

**He Raru Ki Ngā Kura Auraki – An Exploration Into The  
Meaning Of “Māori Enjoying Education Success As  
Māori” To Māori Students And Their Whānau In South  
Island Mainstream Secondary Schools**

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## **Abstract**

The Ministry of Education produced the first of two versions of the Māori Education Strategy “Ka Hikitia” in 2008, which states that the strategic intent of the strategy was for Māori to enjoy education success as Māori. In the second edition, in 2013, the strategic intent became Māori enjoying and achieving education success as Māori. Little information or support was available to establish what that meant at the time of this study.

This research project is about the mainstream South Island secondary school experiences of Māori students and their parents. The study sought to establish what the strategic intent means to them and to understand what they had experienced as supports for achieving this aspiration. The study was conducted using the combination of a phenomenological and Kaupapa Māori approach, and consisted of semi-structured interviews with seven Māori students and three parents conducted in 2012. Findings from the study suggest that the participants define having success as Māori as the opportunity to develop strengths in relation to both Mātauranga Pākehā and Mātauranga Maori. This success is supported through both school and whānau factors that reflect the Māori values of wānanga, whanaungatanga and ako.

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Arohanui ki a koutou katoa.

## **Introduction**

### **1.0 Introduction**

In 2008, the New Zealand Ministry of Education produced a Māori Education Strategy entitled “Ka Hikitia – Managing for Success” in which it stated the strategic intent for the education system was to ensure “...Māori enjoying education success as Māori” (p13). During the intervening years of 2008-2012 there was little guidance provided by the Ministry of Education to schools regarding what such a goal might mean, or how to achieve it. This was the context in which this study was undertaken in 2012, and what prompted the question what does it mean for Māori to “enjoy education success as Māori”?

This exploratory study sought to understand what this goal might mean from the perspective of a group of Māori students and their parents, who were being educated in South Island mainstream secondary schools, specifically in the Christchurch/Canterbury region. Through the study I sought to capture the understandings of what the participant group of Māori students and their parents/whānau perceived regarding having success as Māori, and explore their educational experiences at this time in an effort to identify what supported them in having success as Māori. The rationale for the study was that the voices of Māori students and whānau are important for schools to hear. In hearing them, the hope is that they will be more likely to provide educational opportunities in line with what students and whānau both desire from education, and what they have experienced as supporting those aspirations.

The Ministry of Education produced a second version of its Māori Education Strategy entitled “Ka Hikitia – Accelerating Success, 2013 – 2017, in which the original strategic intent for education for Māori is reiterated and developed further to become “Māori enjoying and achieving education success as Māori” (p12). The Strategy also states that the role of the second version is to provide “a framework for action by all who have a role to play in raising education system performance for Māori students – supporting ‘local solutions for local change, by local communities” (p9). This study aligned closely with the stated role of this Strategy, in that it sought to capture the understandings of what a group of Māori students and their whānau in the local community perceived having success as Māori, and the hope is these understandings might lead to an increase in collaboration and cooperation between Māori students, their whānau and schools to seek local solutions for local situations.

The remainder of this introductory chapter provides a rationale for the study and an overview of the thesis. It begins with an explanation of the whakataukī, (Māori proverb) that is used to introduce the research. It then provides a brief outline of the current state of educational outcomes for indigenous/minority Māori students in mainstream secondary school settings from international, national and local perspectives including demographic information and statistical data relevant to the study. Following this are my own observations of Māori students in mainstream South Island secondary schools, as a result of 33 years teaching and advising in those settings, and a personal position statement including my background and some of the insights and motivations for undertaking this research. An overview of the structure of this dissertation,

followed by the identification of the main aims of the study complete this introduction.

## 1.1 He whakataukī

“E tipu, e rea, mō ngā rā o tō ao, ko tō ringaringa ki ngā rākau a te Pākehā hei oranga mō tō tinana, ko tō ngākau ki ngā taonga ā ō tīpuna Māori hei tikitiki mo tō māhuna, ko tō wairua ki tō Atua, Nāna nei ngā mea katoa.” (Ngata, A.T., 1949, as cited in Walker, 2001, p397)

In 1949, Sir Āpirana Ngata wrote these words of encouragement in an autograph book of schoolgirl, Rangi Bennett, in 1949. Since that time, the words have become a whakataukī used often to encourage young Māori to pursue and embrace aspects from three distinct realms in the modern, ever changing world – the physical, the cultural/ancestral and the spiritual – in order to achieve success. Translations of this message are many and varied, but the main thread of the message is:

“Grow and develop in the days assigned to you, put your hand to the tools of the Pākehā to provide physical sustenance, fill your heart with the treasures of your ancestors to adorn your head, dedicate your soul to God to whom all things belong.”<sup>1</sup>

Sir Āpirana Ngata was a Māori leader who was the first Māori to successfully complete a Bachelor’s degree at a New Zealand University (a Bachelor of Arts at the University of Canterbury, in 1894), and a double degree (also a

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<sup>1</sup> Translation is the interpretation of the author of this thesis



Bachelor of Law at University of Auckland in 1896). He achieved this in the educational setting of the time, while retaining his identity as a Māori, a first language speaker of te reo Māori (the Māori language), and an expert in tikanga (cultural contexts and traditions) of his Māori ancestors. He went on achieving by becoming a Member of Parliament, a noted Māori scholar and researcher, a man who was instrumental in retaining and developing kapa haka (Māori Performing Arts) traditions, in gathering a collection of traditional Māori waiata (songs) in the four volumes of “Ngā Mōteatea”, and in inspiring heroic efforts from members of the Māori Battalion in the World Wars of the 1900s.

He is well recognised as an inspirational Māori leader who, along with his colleagues Sir Te Rangi Hīroa (Sir Peter Buck), Sir James Carroll, Sir James Henare, Sir Māui Pōmare, and Princess Te Puea Hērangi provided Māori people with guidance, leadership and support at a time when New Zealand was developing rapidly as a country on the Commonwealth and world stage. He was arguably the first Māori to “enjoy education success as Māori”. Appropriately, I am acknowledging his success, and using his whakataukī to begin this discussion on what “Māori enjoying education success as Māori” might mean to participants in the modern mainstream education system in New Zealand.

My whakapapa (family links) on my father’s side is Ngāti Porou, from Te Tai Rāwhiti (East Coast, North Island), near Te Rua a Tōrea (now known as Ruatōria). Sir Āpirana Ngata also links to the whakapapa of this region, hence the appropriateness of using his words in this study. Those whakapapa links

and the words of his whakataukī provide an appropriate foundation when attempting to highlight, through student and parent interviews, significant factors they identify, that determine how Māori students can enjoy education success as Māori in South Island mainstream secondary schools.

## **1.2 Māori student outcomes in mainstream secondary schools**

Recent educational studies (Hood, 2007, Ministry of Education, 2006 as cited in Bishop, R., Berryman, M., Cavanagh, T., & Teddy, L., 2007) conducted in New Zealand, conclude that Māori students are not attaining higher levels of educational achievement in the mainstream New Zealand education system,. This is especially true when comparisons are made across different ethnic groups participating in that mainstream education system. The Programme for International Student Achievement (PISA) survey, conducted every three years in member countries of the Organisation for Economic Cooperation and Development (OECD) and measuring the capability of 15-year-olds in mathematics, science and reading, supports this assertion. The PISA New Zealand Summary Report (2012) indicates that while there were Māori students achieving at the higher end of the Reading literacy scales, “the average score for Māori students in mathematics, reading and science was below the average score for both New Zealand students and the OECD countries” (PISA NZ Summary Report, 2012, p30)

Similarly, New Zealand national indicators of educational outcomes at secondary school level show that Māori students in mainstream schools are achieving less than their peers from other ethnic groups. (Marriott & Sim, 2014). This is evidenced by information from National Certificate of

Educational Achievement (NCEA) qualifications, where Māori students are less likely to gain an NCEA qualification than their non-Māori peers, (Ministry of Education, 2007). In addition, Māori rates of suspension, participation in behavioural programmes, low stream education and courses for employment are much higher than their non-Māori peers, and they tend to leave school earlier with less qualifications, and are less likely to attend any form of tertiary education (Bishop et al, 2007).

While it is the case that the majority of Māori students are enrolled in schools on the North Island of New Zealand, there are nonetheless significant numbers of Māori students in South Island mainstream secondary schools. The picture of educational outcomes remains one of disparity for them as well. Statistics from the Ministry of Education (2012) shows that there were 7760 Māori students attending mainstream secondary schools in the South Island of New Zealand, from a total of 60652 throughout the country. This data highlighted that 400 of the 1462 (27.3%) Māori students who left school in 2012 did so with lower than NCEA Level 1 qualifications. By comparison, the percentage of all other ethnic groups' students who left with lower than NCEA Level 1 qualifications in 2012 was 11.8%. That is, Māori students are two and a half times more likely than their peers to leave school with no NCEA Level qualifications than their peers. Further investigation of these trends across a range of years indicates that from 2009 to 2013, these percentages were consistent for Māori both in the South Island and nationally.

### **1.3 Observations of Māori students in mainstream South Island secondary schools**

During my 21 years of teaching and 12 years as a Māori Adviser to South Island mainstream secondary schools, I noted a similarity in many schools I have worked in and with. Schools offered opportunities for Māori students to engage fully in a wide variety of educational activity: some students seemed to choose the pursuit of academic achievement in core curriculum subjects like English language, Mathematics and Science; some placed their focus in te reo and tikanga Māori programmes; some few did both; and some did not pursue either pathway available to them with any great determination at all.

The results of the choices Māori students made seemed to have varied consequences. Many of those Māori students who achieved through the typical core curriculum subjects, achieved positive outcomes. Of those who focused on te reo and tikanga Māori teaching and learning programmes, significant numbers ceased their participation and learning in the subject at Year 11, when formal educational qualifications loom. Sometimes this drop off in participation was a response to how curriculum options were made available in the timetable of the school, where subjects like Art, Health and Physical Education, Music and te reo Māori may be offered to students in the same class times each day. As noted, some small group of Māori students participated fully and enjoyed success in te reo and tikanga Māori programmes while also enjoying similar success in other areas of the school academic programme. Typically, these students expressed themselves as “Māori” in rather overt and visible ways. This often included being involved in

kapa haka, in te reo and tikanga Māori teaching and learning programmes, in assuming leadership roles of Māori students and activities in the school, striving for academic success as Māori, engaging in positive interaction in all areas of the school and encouraging other Māori students to do the same.

Meanwhile yet another group of Māori students seemed to exist in the schools that I taught in, a group that did not enjoy any identifiable success in any area of the school, whether they were actively involved in te reo and tikanga Māori or not. These Māori students most often participated in non-productive activities, like truancy, non-attendance, uncooperative behaviour and confrontation, and often seemed disengaged with all aspects of teaching and learning programmes in the schools. These personal observations resonate with research findings that have shown similar patterns across other indigenous and ethnic minority groups throughout mainstream education systems in some western democracies such as Native Americans, African-American and Hispanic/Latino groups in the United States (Moore, 2005, Fordham & Ogbu, 1985, Gandara, 2008), First Nations peoples in Canada (Chiefs Assembly on Education, 2012), and Aboriginal people of Australia (Purdie & Buckley (2010). Research about these trends will be more closely examined in the Literature Review chapter to follow.

Both my personal observations and the research suggested it was important to look more deeply and systematically into this issue from the perspective of how Māori students think of “school success”, and what that means for them.

#### **1.4 Māori student and whānau voice information**

In an effort to find an appropriate method to investigate this issue further, I looked at some of the recent educational studies in New Zealand, particularly those with a focus on addressing the educational disparities that currently exist for Māori students. In particular, I was interested in studies that sought to understand the participant perspective on the topic being researched and the methods used to gain that understanding. One such study was a teacher professional development programme called Te Kōtahitanga (Bishop, Berryman, Tiakiwai & Richardson, 2003) and the findings from this programme suggested that some progress was made to engage Māori students in teaching and learning programmes, thus increasing the opportunities for Māori students to achieve positive academic achievement. Bishop et al, in the initial scoping exercise to develop the programme, used the experiences gained through interview of a group of Māori students and their whānau involved in mainstream secondary education and analysed those experiences, to design his professional development response.

Another was an investigation by Harris (2009), into the teaching practices and strategies that lead to improved engagement in mainstream classrooms for year seven and eight Māori intermediate school students, which cited the voices and opinions of Māori students as an important aspect of the study. Harris used the information gathered to inform the practice of the teachers who are working with the Māori students in their teaching and learning programmes.

Over a considerable period of time, Delpit (1988), Moll & Greenberg (1990), Rudduck (2007), Rudduck & Flutter (2004) and Mitra (2004) were all involved in educational research in their respective countries and used information gathered from students, their families and the wider community to inform practice in schools and educational programmes. Student voice is essentially capturing the experiences of the learner in teaching and learning programmes (Rudduck and Flutter, 2004) and paying attention to what students are saying, to then design learning experiences that better meet the needs of those students. In the New Zealand context and particularly as part of formative assessment, researchers, such as Hattie (2009), believe that student input into learning increases the likelihood of success.

In a similar way this exploratory study is grounded in the voices, perspectives and experiences of a convenience sample of Māori students and their whānau in South Island mainstream secondary schools in the Canterbury region. The purpose was to understand what “Māori enjoying education success as Māori” meant to them. It is hoped that their perspectives and experiences can serve to inform school and community practices so as to enhance learning and educational outcomes for Māori in the South Island.

## **1.5 Personal position statement**

As noted previously, my involvement in South Island mainstream education has been over a 33 years period, either as a teacher, or as an adviser to Secondary Schools in Māori Education. Also much of my own primary schooling occurred in the South Island, in the tribal region of my whakapapa (family links) on my mother’s side, which is Ngāi Tahu or Kai

Tahu, before attending Te Aute College in Hawke's Bay for my secondary education. Throughout my teaching career, I have strived to support students and their whānau to achieve positive educational outcomes, be they Māori or of other ethnicities. This has been through the teaching subjects of Physical Education and te reo Māori, and also through sport, cultural activities like Ngā Manu Kōrero (Speech Competitions) and Kapa Haka, and community involvement.

I have a passion for te reo Māori me ngā tikanga o aku mātua tūpuna, the language and cultural traditions of my Māori ancestors. It provides the key linguistic, cultural and ancestral factors that constitute my being Māori, these being components that distinguish me from other ethnic groups that participate in the educational system in New Zealand. It is through this lens that I continue to seek pathways and solutions to the anomalies that exist in educational outcomes for Māori students in mainstream schools. One of those pathways is through this study, to provide a means by which fellow teachers can find out what "Māori enjoying education success as Māori" means to Māori students and their whānau in their schools.

As a Māori who, until December 2015, was a teacher and a senior leader in a mainstream South Island secondary school with responsibility for the educational outcomes of Māori students, I spent time researching the identified disparities that existed in educational outcomes for Māori students in the New Zealand mainstream education setting. I was particularly curious to explore if the process of listening to student and whānau voices, by which some of the research was undertaken, could be replicated by schools in the



South Island, to gain valuable insights for assisting them to provide better learning opportunities for their Māori students.

## **1.6 Structure of the thesis**

This thesis is structured into five chapters, beginning with this introductory chapter which sets out the objectives of the study and the particular context of the research. Chapter Two is a review of some of the key literature from international, and national sources that informed this research project. The review begins with a look at some international contexts where similar disparities in educational outcomes exist for indigenous and/or minority ethnic groups from both United States of America and Australia. A range of New Zealand literature relevant to this research is then discussed, including an examination of how Māori researchers and intellectuals have thought about this question of “success as Māori”. This chapter also examines the Ministry of Education policy frameworks of Ka Hikitia (the Māori Education Strategy).

Chapter Three is a description of the research methodology that underpins this research, including a discussion of the data collection and the subsequent analysis. Methods used to identify and approach the participants involved in the study are included as are an identification of any ethical considerations involved in this study. The key findings are highlighted in Chapter Four, concentrating on the narratives provided by the group of Māori students and their whānau as to how they perceive “Māori enjoying education success as Māori”, what their current experiences of this are, and what supports and hinders them in achieving this outcome. The final chapter provides a discussion of the findings, as well as practical implications of these key

findings for South Island mainstream secondary schools. The chapter concludes with a consideration of the limitations of this study and opportunities for further research.

## **1.7 Summary**

This chapter began with an introduction to the topic of what “Māori enjoying and achieving education success as Māori” means and in particular, what it means from the perspective of Māori students and their parents in South Island mainstream secondary schools. It explains where the saying originates from, my motivation to explore this topic, and provides some statistical data that reveals the extent of the current situation for Māori students. An explanation of the choice of methods used to gather information for this project is provided as is an example of arguably the first Māori to achieve education success as Māori, Sir Āpirana Ngata. One of his whakataukī or proverbs encourages the pursuit of success and achievement in both the Pākehā and Māori worlds provides young Māori and whānau with the blueprint to follow to success in two worlds. Some of my observations from 33 years as a teacher, senior manager and education adviser in the South Island mainstream education system are provided, leading into a statement of my personal position as the researcher in this study. A description of the Structure of the thesis and this summary complete the introductory chapter of this thesis. What follows is a review of some of the key Literature relevant to the research project.

## **Literature Review**

### **2.0 Introduction**

This chapter provides a review of a sample of key literature relevant to the research project, beginning with a brief examination of the experiences of other indigenous and minority ethnicities in mainstream education systems internationally, in particular United States of America (USA), Canada and Australia. This highlights that disparities in educational outcomes for indigenous and minority ethnic groups in mainstream education systems is not confined to New Zealand. Historical evidence of educational disparities for Māori in mainstream education is then outlined briefly to set the New Zealand context. The strategic intent of the Ministry of Education's Māori Education strategy "Ka Hikitia: Managing For Success 2008 - 2012" and subsequent "Ka Hikitia: Accelerating Success 2013-2017" are then discussed, followed by a summary of the perspectives of various Māori educationalists as to what "education success as Māori" might look like. The final component of this chapter is a review of previous strategies implemented in New Zealand to address educational disparities for Māori students in mainstream schools leading to the identification of the research questions and the identified methodology for this study.

### **2.1 Experiences of Indigenous and Minority People in mainstream education Internationally**

Educational research in U.S.A., Canada and Australia shows that there are disparities in educational outcomes for indigenous and minority people in education. In the USA, identified educational disparities are being experienced

by Native American/Alaskan Native (Moore, 2005), African-American (Fordham & Ogbu, 1985), Hispanic/Latino students (Schneider & Lee, 1990, Gandara, P., 2008), in mainstream education. First Nations people in Canada are also over represented in negative educational statistics, compared with their Canadian peers, (Bains, R., 2014). In Australia, government authorities have a major concern about Aboriginal students in terms of their educational outcomes compared to the rest of the student population (Purdie & Buckley (2010). A summary of the educational disparities these ethnic groups experience is provided below including key statistical evidence. A review of some key literature will show that educational authorities all three countries recognise these disparities and how the different governments have prioritised putting corrective measures in place to attempt to rectify this.

### **2.1.1 Minority students in mainstream schools in USA**

The statistics and data information relating to the educational achievement of minority students in the mainstream education system in the USA reveals worrying trends (The Education Trust of Washington DC, 2014).

#### **2.1.1.1 Hispanic/Latino**

Hispanic/Latino peoples are the fastest growing student population in the USA. In 2011, Hispanic/Latino students made up 20% of the elementary school-age population in 2011, and by 2014 comprised nearly 25% of the total school-age population. (The Education Trust of Washington DC, 2014). This particular ethnic group has trailed Whites, Blacks and Asians in average education attainment levels since before 1970 (U.S. Census Bureau, 2006c), whether they are born in the USA or in other countries. Only 50% of foreign

born Hispanic/Latino students graduated from secondary school in 2006, compared to 83% of US born Hispanic/Latinos.

African-American (86%) and White student (94%) percentages were both significantly higher than Hispanic figures. Less than half of Hispanic/Latino students born abroad achieved educational diplomas or its equivalent when they left school. Hispanic/Latino students were also twice as likely to drop out of High School as the other ethnic groups listed above.

In the USA, intense scrutiny of the whole education system has occurred in an effort to understand the reasons for this educational disparity, and identify initiatives to address the situation. Many factors have contributed to this situation, from difficulties associated with being immigrants to the country, language and cultural barriers that exist, economic considerations including poverty in the homes and communities, lack of resources in schools, lack of empathy and/or relevant experience and expertise among teachers.

(Gandara, P., 2008)

Gandara (2008) has noted that since 1990, opportunities for change within the educational system were considered important to effecting change in achievement levels for Hispanic/Latino students. Fostering positive engagement with the families of Latino students, encouraging their participation in early childhood programmes, setting educational goals with families, including cultural and historical knowledge in schools programmes. Development of literacy and English language skills, improving classroom instruction and developing effective programs in schools with predominantly Hispanic students are now focal points for educational reform.

### **2.1.1.2 African-American**

The Education Trust of Washington DC commissioned a report in 2013 entitled “The State of Education for African American Students” which found that African American students nation-wide are achieving grades below those of their White counterparts throughout their schooling. African-American students are two and a half times more likely to lack basic skills in reading or mathematics and a third as likely to be proficient. In 2013, only 15% of high school graduates were African-American. In 2012, African-American students comprised one third of the suspended students and 34% of the expelled students, yet represented only 17% of the total High School (grades 9-12) population. Tertiary data shows that African-American students under achieve, are often found to be not well equipped for tertiary study and less likely to progress that far.

Fordham and Ogbu (1985), found evidence that some African-American students experienced negative pressure from their peers if they aspired toward school academic achievement. This often resulted in their disengaging with school, and thus exacerbating educational disparities. Fordham and Ogbu argued that this disengagement and negative pressure resulted from White Americans traditionally refusing to believe African-Americans were capable of academic achievement. This resulted in African-Americans beginning to see academic achievement as a White person’s prerogative, and not putting in the effort or persevere, and therefore do not reach their potential. (Fordham & Ogbu, 1985).

There has been a call within USA educational circles for initiatives to be given priority that are designed to address and correct the educational disparities between African-American and White students in mainstream schools. Bailey and Dziko (2008), identified five key areas to focus on to reduce disparities for African-American students in public schools. These are having quality teachers, providing quality teaching and learning programmes, growing strong educational leadership at school and district level, building strong student support systems, and creating positive family and community engagement partnerships.

### **2.1.1.3 Native American/Alaskan Native**

The U.S. Department of Education's "Condition of Education Report" (2012) indicates that of the 14.9 million students enrolled in public school education at grade 9-12 (High School), 1% of them were Native American/Alaskan Native. Other research studies such as "Striving To Achieve – Helping Native American Students Achieve" by the National Caucus of Native American State Legislators (2008) identified the realities for Native American/Alaskan Native students in mainstream schools in the U.S.A.. This research noted that indigenous students achieved two to three grades below their White counterparts in Reading and Mathematics and the expulsion and drop out figures are more than double that of White students. Only seven out of every 100 Native American/Alaskan Native students who complete kindergarten go on to graduate with a bachelor's degree compared to 34 out of 100 of their white peers.

These figures show that Native American/Alaskan Native students experience educational disparities in the USA. Other studies have looked at historical data, and drawn conclusions as to why this situation exists:

“Native American education was a coercive, colonial tool used to forcibly impose European culture on Indigenous peoples, and to indoctrinate future generations of Native Americans into Western, Euro-American (Anglo) culture, values and lifestyle. (Tsianina Lomawaima, as cited in Moore, M.J., 2005, p2)

Moore (2005) goes on to add that there was a deliberate intent behind the systems that have operated historically in terms of education amongst the Native American/Alaskan Native people:

The reality was much more scandalous—“education,” whether presented and justified as a means of providing the noble savage salvation (“Christianization”), humanization (civilization), or any other malicious, treacherous theme—in actuality became a means of cultural genocide. (p4)

The U.S Department of Education now recognises the gaps between the education achievement of Native American/Alaskan Natives and other ethnic groups is widening, therefore changes are required in the education system to address that fact. (National Caucus of Native American State Legislators, 2008). Rather than imposing a dominant culture on a minority people through the education system, attempts have been made to create and include relevant contexts in the modern educational environment. Part of this is to ensure the indigenous cultures are protected and promoted in the education



system. The other part is an attempt to provide indigenous Americans with opportunities to connect and succeed in the education system, while also providing familiar learning contexts for them to engage with using prior knowledge and understanding. These have included programs that incorporate Native language immersion; teaching Native customs, history and legal obligations to all students; and professional development supporting cultural sensitivity for teachers and administrators in an attempt to maintain the presence of culture in public schools. (National Caucus of Native American Legislators, 2008).

### **2.1.2 First Nations students in mainstream schools in Canada**

The indigenous people of Canada are often referred to as First Nations people. Like their Native American/Alaskan Native counterparts in U.S.A., the educational achievement rates for First Nations students are below those of non-indigenous students. Of First Nations students, only 36% graduate from secondary school compared to the overall Canadian graduation rate of 72%, (Assembly of First Nations, 2011). First Nations adults aged 20 to 24 years old who have not completed High School number 61%, compared to just 13% of non-First Nations people, and First Nations students are 2-3 times more likely to be identified for special needs programmes in schools. 8% of First Nations people have a University degree compared with 23% of the Canadian population, (Chiefs Assembly on Education, 2012).

Some contributing factors to these educational disparities between First Nations and non-indigenous students have been put forward by the Chiefs Assembly on Education in 2012. The funding formula used to fund First

Nations schools has several characteristics that could be argued to be inequitable: it has no component to pay for technology, language immersion programmes, sport and recreation, student data systems or libraries. The funding formula has not kept pace with increased staff salaries, educational supplies or equipment, and social conditions in First Nations communities exhibit symptoms of severe poverty. All of these have been identified as contributing to the educational inequalities First Nations people are experiencing.

Canadian educational authorities are also taking steps to improve educational outcomes for First Nations people. These include funding deficiencies being addressed and increasing opportunities for students to participate in full immersion language and cultural education programmes in First Nation schools, as more than 56% of First Nations students speak a First Nations language. Educational communities are working together with strong leadership being prioritised, and positive relationships being built between schools and the homes of First Nations students, focusing on promoting family values and traditional First Nations activities in schools. School attendance programmes are being developed, and an emphasis being placed on student leadership, sports and recreation, in an effort to address the disparities in educational outcomes for First Nations people, (Chiefs Assembly on Education, 2012).

### **2.1.3 Aboriginal students in mainstream schools in Australia**

Moving from North America to another international example of an indigenous ethnic group being adversely effected by the current education

system is the indigenous Aboriginal population in Australia. Various studies have identified that compared with almost every other ethnic group in Australia, secondary school completion rates for indigenous students is more than 30% below those of non-Indigenous students (Long 2009). It is estimated that by the time they start school in year one, 60% of indigenous Aboriginal children are significantly behind their non-indigenous peers, and only 40% of these children stay at school until year 12, compared to 76% of their peers. Also identified is the significant drop in attendance rates of indigenous students which increases as the student progresses through their secondary schooling (Purdie & Buckley 2010).

Purdie and Buckley (2010) suggests some of contributing factors to non-attendance of indigenous students are an absence of any indigenous culture or history in the school curriculum, apparent disinterest from schools in engaging effectively with parents, carers or the community, poverty and socioeconomic disadvantage, and health problems. Schools have also tended to attribute problems in schools such as poor behaviour, low grades, absenteeism and non-attendance to the disadvantages the Aboriginal students face in their home life (Helme & Lamb, 2011).

In similar ways to USA and Canada, educational authorities in Australia are increasing their efforts to implement effective strategies to improve outcomes for Indigenous students. Identified effective strategies include a supportive school culture and leadership, a shared vision for the school community, high expectations of all involved, an inclusive learning environment and community involvement. School wide strategies including effective professional

development, improved teaching and learning programmes, increased awareness and consideration of indigenous culture, involvement in activities of the indigenous community, inclusion of families and communities in education, and an increase in consideration and regard for indigenous languages and culture. Student focused strategies include targeted skill development, mentoring, school engagement programmes, welfare support and intensive case management. (Helme & Lamb, 2011).

#### **2.1.4 Implications of International Trend**

African-American, Hispanic/Latino and Native American/Alaskan Native students in the USA, First Nations students in Canada and their Aboriginal counterparts in Australia are being seriously disadvantaged by an English medium education system that creates disparities in educational outcomes for indigenous and minority ethnic groups. Educational authorities in all three countries have demonstrated a sense of urgency in implementing educational reform to address these current imbalances. Demographic data available in the USA suggests that at the current rates of percentage increase, minority ethnic groups including Native American/Alaskan Native, African-American, Latino and Hispanic students are likely to become majority ethnic groups by 2030 (Bailey and Dziko, 2008). Similar data exists in Canada and Australia. If educational outcomes are not improved in these countries, there will be increasing numbers of students who are not successful in education.

## **2.2 Experiences of Indigenous People in mainstream education in New Zealand**

Similarly to Native American/Alaskan Native and Aboriginal populations in the USA and Australia, the Māori is now a minority ethnic group, despite being the indigenous people of New Zealand. Demographic information from the latest NZ Census (2013) indicates that the proportion of the population that identified with Māori ethnicity was 15%, compared to 74% who identified with at least one European ethnicity in the same Census. Asian (12%) and Pasifika (7%) were the next largest populations after European and Māori. Māori have become a focus of much attention, being a minority ethnic group who are grossly over represented in many of the negative economic, health and education statistics of NZ. Māori have higher levels of unemployment, are more likely to be employed in low paying employment, have much higher levels of incarceration, illness and poverty than do the rest of the population and are generally under-represented in the positive social and economic indicators of the society. (Bishop, R., Berryman, M., Cavanagh, T., Teddy, L., 2009)

This highlights how Māori are struggling in New Zealand society, just as many indigenous populations are worldwide.

### **2.2.1 Māori students in mainstream secondary schools in New Zealand**

The disparities mentioned by Bishop et al, (2009) above are also reflected at all levels of the education system. When compared to students of the majority Pākehā (NZ European) culture, Māori student achievement levels are much lower. The rate of suspension from school amongst Māori is three

times higher than that of their peers, they make up a large percentage of those enrolled in special education programmes. Māori are less likely to be enrolled in pre-school programs than other groups, they have a bigger presence in low stream education classes, and they are more commonly involved in what are basically programmes aimed at transitioning to work. In addition, Māori students tend to leave school earlier with less formal qualifications (38% compared to 19% respectively) and are much less likely to enrol in any tertiary education. (Ministry of Education, 2001).

In the New Zealand educational system today, over 90% of Māori students continue to attend mainstream English medium schools, despite the presence of Māori medium education (Ministry of Education, 2001, 2002), and the fact that these disparities have been obvious for a long time. The Hunn Report of 1960, acknowledged as being one of the first documents to identify Māori as falling behind their Pākehā counterparts in many areas in New Zealand society. Even then the report showed that: Māori representation at University was only an eighth of what it should be; Māori participating in trade apprenticeships was less than 10% of the Europeans of the same age; and Māori crime rate was at least three times that of Europeans. Since 1960, despite being in the educational research spotlight, little significant change has occurred for Māori in terms of educational outcomes.

Decades later, Te Puni Kōkiri (1998) found that on average Māori achieve lower educational achievement than non-Māori, and that one of the contributing factors to this may be that the mainstream English medium system is failing to meet the wants and needs of these Māori students.

By 2003, the situation was largely unchanged. Lower retention rates for Māori in schools, and a widening of that gap between Māori and non-Māori eg Māori students leaving school without qualifications at a rate of twice the national average, 30% Māori as compared to 15% non-Māori (Ministry of Education, 2003). Some gains were made in this regard, when by 2005, “only” 25% of Māori were leaving school without qualifications. However, three times as many Māori students were stood down, suspended, excluded or expelled than their Pākehā (New Zealander of European descent) counterparts and Māori were four times as likely to be ‘frequent truants’ (Ministry of Education, 2006, p. 27).

Given this data above, and other examples of statistical information that provide evidence of disparities in educational achievement in our English medium schools between Māori and non-Māori students, it is clear that “...our reputation for a ‘world class’ education system is certainly not equitable, with Māori and Pasifika learners featuring at the lowest end of the range of achievement” (Milne, A. 2009).

### **2.2.2 Ka Hikitia: the Māori Education Strategy**

The New Zealand Ministry of Education developed a strategy for Māori education called “Ka Hikitia” to address the educational inequalities currently being experienced by Māori. This strategy was first published in 1999 and one of the three goals of this strategy was to raise the quality of mainstream English medium education for Māori learners. Further development of this strategy has resulted in what became known as Ka Hikitia – Managing for Success, 2008 – 2012, which concentrated on how the education system

performs for Māori students. The strategic intent of Ka Hikitia was for “Māori enjoying education success as Māori” (p11). This has since been succeeded by Ka Hikitia – Accelerating Success 2013-2017 where the vision is now stated as “Māori enjoying and achieving education success, as Māori” (p13).

The strategy goes on to describe some key “global” indicators that might measure this “education success”. These include: skills, knowledge and qualifications identified as being important for Māori to participate positively and with confidence in New Zealand society (p6), both in te ao Māori, New Zealand and in the wider world” (p13). The importance of education recognising and celebrating the unique Māori identity, language and culture as well as supporting Māori to achieve their aspirations and those of their parents, whānau, hapū, iwi and community (p21) is expressed. The benefits for New Zealand society of a Māori population with skills, knowledge and qualifications they gain through education are espoused. The educational targets, including literacy, numeracy and science for Māori students at each level of the education system, from Primary School to Tertiary level, are all identified (p30).

However, no attempt is made in “Ka Hikitia” to define more specifically what “Māori enjoying and achieving education success as Māori” is, nor does it provide any detail as to how each individual educational setting within the mainstream system might go about supporting Māori learners to achieve this outcome.



### 2.2.3 What constitutes “as Māori”?

To define what “as Māori ” is in a New Zealand context is complex. Māori live in a wide variety of situations throughout New Zealand and indeed the world, and therefore display a very diverse range of levels of “being Māori”. Some Māori live on their ancestral lands, living in close proximity to and by the tikanga of their ancestors, including the use of te reo Māori on a daily basis. Other Māori live far removed from their traditional homeland, with very low levels of contact with their reo and tikanga on a daily basis. The reverse also applies, where some urban Māori are fully functional in terms of use of reo and tikanga Māori and some rural Māori have little regular contact with these conventions. Therefore, given the variety of context and definition for “as Māori”, how does one define, with accuracy, what “as Māori” means?

Despite the variety in the realities for Māori in modern New Zealand society, the one common factor, for the purposes of this discussion, is the heritage, the whakapapa (geneology), without which one cannot legitimately, claim to be “Māori”. In a think piece commissioned by the Ministry of Education entitled “Education and Schooling: The Marae / School Interface”, Irwin (2004), defines being Māori as “Māori is first and foremost an involuntary descriptor based in ethnicity, specifying shared ancestry (Mahuika, 1975; Banks, 1988) through whakapapa. It is an ethnic identity.” (p73)

That is the number one criteria – being Māori requires one to have Māori whakapapa. For Māori to live “as Māori” they need the opportunity to express themselves in ways appropriate to the particular context they live in, whether that be: urban, or rural; in New Zealand or overseas; fully connected with their

tribal homeland, te reo and tikanga Māori, or not. Therefore, it will mean different things to different groups of Māori people.

#### **2.2.4 What constitutes “education success as Māori” in educational settings?**

Prominent Māori academic and educator Dr Mason Durie has been outspoken in his views about the current state of educational outcomes for Māori students and produced a “Framework for Considering Māori Educational Advancement” in 2003. In this Framework, Durie outlined some achievable goals for the education system to aim for in terms of meeting the needs and aspirations of the Māori people. His Three Goals for Māori education policies and practices are to equip Māori rangatahi (youth) and children to live as Māori, (p3), to be citizens of the world, (p3), and to enjoy a high standard of living, (p4). In essence, these are pointers to what Durie believes is the “blueprint” for schools to provide as a baseline for Māori students in their care.

For Durie (2003), when a Māori student completes their education at school that education is incomplete if they cannot interact with their Māori world, i.e. not only know about but be able to interact positively in that Māori world (p3). The education system has a responsibility to provide Māori students with access and opportunities to engage with these aspects of their Māori heritage, and to support them towards the goal of being able to live “as Māori”.

Just as it is for all students in the New Zealand education system, the aim of education is to provide students with the skills, the experience, the knowledge, the access and the opportunities common to all young people in the modern

21<sup>st</sup> century world. Anything less is to deny Māori students those same opportunities and choices as other young people in our society. Similarly, research shows that educational underachievement can have a major impact on health and life expectancy. Some of the benefits of a successful education include career opportunities that contribute to a higher standard of living and a healthier lifestyle.

While there are no guarantees in life and indeed in the benefits and outcomes of a person's education, the bottom line is that Māori students, if they are to enjoy educational success as Māori, as is the goal of Ka Hikitia, they need to have access to the tools to live as Māori, to actively participate as global citizens and to enjoy a high standard of living and good health through the education system. Durie (2003) concludes

“Being Māori is a Māori reality. Education should be as much about that reality as it is about literacy and numeracy. In short, being able to live as Māori, imposes some responsibilities upon the education system to contribute towards the realisation of the goal.” (p3)

### **2.2.5 Māori students in mainstream secondary schools in the South Island**

Government data (Ministry of Education, 2012) shows that South Island mainstream secondary schools, since 2006, have or currently do educate between 14 – 15% of the nation's Māori secondary school students. Achievement data from the same source reveals that in the same period, Māori students within the South Island region are more than two times as

likely to leave school with below Level One NCEA (National Certificate of Educational Achievement). That is, in 2013, 26% of Māori secondary school students left school with below Level One NCEA qualifications compared to 11% of non-Māori. While this gap has decreased since 2009, the disparities in educational outcomes between the two groups remain constant. This reflects what Ministry of Education (2012) data shows is the case with Māori students in mainstream secondary schools nationwide, which is similar to the international situation for indigenous youth examined in the previous sections.

In New Zealand, Te Tere Auraki, the Ministry of Education professional development strategy focusing on improving outcomes for Māori students in English-medium has been available for all mainstream secondary schools to participate in since 2000. This has included four distinct projects – Te Kauhua, Te Kōtahitanga, the Māori Secondary Teacher Workload Programme, and Te Mana Kōrero, all focused on the same goal. Therefore, for at least the past 16 years, there has been a sharp focus on Māori students and their educational outcomes. Yet the achievement data outlined above, suggests that little has changed for the target group of Māori students.

Obviously the attempts by South Island mainstream secondary schools to meet the educational needs of their Māori students, aligned with the strategic vision and goal of Ka Hikita of “Māori enjoying and achieving education success as Māori” has not yet been realised.

### **2.3 Relevance to this project**

Both Ka Hikitia: Managing for Success (2008-2012), and Ka Hikitia: Accelerating Success (2013-2017), emphasise the importance of teachers

knowing their Māori students: where they come from; what prior knowledge they bring with them; and working collaboratively with their whānau and iwi. One of the four Te Tere Auraki projects listed above, Te Kōtahitanga, followed this emphasis by finding out about the educational experiences of groups of engaged and non-engaged Māori students in mainstream secondary school settings and using that to influence teaching practice. My intention in this research was to use a similar methodology of interviewing Māori students and their whānau in South Island mainstream secondary schools, to identify what “Māori enjoying education success as Māori” meant for them. By examining their perspectives and experiences I hoped to contribute to the understanding of South Island educators and schools on how to change and enhance the teaching and learning programmes for Māori students in mainstream secondary schools.

## **2.4 Summary**

This Chapter provided an overview of some key literature related to educational disparities for several indigenous and minority ethnic groups in other countries, before focusing on Māori in the New Zealand context. It began with a summary of the educational experiences of indigenous and minority ethnic groups in mainstream schools in USA, Canada and Australia as revealed in the achievement data of those countries. In particular Hispanic/Latino, African-American and Native American/Alaskan Native educational information from USA was revealed, and relevant commentary from various educational research projects was examined. Then the educational data for First Nations people in Canada was described, before the

educational outcomes of Aboriginal Australians were compared to those of their non-indigenous peers in Australia. A selection of literature from educational researchers was canvassed to establish reasons for these educational disparities and the responses from the educational authorities.

In shifting focus to the New Zealand context, the intent was to show that Māori students in mainstream secondary schools were experiencing similar disparities in educational outcomes, and to review the literature produced in relation to this kaupapa (particular aspect). That included Ka Hikitia – the Māori Education Strategy, and an in depth examination of the wording of the strategic goal and vision for Māori students in New Zealand schools, in particular, what “Māori enjoying and achieving education focus as Māori” means? From there, an example of a methodology used previously to identify the goals and aspirations of Māori students in mainstream secondary schools was reviewed, and a methodology for this research project identified.

## **Methodology**

### **3.0 Introduction**

The Methodology section of this thesis examines the way I, as the researcher, approached the research question: “What does Māori enjoying education success as Māori” mean to Māori students and their parents and caregivers in mainstream secondary schools in the South Island?” and how I sought answers to this question. It outlines the main research methodologies used, including the principles of Kaupapa Māori research, and the ethical considerations required by this approach. This chapter also describes the research process including discussions of the following: recruitment of participants, interview processes, and the data analysis undertaken.

### **3.1 Methodological Overview**

The aim of this research project was to provide the researcher, and others with an idea of the reality for Māori students and their whānau of mainstream education in South Island secondary schools, and their thoughts on what constitutes educational success as Māori. In order to answer the research question, I conducted an exploratory qualitative research study involving semi-structured interviews with a convenience sample of Māori students and their parents.

The study took a phenomenological approach to qualitative research, in that the project attempted to gain an understanding of the actual reality of the participants from their point of view (Bogdan & Biklen, 1992, p34). Embedded in this research project was a Kaupapa Māori approach to research (Tuhiwai

Smith, 1999), as the researcher, student participants and the parent/caregiver community were all Māori. Tuhiwai Smith (1999), in “Decolonizing Methodologies”, identified cultural values that I also paid attention to as I undertook this Kaupapa Māori research, and which are discussed in the subsequent section.

### **3.1.1 Qualitative Research Approach**

A qualitative approach was appropriate for this research as my intention was to understand the “lived experience” of Māori youth and their whānau in order to understand how they defined having educational success, and what served to support their aspirations. Bryman (1988) suggested that qualitative research aims to provide the researcher with an idea of how the group being studied make sense of what they are experiencing. Further to that, Bogdan & Biklen (1998) suggest that qualitative research seeks to produce data that ‘richly portrays’ situations from the perspective of the participants, be that spoken, written or from observation.

### **3.1.2 Phenomenological Approach**

One of the initial reasons prompting this study was the PISA data and Ngā Haeata Mātauranga - The Annual Report on Māori Education, (2008/09), where Māori students were identified as achieving lower educational outcomes than their non-Māori peers in mainstream secondary schools throughout the country. Bogdan & Biklen (1992) suggest that the focus of phenomenological inquiry is to attempt to “...understand the meaning of events and interactions to ordinary people in particular situations” (p34). Therefore this study needed a phenomenological approach as I sought to



understand the participants' personal experiences as Māori in South Island mainstream secondary schools.

### **3.1.3 Kaupapa Māori Research**

The research also needed to be conducted in a manner consistent with Kaupapa Māori research principles to ensure no cultural transgressions occur. In his description of Kaupapa Māori research, Smith (2003) identifies a rationale for my approach to this research project from a Māori perspective, and the parameters within which the research was conducted: “Kaupapa Māori theory makes space for Māori to legitimately conduct their own studies of Mātauranga Māori in their own terms and own ways” (p11).

In planning this study, I took into consideration that the participants and the researcher were Māori, the information gathered would relate to Māori educational outcomes, and the intent was that the implications for mainstream secondary schools from this research project would be relevant to Māori students and their whānau. Therefore Kaupapa Māori guidelines and principles needed careful consideration at each level of the study.

#### **3.1.3.1 Principles of Kaupapa Māori Research**

Careful consideration was given to the principles of Kaupapa Māori research as defined by Kana & Tamatea (2006), when developing the methodology with which to conduct this research. It was important that any processes used were conducted with these principles in mind, and Māori knowledge was acknowledged and carefully protected, and traditional Māori values were observed at all times. I have been genuine in ensuring that these

conditions were present in all phases of the research to increase the likelihood of Māori participants fully engaging in it. The principles are listed and defined by Irwin (1992, as cited in Bishop & Glynn, 1999):

These shared understandings are mana whenua (the right through whakapapa to be guardians of the land), whakapapa (genealogy), Whanaungatanga (relationships), ahi kā (the well-lit fires of home), kanohi ki te kanohi (face-to-face) and he kanohi kitea (the seen face).

These shared understandings are "epistemologically based within the Māori cultural specificities, preferences and practices" (p63).

These Kaupapa Māori research principles provided an additional framework to guide this research.

The first understanding of **Mana Whenua** required me to ensure the sample of participants included Ngāi Tahu people from within the tribal region of Te Waipounamu (South Island). These people are representative of the people who belong to that area, linked through their ties to the land. Similarly, the understanding of **Whakapapa**, or genealogical links required all the participants to have genuine whakapapa Māori or of Māori ethnicity. This was obvious for the student participants who needed to be of Māori ethnicity for the study. The parents interviewed were also all Māori.

**Whanaungatanga**, or establishing relationships, networks and connections occurred where the researcher identified and contacted the participants through a variety of sources. Participants and their whānau were all identified and recruited using either whānau, educational, cultural, recreational or social links. This contributed greatly to the cooperation, trust, commitment and aroha

(respect) that characterised the interview process. The understanding of **Ahi Kā** is that the information gathered and the research conclusions would be shared with the participants. There is also an expectation that the findings will benefit the participants and their community. A copy of the dissertation will be sent to each participant for their records, and as a taonga for their whānau.

**Kanohi ki te kanohi** – conducting interviews in person provided many opportunities for the researcher and the participant to interact, expand on or explore ideas further, and allowed the participants to voice their opinions. They knew that their answers, which were their reality, would be recorded exactly as they were articulated. The understanding of **Kanohi kitea** or the face that is seen, represents the value placed on the researcher being seen to be collecting the thoughts of the Māori community, and using the information for the benefit of that community. In this instance, the participants were informed of the purpose of the research project and what the information gathered, together with the conclusions drawn from the research would be used for.

The main consideration for any researcher when conducting research involving Māori people or in a Māori setting is to ensure that it will result in positive benefits to the Māori community, be that the community the research was conducted in or the general Māori community (Smith, 1990). This is the major objective underpinning the research project leading to the writing of this thesis.

## **3.2 Research Process**

This section describes the process undertaken to collect the information needed to research this topic, i.e. interviewing Māori students and their whānau to find out what “Māori enjoying education success as Māori” means to them.

### **3.2.1 Insider/Outsider status of the researcher**

Tuhiwai Smith (1995) identifies some of the difficulties faced by researchers particularly when investigating aspects involving people of their own ethnicity, or those in their field of interest, be that cultural, recreational, professional or personal. One of those difficulties is that of the positioning of the researcher in terms of the study. For Māori in New Zealand, getting involved in research relating to Māori people or cultural aspects immediately causes a dilemma in terms of what is referred to as “insider/outsider” status.

As a Māori who taught in mainstream secondary schools in the South Island, with te reo Māori me ōna tikanga as my main teaching subject, currently responsible for Māori educational outcomes in my school and previously the wider region, I was intimately involved with Māori students in the South Island mainstream secondary school setting. I was very familiar with the recent educational data and am passionate about seeking positive solutions for students, be that through my work or the research I was undertaking.

For these reasons, I was positioned within the research I undertook.

### 3.2.2 Participants

In seeking a sample of Māori students and whānau, I had a set of desired criteria: they be of both local iwi (Ngāi Tahu) and other tāngata whenua (Maatā Waka or non-Ngāi Tahu Māori) descent; involved in years 9 – 13 or first year out of secondary school; from a variety of Christchurch mainstream secondary schools, both public and private; single sex or co-educational programmes would agree to participate in the research study. I was looking for participants from secondary schools of varying decile rating, with various levels of te reo, tikanga and Mātauranga Māori knowledge and experience, and enjoying different hobbies, leisure activities and interests. I felt it was crucial to ensure that the sample of Māori students and parents included those from a wide range of secondary school experiences.

I was ideally situated to gather such a sample, having been involved in mainstream and Māori education in the South Island for many years, and an active member of the wider Māori community. I had received several offers to approach Māori students and parents from several Christchurch Secondary Schools to participate in the study from some Principal and Deputy Principal colleagues. A change to the planned participant recruitment process, however, was necessary when a Research Moratorium was placed on staff and students in Canterbury Schools as a result of the Christchurch Earthquakes of February, 2011.

I therefore interviewed a convenience sample (Marshall, 1996) utilising my Māori community and iwi contacts, rather than the educational links originally outlined in my research proposal. The resulting participant group included

students from years 9 – 13 at Christchurch Mainstream Secondary Schools, both male and female, those with a variety of experience in Māori medium programmes in schools, one student who had recently graduated from Secondary School and those who were participating in alternative education programmes.

A total of seven current or recently graduated Māori students and three parents agreed to be interviewed, as part of the participant group. Though small, this group was a rich source of information, with participants fully able to articulate their experiences of mainstream secondary schooling in the South Island. Table 1 below provides a brief summary of the backgrounds of the ten participants.

Name	Gender M/F	Age	Parent Student P/S	School type Coed/Single Sex	School Decile 1-10	Kaupapa Māori experience Y/N
Hine A	F	14	S	Co-ed	3	N
Tama A	M	15	S	Co-ed	3	N
Tama A	M	17	S	Co-ed	3	N
Hine E	F	17	S	Co-ed	3	N
Tama I	M	18	S	Co-ed	5	Y
Hine I	F	17	S	Single Sex	2	N
Tama O	M	13	S	Single Sex	Private	Y
Kōkā A	F	Adult	P	Co-ed	3	N
Kōkā E	F	Adult	P	Co-ed	5	Y
Kōkā I	F	Adult	P	Single Sex	Private	Y

**Table 1 – Research project participant information**

### 3.2.3 Data Collection

I gathered student voice data by meeting with Māori students and parents to gain an understanding of what their experiences relating to the research question were in their current educational context. Burns (1997) explains what my intent was, as the researcher, when conducting interviews in this manner: ‘The qualitative researcher attempts to gather evidence that will reveal qualities of life, reflecting the multiple realities of specific educational settings from participant’s perspectives.’ (p291).

The data gathered provides information relating to current educational realities for this group of Māori students and their whānau in South Island mainstream secondary schools, in the same way as Bishop et al (2003) used student voice data to identify influences on Māori students' educational achievement in North Island mainstream secondary schools.

### **3.2.3.1 Interviews**

Taylor & Bogdan (1998) describe interviews as an appropriate data gathering tool where the intentions of the research are clear and well defined. For me to understand what the research participants believed “Māori enjoying education success as Māori” meant in mainstream South Island secondary schools, I needed to ask those people directly involved.

The interviews were semi structured, in that they focussed on a set of open ended questions to give participants scope to expand on answers or explore ideas further but also ensure the focus remained on the crucial issues of the study (Burns, 1997, p330). “Open-ended questions, which allow respondents to construct answers collaboratively with the listener in ways that they find meaningful are suggested” (Mishler, as cited in Giovannoli, 2012, p30-31).

The interviews were also conducted using a set of Cultural Values developed by Cram (2001) for use in Māori research methodology. These values include: Aroha ki te tangata – allowing people to define their own space and meet on their terms, He kanohi kitea – face to face contact and interviews, Titiro, whakarongo...kōrero – look and listen and then (maybe) speak, Manaaki ki te tangata – sharing, hosting, be generous, Kia tūpato – be cautious, astute, culturally safe, reflective, Kāua e takahia te mana o te tangata – informing



people, guarding against causing offense, be aware of tikanga, Kaua e māhaki – share knowledge, to empower the process. (Cram as cited on Ministry of Social Development, 2004).

A copy of the Interview Questions is included as Appendices A and B of this thesis.

### **3.2.3.2 Consent**

This study was guided by the ethical guidelines of the Human Ethics Committee of the University of Canterbury. As the research project was to involve interviews with Māori secondary school students and their parents, parental consent was required for the students as they were under 18 years of age. Parental consent and student assent forms for U18 year old students (Appendix C), a Consent form for interviewing parents (Appendix D) and a Consent form for Interviewing Over 18 Students (Appendix E) for the participating group were provided. A Participant Information sheet (Appendix F) outlining the purpose of the study and what the information would be used for. A Confidentiality Form for the Transcribers is included as Appendix G of this thesis. All participants signed the consent forms before participating in the research project.

## **3.3 Data Processing**

The face to face interviews were recorded using both a laptop computer with the capacity to record audio sound clips and a hand held voice recorder to avoid any chance of the recordings being lost due to the malfunction of either device. The recordings were then transcribed into written

form by an independent transcriber. The transcriber was briefed on the ethical guidelines, and had no personal information that would potentially disclose the participants. I then checked the transcripts against the sound recordings to ensure accuracy. This aligns with the recommendations from Riessman (cited in Giovannoli, 2012, p33), “The researcher should begin by getting the entire interview, including both words and selected features (crying, long pauses, laughter), on paper in a first draft.”

Once the transcriptions were checked and approved for their accuracy, they were sent out to the participants to verify it was an accurate record of the conversations and reflected what they had wanted to contribute.

### **3.4 Data analysis**

I adopted a grounded approach to the research by choosing to interview the Māori students and whānau to find out what “Māori enjoying education success as Māori” meant to them, then develop an understanding of what their reality was, and write their story from the data produced in those interviews. The findings and conclusions from the study are derived from data itself, not from any preconceived notions from previous experience in this particular setting. (Taylor & Bogdan, 1998). Whatever theories and actions that are produced come about after careful analysis of the information has been completed and made available to the participants and their community (Bogdan & Biklen ,1992).

Once the transcriptions had been completed and checked by participants, the process of data analysis began. I read and re read the transcriptions several times for familiarity, and to gain an understanding of the general trend of the

responses. Taylor & Bogdan (1998) suggest the researcher needs to have an in depth knowledge of the data to support effective analysis of that information.

A process of analysis was then undertaken, and responses of the participants were categorised. I developed a coding system to categorise things the participants said that stood out, or to group repeated responses, whether they were words, phrases, or thoughts in a uniform fashion (Bogden & Biklen, 1992). For example, reading through the transcriptions, it was noticeable that common words and phrases were being repeated in response to interview questions by more than one participant. As this repetition was noted, I began to form lists indicating identifiable categories to which I could assign a code. In some cases, new codes were added and others had responses added, removed or shifted to other text boxes, depending on suitability.

A colour was assigned to each code to maintain an accurate inventory of where the information belonged in the analysis, and to identify which theme the response was best suited to be classified under (Taylor & Bogdan, 1998). The analysis process was continuous, codes and categories changing repeatedly, and items of information constantly being reviewed, or, as Coffey and Atkinson(1996) describe "...expanded, changed, or scrapped altogether as our ideas develop" (p32)

From there, broad patterns and recurring responses were established as "emerging themes" and formed the basis of the organisation of the Findings chapter to follow. As Taylor & Bogdan (1998) suggest, the final step in the

process of analysing data is organising research participants' responses or experiences into readable form.

### **3.5 Ethical Considerations**

By definition, ethics are “moral principles, guiding conduct” (Wellington, 2000, as cited in Mutch, 2005, p76). When used in a research context, ethics are the moral principles that guide the behaviour of researchers as they carry out their studies in the particular research setting they have chosen. Tolich and Davidson (1999) identify five main principles to guide ethical conduct in research and these were all carefully considered in my research proposal. The information sheet for participants included statements about no harm to participants, ensuring informed consent was obtained, voluntary participation by all, taking any steps required to guarantee confidentiality and anonymity, and avoiding any unethical practices. These ethical considerations were clearly outlined on the information sheet and covered by the participant approval signed document.

As the research setting was New Zealand education, involving children and young people, parental permission was required and sought, which I documented earlier, as I did the “Insider/Outsider” dilemma I had being professionally involved as a Māori teaching in a mainstream South Island secondary school. The anonymity of the participants, their parents and/or the schools involved needed very careful consideration, as the research was taking place in what was quite a small, but significant sector of the community. Despite ensuring confidentiality, I couldn't guarantee anonymity because of this fact. My formal proposal to the University of Canterbury's College of

Education Human Ethics Committee was submitted, and Ethical Approval was granted on 5 September, 2012.

### **3.4 Summary**

This chapter has explained the methodology used in this research project. The research methods and approaches I chose to use have been explained, including an explanation of the Cultural Values used when conducting the interviews and a discussion on the how the principles of Kaupapa Māori research were applied to this project. The research process has been explained, including how the participants were identified and approached to participate in the study, the actual data collection and analysis processes, and summary of the ethical considerations that guided the project were then explained, In Chapter Four to follow, I discuss the key Findings produced from the research project.

## Findings

### 4.0 Introduction

This chapter presents the findings regarding the participants' perceptions of what it means for "Māori to enjoy education success as Māori" and their experiences of school that have supported that aspiration. The common theme that emerged from the data was that the seven Māori students and three parents who participated in this research were very clear in their view that education success was about "empowering students", that it was just "a stepping stone for them", that "qualifications give you confidence to participate in society", and that University degrees, all levels of NCEA, and/or tertiary study were key components of that success. The term I have therefore allocated to this theme for the purposes of this research is Mātauranga (knowledge or education).

All ten participants, the seven Māori students and three parents, mentioned that seeking positive educational outcomes that empowered them was their overarching goal and that this empowerment had two facets – success in the Pākehā realm and success in the Māori world. The first of these defines "success" relating to academic achievement which I have called Mātauranga Pākehā (knowledge derived from NZ European based society). The second sub-theme focused on what the participants saw as important aspects of "being Māori", which I have called Mātauranga Māori (knowledge derived from Māori society). Māori students and their whānau perceived these two aspects to be the meaning of education success as Māori. The second part of the

chapter focuses on the factors that the students and whānau identified as supporting them to achieve these educational aspirations.

#### **4.1 Mātauranga Pākehā**

The students and their parents were very clear in their view that education success was about “empowering students”. They saw it as a “stepping stone for them” toward future opportunities. They felt that one aspect of this empowerment was school qualifications because they “give you confidence to participate in society.” This meant that for them, University degrees, all levels of NCEA, and/or tertiary study were key components of that success. This was the first main theme related to Māori aspirations for educational success as Māori and can be described in terms relating to the academic world or Mātauranga Pākehā. This theme was quite strong as all of the participants in my research study define education success as Academic Achievement, or Qualifications, either to go on to further study or for employment opportunities.

I use the term Mātauranga Pākehā to describe this theme because “Pākehā” is the Māori word for people of NZ “European” descent, a majority of whom were British at the time of the signing of the Treaty of Waitangi in 1840. The New Zealand education system has its origins in those colonial times and the academic qualifications system is a feature of that mainstream system. Hence the term Mātauranga Pākehā or qualifications from the mainstream education system.

#### **4.1.1 Academic Achievement and Qualifications for further study**

One of the participant mothers, Kōkā I, explained that the desire to achieve academically, amongst the Māori students and families in her extended whānau, was widespread and that she wanted Māori students “Being known as a group of students who achieve, not just being ‘so-so’ at whatever they choose to do, it’s being friggin’ AWESOME at it!” Participants in the study recognised that “education success as Māori” could be defined in terms of academic achievement, whether it was a secondary school qualification or tertiary. All saw this as crucial for Māori students to achieve the National Certificate of Educational Achievement (NCEA), and that their children needed to make the most of the opportunity to achieve that. This would in turn, allow them opportunities to pursue higher levels of educational achievement at tertiary level. The participants referred to academic success in a variety of ways, using terms such as NCEA Levels 1-3, credits, qualifications, and Bachelor’s degree.

Two of the three parent participants and one of the students also recognised that trades were a viable alternative to pursue alongside University study. However, for all of them, NCEA was seen as the initial step on the qualifications ladder, albeit just a “stepping stone.” Another of the parents recognised that it was important for schools to include the Māori student and parent voice in setting the child’s academic achievement goals, both students and parents knowing what their goals were, and exploring options in terms of methods to support them to achieve those goals. The parents of Māori students were confident and capable of articulating what works for them and



talked about how they had or would like to participate in the co-construction of those goals with the staff of the school. Kōkā E said schools needed to be deliberate in “asking the students what it is that they want to achieve” and systematically putting in place conditions that allowed them to do that, taking care at the same time to ensure barriers are removed, where possible.

Whatever the achievement terminology participants used, Māori parents saw Māori students building a reputation synonymous with academic success and achievement in all areas of the school’s academic curriculum as a crucial component in the definition of success.

#### **4.1.2 Academic Achievement and Qualifications for employment/career**

The second aspect of education success in the Mātauranga Pākehā theme is academic achievement and qualifications for employment/career. All participants saw school and tertiary qualifications as being necessary to secure employment, establishing a career or preparing for life in the workforce. Māori students and their whānau were very aware that many occupations and employment opportunities require certain levels of educational achievement, often in specific fields, which are essential in the appointment process of the modern employment world. Success for these Māori students was achieved when the required qualifications were obtained. Many students were able to articulate what they were interested in as a career option, and in turn, had identified courses at school and in tertiary education that would support them in pursuing those options, be that school, University, Institutes of Technology or Industry qualifications. One student participant, Hine I, was particularly focused in her aspirations, stating she wanted to

achieve University Entrance and then attend Social Worker training at CPIT, before going on to a Bachelor's degree at University. This detailed definition of a future career path I noted, was more developed than any other participant. The other students tended to be more general in their descriptions, for example Tama I who was considering "going to University or CPIT, qualifications help you get a job"

Other Māori student participants were not specific in identifying a preferred vocation, however, Tama O considered that it was most important to pursue a career that would have job satisfaction in order to sustain long term employment, which he believed was the most essential component to look for when choosing a career path.

#### **4.2 Mātauranga Māori**

Māori students and their whānau shared that they were also seeking educational pathways that ensure they were as strong in the Māori world as they are in the modern "Pākehā" world. They wanted to have the ability to participate confidently in both. Thus, they were seeking a second facet of educational success as Māori that was about Mātauranga Māori. Through their interviews they talked about how young Māori have a different world viewpoint than their non-Māori peers, and they expressed the hope that Māori students will learn to have the confidence to be able to express that viewpoint in all areas of modern society. Kōkā I captured this generally agreed view by sharing that it was her wish that Māori children be "...as strong in te ao Pākehā as they are in te ao Māori." They saw this as a strength as Tama E

explained that in the modern world having a “... living language and culture a huge bonus.”

It was also noticeable that both Māori student participants and their parents referred to the importance of identifying their Māori heritage first, and then their vocational choice second when expressing their career choices and ambitions. This was reflected by Hine I who wanted to be a “Māori Youth Worker”, and secondly by Kōkā A, who stated she wanted her children to become a “Māori PE teacher or a Māori TV commentator”. This seemed to reflect their focus on bringing together the two aspects of mātauranga (knowledge) that reflect “success” being strong in one’s self as Māori and gaining the necessary qualifications valued within a Pākehā framework.

For the participants, Mātauranga Māori included te reo Māori, knowledge and understanding of tikanga Māori, and cultural practices particular to Māori. Kōkā E implied that Māori enjoying education success as Māori should include academic pathways that promote the opportunity to become proficient, and knowledgeable in aspects pertaining to their heritage when she concluded, schools needed to “Make it possible for Māori students to achieve academically and participate in Māori activities like te reo and tikanga Māori at the same time.”

#### **4.2.1 Te Reo Māori**

For two of the parents and five of the students in this study, learning te reo Māori was identified as a highly sought after achievement for Māori students and their whānau. For them, it was clearly part of how they defined having success as Māori. For one Māori student participant te reo Māori was

used extensively in the home, and they had participated in immersion Māori language programmes, so the goal of having te reo Māori as a first language for them and their whānau was a reality. However, for others, studying te reo Māori at school was the only viable pathway towards achieving any level of fluency. School therefore, became a critical factor for these Māori students to “learn, kawa (protocols), reo (language) – NZ is the only place you can learn Te Reo Māori.” Most participants in this study indicated their wish to graduate from the education system with a high level of conversational fluency in te reo Māori, and offered their view that schools had a responsibility to provide the quality teaching and learning programmes to ensure that happened.

#### **4.2.2 Tikanga Māori**

Participants also reflected that they saw being able to gain knowledge, understanding and experience in tikanga (cultural knowledge) as an educational achievement in this context, be that local Māori knowledge (Ngāi Tahu/Kai Tahu) or Maatā Waka (non-Ngāi Tahu/Kai Tahu) from elsewhere. Specific tikanga they felt reflected at least some level of success in acquiring Mātauranga Māori included mahinga kai (living off the land), whānau (family), whakapapa (geneology and heritage), manaakitanga (hospitality), tangihanga (bereavement processes), marae kawa (protocols on the marae), waiata (songs) and kapa haka (performing arts). In this study Māori students and their whānau saw te reo and tikanga Māori as a “treasure to retain in our hearts”, and “keeping the language and culture alive is really important!”

Many Māori academics and educationalists refer to the teaching and learning of Māori as “Te Reo Māori me ōna tikanga” or “the Māori language and its

tikanga” suggesting that the two are inseparable, and it is not possible to have one without the other. Tīmoti Kāretū (2008) clarifies that Māori language is a critical component of the identity of Māori people:

“Clearly, Māori language is being seen by many as the rallying point for a restructuring and piecing together of a much broken and damaged people. It serves to restore an identity for people who see themselves as Māori and want to be recognised as such. (p95)

The Māori students and whānau in this study clearly reflected a similar perspective and felt that schools needed to provide opportunities to acquire capability in both language and cultural traditions to ensure their identity as Māori is retained.

### **4.3 Supporting the aspirations of Māori students and whānau**

The Māori students and their whānau in this study have provided two intertwined aspects that for them define educational success in mainstream South Island secondary schools, Mātauranga Pākehā and Mātauranga Māori. Participants went on to articulate the key factors that existed in their schools that supported them to realise these educational aspirations. These were categorised into education factors and whānau factors.

#### **4.3.1 Education Factors**

There were five key education factors identified in Canterbury mainstream secondary schools that supported Māori students and their whānau to enjoy education success as Māori, that is, to combine valued outcomes from both Mātauranga Māori and Mātauranga Pākehā: the culture

of the school, relationships, teaching practises, the curriculum and the wider education system.

#### **4.3.1.1 The culture of the school**

Two of the three parent participants indicated that some schools their students were enrolled in focused on reproducing “family” type qualities in their daily operations which seemed to be conducive to supporting Māori students to achieve their desired view of success. Embedded in this whānau type atmosphere, according to Kōkā E, was the expectation that student achievement was a focus from the beginning. A family-type atmosphere, positive relationships with key staff members and regular communication with familiar personnel in their schools were identified as crucial, as were students being familiar with the physical environment and the daily activities within the school.

One parent sought a particular focus on morals and principles (including religious principles) and a determination to push students towards achievement, as an important characteristic of the school. Others chose schools for their whānau members that have an emphasis on sporting and/or cultural aspects of education, which qualifies as an feature of the ‘culture’ of the school in that it is part of the ethos of the school, in a similar way to that of the ‘family type atmosphere. Kōkā A thought it was important to have “...good senior Māori role models and also leadership opportunities for Māori students and the school needs to push the kids...” in terms of pursuing educational achievement. These factors relating to the culture of the school were described as supporting the educational success of Māori students.

#### **4.3.1.2 The relationships with teachers**

Relationships with teachers was the second factor identified from the interview data that they felt supported students having success. Participants cited many instances of teachers in their current schools who worked hard to provide opportunities for Māori students to reach their potential in the classroom and beyond. A number of comments centred on how the teacher interacted with students, how “available” they were to form positive relationships with their students, and how interested teachers were in activities that the Māori students were involved in, both curricular and extra-curricular activities.

Alongside this was an expectation that Māori students would achieve in class, that they would receive the same learning opportunities as every other student, and that the teacher would never give up on them. They argued that any negative or disruptive behaviour could be expected to attract fair and equitable consequences for the perpetrator, while at the same time, the teacher would work to ensure the mana of students in the classroom programme remained intact. Hine E had been taught by teachers that knew her well, that had built positive working relationships with Māori students and that had got through her “...wall and stayed there!”

#### **4.3.1.3 The quality of the teaching and learning**

In close partnership with the teacher building quality working relationships with students, study participants identified that the quality teaching and learning programmes offered in schools supports Māori success. Māori students and their whānau expressed that they were currently

experiencing opportunities to pursue academic success including te reo and tikanga Māori programmes in many of the schools they attended. They noted that the schools were seeking to engage their Māori students through support initiatives like whānau classes, (where Māori students operate as a separate class), vertical forms, (where classes contain students of all age groups allowing peer mentoring to occur) and the inclusion of Māori contexts in other curriculum subjects. Using a variety of teaching methodologies and a range of learning approaches as well as recommended classroom management techniques were identified. Participants also identified they responded positively to programmes that made use of the knowledge and skills they brought to the classroom, and this supported them to achieve across a range of subjects.

Kōkā I valued learning programmes that “challenged my son physically, intellectually and morally about the world he will face in the future”, as well as having “...consistent routines and boundaries, with clear expectations that they will achieve.”. In a similar manner, one parent thought teachers and schools should expect to “...cater for our students, and we need to hold them accountable” for providing such a quality learning programme. Classes where teachers taught “...the same stuff in the same way they did years ago” does not support achievement for Māori students, and neither does the “...negative teacher that gave the students busy work”, after which the students felt they didn’t learn much. Kōkā I concluded that parents need to hold schools accountable to deliver quality programmes to Māori students and “...If they can’t do it, we need to find another way.”



One Māori student and their whānau found the school-wide perception of the academic rigour in Māori initiatives could be negative. The experience of Whānau classes (where Māori students are taught in the same class for core curriculum subjects) for them, was an experience where very little learning occurred. This was in contrast to how “academic subjects” were perceived to be more important, by teachers, and therefore more effort was put into to preparation and implementation of the teaching and learning programme. Hine E also felt te reo Māori was perceived by some teachers as a “hobby” whereas Mathematics, English and Science were academic” subjects. Another participant, Kōkā E, noted that the quality of the Teaching and Learning programmes provided by teachers at her son’s school had had a bearing on his success. In addition, the te reo Māori teachers ideally needed to have the required knowledge, experience and expertise as a Māori, to support this. The observation made by Hine E noted that:

“Kids need to experience what it is like to be a Māori, teacher must have life experience as a Māori too. Life experiences trump book knowledge when it comes to being Māori.

#### **4.3.1.4 The curriculum**

One of the participants identified that they had experienced the inclusion of a Māori knowledge component or context across other curriculum subjects which they felt was a great way to validate Māori knowledge and practices. They felt it showed that the teacher acknowledged the existence of Māori students in their classes. The experience of Māori students and their whānau is that when teachers ensure that te reo Māori and/or tikanga is

embedded in the curriculum areas, this signals their respect for their students as Māori. They also noted, however, that this support was diminished if there was an expectation for them to lead activities or legitimise them, just because they are Māori. Their perspective suggests that like all students, they felt that Māori students need to feel safe in all activities of the school curriculum.

The presence of “kapa haka and Manu Kōrero” (Māori speech competitions), “te reo Māori learning programmes”, the adherence to tikanga Māori in school wide processes (eg Pōwhiri – formal welcomes) and the inclusion of “reo and Mātauranga Māori” (language, knowledge and information) in all curriculum subjects, in combination with “quality teaching and learning”, encouraged “Māori students to engage and participate.” In these ways, participants felt that when there were opportunities to participate as Māori in activities across the curriculum, they felt there were more opportunities to experience success as Māori.

#### **4.3.1.5 The education system**

One of the parent participants, Kōkā A, expressed the perspective that the current education system has systemic features that have a negative effect on the capacity of Māori students to enjoy education success as Māori. She spoke of her frustration with what she saw as the inequalities within the NCEA (National Certificate of Educational Achievement) system, where credits do not have equal status as pre-requisites for further study. The example quoted was credits for Māori specific knowledge, experience and expertise in kapa haka being ineligible for students to qualify for tertiary study, irrespective of the level of difficulty required to achieve. They felt the depth of

knowledge required for kapa haka credits at levels two and three of NCEA requires long hours of training and dedication to achieve, particularly for students in mainstream schools.

Other significant education-wide factors expressed included the zoning system for schools in New Zealand which Kōkā I mentioned meant “that it is difficult to ensure that my son attends a school that best meets his needs.” Secondly was timetable constraints which caused Hine I “to learn subjects I just didn’t like!” and the fact of “not being able to learn Māori, or having to learn it as an option.” Kōkā I supported this when she observed that a frustration for her was schools not “having the human resource to ensure student get Māori programmes in every school.” These were the education system wide factors that participants identified could support Māori students and whānau to enjoy education success as Māori if they were rectified.

#### **4.3.2 Whānau factors**

The second group of factors in this study that the participants felt supported them as Māori students to have educational success as Māori are those associated with the whānau. This included three factors: having a sense of making the whānau proud; having whānau support at school; and being recognised and supported by the wider whānau.

##### **4.3.2.1 Making the Whānau proud**

Three of the students I interviewed, Hine A, Hine E and Tama O, referred to the importance of making their whānau proud as a major motivation to achieve at school. Many references were made to the fact that

whānau would be proud of any success achieved or that students would have been the first in their whānau to enjoy high levels of achievement in the education system. Making their grandmother proud or becoming the first in their whānau to attend University were significant motivators for them.

These factors were seen as a motivation to pursue educational success and also suggest that the whānau members involved had an interest in education. In this way, it seems the education system has made a contribution towards supporting Māori students and their whānau to be confident, competent, and committed participants in bi cultural New Zealand society.

#### **4.3.2.2 Whānau supporting students at school**

One of the participants in this study, Kōkā A, identified that it was a responsibility of whānau to be actively involved in the education of their whānau members. For them, this meant that it was important for parents and siblings to show support for both the school and their whānau member. Hine E suggested it was important that she took responsibility for her own educational achievement, while both Kōkā A and Kōkā I believed that it was parents, and “members of the extended whānau” who provided the support, “for both the school and the students”. That support included subject specific tuition and general curriculum support at home or at school, as well as vocational advice as students made subject choice decisions leading into formal assessment opportunities. It could also mean working with the school to ensure your children make the most of their opportunities at school as Kōkā A went on to say:

“As a parent you have to get involved, you have to have faith in your son or daughter. If the school contacts me that my kids are not performing, I react and support the school!”

Kōkā I provided an interesting commentary that emphasised the importance of having the whole whānau committed to the same shared goal of education success. This parent shared how the whānau had adapted their lifestyle to suit what they thought they needed to provide in the way of support for their children. This included changing living arrangements when necessary, to meet the needs of their children, and having extended whānau filling in parental roles when required. For this whānau, it was not seen as an expectation to rely on any one school to provide for the educational outcomes of the whole whānau. As Kōkā I explained:

“Our whole whānau is committed to making things happen. We change and adapt to suit what we need at the time. Our children living with their uncles, aunties and cousins because they need to attend schools that meet our childrens’ needs at the time is our norm. We don’t rely on the school to provide all things for our tamariki i.e. Māori but also other academic subjects. In many schools the missing component for our tamariki is the Māori component.”

Clearly, this whānau want their children to experience success in both Mātauranga Pākehā and Mātauranga Māori aspects and when the school couldn’t provide opportunities for success for them, the whānau sought solutions either within the whānau or in other schools.

### **4.3.2.3 The wider Whānau support**

Groups of whānau make up hapū (sub-tribe) and iwi (tribal groups) and participants in the study identified measures by which hapū and iwi support success for Māori students as Māori. These measures range from being adept at “helping out at the local marae or at home”, to acquiring knowledge, understanding and experience in all aspects of te reo Māori me ōna tikanga including “kawa (protocols), waiata (songs, haka), iwi (tribes), pōwhiri (formal welcome to marae), tangihanga (funeral protocols) and wairua (spiritual world).” It is an important motivation for Māori students and their whānau to be recognised by the wider community as having succeeded in learning and practising these aspects of their heritage so they can participate fully in activities at the marae.

Many Māori students stated that being Māori gave them “a sense of belonging”, (Tama E), they were “loved and supported”, (Hine E), confident and “comfortable in both Māori and-non Māori worlds”, and they were able to embrace being Māori. Hine A said she was a leader and the meant caring for others and “...having a communal instinct, and an empathy with others...” Being Māori therefore, to three Māori students and one parent was important in terms of being part of a wider whānau and community.

Hence the wider Whānau Māori acts as a support factor to students pursuing educational success as Māori in mainstream school settings.

## **4.4 Summary**

There was one main theme that emerged from the interviews in this study, that education, or Mātauranga, was the key to Māori students and their

whānau achieving their aspirations. Mātauranga was about empowerment. Mātauranga could include Mātauranga Pākehā which for them was about education success measured in academic qualifications and/or qualifications for employment. Or it could be Mātauranga Māori, which they described as education success measured in the capability to engage positively and confidently in te ao Māori, including te reo Māori me ōna tikanga, or having Māori language and cultural knowledge. Participants in this study demonstrated that they were serious about their pursuit of educational success in both of these areas. There were many factors they experienced in existing mainstream education that had supported them as Māori students to achieve this idea of educational success and there were also Whānau factors that offered support as well.

Education factors included the culture of the school, productive working relationships within the school, the quality of the teaching and learning programmes, the curriculum on offer and systematic factors. Whānau factors included making the whānau members proud of them, the whānau being actively involved in the schooling, and achieving sufficient enough reo and tikanga Māori levels to enable active participation in society as Māori. Together, these educational and whānau factors worked in concert to help support them in having the desired educational success of Mātauranga for empowerment.

## **Discussion**

### **5.0 Introduction**

This chapter discusses the themes that emerged from this study in relation to New Zealand and international research. The discussion focuses on what results of the study might mean for the education sector as they contemplate supporting Māori students and their whānau seeking to “enjoy and achieve education success as Māori” in their mainstream South Island secondary schools. This includes discussion of the factors participants identified as supportive of their aspirations for success that existed in their schools at the time of the study, and an insight and explanation of the findings that emerged that were expected and those that were unexpected.

#### **5.1 Vision of Success as Māori?**

For the participants in this study, there were two identifiable and interrelated aspects of what it means to have “education success as Māori”, according to participants in this study. There were Mātauranga Pākehā aspects, or academic achievement and qualifications; and there were Mātauranga Māori aspects, namely having a sense of Māoritanga, including te reo and tikanga Māori. Both aspects were equally important to the seven Māori students and three parents who shared their perspectives for this research and the interviewees were committed to gaining the full scope of knowledge, skills and qualifications in both of these aspects to support their futures. This commitment to educational success is similar to what Bishop et al (2003) found through the Te Kōtahitanga project. The 14-15 year old Māori students in this study, despite being disengaged with schooling at the time,



realised that their best opportunity for employment and to have choices in their lives lay in some form of academic success. As the authors noted, these students generally spoke of “the high aspirations they have for themselves in education, their willingness to participate and their desire to achieve...” (Bishop et al, 2003, p31).

It was clear that the students who participated in my study recognised that their best pathway to a desirable career and lifestyle lay in academic success and qualifications and they were focused on achieving that in their education. The desire by the participants to achieve in Mātauranga Pākehā also resonates with Durie’s (2001) contention that education is the key to providing opportunities for Māori students to make a valuable contribution to the modern world. Durie’s argument was more fully developed through his “Framework for Considering Māori Educational Advancement.” Goal Three of this framework spoke to the way that education made a major contribution to Māori prosperity, health and well-being. Moreover, he argued that “Educational achievement correlates directly with employment, income levels, standards of health and quality of life,” (p3). Māori students and parents in this study were able to articulate their career preferences, and identify courses at school and in tertiary education that would support them in pursuing those career options. In this way the participants argued for pursuing Mātauranga Pākehā aspects of educational success, that is, the economic social capital to be gained from educational success. The qualifications would support them gaining employment, which in turn, would contribute to a standard of living which could benefit the health and well-being of the Māori student and their whānau.

At the same time, however, those involved in this research were adamant that a major component of educational success for them was to also achieve in Mātauranga Māori aspects education, that is, to develop their Māoritanga through enhancing their abilities with te reo and tikanga Māori. All spoke of the desire to actively seek pathways, including through their schooling, to ensure that they and their family members were as strong in the Māori world as they are in the modern “Pākehā” world. They sought the capability to participate confidently in both. This again aligns with Durie (2003), argument that formal education had its role to play in this development. Though he noted that education was “not the only factor that will determine fluency in te reo, or readiness for participation in a global society, or good health”, it nonetheless was a major contributor (p5). Moreover, in making the case for the importance of education, he noted the detrimental effects of ‘educational failure’ that “reduces chances of success in any of the three areas. (p5)

Knowledge, understanding, experience and capability in te reo Māori me ōna tikanga are all well recognised by Māori people. One whakataukī or Māori proverb relating to this is: “Ko tā te rangatira tāna kai he kōrero” or “talk is the food of chiefs”. I interpret to mean one of the most highly valued skills and abilities is expertise in Māori oratory and people with that expertise are recognised widely. Similarly, tohunga (highly regarded experts or Priests) in te reo and tikanga Māori were often trained and tested in their areas of expertise over a long period of time, and held positions of high power within traditional Māori society. “It must not be imagined, however, that a large part of the life of the tohunga was spent in mere malign mummery. The education necessary occupied a large portion of his youth and manhood, while the occasions for

his services were endless and constant.” (Tregear, E., 1904, p502). One could argue that one of the reasons for the participants’ wish to succeed in Mātauranga Māori aspects of their education, is that they hold te reo and tikanga Māori knowledge and ability in similar high regard, and are actively seeking learning opportunities.

The determination of participants in this research to achieve in both the Māori and the Pākehā components of the education system simultaneously reflects McFarlane’s (2011) metaphor of “He Awa Whiria – Braided River.” As McFarlane (2012) explained the metaphor of He Awa Whiria encapsulates Pākehā and Māori “models of programme development and evaluation” as separate braids of a river that interact in many parts and even converge on occasions. In the same way, this metaphor can be helpful in explaining the dual learning opportunities available to Māori students in the mainstream education system in New Zealand. Within the system, Mātauranga Pākehā represents the academic and qualifications component and Mātauranga Māori represents te reo and tikanga Māori aspects that interact and often converge in many places. Māori students and their whānau in this research were seeking to take advantage of the dual opportunities that existed in their mainstream Christchurch schools for education success in both “braids” of the education system.

The notion of the duality ,or the braiding together of Māori and Pākehā knowledge is also reminiscent of Sir Apirana Ngata’s observation captured in a well-known whakataukī from the early 20<sup>th</sup> century, part of which says “ko tō ringa ki ngā rākau ā te Pākehā, hei oranga mō tō tinana” or “put your hand to

the tools of the Pākehā to provide physical sustenance” Ngata (1947). One of the “tools of the Pākehā” that Ngata encourages young Māori to grasp was education, which he saw as being essential for Māori to achieve at in order to gain employment to earn money so physical prosperity and well-being could be realised. The Ministry of Education (2008) remain convinced that educational achievement and qualifications are crucial to improving outcomes for Māori society with this focus heavily accentuated in their Ka Hikitia Māori Education Strategy publications (2008, 2013). Therefore, by acknowledging that achievement in Mātauranga Pākehā is success for them as Māori, participants in this research are following Ngata’s advice.

The next part of Ngata’s whakataukī states “ko tō ngākau ki ngā taonga ā ō tīpuna Māori hei tikitiki mo tō māhuna” which means “fill your heart with the treasures of your Māori ancestors as an adornment for your head.” Here, Ngata was exhorting young Māori to cling to the taonga handed down to them by their ancestors, i.e. te reo and tikanga Māori, as a treasure of value, which would provide them with the capacity to walk proudly in the Māori world. Ka Hikitia Māori Education Strategy (2008, 2013) both contain sections that focus on Māori Language in Education, and indicate that the Ministry of Education also envision achievement of Māori students in this area as being a crucial component in Māori enjoying and achieving education success as Māori. Certainly the Māori students and whānau interviewed for this research felt that their success incorporated both the ‘tools of the Pākehā’ and the ‘treasures of the ancestors’ captured in Ngata’s whakataukī from almost 70 years ago.

The seven Māori students and three parents in this study who were engaged in education in Christchurch mainstream secondary schools, all are committed to striving to achieve education success as Māori, in both the academic achievement and qualifications realm, as well as gaining skills, knowledge, understanding, experience and qualifications in Mātauranga Māori, or te reo and tikanga Māori. For them, these two aspects are mutually and equally important. Participants did not want to have to choose one pathway over the other, as they acknowledged that both were a significant component of their educational achievement as Māori.

## **5.2 Supporting “education success as Māori”**

Māori students and their whānau in this research highlighted what conditions in mainstream schools increased their opportunities for having success as Māori. Some of these related to how the school functioned and what occurred within the school. Others related to the interaction with and the support of the whānau in the school. There are commonalities in these conditions that allow them to be categorised and discussed in ways that resonate with three Māori values: wānanga (consultation), whanaungatanga (relationships), and ako (teaching-learning). Furthermore, these values-related conditions hold implications for schools related to how best to support Māori students and whānau in achieving the ‘braided rivers’ view of educational success as Māori.

### 5.2.1 Wānanga/Consultation

According to the seventh edition of “A Dictionary of the Māori Dictionary”, (Williams, H.W., 1985), wānanga was a term associated with instruction involving the lore of the occult, and the role a tohunga played in Māori society, (p479). In the modern Māori terminology, it means to meet together and discuss, to consult, to learn. In the context of this research, it is used to describes what parents of Māori students involved in this research sought – a consultative relationship with the schools their children were attending. All three of the Māori parents interviewed spoke of partnership, working together, schools asking the whānau for help, having the whole whānau involved in learning and being very keen to support the school in working with their children.

Working cooperatively and in partnership is an excellent strategy to empower whānau to become involved in activities at a school. It builds an eagerness to contribute, and motivates whānau into action, often supporting the school and their whānau member at the same time. It comes with the added benefit of allowing the students to feel supported and important to their whānau, and four of the students specifically identified the desire to succeed and make their whānau proud of them. Bishop et al (2003) identified that this is not always the case, due to the perception of some parents of schools, often due to poor experiences in their own schooling. However, despite that, parents in that study were also very keen to get involved in a positive way, in the learning, and to “develop collaborative relationships in order to support their children’s learning,” (p61).

Parents of Māori students know their sons and daughters. They have knowledge and understanding from experience and time spent with their children, and schools and teachers could learn much from involving themselves in wānanga or consultation with both the Māori students and their whānau. It builds the information sharing process and the accountability for both parties to support Māori students to succeed.

Penetito et al (2011), in their study looking to identify different interpretations of what “Māori enjoying and achieving education success as Māori” meant to Māori students in mainstream schools involved in the “He Kākano” professional development project 2011-2012 also recommend this:

We suggest – Asking Māori students and whānau what being Māori and achieving as Māori means for them outside school, within school, and what they would like it to mean at school  
(Penetito et al, 2011, p39)

Kōkā E, in this study, reiterated what Penetito et al’s study (2011) revealed above, when asked what the best way schools can support their Māori students and their whānau, she replied “it would be good if someone asked me what does ‘success as Māori’ mean to me rather than others defining it for me”.

### **5.2.2 Whanaungatanga/ Relationships**

The second of the commonalities related to the value of Whanaungatanga, or relationships. The participants spoke specifically about ensuring that the “culture” within the school was as close to that of a whānau

family-type atmosphere as possible. They argued for the development of positive working relationships as the accepted practice, and felt this was a required starting point. There are several relationships identified by participants in this research that need to be functioning effectively to ensure Māori students and their whānau have the best chance of enjoying and achieving education success as Māori. Māori students need to feel supported in their educational endeavours by their whānau, both immediate and extended whānau; they need to feel like they are important and their progress matters to their teachers through having positive working relationships. Māori students require a sense that they are operating within a safe and secure working environment in their school and they need their peers to allow them the opportunity to participate fully in all aspects of learning as they so choose.

In addition, whānau need to know that their sons and daughters are attending a school that welcomes them at every opportunity, that values their input and that includes them in every component of the operation as a school. In return, the participants felt strongly that schools need support from whānau on many levels. This support ensures they are offering effective teaching and learning programmes for their students, and helps maximise the opportunities they offer to students for educational success.

This point about positive relationships reaffirms a key finding of Bishop et al (2003) from Te Kōtahitanga project. They found that relationships—teacher-student and peer alike—were among the most important factors that “limit the achievement of Māori students within classrooms” (p29). Another relational factor they found that limited Māori student achievement was the inability of



schools to effectively engage parents in school activities, including the teaching and learning context. In that study, Bishop et al (2003) went to great lengths to analyse the information provided in interviews with Māori students, their parents, Principals and teachers from mainstream North Island schools and found relationships to be crucial to improving educational outcomes. The fact that this study also identified relationships as being a key component, this time in supporting Māori students in mainstream south island schools in their efforts to enjoy and achieve education success as Māori, highlights the absolute importance of effective working relationships to education for Māori students and their whānau.

### **5.2.3 Ako/Teaching and Learning**

The third commonality of conditions that Māori students and their whānau identified that support them to achieve as Māori I have called Ako or teaching and learning. This value captures the point that what these conditions have in common is that they are all linked to learning. As highlighted by the participants, there are several components of Ako that need to be operating effectively for Māori students and their whānau to enjoy education success as Māori. They need the teaching and learning programmes to be of high quality, and to feature inclusive teaching methods. The learning contexts must include Māori knowledge and ways of knowing, and students must have opportunities to use prior knowledge and expertise. The participants argued for challenging learning programmes that showed clear indications of holding high expectations that learning and achievement will occur. They were firm in their belief that within the classroom environment

and the school that management and instruction be carried out in a consistent, fair and reasonable manner. And finally, opportunities need to exist for parents and whānau to participate in the teaching learning programmes.

In addition to this, all the participants felt that in each of the teaching and learning areas in the curriculum there needed to be a Māori element featuring te reo and tikanga Māori. The curriculum needed to reflect the 'braiding' of Mātauranga Māori into the curriculum to complement what is typically framed around Mātauranga Pākēhā. They also advocated for the explicit connection of pastoral care as a component of learning. They saw this as being present in the school through opportunities to organise groups in a different way to the normal form class conventions, suggesting alternatives such as whānau classes, (where Māori students are placed together and are taught as a group on a daily basis if they so choose), and/or vertical form groups (where multiple year-level groups attend daily pastoral, administrative and mentoring meetings together).

The final set of conditions that these participants felt required development was the broad spectrum elements of the education system, beginning with appropriate school zoning. In the Christchurch city region, the allocation of school zones can prevent students, including Māori students, accessing schools that offer particular curriculum programmes that might suit their needs, if they live outside that particular school zone. Māori students and their parents felt there needed to be a system for case by case reviews to be

conducted, particularly if exceptions can be shown that they may be educationally advantageous to the student and their whānau.

Then there were inequalities within the NCEA (National Certificate of Educational Achievement) system, where credits do not have equal status as pre-requisites for further study. The specific example quoted was in credits for Māori specific knowledge, experience and expertise being ineligible for students to qualify for tertiary study eg kapa haka credits, irrespective of the level of difficulty to achieve not being of equal status to Mathematics and/or English for the aforementioned process of entrance to university. The depth of knowledge required for kapa haka credits at levels two and three of NCEA requires long hours of training and dedication to achieve, particularly for students in mainstream schools. It could be argued that they are at least the equal of study required to achieve NCEA credits in Mathematics and English to L2-L3 university entrance level therefore some form of equalisation process was requested by whānau of Māori students.

Finally, a perceived adequate resourcing to ensure opportunities for Māori to enjoy and achieve education success as Māori are fair and equitable across schools, towns, districts and regions. Participants articulated that they found themselves in a position where preferred subject options were not available to them or that timetable constraints meant there were subject clashes between subjects they enjoy and they excel at. This is a common concern for Māori in mainstream schools throughout the country. The onus is on the decision makers within the education system to implement strategies that ensure this does not continue to inhibit the opportunities of Māori students to enjoy

education success as Māori. Failing to do so could result in a continuation of the status quo and effects on Māori students.

As was the case for the whanaungatanga, the ako related commonalities lead to increased opportunities for Māori to achieve education success as Māori in this study. These ako-centred commonalities can also be seen reflected in the findings of Bishop et al (2003) which highlighted the set of skills teachers need in order have the best chance of supporting Māori students to achieve educationally. These 'effective teacher' skills included having an ethic of care for the students and their performance academically, creating "a secure, well managed learning environment" (p98), and using effective teaching methodology including reciprocal learning where the students lead the learning at appropriate times. Bishop et al's (2003) research similarly found how important it was that teachers help the expectation that educational achievement will be the outcome of the learning process for Māori students. In addition, participants in this study from mainstream South Island schools also emphasised the importance of Mātaruanga Māori being an integral and integrated aspect of the curriculum.

### **5.3 Where is Sport, Music or Art as expressions of education success for Māori?**

One unexpected result of the findings from this study is that not one of the participants identified success in Sport, Music or Art as being a specific characteristic of "Māori enjoying education success as Māori." This was unexpected considering Māori are often described as enjoying or being good at one or more of these areas of New Zealand life, for example competitive

sports, like rugby, netball, rugby league and basketball, (Hokowhitu 2007; Palmer 2005). If that is in fact the case, it was surprising, that at no time did any of the participants allude to any one of these three areas as being an area of education that they could enjoy and achieve success in.

In a similar way, many teachers and schools also focus on kinaesthetic, hands on activities as the preferred learning style to engage more effectively with Māori students, despite there being very little research available to support the contention of many, including Māori, that higher percentages of Māori prefer kinaesthetic learning styles than any other ethnic group in New Zealand.

Participants in this project did not identify sport, music and/or art as educational success, nor did they mention kinaesthetic learning methods as supporting learning. Drawing on a range of other researchers, such as Alton-Lee (2003), and Timperley & Alton-Lee (2008), Te Maro, Higgins & Averill, (2008) noted that “labelling Māori students as kinaesthetic learners” risks the engagement and achievement of all those who learn by a range of other teaching methodologies available to teachers, (p59).

There are at least three possible explanations for this unexpected finding. It could be that these particular set of ten participants did not personally associate educational success with Sport, Music or Art. That is that none of them saw themselves as the sporty, musical or “arty’ type of student, or thought that way of their children. It could also be that the interview questions did not offer them the opportunity to think laterally about the wide variety of contexts that constitute educational success. However, apart from these

areas, no other findings from the study were a complete surprise to me as the researcher.

#### **5.4 Considering Findings within the International Context**

As discussed in the chapter two of this thesis, indigenous and minority ethnic groups in the U.S.A., Canada and Australia reflect similar negative statistics in mainstream education systems to what Māori students experience in New Zealand. Hispanic/Latino, African American, and Native American students in the U.S.A., First Nations students in Canada and Aboriginal students in Australia, if attending mainstream schools, are all over represented in the under achievement, discipline and drop-out rates in those countries which has had detrimental effects on the ethnic groups within those societies, (Schneider & Lee, 1990; Gandara, 2008; Fordham & Ogbu, 1985; Moore, 2005; Bains, R., 2014; Purdie & Buckley (2010). In fact, all of those groups have become the focus of much research and educational reform in an attempt to reduce the disparities currently being experienced by these people.

McFarlane (2012) recognises that the situation in these countries for indigenous and minority ethnic groups is similar:

Regardless of different geographic locations, they reflect universal chronicles and experiences, such as the confiscation of their lands, the demise of their languages, knowledge systems and practices, the loss of autonomy, disproportionate poverty, over-representation in poor health and educational outcomes, incarceration, and marginalisation.

(McFarlane, p206)

The aforementioned educational initiatives introduced to schools and regions containing large populations of Hispanic/Latino, African-American, and Native American students in the U.S.A., the First Nations people in Canada, and the Aboriginal people of Australia are focused on very similar priorities as those identified as important for Māori students to achieve education success as Māori in New Zealand. These include quality teachers; quality teaching and learning programmes; strong whānau and community involvement in schools; the inclusion of cultural and historical knowledge and language of indigenous and minority ethnic groups in learning programmes; effective teaching; supportive school culture; and strong school leadership.

Therefore, it appears to be consistent across mainstream education in U.S.A., Canada, Australia and New Zealand that many of the indigenous and minority population groups are experiencing educational disparities, and initiatives focusing on addressing the situation contain many of the same characteristics in their search for effective solutions. It would be interesting to monitor the progress of these initiatives internationally over time to measure their effectiveness, as it would be interesting to investigate the commonalities in the mainstream education systems of each country that caused the educational disparities in the first instance. That there are similar negative statistics, including educational disparities, among the indigenous and minority ethnic populations of at least four of the so-called “developed” countries, is a cause for great concern. That education has been identified as a key mechanism to initiate change means there will be fertile ground for educational research for many years to come.

## 5.5 Considering findings within the New Zealand context

The fact that the convenient sample of Māori students and their whānau that participated in this research identified that success in education was crucial to their futures, and that they could clearly identify factors within their mainstream South Island secondary schools that support them to enjoy education success resonates clearly with Bishop et al (2003) and the Te Kōtahitanga project. The sample of Māori students and their whānau that were involved in the Te Kōtahitanga research project (Bishop et al, 2003) were all secondary students from a “range of schooling types’ that included state schools, boarding schools, Māori medium schools, all in the North Island (p 27).

One of the prime motivations for undertaking this study presented in this thesis was an interest in finding out if Māori students and their whānau in the South Island responded in a similar way to their North Island peers in terms of identifying what conditions in their schools supported them to experience educational success as Māori. I had anticipated that Māori students and their whānau in mainstream schools in the Christchurch area identified that the same particular conditions supported them to achieve positive educational outcomes as those that supported their North Island peers, but was taking nothing for granted. However, the identification in this research of the whole range of effective working relationships between the groups involved, including Māori students, their whānau, teachers, and the school, in combination with the quality of the teaching and learning programmes and



aspects pertaining to the learning environment, shows a definite resemblance to the Te Kōtahitanga research.

## **5.6 Summary**

This chapter began with a vision of success as Māori, developed from the responses of a sample of Māori students and their parents from the Christchurch region, when investigating their interpretation of “Māori enjoying and achieving education success as Māori”, the strategic intent of the MOE’s Māori Education Plan. It discussed implications for schools and educational authorities who are responsible for ensuring that suitable conditions exist in this region for that goal for Māori in education to become a reality, and suggests a starting point for consultation to occur. As in any research study there are findings that surprise, and others that are more predictable and expected and these are identified and explained in the context of this study.

## **6. Conclusion**

### **6.1 Introduction**

The main purpose of this study was to give Māori students and their whānau the opportunity to define what Māori enjoying “education success as Māori” is to them in the South Island Mainstream Secondary School context. In addition, Māori students and their whānau were asked what their experience was in terms of being able to succeed “as Māori” in their schools and to articulate what factors existed in their schools that either supported or inhibited their aspirations to achieve this.

This chapter reviews the aims of the research, the key actions taken to achieve those aims, the key themes that emerged from the findings related to Māori having educational success as Māori, and summarises the discussion of the three commonalities that supported the participant group of Māori students and their whānau in their mainstream South Island schools to achieve this goal. The chapter also raises implications for practice, considers the limitations of the study, and identifies opportunities for further research, before closing with a summary statement relating to this kaupapa (topic).

### **6.2 What is “Māori enjoying education success as Māori?”**

This research question that guided this study emerged in response to the New Zealand Ministry of Education’s Māori Education Strategy of “Ka Hikitia”, (2008), which set out the overarching strategic intent of ‘Māori enjoying and achieving education success as Māori’. When phase one of Ka Hikitia was introduced, little or no serious, coordinated attempt to provide any

definitions or guidelines as to what “Māori enjoying education success as Māori” means was forthcoming from the Ministry of Education. Effectively, the Ministry of Education opened the door for Māori students and their whānau to reply:

“It means whatever we want it to mean!”

That, in itself is a legitimate response to the question, but in reality, it is not helpful to schools attempting to understand what it means for Māori in their context, or when they are attempting to develop programmes that support Māori students and their whānau to enjoy education success as Māori. This was my prime motivation to undertake this research.

Since phase two of Ka Hikitia was launched in 2013, the Ministry of Education and the education system in general, has been much more active, researching and investigating this strategic intent, attempting to define what it means in the wide variety of educational contexts that exist within the system. Case studies like “Effective Practice in Education Professional development case studies in Auckland and Northland schools” (University of Auckland, 2010), and other studies by School Trustees Association, (2013), have supplied more information relating to this kaupapa. Māori academics like Durie (2008) and Penetito (2010) have also provided us with some definitions and guidelines to consider, and Bishop et al (2003), in *Te Kōtahitanga*, provided mainstream schools with professional development research methodology to implement with teachers.

However, in 2012, when this research project began, very little of these reports were available to schools, hence the undertaking of this study.

### **6.3 This study**

In this study, I identified a group of Māori students and their parents who were attending mainstream secondary schools in the South Island and invited them to participate in face to face in depth interviews. I chose the South Island context as any previous research on Māori mainstream secondary school students had been conducted in the North Island and I was also interested in comparing and contrasting the educational realities of Māori people in New Zealand with that of indigenous groups in some other western world countries. After the interviews were recorded and transcribed, I used coding categories to organise the information into emerging themes which enabled me to summarise into findings and identify additional information required to help me answer the key research questions.

### **6.4 What I found**

In the Findings and Discussion chapters, Māori students and their whānau identified that they were seeking education success as Māori in Mātauranga Pākehā and Mātauranga Māori. In essence, this reflects Durie (1997), in that Māori students and their whānau in this study are looking to “harness the energy from two systems of understanding in order to create new knowledge that can be used to advance understanding in two worlds,” (p 306)

The key to ensuring that schools maximise the opportunities for Māori students and their whānau to “enjoy education success as Māori” lies in Wānanga/Consultation to consider what conditions they require to be present at school to achieve that and then the schools need to make genuine attempts to create opportunities for that to occur. Schools and Māori student and their

whānau do this by building their capacity through the development of Whanaungatanga/Relationships and Ako/Teaching and Learning in each particular setting. In this way, McFarlane's (2011) "He Awa Whiria – Braided River" analogy which encourages two braids of the education stream (in this case Māori students and whānau) and Pākehā (mainstream schools) to work in partnership, cooperation and collaboration to develop programmes that are culturally responsive and support success.

I also found that the current disparities being experienced by Māori students in mainstream education in New Zealand mirrors what is being experienced by Hispanic/Latino, African-American, Native American students in the U.S.A., First Nations people in Canada, and Aboriginal students in Australia. Many of the factors identified as supporting Māori students to enjoy success as Māori are also being investigated and implemented in those three countries in an effort to improve educational outcomes for those indigenous and minority ethnic groups. Those factors include involvement of whānau and the wider community in educational decision making, a focus on culturally responsive teaching methodology including language and cultural contexts, providing quality teaching and learning programmes and developing a supportive school culture.

It will be interesting to monitor the relative progress over time, of these three countries and New Zealand in supporting those groups to enjoy education success in their respective countries, while ensuring each retains their sovereignty as distinct ethnic identities.

## 6.5 Implications for practice

This project began in 2012, when I was still a Deputy Principal at a mainstream secondary school in the Canterbury region, and I was looking to engage similar groups of students from our own school in interviews designed to identify areas we could improve on in terms of meeting the needs of our Māori students and their whānau. Therefore, any positive experiences from the project, for me as the researcher, could lead to a duplication of the process within the school I was teaching at. I was not intending to replicate the development of a professional development project for teachers as Bishop et al (2003) had done, but wished to explore the benefit of using the voices of the Māori students and their whānau to inform practice within our school (Bishop et al, 2003, Harris, 2009).

As a deputy principal in a mainstream South Island secondary school, and the senior leader responsible for Māori achievement and professional development in our school, I learned that Māori students and their whānau are very committed to achieving positive educational outcomes. They are very capable of articulating what those positive outcomes are for them, and are specific about what supports and/or hinders them in their pursuit of educational success. I now also have a method by which I can approach Māori students and their whānau to ascertain what Māori enjoying education success as Māori means to them, irrespective of the educational setting the participants are being educated in.

My study identifies the features of a school that support education success for Māori students and their whānau in South Island mainstream schools which

mirror many of the same features identified by Māori students and their whānau in the scoping exercise for Bishop et al's study in the North Island. As advised above, schools, therefore, need to focus on those features and ensure they are operating to maximise educational outcomes for Māori students.

Christchurch mainstream secondary schools would benefit from finding out what Māori enjoying and achieving education success as Māori means to Māori students and their whānau. Once they find that out, both groups can work in the same way as He Awa Whiria (McFarlane, 2011) works, creating an ideal learning environment and support systems to maximise the opportunities for this educational success to occur. Obviously, processes would need to be implemented to monitor, review, and if necessary, revise their structures and goals on a regular basis, to ensure those opportunities for success remain available and achievable to the Māori students and their whānau.

## **6.6 Limitations of the study**

There are limitations of this study that have been identified as the research progressed. They include the use of a convenience sample of Māori students and their whānau brought about by the earthquake activity in the Canterbury region as the study was entering the data gathering stage. One of the responses of the Ministry of Education to that particular disaster was to place an education research moratorium on schools in the region, which necessitated a change of away from drawing a larger sample group of students from a wider variety of secondary schools across the region. Despite

this, the convenience sample provided some very rich data for analysis, and the findings were consistent across the sample group.

Secondly, the information for this research project was gathered in September and October, 2012. Soon after the information was gathered, the researcher returned to full time employment as a senior manager at a mainstream South Island secondary school, thus the research process was interrupted.

Subsequently, the research became a part time activity, and I experienced a series of personal circumstances that resulted in a series of suspensions of enrolment from 2013-2016.

This has resulted in the data gathered in September/October, 2012, now being reported on in February, 2017. The question then becomes do the educational disparities for Māori students in mainstream secondary schools still exist? And if so, will the data and findings of this research be relevant to the effort to improve educational outcomes for Māori students and their whānau in mainstream South Island secondary schools? Furthermore, what effects have Ministry of Education professional development programmes like He Kākano (2011-2012), and Building On Success (2013-2014) had on these disparities? As noted, from 2013 through 2016 there has been more activity in this area led by the Ministry of Education. Ka Hikitia (2013-2017) and Te Tātaiako: Culturally Competencies For Teachers Of Māori Learners (2011) are still identified by the Ministry of Education as key documents in the effort to improve educational outcomes for Māori students and decrease disparities. While the most recent data on educational outcomes for Māori (see p 5 and pp28-29 of this thesis) shows some progress toward increased educational



success, there remains a need to support schools toward continuing these advances in ways that support 'success as Māori'. As the findings of this study suggest, that way lies in supporting Māori students through a braided approach that values Mātaruanga Pākehā and Mātauranga Māori. In this way, the findings of this study initiated in 2012 remain informative.

## **6.7 Suggestions for further research**

Further research could be conducted to investigate this same kaupapa using a larger sample group of Māori students now that there is no research moratorium in place in Canterbury schools. Secondly, a study needs to be conducted into the effectiveness of current professional development projects looking to improve educational outcomes for Māori students in mainstream schools. The rationale for such a study is that since the Hunn Report of 1960, Māori educational disparities are still the reality in New Zealand education despite many PLD projects being funded and implemented by the Ministry of Education.

A third area that could be investigated is what are the common threads in mainstream education in USA, Canada, Australia and New Zealand that result in educational disparities for indigenous and minority ethnic groups? There are obviously commonalities and it would be good to identify them and bring that research to inquiries that seek solutions to this common problem. As a result of that type of study, pressure could be brought to bear on New Zealand educational authorities to create and implement radical change to the current system, not just changes to current practices, but real change, to get rid of the gaps once and for all.

## 6.8 Summary

“As Māori [means] being able to have access to te ao Māori, the Māori world – access to language, culture, marae... tikanga... and resources... If after twelve or so years of formal education, a Māori youth were totally unprepared to interact within te ao Māori, then, no matter what else had been learned, education would have been incomplete.” (Durie, 2003, p3)

Māori enjoying and achieving education success as Māori means access to both academic achievement and qualifications (Mātauranga Pākehā), and te reo and tikanga Māori (Mātauranga Māori), while utilising the full range of educational and whānau factors that support this success.

Matakorokoro ana te tai Ō mihi ki a koutou.

## **Glossary of Māori words**

**Ahi kā** – Māori people considered to belong to a particular area traditionally, inhabitants, same as mana whenua

**Ako** – to teach, to learn

**Haka** – Māori cultural posture dance with shouted lyrics

**Hapū** – Māori subtribe, clan, section of a large kinship group, to be pregnant

**He Awa Whiria** – a braided river containing more than one stream

**He Kākano** – a teacher professional development project focussing on Māori in mainstream schools

**Hine** – female child or adolescent

**Iwi** – large kinship group made up of several hapū, usually named after a founding ancestor, bones

**Ka Hikitia** – Māori Education Strategy

**Kai** – food, to eat

**Kanohi kitea** – a face that is seen, well-known, recognised

**Kanohi ki te kanohi** – face to face, personal

**Kapa haka** – Māori performing arts, can be a group of performing artists

**Kaua e māhaki** – share knowledge, empower the process

**Kaua e takahia te mana o te tangata** – inform people, cause no offense, observe accepted cultural practices

**Kaupapa** – topic, theme, or subject

**Kaupapa Māori** – Māori approach, customary practice, institution, agenda, principles, or ideology

**Kawa** – protocols, practices

**Kia tūpato** – take care, be careful

**Kōkā** – mother, aunty, female care-giver

**Kōrero** – talk, speak, inform

**Maata Waka** – Māori people living in one tribal area but belonging to another tribal area

**Mahinga Kai** – food gathering, harvesting

**Manaaki ki te tangata** – look after someone, take care of a person

**Mana whenua** - Māori people considered to belong to a particular area traditionally, inhabitants, same as ahi kā

**Māori** – ethnic group indigenous to New Zealand

**Marae** – communal base for either a section of a large or the largest kinship group

**Marae Kawa** – protocols and practices of a marae

**Mātauranga** – knowledge or education

**Mātauranga Māori** – knowledge derived from Māori society

**Mātauranga Pākehā** – knowledge derived from NZ European-based society

**Ngā Haeata Mātauranga** – the Annual Report on Māori Education

**Ngāi Tahu/Kai Tahu** – large kinship group of Māori in South Island region, descending from ancestor named Tahu

**Ngā Manu Kōrero** – Māori Secondary School speech competitions

**Ngā Mōteatea** – a written collection of traditional Māori songs

**Ngāti Porou** - large kinship group of Māori in East Coast/North Island region, descending from ancestor named Porourangi

**Pākehā** – New Zealand person of European descent

**Pōwhiri** – Māori ceremonial welcome on the marae

**Rangatira** – chief, person of high rank

**Reo** – language

**Tama** – male child or adolescent

**Tamariki** - children

**Tāngata whenua** - Māori people considered to belong to New Zealand traditionally, first inhabitants, people of the land

**Tangihanga** – protocols and practices associated with the farewell of loved ones who have passed away

**Te Ao Māori** – the Māori world

**Te Aute College** – Māori boy's boarding school in Hawke's Bay, founded in 1854

**Te Kauhua** – a teacher professional development project focussing on Māori in mainstream schools

**Te Kōtahitanga** – educational research project focussing on how to connect with disengaged Māori learners in mainstream secondary schools. Became a professional development programme to upskill teachers

**Te Mana Kōrero** – original teacher professional development programme using results of Te Kōtahitanga to focus teachers on how to connect with disengaged Māori learners in mainstream secondary schools

**Te Puni Kōkiri** – Ministry of Māori Development

**Te Reo Māori** - the Māori language

**Te Rua a Tōrea** – (now Ruatōria), rural township on East Coast/North Island

**Te Tai Rāwhiti** – East Coast/North Island region

**Te Tere Auraki** – Māori in Mainstream teacher professional development programme

**Te Waipounamu** – South Island of New Zealand

**Tikanga Māori** – cultural contexts and traditions of the Māori

**Titiro** – to look, to see

**Tohunga** – highly regarded experts or priests

**Waiata** – song, to sing

**Wairua** – spirit or spiritual

**Wānanga** – learning, discussion, debate, meeting focussing on particular topic

**Whakapapa** – genealogy, genealogy, family tree, family ties

**Whakarongo** – to listen, to hear

**Whakataukī** – proverb, wise saying, advice

**Whānau** – family, relative, relation, to give birth

**Whanaungatanga** – relationships, bonding through family links, building relationships

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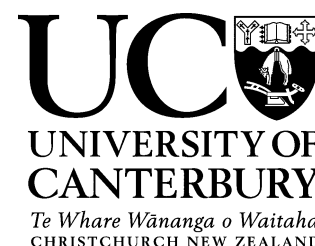
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## Appendix A



### Research Question

**“What does ‘Māori students enjoying education success as Māori’ mean to Māori students and their primary caregivers in South Island English – medium Secondary Schools?”**

*Starter questions –*

*What are the good things about school?*

*What are some things that good teachers do?*

*What things support you to do well at school?*

*What are some things you don't like about school?*

*What are some things teachers do that you don't like?*

*What things hold you back at school?*

*If you were coaching a teacher on how to teach you well, what would you say?*

### Interview Questions

- 1. As a Māori student, what does “education success” mean to you?**
- 2. What are some of the important factors at your school that either support or inhibit your opportunities to achieve “education success”?**
- 3. What does “being Māori” mean to you?**
- 4. What are some of the important factors at your school that either support or inhibit your ability to participate as “Māori” in the activities of the school?**
- 5. What does “Māori enjoying education success as Māori” mean to you?**
- 6. What are your experiences as a Māori student in a South Island English medium secondary school in relationship to the goal of achieving “education success as Māori”?**



## Appendix B

### Research Question

**“What does ‘Māori students enjoying education success as Māori’ mean to Māori students and their primary caregivers in South Island English – medium Secondary Schools?”**

### Interview Schedule

#### **Mā ngā mātua o ngā tauira Māori – Parents/primary caregivers**

*Starter questions –*

*As a parent of Māori students, what are the good things about school?*

*What are some things that good teachers do?*

*Are there any things that support your child to do well at school?*

*As a parent, what are some things you don’t like about school?*

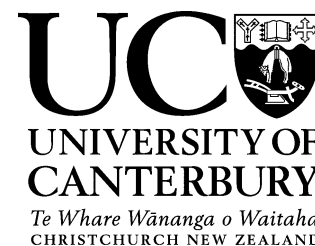
*What are some things teachers do that you don’t like?*

*Are there any things that hold your child back at school?*

*If you were coaching a teacher on how to teach your child well, what would you say?*

- 1. As a parent/caregiver of a Māori student, what does “education success” mean to you?**
- 2. What are some of the important factors at your school that either support or inhibit your child’s opportunities to achieve “education success”?**
- 3. What does “being Māori” mean to you?**
- 4. What are some of the important factors at your child’s school that either support or inhibit their ability to participate as “Māori” in the activities of the school?**
- 5. What does “Māori enjoying education success as Māori” mean to you?**
- 6. What are your experiences as a parent of a Māori student in a South Island English medium secondary school in relationship to the goal of achieving “education success as Māori”?**

## Appendix C



### **Declaration of Consent form for Māori students 13-17 years of age to participate in the study to be signed by Parents/Primary Caregivers “What does ‘Māori students enjoying education success as Māori’ mean to Māori students and their primary caregivers in South Island English – medium Secondary Schools?”**

I have read the information sheet and been given a full explanation of the details of this project. I understand what will be required of me if I agree to participate in this project and have been given an opportunity to ask questions. My questions have been answered to my satisfaction and I understand that I may ask further questions at any time. I am aware that participation in this research is voluntary and that I may withdraw at any stage without penalty. All information collected for this study will be kept confidential and all written reports including the final study will maintain my confidentiality. The information will be kept locked away and secure for five years after which it will be destroyed. Upon completion of the thesis study a copy of the findings of this study will be sent to me.

Please circle the bullet point to indicate your agreement.

- I consent to my daughter/son participating in the project under the conditions set out in the information sheet
- I give consent for her/his interview to be audio-taped
- I give consent for her/his comments to be included in the research
- Her/his identity will not be revealed in any part of the research
- I would like a transcript of her/his interview to be returned to us for confirmation

Please sign and date this consent form, and return (in the self-addressed envelope enclosed) to:

Ross Paniora  
311 Burwood Road  
Burwood  
Christchurch 8083

Full name of student

---

Signature of student assenting to participate

---

Full name of parent/primary caregiver

---

Signature of parent/primary caregiver

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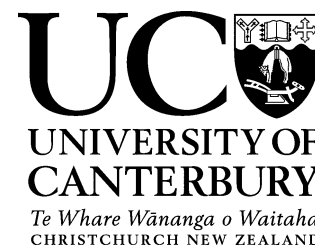
Date

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Email address for report

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## Appendix D



### **Declaration of Consent form for Parents/Primary Caregivers of Māori students to Participate in the study**

#### **“What does ‘Māori students enjoying education success as Māori’ mean to Māori students and their primary caregivers in South Island English – medium Secondary Schools?”**

I have read the information sheet and been given a full explanation of the details of this project. I understand what will be required of me if I agree to participate in this project and have been given an opportunity to ask questions. My questions have been answered to my satisfaction and I understand that I may ask further questions at any time. I am aware that participation in this research is voluntary and that I may withdraw at any stage without penalty. All information collected for this study will be kept confidential, and all written reports including the final study will maintain my confidentiality. The information will be kept locked away and secure for five years after which it will be destroyed. Upon completion of the thesis study a copy of the findings will be sent to me.

Please circle the bullet point to indicate your agreement.

- I consent to participate in the project under the conditions set out in the information sheet
- I give consent for my interview to be audio-taped
- I give consent for my comments to be included in the research
- My identity will not be revealed in any part of the research
- I would like my transcript returned to me for confirmation

Please sign and date this consent form, and return (in the self-addressed envelope enclosed) to:

Ross Paniora  
311 Burwood Road  
Burwood  
Christchurch 8083

Full name (Printed)

---

Signature

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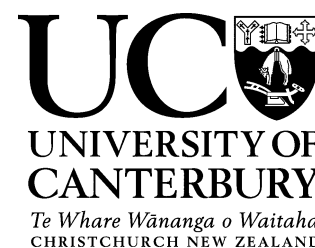
Date

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Email address for report 

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## Appendix E



### **Declaration of Consent form for Māori students over 18 years of age “What does ‘Māori students enjoying education success as Māori’ mean to Māori students and their primary caregivers in South Island English – medium Secondary Schools?”**

I have read the information sheet and been given a full explanation of the details of this project. I understand what will be required of me if I agree to participate in this project and have been given an opportunity to ask questions. My questions have been answered to my satisfaction and I understand that I may ask further questions at any time. I am aware that participation in this research is voluntary and that I may withdraw at any stage without penalty. All information collected for this study will be kept confidential and all written reports including the final study will maintain my confidentiality. The information will be kept locked away and secure for five years after which it will be destroyed. Upon completion of the thesis study a copy of the findings of this study will be sent to me.

Please circle the bullet point to indicate your agreement.

- I consent to participate in the project under the conditions set out in the information sheet
- I give consent for my interview to be audio-taped
- I give consent for my comments to be included in the research
- My identity will not be revealed in any part of the research
- I would like my transcript returned to me for confirmation

Please sign and date this consent form, and return (in the self-addressed envelope enclosed) to:

Ross Paniora  
311 Burwood Road  
Burwood  
Christchurch 8083

Full name (Printed)

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Signature

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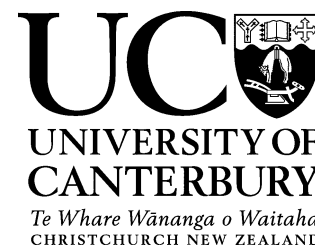
Date

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Email address for report

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## Appendix F



Tīhei Mauriora.

Tīhei mauriora ki te whai ao, tīhei mauriora ki te taiao, tīhei mauriora ki te mārama. He toi rangi, he toi matua, he toi tangata, ki a au nei e, tīhei mauriora, ka puta ki waho he tangata, ko au e tū atu nei.

Taku mihi tuatahi ki te Runga Rawa, Nāna nei ngā mea katoa i tīmata, Māna hoki ngā mea katoa e whakaoti. Korōria ki Tōna ingoa tapu. Kei Tōna taha a Ranginui rāua ko Papatūānuku me ā rāua tamariki, ko ngā atua Māori e tautoko ana i a tātou i tēnei ao hurihuri. Ko te ao wairua tēnā, ā, ka tika me mihi atu tātou ki te Wāhi Ngaro i te tuatahi.

Ka huri atu au ki a rātou kua hīkoi i te Ara Whānui a Tāne, tae atu ki te kāinga tūturu o ngā mātua tūpuna, ki Hawaiki nui, ki Hawaiki roa, ki Hawaiki pāmamao. Ka āpiti hono, tātai hono, te hunga mate ki te hunga mate, haere atu rā. Ka āpiti hono, tātai hono, ki a tātou te hunga ora, tēnā tātou katoa.

Ko Hikurangi te maunga, ko Waiapū te awa, ko Ngāti Porou te iwi, nō taku papa tēnā whakapapa.

Ko Aoraki te maunga, ko Waitaki te awa, ko Ngāi Tahu te iwi, koirā te whakapapa o taku māmā .

He herenga anō ki Ngāti Pāniora, ki Ngāti Kotimana hoki,  
Ko Ross Pāniora tēnei e tuku mihi ki a tātou i tēnei wā,

E aku nui, e aku rahi, rau rangatira mā,  
Tēnā tātou katoa.

### Information Sheet for Participants

I am conducting a research project as part of a thesis to complete a Master of Education qualification at the University of Canterbury. My research project is called "What does 'Māori students enjoying education success as Māori' mean to Māori students and their primary caregivers in South Island English – medium Secondary Schools?" I wish to understand this aim for Māori as described by the Ministry of Education in *Ka Hikitia – Managing for Success*, from the perspectives of Māori students and their parents. What I learn from this study will help me as a Deputy Principal to support Māori students and their primary caregivers in our school to achieve this. It could also help other schools in our region to provide support for their Māori students and whānau.

You have been identified as someone who could assist me to develop my understanding of this kaupapa and I would like to invite you to be part of my study. If you agree, an interview will be conducted at a venue of your choice. Interviews will take no longer than 45 minutes. A recording device will be used to capture your responses and assist with the interviewing process. All interviews will be transcribed and, if requested, I will send back your transcription to confirm the accuracy.

You are under no obligation to accept this invitation to participate in this research. However, should you choose to participate, you have the right to:



- decline to answer any particular question/s
- withdraw at any time without penalty. If you choose to withdraw, I will use my best endeavour to remove any information relating to you from the project, including any final publication, provided this remains practically achievable
- ask any questions about the project at any time during the participation
- provide any information on the understanding that your name will not be used
- complain if you have any concerns about my conduct during the research project. Complaints may be addressed to:

The Chair  
 Educational Research Human Ethics Committee  
 University of Canterbury,  
 Private Bag 4800  
 Christchurch 8140  
 Email: [human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)

All information you provide for this study is confidential. It will be read only by myself and a transcriber, should I make use of one. I will be keeping all information in a locked filing cabinet in my home and will be the only person who will have access to it. It will be kept for 5 years then destroyed in accordance with the University of Canterbury research procedures. The information provided by participants will be analysed and included in a non-identifiable way into a thesis, a copy of which will be provided to participants.

My supervisors for this research are:

[Letitia Fickel](#)

Head of School  
 School of Māori, Social and Cultural Studies in Education  
 Phone: 03 345 8460  
 Extension: 44460  
[letitia.fickel@canterbury.ac.nz](mailto:letitia.fickel@canterbury.ac.nz)

Te Hurinui Clarke  
 Lecturer  
 Hōaka Pounamu  
 School of Māori, Social and Cultural Studies in Education  
 Phone: 03 345 8902  
[tehurinui.clarke@canterbury.ac.nz](mailto:tehurinui.clarke@canterbury.ac.nz)

This research has been assessed and approved by the University of Canterbury Educational Research Human Ethics Committee.

Thank you for this opportunity. I appreciate your time and consideration in participating in this study. I look forward to your response and should you have any questions please do not hesitate to contact me

Nāku noa,

Ross Paniora  
 311 Burwood Road  
 Burwood  
 Christchurch 8083  
 Phone: (03) 3832272  
 Email: [paniorar@hillmorton.school.nz](mailto:paniorar@hillmorton.school.nz)

## Appendix F

# Confidentiality Agreement

*For transcribing data from audio-tapes of interviews.*

**Project title: “What does ‘Māori students enjoying education success mean to Māori students and their primary caregivers in South Island medium Secondary Schools?’”**

**Project Supervisor: Professor Letitia Fickel**

**Researcher: Ross Paniora**



- 
- I understand that all the material I will be asked to transcribe is confidential.
  - I understand that the contents of the tapes or recordings can only be discussed with the researcher.
  - I will not keep any copies of the transcripts nor allow third parties access to them.

Transcriber's signature :

.....

Transcriber's name:

.....

Transcriber's Contact Details:

.....

.....

.....

.....

Date:

.....

Project Supervisor's Contact Details:

Professor [Letitia Fickel](#)

Head of School

School of Māori, Social and Cultural Studies in Education

Phone: 03 345 8460 ext 44460

[letitia.fickel@canterbury.ac.nz](mailto:letitia.fickel@canterbury.ac.nz)

*Note: The Transcriber should retain a copy of this form.*