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**In what ways does principal leadership impact
on whānau engagement in a mainstream
secondary school?**

**A thesis presented in fulfilment of the requirements for the
degree of Master of Philosophy Māori at Massey University,
Palmerston North, New Zealand**

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ABSTRACT

In what ways does principal leadership impact on whānau engagement in a mainstream secondary school?

Principal leadership is an integral dimension in the schooling process. The principal ideally leads a team of professionals, guiding, supporting, and nurturing their development toward positive outcomes for Māori students including whānau engagement, to achieve this goal. In addition, s/he will ideally provide a framework of expectations, these being based on a theoretical and practical knowledge base as well as values that inform decision making.

Within the framework of Māori education, the dimension of whānau participation continues to be a dimension needing further exploration in terms of its potential contribution to positive academic, social and cultural achievements of students.

The focus of this thesis is to explore the role of the principal as both the leader of staff and the wider school community to support and enhance Māori student achievement in mainstream schooling. Principals lead from their knowledge base and their underpinning attitudes. It is the interweaving of these two elements, how attitudes inform behaviours and how these discrete set of skills required for leadership foster successful whānau participation which will be developed.

A role of the principal is to empower staff to take a leadership role. In terms of whānau participation, an area of the schooling process that continually needs fostering, principals set the direction for staff to develop relationships with the Māori community. The set of skills required to achieve this will be explored, expanded and reflected upon.

This thesis is a case study of one inner city secondary school which is a lead school in the Ministry of Education's Te Kauhua professional development project. Data will be collected from the principal, staff and whānau within this school community.

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Chapter One

Introduction

This chapter introduces the research study. It explores the key concepts that will be considered within the research and the rationale for pursuing this course of study. It will identify the thinking behind the questions. Within the context of this framework the contents of each chapter will be outlined.

1 Background

Whānau engagement¹ is a key area of interest in today's educational climate. It is also an area where there is a dearth of New Zealand research to assist, support and guide schools, principals and whānau in how to achieve positive, meaningful and productive whānau engagement (Centre for Comprehensive School Reform and Improvement, 2005; Graham, 2003; Johnston, 1998). An aspect of the research is whether the interchangeable terminology; engagement, participation and partnership, encountered within educational fields, affect whānau engagement. The premise being taken being that the terms used are interpreted differently and have no standardised or institutionalised meaning. Timperley and Robinson (2002, p.41) state that "part of the problem is that "partnership" means very different things to different people" while educational documentation within the public arena uses different terms between and within publications:

The New Zealand Curriculum

*... will help schools give effect to the **partnership** that is at the core of our nations founding document, Te Tiriti o Waitangi / the Treaty of Waitangi*
(Ministry of Education, 2007a, p.6)

*Principles: High expectations, Treaty of Waitangi, Cultural diversity, Inclusion, Learning to learn, Community **engagement**, Coherence, Future focus*
(Ministry of Education, 2007a, p.7)

¹ Interaction by families with learning institutions. This term is critically explored in Chapter 4.

Ngā Haecata Mātauranga Report

Engaging Whānau, Hapū, Iwi and the wider Community

(Ministry of Education, 2007f, p.17)

One of the ministry's main strategic goals is to help increase the participation of family and community in the education system at all levels.

(Ministry of Education, 2007f, p.18)

It [ibid] relies on a system where partnerships flourish among schools and communities and where whānau, hapū and iwi are engaged in the education system, playing a variety of important roles.

(Ministry of Education, 2007f, p.19)

Better Relationships for Better Learning

*Striving for **partnership** as a commitment to the Treaty of Waitangi is a key aspect of developing and maintaining relationships with Māori communities.*

(Ministry of Education, 2000, p.7)

*The guidelines focus on school governance, consultation, and encouraging parent **participation** in school activities.*

(Ministry of Education, 2000, p.9)

*The guidelines cover eight aspects of consultation and parental **engagement**.*

(Ministry of Education, 2000, p.9)

The understanding of these terms by the research participants will be explored during the data gathering phase of the research but for the discussion purposes of this thesis, they will be used as interchangeable terms.

The literature informs us that home/school partnerships enhance student academic and social outcomes (Alton-Lee, 2003; Comer, 2005; Epstein, 2002).

However, in the Aotearoa/New Zealand context, and afforded under the Treaty of Waitangi, greater engagement/participation by whānau with education is a pivotal concern in today's educational climate. While trying to address this concern, mainstream schooling continues to struggle with what this partnership looks like

and the forces that impact, impede, support and encourage it.

There are many situational variables that impact upon whānau engagement including rural, urban, primary school through to secondary school, high Māori student population to low Māori student population, Māori students who are brought up by non Māori parents, Māori parents who do not identify as Māori and Māori who no longer have contact with iwi or hapū. Despite all of these variables, in the school setting there continues to be one constant factor in the whānau engagement debate – the principal as leader. Key areas of consideration are; the characteristics, qualities and values that Māori whānau recognise or value in a principal and the impact of these on whānau engagement. The term ‘whānau engagement’ is in itself a term that challenges thinking and understanding across and within institutions, this will be explored later in chapter four.

The topic of this thesis arose out of the Te Kauhua Māori in Mainstream Project – a Ministry of Education professional development programme for teachers. This project was initiated as a response to improving educational outcomes for Māori (Shortland-Nuku, 2000). Te Kauhua means:

Supports on a waka that support the steering of the waka forward. It is a metaphor expressing the need for all those working to improve Māori student outcomes to have a shared understanding of what is required to work together for that purpose.

(<http://www.minedu.govt.nz/index.cfm?layout=document&documentid=8992&data=1>)

Te Kauhua Phase One was introduced in 2001, being exploratory in nature addressing teacher professional development with an aim to improving educational outcomes for Māori students. There were seventeen schools in the pilot phase.

Phase two consisted of six schools that were contracted from 2003 to 2005. Phase three began in 2006, consisting of four lead schools and four cluster schools. At the beginning of 2007, this consisted of five lead schools, five cluster schools though this number grew throughout the course of the 2007 school year.

Te Kauhua is a professional learning model that aims to develop simultaneously, three key sites of engagement: teacher practice, Māori student social and academic achievement outcomes and whānau community – school relationships and interactions.

Te Kauhua Contract 2006

The case study site selected for this research was contracted to Phase Three and had previously been contracted in Phase Two of this project. A key dimension of the Te Kauhua project was Whānau Engagement and had been written into the contract (Appendix 1).

Programme Objectives:

To involve Māori parents and whānau in decision making that informs teaching and learning;

Te Kauhua Contract 2006

Despite the objective being well designed and succinct, the challenge remained to achieve this goal. Specifically, the facilitators, in the first instance needed to obtain from whānau what they considered to be a productive partnership within mainstream education and from this, how would the principal respond to the challenges and responses that were obtained?

The concept of whānau engagement continued to challenge the thinking of the Te Kauhua team, constantly being aware that this project was centered in mainstream schooling. The basis of this whakaaro² was that the āhua³ of whānau participation, whānau engagement or the term productive partnership may be different to that of Kura Kaupapa Māori (Māori immersion school) or bilingual education.

This conclusion was drawn from the understanding that Kura Kaupapa Māori and Bilingual schools / classes have been established by Māori (predominantly) for language revitalisation and as such are driven from the philosophical understandings of Te Aho Matua. This philosophy incorporates a range of beliefs and values inherent in Māori society including knowledge, skills and attitudes. See Appendix 2 for the principles of Te Aho Matua.

² Thinking, thought processes

³ Objective

Within the philosophical underpinnings of Te Aho Matua (guiding principles of Kura Kaupapa Māori), whānau and a strong sense of Māori identity plays a vital role in this style of schooling. Whānau, and expectations of them, are identified in the six principles of Te Aho Matua. These principles provide clear guidelines of expectations to whānau who choose for their children to be schooled in this pathway. Another key aspect to this form of schooling is the need for whānau to tono⁴ for the acceptance and inclusion of their child. As part of this tono process;

Parents are required to provide a statement of aims, purposes, and objectives which explain the ways, other than language, in which the character of the school will differ from ordinary state schools.

(Te Puni Kokiri, 1993, p.6-7)

Within the tono process, whānau are acknowledging and supporting the principles of Te Aho Matua, recognising the significant role they play in the education of their child. Smith, G. (1997) states that in the schooling process specific to Kura Kaupapa Māori, the whānau structure provides reciprocal roles and responsibilities. The conclusion being drawn is that kaupapa Māori learning environments, by their character, have embraced learning as a community and in so doing, are strengthening the kura's social capital with a strong reference to and expectation of whānau, albeit, in a formal approach. Hence, there is a fundamental difference in how Kura Kaupapa Māori and mainstream schools approach whānau engagement.

The parallel whakaaro to this thesis is that of the role of the principal in this partnership. This review forms the basis of the study on principal leadership and the impact leadership has on forming a productive partnership with whānau. This literature review examines leadership styles and the values that sit within these styles. It goes further to explain and develop a framework for home/school partnerships to critique and modify for an Aotearoa/New Zealand context in an attempt to understand and explain whānau engagement at a working macro and micro level.

The questions were never ending and the discussions were always long and thought provoking. One constant was, 'what were the key elements to successful whānau engagement? Are we comfortable with the terms engagement, participation and partnership? Where is the delineation of the macro and micro

⁴ Apply for admission and inclusion into this form of schooling for their child

properties? How is this progressed or inhibited by the principal and their leadership?' What would a working model look like in an urban secondary mainstream school?

Having previously worked in a primary school bilingual environment for eight years, I had my own understanding of the term whānau engagement in the primary school bilingual setting. Whānau were often available and visible, being present at hui, assisting with classroom programmes, attending interviews, informal gatherings, class trips and other such events. Staff had a presence at sporting and cultural events which enhanced the partnership.

From this prior experience there were two major fundamental practices that were now different from my current employment situation that could not be transferred to the learning environment that the Te Kauhua project was being implemented in. Firstly, the setting was a secondary school and secondly the situation was a mainstream school setting and the students were in a different stage of human growth and development to those of primary aged students. That is, in the primary school setting, students are younger and more attached through need to their parents and caregivers than students in the secondary school. In the secondary school setting, students are becoming more autonomous with friendships becoming important to develop the self as a whole (Drewery and Bird, 2004; Erikson, 1995). Correspondingly, parents are prepared to give adolescents more independence (Muller 1998; Steinberg, Brown & Dornbush, 1996) and parent participation declines over time as students' ages increase (Crosnoe, 2001a).

Despite this documented decline, moving into a mainstream secondary school highlighted for me that those parents that were present at hui were for the most part, parents of students who were taking Te Reo Māori, (though there was still a large proportion of the Te Reo Māori whānau that did not attend hui) as an option or were participating in Kapa Haka. This is consistent with McKinely, S. (2000) findings (Appendix 3) and evidenced by determining the number of Māori whānau recorded on the school roll, the number of students participating in Te Reo Māori and Kapa Haka and those whānau who participated in hui. Hence, this was one of my major concerns for a number of reasons. Firstly, the number of students studying Te Reo Māori or involved in Kapa Haka was not a representative population of Māori students enrolled in the college and secondly, I was not confident that as a college we were adequately accessing Māori parent input into the education process. When seeking to find answers as to why parents of students not studying Te Reo Māori or involved in Kapa Haka were absent

from the this process, I always came back to the following questions:

- As a school, do we need to change our understanding of what a productive partnership looks like?
- Is the terminology engagement, participation, partnership a barrier in our understanding of what we are aiming to achieve?
- Do whānau have complete faith in the principal?
- What expectations does the principal have for all staff to develop home/school partnerships?
- How are we going to get all these parents, not just some Te Reo Māori or Kapa Haka parents involved in this home/school partnership?

The second aspect of the task was to determine where the school, as a learning institution fitted into the big picture. This proved to be a difficult task within a mainstream secondary school. Different departments operate in many different ways and the expectations of the Heads of Departments on communicating with home is not standardised. Essentially though, the principal is responsible for the direction of the school. The decision was made to focus on the leadership of the principal. The rationale being that of the Te Kauhua metaphor, Te Kauhua being the bow of the waka that forges or leads the way forward and as such, it is the principal that leads a school learning community. For without the principal guiding and setting the direction of the school, the provision for engagement by whānau could become disjointed and irregular or even discouraged. It also takes into account that the principal, as leader needs to be more aware of how the school is perceived by and relates with, the Māori community in terms of iwi and hapū than teachers who have less responsibility.

Once the topics had been identified, the journey began. The principal of the secondary school site was approached and the concept was discussed. Acknowledgement must be given to the willingness of this non-Māori principal to have her leadership style examined. It is important to remember that for the purposes of this thesis, the focus was purely on how the principal's leadership impacted in either an inclusive or exclusive way on whānau participation.

This study concentrates on two major themes within the model of Principal Leadership – understanding of and proactive demonstration of a productive partnership, and leadership style. While the purpose of the thesis is to examine how these aspects impact on a productive partnership with whānau, this cannot be achieved without compartmentalising the concepts into manageable subtopics for

critiquing. The sections which will be discussed in this thesis are:

Historical Tracing of Education in Aotearoa/New Zealand

This is indirectly linked to the research by identifying the elements that have contributed to today's educational climate.

Principal Leadership

This is directly linked to the research in order to identify leadership philosophies which impact on progressing a partnership with whānau.

Whānau Engagement

This is directly linked to the research by examining the term to provide a working definition for the purposes of this thesis. Progressing from this is the exploration of a framework for home/school partnerships, the place of culturally responsive schooling practices, concluding with a suggested model for the Aotearoa/New Zealand context.

2 Design of the Study

Whilst this study is exploratory, it is also contextual in that this is the story of one urban secondary school with a heterogonous student population, including 26% Māori. The research design was guided by a qualitative case study approach that examined the leadership style of one urban secondary school principal in a co-educational, decile 5 school setting.

Qualitative methods of data collection were employed. A methodology was applied to the project with 11 interviews completed, field notes and pictorial diagrams of engagement from the participants. As previously stated, the school roll was 26% Māori, encompassing 187 whānau. In discussion with my supervisor, five whānau, five staff and the principal were included in the research phase.

A secondary but complimentary research aspect was the trialling of a model of whānau engagement within the college.

3 Development of the Research Questions

From the outset, it was apparent that there needed to be specific questions designed that would elicit the information from the participants which would inform the study. The questions needed to examine the values and leadership style the principal operated from and whether this style was recognised by whānau and staff. The questions were designed to elicit from the participants whether the leadership style of the principal impacted on whānau to engage with the school in a productive partnership. The main research question formulated was:

“In what ways does principal leadership impact on whānau engagement in a mainstream secondary school?”

4 Structure of the thesis

This thesis endeavours to explore the impact principal leadership has on creating a productive partnership with whānau in a mainstream context, more specifically, an urban co-educational secondary school setting.

4.1 Chapter 1

This chapter has provided an overview of the research study and the rationale for such a case study. It has identified that the terminology used in the field of whānau engagement is inconsistently used in documents and suggests that the terminology could be a concern for mainstream schools when assessing the level of participation by whānau. It has identified that student age may impact on whānau engagement and, that there is a philosophical difference between mainstream schooling and Kura Kaupapa Māori schooling which also contributes to whānau engagement.

4.2 Chapter 2

This chapter sets the scene for this thesis, for without having an understanding of the context with which the study is centered in, one cannot truly understand the positioning of ‘whānau engagement’ as it relates to the educational context. The journey of education in Aotearoa/New Zealand from pre European times to the present day is explained to justify the claims being presented in this thesis. It highlights the key philosophies behind policies that have been implemented, in doing so it provides an understanding of the historical perspectives that have impacted on the whānau/school relationship for Māori.

4.3 Chapter 3

This chapter explores leadership styles and the values that sit within the differing models of leadership. It identifies that the principals who develop positive home/school partnerships with their communities need to be highly skilled in a number of areas including emotional intelligence – core values and belief systems, pedagogy and culturally responsive.

4.4 Chapter 4

This chapter critiques the terminology of whānau engagement. It explores the meanings behind the words from an historical perspective and a more contemporary perspective, from this, a working definition of 'whānau engagement' is presented for the purposes of this thesis. Models of home/school partnerships are critiqued, concluding with an alternative framework for the Aotearoa/New Zealand context.

4.5 Chapter 5

The specific context and demographics for this study are identified. It identifies the participants and discusses the methodology and design of this study. It presents the research question and the interview questions, providing a rationale for these. Māori, qualitative and case study research methodology are explained and explored. Ethical issues are explored, including those specific to conducting research with Māori and the limitations of the study are highlighted.

4.6 Chapter 6

The results of the research are presented in this chapter. These are presented under the headings principal, staff and whānau. Subheadings which encompass leadership are further used to critique the strands being researched and for ease of triangulation of data.

4.7 Chapter 7

This chapter discusses and interprets the results from chapter seven, referencing the findings to the literature review and collating the participants data within the strand used in this research. Each strand concludes with recommendations to enhance further whānau engagement. It concludes by providing commentary on the parameters required by principal leadership to progress whānau engagement within the models presented.

5 Summary

This chapter has provided the rationale behind the research topic. It has identified a key area of difference between Kura Kaupapa Māori and mainstream education. This factor, that of Te Aho Matua and the process of tonu, may provide a rationale as to why whānau appear to be more engaged in Kura Kaupapa Māori and bilingual settings, yet it does not provide the answer for how to forge the pathway for increased participation in mainstream schools. It has identified that key to this issue is the interpretation and subsequent meanings of the terminology used within education – engagement, participation and partnership, highlighting that this needs to be examined further as well as how principal leadership impacts on whānau engagement.

Chapter Two

Education in New Zealand

Chapter Outline

This chapter highlights the historical background of the colonisation of New Zealand. It provides a brief overview of pre colonisation schooling and an overview of the emergence of schooling for Māori in New Zealand. It identifies key points of interest that have resulted in challenges for Māori advancement in education. The chapter concludes with critical comment regarding why whānau engagement has become an area of interest in New Zealand mainstream schooling.

1 Introduction

This chapter explores learning and schooling in Aotearoa/New Zealand. It identifies key stages of these from learning and teaching pre colonisation, the introduction of formal schooling up to the present day models. It highlights their inceptions, philosophies, power base and organisation.

When embarking on the study of Principal Leadership and how this impacts on engagement, partnership and participation with whānau in mainstream schools, the first point of interest is to explain the evolution of the schooling process in Aotearoa/ New Zealand. This will identify the shifting philosophy of schooling and the changing power base from which these have emerged.

2 Historical Perspective

Aotearoa/New Zealand was colonised by European immigrants in the 1800's and the impact of European immigration impacted on the infrastructure of Māori society. In this time of change, Māori society had to adapt the variety of long held cultural institutions they adhered to. These included their economic structure, education systems, spiritual belief systems and sense of tribal, hapū way of living. In effect, European colonisation determined that Māori underwent an upheaval in their cultural existence.

To survive and adapt to this colonisation process that was occurring, Māori had to enter into discourse with settlers and representatives of the British monarchy for reasons of trade, protection, an ever increasing rate of crime by settlers, land alienation and confiscation as well as the advancement of economic, social, educational and cultural development. Despite this interest, there was also concern that any formal arrangement with Britain would result in a loss of power and self determination (Belich, 1996).

However, on the 28th October, 1835, the Declaration of Independence was signed by the chiefs of the Northern tribes and the Treaty of Waitangi was signed in 1840. The English and Māori texts were in effect conveying differing meanings and as a consequence, continue to impact on New Zealand society today. Despite this, colonisation ensued and Māori became disengaged and excluded from policy and decision making. As a consequence, Māori students continue to underachieve (Alton-Lee, 2003; Ministry of Education, 2005) and the introduction of various initiatives, including Te Kauhua Māori in Mainstream Education project and Te Kotahitanga which are specifically aimed at improving Māori educational outcomes in mainstream schools.

3 The Educational Journey

Pre European Māori society had established practices for the transfer of knowledge, the traditional concept of ako⁵. Ako was not dependent on age, gender or social status within traditional Māori society. Despite being a traditional concept, ako is a term which is gaining wide use within the educational arena (Ministry of Education, 2007c; Pihama, Smith, Taki and Lee, 2004), with an increasing understanding that all participants in the learning process can be both learner and/or teacher (Ministry of Education, 2007c; Bishop, Berryman, Tiakwai and Richardson, 2003). Smith and Smith (in Pihama et al, 2004) progress the concept of ako further, arguing that akongā is a term that can be used to describe both formal and informal education.

Informal education consisted of the teaching and learning of the fundamentals skills

⁵ Learning and teaching. The premise being that everyone is can be both a learner and a teacher

necessary for daily living and survival. These were learnt through observation and practical experience. However, the more complex knowledge, the formal knowledge was referred to as tapu⁶ and was accessed through the Whare Wānanga⁷ and Whare Kura⁸ (Belich, 1996; Smith, 1986; Buck, 1952).

Admission to these forms of institutions were through whakapapa⁹, those of high ranking or those identified as having the skills or aptitude to undertake these roles (Mead, 2003; Buck, 1952). It is here where the higher forms of learning took place. These included whakapapa, whakairo¹⁰, warfare, to name a few. These skills were cognitive endeavours. It is in these institutions that history was preserved and passed on to those chosen to carry the mantle for future generations. Mastery was paramount (Belich, 1996).

Post European schooling was first established by Thomas Kendall in 1816 (<http://www.teara.govt.nz/1966/K/KendallThomas/KendallThomas>). The first mission school was established in 1818 by the Church Missionary Society and in 1849, Bishop Selwyn founded Hato Tipene. Roman Catholic, Anglican and Methodist denominations also provided education for Māori up until the land wars of 1861. Māori church schools continue to provide education for students today.

The educating of Māori was viewed by Government as a means of social control and enabled the policies of assimilation to be enforced (Waitangi Tribunal, 1999; Smith, L. 1986). The Education Ordinance Act 1847 formalised schooling and in doing so, provided economic support for Missionary schooling (Barrington & Beaglehole, 1974). This equated to one twentieth of the colony's revenue to be used for education (McLintock, 1966). Despite this revenue being available, Governor Grey preferred to support the already established mission schools, to provide education for Māori (Simon, 1990). This support was conditional that the instruction be delivered in

⁶ Sacred

⁷ Higher place of learning

⁸ Higher place of learning

⁹ Genealogy

¹⁰ Carving

English and would be subject to Government inspection. This support advanced the assimilation process which was the current thinking of the era and imposed non-Māori world views onto Māori within the schooling system. Education continued to advance and in 1852, the Constitution Act enabled Provincial Councils to be responsible for European education while Māori education remained to be controlled by the Government.

By 1867, The Native Schools Act was introduced and advanced the provision for native schools to be erected. These schools were established to provide education for Māori. Land and monetary contribution for these schools was provided by the community (Simon, 1990). In 1879, the administration of these schools came under the control of the Department of Education.

By 1903, Māori were compelled to attend public schools if there were no native schools in close proximity. The face of education in Aotearoa/New Zealand continued to change to reflect European aspirations. The syllabus for Native schools became to reflect that of public schools and by 1928, both public and Native schools shared the same syllabus. Education for Māori continued to be minimised as evidenced by the knowledge that School Certificate was not introduced into native district high schools until 1945 (Waitangi Tribunal, 1999). In 1969, native schools were discontinued.

As stated above, assimilation was seen as a key outcome of Māori education. There was a deliberate agenda to guide Māori into labouring and domiciliary employment. This is evidenced by Te Aute College being discouraged from preparing students for tertiary study and being reinforced in 1931 by the Director General in declaring that;

a Māori aptitude for maths was interesting but not relevant to their present or future needs as agriculturalists

(Waitangi Tribunal, The Wānangā Capital Establishment Report 1999 Wai 718.

Judge Kearney (presiding officer), J Anderson, K Walker)

A further statement reinforcing the conscious thinking of the period follows. These words were spoken by a Member of Parliament

“The object of a good Native policy should be the Europeanising of the Māori”

(Hutton, 1998, p. 32)

The motivation for the funding of schools was due to the ‘native policy’. This policy had Māori land acquisition as a key objective (Rokx, 1998). It was also a vehicle to restrict Māori educational achievement, supported by the following examples:

1862 by Henry Taylor, Government school inspector:

I do not advocate for the Natives under present circumstances a refined education or high mental culture; it would be inconsistent if we take account of the position they are likely to hold for many years to come in the social scale, and inappropriate if we remember that they are better calculated by nature to get their living by manual than by mental labour.

(AJHR, 1862, E-4 p.38)

Otaki Māori pupils aged between 8 and 15, in the mid 1850's spending two and a half hours daily in lessons, and up to eight hours in hard labour on the land

(AJHR, 1858, E-1 p.54-55)

Paora Tuhaere of Orakei's dialogue with W. Rolleston that Māori children

were set out to work as servants

(AJHR, 1867: A-3 p.1)

From these early beginnings, the face of mainstream education has continued to evolve. One such aspect that has come under scrutiny is the inclusion of Taha Māori in schools. This first appeared in 1950, when provisions were made for Taha Māori to be included in the curriculum. This however, was provided from within a Pākehā construct.

More recently within our educational journey, the provision for Taha Māori surfaced again. The admission of this component was included in the School Curriculum in 1980 to assist in raising Māori student achievement. Smith (1986) argues that the inclusion of this component does no more than reinforce the educational dominance of Pākehā in educational governance and provision by maintaining the status quo and my in fact be ‘actively promoting the acculturation of Māori culture’ (Smith, 1986 p.1).

From these educational journeys, Māori have taken more control of their educational choices. The first Kōhanga Reo (Māori immersion pre-school) was established in 1981 in response to the revitalisation of te reo Māori and as a progression from this, Kura Kaupapa Māori and Whare Kura (Māori immersion secondary schools) have been established to continue the language development of students and the ability to be schooled in te Reo Māori and guaranteed by international law (Hastings, 1996).

Despite these advances in Māori education, over ninety percent of Māori students aged 12 – 15 years of age are schooled in mainstream education. While in 1994, over one quarter of students schooled in New Zealand were Māori, the projection is that by 2040, the majority of students will be Māori (Alton-Lee, 2003). The need to address the disparities of achievement for Māori within education needs to be investigated further and from a variety of viewpoints. The area of concern in this thesis is that of partnership between school and whānau and more specifically, the leadership role of the principal.

4 Summary

The journey of education for Māori in Aotearoa/New Zealand has had major transformations over the centuries. Pre European times saw Māori being educated by Māori in daily life and Whare Wānanga. Knowledge was transmitted and transferred to others according to need and hierarchy. Tribal existence relied extensively on trust that knowledge and skills would be passed on from one generation to the next. Māori participated in and had ownership of educational practices.

With the arrival of the European and the consequent settlement and colonisation of Aotearoa/New Zealand, tribal life was transformed, taking with it traditional forms of education. Education was manipulated by service providers, each with their own agenda. The missionaries, with their own agenda, established missionary schools with the belief that assimilation was a positive component of colonisation. Settlers, through governance, were motivated to gain and then retain power by limiting the type of knowledge Māori had access to as well as initiating and maintaining policies of assimilation.

It wasn't until 1981 that Māori started regaining control of education with the emergence of the first Kōhanga Reo, while the first Kura Kaupapa Māori was established in 1985 and in 1993 the first Whare Kura was opened. Despite this emergence, Māori continue to be predominantly schooled in mainstream schools correlating with over representation in underachievement. Post European schooling policies have been in the control of non-Māori. School curriculum have historically been written and reinforced by non-Māori denying Māori of partnership or participation as guaranteed under the Treaty of Waitangi. This practise has evolved with time and there is now a specific silo within the Ministry of Education devoted to Māori Education. The Ministry of Education has published guidelines for Boards of Trustees and schools on the topic of consulting effectively with Māori. Yet the question of trust, that non-Māori had the interest of Māori aspirations and social advancement as part of their philosophical underpinnings must be questioned.

I hypothesise that one key approach to developing a trusting relationship to enhance whānau engagement is by a school being culturally responsive to the needs of Māori. This approach is explained in the following chapter, identifying the leadership role of the principal as well as what is meant by culturally responsive schooling.

Chapter Three

Leadership

Chapter Outline

This chapter begins by explaining the difference between leadership style and management. In doing so, it sets the parameters by which leadership will be examined. It provides an overview of what is meant by the term leadership and for the purposes of this study, identifies the progression of some traditional leadership styles and theories. It then moves into the domain of 'Principal Leadership', examining the literature and concluding with a framework that is hypothesised to exemplify the face of effective principal leadership to facilitate 'whānau engagement'.

1 Introduction

Leader, the word itself is more than a thousand years old. It stems from the Anglo-Saxon root laedere, which means to lead people on a journey.

(Bolman, 1991, p.404)

Before embarking into the leadership domain, a point of reference that needs to be identified is the difference between the terms leadership and management. These terms as will be shown, are not interchangeable but mutually exclusive, requiring a different set of skills. Management is concerned with the ways things operate. It is outputs and target driven. West-Burnham (2003) describes management as the technical or functional components of the task. These tasks can be undertaken without the involvement of others.

As it applies to principals within the Aotearoa/New Zealand context and self managing schools, principals need to exhibit a balance of both qualities (Billot, 2003; Day, Harris, Hadfield and Beresford, 2000; Thew, 2002). This belief continues to be supported in the draft Kiwi Leadership for Principals 2007 document which states that systems and structures are important school mechanisms for managing student success (Southworth, 2004).

Principal leadership is a field that has attracted much attention and research. As with the teachings from the business sector (MacNeill, Cavanagh & Sicox, 2005), principal leadership is an important position within any educational institution. It has been evidenced that principal leadership is key in student achievement (Leithwood, Seashore-Louis, Anderson & Wahlstrom, 2004; Marzano, Walters & McNulty, 2005) and in supporting home/school partnerships (Leithwood & Riehl, 2003; Kilpatrick, Johnston & Mulford, 2003).

When investigating principal leadership, one needs to be aware of the specific working conditions of the principal. The principal's role is positioned within the education field, serving the needs of the students, parents, wider community and the directives of education policy as determined by government policy. As well as these domains, there are subsets of cultures, beliefs, political beliefs, professional development pressures current of the time and financial constraints in respect of budget requirements, to name a few. In effect, schools are unique in that they not only have to respond to the learning needs of students, they must also respond to other stakeholders that have interests in the student while continuing to operate within the boundaries and expectations of government policy.

The skill level of a principal as leader operating within these parameters must be high in order to be successful (Sergivanni, 2007) or conversely, the effectiveness of the schooling process could be greater "if principals could provide strong instructional leadership" (Bolman & Deal, p. 405). Leadership style is dependent on the belief system a principal adheres to and on their own personal philosophy of what leadership looks like. This philosophy is shaped and moulded from the experiences the principal has accrued over time (Murphy, Elliot, Goldring & Porter, 2007). It can be argued, therefore, that leadership is a social construct which is also influenced by social variables (Crotty, 1998; Kezar, Carducci & Contreras-McGavin, 2006). These variables include race, gender and socio economic status.

Qualitative studies completed on 'good leadership', identify one common characteristic of effective leadership – vision (Kilpatrick et al, 2003; Leithwood et al, 2004). Effective leaders are able to create a vision, share the vision and gather support from those around them to drive and implement the vision. It is paramount that the

effective leader is a good communicator in order to share the vision (Leithwood & Riehl, 2003). Other character qualities found in effective leaders are the ability to build and maintain trust in a relationship, commitment, integrity and honesty (Bolman & Deal, 1991).

In this chapter, the traditional models of leadership, common to the business community are explained to provide an understanding of the complexities required by principals to fulfil their roles as leaders. Sergiovanni has explored the domains of principal leadership and has identified qualities that he argues are necessary components of effective principal leadership while Fullen (2002a) provides direction on attaining good leadership. Most research that applies to principal leadership is international in context, while in 2007 the draft Kiwi Leadership for Principals document was released. This document has provided a backdrop for the unique Aotearoa/New Zealand context, identifying key elements of the research and placing it into a framework specific to Aotearoa/New Zealand.

1.1 Servant-Leadership

What can be argued is that principal leadership can be described as a form of servant leadership in that the principal is serving a whole school community. Following is a definition by Robert K. Greenleaf. Center for Servent Leadership, Indiana, United States of America:

The servant-leader is servant first. It begins with the natural desire of the leader to serve others. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?

(The Servant as Leader, Robert K. Greenleaf, 1970)

<http://www.greenleaf.org/leadership/read-about-it/articles/On-Character-and-Servant-Leadership-Ten-Characteristics.htm>

Apart from having the desire to serve others first, this style of leadership operates from within a clear set of character qualities (Appendix 4). These qualities operate from a values base with community building, empathy and communication featuring significantly in its style of leadership.

1.2 Situational Theory

As the theory implies, leadership is dependent on the situation. There are many variables that may affect the style of leadership to be used. These include the relationship between leader and followers, motivation, situation and affective factors which include leader self awareness and their perception of the followers. Thus, situational variables are identified to determine leadership behaviour. It is recognised that the effectiveness of the leadership is determined by the situation, and that leadership behaviour is diverse (Yukl, 1998).

1.3 Transactional and Transformational Leadership

According to Cox (2001), leadership can be organised into two basic categories, transactional and transformational. Transactional leadership, introduced by Weber (1941) establishes clearly defined expectations for followers. This style is dependent on the relationship that is established within the contract between leader and follower (Burns, 1978). It is a style whereby the leader provides benefits upon the completion of the task. The task is expected to be undertaken and completed, regardless of whether the follower has the capability, expertise or resourcing to complete the task.

Transformational leadership is concerned with appealing to the follower's intrinsic sense of motivation, moral development and values base, it also recognises that transformational leadership is concerned with relationships. It acknowledges the role that the leader has in building a rapport with stakeholders and in developing a commitment towards a shared goal, as Sergiovanni states, 'people respond to work with increased motivation and commitment' (1987, p,17). He also suggests that there is a moral and ethical basis to effective leadership and that the attitudes and values of leaders are influenced by a range of experiences encountered politically, culturally, educationally, through community and through the self, (Sergiovanni, 2005). Transformational leadership serves to empower others to become leaders. It encourages and supports people to pursue goals and aspirations for the good of the many.

The difference between these two styles was first introduced by Downtown (1973, as cited in Barnett, McCormick & Connors, 2001) while Burns (1978) progressed further this concept in his work focussing on political leaders. He identified that transactional

leaders exchanged rewards for work undertaken by followers and that transformational leaders operated from a different perspective, appealing to intrinsic motivation, vision and problem solving (Barnett, McCormick & Connors, 2001; Griffin, 2003; Judge & Piccolo, 2004). However Bass (1997) in contrast to Burns (1994), developed further this understanding of transactional and transformational leadership to state that these leadership styles are at the opposite end of the spectrum. He makes the point that “they are separate concepts and that good leaders use dimensions of both these styles” (Judge & Piccolo, 2004, p:755).

1.4 Distributive Leadership

Distributive leadership, a relatively new concept in the leadership domain involves others in decision making. It is a team approach whereby leadership of others is celebrated and utilised for the good of the many. This form of leadership is currently being progressed in the educational arena as a conduit of sustainable change. By principal’s sharing the vision and leadership, others are able to take ownership and it is not therefore principal dependent (Spillane, Halverson, Diamond, 2001). The premise of this style of leadership is not for principals to cede leadership, but rather to distribute tasks in order for them to lead more effectively (O’Connor, 2006).

Central to the success of distributed leadership is trust (Abzug & Phelps, 1998), having the confidence in personnel to perform tasks entrusted upon them is necessary. It includes inclusive leadership and collegial practices.

In today’s highly complex educational climate, no one leader is able to take control of all activity generated within the organisation or institution (Fullen, 2001). Hence, open communication between the parties and trust in hierarchical subordinates are central themes to distributed leadership.

Positioned within this leadership style is the ability of the principal to distribute leadership of whānau engagement to other staff members. This is particularly important when the principal recognises their own cultural limitations and dearth of skills in this area. This enables a collaborative leadership approach whereby other staff members assume greater responsibility, building a broader depth of capacity in the school (O’Connor, 2006). It is here where Māori leadership is able to be progressed by staff and in a Māori context, Kanohi Kitea.

1.5 Kanohi Kitea

Kanohi Kitea or the seen face (Te Awekotuku in Smith, 1999) refers to meeting people face to face, kanohi ki te kanohi. It is embedded in Māori epistemology and a mode for developing trust (Graham, 2003). It is an expectation of the social group or in terms of whānau within education, that there is a representative at events specific or important to Māori. Having a presence in the community demonstrates to whānau, the commitment the college has to kaupapa Māori and its responsiveness to the needs and aspirations of Māori. Persons charged with this responsibility are identified by the community as upholding tikanga for the college and whānau. These people provide the link between whānau and school.

1.6 Charismatic Leadership

Charismatic leadership has evolved from the paradigms of transformational leadership. Charismatic leaders can often be found in situations where there is a process of change occurring. The qualities these leaders possess, enables them to act as change agents (Harvey, 2001; Conger & Kanungo, 1998) though this change is not sustainable once the charismatic personality has left.

2 Principal Leadership

As identified at the beginning of this chapter, there is a difference between leadership and management and these positions are delineated in the business world. Yet within the domain of principal leadership and the advent of self managing schools, the principal's role incorporates both responsibilities (OECD, 2007; Marzano et al, 2005; Day et al, 2000). The principal's role has become complex with a range of responsibilities and tasks required to fulfil the designated requirements of operating a school community.

Contained within each leadership style there are specific skill sets pertaining to the philosophical underpinnings of these styles. Commentators in the principal leadership arena have identified a variety of skills required by a principal to be effective (Murphy et al, 2007; Ministry of Education, 2007c; Dinham, 2005; Leithwood & Reihl, 2003;), in enabling change and to provide direction for the schooling process to meet the demands for the 21st century.

More recently and in response to the unique Aotearoa/New Zealand the draft Kiwi Leadership for Principals (draft 18/06/2007) was released. This document, produced in response to the Ministry of Education's Statement of Intent (2007d), provides

direction for principals in the domain of strong professional leadership. It highlights factors that Aotearoa/New Zealand principals need to display in response to the demanding and evolving role of principalship in this country. These discrete set of skills are outlined below.

2.1 Pedagogical Leader

Pedagogy is derived from the Greek word *paidagogos* meaning;

The principles, practice or profession of teaching

While pedagogical leadership is defined as;

Pedagogic leadership is predicated on informed teacher practice and reflection. Teachers are empowered to exercise professional responsibility and supportive judgements by principals who are pedagogic leaders. The pedagogic leader demonstrates credible knowledge of learning and teaching in conjunction with knowledge of the processes for improving school-wide learning.

(MacNeill, Cavanagh & Silcox, 2005, p.1)

The concept and intent of this term pedagogical leader takes on an holistic approach for the provision of leadership. MacNeill, Cavanagh & Silcox (2005) state that within the literature, there appears to be five inter-related specific areas of meaning that connect together to inform the practice of pedagogical leadership; epistemological, socio-ideological, social, the pedagogic act and pedagogy separated from didactics (Appendix 5). While (Fullen) 2001 argues that pedagogical leaders understand the change process within education and are effective change agents. They are capable of leading schools through complex change which is a reflection of the education process in the 21st Century. Encompassed in this leadership skill, effective principals ensure that change is sustainable (Lambert, 2005).

The pedagogical leader is one that values learning in the self and others, keeping abreast of latest research and ideologies. Though not being specialist in all fields, they are aware of teaching and learning pedagogy and new trends in education, demonstrating a commitment to life long learning and enabling others to regard them as intellectual leaders (Ministry of Education, 2007c). Pedagogical leaders have a focus and commitment to student learning. Consistent with this philosophy, the principal encourages, supports and enables staff professional development

(Leithwood & Riehl, 2003) for the betterment of both student and teacher. The parallel philosophy of this aspect is that of 'ako'. All participants within the learning community are both teachers and learners.

Pedagogical leaders invest energy into developing positive school networks and are committed to relationship building. The pedagogical leader operates from a highly developed social conscience and moral value which is explored in-depth later in this chapter.

In order to facilitate these leadership skills, the pedagogical leader operates from a distributive leadership style.

2.2 Moral Leadership

Sergiovanni describes the role of principal as operating from The Heart, the Head and the Hand.

The heart of leadership: What do we value?

The head of leadership: What are our theories?

The hand of leadership: How do we behave?

Sergiovanni Strengthening the Heartbeat 2005

He also states that Moral leadership needs to be included into the framework for effective principal leadership (Sergiovanni, 2007) arguing that values play a role within this framework. Day et al (2000) found that principal decisions are driven from their own personal value system, supporting Sergiovanni's claim.

Moral leadership is the ability to merge the heart, the head and the hand concept. Through the sheer nature of the position, the principal holds the power base by default, in that they have access to information that others do not. It is through this information that power is derived. Yet to yield this power autonomously is not to provide leadership but to lead by dictatorship. As Sergiovanni (2007) states, "whenever there is an unequal distribution of power between two people, the relationship becomes a moral one" (Sergiovanni, 2007, p.23). The art of moral leadership is to instil trust in the follower that this power will not be abused or exploited. The ideal is that the leader will use this power for the betterment of the school and its followers, not for the advancement of their own personal gain.

Operating from a moral leadership component is values laden, with research indicating that values leadership plays an important role in principal leadership in successful schools (Day et al, 2000; Hallinger, 2003a), with a sense of purpose that every student is provided with quality learning and teaching, that are responsive to their needs, engages them in learning and is culturally responsive (Ministry of Education, 2007c).

2.3 Relationships

Inherent from operating from a strong sense of values, is the core personal belief that relationships matter (Branson, 2005). Principals need to be able to forge positive, meaningful relationships with their learning community (Fullen, 2002a; Kilpatrick, 2003). The stakeholders consist of students, whānau/parents, staff, colleagues, other principals, Board of Trustees members and Ministry of Education officials to name but a few.

Building positive relationships with the school community is a vital and crucial aspect for advancing home/school partnerships (Carlsmith & Railsback, 2001). In order to develop a relationship with the school community, the principal must develop a sense of trust and caring, culminating in a sense of respect (Gorinski & Fraser, 2006; Leithwood & Riehl, 2003). The concept of caring is a characteristic identified by Epstein (2002) to further progress the home/school relationship as expressed in chapter four. It is argued, therefore, that trust and caring are necessary requirements for the advancement of whānau engagement. In order to develop a trusting relationship, communication is an important aspect to consider. Effective principals are able to build positive communication with diverse groups (Murphy et al, 2007) to enhance home/school partnerships.

Having an attuned sense of values and moral purpose, an understanding of leadership styles and change implementation, are the skills required to be able to manage or lead staff through change.

Inherent in this aspect of change, is building strong community relationships, based on trust and integrity, the principal is confident and committed to improvements (Gorinski & Fraser, 2006; Leithwood & Riehl, 2003; Timperley & Robinson, 2002).

2.4 Systems

The ability for principals to understand, implement, change and use systems effectively and efficiently has become a necessary requirement in today's educational climate. The use of systems by the principal to progress whānau engagement is

beyond the scope of this thesis.

2.5 Culture

Creating a positive culture not only refers to classroom practice but also to classroom climate and the culture surrounding relationships and values espoused by the school. It is being culturally responsive to Māori, providing culturally responsive teaching programmes and acknowledging that students learn best when their culture is reflected in the curriculum (Banks 2005, Gay 2002, Valdez 1999). Within the Aotearoa/New Zealand context, it is ensuring that 'ako' or 'culture counts' and is reflected in programme delivery. Research states that students are able to engage more with learning when they see their culture and world view reflected in the schools values (Bishop et al, 2003; Nash, 2004; Bishop and Glynn, 1999).

.2.5.1 Culturally Responsive Teaching

Culturally responsive schooling or multicultural teaching takes into account the needs and aspirations of those ethnicities that are different to that of the dominant culture. This is fundamentally different to assimilation whereby the dominant culture endeavours to negate the minority culture. As identified in chapter 2, the advent of colonisation and early schooling in Aotearoa/New Zealand positioned itself on policies of assimilation. According to Banks and Banks (2001), multicultural education is crucially important in the 21st century as we are living in a global community and as Durie (2001) states, the New Zealand education system needs to support Māori student success which :

enable Māori to live as Māori
facilitates participation as citizens of the world
contributes towards good health and a high standard of living

Within the schooling structure this allows for the recognition that culture counts – or in a Māori context, the concept of ako. The concept of ako was identified in chapter 2 as being a traditional concept of learning and teaching and forms part of the draft Kiwi Principal Leadership model.

.2.5.2 Definitions

In the Aotearoa/New Zealand context, colonisation has determined that the dominant culture is Pākehā and that schooling institutions need to be responsive to the needs of minority or indigenous groupings. For the purposes of this thesis, this refers specifically to Māori as the indigenous culture.

There is a vast amount of literature on culturally responsive education. A precise and succinct definition being:

Culturally responsive teaching is defined as using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively

Gay, 2004b, p. 106

Culturally responsive teaching or multicultural education, are terms that are often interchangeable. For the purposes of this thesis, the meaning and principles underlying these terms are the same. Culturally responsive teaching is the term used in the body of this thesis.

.2.5.3 Rationale for Cultural Responsive Teaching

Culturally responsive teaching acknowledges that culture plays an important role in defining the individual. Life experiences are influenced by cultural bias determining how one views the world and within the learning environment, how one interprets the contexts of learning. By being culturally responsive, educators and schools need to acknowledge that differences do exist between student's ethnicity and as Gay states "multicultural education argues against the melting pot, colour blindness, cultural deprivation, and uniformity ideologies as acceptable standards for how to interact with diverse students." (Gay, 2004a, p.209).

Students learning environments and contexts for learning are as important as the relationships that occur within the confines of the schooling environment. Hence, the formal curriculum is an area that is easiest to address. The physical materials presented to students in curriculum delivery can be critiqued and responded to. The physical buildings and displays within them can reflect the cultural diversity of the learning community (Hoerr, 2007). It is the informal curriculum that presents itself with the most difficulty and one which communicates strong messages as to the celebrating and acknowledgement of diversity (Hoerr, 2007). By recognising and responding to the challenges of creating culturally responsive formal and informal curriculum would create a transformative learning community (Banks & Banks, 2001).

Culturally responsive teachers are aware of the diverse lenses students bring to the learning environment Sheets (2005) and respond accordingly to their students. In the Aotearoa/New Zealand context, this reinforces the concept of 'ako'.

Being responsive to the needs of ethnicities posits itself within the underlying principle that students will experience greater success with learning. This learning encompasses social, emotional and academic domains. When learners see that their own personal experiences and global understanding of the world are included in the learning and teaching process, education, learning and achievement is enhanced (Banks 2005, Gay 2002, Valdez 1999).

In effect, a culturally responsive school can be seen as a change agent, a school with a social conscience and one that affirms the ethnic diversity of its learning community. Yet to be able to implement such change, school leaders must build trust in the community. Community in this instance refers to all stakeholders in the learning community, including students, whānau and staff (Howard, 2007).

The question this poses is:

Can principals build trust within the Māori community for the advancement of whānau engagement by advancing culturally responsive schools? Or alternatively, can Māori trust principals to respond to the needs of Māori by creating culturally responsive schools by setting the direction for their staff in this respect?

Principals that are able to lead staff through this cultural change, understanding that culture counts and culturally responsive teaching and learning is an inherent aspect for the schooling process for indigenous students to be successful, operate from a keen sense of justice and moral purpose. An attribute that enables strong principal leadership is their inherent sense of values or manaakitanga.

Consistent with pedagogical leadership skills identified previously, the pedagogical leader supports staff and provides professional learning opportunities to understand the complexities of the role of whānau, hapū and iwi within education.

3 Effective Leadership Styles

Progressing from the description of the demanding role of the principal, the challenge is to best describe the most effective styles of principal leadership as it applies to developing, enhancing and maintaining whānau engagement.

Transformational and distributive leadership serves to empower others to become leaders. It encourages and supports people to pursue goals and aspirations for the

good of the many. This, in an educational setting, would see principals setting a vision or a direction for the learning institution, generating interest and support from other members based on a high ethical and moral understanding and through positive relationship building, fulfilling the vision. Transformational leadership supports a collaborative school culture and as such posits itself as an effective principal leadership style (Leithwood & Riehl, 2003; Silins & Mulford, 2002).

Sergiovanni, though supporting transformational leadership, also argues that moral leadership is an important aspect of leadership, due in part, to the position of power the principal receives by default, while stewardship, a characteristic of servant leadership is supported by Goodan (2002).

Yet new to the realm of leadership is that of distributive leadership. Fullen (2001) argues that for any change to be sustainable, the vision and the leadership must be distributed throughout the learning community. Whereby O'Connor (2006) and MacNeill & Silcox (2006) argue that this form of leadership includes collegial and inclusive leadership practises but goes further in developing leadership amongst others.

Regardless of the terminology used to describe leadership styles, the key emerging themes that are fundamental to leadership are having a vision, effective communication, relationship building, a strong values base and pedagogical leadership.

4 Summary

This chapter has outlined the complexity of the principal's position. It has identified and summarised leadership styles that research has nominated as being effective for the development of whānau engagement. It has also highlighted that due to the complexity of the principal's position; there may not be one specific style to develop this relationship, but rather a melding together of key aspects from transformational leadership, distributive leadership, moral leadership and the characteristic of stewardship from the servant leader model. The literature evidences that building trusting relationships, caring, effective communication and being visionary are key qualities present in principals that have established strong partnerships with their communities.

The definitions as identified and explained in this chapter provide explanations of leadership theories. Within any relationship, there is more than one key player. In the leadership relationship, this equates to the follower. Despite not being formally researched within this chapter, there is a common understanding amongst researchers that the success of any leader is dependent on the acceptance and response of the follower/s or those being led. Although effective 'in-school' leadership is required to support 'whānau engagement', the question to be answered is, what does the principal's role look like in a relationship which progresses whānau engagement?

Chapter Four

Whānau Engagement Explained

Chapter Outline

This chapter examines the terminology 'whānau engagement'. It critiques the meanings behind the kupu¹¹ from a historical and contemporary view point. It explores the journey of change for the concept of whānau engagement and the current thinking within Aotearoa/New Zealand today. This chapter will explore the underpinning concepts of the term 'whānau engagement' and identify the meanings that this term implies. It will provide an alternative phrase which will be used as the thesis working definition of 'whānau engagement'. Current discourse on the topic on school, family and community partnerships will be explored as well as critiquing frameworks.

1 Introduction

To be able to understand the scope of this thesis, the phrase 'whānau engagement' has to be teased out and critiqued. The necessity and rationale for determining this aspect of the thesis is as follows. Firstly, the question surrounding the difference between a 'productive partnership' and 'whānau engagement' needed to be explored. Many discussions took place between colleagues, Te Kauhua Facilitators and the Project Director, Ministry of Education Managers, academics, whānau, friends and anyone that would be obliging to enter into dialogue. The thinking became diverse and ever more challenging. Essentially, a key component of the thinking was that schools can engage in some form with whānau and vice versa. However, this does not always have to be a partnership, it may be one way dialogue and it may not always be positive from a whānau or school point of view.

For example: teachers discussing behavioural issues with whānau
schools determining the use and situations of powhiri

To clarify the understanding and direction of the thesis, the interchangeable use of the two terms 'whānau engagement' and 'productive partnership' need to be explored.

¹¹ Word/s

2 Whānau

By dictionary definition, whānau is explained as:

<i>whānau</i>	<i>I te atapō tonu ka whānau tana pēpi.</i>
<i>born</i>	<i>Her child was born before dawn.</i>
<i>whānau</i>	<i>Ko te whānau te hungā tūturu, ko te kaupapa hoki o te iwi.</i>
<i>family</i>	<i>The family is the natural and fundamental unit of society</i>
<i>whānau</i>	<i>He whero ngā makawe o ōna uri katoa.</i>
<i>offspring</i>	<i>Every one of his [sic] offspring had red hair.</i>
<i>whānau</i>	<i>Te Kīngi me āna porī</i>
<i>people</i>	<i>She longed to return to her people.</i>

English-Māori dictionary H.M. Ngāta (Ngāta, H. M. 1989)

<i>whānau</i>	
<i>be born</i>	<i>I muri tonu mai tenei o tona whānautanga</i>
<i>Be in childbed</i>	<i>Ka rite ngā ra e whānau ai (te wahine)</i>
<i>Offspring, family group</i>	<i>Ka rangona e Rata e karakia haere ana mai a Tane</i>
<i>Family</i>	<i>It is questionable whether the Māori had any real conception of the family as a unit</i>
<i>A familiar term of address to a number of people</i>	
<i>Engari, e te whānau, kei aroha tatou ki tona auetanga</i>	

Dictionary of the Māori Language H.W. Williams

According to The Ministry of Health (cited in Pihama & Penchira, 2005), whānau is aligned with the notion of ‘pā harakeke’. This refers to the flax plant and the symbolism with which Māori affords this plant. The flax plant is recognised in Māori society as symbolising the whānau and the ways in which whānau protects itself. This is identified in the rituals surrounding the harvesting of flax as well as the names afforded to the structure of the flax plant. It is also apparent in whakatauki as outlined below.

Hutia te rito o te harakeke	If you were to pluck out the centre of the flax bush,
Kei hea te komako e ko?	Where would the bell bird sing?
Ki mai nei ki ahau.	If you were to ask me,
He aha te mea nui o te ao?	What is the most important thing in the world?

Maku e ki atu	I would reply,
He tangāta,	It is people
He tangāta,	It is people,
He tangāta	It is people.

Ehara taku toa, i te toa takitahi engari he toa taku tini
 My strength is not from myself alone, but from the strength of the group

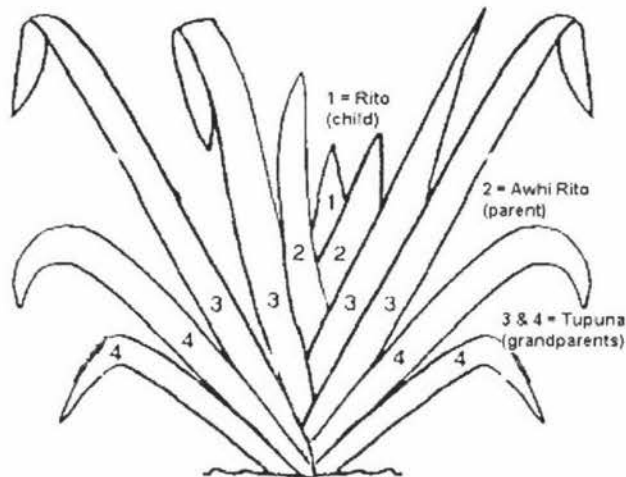


Figure 1: Te Whānau Harakeke

As the diagram above depicts, the rito (child) is the in the centre of the plant, the new growth, the awhi rito (parent) embrace and protect the child while the tupuna (grandparents) support the whānau unit, providing strength and stability as well as teaching and sharing knowledge to the whānau. It is these outer leaves that are harvested for use, with the rito being protected and nurtured to grow strong and healthy.

Metge (1995) states that the fan affect of the awhi rito symbolises that each tamaiti¹² inherits two lines of descent, whakapapa, which come from a collective, hapū and iwi. She argues that the flax bush exemplifies the cyclic concept of life and death.

Durie, M. (2001) acknowledges the complexities of the concept of whānau, stating that as Māori society has changed, so too has the understanding, description and explanation of whānau. He identifies the following whānau types:

Whānau as kin: those who descend from a common ancestor

¹² Child

focus on finding common ground, greater time commitments and its potential to build civic capacity. In this regard, citizen engagement should be used selectively. (2004, p.5)

The Ministry of Education in its efforts to engage with Māori at a government level state that;

Engagement is more than just sending out information and gathering feedback. It involves a greater degree of dialogue and debate to build stronger relationships and partnerships.

Consultation and Engagement with Māori: Guidelines for the Ministry of Education 1999

Although the Ministry of Education suggests that engagement is the basis of building a relationship with whānau to establish stronger relationships, it does not provide working guidelines for principals on how to achieve this dimension (Graham, J. 2002).

Furthermore, by its very nature, the term engagement suggests that whānau are not engaged with education. The dictionary meaning provided includes a definition of 'participation'. Once again, there is an assumption that whānau are not participating with either the education system, school or with their child in terms of education. These assumptions for the most part will be unfounded unless embedded by individual school gathered data from staff and whānau. This aspect is beyond the scope of this thesis.

For schools, the progression of these terms without clearly defined Aotearoa/New Zealand contextual meanings and examples does not assist schools in developing a shared understanding of the parameters and expectations of this concept. What it has historically suggested is that the appearance of 'engagement' is whānau attending hui as can be evidenced by the number of whānau hui held in schools and largely unattended, supported by the experiences of hui in schools within Phases 2 and 3 of Te Kauhua schools.

These investigations are posited at the macro level of engagement and it is how these parameters translate to the micro level that are important when determining the face of engagement at this level. By cross referencing to the definition posited for whānau at the micro level of the school environment, one must look deeper as to who this is

targeted at. As identified in this chapter, on the surface, it appears that few whānau are truly represented in the engagement process. Once again, the issue of trust in the process and the historical nature of education in Aotearoa/New Zealand in excluding Māori from the decision process, appears to be central to the process or as Pihama (2001) suggests, that engagement has been used to the detriment of whānau.

Durie, M. (2006) provides a working definition that a 'productive partnership' implicitly implies that there is a partnership and it is productive. In terms of education, an outcome of a productive partnership would include greater educational achievement of Māori in the mainstream school domain.

The dictionary meaning of 'partnership' states that it is contractual, suggesting it is legally binding. It would be binding at government, school, iwi, hapū and whānau levels.

From the above definitions and for the purposes of this thesis, the term 'whānau engagement' is used within the construct of the following parameters:

Whānau

Immediate and extended family, including caregivers with or without a blood relationship through whakapapa who have identified their child as being of Māori descent as recorded from their enrolment card. It includes social workers and any significant others that have as their care business, the interests of the child or young person. In response to the National Education Guidelines and the National Administration Guidelines, to provide a physically and emotionally safe environment, it excludes those persons for whom there is a custody order or protection order against.

Engagement

A relationship between whānau and school that is productive and provides opportunities for participation by both partners.

In effect, this definition is in line with Durie's 'productive partnership' definition whilst including as part of the definition the aspect of participation. As stated earlier, the concept of this term will be investigated in the data gathering phase of this thesis.

4 Engaging, Productive, Participatory Partnerships

Research into the benefits of home, school partnerships has established that there are positive effects for students academically, attitudinally and behaviourally (Beveridge, 2005; Epstein, 2002), while Domina (2005) argues that the academic benefits are a secondary response from positive behavioural shifts, 'the effect of each of these involvement activities on children's academic achievement is negative or nonsignificant' p. 245.

A key point of interest is the acknowledgement that home/school relationship looks different at the changing school levels. Hence age/stage development theories are an inbuilt facility in the examples that Epstein provides, a point supported by Ellis and Hughes (2002) and identified in chapter one.

Muller (1998) suggests that parental involvement during adolescence is context specific, responding to need and adjusting their involvement accordingly while Crosnoe (2001a) identified that the downward trend of participation is linked to academic ability and that the drop off rate is higher for those parents of students performing academically well though this is not necessarily true for ethnic minority students.

The premise that effective home/school relationship improves Māori student outcomes is now widely accepted within the educational arena today, what continues to cause angst amongst the educational fraternity is what this effectively translates to within the Aotearoa/New Zealand context.

The philosophy of strengthening relationships and fostering improved relationship between mainstream schools and the Māori community is in direct contrast to the historic establishment of schooling in Aotearoa/New Zealand and the policies of assimilation of the era, and consequent underachievement of Māori within the education system as identified in chapter 2.

The Treaty of Waitangi affords Māori rights of participation and partnership in the education process. This is in Ministry of Education documents including:

- Better relationships for Better Learning
- The New Zealand Curriculum

and there are specific areas targeted at improving the participation of Māori in the schooling process. These include:

- The provision for Māori to be co-opted on to the Board of Trustees
This is at a governance level and is dependent on the good will of the elected Board of Trustees
- National Educational Guidelines 1v. reporting of targets set for Māori student achievement

These provisions are aimed at the governance layer. It is the deeper understanding of whānau engagement which will be explored further in the Community Partnership section of this chapter.

As stated, the term engagement encompasses the understanding that there is a partnership. The literature also refers to the relationship between the home and school as a partnership. Yet to further develop the partnership, there needs to be a shared understanding of the commonly held meaning of a partnership within the confines of education. As identified in chapter one, the terminology used in this arena and the understanding of the terms by stakeholders is inconsistent and in the absence of a global educationally succinct direction, the whānau, along with the principal need to enter into a partnership to develop a working definition for their context.

5 Hui Taumata Matauranga 2006

The 2006 Hui Taumata Matauranga focussed on the 'whānau participation'. As identified in the discussion between the differing terms 'whānau engagement' and 'whānau participation', these terms for the purposes of this thesis are deemed interchangeable. This hui gleaned information from youth, whānau and educators.

Areas that are pertinent to this study are as follows

- Tikanga Māori be a valued part of the core curriculum and school environment (Culturally Responsive Schooling)
- Teachers and other office holders commit to correct pronunciation of te reo Māori (Culturally Responsive Schooling, Social Conscience)
- That methods for engaging whānau used by Kōhanga Reo and Kura Kaupapa Māori are shared and implemented (Te Aho Matua, Epstein's Pact Agreement)
- That a joint understanding of partnership is developed and recorded between the Ministry of Education, schools and whānau (Policy)

6 Community Partnership

Epstein has progressed a working model of home/school partnership for the American context. This work is both informative and detailed, providing guidelines for school administrators.

Epstein has worked extensively on school, family and community partnership developments, developing a framework from research. It identifies six areas of engagement to develop and build home/school relationships. An area of note is that within this framework, is the provision for and appointment of, a member of staff whose specific job description is that of community liaison person. This position is funded and supports the schools contractual obligations under the No Child Left Behind policy. The framework also works from a team approach, with specific designated positions.

Although Epstein provides a coherent framework, the key component in the success of such a philosophy is the leadership of the principal to be able to implement, support and maintain this. Again, at the core of this approach, is the principal's underlying belief system about the role of community partnerships.

Epstein's framework positions itself from the 'overlapping spheres of influence'.

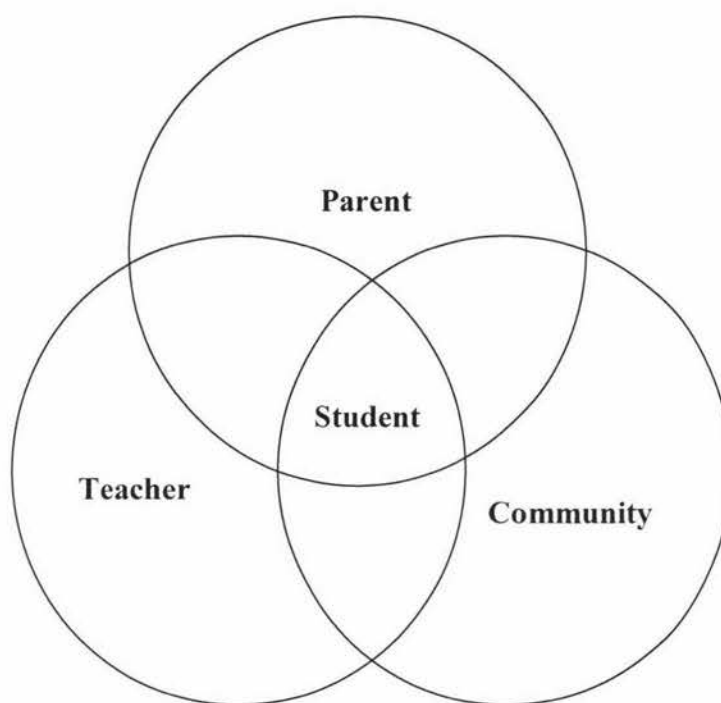


Figure 2: Overlapping Spheres of Influence – Epstein

The very nature of the diagram identifies that there is an overlapping of support by the three spheres and at the centre of the sphere is the child. It also acknowledges that there are some instances where only two of the spheres intersect and at in other instances whereby each sphere is a separate entity.

Epstein also makes the distinction between the terminology 'student' and 'child', stating that by using the term student, schools see families as being separate to the school. The reverse applies when 'student' is replaced with 'child' (Epstein, 2002). This creates an atmosphere and philosophy of caring.

Within the model, key areas of involvement are identified. These areas encompass six distinct themes to assist and guide schools with the partnership process.

The Six Types of Involvement

- | | |
|-----------------------------|--|
| Type 1 Parenting | Help all families establish home environments to support children as students |
| Type 2 Communicating | Design effective forms of school-to-home and home-to-school communications about school programmes and their children's progress |
| Type 3 Volunteering | Recruit and organise parent help and support |

Type 4 Learning At Home	Provide information and ideas to families about how to help students at home with homework and other curriculum-related activities, decisions and planning
Type 5 Decision Making	Include parents in decisions, developing parent leaders and representatives
Type 6 Collaborating With the Community	Identify and integrate resources and services from the community to strengthen school programmes, family practices, and student learning and development

These six types of involvement can be used by schools to guide their programmes of home/school partnerships. She has gone further to develop examples, challenges and results to compliment her model of involvement, taking into account differing needs across the schooling spectrum consistent with differing needs according to student age and development.

As stated earlier, a critical factor in this process is the designated position within a school to develop home/school partnerships, this person does not work in isolation, but develops a team approach which Epstein refers to as 'Action Teams for Partnership'. Having a dedicated position of responsibility is supported by The Knowledge Loom, part of the Education Alliance at Brown University in the United States.

These teams do not need to work from an empty slate as research and development has identified five steps for schools to take to develop strong home/school partnerships.

Action Team for Partnership Approach

- Step 1** Create an Action Team
- Step 2** Obtain Funds and Other Support
- Step 3** Identify Starting Points
- Step 4** Develop a Three-Year Outline and a One-Year Action Plan
- Step 5** Continue Planning and Working

Epstein's work is comprehensive, taking account of the differing needs of students through the life span process. This model was developed within the United States of America and trailed amongst diverse populations. Despite this, the challenge is how this would look when applied to the Aotearoa/New Zealand context.

Overlapping Spheres of Influence

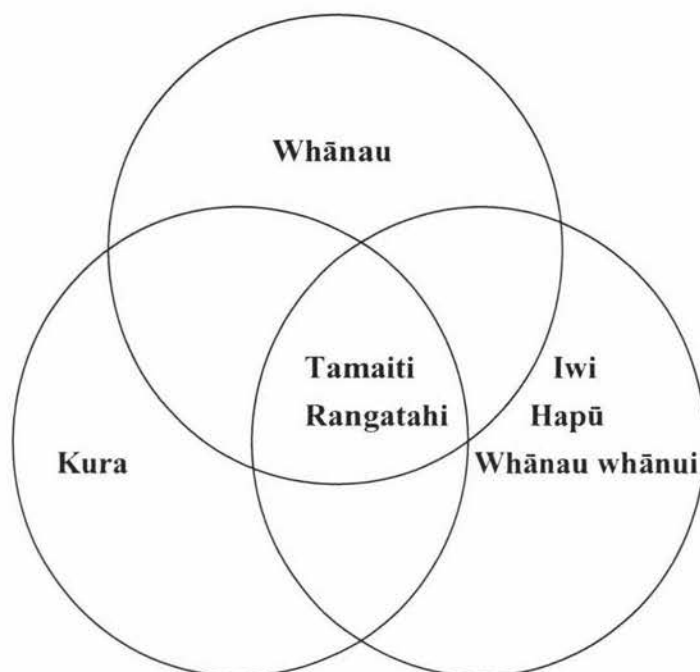


Figure 3: Overlapping Spheres of Influence Adapted

The positioning of whānau, kura, tamaiti and rangatahi¹³ are self explanatory. The rationale behind grouping iwi, hapū and whānau whānui together centres on the position that within many urban situations, community not only encompasses mana whenua¹⁴, but also tauīwi (those residing in a community but have no tribal affiliations to that community). In essence, the community relationship in this context is specific to iwi and hapū in the first instance and is in accordance with Ministry of Education policy which refers to consulting with iwi and hapū and in the second instance to the more immediate community connected to whānau. This is represented in the following diagram.

¹³ Young person

¹⁴ Local iwi status

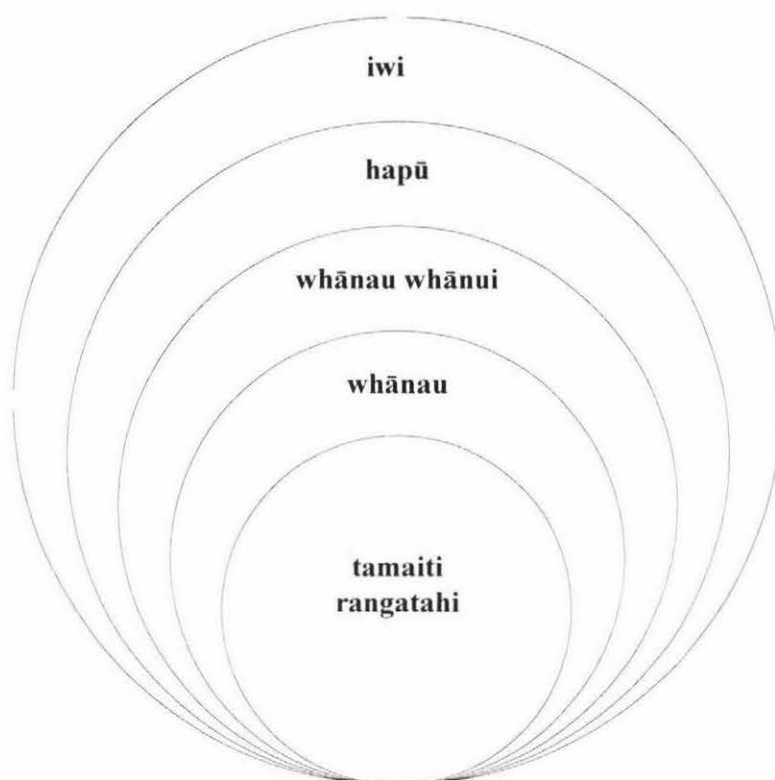


Figure 4: Tamaiti/Rangatahi in relationship to iwi

Moving into the organisational structures of schools and applying the Action Team for Partnership approach without a designated paid position of responsibility for the implementation is problematic. The principal, through their belief system (moral leadership) will determine the direction this can take. One such approach is:

- Step 1** A designated position of responsibility established
- Step 2** Apply funds from within the schools operating budget to create a position
- Step 3** Identify Starting Points (unchanged from Epstein's framework)
- Step 4** Develop a Three-Year Outline and a One-Year Action Plan (unchanged from Epstein's framework)
- Step 5** Continue Planning and Working (unchanged from Epstein's framework)

A necessary component of this approach is for staff professional development (pedagogical leadership), ensuring that all staff are committed to the further development of, and strengthening of home/school partnerships. Another key dimension in the success of Epstein's model, is the signing of a pledge between parents/caregivers, students, teachers and administrators (Epstein & Sheldon, 2006). This is contained in the Epstein model and the No Child Left Behind Policy which

requires all schools to develop a School-Parent Compact, being more detailed and documenting specifically what each partner will do to support student learning. The cementing of this relationship formally corresponds with the Kura Kaupapa Māori approach whereby whānau apply for the acceptance of students into the kura with very clearly defined guidelines of parental involvement in the education of their child. This formalisation of the home/school partnership is not a requirement or pre requisite in mainstream schooling.

The continuing challenge in adapting this resource is the shape the six types of involvement may take and the degree of acceptance the principal affords each type. This acceptance will be impacted upon by the principal's belief system and demonstrated in their leadership style and acceptance of and belief in the philosophical underpinnings of a true partnership with whānau.

Tahuri's (2007) model, set in the Aotearoa/New Zealand context, compliments the work of Epstein and adapts Epstein's key sites of engagement. Tahuri's work is transformational in that it explores Māori concepts and philosophies to progress whānau engagement.

Table 1: Tahuri's Sites of Engagement

Mana Whenua <i>Māori unique status and right as an equal partner</i>	Whakawhānaungātangā <i>Nurturing sustainable relationships</i>	Tikangā <i>Validate Māori Culture and Language</i>	Mahi Tika <i>Getting it right</i>	Ma te mahi tahi ka ea <i>Collaboration leading to realised potential</i>	Ma te katoa te mahi <i>Shared Responsibility</i>
Treaty of Waitangi Whānau, hapū, iwi aspirations reflected and expressed Power sharing	Relationships crucial – compounded by importance of whānaungātangā in Māori culture Manaaki tangāta communication nurturing, caring relationships	Māori culture and language-being valued Tikangā Validation – Māori ways of knowing and being utilised and implemented	Trust, Respect Open transparent practice Celebrating the success, celebrate the whānau	Shared vision Collaboration	Shared learning responsibility - School, whānau and student all taking responsibility for their part of the learning journey

Source: Tahuri, 2007

Moving further into providing a working model and guidelines is pivotal to this thesis to tie together the emerging themes of principal leadership and whānau engagement within the schooling context.

To achieve this end, a further model incorporating Epstein’s and Tahuri’s frameworks is developed at a micro level for this research phase. This model will be evaluated in terms of the principal’s responsiveness, whānau engagement and it’s effectiveness in melding the micro and the macro levels into a comprehensive framework.

Table 2: Sites of Engagement adapted

Model	Types of Involvement					
Epstein	Parenting	Communicating	Volunteering	Learning	Decision Making	Collaborating with the Community
Tahuri Underpinned by Mahi Tika	Ma te Katoa te Mahi Whanaungatanga	Whanaungatanga	Ma te Mahi Tahī ka ea	Tikanga	Mana Whenua	Ma te Mahi Tahī ka ea Whanaungatanga
Working Model Underpinned by Leadership	Manaakitanga Whanaungatanga	Whakawhitikōrero	Mahi Tahī	Ako	Mana Whenua	Mahi Tahī Whanaungatanga

The Six Types of Involvement Explained

Type 1 Parenting Manaakitanga / Whanaungatanga

To foster, assist and include whānau in the wide area of parenting. In the wider context, these areas can include the importance of attendance, nutrition, career pathways, reading at home to name a few. The shape of this will be age dependent.

Type 2 Communicating Whakawhitikōrero

Communicating covers both listening and speaking. As a roopu, the voice of Māori must be taken into consideration. This area also includes kanohi ki te kanohi, the sending and receiving of information as well as enabling the consultation process to be adhered to.

Type 3 Volunteering Mahi Tahī

This can take the form of parent help in the classroom, sports coaches, tutoring and other extra curricular activities to name a few. On enrolment, whānau will be asked what they have to offer or are there ways they can support the school. From this, a data base will be updated which will be available to staff to use.

Type 4 Learning Ako

Learning includes both learning and teaching. At times the teacher is the learner and the student is the teacher. At other times, whānau are the teachers. It is situational and context dependent.

Type 5 Decision Making Mana Whenua

Education is a partnership between student, home and school. Open dialogue needs to occur between home and school with the interests of the student/s as its main focus. On other matters of interest, specifically kaupapa Māori topics, whānau must have input in the decision as part of the partnership. It incorporates culturally responsive schooling practices.

Type 6 Collaborating Whanaungatanga / Mahi Tahī

With the Community

The pouwhakataki provides the link with iwi and hapū. Accessing other community involvement will be the responsibility of the committee and subcommittee although the pouwhakataki may be used in the first instance.

The following template is that which is anticipated it will look like in the Aotearoa/New Zealand context and that which will be critiqued within the research phase of this thesis to further inform the impact principal leadership has on progressing whānau engagement.

Strategic Plan Key Points

Once the team has been finalised, targets will be identified from data and key roles and responsibilities will be assigned to the specific 'types of involvement' areas. In some instances, these areas may overlap with each other and/or other targets. The template is provided in Appendix 6.

Role Responsibilities

Iwi, Hapū

As mana whenua, iwi have a direct interest in the education of students. As such they need to be included in and consulted about the education of students in their region.

Pouwhakataki

Ministry of Education liaison position created to forge links with and consult with iwi/hapū and schools in their designated region. These positions provide the link between schools and iwi.

In School Facilitator

This is a coordination role. The holder of this position liaises between school and pouwhakataki. They provide reports to the principal, Board of Trustees and whānau (through panui and hui) on the targets set by the Whānau Partnership Working Committee. They co-ordinate the sub committees, researching, data collecting, support and assist, liaise with whānau whanui (wider community) and are accountable to pouwhakataki and principal.

Whānau Partnership Working Committee

This committee is comprised of the Principal, Senior Management Liaison Person, 3x Staff, 3 x Whānau, 2 x students, HoD Māori, Māori BoT Rep, Māori Student Support Teacher. The general role of this committee is to make known to the Māori community, targets set for Māori student achievement, to monitor and assist the school in any planning or support to meet the targets set. In the secondary school setting, the academic targets are set by the Heads of Departments and Teachers in Charge of subject areas. Other targets specific to Māori students, have been agreed upon under the Te Kauhua Strategic plan. Other targets may be set as deemed necessary by the committee. It is the committee's job to develop a 3 year strategic plan and a 1 year working strategic plan. All participants on this committee have equal voice, hence the term partnership.

Principal

The Principal's position is pivotal in the success of such a partnership, requiring a diverse set of skills, personal qualities and leadership styles. They need to be able to set the tone of the school as it relates to Māori education and the partnership process. This requires the principal to understand the historic issues which have resulted in the shape of education today. They need to understand the issues from an educational perspective as well as an employment perspective culminating in the ability to lead a diverse learning community. The principal's position is to convey to staff the targets set and agreed upon by the Whānau Partnership Working Committee as well as ensuring that staff are supported to meet the targets set. The principal is required to provide leadership on issues or concerns outside of the professional understandings of the committee, including legal obligations as determined by the Ministry of Education. It is the principal's responsibility (or a person designated by the principal) to liaise with Heads of Departments and Teachers in charge of subject areas, on matters arising from the working committee.

Senior Management Liaison

In smaller schools, this position may not be necessary. Dependent on individual school situation, this position may be used to replace the principal. The holder of this position is aware and knowledgeable about school systems and will be able to provide systems based knowledge on key areas of interest that may arise.

Staff

Staff representative may be a mix of both senior and junior staff members.

Whānau

These position will be available to any whānau and or caregivers with students enrolled in the school.

Students

As with the philosophy of the Board of Trustees, the student voice is an important role in the secondary school system. One junior student and one senior student position will be available.

Head of Department Māori

Required to uphold tikanga, manaakitanga, whanaungatanga and in keeping with kaupapa Māori philosophy.

Māori Student Support Teacher

Required to uphold tikanga, manaakitanga, whanaungatanga and in keeping with kaupapa Māori philosophy. They are aware of and understand student perspective and liaises with whānau as part of their position.

Māori Board of Trustees represeantative

Their role is to maintain links to the Board of Trustees in representing kaupapa Māori initiatives and voice.

Steps to Implementation

Step 1

A team is created consisting of some or all of the members as outlined previously. The team leader by default is the 'In school facilitator Māori'. All other positions are available to any other staff and whānau.

Step 2

Obtain Funds

This is the role of the principal to obtain funds from within school funds or other contracts in order to be able to create a funded position for an 'In school facilitator Māori'.

Step 3

Collect baseline data from which to set targets. Within the secondary school system, these should be goal-orientated consisting of targets for academic achievement, behaviour and social (Epstein, 2002).

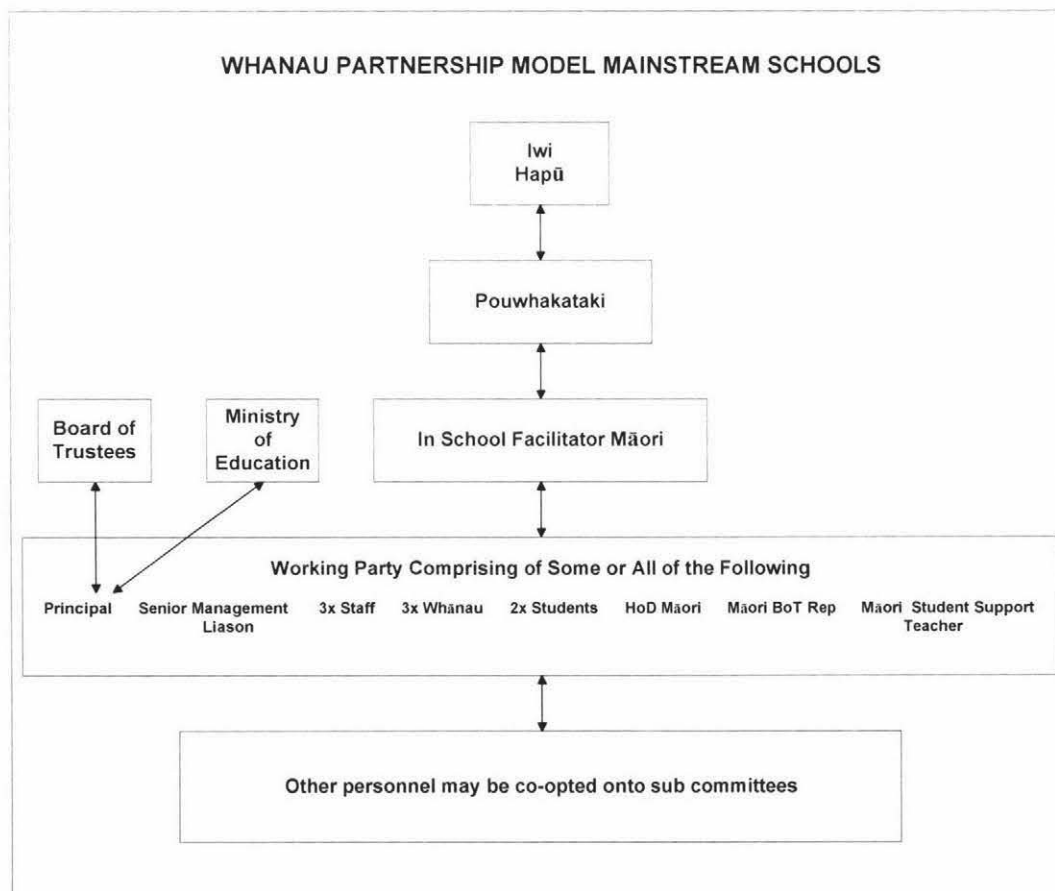
Step 4

From the baseline data collected, develop a 3 year strategic plan and a 1 year strategic plan.

Step 5

All targets must be cyclic and evaluated.

Moving from the micro to the macro level, the following model was developed.



Source: Research School

Figure 5: Whānau Partnership Model for Mainstream Schools

Clearly, there is a paradigm shift in the area of families, schools and education (Pleet, 2000). It is dependent on relationship building and the basis of a strong relationship is trust, the reoccurring theme within this thesis and supported by (Epstein 2002; Ellis and Hughes, 2002). The frameworks also point to the need for a clear direction, hence, leadership must play an important role in developing a school vision, strengthening the capacity of school personnel to fulfil the vision and maintaining positive relationships with the community. In terms of the role of the principal, partnerships can progress when principals set a clear vision and display transformational leadership (Kilpatrick et al, 2003).

7 Summary

This chapter has identified the terms whānau and engagement. It has identified how the term whānau has evolved over the course of time and various meanings that can be applied to the term. It can be seen that the concept of whānau is situational as well as being drawn from whakapapa. It has also explored research within the realm of engagement at the macro level, including that from government departments. The challenge remains as to what the intent from a situational (school) perspective may entail from a whānau perspective though one key area of intent is to raise Māori student achievement in a mainstream school. This chapter has provided a working definition for the purposes of this thesis of whānau engagement. It has explained Epstein's framework for School, Family and Community Partnership, identified Tahuri's framework and provides a working adaptation of both to be evaluated as part of the research. It concludes with the identification that a component of the leadership style required to support and strengthen whānau engagement comes from the principal's personal belief system, this being their responsiveness and commitment to engaging in partnerships with whānau at both the micro and macro levels.

Chapter Five

Research Design

Chapter Outline

This chapter identifies the methodology and research design used to answer the research question of this thesis. It rationalises the sample used for the research and the ethical considerations.

1 Introduction

The purpose of this chapter is to identify the chosen method of research used for this thesis, why this method was chosen and how the research was conducted. This chapter describes the research site and the selection process used to determine the site and the respondents. It goes on to discuss the research design and its implementation. This thesis uses a qualitative case study approach, including interviews and field notes with the methodology being discussed further in this chapter. It explains the data collection process, data analysis, limitations of the research and ethical concerns of research of this nature.

2 Specific Context

The research site was an inner city, co-educational, decile 5 secondary school with a heterogeneous population. The student population consisted of 26% Māori on average across the whole school, 212 students in total. It is higher in the junior school (years 9 and 10), being 34% Māori student population. This figure was extracted from the school's student manager data base. Ethnicity is a specific question on Aotearoa/New Zealand school enrolment forms, also being mandatory from government for statistical purposes. Whānau/parents/caregivers indicate the student's ethnicity during the enrolment process and record this on the enrolment form. According to Durie, M. (2004b) and supported by Census statistics 2006, there is a disparity between being of Māori descent and that of identifying as Māori. The enrolment form does not consider this discrepancy afforded whānau/parents/caregivers, but rather, offers a choice of ethnic origins. As a school site consists of a cross section of the population, it is within expectation that there will be students recorded as Māori who, they themselves or their parents do not identify as Māori. This aspect though being aware of, did not

impact on the selection process of whānau. Tangata whenua¹⁵ students are 7% of the Māori student population at the college, 15 students.

The college serves the western side of the city and surrounding rural areas. The decile range of the contributing schools is 1 - 8, and reflects the socio economic range of our surrounding suburbs. From 2008, the decile rating of the college will change from 6 to 5, reflecting the diversity in the college's student population. The school is in demographic change. In the last five years, the school roll has decreased from 927 to 750 student population while the ethnic composition of the college has changed from 17% Māori to 26% Māori. The principal is a non-Māori woman in her fifties. The ethnic composition of the staff is 6 Māori and 80 non-Māori. There has been an average of a 12.7% staff turnover over the last 5 years.

The college has previously and continues to be involved in a professional development project with a focus on raising Māori student achievement as outlined in chapter one. Staff have been provided with professional development in learning and teaching practises, the use of data, classroom climates, deficit theorising, whānau partnerships/engagement and some staff have undertaken Te Reo Māori lessons. There are other whole staff and department professional development contracts and foci operating within the college.

The school is located on a historical iwi site and located in close proximity to iwi. Until late 2007, there had been no relationship with this iwi, but rather a limited relationship with another hapū. There is no obvious explanation for this. The kawa¹⁶ of the school until 2007 was not that of tangāta whenua, again, there was no obvious reason for this. This aspect is significant in terms of establishing partnerships with iwi within the geographical setting which the college is situated in.

The Board of trustees is comprised of 6 elected members, 1 staff representative, 1 student representative and the principal. Of the elected parent representatives, 3 are male and 3 are female, the staff representative is female, the student representative is female and the principal is female. Despite standing for election, there were no Māori representatives elected. The Board of Trustees did co-opt the highest polling Māori candidate. This representative is not tangata whenua but has resided in the region for six years. The college is supported by the school's Educational Trust, Parent Teacher

¹⁵ connected to an area through tribal affiliations - whakapapa

¹⁶ Māori protocols and processes used within the college

Association and the Whānau Tautoko group¹⁷.

2.1 Sample

The research consisted of data gathering from three distinct groups from the research site chosen so as to triangulate the information as it relates to the research topic. The participants included the principal, members of staff and whānau.

The principal is a female of non-Māori descent. The principal has had 30 years teaching experience and 5 years principalship experience. The principal had been involved with 5 major educational projects since being appointed as principal in the research school.

In the first instance, the principal was approached by me to see if she would be willing to participate in such a study. During this initial discussion, areas that could be of concern were aired by both myself and the principal. The research was explicit in that this would not be an opportunity for other research participants to vent a personal attack on the principal and that this research was on leadership style, exploratory in nature, to inform further practice in the domain of whānau engagement. The full scope of the research was discussed *kanohi ki te kanohi* with the principal in keeping with a kaupapa Māori approach to research. At the outset, the principal was aware that staff and whānau would also be included in the research gathering phase. On acceptance of the principal to participate in this study, the Board of Trustees was approached to allow this study to be undertaken.

In consultation with the principal, ensuring that staff anonymity was of utmost importance and keeping with the principles of Māori research methodology, staff were approached, *kanohi ki te kanohi*. All staff approached, accepted the offer to participate in the research. Five staff were interviewed in offices that ensured that their anonymity was maintained. The staff interviewed provided a cross section of gender, length of teaching experience, including teaching and other designated positions of responsibilities and age. No staff members interviewed, identified as Māori. In order to maintain anonymity, more specific details of the responsibilities of the staff members interviewed will not be disclosed for the purposes of this research. All staff members had been employed in the college for at least the last 3 years.

¹⁷ Support group

A list of whānau was accessed from the college's data base. Whānau were approached kanohi ki te kanohi and invited to participate in the research. Five whānau were interviewed, representing all five year levels in a secondary school. The children of the whānau participants were not involved in Kapa Haka or Te Reo Māori and the whānau had not been to a whānau hui in the previous 12 months as confirmed by the Whānau Minutes, the rationale for this being explained in chapter one. No whānau were tangata whenua. This was not a deliberate undertaking and there is no underlying premise associated with this occurrence. Iwi affiliations for the interview phase of the research were not a contributing factor during the selection process.

3 Māori Research

Māori research has gained a lot of momentum in the last 20 years (Matamua, 2006) with the inadequacies of western research methods being questioned by Māori. This has prompted the progression of kaupapa Māori research methodologies being applied to Māori research.

Research is the ability to discover new ideas or new knowledge (Durie, M. 2005). It is the ability to look at the puzzle and untangle the whakapapa that sits behind it from within a Māori world view. Christensen (2001, p.94) states:

While western scientific inquiry is based on breaking down areas of study to ever smaller and narrower fields, Māori would be more likely to look at the ways the pieces of the whole picture relate to each other.

In response to addressing the educational developments occurring in Kura Kaupapa Māori, Smith, G. (1991) identified six integral kaupapa Māori themes that were occurring in Kaupapa Māori sites, forging pathways for the further development of Kaupapa Māori principles for research.

Kaupapa Māori Themes

Tino Rangatiratanga - self determination principal

Taonga Tuku Iho - cultural aspirations principle

Ako Māori - culturally preferred pedagogy principle

Kia Piki Ake i ngā Raruraru o te Kāinga – strengthen the family economics principle

Whānau - extended family structure principle

Kaupapa - collective philosophy principle

Te Awēkotuku (in Smith, 1999, p.120) identified responsibilities for researchers while conducting research in Māori communities:

Aroha ki te tangata - respect for people

Kanohi Kitea - the seen face, face to face dialogue and communication

Titiro, whakarongo.... Korero - look, listenspeak

Manaaki ki te tangata - share and host people, be generous

Kia tupato - be cautious

Kaua e takahia te mana o te tangata - do not trample over the mana of people

Kaua e whakahihi - do not flaunt your knowledge

While Bishop (1998) identifies the concept of **whanaungatanga** as a foundation of Māori research.

This research supports the whakapapa concept by providing an historical commentary on the evolution of schooling in Aotearoa/New Zealand. It has provided the context and explored the reasons behind the position we are faced with so that this research and topic are grounded in history, providing an explanation and understanding of the issue.

The principal of Tino Rangatiratanga was applied in the first instance in that the research was undertaken by a Māori researcher with Māori whānau, investigating the phenomena that occurs in mainstream schooling and led by a Pākehā principle.

The principle of whakawhanaungatanga was applied. The term requires a degree of interacting and developing whānau links before the key research is undertaken. It posits itself within kanohi ki te kanohi and kanohi kitea philosophies whereby face to face interaction is a requirement when researching Māori and even more so when Māori research Māori.

The principal of 'aroha ki te tangata' was applied, allowing respondents to set the time and venue for the interviews to be undertaken. Within this realm, the principle of titiro, whakarongo and korero applied by looking for the unspoken aspects that would inform the research, listening to the respondent's stories and responding in an appropriate manner while asking questions in a non-threatening and humble manner and being non-judgemental – kaua e takahia te mana o te tangata. The principle of kia tūpato applied at all times in terms of personal safety and with the gathering of information.

This research is a combination of Māori and Pākehā participants undertaken by a Māori researcher within a mainstream institution. The ability to walk in both worlds and apply Māori and Pākehā methodology applies.

4 Qualitative Research

The research design derives from a qualitative, single case study approach.

“Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that makes the world visible. These practices ... turn the world into a series of representations including field notes, interviews, conversations, photographs, recordings and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.”

*Handbook of Qualitative Research, Denzin and
Lincoln, 2003, p.3*

The research is interpretive in that it explores ‘lived experiences’ of participants to identify the cultural, historical and social aspects of people’s lives in context (Ritchie and Lewis, 2003). The interpretation and observation of the interrelatedness of social contexts on people’s lives and how meaning is derived from this is crucial in interpretivism (Ritchie and Lewis, 2003).

It is naturalistic in that data collection was undertaken for the most part in the school setting without any manipulation by the researcher. In this sense, “the researcher becomes the key data gathering instrument” (Gorinski, 1997).

In support of the qualitative methodological approach, Pfeifer (2005) highlights that a qualitative methodological approach to cultural leadership examination in the Aotearoa/New Zealand context could be more appropriate, stating that according to Alvesson (1996) and Bryman (1986), more leadership studies should be employing qualitative research methodologies.

Qualitative research gathers information in words, pictures and observations. It is concerned with information rich data and the interpretations arrived at from this. Data is collected by observation, field notes, interviews, narratives and documentary

available evidence.

The attitudes, views and actions of the participants is crucial in qualitative research. It is how participants make sense of their lives and the world around them that the researcher is attempting to interpret by coding the data collected into thematic headings of discourse. The volume and richness of data is an important aspect to qualitative research.

Qualitative research is different to quantitative research in that it does not produce findings based on numerical manipulations and statistical analysis.

5 Case Study Research

Case study research is an ideal method when an in-depth investigation is required (Feagin, Orum and Sjoberg, 1991). It has a history in social science research; sociology, education, psychology, political science, social work, business and community planning (Gilgun, 1994, Ghauri and Gronhaug, 2005). In effect, the case study methodology allows the researcher to represent real life events in an holistic and naturalistic manner (Yin, 2003). It is the ability to investigate a particular phenomenon, and in this case, the principal. Burns (1994) states “In a case study the focus of attention is on the case in its idiosyncratic complexity”, and further more “it must be a bounded system” (Burns, 1994, p. 313).

The case study “is preferred in examining contemporary events, but when the relevant behaviours cannot be manipulated” (Yin, 2003. p. 7). The feature of the case study are the use of the ‘how’ and ‘why’ questions. These questions are exploratory in nature and;

- “investigate a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident”

5.1 The Central Research Question

The central research that guided the research was:

“In what ways does principal leadership impact on whānau engagement in a mainstream secondary school?”

The guiding questions were based around the following contexts:

- Principal Values
- Leadership style
- Staff Management
- Culturally Responsive Teaching Practices
- External Factors
- Model of Engagement

The questions were designed to elicit information about the principal's core values, their leadership style, pedagogy, professional development and staff management. There was a question designed to generate discussion regarding the terminology and understanding of the words engagement, participation and partnership, concluding with a visual representation of whānau engagement to elicit more information on how participants perceived a working model of whānau engagement, with the stakeholders they identified.

The rationale behind the terminology question was to determine if there was any standardised understanding between the three research groups of this terminology and whether the terminology influenced expectations of whānau engagement. It was hoped that this question would provide insight as to the difficulty that surrounds this field of study.

The visual representation elicited from the participants was a more concrete tool to assist in designing a working model of whānau engagement, determining if participants were conversant with the macro and micro layers of this.

6 Ethical Concerns

During the course of the study, ethical consideration was given to the safety of the participants involved, ensuring that anonymity was able to be maintained throughout the research phase. During the initial phase of determining the research direction, discussion was entered into with the principal, sharing the philosophy behind the study and asking if they would consider being apart of this research.

Ethical approval was requested from Massey University Human Ethics Committee. In line with the requirements of ethical approval, informed consent was gained from the schools Board of Trustees, the principal, staff members and whānau before they took part in the study. This involved a detailed information letter explaining the study's

nature, explaining that participation was voluntary and that anonymity would be maintained. Support was offered to participants to safeguard from harm caused by any issues that may have arisen as a result of the research.

As with other leadership studies, ethical consideration must be given to the findings with regard to power, integrity and influence (Rowley, 2004). As this leadership research was undertaken in an educational setting, the utmost care and integrity must be taken when reporting the results to ensure participant safety is paramount.

7 Selection of Data Collection Methods

The three methods of data collection used in this study are commonly used in qualitative research. They are: interviewing, document collection and field notes.

7.1 Selection of Respondents

The Principal was initially approached and the research topic was discussed with her, including, would she be interested in participating in such a study. The parameters of the study were explained as too was the rationale behind the research topic. The Principal agreed to the study being undertaken and her leadership style being the focus of the investigation.

A letter requesting that research be undertaken within the college was sent to the chairperson of the Board of Trustees for approval after the verbal acceptance of the Principal. A more formal letter of request was also sent to the principal with further explanation included. The research proposal was shared with whānau at a whānau hui, with no objection.

Verbal contact with staff to participate in the research, explaining the research and its purpose was made as well as explaining that the interview time was expected to be half an hour in duration. Upon initial acceptance, an interview time was arranged, directing staff to an appropriate office to maintain anonymity. A formal letter was shared with participants with an opportunity to discuss any matters arising, as well as the opportunity to withdraw from the study. The voluntary nature of participation was highlighted.

Initially, the original ethics proposal stated that ten staff and ten whānau would be interviewed. However, after five staff and five whānau had been interviewed, the findings and the emerging commonality of responses were discussed with my

supervisor and a decision was made to stop data gathering at five.

To identify prospective whānau participants and in the first instance, a query on the school data base was undertaken. The search was compartmentalised firstly into searching each year group for those students identified as Māori and secondly, by year group.

From these initial year group lists, those students who participated in kapa haka or are learning Te Reo Māori as a subject within the college were eliminated (rationally explained in chapter one). From the remaining lists, and from the whānau minutes, a separate list was made of those whānau that had not been to a whānau hui in the previous 18 months.

Before any initial contact was made, discussion was undertaken with another member of staff who held a position of authority, to determine if there were any known safety risks that I needed to be aware of. Potential whānau participants were contacted by phone, explaining who I was and asking them if they would be prepared to participate in the research, including that the interview was expected to take half an hour. A suitable time and place was arranged, most interviews being undertaken in the homes of whānau. The formal letters of request and the voluntary nature of the participation was explained when I met with them, *kanohi ki te kanohi*.

As with kaupapa Māori research methodology, the first part of the interview consisted of a 'cup of tea' and *whakawhanaungatanga*. The ½ hour resulting in 2 hours of discussion. Time was irrelevant and this was a known aspect before embarking on the interviews.

The data was collected in the form of interviews with three separate groups within the college community – the principal, the staff and whānau. Documents were collected and field notes were taken recording observations.

8 Limitations of the Study

It can be argued that a small case study such as this could generate insufficient data to fully inform practice. However, the purpose of the study was to extrapolate any recurring themes that could be triangulated to provide direction for further research and highlight areas of good practice that could be replicated in other contexts. Good practice in this instance refers to principal leadership qualities, work ethic and

advancement of Māori education and in particular whānau engagement.

Participant truthfulness is an area that places limitations on the study in that one can never be fully assured that responses are totally honest. The question of familiarity with participants could also be a limitation of the study in that being employed within the research site; respondents may not have felt that they could be totally honest for fear of a breach of anonymity. Furthermore, they may have felt that they needed to provide me with the responses that I wanted to hear as they were aware of my position on Māori educational concerns.

Gender, age, ethnicity and length of service of the principal could be a limitation. Women principal leadership is a field within itself. Add to this age and length of service or whether older principals have a differing view than younger principals on whānau engagement and Māori education in general. This is a complete study within itself.

The demographics of the college could be viewed as a limitation. The encompassing factors are, urban schooling as opposed to rural schooling, high Māori population as opposed to low Māori population both within the school and the community and the occurrence of tangata whenua against tauwi. As identified in the research, only 7% of the research college's student population is tangata whenua while the school student population is 26% Māori on average across the whole school, 212 students in total. It is higher in the junior school (years 9 and 10), being 34% Māori student population.

Secondary schooling as opposed to primary or intermediate schooling too is a limitation. Stages of human growth and development as it impacts on parent, student, school involvement and participation requires further investigation.

9 Summary

This chapter has identified the chosen method of research and how the methodology was applied. Māori research philosophies have been identified, explaining how Māori has been represented in this research project. It has identified and explored that rational behind qualitative research, including identifying the parameters of the case study as a research tool. The limitations of the study have been identified, explaining the basis of the limitations of those areas identified.

Chapter Six

Results

This chapter shares the results of the interviews undertaken as the research phase of this thesis. The interviews will be presented in the following order; the principal, staff and whānau. The interview results will be analysed under the question categories. Included in the Principal's section will be an outline of the observations, field notes and documentation.

1 The Principal

1.1 Values

The principal was able to articulate the values she believed underpinned their professional leadership of the learning community. The values identified commitment, excellence, respect, being courteous, valuing people and she places a high priority on relationship building. The principal stated that she had

“an obligation to provide quality of opportunities for students.”

The principal retold a situation about a young person that she taught in her early years of teaching, stating that this young Māori girl arrived at college with a reading age of 16+ but it took her two years to gain School Certificate English. The principal further stated that when she (the principal) was on maternity leave not long afterwards, this young girl was her postie. The young girl would stop and ex teacher and ex pupil would discuss their respective baby's.

The principal has often thought about this experience, hinting at whether this young person had maximised her potential or was the principal advancing her value system on this situation. The principal continues to reflect on her value system and cultural dissonance. It is from this experience that has shaped the principal's responsiveness to Māori educational achievement.

1.2 Leadership Style

The leadership styles used by the principal to describe their leadership style were distributive and servant though from the interview there were instances described by the principal that transformational leadership was also encompassed in her leadership style.

“My vision for the school is around excellence, I’m a naturally competitive person and so my vision is to provide excellence, excellence of opportunity, excellence of effort and excellence of outcomes.”

Inclusive and collegial were other terms that the principal stated were essential to her style of leadership.

1.3 External Factors

The inability to get some whānau into the school was identified as a contributing factor to the whānau engagement.

“the experience that the home has had of schools and education and the way in which that colours their desire to have a relationship with the school now of their children, I think that’s a key factor for some of our families and so what’s really important is to capture the moment if you like, and one of the reasons why I maintain as much of an open door policy as I do.”

Funding to continue to provide a position of responsibility dedicated to kaupapa Māori initiatives, time constraints, urban displacement and the strength of the iwi/hapū in which the school is situated in, were the key areas that impacted on the principal’s ability to foster whānau engagement.

The principal also stated that the supportive environment provided by the college for the students, specifically relationships and culturally safe environments which encompass kawa¹⁸ as well a Māori world view were important internal factors that impacted on external contributors to whānau engagement.

In one department, this includes working with iwi to rework documents which provide a more accurate account of iwi history, expectations and aspirations.

¹⁸ Cultural protocols are observed and respected

1.4 Leadership of Staff

The principal identified school wide areas in which she indicates to staff her visions and expectations. This was also an area that she identified that she needed to focus on more.

“I think that one of the things that I need to work on is better communicating that vision to the whole staff and how I do that.”

1.5 Pedagogical Leadership

The principal has developed her sense of understanding regarding whānau engagement over a number of years. This has come from within the field of education and the experiences offered through education. This includes a scenario of student achievement that has impacted on her to continue to search for ways to support Māori students to maximise their potential. This situation is specific and personal to her in her previous role as teacher in her beginning teacher years. This specific situation is to do with Māori youth, achievement, choices and maximising their potential.

In more recent times, she has attended hui, workshops and has been guided by Māori staff and whānau. She also reads widely and reflects on what best practice may look like in an urban, mainstream co-educational secondary school. She stated that her understanding of whānau engagement has changed and that she was previously viewing this quite simplistically, whereby now she is able to view whānau engagement from another angle. An area that she is keen to advance is the use of Information Communication Technology in advancing further whānau engagement.

1.6 Terminology

The principal did think that there was difference in the terminology engagement, participation and partnership stating that

“for me the idea is about engagement I think if you’ve got deep and meaningful engagement then you actually have got partnership because engagement is also about, for me anyway, its about the deeper thinking levels and the deeper mutual interactions and discussions and activities that means you are working at a level where there’s real involvement there’s real contribution being made um on both sides.”

The term *‘deeper’* refers to critically thinking about issues, philosophies and scenarios rather than just operating at a surface or superficial level.

1.7 Observations

The principal operates from an ‘open door’ policy, believing that the principal should always be available; this however, is idealistic in that in some instances, other issues take precedence. The principal is calm in her āhua, treats people with respect, listens and is approachable. Throughout the course of the year, she has become stronger in her responses to staff when they have challenged her or her decisions publicly. She places a high emphasis on relationships and relationship building.

Delegation of tasks to others is a key to her leadership style. To this end, she has built a strong team of individuals around her in a variety of fields that she has direct control over– that is, has employed persons for those positions.

Māori student achievement is a high priority for the principal and there is a requirement and school wide focus that targets are set for Māori student achievement in the junior school each year. Her philosophy being that “if we get it right in the junior school, we will reap the benefits in the senior school”. There is also a focus on decreasing the stand down and suspension rate of Māori students in the college.

The principal has indicated to all staff, through the Heads of Departments, that there are areas of the curriculum that local iwi are available to critique for the college. She has instructed one department to have all their units of work that relate to Māori, be critiqued to ensure accuracy and authenticity. The principal has been firm in her approach with this department and there has been no allowance for variation to this directive in this instance.

The principal was instrumental in ensuring there was Māori representation on the Board of Trustees after no Māori representatives were voted onto the Board at the last election. This is the second time she has progressed this since her time as principal at this college. She always attends whānau hui when available, taking a supportive role while also sharing a principal’s report as part of the agenda. Leadership in this forum is undertaken by those staff she has appointed to kaupapa Māori positions. Observations of whānau and principal interactions at such hui have always been amicable. However, there have been occasions where the principal has been ‘uneasy’ of whānau decisions but has not voiced her concern publicly at hui. Rather, she has sought advice and aired her ‘concerns’ privately with her Māori staff. She prefers to work in this manner as she does not want to be offensive and self reflects on her ‘uneasiness’ to determine where this comes from in terms of cultural understanding and her own dissonance between this cultural understanding.

The principal does try to get to local kaupapa Māori events and has been present at more of these in 2007. These include hui, tangi, kapa haka and Ngā Manu Korero. She schedules her weekends around the playing times of the college's sports teams, not only to support the playing teams but also as a tool to meet whānau in an informal setting – kanohi kitea.

The principal is aware that she is a Pākehā woman leading a mainstream college with an increasing Māori student population.

The principal has supported staff leading any kaupapa Māori initiatives at full staff meetings, Heads of Departments meetings and guidance meetings. Professional development in the form of a full staff meeting by a recognised Māori academic was provided.

Two new major kaupapa Māori initiatives were started in 2007. These initiatives were supported by the principal, despite her having some anxiety of these. The principal trusted the leadership of her staff to implement these two new major initiatives that included whānau participation.

Firstly, there was the formation of a group that had a focus on academic achievement in the senior school. The following table identifies stakeholders and responsibilities.

Table 3: Target Template

Retention of Māori Students in the Senior School		
Roopu Members	Target	Measurable Outcome
In School Facilitator Māori Year Level Deans Senior Management Whānau Careers Advisor HoD Māori Māori BoT Rep	To retain more Māori students at the senior level, gaining higher qualifications with the ability to enter tertiary study	Number of Māori students retained in each year group from Years 9 to 13. NCEA qualifications Students moving on to tertiary study from College
Goal 1: To establish a group of Year 11 and 12 students with the ability to advance into tertiary study and providing them with exposure and contact with a variety of universities.		

Type of Involvement	Responsibility	Specific Target
Manaakitanga	Senior Management, In School Facilitator Māori, Careers Advisor	Speaker at whānau hui explaining this role and availability to whānau
Whakawhiti Korero	Senior Management, In School Facilitator Māori	Discuss with whānau the intent of the roopu
Mahi Tahi	Senior Management, In School Facilitator Māori	Do whānau have any links? Whānau to participate, contribute and assist with any activities
Ako	Senior Management, In School Facilitator Māori, HoD Māori	Develop group Te Pikinga
Mana Whenua	Senior Management, In School Facilitator Māori	Whānau decide about inclusion of their student
Whanaungatanga	Senior Management, In School Facilitator Māori, HoD Māori, Māori BoT Rep	Develop links with tertiary providers who are able to provide insight to year 11 and 12 students.

One aspect of this was to liaise with whānau about the direction of this group and seek their input. Of the 32 students invited into the group, there were 8 whānau representing 14 students. Six parents had never been to previous whānau hui. The template above was workable with specific targets met. Three parents while indicating an interest in participating in the trips planned were unable to join the group due to work commitments.

The second initiative was an end of year celebration of Māori student success which was mandated at a whānau hui. The event was supported by whānau, many of whom had not been to a whānau hui. There were also some grandparents in attendance, rekindling past links. All the Senior Management team, Deans, Guidance Advisor, Sports Co-ordinator, and 2 other staff members attended.

This initiative was co-ordinated by the Māori staff and whānau.

The principal was available for other staff to air their concerns and took a firm leadership role with those staff members that opposed the initiatives.

A time allowance has been allocated for a member of staff to assist in Te Reo Māori

language lessons for all staff. This is voluntary on staff and there has been no other recording that as to the expectation of all staff to pronounce Māori names correctly.

Co-operative Learning professional development has been a focus for the previous 3 years. This opportunity has been available for staff to undertake for a maximum of 16 staff each year.

1.8 Documentation

The principal has made some use of the internal weekly staff newsletter in terms of being responsive to the needs of Māori including curriculum design, achievement and communicating with whānau.

Guidelines for annual reporting by Heads of Departments include the expectations of being responsive to the needs of Māori and target setting for improved achievement.

The principal is given the opportunity to proof read the Whānau Pānui but there has never been any request made of the principal to write a column for the pānui.

The principal has had a role in developing a working model of whānau engagement as presented in chapter four. Two models were developed, one model is concerned with relationships, responsibilities and communication while the second model operates at the micro level of day to day communication and is based upon the six areas of involvement. This model was developed in response for the college to meet its obligations of whānau engagement and takes into account the differing needs at the macro and micro level. This model was discussed at a whānau hui, with the pouwhakatki and with kaumatua and the Chief Executive Officer of local iwi. This model was based on that proposed in chapter four and has been reworked after consultation and trialled with two new initiatives undertaken by the college.

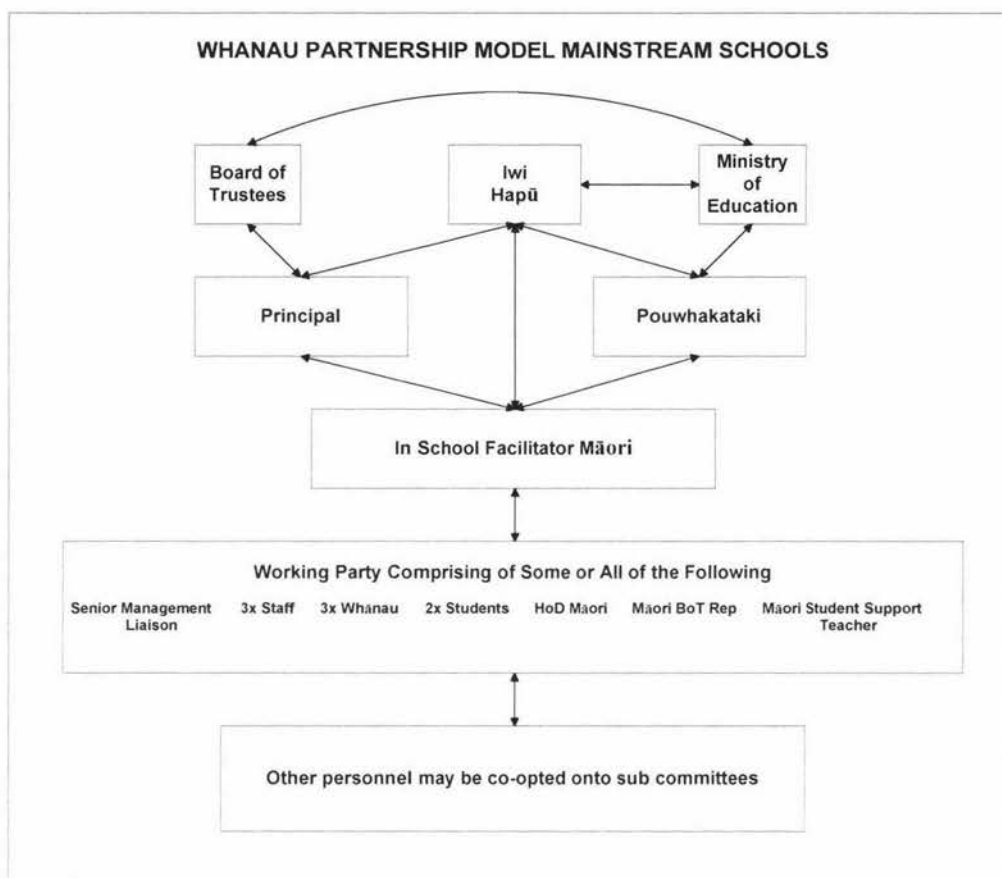


Figure 6: Whānau Partnership Model for Mainstream Schools Revised

2 Staff Responses

2.1 Values

All staff responded that a core value of the Principal was excellence. This was supported by the following comments.

“she values students excelling”

“I think that excellence comes into it because ultimately it is achievement”

Other values that staff used to describe the principal were;

- concerned
- caring
- approachable
- fair
- a good listener
- empathetic

- respectful
- effective communicator
- supportive
- inclusive

A key theme that emerged from the interviews was that the principal also placed a great deal of value on relationships. These relationships include those between staff, students and parents of the college as well as those relationships between the college and the wider community.

Central to this was the underlying concept that the principal has a keen sense of justice, what's right and what's wrong in terms of Māori achievement and success within education. All respondents identified that the principal valued addressing Māori student achievement.

"I think she is fully committed and supportive of the people that are promoting that (Māori students achievement) within the school. I don't think that there is any issue as to whether it's important or not."

"Right and wrong, justice and I suppose there has had had to be a growing awareness of looking at Māori achievement."

2.2 Leadership Style

Respondents stated that being aware of the needs of the community and having a positive relationship with the community is key leadership style exhibited by the principal. Other styles identified by respondents within the interviews were distributive, inclusive, situational, transformational and servant. The principal also has an 'open door' policy and will endeavour to make herself available to whānau/parents if they require without an appointment, wherever possible.

Distributive

"My Head of Department always relates things back to the school wide goals and how we as a department are tying in our goals to the school wide goals."

"I think in terms of leading staff, her role is more to allow staff to lead themselves in their areas."

Inclusive

“She’s not authoritarian.”

Situational

“if you go to see her in her office with a problem she will generally make a decision if you require one, but if you see her outside of her office you won’t get a decision necessarily and that’s something you need to deal with.”

Transformational

“leadership is about enhancing other peoples leadership ability because she can’t do it all. Sure you’ve got to lead from the front but at the same time, you can’t be leading everything. If you’re not creating leaders within your organisation, then the whole thing rests on you. You’ve got to be able to walk away from the school and know that it will continue without you even being there is a strength and I think that to a lesser or greater degree that can happen.”

Servant

“she values whānau, a strong relationship between parents and the school community and talking to her she’s always concerned about parents understanding and knowing what’s going on with their children but when you observe her that’s sometimes secondary to what teachers and school needs are.”

“she’s got an institutional position and which she can only overcome really by her personal development to the people and to bring them on board to work with.”

2.3 External Factors

Four of the five staff stated that funding would impact on the principal’s ability to implement and sustain initiatives which enhance whānau engagement. The funding was identified as that being needed for human resources to engage and network within the community as well as physical resources, including a central ‘whare’ type building located on the school grounds. The respondent stated they had seen this operational in other schools they had either visited or worked in and that this was a central point for students and whānau to meet, learn and feel ‘tau’¹⁹ within the school. The respondent stated that they had seen this in other mainstream secondary schools.

Workload and time were identified by all the respondents. One respondent also stated that we need to remember that staff also have their own whānau that they need to spend time with.

¹⁹ Settled

Three of the respondents identified parent community as being external constraints to initiatives to further progress whānau engagement, typified by the following statement.

“The families at home, the parents, if they don’t buy in to some of the initiatives that we’re running at school then its very difficult for us to make changes or make improvements.”

2.4 Leadership of Staff

Two staff stated that they were unaware of the principal’s expectation of them in regards to the school wide goals of raising Māori student achievement and whānau engagement. One respondent was able to explain in detail her department’s expectation as led by the Head of Department.

Three respondents stated that the principal had highlighted the expectations of raising Māori student achievement and whānau engagement, and how this would be managed, at staff meetings and through writings contained in the staff weekly communication.

Four respondents stated they were aware that staff needed to be aware of the impact of relationships as well as trying to tailor programmes that met the needs of Māori. One respondent was working with iwi to address needs identified within their department, stating that the principal had instructed them to do so.

Two of these staff members stated that they were aware that there were departments within the college that were not adhering to these expectations and would be interested to see what the consequence of this would be.

2.5 Pedagogical Leadership

Three respondents stated they thought that the principal has developed her understanding of whānau engagement from key staff within the school. One respondent stated they thought the principal did not have any understanding of whānau engagement or culturally responsive teaching practices as judged from other secondary schools they had been employed in.

Four respondents thought that the principal had also developed their knowledge from interactions with whānau, attending hui and possibly from professional readings.

2.6 Terminology

.2.6.1 Whānau Engagement

One respondent stated they didn't have time for terms, that they were all the same in general and that it was all about the relationship while another respondent thought that engagement was like tokenism.

"Means going through a bit of token, how you going?."

One respondent stated that this involved school and whānau, both extended and immediate, and that engagement is when whānau 'buy into' the beliefs and goals of the school developing shared outcomes of strengthening the relationship to constructive positive outcomes for students.

Two respondents stated that they thought the term engagement was either attending events such as sports or parent interviews.

One respondent thought that engagement referred to the extended whānau or those people associated with the college, stating that they would know what was going on but may not necessarily go into the school.

"Extended family, people who are associated with the student of Awatapu College they would know what was going on in the school and they may not come in and participate with anything, they would just know what was going on, when holidays are, what sports their children are playing for the school."

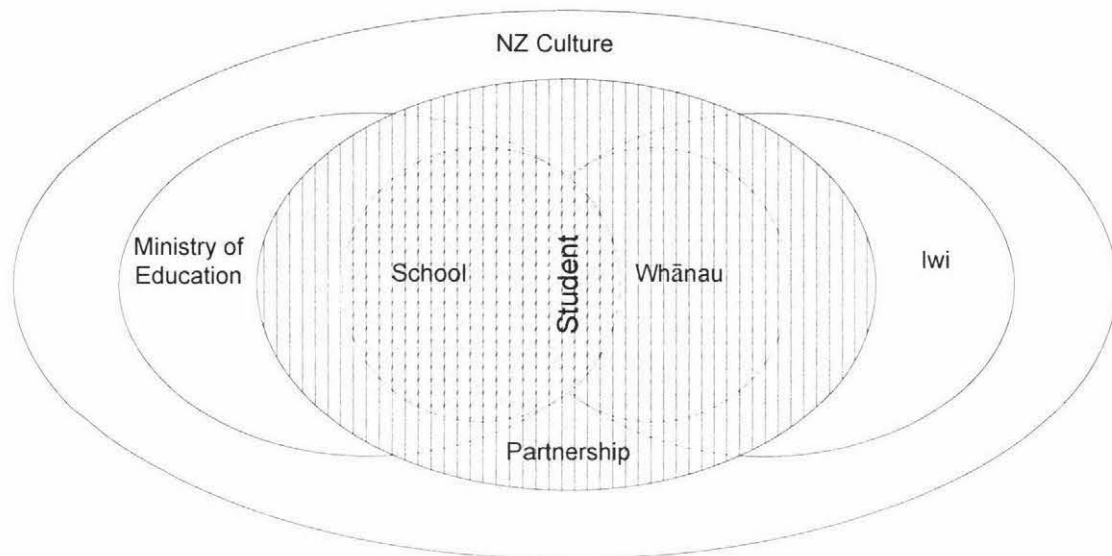
.2.6.2 Whānau Participation

One respondent stated they didn't have time for terms, that they were all the same in general and that it was all about the relationship.

Four respondents identified participation as being actively involved with an event or function which involved the school, the student and the whānau. These included coaching sports teams, attending sporting, cultural or academic events, attending hui and parent interviews. Two of these respondents identified extended whānau in this definition.

One of the above respondents identified that it was engagement that forged a partnership and referred to their visual representation of participation.

Staff Partnership Model



Source: Interviewee

Figure 7: Staff Visual Model of Engagement

.2.6.3 Whānau Partnership

One respondent stated they didn't have time for terms, that they were all the same in general and that it was all about the relationship.

Two respondents identified in their engagement and participation comments that partnership comes from engagement or participation.

Two respondents identified that there needed to be two groups working together on joint outcomes. One of these respondents went further to state that for a partnership to have any real depth to it, it would work better if it was formalised.

"To me is whānau working together with the staff at the college for a joint outcome, the same goals, together in a partnership. So to me they would have to be different meanings.

For a partnership there almost needs to be a defined job description role, some sort of informal or even formal contract drawn up so the other group could participate so they feel it's a real partnership or they're just going to feel they're being consulted, with which means they don't really feel they're in a partnership with the school at all, it's too casual, it's not going to be, it's not really strong enough for it to survive. I'd say just a little personal quirk on behalf of one of the groups she might be reacting to unless it's something more permanent and other than personalities the partnership won't operate. It needs to be independent of the personalities. As one person moves on it shouldn't just rely on one strong person only leading a group, if the person moves on will the group continue".

and

“It is collaboration with responsibilities placed on both parties”.

3 Whānau Responses

As previously identified, the targeted whānau were those who had not attended whānau hui in the last 18 months. On entering the homes of whānau, it was clearly evident by the physical surroundings that there were links to whānau and kaupapa Māori. In four of the homes, photographs of ancestors were displayed on the walls and in two of the homes, there was Māori artwork visible. The pre formal interview discussions were centred around whānau links and experiences. Two whānau retold the journey of discovering/rediscovering their roots. Of particular interest is the comment “s/he’s all Māoried out”. This was qualified that as a young child, s/he had accompanied his/her parents to numerous hui and that as a young person, s/he had no interest in pursuing kaupapa Māori at school. This did create conflict for the whānau as they would prefer more contact with the school but respect the wishes of their child. Of particular note was the comment made by three whānau stating that the college was a mainstream school.

3.1 Values

Five whānau respondents identified trust, caring, excellence and a sense of family. Two of these respondents preferred to use the Māori terminology of whanaungatanga, manaakitanga, aroha and pono.

One of the above respondents counteracted their caring response by stating that on enrolment, the principal did not share any Māori initiatives operating in the school with them.

Three of the respondents stated that they had based these assumptions on what their child/ren and their friends say about the principal as well as from written communication via newsletters. They had never had any informal or formal communication with the principal.

Two of the respondents had had formal or informal communication in a face to face setting with the principal. This included communication on enrolling their child, or at a prizegiving/hui.

3.2 Leadership Style

Three respondents stated that she has a vision for Māori education (transformational). Three respondents stated that she shared the power (distributive) amongst staff, with one of the respondents stating that she shared power with whānau.

Two respondents stated that she was concerned about the colleges name and that she wants to do what's right for the students and the community (servant).

3.3 External Factors

All five respondents stated that government funding would impact on the principal's ability to implement initiatives for whānau engagement. This funding being used for

- Place for whānau to go, meeting room, wharenuī type building (3 respondents)
- Human resourcing - someone to drive initiatives (4 respondents)
- Funding (5 respondents)
- Mainstream school, not kura kaupapa (3 respondents)

3.4 Leadership of Staff

No respondents identified how the principal shared the whānau engagement vision with staff or what the principal's expectations of staff were.

3.5 Pedagogical Leadership

One respondent stated that the principal would have developed his/her understanding of whānau engagement from previous experience, working with Māori staff and from whānau.

Four respondents assumed she has developed an understanding from attending hui, Māori staff who are responsible for Māori students and possibly whānau.

3.6 Terminology

.3.6.1 Whānau Engagement

One respondent stated that whānau engagement, whānau participation and whānau partnership contained the same meaning – being involved and working to improve outcomes for all.

Four respondents stated that this is interaction between whānau, child and school.

One respondent stated that this was about letting the parents be apart of the school as well.

.3.6.2 Whānau Participation

One respondent stated that whānau engagement, whānau participation and whānau partnership contained the same meaning – being involved and working to improve outcomes for all.

Three respondents identified whānau whanui groups as enabling participation, where parents could contribute and discuss topics of need or importance.

That is more like a whānau whanui group is what I would understand and sitting around ironing out whatever needs to be ironed out.

One respondent stated that there needed to be participation on both sides and for participation to be effective, there needed to be full whānau and school participation, identifying that this would be harder to achieve.

This respondent also stated that a school with a Māori orientated culture e.g. kura kaupapa, would achieve more from whānau engagement. The respondent has also identified that partnership needs full participation from school and whānau.

“I think participation comes in, it can come in on both sides whether or not the parents want to participate within that programme and want to help get it up and running or whether they just want to turn a blind eye well I really don't give a shit its just doesn't matter, if that's what the school wants then sweet as, but with the partnership you have with the children is really Māori orientated culture the whole works but I think that participation is more that little bit harder because you need full participation as opposed to half or quarter participation to actually make it work, to actually make it so like everyone is participating and is trying to build that culture within the school, yeah.”

.3.6.3 Whānau Partnership

One respondent stated that whānau engagement, whānau participation and whānau partnership contained the same meaning – being involved and working to improve outcomes for all.

One respondent stated that there needed to be a fully Māori orientated school culture for whānau partnership to work.

Three respondents stated that whānau partnership had to start at the ‘top’, from government and policy level. This would occur with parent groups and government

departments.

Ah that is probably between the powers that be and in my mind anyway

One of these respondents stated that partnership did not involve the students.

the parent groups as opposed to leaving away the kids leaving the kids out of it

No respondents thought it was mandatory for schools to have a partnership with whānau.

4 Summary

This chapter has collated the data from the respondents used for this research. The data has been recorded, in the first instance according to respondent category – Principal, whānau or staff. Within each of these sections, the concept responses have been recorded. For the Principal, field notes, observations and documentation has been included.

Chapter Seven

Discussion

Chapter Outline

This chapter will discuss the data collected from the three key sites of investigation, the principal, staff and whānau. It will examine the relationship between the data and the literature review and in doing so, identify the similarities and differences between the two. The discussion will follow the headings values, leadership style, external factors, leadership of staff, pedagogical leadership and terminology.

1 Values

As identified in chapter three, the values the principal operates from contributes to the success of home/school partnerships. For the purposes of this research, this specifically refers to those values which have been highlighted to support and progress whānau engagement. These core values being identified in the literature review were relationship building, caring, trust, communication and respect and integrity.

The principal identified that the values s/he adheres to are relationship building, caring, commitment, excellence, respect and being courteous. Excellence, respect and caring were identified by staff while they went further to tease out specific qualities needed to build trusting relationships. These were concerned, approachable, a good listener, empathetic, effective communicator, supportive and inclusive. Whānau triangulated these values by identifying caring, excellence, whanaungatanga and manaakitanga. Other qualities identified by whānau were pono (trust/integrity) and aroha (love). This is supported in the draft Kiwi Leadership for Principals model that encompasses manaakitanga, awhinatanga and pono as key elements for principal leadership as well as relationships.

Of particular note is the exclusion of trust by the principal and the staff as a value. This could be that trust is deemed by these groups as being an implied quality necessary for positive relationships. Yet, if there is no conscious awareness of the importance of trust as a prerequisite for a relationship then the foundation of the relationship is weakened.

Whānau instil their trust in the principal that she does what's right (pono) for their

children. Where the depth of this trust isn't outwardly recognised, acknowledged or understood from an historical and cultural perspective, it could lead into difficulties. The way that trust is perceived by the three groups, the significance of developing a shared understanding and non-Māori educators having a conscious awareness that this is an area that may generate cross cultural ambiguity, needs to be investigated further as trust is central to relationship building.

In terms of the history of education in the Aotearoa/New Zealand context, Māori have not experienced a trusting relationship as outlined in chapter two. With trust being identified by all whānau, the conclusion can be drawn that trust is a high priority for a principal to consciously be aware of and develop with whānau.

Communication was identified in the literature as well as by the principal and staff and whānau. The principal does communicate to whānau through newsletters, informally at sporting and cultural events, enrolling students, formal school wide meetings including prize givings and whānau hui. The parameters of this thesis was to interview whānau that had not been to whānau hui.

Whānau stated that the communication they had received was mainly by newsletter. Two whānau had met with the principal when enrolling their children and although they found the principal approachable and open, they were not made aware of any initiatives operating in the college in respect of Māori education. This was translated by whānau that although the principal was caring, they were not aware of the principal's commitment to Māori education or whānau engagement.

Four whānau stated that they received 'whānau panui' that were informative and specifically targeted at Māori, noting however, that the principal did not write these. This enabled whānau to know the value base of the staff delegated through the principal to communicate with whānau but not those specific to the principal with regards to Māori. Despite the 'whānau panui' being a part of the school wide communication system for 2 years, one whānau interviewed stated that they had never received a panui, despite these being posted and they had not changed their address.

Excellence was identified by all three research groups, yet this value was not highlighted overtly in the literature review, rather, it was implied in statements dealing with expectations.

What has been identified under the strand of 'values' is that there appears to be

development needing to be initiated in the area of trust for the principal and staff so that there is a transparent understanding of why trust in education is important for Māori with an understanding of the historical implications of the evolution of education in this country.

1.1 Outcomes

Whānau have highlighted areas for the principal to improve on in terms of communication to whānau who do not attend school offered activities. The principal would need to be offered the opportunity to write in the 'whānau panui' and steps need to be taken to address the dearth of information provided to whānau on enrolment in regards to Māori education and whānau engagement not only by the principal but all staff who enrol students into the college. When enrolling students, this is a prime opportunity to share with whānau any school wide practices operating in this area.

Despite the literature highlighting that trust and caring values of the principal are key prerequisites for whānau engagement, this is not supported by the data gathered. Conversely, whānau have stated that the principal is trustworthy and does operate from a caring perspective, yet the whānau interviewed have not involved themselves in the opportunities provided by the college to be involved in a relationship with the college. This aspect was explored further and will be discussed later in this chapter. The omission of the 'excellence' as a necessary stated value in the literature research though identified by all three research groups is intertwined with whānau's trust responses and commentary on this will be provided later in this chapter.

Recommendations

- That the principal continues to build trust, respect, integrity and caring into the relationship with whānau
- To provide professional development for the Principal and staff on the historical journey of education for Māori so that they can understand the need for trust, pono, integrity, mahi tika in any relationship with whānau

2 Leadership Style

The following table highlights those leadership styles identified by the respondents.

Table 4: Triangulation of Leadership Style

Leadership Style	Principal	Staff	Whānau
Distributive	X	X	X
Servant	X	X	X
Transformational	X	X	X
Inclusive	X	X	
Collegial	X		
Relationships	X	X	X
Situational		X	
Open Door Policy	X	X	

There are four distinct leadership styles that all research groups have identified that the principal operates from.

A combination of servant, transformational and distributive leadership compliment Sergiovanni's model of the Head, the Heart, the Hand and Moral Leadership and are developed through the principal's value base and experiences, hence being underpinned by relationships. Although the three research groups stated relationships as a style, in effect, it is a value that underpins styles.

Whānau and staff identified strongly in their responses that the principal was there for the community and that s/he cared what the community thought. This is a definitive servant leadership style whereby the needs of the students, staff and community take priority. This type of leadership style operates from a strong values base, and as discussed in the Values section of this chapter, whānau and staff identified the deeply held values of the principal.

The principal in her responses confirmed that servant leadership is fundamental to her leadership style by placing the needs of whānau and Māori education in high regard. This inherent quality of the principal comes from experience developed from teaching in a small town with a high Māori population early on in her teaching career.

Transformational leadership was justified by the whānau stating that the principal had a vision and was trying to change the 'culture' of the school and to improve outcomes

for Māori and that she allowed Māori staff to take ownership and leadership of ngā mea kaupapa Māori²⁰ in the college.

Some staff stated that the principal had a vision for Māori achievement and whānau engagement but that this wasn't always clearly communicated to them by her. This 'communication' aspect is supported by not all staff being aware of the vision or culture that the principal is trying to create within the college.

The principal does operated from transformational leadership, allowing others to take leadership and she does have a vision around whānau engagement and Māori educations. An aspect she, herself identified, was that she needed to work on communicating the vision she has better to the staff.

Distributive leadership was recognised by all research groups and qualified by the principal stating that she allows and encourages staff to take leadership roles, by staff stating that she creates leaders and that is part of the role of a good principal and whānau by stating that they are fully aware of the Māori staff views and aspirations for Māori achievement and whānau engagement but not so aware of the principal's.

The open door policy, as stated by the principal and staff and recognised has a highly effective and valuable way of encouraging and fostering whānau engagement was not supported by whānau responses despite probing by the researcher during the interview phase. This is not unexpected as the whānau interviewed were those whānau that had not been to hui.

2.1 Outcomes

Servant leadership, a strong sense of community, building relationships, distributing power and effective communication of the vision and culture of the college are principal leadership styles recognised and supported by all three research groups. When distributing leadership in respect of Māori education and whānau engagement, it is necessary that the principal continues to communicate her vision to staff and whānau in support of the distributive leadership afforded.

For those whānau interviewed, this would be in written communication via the whānau panui or on enrolment.

²⁰ Aspects relating to all things Māori

Recommendations

- The principal to write a column in the whānau panui
- Whānau provided with a pamphlet regarding the college's response and commitment to Māori education, this to be included in the enrolment
- All staff who enrolment students to be provided with professional development explaining the importance of discussing Māori educational initiatives within the college and identify key personnel for whānau to contact

3 External factors

Table 5: Triangulation of External Factors

External Factors	Principal	Staff	Whānau
Whānau Experiences	X	X	
Funding	X	X	X
Human Resources	X	X	X
Physical Resource	X	X	X
Workload / Time	X	X	
Mainstream School			X
Strength of Iwi/Hapū	X		
Students			X

The external factors that have significant impact on whānau engagement are Human Resources, Physical Resources and Funding. All three groups were unanimous in their responses that there needs to be human resourcing in regards to whānau networking and maintaining relationships, that ideally, there should be a dedicated 'whare nui' type building which would provide a sense of belonging for the students and their whānau and that in order to achieve this, there would need to be funding. External funding is an area identified in the literature (Epstein, 200?) as a component to sustain and maintain home/school partnerships.

Whānau were adamant that this funding should be provided by central government and this would demonstrate their commitment to the Treaty of Waitangi and sincerity in regards to Māori education and whānau engagement.

The principal, though stating that funding to provide both human and physical resourcing would allow initiatives to foster whānau engagement to be undertaken or continued, responded that as principal, she knew that it was unlikely that central

government would provide this form of funding long term and that it was her responsibility when setting the budget with the Board of Trustees to try to allow for funding for human resourcing. The physical resource was more complicated and delved into the domain of building codes and allowances, an area that the principal and Board of Trustees would be familiar with.

The principal and staff identified work load and time constraints as well as whānau's previous experiences of school. Time and workload issues are of high concern in the education sector and as such staff are very aware of the diminishing amount of time they spend with their own whānau. Time and work load issues are a valid concern from a staffing perspective.

Interestingly, non Māori staff and the principal have stated that they think whānau's past experiences of the schooling system impact on whānau's ability to engage with the school. In contrast, whānau interviewed refute this assumption.

Most whānau interviewed stated that they respected the requests of their children not to go to school and that secondary schools are different to primary schools. This was qualified by acknowledging that during the primary school years, children want their parents around, that there is only one teacher in the primary school and they are more whānau orientated – that was the nature of the primary school.

Secondary schooling is different in that children are developing a sense of self and independence and parents have to allow for this to happen. It is a part of growing up and also a part of the age and stage of human growth and development. This area is outside the parameters of this thesis.

Whānau also stated that mainstream schooling is not kura kaupapa schooling and that the two types of schooling are different. This was qualified by responses that there are a lot of different understandings of what being Māori is. One respondent stated that at a primary school the child/ren had been to, they had to attend whānau hui and they "weren't going down that track again."

One whānau member stated that the person responsible for liaising with whānau needed to be like a missionary, go door knocking on every whānau, re-educate them about engaging with the school. They also cautioned that because whānau are not attending hui, this does not mean they aren't engaged with their child's learning. It may just mean they are confident in the school and the personnel employed within the

school.

Recommendations

- Non-Māori teachers not to assume that the reason why whānau are not seen in the college is due to the parents having negative schooling experiences
- Government to provide purposeful funding, creating positions dedicated to whānau liaising
- Wharenui type buildings being available as part of the building code in all schools
- Do not assume whānau aren't engaged with the education of their children, they may have trust in school personnel

4 Leadership of Staff

No whānau were able to identify how the principal shared her vision or expectations of whānau engagement with staff. It is not an area that whānau would be expected to know as it relates to internal management systems between the staff and the principal.

Two staff stated that they were not aware of the principal's expectations of them in terms of whānau engagement yet field notes include the principal sharing her expectations of staff on more than one occasion during full staff meetings and the other staff reiterated this in their responses. They also acknowledged that this has been shared in other forms of whole staff communications. One of these staff did know what the Head of Departments expectation of whānau engagement was but did not know whether this had been as result of the principal's direction shared at Head of Department meetings.

Interestingly, all staff knew that the principal did value relationship building and that these two staff identified above, were not able to transfer this principle into whānau engagement.

The principal was able to identify ways in which she communicated this vision, confirming staff responses and field notes but acknowledged that she needed to continue working on better communication of this vision and expectation.

Communication, as previously outlined, is a necessary requirement to enhance whānau engagement. Although the principal has communicated her expectation with all staff on various occasions, not all staff had internalised the expectation.

Distributive leadership though allowing others to take the lead, does not exclude the principal as leader to take control (MacNeill & Silcox, 2006, O'Connor, 2006). Trusting lead staff to fulfil their delegated responsibilities needs to be supported by assurances that all staff are aware of expectations and supporting the culture being melded into the school's framework.

Recommendations

- The link between relationship building and whānau engagement needs to be identified for staff
- The principal needs to explore other avenues to share this expectation
- The principal needs to be assured by Heads of Departments that junior staff understand this expectation

5 Pedagogical Leadership

Table 6: Triangulation of Pedagogical Leadership

Pedagogical Leadership	Principal	Staff	Whānau
Hui	X	X	X
Māori Staff	X	X	X
Iwi/Hapū	X		
Professional Readings	X	X	
Whānau	X	X	X
Prior Experiences	X		X
Professional Development Contracts	X		

Whānau stated they could not confirm the ways the principal had developed her understanding of whānau engagement but rather made the assumptions based on their perceptions of the principal and the way in which she managed the college.

These assumptions did triangulate with staff responses and the principal's responses. Whānau did however qualify their assumptions by stating that a non- Māori principal would have to interact and take advisement from Māori to develop an understanding of whānau engagement and that this could not be learnt from books.

One staff member stated that they didn't think the principal had any understanding of whānau engagement as evidenced on his/her prior experience in other schools. This was not reflected in any other responses and not supported by any other evidence.

Rather, what they were referring to was controlled by the availability of funding.

The principal took a macro approach to this question, including interactions with iwi/hapū to develop an understanding of engagement. The macro/micro aspect and the understanding of terminology will be discussed later in this chapter.

The principal was also aware that much can be learnt from professional readings and professional development contracts and that it was responsibility as principal to continue to up skill not only herself in this field but also her staff. Field notes show that the principal has advocated professional development for staff in learning and teaching techniques to enhance Māori achievement which instils trust in the community that the principal is committed to Māori student achievement, has allowed staff to restructure class sizes and composition based on pedagogy, again instilling trust in the community and has been proactive in seeking funding to sustain these initiatives.

The principal has recognised the need for staff to undertake professional development in the field of classroom practice and has made available opportunities for staff in this area. Hence she recognises that professional learning is an important aspect for all staff, specifically in the area of Māori student achievement.

Although the above paragraph is not strictly in keeping with pedagogical leadership and whānau engagement, the concept of building trust in the community has had implications for whānau engagement with whānau being confident in the ability of the principal or her delegates to support Māori student achievement and therefore their need to be overly concerned with engaging with the college. This aspect will be discussed later.

Recommendations

- Evaluation of programmes to be maintained
- Department reports to include targets and evaluation of Māori student achievement
- Report on achievement to the Māori community
- In partnership with the community, evaluate, prioritise and set new targets cyclically

6 Terminology

From the outset, the terminology engagement, participation and partnership caused angst. It was therefore appropriate to determine whether there was any shared understanding of these words by the target groups.

As identified in Chapter Seven, there was a wide and varied response to these terms ranging from they all meant the same thing generally to engagement being more like tokenism and partnership being more in depth and requiring it to be formalised.

Whānau had a more common understanding that partnership was at a macro level of governance, being parent groups and government departments.

The responses indicated that there was a blurred understanding of the terminology and that the differences occurred at the macro and micro level.

Recommendation

- In the absence of a nationally recognised understanding and sharing of these terms between government departments, iwi and schools; that schools in consultation with whānau whanui and iwi, develop their own shared understanding of the terms as it applies to their own context from which to build upon meaningful relationships.
- That the above be shared with school whānau, being communicated through information and documentation provided to whānau on enrolment.

7 Model of Whānau Engagement

Whānau and the principal identified that there are different stakeholders with differing needs that need to be accommodated for in order to encapsulate a thorough working model which satisfies the needs of the whole community.

Four staff did not provide any pictorial diagram that incorporated iwi/hapū but were more concerned with immediate whānau, focussing on the student. One staff did identify ‘outside groups’ as having an interest in engagement. This model is consistent with that of Epstein’s, whereby the student is at the centre of the engagement.

The New Zealand/Aotearoa context is unique in that at the governance level, there is an elected and sometimes co-opted community body charged with the operation of

the school. Most often, the needs of Māori are acknowledged with a Māori representative on the Board of Trustees. This person, however, may or may not be affiliated to the iwi/hapū in which they reside.

Unique also to the New Zealand/Aotearoa context is the Treaty of Waitangi which clearly states that there is a partnership between Māori and the Crown and for the purposes of this thesis, the Ministry of Education, as representatives of the Crown.

No staff identified curriculum areas where whānau or iwi/hapū could participate or contribute to. This, however, is in contrast to one staff stating that they are working with iwi to rewrite units of programme delivery that relate specifically to iwi.

All staff identified that communication needed to be central to whānau engagement.

The original model of ‘whānau engagement’ after consultation was modified with greater communication being achieved at a variety of levels. The principal, as leader, needs to communicate to iwi/hapū but at the same time, distributing leadership and allowing that communication to be undertaken by the in school facilitator. After iwi consultation, the powhakatangi does not report to iwi/hapū on school progress but remains a support for school and iwi/hapū. The Board of Trustees is responsible to the Ministry of Education and the Māori Board of Trustees representative has a dedicated position in the working party.

The ‘Types of Involvement’ working model was trialled for two separate targets. The model in these two instances was successful. One of the whānau interviewed was contacted to become part of the working party. Some whānau had indicated that they would rather be personally contacted if the school needed them as they would not respond to panui. This statement was adhered to and as a result, this whānau was able to assist the school and include other whānau to achieve the target.

Whānau identified that the age and wishes of their child and the amount of contact they wanted whānau to have with the college was an aspect of their engagement levels.

Recommendation

- That both models of engagement be communicated to all whānau on enrolment. This to be included in the pamphlet regarding Māori education at the college

- That staff are provided with professional development to understand both models
- That principal's be provided with professional development regarding the responsibility they have for creating partnerships at the macro level with iwi.

8 Summary

As identified in the literature, there is a decrease in whānau engagement according to school type and age of the student. This is consistent with the literature and a key point in determining the shape of whānau engagement in a secondary school. Whānau engagement in this context needs to be purposeful.

The role of the principal in a mainstream, heterogeneous college requires a complex set of skills. The literature identifies that core values exhibited by the principal determine the successful nature of the interactions afforded the school by the community. In this instance, the principal, staff and whānau identified her values that she operates from and these are consistent with those identified in the literature and further progressed in the draft Kiwi Leadership for Principal model. It is from these core values that determines the leadership style of the principal and their fundamental core belief system. These values are pono (trust), caring, manaakitanga and excellence.

Principal leadership requires a set of skills that distributes leadership to those capable of fulfilling the required tasks. Using the styles exemplified by the literature, this is a combination of a variety of styles determined by situation and trust in employees. The range of styles that progress whānau engagement are distributed leadership, servant leadership and transformational leadership.

Servant leadership in the first instance operates from the premise that the role of the principal is to be responsive to the needs of the community and stakeholders, and in this context, whānau. It posits itself in the leader doing what is right – mahi tika (Tahuri, 2007). From this, the principal needs to create a vision to transform or improve the school's culture – transformational leadership. The situation demands distributed leadership, as identified earlier, the role of the principal is complex, demanding that expertise is others is utilised. This requires trust in those fulfilling leadership roles, yet the principal must continue to be the enforcer, communicating their expectation of staff to follow the vision or school culture. This aspect of principal leadership is crucial to maintain order, stability and standardisation of

expectation across the school.

The principal needs to continue to undertake professional development in all areas that relate to Māori education. Though not expected to be the expert in all curriculum areas, the principal does need to be aware of trends in all areas so that they can lead staff for the advancement and success of Māori education. For some aspects, this will mean liaising with iwi to critique curriculum. An area that needs to be improved is the expectation of principal to ensure that all staff within the learning community are pronouncing Māori names correctly. This was highlighted at the Hui Taumata 2005 and continues to concern both whānau and iwi/hapū. This needs to be addressed.

In the absence of a standardised national understanding of the terms engagement, participation and partnership, at the local level, the principal in consultation with key staff, whānau and iwi, need to come to a collective understanding that suits their context. These explanations need to be shared with the entire learning community so that everyone involved in the school has a clear understanding of the terms.

In the absence of a dedicated, government funded position, the principal needs to make a commitment to providing such a role and sourcing the funds to finance the position. This is an area that requires the principal to lead from the styles outlined above, display the values outlined above and demonstrate that they have the inner strength and resilience to lead the school with the belief that the long term historical negative effects of the schooling process on Māori as identified in chapter two can be addressed in the long term by enabling innovative strategies in the Aotearoa/New Zealand context yet standard in other cultures.

9 Conclusion

Principal leadership is crucial to the development and cementing of whānau engagement in a mainstream secondary school context. The principal needs to have a thorough understanding of their own value base and be able to demonstrate their commitment to Māori by building trusting relationships with the Māori community at both the macro and micro level. Ensuring that culturally responsive teaching practices and that Māori content taught is authenticated and delivered accurately is a necessity in developing committed trusting relationships at the macro and micro level.

The principal needs to be a pedagogical leader, providing direction for staff and affording a distributive leadership style with a clear vision and targets is imperative. Any external constraints to be able to fulfil this will need to be addressed by the

principal and it is their commitment to whānau engagement (while operating within budget constraints) that will determine this. This will impact on the trust afforded the principal by whānau. Distributed leadership and assigning the portfolio of Māori education which encompasses whānau engagement is a key element as identified by whānau. Whānau will afford trust in the school if they have confidence in the staff assigned to this position.

Relationships, values and the principal's response to social justice are crucial elements to progressing whānau engagement at both the macro and micro level. Furthermore, there needs to be a clear, collective and shared understanding between all stakeholders as to the schools definition and intent of whānau engagement.

Appendix 1

Desired Outcomes	Outputs	Indicators
Enhanced development of school and whānau relationships and engagement	Collaboratively developed, trialled and implemented approaches to foster whānau school relationships	Effective community/whānau school consultation and collaboration evidenced in feedback data Parents/whānau attending hui; present on school campus; responding to communication Whānau representative/s in school governance

Appendix 2

Te Aho Matua

Te Ira Tangāta

1. The whānau practises an holistic approach to children's development based on Māori cultural and spiritual values and beliefs.
2. The whānau honours all people and respects the uniqueness

Te Reo

1. The whānau ensures the language of the kura will be, for the most part, exclusively Māori.
2. The whānau achieves full competency in Māori and English.

Ngā Iwi

1. The whānau nurtures children to be secure in the knowledge of themselves and their own people.
2. The whānau ensures that children acknowledge and learn about others and their societies.
3. The whānau ensures all members play an integral part in children's learning and in the learning of the wider whānau.
4. The whānau affirms collective ownership and responsibility for the kura.

Te Ao

1. The whānau ensures that children will be secure in their knowledge about the Māori world and enable them to participate in the wider world.
2. The whānau ensures that children will explore the physical and natural world while maintaining their link to ancestral knowledge.

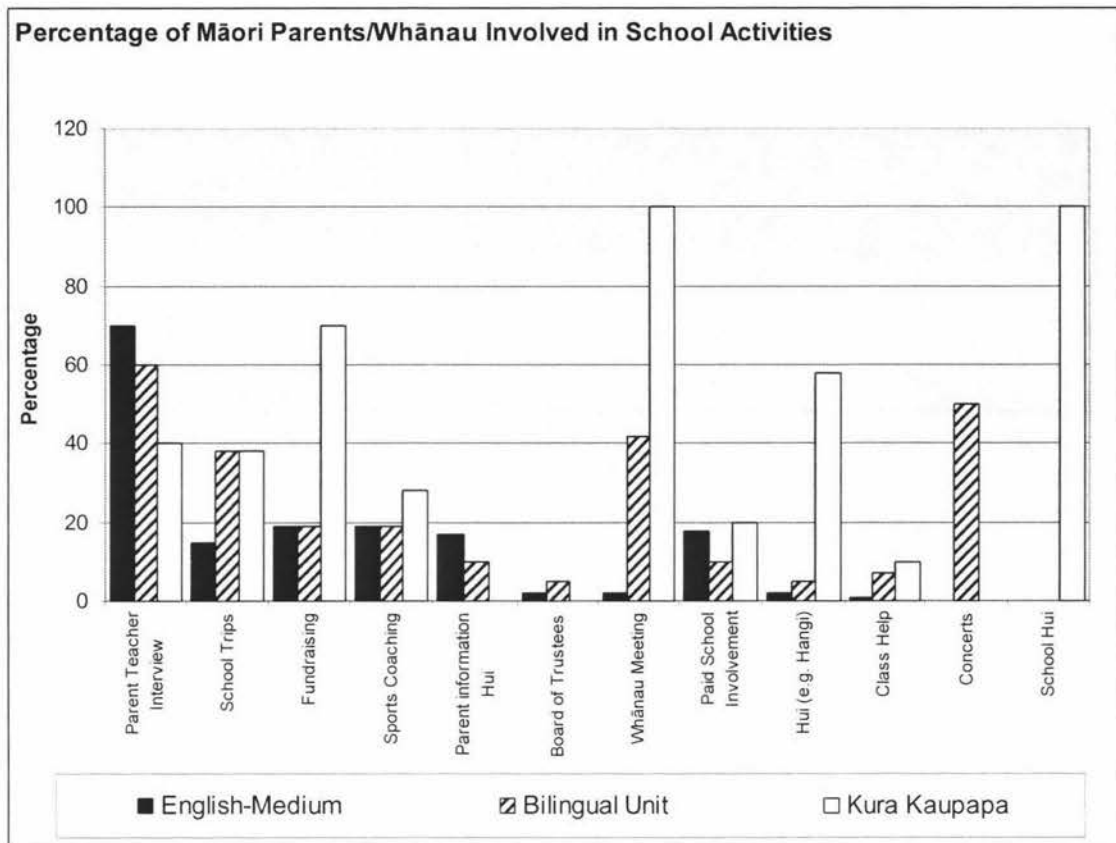
Āhuatangā Ako

1. The whānau operates a warm, loving and intellectually stimulating learning environment.
2. The whānau ensures that the importance of the learning environment will be emphasised.
3. The whānau includes strong education leadership and capable teachers.

Ngā Tino Uaratangā

1. The whānau ensures that each child's abilities are successfully nurtured including their academic skills, bilingualism, natural talents, creativity, enthusiasm for learning and life, ability to retain knowledge, leadership qualities, independence, joy, spirituality balanced with physical pursuits, their links to ancestral domains and their pride of place within their iwi.

Appendix 3



Source: McKinley, 2000

Appendix 4

Ten Characteristics of a Servant-Leader

Listening:	Leaders have traditionally been valued for their communication and decision making skills. Although these are also important skills for the servant-leader, they need to be reinforced by a deep commitment to listening intently to others. The servant-leader seeks to identify the will of a group and helps to clarify that will. He or she listens receptively to what is being said and unsaid. Listening also encompasses getting in touch with one's own inner voice. Listening, coupled with periods of reflection, are essential to the growth and well-being of the servant-leader.
Empathy	The servant-leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of co-workers and colleagues and does not reject them as people, even when one may be forced to refuse to accept certain behaviours or performance. The most successful servant-leaders are those who have become skilled empathetic listeners.
Healing	The healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing one's self and one's relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is a part of being human, servant-leaders recognize that they have an opportunity to help make whole those with whom they come in contact. In his essay, <i>The Servant as Leader</i> , Greenleaf writes, <i>"There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share."</i>
Awareness	General awareness, and especially self-awareness, strengthens the servant-leader. Awareness helps one in understanding issues involving ethics, power and values. It lends itself to being able to view most situations from a more integrated, holistic position. As Greenleaf observed: <i>"Awareness is not a giver of solace - it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity."</i>
Persuasion	Another characteristic of servant-leaders is a reliance on persuasion, rather than on one's positional authority, in making decisions within an organization. The servant-leader seeks to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of

	<p>servant-leadership. The servant-leader is effective at building consensus within groups. This emphasis on persuasion over coercion finds its roots in the beliefs of the Religious Society of Friends (Quakers)--the denominational body to which Robert Greenleaf belonged.</p>
Conceptualization	<p>Servant-leaders seek to nurture their abilities to dream great dreams. The ability to look at a problem or an organization from a conceptualizing perspective means that one must think beyond day-to-day realities. For many leaders, this is a characteristic that requires discipline and practice. The traditional leader is consumed by the need to achieve short-term operational goals. The leader who wishes to also be a servant-leader must stretch his or her thinking to encompass broader-based conceptual thinking. Within organizations, conceptualization is, by its very nature, the proper role of boards of trustees or directors. Unfortunately, boards can sometimes become involved in the day-to-day operations--something that should always be discouraged--and, thus, fail to provide the visionary concept for an institution. Trustees need to be mostly conceptual in their orientation, staffs need to be mostly operational in their perspective, and the most effective executive leaders probably need to develop both perspectives within themselves. Servant-leaders are called to seek a delicate balance between conceptual thinking and a day-to-day operational approach.</p>
Foresight	<p>Closely related to conceptualisation, the ability to foresee the likely outcome of a situation is hard to define, but easier to identify. One knows foresight when one experiences it. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. Foresight remains a largely unexplored area in leadership studies, but one most deserving of careful attention.</p>
Stewardship	<p>Peter Block (author of <i>Stewardship and The Empowered Manager</i>) has defined stewardship as "<i>holding something in trust for another.</i>" Robert Greenleaf's view of all institutions was one in which CEO's, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society. Servant-leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion, rather than control.</p>
Commitment to the growth of people	<p>Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her organization. The servant-leader recognizes the tremendous responsibility to do everything in his or her power to nurture the personal and professional growth of employees and colleagues. In practice,</p>

	<p>this can include (but is not limited to) concrete actions such as making funds available for personal and professional development, taking a personal interest in the ideas and suggestions from everyone, encouraging worker involvement in decision making, and actively assisting laid-off employees to find other positions.</p>
<p>Building community</p>	<p>The servant-leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant-leader to seek to identify some means for building community among those who work within a given institution. Servant-leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf said, <i>"All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his or her unlimited liability for a quite specific community-related group."</i></p>

Source On Character and Servant-Leadership: Ten Characteristics of Effective, Caring Leaders by Larry C. Spears, Chief Executive Officer The Greenleaf Center for Servant-Leadership retrieved 2007

Appendix 5

Epistemological

- Pedagogy as the transmission of knowledge (Lingard et al, 2003)

Socio-Ideological

- Pedagogy as a political tool for the enculturation of students (Freire,1977; Morton & Zavarzadeh, 1991; Smyth, 1985; van Manen, 1999)
- Pedagogy – ideological practices of constructing subjectivities necessary for reproducing existing social organizations (Morton & Zavarzadeh, 1991)

Social

- Pedagogy as a relationship that produces knowledge (Britzman, 2003; van Manen, 1999)
- Pedagogy as social practice (Daniela, 2001).

The Pedagogic Act

- The mechanical aspects of *how* knowledge is transmitted
- Pedagogy as an inclusive view of all aspects of teaching but not simply instruction (Mortimore, 1999; Newmann & Associates, 1996)
- Any conscious activity designed by one person to bring about learning in another (Ireson, Mortimore & Hallam).

Pedagogy separated from didactics

- Pedagogy in the European usage, related to culture and children's learning, while didactics relates to the subjects to be taught (Alexander, 2004:10; Hamilton & William, 2001)

Appendix 6

Context		
Roopu Members	Target	Measurable Outcome
Goal:		
Type of Involvement	Responsibility	Specific Target
Manaakitanga		
Whakawhiti Korero		
Mahi Tahī		
Ako		
Mana Whenua		
Whanaungatanga		

Appendix 7

Research letters forms and questions.



Dianne Wilson
Palmerston North

25/07/2007

The Chairperson
Board of Trustees

Dear

I am requesting permission from the Awatapu College Board of Trustees to conduct research with the Principal, ten staff members and ten whānau of Awatapu College. This research is the thesis component to complete my Master's degree for a **Master's of Philosophy Māori**. Provided with this request is an outline of the purpose and nature of the research.

Nature and Purpose of the Study

The aim of this study is to investigate the impact principal leadership has on whānau participation in a suburban New Zealand mainstream secondary school.

The specific objectives of the study are to:

- Identify the values that underpin the principal's leadership style
- Identify the leadership style the principal models their leadership on
- To explore the relationship between these two aspects and whānau partnership/engagement

To fulfil this research project, information is required from the principal, staff and whānau of the school. This school has been chosen as it currently in Phase 3 of Te Kauhua – raising Māori student achievement in the mainstream with a specific outcome of Whānau Engagement.

Those to be invited to participate in this research are the Principal, 5 Heads of Departments, 5 staff members with no other specific responsibilities and 2 whānau from each of the five year levels. Whānau will be identified by those students that are included on the Māori roll of the school and for the purposes of this project, are those students who are not studying Te Reo Māori and/or participating in Kapa Haka.

What will be asked of the participants and time involved

Whānau:

Participants will be invited to answer questions relating to the leadership style of the principal, identifying key values and beliefs of the principal. From this, whānau will be asked to describe how this impacts on the partnership they have with the school.

Time involved: 30 – 45 minutes Taped Interview

Staff:

Participants will be invited to answer questions relating to the leadership style of the principal, identifying key values and beliefs of the principal. From this, staff will be asked to describe how, from their perspective, this impacts on their understanding of the partnership between whānau and school.

Time involved: 30 – 45 minutes Taped Interview

Principal:

The Principal will be invited to answer questions which identify their values and beliefs and how this influences their leadership style. The following question will relate to their understanding and implementation of a whānau partnership. From this, the principal will identify how they transfer understanding to other stakeholders – including staff and whānau.

Time involved: 30 – 45 minutes Taped Interview

Please feel free to contact either the researcher or the supervisor if you have any question about the project.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 07/43. If you have any concerns about the conduct of the research, please contact Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x6929, email humanethicsouthb@massey.ac.nz

Yours Sincerely

Dianne Wilson



Dianne Wilson
Palmerston North

25/07/2007

Dear ma'am

As you are aware and previously discussed with you, I am currently enrolled at Massey University in the Master's of Philosophy Māori programme. As such, I am requesting permission from you to undertake research and collect data from yourself, some staff and whānau from Awatapu College. Please find enclosed a copy of the letter to the Awatapu College Board of Trustees requesting permission to use Awatapu College as a research site. To complete this research, I will need to collect data from you, as Principal, ten staff members and ten whānau of Awatapu College. Permission is also sought to access the school's database to obtain contact details of whānau currently on the school's roll.

This is the thesis component to complete my Master's for the degree **Master's of Philosophy Māori**. An Information Sheet is also included outlining the exact nature of the project.

Please feel free to contact either the researcher or the supervisor if you have any question about the project.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application 07/43. If you have any concerns about the conduct of the research, please contact, Dr Karl Pajo, Chair, Massey University Human Ethics Committee: Southern B, telephone 04 801 5799 x6929, email humanethicsouthb@massey.ac.nz

Yours Sincerely

Dianne Wilson



**What are the Dimensions of Principal Leadership that Progress
Whānau Engagement?: A Case Study**

AUTHORITY FOR THE RELEASE OF TAPE TRANSCRIPTS

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

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

I agree that the edited transcript and extracts from this may be used by the researcher, Dianne Wilson in reports and publications arising from the research.

Signature:

.....

Date:

.....

Full Name - printed

.....



**What are the Dimensions of Principal Leadership that Progress
Whānau Engagement?: A Case Study**
PARTICIPANT CONSENT FORM

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

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

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

I understand I have the right to withdraw from the study at any time and to decline to answer any particular questions.

I agree to provide information to the researcher on the understanding that my name will not be used without my permission.

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

I would like a copy of the research findings mailed to me. Yes / No

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

Signed:.....

Name:.....

Date:.....



INVITATION TO PARTICIPATE

Kia Ora Koutou

My name is Dianne Wilson and I am undertaking research to complete my Master's of Philosophy Māori. The topic I have chosen to research is Principal Leadership and Whānau Engagement. Below is an outline of the study and an invitation to participate in this research. This research is being supervised by Professor Tai Black, Pūtahi-a-Toi, Massey University, Palmerston North.

What are the Dimensions of Principal Leadership that Progress Whānau Engagement?: A Case Study

INFORMATION SHEET

Nature and Purpose of the Study

The aim of this study is to investigate the impact principal leadership has on whānau participation in a suburban New Zealand mainstream secondary school.

The specific objectives of the study are to:

- Identify the values that underpin the principal's leadership style
- Identify the leadership style the principal models their leadership on
- To explore the relationship between these two aspects and whānau partnership/engagement

To fulfil this research project, information is required from the principal, staff and whānau of the school. This school has been chosen as it currently in Phase 3 of Te Kauhua – raising Māori student achievement in the mainstream with a specific outcome of Whānau Engagement.

Those to be invited to participate in this research are the Principal, 5 Heads of Departments, 5 staff members with no other specific responsibilities and 2 whānau from each of the five year levels. Whānau will be identified by those students that are included on the Māori roll of the school and for the purposes of this project, are those students who are not studying Te Reo Māori and/or participating in Kapa Haka.

What will be asked of the participants and time involved

Whānau:

Participants will be invited to answer questions relating to the leadership style of the principal, identifying key values and beliefs of the principal. From this, whānau will be asked to describe how this impacts on the partnership they have with the school.

Time involved: 30 – 45 minutes Taped Interview

Interviews will be organised at a time convenient to you, the participant either in an office separate to the main school office block to ensure anonymity or at your home. If you would prefer the interview to take place at your home, Ropata Waaka, Head of Māori Studies, Awatapu College will accompany me. In these instances, Ropata will be required to sign a confidentiality agreement, again to ensure anonymity.

In the event that an outside transcriber is employed to transcribe the taped interviews, a confidentiality agreement will be signed in the first instance.

What will happen to the data on completion of the project?

All tapes will be stored in a locked filing cabinet. After the tapes have been transcribed, participants will be offered to have the tapes returned to them. For those tapes not returned, they will be kept for 5 years and then destroyed.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular questions;
- 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 findings of the study when it is concluded.
- Ask for the audio tape to be turned off at any time during the interview.

The research findings will be made available to participants upon completion of the research.

Please feel free to contact either the researcher or the supervisor if you have any question about the project.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics

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Dianne Wilson



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Participants will be invited to answer questions relating to the leadership style of the principal, identifying key values and beliefs of the principal. From this, staff will be asked to describe how, from their perspective, this impacts on their understanding of the partnership between whānau and school.

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Yours Sincerely

Dianne Wilson



INVITATION TO PARTICIPATE

Kia Ora Tina

My name is Dianne Wilson and I am undertaking research to complete my Master's of Philosophy Māori. The topic I have chosen to research is Principal Leadership and Whānau Engagement. Below is an outline of the study and an invitation to participate in this research. This research is being supervised by Professor Tai Black, Pūtahi-a-Toi, Massey University, Palmerston North.

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Staff:

Participants will be invited to answer questions relating to the leadership style of the principal, identifying key values and beliefs of the principal. From this, staff will be asked to describe how, from their perspective, this impacts on their understanding of the partnership between whānau and school.

Time involved: 30 – 45 minutes Taped Interview

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The Principal will be invited to answer questions which identify their values and beliefs and how this influences their leadership style. The following question will relate to their understanding and implementation of a whānau partnership. From this, the principal will identify how they transfer understanding to other stakeholders – including staff and whānau.

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Yours Sincerely

Dianne Wilson



What are the Dimensions of Principal Leadership that Progress
Whānau Engagement?

CONFIDENTIALITY AGREEMENT

I (Full Name - printed)
agree to keep confidential all information concerning the project

I will not retain or copy any information involving the project.

Signature: **Date:**



What are the Dimensions of Principal Leadership that Progress Whānau Engagement?

TRANSCRIBER'S CONFIDENTIALITY AGREEMENT

I (Full Name - printed)

agree to transcribe the tapes provided to me.

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

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

Signature:

Date:

What are the Dimensions of Principal Leadership that Progress Whānau Engagement?

Principal Questions

1. What are the values and beliefs that underpin your professional leadership?
2. What leadership style/s underpin your leadership in your school? Can you provide examples of situations and leadership style used?
3. What external factors impact on and influence your ability to implement initiatives to foster home/school partnerships?
4. Describe the practises that you employ to lead staff in establishing and/or enhancing home/school partnerships
5. As the pedagogical leader, how have you developed an understanding of and a model of the home/school partnership?
 - How is this communicated to staff?
6. Can you explain the terms engagement, participation and partnership?
 - Can you draw a diagram?

What are the Dimensions of Principal Leadership that Progress Whānau Engagement?

Staff Questions

1. From your observations of and professional dialogue with the principal, what values and beliefs underpin their professional leadership?
2. Describe the principal's leadership style.
 - Can you describe a range of situations and provide a description of the type of leadership exhibited in those situations?
3. What external factors and/or constraints impact on the principal's ability to implement initiatives to foster home/school partnerships?
 - In your opinion, does funding impact on this in any way?
4. How does the principal convey their expectations of you, as a staff member concerning developing and/or enhancing whānau/school partnership?
5. How do you believe the principal has developed an understanding of the whānau/school partnership/relationship?
 - How has this been communicated to you as a staff member?
6. Can you explain the terms engagement, participation and partnership?
 - Can you draw a diagram?

What are the Dimensions of Principal Leadership that Progress Whānau Engagement?

Whānau Questions

1. What values and beliefs do you believe underpin the principal's leadership?

2. Describe the principal's leadership style.

3. What are some of the reasons you believe affect the way the principal can/can't implement new initiatives to develop or enhance home/school partnerships?

4. How has the principal shared their vision of whānau engagement with you?
 - Do you know what the principal's expectation of staff is for developing a partnership with whānau?

5. How do you think the principal has developed their personal understanding of 'whānau engagement'?
 - Have you had an opportunity to discuss this with the principal or 'the school' in any way?

6. Can you explain the terms engagement, participation and partnership?
 - Can you draw a diagram?

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