC PLAN
2011-2015**

**FAITH
EXCELLENCE
WHANAUNGATANGA**

NEEDED

- Roll cap increase
- Buildings
- Excellent reputation
- Clear identity and mission
- Events which have community participation
- Focus on service
- Christian living programmes
- Growth in Christian character
- Missions
- Discipleship

“You are the light of the world. A city on a hill cannot be hidden, neither do people light a lamp and put it under a bowl. Instead they put it on its stand and it gives light to everyone in the house. In the same way let your light shine before men that they may see your good deeds and praise your Father in heaven.”
Matthew 5:14-16

VISION:
outstanding
lasting positive
country and

ASPECT	Going well	Not going well	Other thoughts
Scripture “You are the light of the world. A city on a hill cannot be hidden, neither do people light a lamp and put it under a bowl. Instead they put it under a lamp stand and it gives light to everyone in the house. In the same way let your light shine before men that they may see your good deeds and praise your Father in heaven.” Mathew 5:14-16			
Vision: A dynamic Christian school producing outstanding, Godly young people who will have a lasting positive impact on their community, our country and the nations.			
Faith			
Excellence			

Whanaungtanga			
Mission: To be a Christian school that partners with families to produce young people of academic and personal excellence in a safe environment.			
Roll cap increase			
Buildings			
Excellent reputation			
Clear identity and mission			
Events which have community participation			
Focus on service			
Christian living programmes			
Growth in Christian character			
Missions			
Discipleship			
Excellent teachers			
High expectations			
Engaging boys			
Programmes tailored for students needs (including Special Education Gifted and Talented Programmes)			
Caring safe culture			
Mentors and counsellors available			
Engaging Maori culture in areas such as Te Reo in classroom, kapa haka, haka and waiata			
School roll 400+			
Community involvement			
Outstanding Godly young people			
Quality learning			
Holistic health			
Tikanga Maori			

Appendix 20: Whanaungatanga raw data

This is the data that was collected from the review of the 2012 action plan regarding the expression of whanaungatanga in the school.

ACADEMIC CULTURE	WHANAU INVOLVEMENT	STAFF
Raising achievement for underachieving students a priority for 2013. Whanau involvement essential.	On occasions when parents gather for celebrations – keep talking to a minimum and no power points – people get restless.	Employ a full time Te Reo teacher – this needs to be a priority.
<u>Y9 Form Room</u> The development of this has lead tyo – loss of many top academic students from the school. A year 11 class that has been slow to adapt and has behavioural and learning difficulties Let's not keep making the same mistake.	Attendance at Parent/'teacher nights very poor. A need to brainstorm this to develop ways to maximise these opportunities.	Consultation process while the use of the headings faith, excellence and Whanaungatanga may fit well with the vision/mission/etc. I think we miss looking at some key, important aspects of the BOT's responsibilities – I fprefer a review by NACTS myself.
	Fully functional parent committee-whole school focus.	Staff socials and get togethers – unity.
House Comp	It is essential that school	TOD planned at the

Run more effectively in Senior school. • Wed avo sport.	achieves greater parent buy-in esp. in secondary. HOW?	beginning of the year in advance.
Day trips/1/2 a day visits, secondary to Workshops, workplaces. Forestry, fishing, the Mill, etc. Open kids eyes.	Hui at a local marae to better canvas the ideas and opinions of our Maori community.	Staff Retreat. Prefer teacher only days!
	To have a few hui to build whanau family involvement – simple topic to discuss but main focus on us sharing aspirations.	Staff – 4 to 5 day course at OPC to build team work and unity.
5-6 day tour for Social Studies/Geography/History etc. in April or July holidays to expose students to the visual and practical application of subjects studied.	<u>Parent contact</u> Create events where parents are encouraged and want to attend.	Staff development and increased awareness of Maori culture. Starts with the staff retreat being mare based. Each year stay at a different marae in each iwi. The marae will bring in the people to talk to the teachers about their hapu/iwi so that teachers can hear and understand what being Maori is and have a clearer picture about the students that they teach.
STUDENT MATTER	CHARACTER	MAORI LANGUAGE

AND HAUORA & SPORT		
<u>Create house group form classes</u> Mixture of Y9-13 in each class Yr 12-13 can lead devotions and get credits. This can create school wide friendships.	<u>Whanaungatanga- change it-</u> call it what it is so we all can share the true understanding.	Please supply some resources like posters (Maori terms) to put in the classrooms. Community involvement. Consultation with Maori is lacking.
Student leadership in middle school is working well. Only those students who are reasonably up to date with school work should be allowed to areas and other away sports	Continue to achieve/develop the school's heritage through alumni, stories of success. Past pupils speak, from other churches too.	Educate Maori in developing a truly Maori identity
Hauora renamed back to deans		
.	Encourage the celebration of achievements, birthdays, etc. within your department. (shared department) Morning tea/dinner at local restaurant at the end of term.	Maori- use of Maori in assemblies (bi-weekly/fortnightly). Prayer: scripture reading, welcome..etc. Karakia. Lord's prayer – whole school
Greater access Y 1-4 not involved with this so it's not school wide.	Don't like "Whanaungatanga" being used on signs	Desperate need for staff development and increased awareness of

	around the place. It feels like tokenism, Whanaungatanga is just a word, it has no heart in our school.	Maori culture. Staff retreats 2011 & 2012 were good in this regard but it needs to be on-going.
Student leadership. Yr 12 students go to OPC-Tongariro to develop teamwork and leadership skills.	Development of an Alumni Association – reunions and involvement in developing and promoting the school.	
Sport on Wednesday afternoon needs revamping as most students have lost interest in this – should they be in their classes being educated	Staff	
OTHER		
<u>Prize giving</u> - whanau arrive to celebrate academic and sporting achievement. Suggest: Chairman of BOT speak 10 minutes. Principal speaks 10 minutes. Prizegiving commences. NO POWERPOINTS PLEASE !		

Appendix 21: Draft strategic plan 2014

The items in this plan are coded to the various source documents that have been used
 “Reviewing the Charter” is an analysis of evaluations from parents, students, teachers and Proprietor. This is uncoded as most of the strategic ideas have been generated from this.

”Proprietor’s draft strategic plan” (BOPSP)

“Staff survey” is an evaluation of teachers’ confidence they are implementing the National Educational Goals (NEGS) and the principles of the National Curriculum Framework (NCF)

“Secondary curriculum review” (SCR)

NAG S	NEED EVIDENT IN EVALUATION	ACTION REQUIRED
NAG ONE	Removal of deficit thinking (NEG 1) and improved ability to teach diverse learners from a Te Ao Maori/biblical world view (NEG 10) (NZCF High expectations, Diversity, Coherence) SCSP (SCR1: Christian special character including teaching and learning from a biblical world view.)	In depth review and new development of a broad and balanced (NEG 5) whole school curriculum document to ensure there is evidence of their use in planning, teaching, assessing and reporting to meet the needs of diverse learners (in particular Maori, (NEG 9) boys, the gifted and talented, special needs (NEG 7)), with programmes clearly linked to the national curriculum, its vision, goals, principles, values and essential skills; and to clearly synthesize with Te Ao Maori and the Biblical world-view of creation, fall, redemption (BOPSC 2). Templates for planning to reflect this. Review of two areas of curriculum per year following initial development so each eight areas are reviewed on a four year cycle.
NAG	Provide a wide range of courses	Investigate distance and net based

ONE	that meet the diverse needs of students. (SCR 4. Providing pathways and student centred programmes especially Yrs 10-13.)	learning options, Review option structures.
NAG ONE	Need for more robust promotion of faith through Bible teaching programmes. (SCR1: Christian special character including teaching and learning from a biblical world view.)	Comprehensive Bible teaching programme developed for the whole school that is appropriate for the cognitive and spiritual stages of development in children and young people. (BOPSP 1) (SCR) NCEA Christian Studies to be developed and implemented through junior secondary options programme and senior multi levelled programme (SCR) Devotions teaching plans to be developed
NAG ONE	Need for excellence (NEG 6) to be defined as it is in the Bible and national curriculum: doing one's best with what one has, therefore linking to concept of individual differences	Unit plans, lesson plans and assessments to show links to the levels on the curriculum. Clear pathways to progress to be evident to students in class and parents in reports. Excellent progress to be celebrated.
NAG ONE	Removal of barriers to learning (NEG 2) (NZCF Inclusion)	Development of robust policies and processes for identifying potential barriers or risks to learning; prevention of potential barriers or risks becoming real; addressing the barriers or risks once they have become real. Recognition that the barriers may be physical, social, emotional, mental, relational, spiritual or cultural.

NAG ONE	Improved motivation for students to achieve qualifications relevant to their aspirations through improved careers information and guidance. (NZCF Future focus)	Review of the policies and procedures relating to careers advice and guidance. Exploration of ways parents can be involved. Strong review and action plans formed around transitions to work/study of our graduates. Formation of an alumni for support from former graduates.
NAG ONE	Improved partnership (relationships) with parents both as first teachers (NEG 4) but also as those with primary responsibility for students' learning. (NZCF Community engagement)	Review of the concept of partnership with particular reference to scriptural principles and concepts within Te Ao Maori that are most important to two thirds of our parents. Review of policies, procedures and professional development for all personnel in the school on this. Development of a sense of community within and including those without the school gates.
NAG ONE	Need for improved Te Reo teaching programme (SCR Maori achieving success as Maori) (NEG 9)	Develop a sequential Te Reo Maori programme so students are ready to study Te Reo in Yr11-13. Employ a fluent Te Reo teacher for the whole school.
NAG ONE	Need to improve Maori students' achievement and qualifications (SCR Maori achieving success as Maori) (NEG 9)	Develop access to Maori centred standards in hospitality, performing arts etc
NAG ONE	Need to develop numeracy skills (SCR 3 Setting foundations for educational success particularly in the	Develop support for students who are below.

	transition from Years 7 and 8 to Years 9 and 10.)	
NAG ONE	Need to develop teaching and learning programmes to address the need for higher order thinking in re- aligned NCEA (SCR 3 Setting foundations for educational success particularly in the transition from Years 7 and 8 to Years 9 and 10.)	Include this in the curriculum review mentioned first. Be specific in this in planning, teaching, assessing and reporting, and in the templates for this
NAG ONE	Need to provide effective career education for all Yr 7-10 students	Review current programmes and update. (SCR 3 Setting foundations for educational success particularly in the transition from Years 7 and 8 to Years 9 and 10.)
NAG TWO	Need for cohesion between BOP and BOT.	Strategic planning to be done at the BOP level and synthesized with the BOT level to maximise the opportunity to implement aspects of the special character narrative into the school (BOPSP 3)
NAG TWO	Need for renewal of the Special Character, vision, mission and values to be implemented in the school.	Documentation and strategic planning to include changes
NAG TWO	Need for greater involvement of a wider variety of people in strategic planning	Review and evaluate the effectiveness of attempts to collaborate with people. Develop strategies to collaborate over smaller issues, Develop inclusion.
NAG THREE	Removal of deficit thinking and improved ability to teach diverse learners	Review of the professional development budget and encouragement given to staff to undertake research and study (BOPSP 4)

NAG THREE	Need for professional development in the implementation of renewed special character statement.	Staff and BOT to receive professional development in the implementation of creation, fall, redemption as a special character narrative in the school
NAG THREE	Need for professional development in how to improve Maori student achievement	Staff and BOT to receive professional development in how the special character narrative helps bring a special character perspective to Te Ao Maori and issues of Maori student achievement (BOPSC 7) (NEG 9)
NAG THREE	Need the staffing to be in accordance with the formulae to ensure the resources are fairly distributed.	Gradual adjustment of staffing, budgets and management units so that the resources are distributed where they are sent.
NAG THREE	Creating an effective whole school culture	Major on communication between the interfacing sections of the school to improve transitions through better understanding students through sharing data and narratives and better sharing of teaching and learning knowledge, understanding and wisdom. Development of cross school curriculum development teams in each learning area to help develop whole school curriculum and robust variety and sequence of complexity/scope in contexts for learning Secondary to retain autonomy in managing numeracy, literacy, special needs, gifted and talented, pastoral care and discipline within their own department. Decisions to be made as to whether whole primary or

		primary/middle should split n managing these for themselves. Whole school events and interactions across sections of the school to major on positive celebration of diversity and success at each level rather than criticism.
NAG THREE	Need for balanced staffing	
NAG THREE	Need for development of leadership within the student body.	Prefects and student leadership roles selected and trained in T4.
NAG THREE	Need to develop capacity of staff and students in tikanga me Te Reo Maori (SCR 2 Maori achieving success as Maori)	Develop Maori centred programmes (SCR Maori achieving success as Maori)
NAG FOUR	Need for strategic approach to the provision of buildings for teaching and learning, admin etc	Long term and short term property plans to be developed with professional help (BOPSP 8). Subject specific, syndicate and school wide strategic thinking to be collated by the BOT and presented to the BOP as regarding the prioritising of building plans (BOPSP 9).
NAG FOUR	Need for long and short term maintenance	Long term and short term property plans to be developed with professional help (BOPSP 8).
NAG FIVE	Need for dignity, respect, affirmation and care for all as humans created in the image of God, with transcendent value	Pastoral care and discipline systems to be reviewed and developed: policies and procedures; the title and parameters, scope, intent and contribution to be made to the whole by each role in the pastoral

		care team (classroom teachers, tutor teachers, deans hauora staff, APs, Principal); including external agencies (SWIS, iwi liaison, counsellors); communication between each role; record keeping, in particular the use of Kamar; communication and liaison with parents; adherence with stages in stand down, suspension and expulsions flow chart. Policies and staffing of roles to be developed that clearly reflect the Biblical world view as creation, fall and redemption (BOPSC 5); scriptural concepts of nurture, admonition, the responsibility of adults to not anger children and the responsibility to disciple.
NAG FIVE	Need for spiritual oversight to ensure the Special Character of the school is maintained.	BOP to develop a philosophy of ministry that will guide the spiritual aspects of the school's life, including worship, assemblies, devotions, discipleship, pastoral care, counselling and interaction with families (BOPSP 11)
NAG FIVE	Need for oversight of Te Ao Maori/Special Character interface.	BOP to develop a philosophy of how Te Ao Maori and Christianity interface that will guide the implementation of special character into Maori centred aspects of the school such as kapa haka, noho marae and Te Reo Maori programmes (BOPSP 12)
NAG FIVE	Need for leadership training to be a major focus, especially for senior students	Review of leadership opportunities in the school community and development of ways on which these opportunities can

		be maximised (SCR). Link leadership to service.
NAG FIVE	Need for Health to be taught from a holistic and Christian perspective, (BOPSP) (SCR 3. Setting foundations for educational success particularly in the transition from Years 7 and 8 to Years 9 and 10.)	Review of current health programmes throughout the school, consultation with parents and iwi. Comprehensive Christian living programme linked to the Health curriculum so that physical, sexual, mental, emotional, spiritual and relational health is deliberately taught from a contemporary Christian point of view (BOPSC 10)
NAG FIVE	Need for strong, vibrant and engaging extra curricular programme which contributes to holistic well being and growth in Christian character and leadership through discipleship in context of extra curricular activities	Performing Arts Christian events such as Powercom type Sports Cultural activities

Appendix 22: Raw data of whānau hui

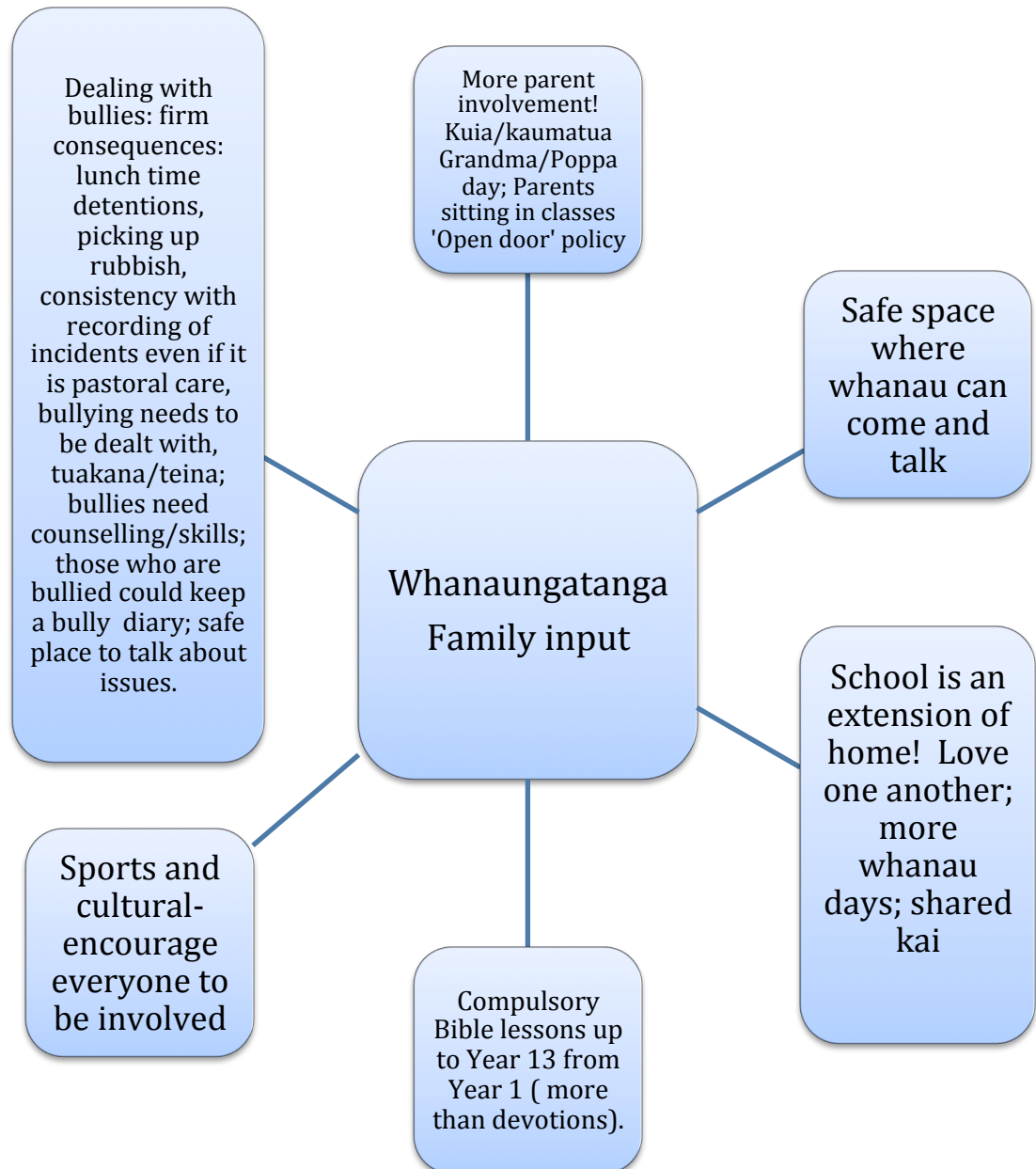
WHANAU HUI 2nd July 2013

Introduction by P. followed by focus groups.

Questions

1. What does whanaungatanga mean?
 - in others' definition
 - in another context
2. Is there such a thing as Christian whanaungatanga?
3. How can we see whanaungatanga between school and family?
4. Do the students know what whanaungatanga means? Filtered down?
5. What does whanaungatanga mean to pakeha? To local Maori?
6. How can the school help parents bring up children?
7. How is the school different from another school? Therefore how can we be a Christian school family?
8. How can we (the school) better serve the needs of your family/whanau?
9. Do we need to replace some things instead of adding more?

GROUP ONE: G, C, T



Bullies are not being dealt with positively and consistently

Bible studies should happen in addition to devotions

There should be more parent involvement, parent days

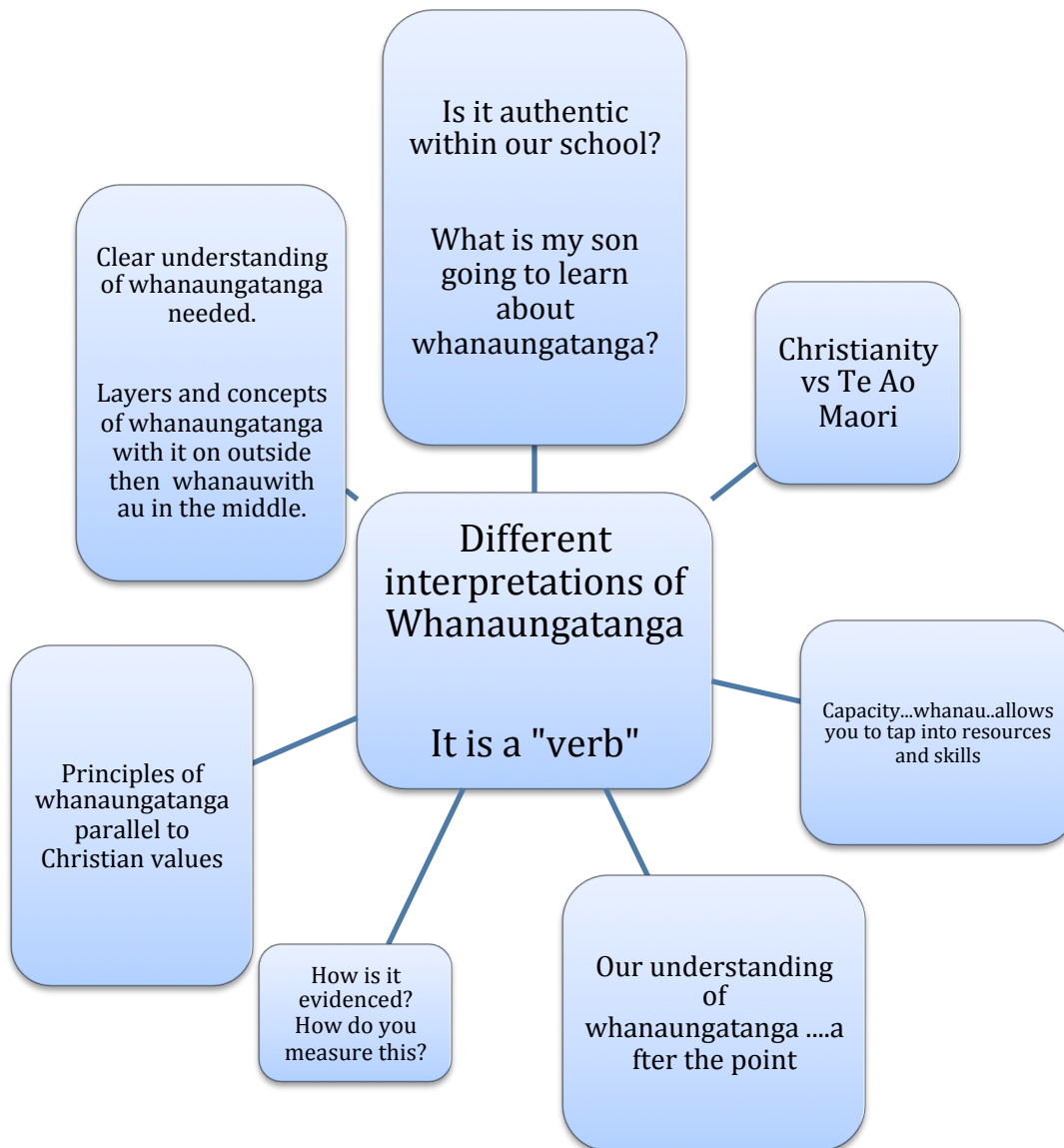
Another whanau day, maybe sharing around food, in mid winter

There needs to be a safe place for parents, staff and students to talk, especially around bullying issues

Encourage sports participation, especially for students who might not be top at sports.

Find a way around transport issues that might prevent participation.

GROUP TWO: B, D, D and C.



Whanaungatanga is a big word, made up of two big words. It is about who you are and where you come from, it is about relationships. How you relate to one another. It is about positive aspirations around school, the children and church.

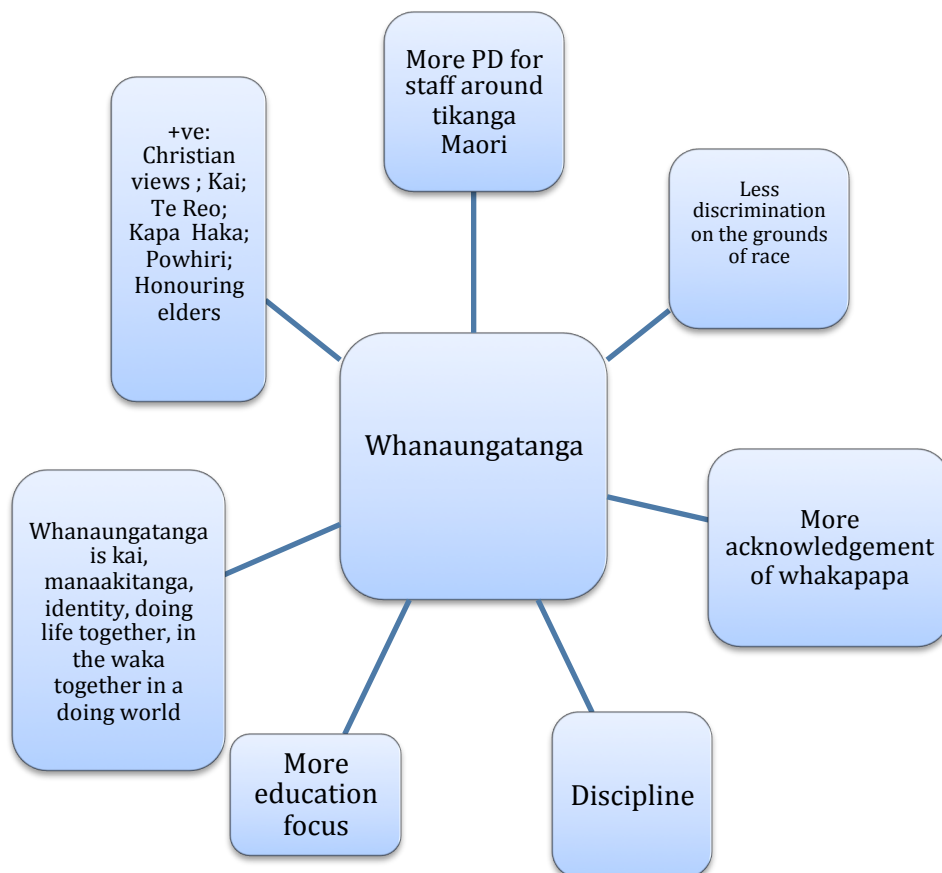
So we have a picture of a koru with au in the middle, then whanau and then whanaungatanga, extended family relationships, with all relationships holding the same values.

Our question is, is it authentic in the school? Or is there a different interpretation? What is my son or daughter going to learn about whanaungatanga in the school?

We need a collective agreement around whanaungatanga. If we do not we will not see evidence of it being achieved. Whanaungatanga is parallel to Christian values. In regard to these values, how do we see evidence of what we want to see? It will depend on our understanding of what we want to see, our expectations.

By being here we are enabling ourselves to build this capacity.

GROUP THREE: W, L, L, A, K, S



Whanaungatanga is whakapapa, waka, relating to others. It is expressed through action (a verb?)

We appreciate that in the kura already we have:

Powhiri

Te Reo

Kapa Haka

Kai

Christian values

We would like to see:

Improvement in professional development for staff. Invest in that learning.

Less discrimination for pakeha children

More evident teaching of the history of the iwi, such as Te Rarawa, the waka, the pepeha.

Use of tuakana/teina in discipline.

TEACHERS' GROUP

Seven teachers present

Thanks from the principal , and appreciation for the 'gold' in the room.

GENERAL DISCUSSION

P: Daughter (past student) shared how it was more difficult for her parents to know what was going on at school when she was in the secondary rather than primary and middle schools. We need better liaison between home and school at that level.

B: It is possible to have workshops to build the schools capacity n these things. Te Rarawa can do that. There is a great deal of knowledge and skills in the room. We could create a support team further to this.

C: As a new parent to the school I found it very difficult to build relationships with staff. It has taken a long tome to do that.

B We are talking about school and home but there are bigger issues than this: what is the relationship between Christianity and Te Ao Maori? We sing to and praise the same

God. We need to get this sorted out first and foremost. We can say we have whanaungatanga but without Christ there is no life. We can be the first in sorting this out. It is the responsibility of education to shift this paradigm. ERO is asking for evidence of this. Even in working for Te Rarawa what we are really looking for is not yet seen. We have the resources here to have that conversation. How do we have this in this space? We need to be asking the big questions and the answers need to be validated. This is a Te Rarawa school (Ngaitakato school?) The values are the same, God made Maoridom.

G. Is Maori culture relevant to my children? We are all one in Christ.

C. How can we weave the threads of Maoritanga and Christianity together?

A. Christianity is seen as different to Maoridom in other schools. We need to see honour and respect for Christ so that everyone feels they are a part of one group together. Honouring God together. Has our school shown this yet? In the future will we see people drawn together and will this be passed on to our children?

Our school has the mechanism to check whanaungatanga – saying or doing.

Whanaungatanga as belonging: covers all cultures; brings together the difference between all the cultures

We need to get the relationships right first.

Many children would know the basics of whanaungatanga across cultures – common strands, Biblical strands. Ask the student body and then we would have something to work with.

L. Brought her children here expecting to have the same values but found two completely different. Relationship with God must be extended to valuing people as a moral and honourable stand. When we had bullying at the top it affects the rest. It is sad to see that the values are quished at our school.

C. Child who was valued for himself at kohanga was squished in mainstream. If we push the success factor at the expense of valuing tamariki in other things, are we valuing how God does? If we are set apart from the world should we not see success on other ways?

Whanaungatanga at kura kaupapa schools and teachers values children whereas pakeha teachers look to strengthen success. Build relationships first.

P. Our primary purpose is Christian education but parents became frustrated as the Christian aspect was taken out. The whanaungatanga aspect became their leg to stand on to create change. It became the issue when really if we had the Christian aspect

better sorted it would no longer be an issue. The concern for Māori is not for domination. It is to add value.

Commissioner. This is extremely challenging and extremely stimulating. The hui is an excellent step. It is critical that we select a leader that can manage this aspect of the school.

Appendix 23: Notes created from the whānau hui

What is the relationship between te ao Māori and Christianity?

It was stated that te ao Māori and Christianity are the same, or can be seen as the same, or at least the concepts encapsulated in a Māori perspective of whanaungatanga are the same. Since so many aspects of whanaungatanga are central to both Christianity and te ao Māori they should be evident in our school. The challenge for us is in coming to a collective agreement on how we see Christianity and culture interacting.

What are the underlying meanings of whanaungatanga and are they compatible with Christianity?

Whanaungatanga can be translated into English words like relationship, and extended family. But Māori respondents use Māori words to express more underlying messages: a koru with au at the centre, whānau outside that and whanaungatanga outside that; whakapapa. Is this way incompatible with Christianity? Some see no incompatibility with whanaungatanga and its te ao Māori roots and Christianity. Some would see the opportunity to bring a beauty of respect and regard for the child and who they are into our school with this concept.

3. What evidence do we see of whanaungatanga in our school now, both negative and positive, from the students' and parents' perspectives?

So how is whanaungatanga evidenced in our school?

Some parents said that having kapa haka, shared kai, pōwhiri, respect for elders, te reo Māori and events such as whānau fun day is positive evidence that whanaungatanga exists and is fostered in our school. Others indicated that, for some students, bullying, missing out on sport, and discrimination on the basis of race are indications that whanaungatanga is not well fostered. In some parents' experiences there is a distinct lack of whanaungatanga because of adult bullying and difficulty in establishing relationships with teachers.

4. How can this be improved?

We need to build the capacity of the school to 'do' whanaungatanga. It is a concept that is enacted. Staff need professional development to be able to do this. We can draw on whanau and iwi resources.

4. Does an emphasis on whanaungatanga compromise an emphasis on education, is it relevant only for Māori and does it preclude an emphasis on Bible?

There was little comment made in response to these questions and challenges raised by parents

That students would learn to live as Māori

Respondents were concerned that the fundamental values of te ao Māori that had been apparent in the church community and therefore very evident in the school, such as whanaungatanga, manākitanga, aroha and kaitiākitanga were no longer evident as embedded values. They were rather seen as added on to an otherwise Euro centered school community.

That students should learn to actively participate as global citizens of the world.

Respondents were anxious that the academic priorities of the school had overtaken other areas. They thought that this was a departure from the founding vision of the school, which had been rather to develop Christian character, in their eyes. They felt that NCEA requirements had over shadowed other important factors.

That students would enjoy good health and a high standard of living

Respondents wanted Māori students' strengths to be acknowledged sufficiently, as in sport, culture, music, and Christian character. They saw this as contributing to their health and wellbeing. Most significantly, they identified the ideas of the inherent preciousness of Māori students and the need for a close caring relationship between home and school in Te Aho Matua as indistinguishable from their Christian worldview.

Three aspects of the expressed visions stood out immediately: the aspiration for unique characteristics of people of each iwi to be recognized and enhanced through education; the desire for specific language and cultural learning to be learnt by members of each iwi and the common desire for holistic education that would lead to personal and societal wellbeing across each iwi.

First, each iwi framed their ideas in visual representations or symbols of their identities, which were in turn linked to significant flora or fauna, taonga, of their rohe,

accompanied by whakatauki and a relaying of iwi history. These cultural representations served to create a sense of difference or distinction for each iwi. Each symbol shows admirable characteristics of each iwi, such as the Ngāi Takoto school sharks that work together to overcome the perils of changing conditions in a twisting and turning harbour; the incredible skill of the godwit of Te Aupōuri that manages to migrate to Mongolia and back regularly, and the majesty of the kauri of Te Rarawa that emerges over time from a tiny seed. Indeed Ngāi Takoto have suffered significantly challenging times as an iwi historically; Te Aupōuri does have more iwi members away from their central place, Te Kao, than are there, yet many return to lie in the local urupa at the end; and Te Rarawa is a large iwi with many strong leaders. The vision presented is of characters well developed, strong, resilient, overcoming, powerful and able.

Second, each iwi expresses a desire for their own particular language and culture to be learnt. This is iwitanga, rather than generic Māoritanga. Thus the particular identity and culture of each iwi is to be maintained and developed through education. Again, the vision is of a distinct, known, valued identity. For some, this is linked to one or a few marae, for others, the diversity of marae and home based identity versus city based identity is highlighted. The vision expressed was of individuality and diversity.

Third, each iwi writes of educational aspirations in terms of holistic well-being. This translates into physical, social, emotional, spiritual and relational health for individuals that will lead into economic, social and political health for whānau, hapu and iwi. The vision is of well-educated Māori learners, able contributors to the wellbeing of themselves, their whānau, hapū and society at large.

Quality teaching and learning is not just about outcomes, however. The iwi are careful to delineate the values they hold dear, which must contribute to educators' understanding of both the products and the processes of their work. The strongest message that emerges from the plans is that of potential. The iwi do not see themselves as helping fix the problem of educational under achievement only, but of pointing out the potential each of the students and the iwi have. The message through the whakatauki and the emblems is clear: given the right conditions, our roots will run deep and we will thrive (Te Rarawa); we will return (Te Aupōuri); we can overcome obstacles (Ngāi Takoto); we will overcome. Across each of these different expressions

runs a familiar theme: the accomplishment of personal excellence in the face of adverse challenges. Similarly, values such as manākitanga, whanaungatanga, te ao Māori, ako, and faith are present in each plan, although slightly differently. Again, there is distinctiveness but commonality.

There is no evidence in the reports to suggest that the iwi trust our school to meet their aspirations. There is an obvious preference for Māori centered education, for Kohanga Reo and Kaupapa Māori. Where that is not possible, Te Rarawa favours working with the existing non-Māori centered schools, including ours, through an active presence in governance and increasing the quota of Maori teachers. None of the other plans mention our school. Yet I knew that 67% of the students of our school are Māori, and each of the iwi are represented.

Some leaders of iwi have their children in our school. They expressed determination for their children to be in a faith based organisation. However parents and visitors to our school at this time were expressing their unhappiness. They specifically questioned the school's ability to outwork the values of manākitanga and whanaungatanga. Many felt alienated as adults, not welcomed as they would have appreciated, and many sensed a lack of whanaungatanga which made them question the care their children were receiving. Clearly there needed to be changes made.

Appendix 24: Letter to the commissioner

Reviewing the charter

This document is an account of progress made in September 2013 towards the writing of a draft, revised charter for Kaitaia Abundant Life School. The review encompasses the special character statement at the beginning of the 2012 charter as well as the 2011-2015 strategic plan attached to it.

The need for reviewing the special character statement

According to prominent school change/improvement/turn around researchers, schools function best when they are lead with a sense of moral purpose rather than just the somewhat mechanical purpose of attaining qualifications to improve one's chances in the work place. Our current special character statement has provided that sense of purpose for some time, but there is dissatisfaction in how well the ideas in the statement have been implemented in partnering with the parents /community and in leadership, management, administration, teaching and learning within the school. This dissatisfaction was expressed a year ago in my evaluation of the special character implementation and is still evident in discussions today. Now, with the rewriting of the charter imminent, it seems timely that there is a renewed approach to the statement.

A narrative approach

The current special character statement is written in list form, and while the contents are sound, it is perhaps difficult to lay hold of the ideas succinctly and therefore difficult to implement as the backbone of the school. To create a simpler narrative I decided to focus on the Biblical World View aspect of the statement. This is easily broken down into 'Creation-Fall-Redemption', which is short enough and yet profound enough to create the framework for the whole school operation. This is because it is the Bible in a nutshell.

The narrative approach is particularly helpful when working to unify three discourses in our school: Te Ao Maori, the National Educational Guidelines and our Christian Special Character.

I have outlined some of the reasons why below:

Creation

Respect

Both Te Ao Maori and the Bible have creation stories that are used to attribute transcendent value to children, young people and their families. Te Aho Matua, the founding document of kura kaupapa Māori stresses that children are taonga, precious, and mokopuna are literally the mark of the spring of their ancestors, highly valued. The Bible records King David's description of children as 'fearfully and wonderfully made', and the Genesis account is of man 'created in the image of God'. Members of Abundant Life School familiar with kura kaupapa and the Bible expect that their children will be treated as such and are surprised and disappointed when they do not feel that happens. This was evident in the whanau hui around the term 'whanaungatanga'. The 'creation' part of the narrative addresses this aspect of our special character: the dignity, respect, affirmation and care with which we treat others. Parents and students in our school expect that this will be a part of our special character.

High expectations vs deficit thinking

The creation stories both invoke ideals of nobility, calling and high expectations. This is fundamental to Kaupapa Maori research and therefore to Ka Hikitia. While the concepts of Kaupapa Maori were once considered applicable mainly to Maori centred education, all schools are now required to have Maori students achieving as Maori, therefore all schools must take note of Maori centred research. The Bible is replete with accounts of those who seemed disadvantaged becoming strong and powerful with God. It is expected that as a consequence of being in a Christian school such as ours, students will be expected to achieve high standards and will receive the support necessary to make it.

Creation, then, provides us with an idea that sustains the culture of respect and high expectations that all stakeholders desire. It is evident in the evaluations that respect and

high expectations rather than deficit thinking are highly valued by our school community, and some believe that both are lacking.

Fall

The effect of the Fall is that all mankind is imperfect. No one is without sin, problems, challenges and difficulty. We want children, young people and their families to be strengthened and empowered so that they can reach their created potential as fully as possible. But this means we must have a school culture, supported by policies and procedures, which identifies, prevents, minimises and overcomes risk of harm. This is a redemptive process, which can, if done well, have a transforming effect on our local community and beyond.

All three of the discourses present in our school acknowledge the necessity of a holistic approach to this challenge. In Te Ao Maori, the term hauora refers to a model of health that encompasses the physical, spiritual, social, mental and emotional. This model permeates the NZ Health and PE curriculum and NZ health policies. School change advocates such as Fullan and Sergiovanni endorse it. Jesus' greatest two commandment states that we should love God with all our hearts (spirit), minds, souls (emotions) and strength, and love our neighbour as ourselves. Therefore the holistic approach is also thoroughly Biblical.

The national educational guidelines list 'equality of educational opportunity for all New Zealanders by identifying and removing barriers to achievement (NEG 2) ' and "Success in their learning for those with special needs by ensuring they are identified and receive appropriate support' (NAG 7). The holistic model indicates that we should consider barriers to learning as broader than academic. Certainly the stakeholders' evaluations indicate that proprietors, staff and parents are very aware of many significant barriers to student achievement and feel powerless to see them removed. Maori centre research such as Te Kotahitanga recognises this conundrum: while staff consider homes and students to be the insolvable problem, parents and students believe teachers are the problem, for example.

The following summary outlines some of the perceived risks and the challenges faced by the school community in preventing and resolving incidences of them occurring, using a holistic framework.

Identifying risk (barriers to achievement and special needs)

Risks are barriers to students' attaining their desired potential in developing Christian character, in servant leadership, in academics, culture, sport and the arts.

Physical

Disability

Inadequate housing, clothing and food

Injury

Spiritual

Morals, values and beliefs that negatively impact individuals and school culture

Social

Behaviour and attitudes that negatively impact individuals and school culture, particularly those that create challenges for classroom teachers

Mental and emotional

Mental and emotional states that negatively impact students' learning and create challenges for classroom teachers

Disengagement from learning that results in dropping out, truancy, lateness, rudeness, apathy, disinterest etc

Inadequate opportunity for the development of personal cultural identity

Risk in the secondary school

The risks are increasingly evident as the students mature. Drugs, alcohol, sexual activity, acting out, risk taking, fights, challenging the values, morals and beliefs of formerly trusted adults, defiance and rebellion are more evident in the upper preteens and teenage years. These troubles are not confined to non-preference students. They are sometimes evident as truancy, lateness and uniform issues. These may be as a result of students' increased awareness of their own and their family's dysfunction or sense of inadequacy in comparison to others, depression, anxiety, struggles with identity and developing personhood and so on. Fatherlessness is a significant issue.

The reality of the increase in risk for secondary students creates another risk of harm in an area school: the prevalence of criticism of at risk students and their teachers. This is very evident in our school, as teachers of junior and middle school children evidently notice the change in students they taught previously and sometimes express the opinion that this is caused by secondary teachers not being able to manage or relate to them well, for example. This is a significant risk of social, emotional, mental and spiritual harm to staff that may have physical harm added, through stress and demoralised feelings impacting health, evident in the evaluations.

Students too may find that at the very time they are finding their own way, they are expected to be role models for junior students. This is compounded when senior students do not react positively to teachers of junior students when reprimanded.

Preventing or minimising the occurrence of risk

Prevention of risk is a matter for the whole school community to address. In Te Ao Maori the whole community worked together, with specialised parts taking responsibility in different ways. Similarly, in both organisational culture and in Bible teaching, the whole must care for the part. Preventing and minimising risk is a matter for each of the levels of leadership in the school: proprietors, BOT, SMT, teachers, support staff, student leaders, students, parents, whanau and iwi. The following ideas are gleaned from the evaluations conducted with stakeholders so far, and are not intended to be exhaustive or complete yet.

Proprietors

The simplest way to reduce this risk would be to not have a secondary school. But that would be to leave Christian and like -minded families perhaps more vulnerable with their children educated in a more risk laden secular environment, and it would significantly reduce the potential for our Christian school to positively influence this community and beyond through nurturing students to maturity and confident faith in the face of all the risks. Having decided first to have a secondary and then a senior secondary department, the church has made a moral commitment to support the school ministry in minimizing the considerable risks involved. This could include ensuring there are:

Quality guidelines for those interviewing prospective students coming in to the secondary school in particular. Notes from the evaluations reveal:

The school was founded for parents who choose a Bible based education (integration agreement). These can be 'Christian families' or 'like minded families' who are attracted to a school that promises to 'develop, nurture and maintain the values they hold dear' (original vision statement).

Students who have been constructively dismissed, stood down, excluded or expelled have been children of Christian families almost exclusively, not non-preference families, as some respondents to surveys believe

Some prospective parents who are unmarried have been offended by the must be married criteria for entry, and some who have married to gain entry for their children have found that to be a problem to them later. Some members of the school community do not believe this should be a criteria for entry.

There needs to be a better way to judge like mindedness and the willingness to partner rather than having rules

Secondary students who have faith of their own, when their parents do not could be considered entry maybe. This has worked in the past.

Quality induction programmes for parents when students enter the secondary school

Quality discipleship programmes and personnel available for students

Quality links made to the various youth groups and churches

Quality preventative teaching programmes around the risks, from a Christian point of view

Ongoing relationship with parents and whanau, with quality assistance given for parents of students at risk

Adequate provision of buildings that will provide the courses that will engage secondary students well

Board of Trustees

NAG 1 Teaching and learning

The best prevention of risk is quality, meaningful, engaging curriculum and pedagogy.

The school does not yet have a comprehensive school wide curriculum.

NAG 2 Strategic planning and documentation

Prevention of risk will involve drawing together the strengths of a number of the stakeholders to build the capacity of the learning community. This has not yet occurred adequately.

NAG 3 Personnel

Risk prevention will involve staff learning to:

- stop criticising one another, particularly secondary and start working on open to learn conversations with one another where we see things that we do not like. These conversations allow both sides to express their viewpoint in a respectful relationship which nevertheless seeks change in the school culture
- see their positions in terms of reaching out to the community
- engage students through quality teaching

The first two are matters for urgent professional development and cultural change, the third for longer term strategic planning, linked to a review of curriculum.

Risk prevention will certainly involve staffing the school appropriately. Evaluations indicate that this is problematic at the secondary level. The Ministry recognizes the increased risk involved with secondary, and especially senior secondary students, and they resource the school accordingly. Each senior secondary school student pulls more resources in funding and staffing than any other student in the school. The BOT does have the discretion to allocate those funds as they see fit. It is evident that they have not based their allocation on the formulae used in the generation of the funds.

It is evident that the rationale for not using the formulae as guidelines has been 'fairness' evoked by the school being Christian, and the former Principal responding to the needs expressed by the head of junior primary and the former head of middle school. The counter argument is that if the resources generated by the senior secondary students are spread evenly through the school the junior students are getting more than the MOE considers they need, and more than they would elsewhere, and that is at the expense of the senior secondary students, who are consequently getting less than they are deemed to need, and less than they would elsewhere. This places the secondary staff even more at risk, as they take on more responsibility than they would be expected

to do elsewhere, with less resource. The effect of this occurring for about six years is evident in a dispirited secondary staff.

In addition, evaluation reveals that the management component of the school's staffing allowance is significantly over spent, which in turn limits the time spent on teaching and learning, which in turn limits the range and depth of curriculum provided for students, which in turn places particularly the secondary at risk. This is because, again, the management allowances are generated more by secondary, and are not spent effectively on secondary.

To prevent and reduce the risks at senior secondary there needs to be:

Willingness to work with data and formulae rather than with emotive notions of fairness being sharing equally because we are Christians or with emotive appeals from sections of the school that pull less resource into the school. The reluctance of the former BOT and some members of the SMT to regard the formulae is concerning to some in the evaluations.

Accuracy in ensuring quality teaching programmes are in place using the FTTE as allocated for teaching, which will mean reducing the amount spent on management

NAG 4 Finance and Property

Reducing risk is enabled through good allocation of resources.

It is evident that there has not been a reasoned plan for the apportioning of finances equitably through the curriculum areas.

NAG 5 Health and Safety

Preventing the risk of harm certainly involves taking a holistic approach, which includes staff valuing extra curricular activities as a part of school life.

Quality careers programmes in the middle and secondary schools

Quality programmes to develop leadership, sport, performing arts and culture that contribute to students well being

Managing the occurrence of harmful behaviour

In Te Ao Maori the solution to troubles lies within the whanau. In Kura Kaupapa Maori the school community is expected to gather around troubled individuals or families and provide the support needed to see resolution. This is whanaungatanga.

The Bible similarly uses metaphors such as ‘the Body of Christ’ to state that when one suffers it affects all, and all are expected to gather around and help solve the hurt, as the defence mechanism in the body does. The additional expectation in the scriptures and in the church is that the gospel and ministers of the gospel have power to heal damage. Therefore there is high expectation that Abundant Life School community will be able to provide the support and care needed for children, young people and their families in the Far North community, which is characterised by a high degree of social dysfunction. Many students are enrolled in our school because parents perceive we have the ability to provide the degree of support needed. In this respect the school can be seen as a mission, and the staff missionaries.

All schools are expected to have a comprehensive approach to resolving serious issues that bring harm to individuals and the school community before considering excluding children and young people from school. The underlying narrative here is of working with the whanau. There is deep consternation in our school over the term whanaungatanga and confusion over the use of power over rather than with young people and their families in the constructive dismissal, constructive removal, stand down, suspension and exclusion processes that have occurred in the past six years. There needs to be clarity of policy and procedures around this that takes into account all three discourses present in the school: Christian Special Character and the power of the gospel; Te Ao Māori and whanaungatanga; and the ministry guidelines around stand downs, exclusions and expulsions that emphasise a process of reconciliatory and restorative work with families to reduce the prevalence of young people becoming detached from the educative process, with disastrous social consequences.

Of course this is tempered with the need to protect other students from harm.

Redemption

The redemptive process is one of building a strong, learning community that holds the 'creation' ideas as ideals to attain, the desired future, hope, reason for the school's existence while recognizing, preventing, minimising and managing the occurrence of the effects of the 'fall', the barriers to the ideals being realised. The central focus of this community is teaching and learning, but there must also be a strong emphasis on pastoral care and discipline due to the nature of our community. The Biblical term that may assist the creation of a more helpful model is discipleship.

Teaching and learning

In Te Ao Maori the teaching and learning process is described by one word: ako. This indicates that teaching and learning is a reciprocal process, both the teacher and the learner are teachers and learners. This is in keeping with the concept of partnership in the Treaty of Waitangi: rather than the teacher being dominant over the learner, and consequently demanding obedience and compliance from the student, both work together to achieve commonly agreed goals in a mutually respectful relationship. These ideas are central to Te Kotahitanga and theories of culturally responsive pedagogy.

The Ministry of Education endorsed this approach through contracting Te Kotahitanga and also 'Assess to Learn' programmes in schools. Assess to learn also has similar ideas of students and teachers co constructing teaching and learning, rather than teachers being the font of knowledge, filling the empty vessels that are children, ideas originating from Friere, who campaigned against the perpetuation of social inequality through the teacher as dominant methods. Recent criticism reveals that such approaches continue to disadvantage the disadvantaged because while there is such an emphasis on process, insufficient knowledge is learnt.

So what does a Biblical model of teaching and learning look like? And what do our parents and students expect? The Biblical model is certainly of teaching and learning happening in a mutually respectful relationship. This is evident through both the new and the old testaments: the second of the ten commandments is that children will honour their parents; parents are to teach their children throughout life as they walk and talk together; respect for God, expressed through respect for parents and teachers, is the beginning of wisdom; fathers are to avoid angering children, while children are to respect and obey fathers. Abundant Life School parents are well aware of these ideas,

and so expect that their children will be taught in environments of respect. But many parents are trained in social work, early childhood education, with Te Whariki, and in kura kaupapa theories, and so expect that these ideas will be incorporated into our modern Christian school context also. This was evident in the interviews I had with secondary parents in my masters project. Almost every parent said that they wanted their children to learn respect, and to be respected.

It is imperative, then, that teachers at Abundant Life School receive professional development that will help them resolve any inconsistencies of belief in the way teaching and learning should occur in a school that is Christian yet heavily influenced by cultural expectations, and what this means for the discipline process for students and the support processes for staff. That there is debate about that is clear in the evaluations.

Discipline and pastoral care

In Te Ao Maori, discipline and pastoral care occurs in relationship, as discussed above. The whole whanau is expected to support and admonish the children ‘of the village’. In mainstream education there is a greater emphasis on the use of designated ‘experts’ such as deans, guidance counsellors and social workers in schools. There is little training given to teachers and little research available to leaders of pastoral care systems in schools to guide them in how they might help teachers with the pastoral needs of their students. Yet clearly the expectation is that care is needed to help reduce the barriers to learning experienced by students daily. Is removal of students to the experts the best and only recourse?

A Biblical model is of the teacher and the student walking together in relationship of care. Therefore while it is evident that many teachers are frustrated and feel hampered by the need for care in the Kaitaia Abundant Life school context, they are by their Christian confession, willing. It is also evident that there is lack of clarity of the parameters around this dilemma. Some teachers and managers are strong in seeing the need for care while others see this as a lack of strong discipline, and think these children should not be in the school. Parents worry that troubled children are impeding their children’s progress. Clearly an area that is under resourced in the educational

literature nationally is affecting us also. There needs to a review of policies and provision for this aspect of the school.

Discipleship

Discipleship is a Biblical term that features in the evaluations as needed but lacking in the Kaitaia Abundant Life school culture. Jesus used the term in his final words, indicating that it is the process by which Christian knowledge, values and understanding are shared from one generation to another. It implies a relationship of trust where the person discipling shares what they have learnt with the disciple. This is not just impartation of knowledge but training in character. For many stakeholders, this is the key desired characteristic of a graduate of a Christian school: a child or young person strong in Christian character.

Discipleship can occur in any of the wider school community context: academics, sport, culture, performing and static arts, leadership training and Christian studies, for example. It can be between older and younger students, between coaches and team members, between experienced and less experienced teachers and so on. This is in keeping with the Te Ao Maori concept of tuakana/teina, and the mainstream concepts of peer mentoring, academic mentoring, life coaching and so on. In the Kaitaia Abundant Life school context, building a shared understanding and shared practice of discipleship would bring clarity to the pushes and pulls evident in the evaluations between the value of academics, sport, culture and Christian studies tempered by the overriding desire for students' development of character. Discipleship could be developed as a key redemptive tool.

Appendix 25: We have a problem in our school. Sample student essay.

We have a problem at our school. I believe that there is a possible threat of us losing our string with our academics. It is as simple as that. To make things clear, this is not a teacher or student problem separately. In fact, this was not our fault at all. The problem is that it is affecting us greatly. So together, it is now time to lift the standards of our school. To put us back on top. The basis of this would be to include visions, values, trust and empowerment to as a collective, reach our goal. Together.

My vision for the students of our school is to become a group of successful, well known individuals. I want to see us becoming engineers, doctors, scientists and in general...anything we strive for. I want to see all students becoming stronger in our faith. I believe this is similar to what the founders of our school had envisioned for students in the beginning. They saw us becoming a positive impact on the community, country and the nations. It is clear to see that both the students and staff's vision relate extremely well, like two peas in a pod. Let's utilise this opportunity, to improve the academic side of our school.

We as students also will have to put in place key values. Respecting the people around you, remaining hard at work and always being ready for improvements are what I can see helping us greatly for the future. Together, we can work as students to implement these values, so as to be one step closer to a better place. It would then be appropriate to also involve the staff as a collective in this plan, so that overall we are all on the same page as a school. This would give an immense weight and meaning to whatever is the school commits to. This would mean that things would be able to progress smoothly whilst the transition takes place. At the end of the day, values are seen to be why people get places. It's what supports our vision, and it's what is going to help us get to our goal. I know we can do this.

But for this vision to even spread its wings, trust has to take precedence. Students have to trust that the staff will be there for support no matter what. We also must take a leap of faith when it comes to the crunch. We can't as students just expect to 'do it solo'. And you know it. Trust in general is a tool for change. But to put it simply, it is a two way street. It must go both ways, so the teachers have to trust us as well. They have to

have faith that we will deliver the goods. This grouped with our vision and values will bring meaning and effect to what is being discussed. I know it can be done.

It's now time to speak about empowerment, and how it bridges the gap between students and teachers to get to our academic goal. With empowerment, I believe that teachers and students can share similar ideas. In any case, I think that what empowers an individual does not separately apply to separate categories. Some students as well as teachers believe that (for instance) we need to utilise as much resources as possible so as to gain many academic advantages at school. Other groups of students and teachers believe that hard work is what gets you over the line. Both are in fact correct, and as it shows there is no barrier to who is empowered by what. So it is this point here, which I believe will be extremely useful for our idea of change. In essence, it is what will bind together the teacher and student body. All because of the fact that empowerment applies to everyone, in the exact same way. It is what glues our vision, values and trust through the relations of everyone involved. I know we can do this.

So to conclude my written formal, it was clear to see that the points I made were needed to reach the goal of improved academics, with everyone working together. That is why it is important that these concepts relate closely to us (the students) and the teachers. People may think this isn't worthwhile, some people may think that it's just a waste of time, but it isn't. I think it's time to get over that and start moving forward. Towards a school in which all of us can say we were proud to have gone to. Philippians four verse thirteen says, 'I can do all this through him who gives me strength.'

We can do this...together.

Appendix 26: A change in my attitude. Sample student essay.

Attitude. The definition of attitude is a settled way of thinking or feeling about something. Attitude can be displayed in a lot of different ways. For example when your parents ask you to clean your room or take out the rubbish and you don't really feel like doing it. But reply to them with a negative tone in your voice "Okay!" and they reply "oh, and lose the attitude." Or when you are doing an activity that you don't enjoy like playing sports, and you're just standing there or avoiding to get involved with everyone. Yeah well that's a attitude.

If that is you well don't feel discouraged because everyone has a attitude towards certain things, the only thing is, how will you change your attitude towards those things. Now for me I take a negative approach towards subjects at school that I don't understand or don't really enjoy being involved in. But today I will share with you how I feel about my attitude towards school work and how I will change to learn to enjoy doing school work.

Personally I think that my attitude towards school work hasn't been as good as I want it to be. When I don't enjoy things I get disheartened then give up on what I am doing. However, I want to become someone who is able to embrace tasks that I wouldn't normally do otherwise. For an example if i have a negative attitude towards working its going to hold me down and keep me from achieving my future goals where as if I have a positive attitude I will go further in terms of achieving my goals and how I approach tasks. As my attitude changes I want the same to happen for my school.

The attitude in my school is very divided. How everyone has different values. This creates disunity within our school and no one wants to express what's on their mind because they don't feel comfortable. In a school there should be unity between teachers and students, they should both have the same attitude towards things. This betters the future for the school and brings not only the teachers and students together but the whole school. Doing this will influence others outside of the school to want the same for their school, family and even their town. Attitude is used to influence nations. Knowing how powerful attitude is encourages me because me changing my attitude means that I will be able to make a change and make an impact on those who have the same issue as I do. Which is struggling to keep a positive attitude towards things that I

don't have any interests towards or don't agree on. For example politicians use attitude to prevent a image which will determine how people respond to them. The people will get influenced in a positive way or in a negative way. And that's what I want to be using my attitude change to do. To help other people like myself to enjoy the things that discourage them.

A lot of the time I have a negative attitude because I am confused or frustrated with what's going on. But I need to stop and think about why aren't things going how i want it to. Once finding out what's distracting me. I am able to start a process of change. Starting with where I sit during class . One of the main reasons why my attitude is how it is, is because I sit with mates and distract them, then they distract me. Doing this becomes a habit and feeds the negative side of my attitude. Not only that but it keeps me from finishing off work. Also learning to keep focused when the teacher is explaining the task of an assessment. Again I distract myself and end up disrupting the lesson being taught. A way to avoid this is to sit right up the front where I can't see what others are doing and only what the teachers doing. This will help because when the teacher sends us off to complete the assessment I will know what to do.

Hopefully changing the way I am doing things in class will help towards a positive change in my attitude. Because I not only want to make this change for myself, but to help others like me. I want them to see how such a simple change in what you're doing, could have a big impact in your life and where you go in terms of your future goals and ambitions. I hope me sharing this leaves you inspired to change what needs changing in your life, or even just thinking about it.

Appendix 27: Talking with x about post differentiation

Non differentiated	Differentiated	Post differentiated
Learning in cultural context Māori centered education seeks to emulate this	Eurocentered education system – a non cultural context Christianity/secular schools robbed Māori of the expression of their culture	Rejection of the secular Influx through the back door of spirituality into secular through Whare Tapa Wha in PE for example
Romans Creation About atua	Forgiveness, redemption, sanctification In atua	How do we respond?

Appendix 28: Timeline of education policy for Māori

The following review (New Zealand Office of the Auditor - General, 2012) provides a framework on which I share my understandings of the way local Māori feel about the quality of teaching and learning they have experienced over generations.

- 1816 - 1862 Government expectations of Māori are not high. A school inspector reported to the House of Representatives that “a refined education or high mental culture” would be inappropriate for Māori because “they are better calculated by nature to get their living by manual than by mental labour.” The current students great great grandparents were not formally educated.
- 1867-1960 Government uses assimilatory ideals in their leadership. Only low academics provided to Māori in Native schools. The current students’ grandparents and parents experienced low academics in their local schools, and are well aware of that.
- 1960 Government rejects assimilation in favour of integration. The focus shifts to compensatory mechanisms for Māori who are now in mainstream schools. The current students parents and grandparents were most frequently placed in low streamed classes, including home room classes, to compensate for their supposed lacks.
- 1970-1999 Government develops initiatives that improve the teaching and learning of Te Reo Māori in schools and teachers colleges. Kohanga Reo, Kura Kaupapa Māori and tertiary wānanga are founded as a part of a resistance movement against the oppressive Eurocentred system. Many of the current students have been in Kohanga Reo and Kura Kaupapa. They come to our school with expectations of quality teaching and learning.
- 2001 – 2005 Government engages with Māori leaders at a series of Hui Taumata to set the direction for new strategies for Māori education, based on the ‘Māori

potential approach'. The current students should be lead by those who take on the Māori potential approach, but this is not always the case.

- 2008 Government launches *Ka Hikitea – Managing for Success*
- 2012 Government works to facilitate a range of initiatives that are Māori led, such as iwi education plans

Appendix 29: An analysis of educational administrative theories to use in analytical autoethnographic reflections

Educational administration is pertinent to this study because it provides a framework on which leadership models and practices can be located and critiqued. Clark (1993) lists five stages of development in the field. First, prior to the 1950s, leadership decisions were made on anecdotal evidence alone. Then, the theory movement helped create a more scientific view of ways schools could improve (Griffiths, 1959; W. Hoy & Miskell, 1991). This movement used logical positivism as a philosophy and educational administration as ideology. Positivism seeks to find the objective truth about educational leadership that exists ‘out there’ waiting to be discovered and then implemented. It is a modernist approach still in evidence today. The Best Evidence Series and the recommendations of school effectiveness studies are examples of modernist, positivist approaches to educational administration. Educational administration was founded as a science that would provide the key for greater efficiency in schools (English, 1994). Researchers and teachers in universities would be the experts who could use empirical analysis of data collected in schools to find the external truth to be found ‘out there’ that would then be implemented in schools by school leaders.

In contrast Greenfield (1993) used phenomenological and subjectivist philosophies to explain how schools as organisations worked so that leaders can better change them. The theories are developed using social science methodologies and methods to find the truth that resides in the co-constructed realities of the people involved in the schools. Next, Bates (1982) and Foster (1989) introduced critical theory to educational administration, using Habermasian philosophies of communication. According to these theories, what is rational and real in any given context can be worked out through conversation. The language used in social contexts can be analysed to reveal power structures that can then be resisted and changed using praxis, or theory in action. The truth is not ‘out there’ but is in the lived context of people, discoverable through hearing what they say.

Combining the scientist (Griffiths, 1959), subjective (Greenfield, 1993) and critical (Foster, 1989) approaches, Clark (1993) suggests that ‘educational administration

theory and practice should be built on the trilogy of empirical/analytic, interpretive/hermeneutic and critical science, with communicative competence directed toward emancipation (Clark, 1993; P 24). His criticism of New Zealand educational administration, however, is that it has been time warped in the prescientific stage of anecdotal evidence. In this project I sought to theorise the work of leadership in my school. Breaking the educational administration theories down to typologies, metanarratives and leadership models helped me do so.

Educational leadership typologies

English (1994) identifies ten different typologies of how educational leadership has developed, from (1) prescientific and (2) protoscientific notions of heroic leadership through (3) pseudoscientific and (4) early scientific ideas of methods to improve efficiency, then on into (5) behaviourism and (6) structuralism. All of these leadership types can be classified as modernist in that they claim a simple kind of cause and effect relationship on improvement. These efforts are focused either on the individuals in the organisation (behaviourism) or on the organisation itself, as if it were a living, learning being (structuralism). Thus school effectiveness leadership theory defines specific behaviours teachers should use in the classroom, to bring clarity (Absolum, 2006), develop thinking (Biggs & Collis, 1982) and manage diversity (Alton -Lee, 2003), for example. Similarly, school effectiveness leadership advises managers on the most effective practices such as setting vision and protecting learning time.

Structuralism (6) looks to guide leaders in efforts to guide improvement in parts of schools through attending to the overall structure, believing that will influence individuals' behaviours. Systems theory is an example of this work. Situational leadership (7) focusses on what leaders do. For example Burns (Burns, 1978) categorised leadership into transactional and transformational relationships between leaders and followers. Organisational theories and frame theory are contemporary versions of structuralism (8) that help guide leaders' actions by helping provide various ways of looking at leadership problems. For example, Bolman and Deal (2003) offers structural, symbolic, human resources and politics as frames for thinking about change in schools. School improvement and school culture leadership models use these ideas. Most often the types of leadership mentioned this far are focussed on improving the internal working of schools as organisations. They tend to see schools and their

communities as closed systems. This is problematic for leaders in New Zealand schools seeking to develop quality learning for Māori students because these leadership models do not help leaders relate well to the community beyond the school gates.

English (1994) draws a line on this large body of somewhat similarly behaviourist and structuralist leadership theorising and identifies feminism and critical theory (Foster, 1986; Giroux, 2009) as his ninth typology (9). Critical theorists focus on critiquing and improving schools in relation to their broader socioeconomic, cultural, historical and political contexts. They see schools as open rather than closed systems in that they are concerned with both the influence the community outside the school gates has on the school, and the influence the school has on the community. Foster (1989) explains that educational administration with a critical approach is outward looking. It asks two questions. First, how does educational administration contribute to the type of society we have? Second, in what way does it impede or enhance our cultural values and beliefs? The goal is to develop the ability to deconstruct the power relationships that work against the freedom or emancipation of people, and to take action to resist and change. Freire (1993b) recommends the use of literacy as a tool for learning how to deconstruct and to construct change. Leaders therefore use critical pedagogy in curriculum development to implement these principles.

Much of the research that has influenced Māori centered education initiatives in New Zealand and in indigenous communities worldwide has used critical theory. This is because it helped Māori education researchers develop a process of deconstruction of the power that was used against Māori in education. This occurred in many ways, both overtly in decisions made about the curriculum to be taught and the organisation of students access to it, and in more covert ways in which Māori ontologies and epistemologies have been excluded and culture seen as something to be added to an otherwise monocultural schooling system. Graham Smith's (1997) work "The development of kaupapa Māori: theory and praxis" uses critical theory and kaupapa Māori to critique, resist and work to change the unjust use of power in mainstream education in New Zealand.

Kaupapa Māori has been identified as an ideology for change that is difficult to implement, both in kura kaupapa Māori, where the challenge is to convert the

ideological rhetoric into curriculum and pedagogy that works (G. Stewart, 2011), and in mainstream schools (Bishop, 2012) where the challenge is for educators to adequately understand a Māori perspective on quality learning. Critical theory has been influential in helping academics speak back to Eurocentred education systems, thus creating a platform for system wide change, both in creating alternative schooling from preschool to tertiary, and in influencing systems leadership policies for mainstream education (Ministry of Education, 2013a). Meanwhile, Robinson (1994), a New Zealand researcher of leadership, warns that while critical theory promises much to researchers, in that emancipation is appealing, it is difficult to see the promises fulfilled in practice. The changes wrought at a tertiary level through the concerted effort of Māori academics working together within and across universities is difficult to emulate in schools. She recommends researchers aim for modest changes. Blase and Anderson (1995) write of the need to attend to issues of power in the micro politics of school organisations when seeking to make large changes. These warnings are instructive in the context of this research project. While change in the quality of leadership to see change in the quality of Māori students' learning in a particular school is the desired outcome, the changes may be small. Hopkins (2007) also warns that change takes time. Meanwhile, English (1994) finally lists post modernism (10) as his last typology.

Post modernism uses deconstruction as a hermeneutical tool to analyse texts, both spoken and written, for evidence that helps create meaning in temporal and temporary spaces. It is most suited to complex and chaotic contexts that defy simple answers, such as mainstream schools in bicultural communities. It is used to question and challenge more orthodox and widely accepted views, and thus is able to bring change. English (2003) has more recently argued that critical theory is not adequate to guide leaders in their work in postmodern contexts because it has a predetermined goal and perspective, which can blind leaders to alternative, more fitting ways of looking at educational problems. Brown and Jones (2001) discuss this further, using their action research in educational settings as examples. They show that it is very easy to make normative judgements of students' abilities to pass assessments or engage with learning, and very easy to assume that these inabilities are attributable to issues of power in the learning context, when a different perspective entirely may be more helpful. They recommend the use of reflective journals that help the researcher examine, and possibly change, their perspectives. For example, it helps leaders realise that the morality of their work is not so much in leaders having the moral certitude to insist others follow, as in Burn's

(1978) model, but in realising that followers have an equally important role in creating leaders through the act of following (Sergiovanni, 1992). This reversal of leader and follower roles is typical of postmodernist unconventional views of leadership according to English (2003).

New ways of looking at leadership problems are necessary in today's communities. English (2003) suggests that a postmodern approach is best able to help leaders connect with the wide variety of points of view taken by people in educational organisations, particularly in bicultural contexts. He argues that post modernism rejects any certitudes. It allows for many understandings of truth. Sumara (1998) describes the use of post modernism as an opportunity to live in the research contexts and experience how it connects to the social, cultural, economic, historical and religious realities found there. It is not a simple formulaic and predetermined reading of the context, but one that allows for uncertainty, anxiety, unknown outcomes and unprecedented challenges.

Fullan (2000; M. Fullan, 2003) warns that educational leaders must learn to embrace such conditions of their work to be effective. Even if schools were to consider themselves as isolated entities within changing communities, students and teachers bring what is in the community into the school each day. Leadership must, inevitably, learn to engage, and to make sense of what they see.

Evers and Lakomski (1991); Fullan (2003) and Hoy and Miskel (2005) suggest that chaos and complexity theories are most helpful in enabling leaders to invite communication. Post modernism as a type of educational administration helps make sense of that communicative space. It helps leaders resist the temptation to use behavioural, structural and critical theorist preconceptions, enabling what English (2003) and Sergiovanni (1992) call a new morality, where even the concept of leadership itself is reconsidered in order to bring the best results for students and their whānau.

Cammock (2003) writes about this newness under the heading 'Leadership as an act of faith' (Cammock, 2003, p. 8.). He explains that new science now asserts that Newton's description of the universe as a mechanistic place in which we are mere cogs is now false, claiming that this opens up huge opportunities for creative leadership because by faith 'we are co-participants and co-creators (Cammock, 2003, p.8)'. By entering into

this level of discussion about leadership, this thesis becomes a study of theology. I ask questions about what my participants and I believe about God and how we are to respond to Him and one another accordingly. This at times turns upside down things people would have once believed true or desirable. English (1994) writes of Sergiovanni's (1992) ideas about morality in leadership, for example. Using post modernism, it is possible to re think the relationship between leaders and followers. Sergiovanni (1992) and Grint (2005) both suggest that rather than leaders holding the moral mandate to lead because of their positions, they rather have it by virtue of others following. As postmodern deconstructive work is done in this study, new ways of thinking about old problems emerge.

Conclusion

The focus of this thesis is educational leadership. There are many possible routes that can be taken in leading quality learning for Māori. I found that there were times that the positivist, modernist route was needed, at others, critical theory was essential, and at times, post modernism provided the keys to make sense of the most challenging of times. No researcher comes to a task devoid of prior knowledge, and in my case, I had already used transformational leadership in my masters research project. As will be shown in chapter one, it seemed the most helpful of the options reviewed. Therefore, an hypothesis was formed. This was that transformational and pedagogical leadership theories could be used to implement improvement in the quality of learning experienced by Māori students in a state integrated school of special character, using the collaborative pathway offered by Durie (2001b). The hypothesis was tested first in a review of the educational leadership literature, and then in practice in the first action research cycle. The hypothesis was then adjusted for the second phase, tested using the literature and practice and finally adjusted, researched and tested a third time. This process has resulted in a rigorous review and reconsideration of my original ideas.

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