

How Pākehā Principals Within Four English Medium Primary Schools Improve The
Educational Outcomes Of Māori Ākonga Within Their Schools

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Abstract

Aotearoa/New Zealand is a bicultural nation in a multi-cultural society. Despite this rich diversity of cultural and ethnic heritage, educators are overrepresented by those who define themselves as Pākehā, include school leadership. The vast majority of principals within schools are Pākehā. Whilst the vision of the Ministry of Education is to allow all New Zealanders to have the opportunity to fulfil their inherent potential, governmental data consistently shows that Māori ākonga are underserved by the education system. Much of the policy and direction within Aotearoa/New Zealand schools is in the hands of individual principals and it therefore follows that if the nation's education system is to successfully overturn the educational disparity of Māori ākonga the practices and actions of principals are of importance.

Recently, researchers have identified successful leadership practices that support the successful outcomes of students. While a cultural lens has been applied by some of these researchers, research specifically investigating the practices of Pākehā principals is limited. This study aimed to identify the successful practices employed by Pākehā principals to address the disparity of success experienced by Māori ākonga. Thematic analysis of data from a focus group was used to identify and explore the actions and practices that four effective Pākehā principals employed to redress the inequity of Māori ākonga within their schools.

Analysis revealed that there was a commonality of practices between the four principals. Motivation to address inequity was rooted in their own personal experiences and stories. The stories and experiences related by the principals revealed that practices were concentrated upon engagement with community, professional learning, staffing practices, the importance of tikanga and visibility of Māori culture. The findings suggest that there are specific practices that Pākehā principals need to engage in to ensure that all ākonga have the opportunities and chances to achieve their potential.

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I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

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Chapter One – Introduction

The purpose of this dissertation is to examine the role Pākehā¹ educational leaders play in enabling and supporting improved educational outcomes for the Māori² ākonga (students)³ in their schools. This introductory chapter outlines the relevance of such a research project by utilising three main themes:

1. A critical examination of the history of Māori education since colonisation;
2. Culturally-responsive leadership practices; and
3. The importance of Māori ākonga engagement to support educational outcomes.

A personal perspective will also inform the research rationale. The research aim and questions will be expounded with a brief overview of the methodology to be employed. This chapter will then conclude with an overview of the subsequent four chapters.

Research Rationale and Context

As a former British colony, Aotearoa/New Zealand's institutions and socio-political and economic ways of being are based upon Western liberal democratic traditions and the practices of colonial domination. The educational system is overwhelmingly euro-centric in terms of pedagogy, assessment and curriculum content (Yukich & Hoskins, 2011). In addition, the land alienation that occurred as part of early colonial policy “resulted in the economic, cultural and political marginalization of Māori tribal groupings – the heritage of such disadvantage evident today in the negative statistics for Māori in . . . education” (Yukich & Hoskins, 2011, p. 57).

¹ Pākehā can have different connotations. Within this body of work, it is used to refer to New Zealanders of European descent.

² The term Māori is not homogeneous. It is a term that represents the many practices, beliefs and values of the many iwi (tribes) and hapū (subtribes) within Aotearoa, New Zealand.

³ Within this dissertation, translations for Māori words and phrases have been included in the body of the text at the first instance of usage. Thereafter, no translation is given. An appendix of the words and phrases used is included at the end of this document.

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Throughout its existence, the educational system of Aotearoa/New Zealand has provided limited equity of opportunity and outcome for Māori ākonga. From the initial establishment of free education in the 1860s and 1870s, Māori have been seen as a distinct ‘other’. From the first foundation of mandatory primary schooling, there was a lack of equality of opportunity or outcome for Māori ākonga. While the education act of 1877 declared that primary school education was “free, secular and compulsory” (Te Ara, 2012a, p.2), schooling for Māori did not become obligatory until 1894. Māori were educated within ‘native’ schools, which had a restricted curriculum. This was the instigation of what Durie (1998) sees as an overwhelmingly assimilationist stance. So fruitful was such a stance that by the 1880s and 1890s the headmaster of Te Aute College was advocating that for Māori to survive they needed to become more like Pākehā. This message was imprinted upon his Māori students (King, 2003). Smith (2000) argues that assimilationist policies persisted until the 1980s, stating “Policy decisions related to Māori were generally made by Pākehā policy makers and thus likely to reflect Pākehā interests” (p. 63). Pākehā jurisdiction of the decision-making process directly opposes the principles of Te Tiriti o Waitangi, the te reo Māori version, and the Treaty of Waitangi, the English language version. Te Tiriti o Waitangi and the Treaty of Waitangi are the founding documents of Aotearoa/New Zealand and form one of eight principles that lie beneath the nation’s education curriculum. While there are parallels between the documents, there are noteworthy differences. Durie (1998, p. 4) underlines some of the differences specifically around the principle of protection. The three principles of both documents are partnership, protection and participation. The assimilation stance that occurred throughout the annals of state-level education in Aotearoa/New Zealand is in brach of these principles and arguably of the Treaties themselves.

In the 1980s, at least two politico-, socio-economic shifts transpired. These were the rise of the Kaupapa Māori (Māori philosophy, principles and practices) movement,

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initially seen in the formation of Te Kohanga Reo, and the ideological agenda based upon New Right principles. I argue that the coincidence of these two ideologies resulted in the present educational vision that Māori achieve success as Māori (Ministry of Education, 2013).

Yukich and Hoskins (2011) argue that there is a “significant challenge for Pākehā educational leadership in the present, as schools grapple with how to implement change arising from discourses of culturally-responsive schooling, the legacy of past injustices and Māori aspirations for the future” (p. 59). When one considers that in 2016, over 90% of Māori-identified students attended non-kura⁴ schools (Ministry of Education, 2017a) and the vast majority of teachers and leaders in primary schools identified as Pākehā (Ministry of Education, 2017b), the challenge appears to be not only for Pākehā educational leaders within schools, but for the whole of the education system in Aotearoa/New Zealand.

Within Aotearoa/New Zealand, it is generally thought that educational leadership has a part to play in the outcomes of all students. “Our education system aspires to both excellence and equity of outcomes for students, so a high priority for our system is to understand and apply school leadership that works” (Education Review Office, 2016b, p. 5). Such a perspective clearly places educational leadership at the heart of schools.

At the same time, there is a strong emphasis upon the improvement of educational outcomes for Māori ākonga. Recent governments of Aotearoa/New Zealand have stated that the raising of Māori achievement is an educational priority (Education Review Office, 2016a) and several strategies to address this disparity, such as Ka Hikitia (Ministry of Education, 2013) and Tataiako (Ministry of Education, 2011), have been promoted. There is now explicit education policy that espouses and acknowledges the bi-cultural

⁴ This is the Ministry of Education’s term, in this instance non-kura is taken to mean non Kaupapa Māori schools

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nature of Aotearoa/New Zealand with the Ministry of Education's stated vision being for "Māori students to enjoy and achieve educational success as Māori" (Ministry of Education, 2013, p. 7).

Research into the New Zealand educational system over the last eight years has specifically looked at educational leadership with a cultural lens; identifying and describing frameworks that they believe will lead to reduced disparity and improved educational outcomes for Māori ākonga (Bishop, 2011; Santamaria & Santamaria, 2013; Santamaria, Webber, Santamaria, Dam & Jayavant, 2016; and Santamaria, Santamaria, Webber & Jayavant, 2017).

A Personal Perspective

As a research practitioner, I am of English and Irish heritage and was raised within an English culture. For the vast majority of my life I resided in London, United Kingdom. As a teacher, I taught in schools in low socio-economic areas, which had very multicultural classes. Both my parents were involved in left-wing politics and I was raised to believe that all are equal and should have equal access to opportunity regardless of gender, race, religion or sexual orientation.

Prior to my arrival in New Zealand, I knew of the Treaty of Waitangi and believed that this treaty had ensured that Māori had an equitable place in New Zealand society. Knowing that New Zealand was a nation with three official languages, I expected to see bi-lingual street signs and public notices. I was taken aback when these were not as prolific as I had imagined. My supposed understanding was further questioned when in one of the first staff meetings I attended I heard the phrase 'long brown tail of underachievement' and the theory of one staff member that this might be due to people of Māori and Pacific Island nations heritage having different shaped heads and thus being unable to learn. I soon realised that I held an idealised vision of the position of Māori within Aotearoa, New Zealand. In truth, "like many indigenous peoples across the world

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social justice is far from the reality for Māori . . . the educational experience of many Māori continues to result in participation and achievement disparities between themselves and non-Māori students” (Berryman, Nevin, SooHoo, & Ford, 2015, p. 3).

As a middle leader of a primary school, learning more learning more about Te Tiriti o Waitangi and the Treaty of Waitangi and their role, or lack of a role, in New Zealand society and beginning a Masters in Educational Leadership, I wanted to learn what schools and educational leaders were doing to address this social injustice. I began to see that educational leadership could and should address issues of lack of opportunity for all. Educational leadership has the potential to right the wrongs of the past, support inclusion and address issues of direct and indirect discrimination.

Research Aims and Questions

Given the current demographics of principals guiding the education of 90% of Māori ākonga (Ministry of Education, 2017a), the aim of this research dissertation is to gain insight into the Pākehā leadership practices within four primary schools to assess the extent to which they support the improvement of Māori ākonga educational outcomes.

Research questions.

The key research questions that underpinned this study were:

What are the leadership practises being used by Pākehā principals to improve the educational outcomes of Māori ākonga?

From the perspectives of the Pākehā principals, how effective are such leadership practices in improving Māori ākonga outcomes?

What suggestions do the Pākehā principals have for further improving and supporting the educational outcomes of Māori ākonga?

Methodology

The methodology for this research was located within an interpretative paradigm. This is because an interpretative paradigm strives “to understand the world and interpret the world in terms of its actors” (Cohen et al., 2011, p. 31). More particularly, given the overarching aim guiding this study, the paradigm of critical educational research is apt as it asserts that the role of political and ideological contexts must be taken into account (Cohen et al., 2011).

As this research involves tangata whenua (people of the land) a Kaupapa Māori methodology was considered. Smith (2015) describes Kaupapa Māori as a “strategy for transformation” (p. 20). Bishop and Glynn (1999), and Bishop (2005) advocate using a Kaupapa Māori approach to research stating that “Kaupapa Māori identifies ways of moving forward and defining transformative action . . . and highlights teaching and learning issues that have major implications for mainstream educational institutions” (1999, p. 101). An imperative when using this approach is that it must “benefit Māori people in principle and in practice in such a way that the current realities of marginalisation and the heritage of colonialism and neo-colonialism are addressed” (Bishop, 2005, p. 115). However, as a British researcher with British ways of being I felt that utilising Kaupapa Māori methodology would be culturally inappropriate for, as Pihama (2015) says, “What is important is the understanding that Kaupapa Māori theory is founded within knowledge that derives from learning, experiences, understandings, worldviews, values and beliefs that are ancient” (p. 15). The learning experiences, understandings, worldviews, values and beliefs that underpin Kaupapa Māori methodology are not mine and therefore if I had used such an approach, the result would have been the misappropriation of a methodology that is not culturally mine.

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A focus group approach was used with four Pākehā principals. Their narratives were captured to identify common themes that led to leadership practices that enabled and supported improved educational outcomes for Māori.

Sampling.

Purposeful, non-probability sampling (Cohen et al., 2011) was used for the focus group. Four schools were identified by using secondary data such as Education Review Office reports, school websites, schools' core values, stated mission statements and National Standards Data. Schools needed to be English medium, have over 200 ākonga in total and at least 10% of the students were required to be Māori.

Data analysis.

After the initial transcription of the focus group's discussion, the data that emerged was coded, for as Fielding says, coding "is fundamental to qualitative data analysis" (as cited in Briggs, Coleman & Morrison, 2012, p. 391). Theories and conclusions then emerged. This analysis was checked and verified with the focus group.

Ethics.

Ethical approval was sought for this research project. Issues of informed consent, confidentiality and anonymity were addressed throughout the research process.

Conclusion

Government initiatives to address the disparity of outcomes for Māori ākonga, such as Ka Hikitia (Ministry of Education, 2013) and Tataiako (Ministry of Education, 2011), have emphasised the need for teachers and leaders to be more culturally aware. Despite such initiatives, Māori ākonga achievement continues to be of concern. Data from the Ministry of Education (Education Counts, 2017) reveals that "Māori school leavers . . . had the lowest rates of NCEA Level 1 or equivalent attainment" (para. 10)

Given that the majority of New Zealand school leaders and teachers are Pākehā, at this time, this research aims to identify those practices that successful Pākehā school

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leaders employ to enable improved educational outcomes for Māori ākonga. There has been research into culturally-responsive educational leadership (Bishop, 2011; Santamaria et al., 2016; Santamaria et al., 2017) but research into the specific practices of Pākehā leaders, and their narratives with regard to their intrapersonal and interpersonal responses to culturally-responsive education, is limited. For this reason, the focus of this research was to pinpoint such practices employed by Pākehā leaders by the sharing of their narratives.

This dissertation is divided in the following chapters:

Chapter two.

This chapter is a literature review. Relevant literature was used to critique the history of state education and its impacts upon Māori. Literature was also utilised to examine, describe and synthesise research focused on culturally-responsive leadership practices and any challenges that have arisen from their implementation.

Chapter three.

Outlines and justifies the theoretical paradigm, the methodology, research methods, sampling and data analysis and collection that were used in this research. This chapter concludes with a description of the ethical and cultural considerations that were part of this project.

Chapter four.

Presents the individual narratives from the focus group. It outlines the common themes that arose from discussion and offers supporting evidence for their impact from literature and from the research participants.

Chapter five.

Summarises the major findings from the data analysis. It critically examines and interprets the findings and links them with the literature and research from chapter two. Chapter Five continues with a summary of the overall findings of this dissertation. The

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strengths and limitations of the research are also critically described. It is within this chapter that suggestions and recommendations for future practice and suggested further research will be found.

Chapter Two: Literature Review

The aim of this chapter is twofold. First, I wish to expand upon the critical historical analysis of education within Aotearoa/New Zealand introduced in chapter one. This is necessary to begin to understand the causation that underlies Māori ākonga being underserved within the education system of the nation. I also use secondary data from a variety of sources to identify the extent of Māori ākonga inequity within the state education system. I will then turn to analysing and synthesising relevant literature. The purpose of this is to provide a comprehensive overview and identify key themes, which support the answering of the research questions of this dissertation.

Historical analysis

In 1939, the Department of Education's Annual Report included the following statement, a statement that has since become known as the Fraser and Beeby statement:

The government's objective, broadly expressed, is that all persons, whatever their ability, rich or poor, whether they live in town or country, have a right as citizens to a free education of the kind for which they are best fitted and to the fullest extent of their powers. So far is this from being a mere pious platitude that the full acceptance of the principle will involve the reorientation of the education system (Fraser & Beeby, 1939).

The report openly states that access to education should be comprehensive and differentiated to allow all to reach their full potential regardless of personal circumstances. Additionally, Te Tiriti o Waitangi and the principles of partnership, protection and participation enshrined within it reinforce this aspiration. There is now unambiguous education policy that espouses and recognises the bi-cultural nature of Aotearoa/New Zealand, the Ministry of Education's declared vision being for "Māori

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students to enjoy and achieve education success as Māori” (Ministry of Education, 2013, p. 7).

The Ministry of Education vision reflects that of Fraser & Beeby (1939) whereby everyone is educated to their full potential. However, an analysis of the history of education within Aotearoa/New Zealand suggests that this is yet to happen. Indeed, no definition is supplied by the Ministry as to what “Māori achieving success as Māori” means in practice and in terms of results. There is, however, an inference that there should be more equality between Māori educational success and that of other ethnicities. Coleman (2012) raises the important point that “there is an important difference between equality of opportunity and equality of outcome. Equality of outcome means that it is not enough just to ensure that the race is run fairly, but that attention is also given to the preparation for the race and its context” (p. 597). Understanding such difference is important when one examines the history of education in Aotearoa/New Zealand.

Since its establishment, the education system in Aotearoa/New Zealand has had varying perspectives towards the education of Māori. Initially this could be labelled as othering, whereby the education of Māori was outside that of Pākehā. Then followed a period of assimilation where educational success was seen as Māori achieving success as Pākehā. In more recent times, there has been a stated change to Māori achieving success as Māori. Originally, Māori were ‘othered’ by the education system, being educated in native schools that had a dissimilar curriculum to that of Pākehā schools. The focus in native schools was upon basic reading, writing and arithmetic. Beyond this, the curriculum also had an emphasis upon basic hygiene and manual tuition (King, 2003). The dual system and differences in curriculum illustrate, using Coleman’s (2012) terms, that there was no equality of opportunity or of outcome for Māori tamariki. Right from the start of a compulsory education system in Aotearoa/New Zealand, Māori were seen as

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‘different’, or to use the Gunter’s (2006) terminology: Māori were categorised. The following quote from school inspector Henry Taylor in 1862 confirms this:

I do not advocate for the natives under present circumstances a refined education or high mental culture: it would be inconsistent if we take account of the position they are likely to hold for many years to come in the social scale, and inappropriate if we remember that they are better calculated by nature to get their living by manual than by mental means. (Te Ara, 2012b, p. 3)

Whilst such statements can be positioned within the colonial mind-set of the time, they establish the roots of the ideologies within the education system of Aotearoa/New Zealand. The above quote from Taylor illustrates the dangers of categorising, as categorising “unreflexively replicate[s] inequalities through the power structures of categorising and othering social groups” (Gunter, 2006, p. 266). This viewpoint is reinforced by Yukich and Hoskins (2011) who assert that as a former British colony, Aotearoa/New Zealand’s, institutions and socio-political and economic ways of being are based upon Western liberal democratic traditions and the practices of colonial domination, in other words “categorising and othering social groups” (Gunter, 2006).

Assimilation began to take over from ‘othering’ as evidenced by headmaster the Revd. John Thomas of Te Aute College in Hawke’s Bay who strongly believed that if Māori were to survive, they would have to become more like Pākehā. (King, 2003). The Hunn Report of 1961 also extols assimilation. The report identified Māori disadvantage within the education system and promoted Māori and Pākehā attending the same mainstream schools (Te Ara, 2012b).

The 1980s saw the rise of Kaupapa Māori education. Smith (2000) states that “this movement towards alternative Māori schooling can be viewed as a revolution” (p. 57). Indeed, as this historical analysis of Māori education attests, it was a revolution within the education system of Aotearoa/New Zealand. It was the first time that an initiative for

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educational development for Māori was initiated by Māori. However revolutionary and effective at addressing the inequities of the English-medium education system the Kaupapa Māori alternative was, and is, the present-day situation is that in 2016 over 90% of Māori-identified students attended non-kura schools (Ministry of Education, 2017a). The vast majority of Māori ākonga are still being educated within the English-medium system.

The upsurge of New Right principles in the 1980s led to a shift within the ideology of education. Education was seen more as a commodity and there was a shift to a new relationship between schools and students towards that of vendor and customer. Importance was placed upon the individual and individual success. This is in direct conflict with Kaupapa Māori where group learning and co-operative teaching was the norm and seems against the principles of Te Tiriti o Waitangi.

Throughout the history of education in Aotearoa/New Zealand, the education of Māori has suffered from lack of equality of opportunity and equality of outcome. Recent efforts have concentrated upon equality of outcome, as evidenced by the multiplicity of policies and strategies devised by numerous governments. The above historical analysis is supported by the views of writers such as Smith (2000) and Yukich and Hoskins (2011), who claim that the educational system of Aotearoa/New Zealand perpetuates the inequalities experienced by Māori since British colonisation. In Smith's (2000) words there are "structural impediments entrenched within state schooling, which maintain and reproduce the inequalities suffered by disproportionate number of Māori students" (p. 58). He cites "unequal power relations . . . ideology and hegemony . . . and class positioning" (p. 58) as examples of these structural impediments. Yukich and Hoskins (2011) state that "From the late 1800s the focus of state education for Māori was on assimilation via . . . schooling . . . that sought to 'Europeanize' Māori" (p. 59). To this day, the educational system is overwhelmingly euro-centric in terms of pedagogy,

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assessment and curriculum content (Yukich & Hoskins, 2011). Smith (2000) and Yukich and Hoskins (2011) refer to the negative statistics and educational underachievement of Māori as evidence of the negative outcomes of a euro-centric system for Māori ākonga. The next section of this dissertation therefore examines the statistics, reports and initiatives that recent governments have produced to address this inequity.

The Current Situation

Given the research aim to analyse effective strategies for improving outcomes for Māori ākonga, it is important to gain an understanding of what these researchers' claims that Māori are underachieving in education⁵, according to statistics, are based on. In terms of hard data, which can be crude, the latest governmental statistics show that Māori are indeed underachieving in relation to other ethnicities. This is illustrated in Figure 1.⁶

⁵ As Lumby and Morrison (2010) posit, using empirical definitions can lead to an approach that "...both obscures and distorts the complexity of the lives of both individuals and groups" (p. 4). Therefore, the categorisation of Māori as educational underachievers needs to be viewed with caution.

⁶ The hard data here concerns primary education, as this is the focus of this study.

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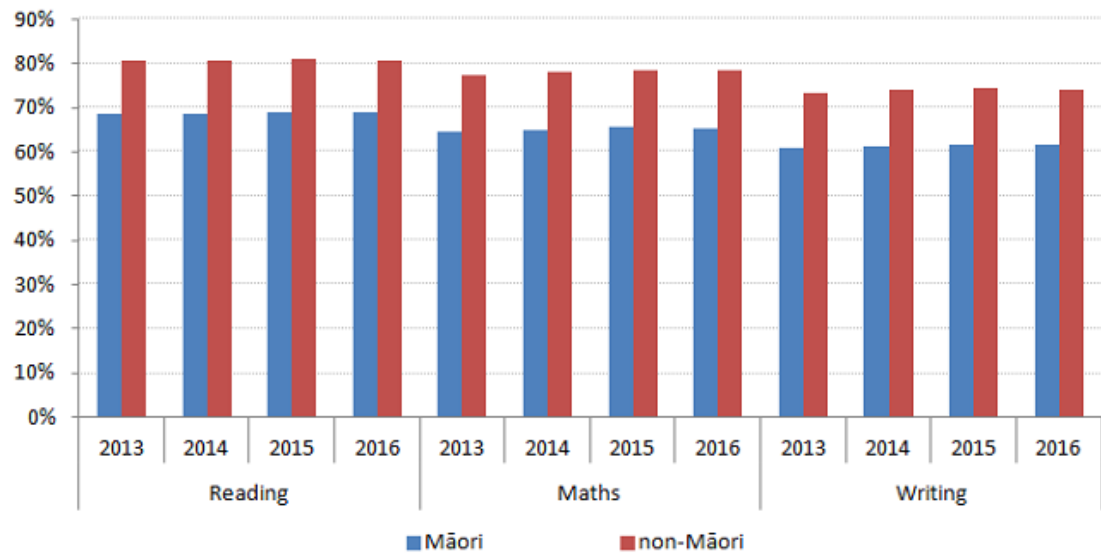


Figure 1: Proportion of learners in years 1-8 achieving at or above the National Standards, by subject and ethnicity 2013-2016 (Education Counts, 2018).

Other data takes the form of the many governmental strategies, initiatives and statements that have been produced by recent governments and some of these are referred to below. As the following examples show, there have been multitudes of reports that highlight Maori underachievement across all sectors of education. In 1986, the Waitangi Tribunal's Te Reo Maori Report asserted that Maori tamariki were not being adequately educated as there had been systematic failure. They concluded that the education system as it stood was in breach of the Treaty (Te Ara, 2012c, p. 6). In 2010, an Educational Review Office report concluded that "current research information and national and international achievement data continue to show sustained Māori underachievement in education" (Education Review Office, 2010).

Recent initiatives have been collated and audited by the Office of the Auditor General (2016). Table 1, adapted from this report, illustrates some of these initiatives.⁷

⁷ Only those initiatives, which have relevance to English-medium primary schools and Māori ākonga, are included here.

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Table 1: *Initiatives to improve Māori ākonga outcomes*

Name	Purpose
Building on Success	Encourages school leaders to work with whānau, hapū, iwi, and Māori organisations to ensure that their support and expertise with Māori language and culture can be positively directed towards Māori student engagement and achievement outcomes. Brings together elements of Te Kotahitanga, He Kākano and the Starpath project.
Hautū	A Māori cultural responsiveness self-review tool for boards of trustees.
Learning and change networks	A group of schools/kura working together to grow capability and to accelerate achievement of priority learners in ways that recognise cultural diversity and grow innovative and future-focused learning. It has a particular focus on Māori, Pasifika, special education needs, and learners from low socio-economic backgrounds.
Māori Achievement Collaboration	Led by the New Zealand Principals Federation, uses the knowledge of school principals who have lifted Māori achievement to guide clusters of schools to engage with the local iwi and whānau.
Māori Language Programme	Provides specific funding for Māori language learning.
Partnership Schools	These schools were set up to raise achievement among Māori, Pasifika, learners from low socio-economic backgrounds, and learners with special education needs.
Schooling Improvement – Iwi partnership	Projects to realise opportunities for iwi and Māori to have increased responsibility for influencing, designing and implementing solutions.
Tātaiako	A resource to help schools think about their current practice and how responsive that practice is to the needs of Māori learners.
Te Kahuna	Supports school-based action research projects to help schools and whānau to work together in ways that improve Māori learners' outcomes

Note. Office of the Auditor General (2016, figure 22).

Together, figure 1 and table 1 illustrate that despite a significant investment of time and resourcing, there is disparity between Māori educational achievement and those

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of other ethnicities. Within the next section of this chapter, I shall be using relevant literature to identify themes which support addressing the research questions of this dissertation, and the remedying of the historically-generated and the current situation as outlined above. I will accomplish this by synthesising and analysing relevant literature.

The first theme to emerge centres on the question of whether leadership matters or even affects the outcomes of students, and if so, which style of leadership is most effective. Following on from this, I focus on the theme of personal stories and histories. Research into leadership practices is examined next. I shall then synthesise the literature around what success looks like for Māori ākonga and how it should be assessed. Lastly, I will analyse literature around the theme of future pathways or further recommendations.

The Role of Educational Leadership upon Student Outcomes

Educational leadership has become focussed on “the leadership contribution a principal and staff make to improve teaching and learning” (Ogram & Youngs, 2014, p. 18). This assertion represents a shift away from educational management as illustrated by the following quote:

The . . . focus on the leadership and improvement of teaching and learning sets a very ambitious agenda for school leaders The leadership goal is no longer to develop a vision, build a good school-community relationship, or manage the school or department efficiently. The new goal requires leaders to do all these things in a manner that improves teaching and learning (Robinson, 2004, p. 40).

The literature reviewed focusses on a perceived tension between vision and culture setting, that is, transformational leadership, and that of pedagogical or instructional leadership.

Looking at the role of instructional leadership, Cardno (2012) affirms that “the core work of educational leaders must lie in influencing teaching and learning, and doing so in ways that positively affect the educational achievement of students” (pp. 17–18).

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Cardno (2012) continues, noting that there are few research studies that clearly link leadership activities and their effects upon student outcomes (p. 18). However, Cardno's (2012) work infers that some leadership activities may be overlooked, as they may be indirect or inferred.

Since the establishment of Tomorrows Schools in Aotearoa/New Zealand in 1989 and its focus upon new market liberalism, school leaders have had substantial managerial and organisational responsibilities placed upon them. It could be argued that the role of instructional leadership became side-lined. Nevertheless, Cardno (2012) argues that instructional leadership "is central to, but not the only concern of, effective school leadership" (p. 20). Cardno (2012) extrapolates the role of the principal beyond the classroom walls to the formation of a culture and climate that does not directly exert control over what happens within the classroom but does influence the teaching and learning that transpires. Educational leadership can be seen to be both direct – tasks that dictate what happens day-to-day in the classroom, and indirect – creating the culture and environment in which the teaching and curriculum is delivered. The role of educational leadership can be seen as twofold: instructional and transformational.

Cardno (2012) implies that leadership, and educational leadership in particular, is beneficial, in contrast Alvesson and Spicer (2014) critically scrutinise the role of leadership itself asking "whether leadership is always desirable . . . considering the possibility that . . . leadership may be more about creating domination . . . and self-enhancing images . . . than effective organisation and direction of tasks . . . [and] whether leadership is actually happening" (p. 41). Further "Management can be central to change, and leadership can be very much about maintaining, revising, or strengthening ideas, beliefs, morale, values and understandings" (Alvesson & Spicer, 2014, p. 42). This appears to support Cardno's (2012) contention that indirect leadership plays a pivotal role in creating the climate and conditions for change. However, Alvesson and Spicer (2014) question whether or not this

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results in better outcomes and, if so, for whom? They recognise that there may be socio-political or cultural influences that impact upon leadership activity.

That the socio-political climate has an effect upon educational leadership are illustrated by the following example. The decentralisation of schools in 1989 appeared to locate leadership within the individual schools. However, initiatives such as National Standards demand that schools follow the agenda set by the government with no accounting for local cultural, social and economic environments. In Bush's (2011) words, "governments would like schools to have visionary leadership as long as the visions do not depart in any significant way from government imperatives" (p. 5).

Inherent in the above discussion of vision, irrespective of who controls the agenda, is that vision as a leadership activity is valuable. Bush (2011) identifies that whilst it is clear that there is the prospect for a clear vision to enhance schools' development, there is no definitive empirical evidence to support this. In any case, Bush (2011) stresses that, "schools . . . require visionary leadership" (p. 10) and that "Effective leadership and management are essential if schools . . . are to achieve the wide-ranging objectives set for them" (p. 18).

The work of Robinson, Hoehepa and Lloyd (2009) goes beyond that of Bush (2011) and Cardno (2012) in that it outlines the style of leadership that they classify as being necessary for improved student outcomes. Initially, the work of Robinson et al. (2009) defines their concept of leadership. They uphold that it is both distributed and positional, fluid and located within specific tasks and situations. Educational leadership can be seen as not only located within the principal but distributed amongst others irrespective of their official position but dependent upon the type of a particular task. Leadership may transfer from person to person or group to group as the situation changes. Further, in an appraisal of transformational and pedagogical leadership, the evaluation of Robinson et al. (2009) established that pedagogical leadership is almost 400% more

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effectual than transformational leadership upon student outcomes. This contrasts with the emphasis of Bush (2011) that both are of equal importance. There is overlap between Bush (2011) and Robinson et al. (2009) in that Robinson et al. recognise that the power of transformational leadership does lie in the creation of a culture within a school.

Akin to Bush (2011) and Cardno (2012), Robinson et al. (2009) show that qualitative research seems to indicate that school leadership makes a sizable difference to student outcomes but that quantitative research appears to show the opposite – that school leaders have very limited impact upon student outcomes. Despite this, Robinson et al. (2009) conclude that for educational leadership to be successful it needs to engage more in those practices that have been proved to be effective and to engage in such practices more habitually. Bishop, O’Sullivan and Berryman (2010) and Bishop (2011) firmly maintain that leadership can affect student outcomes. “Leaders play a central role in reducing disparities for indigenous and other minoritized people” (Bishop, 2011 p. 27). Similarly, Santamaria, Santamaria, Webber and Pearson (2014) state that “underserved students and their families look to educational leaders to challenge status quo educational practices and usher in educational systems where more learners can achieve academic achievement” (n.p.).

A review of the literature around this theme reveals that whilst the effectiveness of transformational leadership versus that of pedagogical or instructional leadership is open to debate, there is general agreement that transformational leadership plays a part in the creation of shared vision and values of a school. This raises implications around the values and vision of the leaders and the principals and what influences these. Are such values influenced by the personal histories and stories of the principals concerned or do they lie in the hands of outside pressures, for example, socio-political or cultural influences? Further, does the rationale behind the visioning of the principal make a

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difference to the outcomes of Māori ākonga? For a response to these questions, an examination of the literature behind the motivations of principals is required.

Personal Histories and Stories

In recent years, researchers into culturally-responsive education and leadership have begun to examine the personal histories and stories of educational leaders. The work of Santamaria et al., (2014) utilises the previous work of Santamaria (2013) and Santamaria and Santamaria (2013) to suggest that when “those who . . . *choose* to lead with a critical disposition are recruited, adequately prepared and their practice is sustained, students and communities that have limited academic success are more appropriately served” (n.p.). Pearson (2015) claims that in order to support success for Māori students, principals need to do things differently. She argues that, “Understanding ourselves, our culture and world view, as well as our influence and power and how these impact on our work” is essential to being able to do things differently (p. 48). This examination of self could also lead to principals then choosing to lead in the way that is advocated by Santamaría et al. (2014).

Santamaria, Santamaria, Webber and Jayavant (2016) advocate for applied critical leadership (ACL). ACL is described as a “hybridized approach” (Santamaria et al., 2014, n.p.) where one of the features is defined as “a way of thinking about leadership for social justice and educational equality based on the . . . underpinnings of transformative leadership” (Santamaria et al., 2016, p. 133). This emphasis upon the ways of being and believing of a principal illustrate the rationale underlying the relatively new examination of leaders’ personal motivations and stories. It also demonstrates the perceived importance of such motivations that underpin the subsequent leadership practices initiated to enable more equitable outcomes for Māori ākonga. Henderson (2013) reinforces the importance of personal histories and stories, asserting that “Successful educators have a stake in the success or failure of their learners and this stake is often born from their

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awareness of historical and current societal factors which impact negatively upon learners” (p. 13). It is therefore important to examine the personal motivations and stories of those who espouse culturally-responsive leading and teaching as this is, according to Santamaria et al., (2014), the first step to genuinely serve historically underserved students and communities.

Mugisha (2013) examined the stories of three Pākehā principals within Aotearoa/New Zealand state schools. He concluded that all three had similar motivations. Whilst the principals were aware of government policies, these were a secondary consideration: it was their own formative experiences that shaped their choice to be culturally-responsive educational leaders. In alignment with the findings of Mugisha (2013), Milne (2009) and Ford (2013) cite their own personal experiences and histories as motivation to become culturally-responsive leaders. Ford (2013) describes herself as a person of “mixed Māori/Pākehā heritage” (p. 26) and asserts that prior to starting school she was secure and comfortable within both these cultural worlds. Upon starting school, the Māori dimension of her identity was undermined whilst the Pākehā dimension was legitimatised. Ford became motivated to ensure no-one’s cultural identity be compromised in the same way. Milne (2009) echoes this theme. Milne identifies as Pākehā and asserts that her path to culturally-responsive leadership was heavily influenced by her ‘personal self’ “as a mother and grandmother of Māori children, whose own school experiences have led to my personal stake in the education of indigenous and ethnic minority students” (p. 3).

Yukich and Hoskins (2011) also examined the narratives of three Aotearoa/New Zealand school leaders. They charted the personal stories and histories of these three leaders that led to their own styles of leadership. Leadership that led to “school wide initiatives to tackle racial stereotyping and educational norms that privileged the Pākehā context” (p. 61). All three principals referred to previous experiences although there were

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differences at which stage of life these had occurred. All three recognised the “asymmetry in the power relations between Māori and Pākehā [and] . . . incorporated into their leadership a social justice orientation” (p. 60).

All the personal histories and stories related by the researchers illustrate an awakening of the personal self, which led to culturally-responsive leadership. Whilst the context for such an awakening varied, all the stories and the motivations uncovered demonstrate that unless there is a personal element, governmental initiatives hold little sway. This is important because, as Yukich and Hoskins (2011) state, “New Zealand schools are structured so that principals have significant power via their positional authority” (p. 60). In addition, a strong desire for social justice and educational parity is one of the leadership characteristics identified by Santamaria et al. (2016) as necessary to reduce educational disparity. The later work of Santamaría et al. (2017) develops this finding, claiming that the “ways in which a leader responds to equity in a diverse society is a matter of one’s disposition, experience, and . . . identity” (p. 133).

Leadership Practices

The focus of my research is the successful practices of Pākehā principals to support Māori ākonga outcomes in Aotearoa/New Zealand. Thus, the literature reviewed has a necessary and dominant Aotearoa/New Zealand slant. In their Best Evidence Synthesis Iteration (BES) around school leadership and student outcomes, Robinson et al. (2009) assert it is “imperative that New Zealand develop a school system that values cultural distinctiveness and supports the aspirations of Māori young people to participate successfully in te ao Māori” (p. 60) and that one of the challenges of their work was to “realise the achievement potential of Maori students” (p. 58).

There have been, and continue to be, principals in the primary educational sector within Aotearoa/New Zealand who are committed to addressing this challenge. One example is Te Ara Hou – the Māori Achievement Collaborative (MAC). MAC started as

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a grassroots movement and now falls under the auspices of the Ministry of Education, Te Akatea and the New Zealand Principals Federation. MAC, as the name suggests, is a collaboration between Māori and Pākehā principals that aims to address the disparities and inequities in Māori educational outcomes. There is a clear intention that through personal and professional growth, changes in leadership practices will occur that will lead to increased success for Māori. The indicators of Ka Hikitia – Accelerating Success 2013–2017 (Ministry of Education, 2013) were identified as important goals for schools to achieve. There was also a clear understanding that, in order for these goals to be achieved, there was a need to “change the hearts and minds of principals” (New Zealand Principals' Federation, n.d, p. 1). This vision echoes the work of Milne (2009) who asserts that school leaders can and should address the underserving of Māori ākonga. Milne states that “a more effective response most probably lies outside our usual norms and comfort zones” (p. 53). MAC developed a measurable gains framework, which identified five core concepts necessary for successful Māori ākonga outcomes. Within each of these core concepts, they highlighted the practices that were highly effective in achieving this aim (New Zealand Principals' Federation, 2013).

The work of MAC has been evaluated by Santamaria et al. (2016) and Santamaria et al. (2017). The initial focus of their evaluative work was to target “the identification of the types of leadership action necessary for shifting school culture for Māori to achieve as Māori” (Santamaria et al., 2016, p. 105). Six themes emerged from their study that enabled such a shift in school culture.

The work of Santamaria et al. (2016) resonates with that of Bishop (2011). Bishop established a framework that identified aspects of leadership that were effective in reducing educational disparities. He argues that such a framework is essential as individual teachers do not work in a vacuum; “institutional, organizational and structural changes are necessary to create contexts in which classroom learning can be responded

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to, supported and enhanced so that student achievement can improve and disparities can be reduced” (Bishop, 2011, p. 29). The frameworks of MAC (New Zealand Principals’ Federation, 2013), Bishop (2011) and Santamaria et al. (2016) all have a strong element of transformational leadership that is highly culturally responsive. This contrasts with the work of Robinson et al. (2009) who focus upon pedagogical leadership. Robinson et al.’s (2009) research sought to identify specific leadership practices that positively affect student outcomes, identifying eight leadership dimensions. Culturally-responsive practice was not seen as integral to positive outcomes. However, the studies they draw upon are mainly from the United States (Santamaria et al., 2017) and so could be argued to have a very limited cultural or social justice application. A synthesis of these four frameworks identified three subthemes. For clarity, the rest of this discussion of leadership practices will be developed using the subthemes of professional development for leaders, student and community engagement and, lastly, achieving success.

Professional development for leaders.

The importance of professional development is highlighted in the work of Bishop (2011) and that of Robinson et al. (2009). Bishop’s 2011 work is focussed upon reducing educational disparities for indigenous people. In contrast, the work of Robinson et al. (2009) asserts that their synthesis “identifies, explains and illustrates some of the specific ways . . . that school leaders can make a difference to *student* (emphasis added) achievement and well-being” (p. 35). The difference in emphasis upon the student population as a whole or specifically indigenous students underlies the differing pathways they advocate for professional development.

Bishop (2011) emphasises the need for professional learning to be focussed upon “the development and implementation of pedagogic relationships and interactions in the classrooms that promote the reduction of educational disparities” (p. 29). Bishop (2011) extrapolates to identify the form that such professional development should take. He

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stresses that without the theoretical understandings that underpin actions and new initiatives, changes to practice will be insubstantial and not supportive of a fundamental and long-lasting change. Bishop (2011) uses the work of Robinson et al. (2009) to support his assertion that professional development is not just for classroom teachers but also for educational leaders.

When discussing the professional learning of leaders, the work of Robinson et al. (2009) has a different emphasis to that of Bishop (2011). Robinson et al. (2009) focus upon professional learning for leaders that ensures “they have a deeper appreciation of the conditions required to achieve and sustain improvements in student learning” (p. 42). Their emphasis is upon the ‘how’ and ‘what’ rather than the ‘why’ highlighted by Bishop (2011).

Santamaría et al. (2017) studied women’s educational leadership in Aotearoa/New Zealand examining the leadership practices of female leaders in schools where “Māori based practices benefit Māori” (p. 127). They found that the majority of participants within their study believed that working with other leaders upon their professional development gave them the “courage to challenge their own practice and thinking about teaching Māori students” (p. 138). Such self-examination of the ‘why’ of former practice and beliefs led to professional development for classroom teachers around te ao Māori and subsequent changes to whole school practices and culture.

The above analysis of literature reveals that professional learning and development is recognised as an important part of leadership practice. Bishop (2011) and Santamaria et al. (2017) used a culturally-specific lens which is missing from the work of Robinson et al. (2009). This difference could be behind their advocacy of different approaches. The literature examined infers that professional learning needs to have the ‘why’ rather than the ‘what’ and ‘how’ as a starting point if it is to be of benefit for Māori ākonga. In addition, to make lasting change, the emphasis upon ‘why’ is also necessary.

Student and community engagement.

Engagement is the next key leadership practice I examine. In this context, engagement is not just about the involvement of whānau and students within the school but a more meaningful and in-depth involvement, which has implications for the direction of the school and what, happens day-to-day within the classroom.

Community and whānau engagement is not only desirable but it is needed to create culturally-responsive learning environments (Henderson, 2013; Durie, 2011). This view is supported by the updated Ka Hikitia (Ministry of Education, 2013) which strongly emphasised the creation of powerful, effective relationships and the importance such relationships play in improving outcomes for Māori ākonga. The work of Pihama and Penehira (2005) echoes this view: they claim that the engagement of whānau has the ability to build capacity within individuals and their communities so that both engage more fully in improving learning outcomes for ākonga.

An examination of the literature around this theme revealed three main issues. Firstly, the importance of relationships and how to develop them to ensure meaningful engagement. The second issue centred upon the successful practices of engagement and relationship building. The third issue focusses upon the implications of full and true engagement and the benefits it brings to ensure a reduction in educational disparity.

The importance of relationship building to support engagement is outlined by Pearson (2015) and the work of the Auditor General's Office (2015). The report from the Auditor General's Office stated that "families and schools should have effective relationships before taking on such partnerships" (p. 6). The partnerships referred to here are the educationally-powerful partnerships outlined by the updated Ka Hikitia (Ministry of Education, 2013). Pearson (2015) concurs with this, asserting that "partnerships are relationships that evolve over time" (p. 38) and that effective partnerships "necessitate a shared responsibility for successful outcomes for *Māori* students" (p. 38).

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Pearson (2015) examined the work of previous researchers into home–school partnerships, concluding that their focus was upon “students, their learning, progress and achievement” (p. 41). In contrast, the work of both the Office of the Auditor General (2015) and Pearson (2015) firmly place the emphasis upon the relationship that needs to occur first. Pearson’s (2015) work highlighted the role of the principal in this process of building relationships.

Pearson’s findings revealed that effective principals used the enrolment processes of their schools to establish “relationships and connections and . . . (to identify) the hopes, aspirations, needs and abilities of the parents/whānau in the education of their child” (p. 88). This, often first, contact with whānau was seen as critical to establish that the principal, and by extension the school, and home were working in partnership for both the child and the whānau.

The report from the Auditor General’s Office (2015) examined examples of practice that build effective relationships. The report identified five qualities that were important, namely, “for school leaders to value Māori; for schools to collaborate with whānau and iwi; to have open and honest communication; to take a flexible approach; and . . . to have policies on building relations with whānau” (p. 12). Some of these practices are also to be found in the Measurable Gains Framework developed by MAC (New Zealand Principals’ Federation, 2013). Practices identified again included the valuing of Māori, collaboration with Māori by respecting and valuing their knowledge and perspectives, and having open and honest communication so that “parents, families and whānau are extremely well informed” (p. 1). This emphasis upon relationships is supported by the work of Robinson et al. (2009), who stressed them as crucial for effective leadership of a school.

Bishop (2011), the MAC framework (New Zealand Principals’ Federation, 2013), Pearson (2015) and Santamaria et al. (2016) all highlight the need for pedagogical change

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and the need for the curriculum to become more culturally responsive. This is another facet of engagement. In order for schools and teachers to deliver a curriculum that is “meaningful, relevant and connected to student’s lives . . . effective community engagement is imperative” (Te Kete Ipurangi, 2015). The measurable gains framework of MAC (New Zealand Principals’ Federation, 2013) highlights the highly effective practices that will lead to such a curriculum:

Clear pedagogical leadership with a strong focus on improving teaching practice for and with Māori . . . being Māori is valued . . . and the beliefs and practices in the educational institution affirm and reflect the inherent identity, language and culture of every Māori learner [This results in] contexts for learning that reflect and affirm identity, language and culture of every Māori learner (p. 1).

Bishop (2011) reinforces these practises arguing that leaders should engage with others in such a way that new knowledge is created jointly – and “learners’ culturally generated sense making processes are used and developed” (p. 31). Pearson (2015) confirms the need for a culturally-responsive curriculum as her research revealed that effective principals had “high expectations of their staff in terms of the integration of Māori language, culture, history and dimensions across curriculum and the school” (p. 143).

Pearson (2015), the MAC framework (New Zealand Principals’ Federation, 2013), and the Auditor General’s Office (2015) highlight another facet of engagement; the sharing of information around a student’s learning. In the Auditor General’s report (2015), sharing of information is located within the need to have open and honest communication. Pearson’s (2015) study demonstrated that sharing of data and achievement by and for students was a powerful tool for engagement with whānau. There

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is an implication that the student being in charge of the data – the student being able to articulate their strengths and weaknesses and monitor their own progress towards their own goals, makes this engagement stronger.

Pearson's (2015) study, the Auditor General's Office (2015) and Bishop (2011) all refer to the need to have the right people in the right job. Pearson's study uncovered that this was especially important in schools where Māori were a minority in which case "the employment of Māori . . . to strengthen relationships with local hapū and iwi was perceived as critical" (p. 91). In addition, the strategic and deliberate employment of Māori "provides opportunities for engagement and participation, and to establish relationships that they may not have developed as a result" (p. 91). The need to access the right people is echoed in the findings of the Auditor General's Office (2015). The report concluded that some schools found engaging with the community problematic as they did not have expertise within their institution and it was therefore necessary to have access to people who could help "create an environment that supports . . . Māori" (p. 14). While not directly linking engagement to personnel, Bishop (2011) utilises the work of previous researchers to underline that what moves an organisation forward is "the understanding that effective leaders work continuously to select the right people and to support and develop them" (p. 35). He also argues that effective leaders will organise the institution to support the changes needed to address disparity and that these will include "staff recruitment procedures . . . [and] staff promotion criteria" (p. 32).

The issue of community and student engagement is a broad and wide-ranging one, and it underlies many of the leadership practices identified by Bishop (2011), Robinson et al. (2009), Santamaria et al. (2016) and the framework of MAC (New Zealand Principals' Federation, 2013). An example of excellent practice is provided in the work of Santamaria et al. (2017), which drew together three leadership elements to support students to achieve their full potential. The example outlined a process where firstly data

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was analysed and understood. This led to the implementation of an action plan that had a cultural context that was, in turn, informed by the knowledge of whānau. This interweaving illustrates how effective engagement underlies any leadership practice. The last subtheme that I shall unpack within this section is alluded to in the above example: achieving success.

Achieving success.

Achievement or achieving success is a feature of the frameworks of Robinson et al. (2009) and Bishop (2011). It is also present in the framework developed by MAC (New Zealand Principals' Federation, 2013). The literature examined aligned under two foci – Māori achieving success as Māori and the need to set and monitor clear goals for Māori ākonga.

The MAC (New Zealand Principals' Federation, 2013) framework makes a clear distinction between Māori achieving success as Māori and Māori achieving goals in relation to curriculum expectations. This is illustrated by the separation of the two within the MAC framework and the differing features that were identified as being indicative of highly-effective practice. In the work of Bishop (2011) and Robinson et al. (2009), the setting of achievement goals and expectations comes to the fore. Robinson et al. (2009) assert that the role of the leader is to “establish the importance of goals; ensure that the goals are clear (and) develop staff commitment to the goals” (p. 40). Relationships are also emphasised by Robinson et al. (2009) as they continue to say that leaders need to be able to communicate information around goal setting effectively and that effective relationships will support this communication. Bishop (2011) expands upon the theme of goal setting; placing it within a cultural context. He argues that goal setting needs to involve “specific measurable goals for those students not currently being served well by the school” (p. 29). Both Bishop (2011) and Robinson et al. (2009) discuss goals and achievement widely. However, both allude to student achievement and academic goals.

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Robinson et al. (2009) highlight that, “In high performing schools, there was a stronger emphasis on academic goals” (p. 41). Bishop (2011) argues that it is necessary to have short-term goals to monitor progress towards the long-term goals, even though he uses the work of other researchers to illustrate that short-term goals can lead to a narrowing of what is taught so that students can achieve a pass in the next test.

Milne (2009) offers a counter view of achievement, recommending that leaders “Don’t overtly or covertly structure learning and achievement as some sort of hierarchy with high status for some learning (literacy and numeracy) and lower or peripheral ‘add-on’ status for other knowledge, particularly cultural knowledge and competencies” (p. 51). Such a viewpoint aligns with the two measures of achievement used within the MAC (New Zealand Principals’ Federation, 2013) framework. This separation within the MAC framework illustrates the tension when examining the issue of achievement. Using short-term goals and measures, for example, curriculum expectations and National Standards, is using a measure of Pākehā education beliefs and values. Using such short-term goals leads to a situation where te ao Māori is invisible, unless it is utilised as a means to adapt the curriculum to enable Māori ākonga to achieve such benchmarks. Durie (2001) raised the broad issue of the purposes of education, arguing that education is to prepare people for full participation in society. This preparation for society should also include preparation for participating in Māori society and if schools did not do this then they were failing. The tension around measuring success arises as achievement of Māori succeeding as Māori is assessed using the Pākehā short-term goals as illustrated by Robinson et al. (2009), who use academic success as a signifier of high-achieving schools.

Summary

The causes of disparity within the educational system of Aotearoa/New Zealand are deeply rooted in the colonial and post-colonial history of the country. The recent statistics show that institutionalised racism continues. Educational leadership can remedy this situation and specific practices have been identified that enable this. Leadership practices to address this disparity are dependent upon the personal histories and stories of the individual leader. These personal motivations lead to leadership practices that can make a positive contribution to addressing and negating historical injustices.

Within the next chapter, I shall provide an overview of the research methodology and methods used for this research including details of and rationale for the methods chosen and applied.

Chapter Three – Research Methodology

This chapter provides an overview of the research methodology and methods used for this dissertation. This dissertation is positioned within a critical research paradigm. This paradigm is described and then critiqued to explain the rationale for the research process decided upon. Research participants are introduced and the process by which they were selected is explained. This chapter next describes the data collection and analysis rationale. The ethical and cultural considerations taken into account throughout this project are also discussed.

Ontological and Epistemological Positioning

I begin this chapter with an outline of my ontological and epistemological positioning, as these “give rise to methodological considerations; and these, in turn, give rise to issues of instrumentation and data collection” (Cohen et al., 2011, p. 3). Ontological and epistemological frameworks influence methodology and therefore research design. As Morrison (2012b) states “ontology and epistemology affect the methodologies that underpin researchers work” (p. 15). For the purpose of this research, it is therefore essential that I outline the epistemological and ontological positioning under which I operated. Scott (2012) states that ontology “refers to relationships, structures, mechanisms, events, happenings and behaviours in the world which have an objective existence and on which the researcher focuses their attention. These are the objects of research” (p. 118). Epistemology refers to how a researcher comes to understand those behaviours, events and happenings upon which they have focussed.

Epistemological assumption groupings are called paradigms. Different paradigms one has about the world in which we live can reflect differing views upon the nature of reality and, as Scott (2012) says, they may be placed upon a continuum. At one end of this continuum lies a paradigm whereby truth may be constructed through the rational application of appropriate techniques. There is an implication that the researcher does not

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bring any of their own viewpoints or conceptions to the act of observing in this paradigm. At the other end of this continuum lies a paradigm whereby the researcher accepts that the world is always interpreted through our own ways of understanding and viewpoints. Scott (2012) states “there are no facts about the world which are not in some sense socially produced” (p. 118).

The paradigms at each end of the continuum are often simplistically labelled as positivist and interpretative paradigms. Each paradigm uses a different lens to ‘construct’ and understand reality. Positivism has been defined as striving “for objectivity, measurability, predictability, controllability, patterning, the construction of laws and rules of behaviour, and the ascription of causality” (Cohen et al., 2011, p. 31). In contrast, the interpretative paradigm strives “to understand the world and interpret the world in terms of its actors” (Cohen et al., 2011, p. 31).

The interpretive paradigm is more closely aligned with my research topic examining the role Pākehā educational leaders play in enabling and supporting improved educational outcomes for the Māori ākonga in their schools. The more recent paradigm of critical educational research⁸, however, is more apt and it is to this paradigm I now turn.

The critical educational research paradigm asserts that there are gaps in both the positivist and interpretational paradigms referred to above as they neglect to take into account the role of political and ideological contexts of some educational research (Cohen et al., 2011). Critical theory has a deliberate political intention, namely “it seeks to emancipate the disempowered, to redress inequality and to promote individual freedoms within a democratic society” (Cohen et al., 2011, p. 31). Furthermore critical research

⁸ “Paradigms that are grounded in the critical perspectives or theories are most often labelled transformative, postmodern, emancipatory or simply critical theory” (Grogan & Cleaver Simmons, 2012, p. 30). I shall be utilising the term ‘critical educational theory’ from here on in.

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theory asserts that even research behaviour is a result of “particular illegitimate, dominatory and repressive factors” (Cohen et al., 2011, p. 31). With particular regard to critical educational research, there is a deliberate agenda and one of the points upon this agenda is understanding “how schools perpetuate or reduce inequality” (Cohen et al., 2011, p. 32). The use of a critical educational research paradigm is aligned to, and informs, the central question of this research project. It is a tenet of the critical educational research paradigm that there is no neutrality or ideological and political naivety, as its very premise is to create a more just and equitable society. Therefore, within any area of critical educational research there is an inherent political and ideological stance, that is, that the focus of research represents an already unjust and discriminatory situation that needs to be addressed so that a more egalitarian society might result. Such a political or ideological stance within research opens the door to criticism, namely that it is not the place of the researcher to have an agenda. The role of the researcher is to be dispassionate and disinterested, observing what is there and reporting on that without being influenced by ideology or politics. In response to such a critique the researcher needs to understand their own bias.

Moewaka Barnes (2015) argues that any qualitative research, such as this project, must start with oneself. As a British teacher, of English and Irish heritage, growing up with a family heavily involved in left-wing politics, I developed a strong sense of social justice. To be dispassionate and disinterested in what I observe, particularly when what I observe is socially unjust, is unnatural to me. My ontological and epistemological understanding of the world ensure that I am unable to operate within a positivist paradigm and, as such, the critical educational research paradigm best meets the needs of myself as the researcher and of the research project. Further, it is argued that such criticism is hypocritical, as a belief that research should be value neutral is, in itself, value laden and influenced by the researcher’s own belief systems and positioning (Cohen et al., 2011).

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To conclude this section, I emphasise that I have operated within a critical educational research paradigm. My research focus was based upon transforming an historical injustice where Māori students continue to be underserved within the present educational system of Aotearoa/New Zealand. My ontological foundation lies within this critical paradigm, namely a “belief that all realities are constructed by the perceiver” (Grogan & Cleaver Simmons, 2012, p. 30). In addition to this, my epistemological position also lies within the critical paradigm that “there is no knowledge that is value neutral” (Grogan & Cleaver Simmons, 2012, p. 30). Further reasoning for my position was based upon the belief that a critical educational paradigm is not just about politics. It is intensely practical, and my aim was to find practical examples of what Pākehā educational leaders can do to redress this historical injustice. In the next section, I will examine and describe my choices of research methodology and methods and how they lead on from my ontological and epistemological stance.

Methodology

The aim of research methodology is to help us understand the research process itself (Cohen et al., 2011). Methodological concerns underpin the researcher’s rationale when deciding upon research design. In its turn, “research design is governed by the notion of ‘fitness for purpose’. The purposes of the research determine the methodology and design of the research” (Cohen et al., 2011, p. 115).

As stated above, my research was informed by a critical educational research paradigm. As such, my research aimed to be transformative. Given the nature of this research, I considered it vital that te āo Māori and Kaupapa Māori were considered. Whilst Bishop (1999, 2005) advocates both Māori and tauīwi (non-Māori) researchers using a Kaupapa Māori approach, this applies only when the research participants are Māori. By the very nature of the researcher’s own culture and cultural upbringing, defined as white British, the wholesale adoption of a Kaupapa Māori approach was seen

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to be neither ethically or culturally appropriate. The overarching question of who holds power and control in any research project, however, was considered throughout the methodological and research design process.

As a researcher working within Aotearoa/New Zealand researching into the education of Māori ākonga, it was important that the research design I utilised was located within Te Tiriti o Waitangi and the three principles of protection, participation and partnership and, by implication, power sharing. The concepts of power sharing and partnership infer an inherent slanting towards qualitative research. For in qualitative research, “researchers can *only* make sense of the data collected if they are able to understand the data in a broader educational, social and historical context” (Morrison, 2012b, p. 24). This is in contrast to quantitative research which can be defined as “a rational linear process . . . heavily influenced by the application of the scientific method which has, in turn, been seen mainly in positivist terms” (Morrison, 2012b, p. 18). A quantitative stance lies in direct contrast to my stated epistemological and ontological positioning, outlined above. Further, the application of a scientific method sees people as the “*objects* of educational research” (Morrison, 2012b, p. 17) and the researcher as outside “the research millieux they investigate” (Morrison, 2012b, p. 18). Such a stance does not enable the partnership and participation inherent in the principles of Te Tiriti o Waitangi. Taking these points into consideration, I decided a quantitative stance was not applicable in this research project. It should be noted, however, that Bishop (1999) asserts that enabling culturally-responsive and responsible research is not as simple as merely replacing quantitative methods with qualitative as “both need to address problems of researcher imposition . . . and to critique research methodologies that are rooted within the ideologies of dominant cultures” (p. 106). I have attempted to use such a lens throughout this research.

Research approaches.

Cohen et al. (2011) state that critical educational theory has its own approaches, namely, ideology critiques and action research. Action research focuses upon practice and practitioners, for example, teachers in schools. As it involves the practitioners themselves, it is claimed that it is “strongly empowering and emancipatory” (Cohen et al., 2011, p. 34) as it gives the participants an element of control in terms of decision making. Such a claim fits within the principles of te Tiriti o Waitangi and the Treaty of Waitangi.

However, critics of action research rebuff this claim of empowerment pointing out that “Giving action researchers a small degree of power . . . has little effect on the *real* locus of power and decision making, which often lies outside the control of action researchers” (Cohen et al., 2011, p. 35). Given that I am not researching into my own practice and bearing in mind the counter claim that action research is not emancipatory and empowering, I concluded that action research was not a research approach that was applicable within the scope of this study.

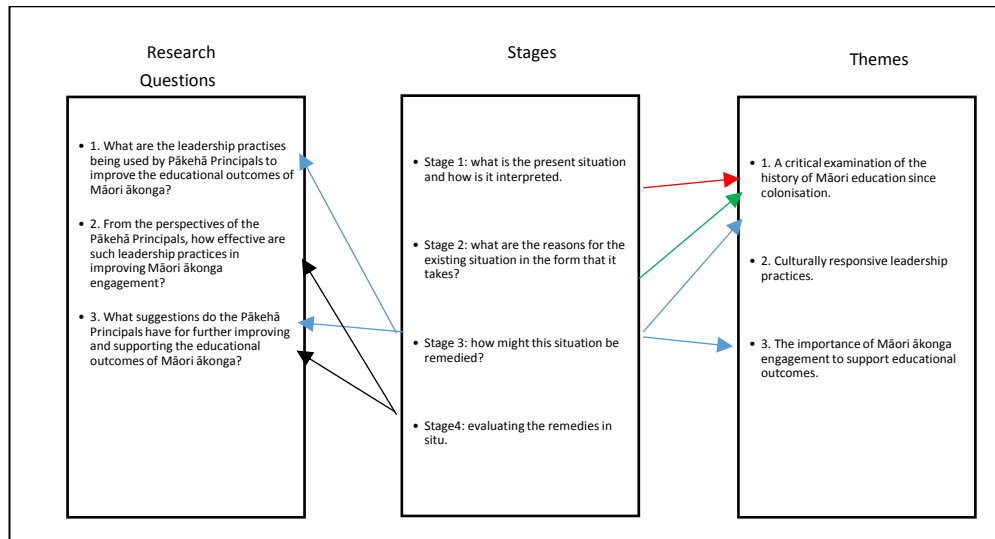
Another research approach aligned with critical education theory is that of ideology critique (Cohen et al., 2011). Habermas (as cited in Cohen et al., 2011) labels research that is emancipatory in nature as ideology critique. In order to understand ideology critique, it is important to understand the premises upon which it is formed. Cohen et al. (2011) explain the specific meaning of the term that underpins ideology critique as:

Ideology – the values and practices emanating from particular dominant groups – is the means by which powerful groups promote and legitimate their particular . . . interests at the expense of disempowered groups. Ideology critique exposes the operation of ideology in many spheres of education, the working out of vested interests under the mantle of the general good (p. 33).

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Using this explanation, ideology critique suits the central questions that underpin this research. Criticisms of ideology critique centre around how truly empowering it can be. Critics point to the fact that no research has been undertaken to analyse the extent to which emancipation has occurred as a result of critical education theory and ideology critique, and thus the claims that it improves practical living and issues of social justice might be purely theoretical (Cohen et al., 2011). While understanding the limitations, the method of ideology critique is the best fit for the purposes of this research, particularly when one looks at the four stages for which Habermas (as cited in Cohen et al., 2011) advocates and how they align with the underlying themes and research questions of this project.

Table 2: *Alignment of Research Themes and Questions with Habermas' four stages (as cited in Cohen et al., 2011)*



Given the links between my focus questions and Habermas' stages, ideology critique is the approach that I employed when undertaking this research dissertation. Below is an outline of the specific research methods I used when addressing each of the stages.

Research Methods

Stage 1.

What is the present situation and how is it interpreted?

I used secondary data from the Education Review Office and the Ministry of Education to determine the state of play with regard to Māori learners within primary schools. Secondary data is beneficial as it gives “understanding [of] the wider context in which multiple individual actions might be understood, not least in relation to social structures” (Morrison, 2012a, p. 212).

Stage 2.

What are the reasons for the existing situation in the form that it takes?

To address this stage, the method used was a literature review, whereby the work of researchers such as Smith (2000) and Yukich and Hoskins (2011) was examined. In addition, a critical lens was used to examine the history of education within Aotearoa, New Zealand. Again, this was within the literature review.

Stage 3.

How might this situation be remedied?

To initially address this question, the work of theorists such as Alvesson and Spicer (2014), Bishop (2010, 2011), Milne (2009), and Santamaria et al. (2014), along with the Best Evidence Synthesis (Robinson et al., 2009), were used within the literature review. This was necessary to understand and critically examine the role of leadership and Māori achievement. The focus, within this stage, involved finding out from Pākehā principals within four primary schools the practices they utilise that enable Māori learners to achieve success. The method for collecting data from the Pākehā principals was via a focus group, which offers the researcher:

the probability that group dynamics and the resulting synergy will produce data which might not have emerged in a one-to-one situation. In addition, those who

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might have been uncomfortable in a one-to-one situation may be empowered in a group to express their opinions. (Coleman, 2012, p. 255)

Further, as Lumby and Coleman (2007) highlight, a group works better when the individual members identify with each other. As the focus group in my study was comprised of four Pākehā principals, who are all succeeding with the Māori ākonga within their kura, there were aspects of homogeneity which could be useful in participants identifying with each other.

Coleman (2012) highlights some points of which the researcher needs to be mindful when working alongside a focus group. First, the researcher needs to ensure that no individual dominates the group. This was managed by using probes to address the quieter members of the group and utilising body language to signify to the dominant member/s that their turn to speak had finished. In addition, Coleman (2012) points out that it is useful to furnish the participants with guidance as to the nature of the research, to ensure time efficiency as well as ensuring that the research questions are fully answered. To facilitate this, I provided all participants with an information sheet (Appendix B) and a copy of the indicative research questions (Appendix C) prior to the focus group meeting.

Coleman (2012) also points out that focus group size is important. I chose a group size of four participants to give me enough data to find themes, yet was not too big that I, as one individual, would find it too complex to manage successfully. Another point Coleman (2012) raises, is the issue of transcription. An accurate transcription of a focus group will take longer and can be more involved than that of a single interviewee, for that reason I elected to use a professional transcriber and asked all participants to state their names before speaking. Cohen et al. (2011) discuss the conduct of the interviewer declaring that “During the interview, the biases and values of the interviewer should not

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be revealed, and the interviewer should avoid being judgmental” (p. 421). Throughout the meeting of the focus group, I endeavoured to follow this code of behaviour.

A criticism of utilising a focus group as opposed to single participant interviews as a research method is the possibility of “group think” (Cohen et al., 2011, p. 432) occurring. ‘Group think’ is a phenomenon whereby individuals “who hold a different view from [other participants are discouraged from] speaking out in front of the other group members” (Cohen et al., 2011, p. 432). Taking this on board, I considered the implications for this particular focus group. I decided that a focus group would still be appropriate as there were aspects of homogeneity amongst the group and all were successful educational leaders who were used to discussing their points of view within their role as school principals.

Stage 4.

Evaluating the remedies in situ.

Two methods were used to address this stage. Firstly, I employed a documentary analysis of publicly-available secondary data such as the schools’ websites, ERO reports and National Standards data. I also used the data from the focus group to ensure that educational outcomes were measured using the methods that the focus group themselves identified. This ensured that educational outcomes discussed were not narrowed to just the raw figures of National Standards data.

Sampling

There are two main methods of sampling, each having a specific purpose. A probability or random sample means that any member of the general population has an equal chance of being selected. A non-probability sample means that some members of the general population are deliberately excluded or included (Cohen et al., 2011). In non-probability sampling, the purpose is not to generalise from the sample to the population. Rather the “sample is chosen for specific reasons to expand our

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understanding of the phenomena” (Mutch, 2005, p. 50). For this research, non-probability sampling was used.

There are three main types of non-probability sampling: quota, purposeful and theoretical. In this instance, purposeful sampling was selected as it allows the researcher to “identify appropriate participants” (Floyd, 2012, p. 226). For the purposes of this research, non-probability purposeful sampling was used as it was principals of successful Māori ākonga that needed to be included in the focus group in order to address the central theme of this dissertation.

To identify schools, and principals, I initially read the most recent ERO reports of schools which:

- 1) Taught wholly in English medium.
- 2) Had a permanent principal.
- 3) Had over 200 on the school roll.
- 4) Had over 10% Māori ākonga.

I then further refined my search to schools which ERO identified as addressing the needs of their Māori ākonga. By utilising further secondary data, such as school websites, the school core values, stated mission statements and National Standards, potential participants were identified. As Floyd (2012) says, “Spending time investigating institutional websites can “offer some useful insights about the culture and ethos of the organisations within which potential participants work” (p. 226). I then contacted all principals⁹ by email, using their publicly-available work email address. The email invited them to become participants of the study as well as including an information sheet (Appendix B). The first four to respond in the affirmative became the

⁹ I did not consider it my decision to decide people’s ethnicity, so I emailed all the principals of schools which met the criteria.

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members of the focus group. Relevant details of the principals and their schools can be seen in Table 3.

Table 3

*Details of Principals and Schools*¹⁰

Principal	Gender	School and type	School Roll	Decile	% of Māori Akonga	Time as Principal At present	Community of learning
Jane	Female	Pukapuka Contributing	360	3	21%	2 years	✓
Peter	Male	Akeake Contributing	232	3	25%	1 year	X
Olivia	Female	Kawakawa Contributing	273	1	18%	Over 10 years	X
Theresa	Female	Pohutukawa Contributing	349	2	29%	17 years	✓

Data Collection

Having established who the members of the focus group were going to be, the next stage was to collect and analyse the data collected from the focus group of four Pākehā principals. Coleman (2012), Fowler (2013) and Tuckman (1972) highlight some protocols necessary for the successful collection of data. Many of these protocols are in accordance with the principles of the Treaty of Waitangi and te Tiriti o Waitangi. Table 4 illustrates how these protocols align with the principles and how I addressed them before and during the focus group.

¹⁰ Figures accurate as of last ERO report

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Table 4

Alignment of Principles and Protocols

Principle	Protocol	Action
Protection	Asking permission to record responses	Verbal discussion and participant consent form (Appendix D)
	Establishing confidentiality amongst the participants	Verbal discussion and participant consent form (Appendix D)
Partnership	Explain how the interview will be conducted	Verbal discussion
	Informing participants of the purpose of the focus group	Participants information sheet (Appendix B)
Participation	Ensure the participants are at ease	I introduced everyone to each other, ensuring we were in a space where we could not be interrupted or overheard. Seating was around a circular table and of the same height.
	Inform participants of the purpose of the focus group	I sent out the focus group questions (Appendix C) prior to meeting

In order to be able to analyse the data, I considered it necessary to record and then transcribe the interview. Cohen et al. (2011) claim that this is a crucial step in interviewing while cautioning that a transcription is only a record of the data and not a record of the social encounter that occurred during the focus group meeting. The authors stated, “Hence there can be no single ‘correct’ transcription, rather . . . [it is] how a transcription is useful for the research” (p. 426). Bearing this in mind, I still considered the transcription of an audio tape was useful due to time constraints and acknowledging that such a transcription

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would “provide important detail and be an accurate verbatim record of the interview” (Cohen et al., 2011, p. 537).

After the focus group meeting, despite careful checking of the recorder before starting, I found that the data had not recorded properly and due to the timing of this research at the end of the school year it would not be possible to reconvene the principals. Immediately upon realising the technical difficulties I had experienced descriptive field notes were written from my recollections of the focus group meeting. I e-mailed my field notes to all the participants and they were asked to add any detail I was missing as well as amend any ‘misremembering’ of mine. The participants then read the field notes and emailed me back corrections and further details that I had omitted. I believe that, as a result of this process, the resulting data is as true as possible to the original. The field notes were then analysed in the same way as the transcription would have been. The use of field notes in this situation aligned with the stage 3 ideology critique methods as outlined in Table 2 (p.40). Further field notes are an integral part of action research one of the methodologies that strongly resonates with critical theory (Cohen et al., 2011). Whilst the use of field notes was not ideal, in this circumstance it remained within the realm of critical theory as it still allowed the practitioners a voice through their input into correcting and adding to the original field notes.

Data Analysis

Once the field notes were emended, supplemented and approved by the principals, data analysis began. Ritchie and Spencer (2002) define qualitative data analysis as “essentially about detection, and the tasks of defining, categorizing, theorizing, explaining, exploring and mapping are fundamental to the analyst’s role. The methods used for qualitative analysis therefore need to facilitate such detection” (p. 176). There is an implicit tenet within this definition that, in terms of qualitative data analysis, there needs to be “fitness for purpose” (Cohen et al., 2011, p. 538).

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The purpose of this research was to discover patterns and generate themes. This purpose would then determine the analysis that was performed on the focus group data. A thematic analysis was appropriate as it is “a method for identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 79).

Braun and Clarke (2006) identify many advantages to using thematic analysis which are pertinent to this dissertation and to myself as a researcher. In particular, it is described as quick and easy to learn and complete and can offer unthought-of insights. When using a thematic analysis method, Braun and Clarke (2006) argue that the researcher needs to be able to define their position in relation to several key issues. The first being ‘what counts as a theme?’ For the purposes of this research, something is a theme when it is key to answering the central research question. This is not dependent upon either prevalence of occurrence within the data set, or prevalence in terms of space within the data set.

The second issue raised by Braun and Clarke (2006) concerned the choice of inductive or theoretical thematic analysis. Inductive analysis was used in this project. Inductive analysis occurs when the generation of themes arises from the data collected and is not influenced by the researchers own pre-conceptions or pre-existing coding frame. The next choice described by Braun and Clarke (2006) is the choice between a rich description of the data set, and a detailed account of one particular aspect. This decision relates to a focus across the entire data set, in which case some nuance may be lost, or a focus upon a group of themes within the data set. Given the brevity of this dissertation, it is the latter approach that I decided to use. This means that I was able to maintain richness and complexity.

Finally, there was the decision to utilise semantic or latent themes. When analysing the data from the focus group I used a semantic approach to identify themes. A semantic approach occurs when the researcher does not look beyond what has been

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explicitly stated, as opposed to a latent approach, where the researcher begins to identify and unpick assumptions and ideologies that lie beneath the spoken word. A sematic approach was used as it was the best fit for the central research question, which involved practical actions and behaviours and therefore may have lacked the deeper meaning that would necessitate the use of a latent approach.

Having made these decisions, I then followed the stages as outlined by Braun and Clarke (2006).

Table 5: *Phases of Thematic Analysis*

Phase	Description of the process
1. Familiarizing yourself with your data	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic ‘map’ of the analysis.
5. Defining and naming themes	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating the analysis back to the research question and literature, producing a scholarly report of the analysis.

Note. Braun & Clarke, 2006, p.87

Ethics

Within any research project, power relationships are at play. As such, it is imperative that researchers act ethically. As Neuman (2014) states, “Ethical research depends on the integrity and values of individual researchers” (p. 145). Within this

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particular research project, there was also the overlay of cultural ethics that needed to be taken into account. In addition, Cohen et al. (2011) state that ethical issues arise throughout each stage of the research process. Such aspects may be considered procedural ethics. These on their own are not enough: ethics is also concerned with doing what is right and just and research projects need to “consider how the research purposes, contents, methods reporting and outcomes aid ethical principles and practices” (Cohen et al., 2011, p. 76). My research ethics are located within the deontological school, whereby people are treated as ends in themselves, there is an overarching principle that one has a duty or obligation to undertake certain actions.

While research projects’ successful outcomes depend upon all researchers and participants being upon the same page, factors such as age, gender and race and positional leadership status may impinge upon this. As a researcher, I needed to be aware of this to ensure that the authenticity and credibility of the research was unaffected. I did this by ensuring openness and collaboration utilising whakawhanaungatanga (establishment of relationships).

Issues of informed consent arise when outside participants are involved in any research. Informed consent was vital to this research project as the decision to participate in any research project “arises from fundamental democratic rights” (Busher & James, 2012, p. 94). Informed consent was sought via signed agreements (Appendix D). As informed consent implies voluntary participation, an important factor within informed consent is also the right to withdraw from the focus group. I explained to the research participants that they could withdraw at any point prior to one month before completion.

The “ethics of power” (Busher & James, 2012, p. 97) have a crucial role within this research, as is illustrated by my chosen methodology. It is suggested that the most successful research communities for those adopting a critical ontology are collaborative and participatory. These concepts are interwoven throughout my research design and are

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inherent within the concept of whakawhanaungatanga. Full discourse and disclosures around the project were essential and were addressed in the ways outlined above.

A further consideration was the creation of a safe – both physically and spiritually – environment for research. I used the work of Busher and James (2012) when addressing issues concerning the creation of a safe environment. The physical aspect includes the storage of conversations and other data as well as the curating of data in a secure manner both during and after the research. In this instance, all data will be secured within my own home before transferring to secure storage at Auckland University of Technology/Te Wānanga Aronui o Tāmaki Makau Rau. Any personal information about participants was not stored with research data and anonymity was preserved via the use of pseudonym names for schools and participants. There is also a responsibility to present any data and statistical outcomes collected in an ethical manner so that they do not mislead or allow others to draw incorrect conclusions from the statistics. This acknowledges that “people’s conversations in written . . . form . . . are *their* social products” (Busher & James, 2012, p. 99). The data I collected was only used for the purpose outlined and agreed to by research participants.

The spiritually-safe environment is one whereby the focus group felt enabled to speak freely, free in the knowledge that they were safe from harm, that conversations were not overheard and free in that whanaungatanga had been used to build successful, respectful and confidential relationships between participants. I believe that a spiritually-safe environment also refers to a culturally-safe environment whereby, as far as possible, I allowed the research conversations to be undertaken where the research participants felt ‘like fish in water’. The focus group hui (meeting) took place at one of the participants’ schools, in a private room. All participants were asked if they wished me to meet with their school’s kaumātua (person of status within the community or whānau) to ensure

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partnership with the participating schools' Māori community as well as supporting appropriate tikanga (correct procedure).

Using the framework outlined, I believe that this research project not only met ethical standards but also went some way to addressing culturally-responsive ethics.

Conclusion

Within this chapter, I have outlined the research methodology and methods used to investigate the leadership practices of four Pākehā principals for improving the educational outcomes of Māori ākonga. I detailed how critical educational theory and ideology critique were incorporated into a focus group study as well as explaining and rationalising the use of thematic analysis in the data analysis stage.

The adoption of thematic analysis allowed a semantic, inductive exploration of the data set which respected the contributions of the focus group participants whilst also “allowing the tasks of defining, categorizing, theorizing, explaining, exploring and mapping” (Ritchie & Spencer, 2002, p. 176) necessary for successful analysis. In the next chapter the experiences and practices of Theresa, Jane, Olivia and Peter are presented.

Chapter Four: Findings

The main purpose of this chapter is to describe the outcomes from the data collection. Two forms of data were collected. The first set of data was from a focus group's responses to questions listed in Appendix C. and the second from a secondary data analysis of publicly-available records. Data was collected in order to be able to answer the research questions driving this dissertation. They were:

- 1) What are the leadership practises being used by Pākehā principals to improve the educational outcomes of Māori ākonga?
- 2) From the perspectives of the Pākehā principals, how effective are such leadership practices in improving Māori ākonga outcomes?
- 3) What suggestions do the Pākehā principals have for further improving and supporting the educational outcomes of Māori ākonga?

I scrutinised the data using inductive analysis, where the generation of themes from the data collected and was not influenced by my own pre-conceptions or a pre-defined coding frame. I also focussed upon a group of themes within the data set due to the brevity of this dissertation. I further decided to use a semantic approach when identifying themes. This meant that I did not look beyond what had been explicitly stated.

A five-step process was utilised to generate the themes. Firstly, I became familiar with the data by reading and re-reading. Once I was familiar with the data, I generated initial codes and then began to identify themes. The final two steps in the process were reviewing the themes and then deciding upon definitions and names for each theme.

The chapter is divided into five main sections followed by a conclusion. Each of the five sections addresses the themes that arose from the coding of the data from the four respondents. Within each section, the main theme is outlined and then the subthemes that arose are discussed and illustrated with the participants own words and stories, and relevant examples from the secondary data analysis. The five themes that emerged after

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the coding process was completed were: personal histories and stories; engagement; whole school practices; effectiveness; and future improvement.

Personal Histories and Stories

This theme relates to the personal journeys that each principal had undertaken to reach the position they are in now, namely, that they see the improvement of Māori ākonga outcomes as significant and part of their job. All four principals discussed their own personal reflections and beliefs around why it is that such an improvement is important. All four also described the actions that they undertook personally to support the successful outcomes¹¹ of Māori ākonga. The subthemes that emerged from further coding were: personal motivations, personal learning and personal actions.

Personal motivations.

Whilst all four principals were personally motivated by their own experiences to improve educational outcomes for Māori ākonga, there was variance as to what these motivations were. Two of the four principals spoke of professional learning and development around a self-review document for experienced principals, which they had completed in 2010. Olivia mentioned that the elements relating to Māori ākonga and achievement were not scoring as highly as other elements of the self-review document. Theresa agreed that she had been through the same review process and reached the same conclusions. Both came to the realisation that their actions and principalship were neglecting the needs of a proportion of the students within their care and thus became personally motivated to address the situation.

Olivia further commented that after the closure of her school's bi-lingual unit she became aware, through informal observations, that the students from the bi-lingual unit,

¹¹ For the purposes of this dissertation 'successful outcomes for Māori ākonga' refers to Māori being successful as Māori – that is having a strong Māori identity as well as achieving academically in terms of National Standards.

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now back in English-medium classrooms, had greater mana and visibility than Māori ākonga who had only been within English-medium classes. This observation led to Olivia realising that the English-medium classes had been deficit in some way as they had not allowed Māori to flourish as Māori and that she, as the principal, needed to address this disparity.

Another motivation that was raised was legality. Two of the four principals mentioned it. One of these two principals – Peter – stated that supporting improved outcomes of Māori ākonga was “the legal and right thing to do”. As such, he was motivated to implement policies and practices that would lead to such an outcome. Another principal – Jane – commented that it is part of a principal’s job description to raise Māori ākonga outcomes because of the education system’s commitment to te Tiriti o Waitangi and was, thus, similarly motivated.

Peter also raised the topic of social justice as a motivator. He had grown up in Waikato with a strong social justice background, commenting that, “I thought it (a belief in social justice) was a normal way of being, until I realised it wasn’t and it wasn’t as widespread as I had thought.” His belief in addressing this is reflected by a statement in his school’s vision which states that the school recognises, “Pākehā and Māori as full treaty partners and value[s] all cultures for the contributions they bring” (School Website, n.d.).

Two of the four principals also discussed their reflections upon their own learning as children as a key personal motivator for them wanting to improve Māori ākonga outcomes. In particular, two noted that Māori history had been misrepresented in the school journals of their youth and they wished to re-dress this imbalance. Peter commented, “I realise that it was misrepresentation of history.” Olivia agreed that these journals were historically inaccurate and misrepresented te ao Māori (the world of Māori) and that this history needed to be rebalanced.

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Whānau was raised by one of the four principals as one of her key motivators. Jane, who is Pākehā, has Māori mokopuna (grandchildren) and supporting Māori ākonga had become even more pertinent to her as she was now looking at her present school “through her granddaughter’s eyes.” She commented that she wanted her mokopuna to see their culture visible within a school environment and was thus personally motivated.

Personal learning.

One of the key pathways to improving the outcomes for Māori ākonga within their schools identified by the principals was that of their own personal learning. All four of the principals stated that they had a strong commitment to their own learning, with all four stating that they had made a commitment to improving their knowledge of, and ability to use, te reo Māori, with the aim of becoming more fluent speakers. In addition, two of the four principals mentioned more formalised professional learning as a pathway. Jane talked about culturally-responsive pedagogy and that she has “done a masters paper on this” with a view to developing her own understanding of the practices and actions she would need to undertake to improve outcomes for Māori ākonga. Olivia also discussed her ongoing personal inquiry that formed part of her own appraisal process. Olivia had identified this inquiry as a key method to further her own learning in order to support Māori ākonga. Another focus for two of the principals was that of improving their own knowledge through academic readings. Both spoke of how such readings had influenced the actions they had decided upon and prioritised when redressing the imbalance of outcomes for Māori ākonga.

Personal actions.

As a result of personal motivations and learning, all four of the principals had taken on personal actions that added to their workload. A key focus for three of the four principals was meeting with all new Māori whānau. One of these three principals, Theresa, stated that she “personally collects information on each whānau as they start

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school to start the journey of getting to know the learner.” In addition, one of the principals – Peter – took meeting whānau one-step further and discussed how his personal actions included “going around to the whare to meet and support whānau.” His personal modelling of the importance of getting to know the learner and the whānau had led to staff replicating his actions as evidenced in his schools ERO report, which stated:

Teachers are increasingly developing relationships with whānau so that they are better able to work together to support children’s progress. Teachers invite whānau to share their perspectives about their children’s interests, learning strengths and challenges. Together with information from past teachers, this knowledge helps teachers to gain a broad understanding of individual children and their learning (Education Report Office, 2017).

From this evidence, it is clear that principals believed that getting to know the learner and their whānau were key actions to support the outcomes for the learner.

A further focus for all of the principals was that of having conversations with their staff members around cultural responsiveness. They all talked about how they see it as part of their role to challenge the thinking of staff within their school. On an interpersonal level this meant that when they came upon examples of deficit thinking within their schools, they personally undertook to have one-to-one conversations with the member of staff concerned.

The personal motivations of the principals led them all to initiate personal learning and actions; learning and actions that they believed led to improving the outcomes for the Māori ākonga within their schools. Whilst their motivations were varied, all participants believed that the raising of educational outcomes for Māori was a priority both for themselves and their schools.

Engagement

The second theme that emerged was the importance of school engagement with learners, their whānau and the community. Engagement here refers to the involvement, buy in and input into the individual schools. It is a broad term encompassing all who may have contact with the school and the many varied forms such contact may take. Three subthemes emerged from the coding of engagement: community, student agency and curriculum. In order to understand the strategies of the principals more fully, each of these subthemes will now be examined in further detail.

Community.

One of the main topics highlighted by the participants was the need to engage the world outside the school. All four of the principals were actively attempting to involve and engage the community. The practices and actions were varied due to the differing stages of progress each school was at and how long the principal had been in the role. The principals agreed that such involvement was pivotal. One example is illustrated by Olivia's comments when she spoke of the aforementioned meeting with each new Māori whānau. Olivia spoke about how such a meeting, as well as enabling the principals to begin the process of getting to know the learner, also enabled them to develop an understanding of the skills within each whānau, stating, "utilising the skills of the community is vital." The example provided by Peter reinforces this belief when he spoke of how he had set up a whānau room within the library and that this was important as it was "a step to make initial connections within the community."

Another approach to engage the community was highlighted by two of the four principals. These two principals both mentioned the provision of kai (food) and uniforms. Whilst both believed that their practices supported community engagement, they came from diametrically opposed ends of the spectrum. Peter believed providing kai and uniforms led to initial or further engagement by the whānau involved, whilst Olivia said

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that she had deliberately chosen not to do this, as she believed it led to deficit theorising around Māori and could lead to subsequent disengagement by whānau.

Jane and Theresa highlighted whānau hui, the last topic raised within this subtheme of improving community engagement. Jane reported that the hui she held in school were not just about reporting national standards data but “thinking more carefully about what you are asking and what you want from consultation with Māori whānau.” Whereas, Theresa, said “At whānau hui, parents have a say in the focus for the next pathway being studied and the end learning presentation.” Theresa’s belief that engagement of the community was working is supported by her school’s most recent Education Review Office Report which states:

The principal, staff and trustees value the rich culture and language diversity of the parents and whānau of the school community. They provide many opportunities for parent consultation and engagement. Whānau are consulted about the board's Treaty of Waitangi commitments, and lead and guide school practices (Education Review Office, 2016c).

Both Jane and Theresa had carefully thought about how whānau hui could be utilised not just as a way of giving information but as a way of gathering information and developing stronger partnerships that would lead to further community engagement and thus improved outcomes for Māori ākonga.

Student agency.

Two of the principals raised the issue of student agency and how to improve it. Theresa and Jane both discussed the practices they employ to increase student agency, believing it to be a key strategy to improve the engagement of Māori ākonga. Theresa had a multitude of practices, some that related to the actions and practices of kaiako (teachers) as perceived by the ākonga and some that had affected classroom pedagogy. She spoke

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of having school-wide Assessment for Learning (AfL) practices within each classroom and, as part of an AFL pedagogy, students were supported to give feedback to their kaiako. Theresa explained the systems in place that supported this. There is a:

student group that reflects on kaiako practice using child speak of Tataiako

[We] have a student feedback group – they take a letter home so that their parents can also have a voice via their child. They give us their views and things they notice e.g. teachers sitting on desks. All students complete an online survey to give feedback to their teacher about their teaching which would include cultural practices.

Jane talked about student agency and mentioned consulting year 5 ākonga about what they wished to learn in the following year. The emphasis placed upon student agency, demonstrated by the multitude of strategies initiated by Theresa in particular, demonstrates the principals' belief that student agency is of the utmost importance and a key strategy for the engagement of Māori ākonga.

Curriculum.

All four principals stated that the curriculum was of importance in engaging ākonga. Peter stated that he was just beginning on this journey at his present school and that when he arrived there was nothing in the kura to distinguish it as being a school in Aotearoa. Work on the curriculum to address this was just beginning. This is reflected in the ERO report of the school, which states: "Increasingly, children's languages and cultural identities are being considered in the curriculum" (Education Report Office, 2017). Olivia, reflecting on her own experiences as a learner at school, discussed the importance of ensuring the curriculum reflects Māori as well as Pākehā history, as she believed this supports ākonga engagement.

Theresa and Jane, who actively sought input from whānau and/or ākonga into the curriculum, supply further evidence. This reflects their belief that such input supports

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engagement. Theresa commented that there is whānau involvement in supporting a culturally-responsive curriculum. She uses, “information to make links between parents’ strengths, skills and interests when localising the curriculum.” Both these principals consulted with ākonga around the curriculum. In Jane’s case, year 5 ākonga were asked what they wished to learn about in the following year. The bicultural nature of the curriculum within this school is attested by ERO’s belief that, “A bicultural curriculum is promoted and apparent in classroom programmes” (Education Review Office, 2016d). Theresa stated that at her school “Students have a say in their learning and at the end of this year there are meetings in the new classes where we will survey the students about the learning contexts for the next year.” This further supports the engagement of the ākonga with their learning. In addition to consulting with whānau and ākonga, Theresa also mentioned professional learning and development (PLD) to support kaiako with a culturally-responsive curriculum. She released kaiako as part of their own ongoing PLD; they visited another school to look at an inclusive and contextualised curriculum in order to implement appropriate strategies within their own school community. In addition to supporting a culturally-responsive curriculum within the school, ongoing PLD also ensured engagement by the kaiako in the curriculum they were delivering.

Whilst being at a variety of starting points within their schools, due to the time that they had been in the role, all of the principals were employing deliberate acts and practices to support engagement in its wider sense as described above. All four participants were actively working on engagement with whānau and adapting the curriculum whilst two of the four were utilising student agency. This reflects their statements that engagement was of vital importance.

Whole-School Practices

Adding to the personal learning journeys of the principals and the actions and systems they had put in place to encourage engagement, each principal had also

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implemented whole-school systems and procedures relating to the improvement of outcomes for Māori ākonga. The range of activities and changes they had, or were, initiating form the subthemes within this overarching theme of whole-school practices: professional development, visibility, staffing systems, and tikanga. These shall be more fully examined individually.

Professional development.

The professional development of staff was seen as a priority by all the participants in order to secure improved outcomes for Māori ākonga. As such, all of the principals have ensured that their staff were engaged in professional development. Three of the principals were utilising wider networks to support this, with two belonging to Communities of Learning (COLs) and the remainder of these three belonging to an established network of schools that predated the government introduction of COLs. Within all three of these networks, professional development had an element of cultural responsiveness targeted around improving the outcomes of Māori ākonga. One of these three principals described how the professional development linked with the subtheme of student agency. “[We] are looking at student agency . . . and will be getting feedback from students about what they believe this looks like We have sent key teachers to training on this and will include it in the COL work we are doing.”

Two of the four principals spoke about the professional development that had previously taken place within their own schools. Both of these principals referenced the work of Milne (2009). Theresa spoke of staff going to visit Milne’s school, adapting what they had learnt there and utilising it in her own school. Jane had used the research paper *Colouring in the White Spaces* (Milne, 2009) with her staff. The time and investment by the participants into the professional development of their staff supports their belief that in order to redress inequity within their schools, professional development of staff was necessary and important.

Visibility.

For the purposes of this dissertation and subtheme, visibility refers to the practices that the principals were undertaking to ensure that their schools reflected the bicultural nature of Aotearoa, New Zealand. Jane explained it thus, the “environment is important, [it’s about] not having to leave your own culture at the school gates.”

Visibility was a focal point for all of the principals. All four of them spoke about the importance of environment, either in the physical sense and/or in the underlying tone of the school that ensured the visibility of Māori with one principal, Jane, speaking of the changes that had been made to the physical environment since she had become principal, mentioning the erection of a pou (pole or post). This was a very physical and significant addition to the school grounds as the place of Māori within the school was highly visible to all who entered the school grounds.

In addition to the physical environment, curriculum was again mentioned, this time not only to engage Māori ākonga but also in terms of visibility. All the participants stressed how important it was for Māori and te ao Māori to be visible within the curriculum, be it through the resources that were used or ensuring that both Pākehā and Māori histories were represented. Olivia and Peter referred to the school journals of their own childhood and their belief that history had been misrepresented. Olivia added that it was important that Māori were visible in such resources and that, for example, no school journals contained the wrong message. This focus by participants on the need for visibility within the curriculum demonstrates that the participants believed that there had been inequity and misrepresentation and that in order for outcomes for Māori ākonga to be supported, their world needed to be seen and represented fairly and accurately.

Visibility also extended to school documentation, with one of the principals, Jane, mentioning that there had been a revisioning of the school’s core values to ensure “that Māori tikanga and te ao Māori is visible.” Two schools in this study demonstrated this

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with both their school's core values being written in te reo Māori and English on their websites.

Based on such evidence, it is clear that visibility, as well as being of importance to all of the principals, was multi-faceted as all of the principals had at least one strategy to support the visibility of te ao Māori within their schools.

Staffing systems.

Staffing systems were a focus for all of the principals. In this subtheme, staffing systems refer to employment practices and teacher appraisal. All principals were equally clear that appraisal was different to attestation. With regard to appraisal, all of the principals mentioned that they used the Ministry of Education document Tataiako (Ministry of Education, 2011) to inform the process.

Tataiako (Ministry of Education, 2011) was used to inform teachers' practice as well as to inform individual teacher's inquiries. This is evidenced by one of the schools' ERO reports commenting that the school was "reviewing the school appraisal process with a focus on improving teachers' cultural competence to better meet the needs of Māori learners and other diverse learners" (Education Review Office, 2016d). This convergence by all of the principals demonstrates the importance they each placed upon kaiako within their schools being culturally competent within their classrooms.

For one of the principals, employment practice was of the utmost importance. Theresa discussed the changes she had made to her own employment practices. She spoke of changing the questions asked in interviews to ascertain from the interviewees their understanding of Māori ākonga engagement. She explained that it was about ensuring the right person for the job. Theresa gave the following example concerning the employment of someone to lead the Mutukaroa project (a home-school learning project with the aim of accelerating learning progress) within her school:

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[We wanted] the employment of someone to connect with hard-to-reach whanau – a Kaiawhina Whānau [Maori counsellor or navigator who works alongside whanau] role. [We] used data from Mutukaroa results to see where the learning shifts weren't happening – noticed there was a group of disengaged Māori and so she [the Mutukaroa project leader] would work with these families. She has a different approach . . . she visit[ed] them with Māori bread, help[ed] them get the students to school. For the students in these families we introduced a Tuakaina Teina [a buddy system based on the tuakana-teina relationship, an integral part of traditional Māori society] programme and saw some nice results for both sets of groups.

Such changes by Theresa reflect the alignment of educational employment within her school with Theresa's espoused theory of improving outcomes for Māori ākonga.

Tikanga.

Tikanga was of importance to one of the principals, who spoke of the need to establish and develop the school's own tikanga. Theresa spoke of the need for principals to be brave in acknowledging what they do not know and that school tikanga needs to be established in consultation with local iwi and whānau. As an example, Theresa discussed the system that was in place to ensure this. "[We] have a core group to help guide the school. We call it the kawa (marae protocol) group so that we can be sure of the practices we use and why so that people don't come and try to change things." Theresa's example demonstrates that, from her perspective, whilst whole-school tikanga is important, her knowledge is limited and that she needs to be supported with knowledge from others.

From the evidence provided by the principals, all had implemented school-wide strategies for the improvement of outcomes for Māori ākonga. These findings showed that from the perspective of the participants, school-wide systems are necessary to achieve equity for Māori ākonga. The evidence provided in the first subtheme of whole-school

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practices highlights that all of the principals had implemented professional development, be it school, or network wide, to address such an outcome. According to the conversation with the principals, all believed that the visibility of Māori within their schools needed to be improved, and they had made steps to address this. Staffing systems that the principals believed led to more successful outcomes had been adopted by all of the principals. In addition, one out of the four principals had provided an example of establishing and supporting her school's tikanga as yet another school-wide practice that would support the educational outcomes of Māori within that school.

Effectiveness

The focus group was asked about how effective they believed their practices were in supporting outcomes for Māori ākonga. No definition of effectiveness was provided by myself. The responses illustrated a variety of tools used to measure effectiveness as well as differing success rates as measured by the tools defined by the participants. Subthemes arising concerned these two issues: how to measure success and what is the impact of principal practices.

Appropriate yardsticks.

Three of the four principals spoke about how they measure effectiveness. Two of these three referred to National Standards. With the remaining principal utilising the key competencies, saying that if the four key competencies – thinking, relating to others, managing self, participating and contributing – are well in place, the last key competency – using language, symbols, and texts – will fall into place. One of these principals – Theresa – used a variety of measures to assess effectiveness. Theresa mentioned using the Me and My School survey (an optional national survey which examines student engagement) and a graduate profile, which utilises the key competencies as well as cultural competencies. She went on to include informal measures saying, “we have also looked at Māori leadership and noted that these were low compared to other ethnicities”.

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Theresa also spoke of successful outcomes in terms of opportunities for Māori ākonga, “Students also have the opportunity to compete in Māori speech competitions and to go to zone competition.”

From the evidence provided, it is clear that no one tool is utilised by all of the principals to measure effectiveness. Further, the evidence suggests that there was no clear definition or understanding of what Māori achieving success as Māori looked like for the principals, and the ākonga and their whānau within their schools.

Achievement.

Whilst no clear understanding of which yardstick could be, or was, used to measure effectiveness, two of the principals related how effectively their Māori students were achieving. Both of these principals used academic data to assess this, with one of the two principals also using student engagement. One of these two principals, who has been in her role for two years, commented that, “results (were) not as good as we would like them in terms of academic achievement”. The other principal, who has been in her role for 13 years commented, “Our achievement for Māori has shown great gains in the last three years looking at the academic data of reading, writing and maths. Me and My School shows high levels of student engagement”. Secondary data analysis revealed further information with the Education Review Office report on one of the other two schools reporting, “The school is becoming increasingly successful in accelerating the progress of Māori children who are at risk of not achieving the National Standards” (Education Review Office, 2017).

Only two of the four principals used ‘hard’ data to report on effectiveness, whilst one of the four also used ‘soft’ data to measure the effectiveness when addressing successful outcomes for Māori ākonga. Two of the four principals did not mention any specific measures, but secondary data analysis showed that using ‘hard’ data, one of these schools was perceived to be improving. From the evidence provided and the secondary

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data analysis, there appears to be confusion about what and how the effectiveness of practices that support successful outcomes for Māori ākonga can or should be measured. When effectiveness was measured either by schools or a governmental agency, a narrow gauge was applied, namely, success or otherwise within National Standards.

Future Improvement

Participants in the focus group were asked for suggestions around further improving and supporting the educational outcomes of Māori ākonga. This is the focus of this next theme. The responses given resulted in two subthemes, suggestions that fell into the remit of within schools and those that were external to the school.

Within-school improvements.

All of the principals provided evidence for this subtheme. Three of the four principals' spoke of sustainability and ensuring that what was in place continued. For example, Peter mentioned that it was important to have a three-year cycle to build sustainability. In addition to sustainability, the participants spoke of further actions they wished to undertake or maintain. Jane spoke of the need for continued professional learning and development and utilising cultural audits to address practice in the classroom. The remaining two principals, Theresa and Olivia, both commented on the need to involve others and find the right people. For example, Theresa commented that you need to "keep on asking for resource people, ensuring that everyone knows it is a privilege to be working alongside Māori."

These findings indicate that none of the principals believed they had fully addressed improving outcomes for Māori ākonga as they all had actions they wished to continue to develop or begin to implement to ensure more equity for Māori within their schools.

Improvements external to school.

Whilst all of the participants were able to provide suggestions for actions within their own schools, only two of the four principals suggested actions that were external to their individual schools. Theresa suggested that there need to be changes to the training of teachers to ensure that they understood the importance of a culturally-responsive pedagogy and knew what this looked like within the classroom and how to support it. Jane invoked wider-society and educational issues, citing the need for society as a whole to become critical thinkers. She illustrated this by discussing the news media, commenting that critical thinking was important so that when members of society see newspaper articles and reporting of Māori within the mainstream media they are able to assess and understand the negative stereotyping that lies beneath such reporting.

Jane and Theresa's evidence argues that the inequities of Māori ākonga is not just an educational issue but also a societal one. Theresa's evidence shows that from her perspective, trainee teachers are entering university with a limited or no knowledge of how to be culturally-responsive despite having been part of the society of Aotearoa, New Zealand. Jane's evidence supports this as she mentions culturally-biased and culturally-insensitive media reporting.

Summary

This chapter has presented the findings of the participants' own stories and histories which arose during the focus group questioning. Findings have been supplemented by a secondary data analysis of publicly-available records. The behaviours and actions of the research participants gathered around five themes: personal histories and stories; engagement; whole school practices; effectiveness; and future improvement. The findings demonstrate ways in which the four principals have endeavoured to optimise the outcomes for the Māori ākonga within their schools as well as highlighting their own motivations and suggestions for future developments. Within the next chapter there is

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discussion of the similarities and differences between the participant's own accounts as well as the links between other research findings and literature within this field. The limitations of this study will also be discussed within this next chapter.

Chapter Five: Discussion, Conclusions and Recommendations

Within this chapter, I shall be discussing the key findings from my study, identifying any limitations and gaps, drawing conclusions and providing recommendations. This chapter is organised by the research questions and begins with a reiteration of the problem and the context for this study. The chapter concludes with a number of recommendations for future study and practice.

The Problem

As explored in chapters one and three, the overarching problem is the inequity that exists within the education system of Aotearoa/New Zealand to effectively support and achieve equitable outcomes for Māori ākonga. Planned actions and practices by educational leaders are needed to redress the imbalance of educational outcomes and recent governments have espoused that this is a priority, identifying Māori ākonga as ‘priority learners’. The self-managing nature of primary schools within Aotearoa/New Zealand means that much of the responsibility regarding equity falls upon the shoulders of the principals within the schools. The overwhelming majority of principals within Aotearoa/New Zealand schools are tauiwi and as such are not conversant with te ao Māori. The desire of individual principals to adopt culturally-responsive leadership and school practices, therefore, becomes paramount in addressing the situation, and the motivations for such a response need to be examined.

All the principals within this study related how their motivations were spurred by their own personal histories and stories rather than by government initiatives. Practices of cultural responsiveness were driven by an awakening of self to address disparity. The work of Mugisha (2013), Milne (2009), Pearson (2015), and Yukich & Hoskins (2011) support this. In the findings of these researchers, all of their research participants had been motivated to address disparity following their own awakening: an awakening driven by their own histories and stories.

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Having outlined the problem and the key role of personal experiences in motivating principals to adopt culturally-responsive practices, I shall now turn to addressing each of the main research questions. Within each of these sections, I shall link my findings to relevant literature.

Research Question One: What are the Leadership Practices being used by Pākehā Principals to improve the Educational Outcomes of Māori Ākonga?

The practices described and identified by the principals in my study were many and varied. Each participant delineated the breadth of practices they had identified as of importance within their own schools and in some cases, described how they had implemented them. The practices identified by the principals have been grouped under sub-headings for clarity.

Engagement.

All the principals within my study used formal and informal practices to engage the community and undertook this responsibility themselves. There was variance in specific practices and this was due to the length of time each principal has been in their current school role. For principals who were relatively new to their schools, the focus was upon communities and, in particular, whānau actually coming into their school and feeling a valued part of the community. For principals who had been in their role for longer periods, the focus had changed to actually knowing the skills and strengths of the learner and the whānau. This was extrapolated to hui where long-serving principals were consulting with the community to jointly decide future pathways. Henderson (2013) and Durie (2001) who both argue that without the engagement of the community it is not possible to create culturally-responsive learning environments, highlight the importance of both approaches.

Whilst all of the principals in my study considered the engagement of the community to be vital, none of them mentioned the relationships that the work of Pearson

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(2015), Robinson et al. (2009), and the Auditor General's Office (2015) consider vital for effective engagement. Pearson (2015), in particular, argues that relationship building is an imperative part of principal practices and that effective principals utilise the enrolment process as the first step towards building effective relationships with whānau. This is echoed by the work of Santamaria et al. (2016) who identified “kanohi ki te kanohi (face-to-face) interactions with whānau” (p. 121), as a successful leadership practice in their evaluation of MACs. Whilst two of the principals in my study discussed their highly involved role when new students were enrolling, neither of them mentioned that building relationships was a key feature of this practice.

The three participants to my study who had been in their role the longest spoke of interactions happening at their schools, with only one, the newest principal, discussing the importance of visiting whānau within their own spaces. This is a key finding for, as Pihama and Penehira (2005) state, it is important that for engagement to be of true partnership, interactions should be mutually agreed upon and not always at the institution concerned. Both these last points could inform the future practice of effective Pākehā principals.

A review of the literature of Pearson (2015) and the MAC framework (New Zealand Principals' Federation, 2013) highlighted the need for the school and the principal to value and appreciate te ao Māori to support successful engagement. The principals within my study spoke of the need for te ao Māori to be visible to demonstrate that te ao Māori was valued within the school. Practices involved changes to the physical environment as well as school documentation. This was deemed important for the principals as it demonstrated to Māori ākonga and whānau, that they did not have to leave their culture at the school gate, and their culture was valued within the school. The visibility of Māori culture is also emphasised in the Ministry of Education document Ka Hikitia (2013) which argues for the creation of “learning environments that reinforce the

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identity, language and culture of Māori students” (p. 41). The participants taking part in my research also alluded to the importance of visibility to redress inequity and previous misrepresentation of te ao Māori, as well as to reflect the bicultural nature of Aotearoa, New Zealand. Whilst none of the principals spoke of these practices in relation to engagement, the literature reviewed indicates that could well have been an unintended consequence.

Student agency.

Analysis of the data arising from the focus group within my study shows that the participants saw student agency as having three strands: ownership of their own learning, addressing issues of tikanga, and participation in the curriculum. Agency of students within their own learning was emphasised by one of the principals who saw the school’s assessment for learning practices as an important part of engaging learners with their own learning. Pearson (2105) and the Auditor Generals’ Office (2015) both see the sharing of information around a student’s learning as part of the process of engaging whānau and students within schools and uphold the importance of this as a practice. Another strand that arose from my study concerned the use of student voice and agency to address issues of tikanga within the classroom and school. In one school, the principal had developed systems whereby students were consulted and took on leadership roles supporting the principal to implement aspects of tikanga that were missing in areas of the school.

The third and final strand of student agency that arose from my study was the input by students into the curriculum. Two of the principals actively sought the opinions and views of students on the context of their learning. Such consultation improved engagement as well as affirming the learner’s beliefs and interests. Pearson (2015) emphasises that whilst such consultation is important, its true value lies in the changes and adaptations that are made as a result, not only for the changes themselves but also for the affirmation of students’ identities, beliefs and hopes. This has implications for the

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practices of Pākehā principals in not only seeking student voice and advocating for student agency, but also ensuring that such consultation leads to changes in practice, both school wide and within the classroom.

Curriculum.

The importance of adapting and improving the taught, visible curriculum to reflect the culture, values and identity of Māori ākonga was emphasised by all of the principals participating in my study as well as in the literature reviewed (Bishop et al. 2011; MAC, 2013; Pearson, 2015; Santamaria et al., 2016). The rationale for such adaptations are multi-layered and show variance between the literature reviewed and the reasoning of the principals within my study. For the principals, equity of what is being taught was seen as important. In their view, students should learn about Māori and Pākehā perspectives as this was socially just and fair, redressing the inadequacies and inaccuracies of the curriculum as experienced by two of the principals in their childhoods. In contrast, the framework of MAC (New Zealand Principals' Federation, 2013) highlighted that adaption of the curriculum to reflect te ao Māori affirms Māori learners.

The MAC framework (New Zealand Principals' Federation, 2013) asserted that adapting the curriculum improves teaching practice that results in greater engagement of Māori ākonga in what is being taught and learnt. Mugisha (2013) also cited greater ākonga engagement resulting from curriculum adaptation, as did each of the principals in my research.

Bishop et al. (2011) argue that partnership with the community is imperative to adapt the curriculum. Within my study, three of the participating principals saw the development of systems that enabled such partnership as one of the practices they adopted to support a culturally-responsive curriculum. Partnership varied in its breadth and scope, findings suggest that when the principals in my study had been in their role for longer,

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the partnership and consultation went much deeper with ākonga, whānau and the wider community all being involved and joint decisions being made.

Professional development and learning.

The outcomes of my research show that all of the principals placed high value upon professional development. Their own individual learning was emphasised and it was implied that they saw themselves as the lead learners within their schools, modelling the importance of learning about te ao Māori by their own personal commitments to improve their te reo Māori. Collective learning across schools was evident as three of the participants spoke of the support offered by being part of a wider network of schools. All of these networks had cultural responsiveness as one of the key foci of the network, as principals all would have had input into the establishment of the foci for the networks this argues for the ‘Spread’ discussed by Bishop et al. (2010) and the need for extending reform to more schools.

Bishop (2011) and Robinson et al. (2009) identify professional development as a key leadership practice. The literature reviewed illustrated differing rationales, with Bishop (2011) emphasising the why of cultural responsiveness, that is, winning hearts and minds first before learning about the ‘what’ and ‘how’, whilst Robinson et al. (2009) focus upon the importance of the ‘what’ and ‘how’ exclusively. The majority of the principals who participated in my research focussed professional development upon the implementation of cultural responsiveness within their schools with one also addressing the need for such practices in the first place.

A second feature of professional development and learning centres on individual learning. All of the principals involved in this study see teacher appraisal as key to individual learning. They used the Ministry of Education (2011) document Tataiako to inform teacher appraisal and self-reflection upon existing practice. Tataiako informed teacher inquiry and therefore led to reflection by each individual teacher upon his or her

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own culturally-responsive practices. The importance of the inquiry process having a cultural lens is illustrated in the work of Santamaria et al. (2017). An example showed how the initial scanning of data and the subsequent data analysis led to the implementation of an action plan. Throughout the process, a cultural lens was applied that ensured the resulting action plan was informed by whānau and culturally relevant and appropriate.

My research identified that all of the principals highlighted their own professional development and learning as well as that of their staff. This illustrates the importance the principals placed upon developing understanding of te ao Māori and culturally-responsive pedagogies within their schools. The inclusion of a cultural lens within teacher appraisal ensured that kaiako reflected upon their own abilities to effectively meet the needs of Māori ākonga and thence begin to successfully support more equitable outcomes for Māori ākonga.

Utilising people to create an environment that supports Māori.

As Pākehā principals, the participants within my study were aware that they did not hold their own individual kete (basket) that allowed them to know the correct protocols and pathways to be followed. In the creation of an environment that supports Māori, people are key. All of the principals spoke of the need to utilise the local community to access skills and understandings that were outside of their own knowledge. This led to changes in employment practice to ensure that the right person was employed for the right job, particularly in one case, which involved the deeper engagement of some Māori whānau.

In establishing their school's own tikanga, the principals taking part in my study clearly acknowledged their own deficits of knowledge and stressed the importance of involving the local community to develop practices around school events such as pōwhiri (welcoming ceremony). One principal spoke of the need to be brave and acknowledge

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what it is you do not know when enlisting local iwi to guide and develop tikanga within the school. The literature reviewed also identified ensuring you have the right people in the right places as a key leadership practice (Pearson, 2015; The Auditor General's Office, 2015; Bishop, 2011). Both Pearson's (2015) work and that of the Auditor General's Office (2015) identified that this was especially important when Māori were in a minority or underrepresented within staffing. Pearson's study (2015) noted that both Pākehā and Māori principals identified that what Pākehā principals needed access to most was Māori expertise: "Both Māori and Pākehā principals saw this as ensuring recognition of and adherence to appropriate values, protocols, tikanga and relationships as well as providing safety for both the principal and the whānau" (p. 151).

The acknowledgment by the participants in my study of their own lack of knowledge can be seen as a leadership practice. The bravery mentioned by one of the participants, and the self-reflection implied by this statement, illustrates the importance of self-reflection as a key practice: it supports identification of a problem and hence can lead to actions that support the subsequent resolution.

The previous section has identified engagement, student agency, curriculum, professional development and learning and utilising people to create an environment that supports Māori as practices identified by the participants in my study that they see as important to supporting successful outcomes for Māori ākonga. The literature reviewed also identified many of these practices as key. During my focus group interview, none of the principals indicated that they had adopted the majority of leadership practices because they were Pākehā. Both the participants, and the literature reviewed, identified one exception to this. The exception concerned the practices relating to the utilisation of people to create an environment that supports Māori. However, what has not been identified either by the literature review or by the research is how pertinent the rest of the practices described are for Pākehā principals in particular. A review of the literature and

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the research conducted for this study did not determine whether there are other leadership practices that Pākehā principals need to engage in to support the achievement of equitable outcomes for Māori ākonga and if so what these specific practices are.

Research Question Two: From the Perspectives of the Pākehā Principals, how Effective are such Leadership Practices in Improving Māori Ākonga Outcomes?

All of the participants were motivated to adopt practices to support success for Māori ākonga. Some of the literature reviewed highlighted the need to understand achievement in order to be able to set clear goals (Robinson et al., 2009; Bishop, 2011). Bishop (2011) particularly focusses upon the need for goal setting around those currently underserved by the educational setting. In contrast, within my study the principals used achievement data to understand the impact of their leadership practices, with the implication that leadership practices would be modified or strengthened if equity of outcomes was not seen. In my study, the principals identified a variety of criteria to measure the effectiveness of their practices. Most of the measures described involved some form of hard data, such as achievement standards or percentages of an official survey. There were some informal observations that led to the participants drawing conclusions about successful outcomes. The literature reviewed differed from the principals, as examination of the literature demonstrated a clear distinction between Māori achieving success as Māori and Māori achievement in relation to curriculum expectations (New Zealand Principals' Federation, 2013; Milne, 2009).

In their measurable gains framework, MAC (New Zealand Principals' Federation, 2013) have several indicators that are deemed highly effective. Some are achievement indicators in relation to curriculum expectations, for example, "Māori distributions of performance are similar to or better than non-Māori learners (as evidenced in progress against various standardised assessments)" (New Zealand Principals' Federation, 2013, p. 2). Other indicators are more aligned with Māori achieving success as Māori, such as,

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“Excelling and successfully leading others to realise their cultural distinctiveness and potential” (p. 1). Such indicators make a clear distinction between Māori achieving success as Māori and achievement with regard to curriculum expectations. In my study, one principal was beginning to make such a distinction.

NZEI Te Riu Roa President Lynda Stuart argues that “National Standards narrowed the curriculum, put undue pressure on children, increased teacher workload and weren’t even an accurate measure of a child’s progress” (Education Central, n.d.). The enforcement of National Standards and the subsequent narrowing of the curriculum could be an explanation of why the participants taking part in my research had such an emphasis upon the hard data of curriculum expectation. With the removal of National Standards and a subsequent expansion of what is measured when determining successful outcomes for students, my research suggests there needs to be clarity around what Māori achieving success as Māori actually means in terms of individual schools and Māori ākonga. A way forward to achieve this clarity could well be professional development that has the involvement of iwi, hapū and whānau.

Research Question Three: What Suggestions do the Pākehā Principals have for further Improving and Supporting the Educational Outcomes of Māori Ākonga?

Within-school Improvements and Support.

Bishop et al. (2010) and three of the principals in my study talk of sustainability of actions and practices to further support and improve educational outcomes for Māori ākonga. Bishop et al. (2010) developed a model with seven elements “that will provide . . . schools with an education reform programme that is sustainable” (p. 120). The model advocated raises many of the points mentioned by the principals. Bishop et al. (2010) emphasise that to ensure sustainability, “integration of reform practices and principles with existing and developing reform initiatives through the development of coherence between schools and national authorities is essential” (p. 129). There is some coherence

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between the position of Bishop et al. (2010) and two of the participants in my study. Both the literature and the two participants in my study mention the need to involve the wider community and understand that community partnerships are central. There was divergence: the literature reviewed underlined the importance of clarity and shared purpose between schools and national initiatives, whilst the principals in my study did not raise this. However, all four participating principals did use documents that were national policy initiatives, for example Tataiako (Ministry of Education, 2011), as part of the schools' systems, suggesting that there was an element of coherence. In addition, three of the four principals belonged to cross-school networks. All three of these networks had a focus on improving outcomes for Māori ākonga. Such networks have the potential to achieve what Bishop et al. (2010) describe as,

quantitative spread in the number of teachers and schools involved in the reform . . . (that) is clearly crucial for bringing about changes in classroom relationships and interactions that result in improvements in Māori student participation, engagement and achievement, because it provides students with a regular pattern from classroom to classroom (p. 144).

Santamaria et al. (2016) discuss the importance of a critical consciousness within principals stating that for non-Māori principals, the Māori Achievement Collaborative (2013) has been:

an opportunity to embrace their own identities [e.g., Pākehā], take on a critical race theory lens, awhi [embrace] their indigenous sisters and brothers and passionately lead their communities in dispelling deficit-based stereotypes towards Māori . . . and other marginalised student populations (p. 120).

Two of the principals within my study also raised this need for critical consciousness. Suggestions involved the development of critical thinkers within the

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whole of society and adapting teacher training so that it addressed issues of culturally-responsive pedagogy and why there is the need for such a pedagogy within Aotearoa, New Zealand.

For the principals participating in this study and within the literature reviewed, there was a clear understanding that work to address the historical disparity of educational achievement within Aotearoa/New Zealand needs to continue. This applied within the participants own schools as well as within cross-school networks and, in the case of two of the principals, across Aotearoa/New Zealand. Sustaining the changes and practices already implemented was seen as the main way forward by the participants. For the two principals who had not alluded to social justice as a motivation driving their practice, a developing critical consciousness within themselves was evident as they supported future developments that raised the critical consciousness of student teachers and the population of the nation. The views of the principals in how to further advance and improve outcomes for Māori ākonga were supported by the work of Bishop et al. (2010) and Santamaria et al. (2016).

Limitations

Within this section of the dissertation, I will focus upon the limitations of my research. In outlining the limitations, the reason for the research is important. This dissertation was researched and written as the last component in the completion of a Masters of Educational Leadership. As such, it needed to be completed within a specific timeframe and with limits upon resourcing. This resulted in a small-scale study with only four participants, all of whom worked within a small geographical area. This has led to a narrow study and therefore the results of the research cannot be extrapolated or generalised. This does not, however, mean that any information gleaned may not be useful in other circumstances and contexts.

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Limitations of time also meant that when technical difficulties arose it was not possible to reconvene the focus group and this, in turn, led to the possibility that some detail could possibly have been lost from the richness of the participants' stories. Furthermore, limitations were placed upon myself in relation to the inclusion of student participants, as the limited breadth of a dissertation could not accommodate further research participants.

In addition to these points, the lack of empirical data that specifically examines the role of Pākehā principals and their leadership practices hindered this research. I would suggest that to fully understand and develop a way forward for Pākehā principals to address the historic disparity that exists in Aotearoa/New Zealand the scope of this research needs to be larger. Larger in terms of the principal participants, the geographical area from which such participants are drawn, and larger in terms of the inclusion of Māori voices. These Māori voices need to come from the ākonga themselves, whānau and the wider community. It felt disingenuous for this research not to have these voices, as it not only diverges from the principles of te Tiriti o Waitangi but also does not address the power imbalance that exists within a traditional Western research paradigm of research being done unto indigenous populations rather than alongside and with tangata whenua. For disparity to be truly addressed by Pākehā principals, this dissertation has reaffirmed the need for practices to be developed in partnership with the community. Further, any future research also needs to be undertaken in true partnership. In this way, successful pathways and practices can be identified that may well redress historical injustices.

Recommendations

This study was undertaken to examine the practices of Pākehā principals in relation to improving educational outcomes for their Māori ākonga. The principals came from a small urban geographical area of Aotearoa/New Zealand and shared their stories and practices in a focus group.

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1. Future research into the personal motivations of Pākehā principals.

The contributions of Oliva, Jane, Peter and Theresa provided insight that may be of benefit to other educators and the literature reviewed reinforced the powerful position that such principals find themselves in. They are the arbiters and setters of the culture, policy and priorities of their school's direction. With the change of emphasis following the neo-liberal reforms of the 1980s and the almost whole-scale re-imagining of the purposes of education, students' successful outcomes came to be seen as necessary for the economic well-being of the country. The heart and bravery of the four principals who participated in this study suggests the need for Pākehā principals to resist this ideology and work alongside tangata whenua to ensure equity for Māori ākonga. Whilst the participants were motivated to address disparity of outcome through differing personal stories, be it personal belief systems, recollections of their own education or through changes in family, all had made changes to their practice as they saw it as the ethical and right thing to do. The recommendations put forward by the principals, and supported by the literature reviewed, indicate a way forward, a way forward that was started by MAC and their quoted vision of "changing hearts and minds" (New Zealand Principals' Federation, n.d, p. 1).

2. Professional development led by local iwi for principals and teaching staff to support local schools in addressing the lack of knowledge highlighted by the participants.

All of the principals involved in this study understood their own limitations as Pākehā, acknowledging that they were not tangata whenua and that they needed to harness the knowledge that was within their communities to be able to address issues of tikanga successfully.

3. Local and national networks of support for new principals particularly related to achieving equitable outcomes for Māori ākonga to enable new principals to implement change more quickly.

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The stories related by Jane, Theresa, Peter and Olivia suggest that the longer the principal is in their role, the further down the road they have travelled when supporting more equitable outcomes. The work of MAC in developing collaborative networks between principals may well offer the support needed for such a programme.

4. Governmental agencies to fully incorporate culturally-responsive pedagogies and initiatives into the legal requirements of the profession. Tataiako (Ministry of Education, 2011), for example, at present lies outside the standards of the teaching profession rather than being fully incorporated. The literature reviewed and the findings from the research group demonstrate that the practices of the principals within my research group are not yet the norm in Aotearoa/ New Zealand. For Māori ākonga to have access to true equity, all primary schools across Aotearoa/New Zealand need to face up to the challenge of embedding practices that support such outcomes.

5. Principals across Aotearoa/New Zealand to understand Māori tikanga.

This would entail a commitment from every principal, particularly those that are tauiwi, to invest in developing their own understanding of te ao Māori. It would also involve change within initial teacher training.

6. Clear understanding by school communities of Māori achieving success as Māori.

The removal of National Standards by the recently incumbent government offers opportunities for change. The widening of assessment that may result could be transformational. The challenge is for this scope to be realised. I strongly suggest there needs to be more support for Pākehā principals to enter discussion with whānau and iwi into how Māori achieve success as Māori, what this looks like and schools' role in achieving it. For, as my research suggests this is a future pathway that has not yet been explored by the participants.

Concluding Statement

The stories of each of the participants shows the importance of winning hearts and minds. Olivia, Peter, Jane and Theresa were all brave and kind enough to share their stories with me. They gave my own developing leadership practice hope for the future. Their insights have started me on a journey of questioning how I lead as well as focussing my mind upon the actions and practices I need to develop if I am to follow their footsteps. My hope is that readers of this research may also be inspired to question how they too can support equitable outcomes for Māori ākonga. I started this research with a quote from Plato “Nothing is so unfair as the equal treatment of unequal peoples” (n.d.) resonating in my brain. I finish this research understanding the truth within this statement; equality is not enough to address inequity. Deliberate practices and actions need to be undertaken by Pākehā principals. Equal treatment is not enough, for that equal treatment is influenced by our cultural upbringing and understandings and as such would result in treatment that was Euro-centric and reinforce the assimilation practices of old and do nothing to change the status quo. I thank Olivia, Jane, Peter and Theresa for their illumination on how the underserved in Aotearoa/New Zealand may be better served in the future.

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Appendix A - Glossary of Māori Words, Terms and Phrases

Ako	Reciprocal learning
Ākonga	Students
Awhi	Embrace
Hapū	Sub-tribe
Hui	Meeting
Kai	Food
Kaiako	Teacher/teachers
Kaiawhina Whānau	Māori counsellor or navigator who works alongside whānau
Kanohi ki te kanohi	Face-to-face
Kaumātua	Elder entrusted with cultural authority
Kaupapa Māori	Māori philosophy, principles and practices
Kawa	Marae protocol
Kete	Basket
Kura	School
Māori	Indigenous people of Aotearoa, New Zealand
Mātauranga	Māori education
Mokopuna	Grandchild/grandchildren/descendants
Pākehā	New Zealanders of European descent
Pou	Pole or post
Pōwhiri	Welcoming ceremony
Tamariki	Children
Kawa	Marae protocol
Tangata whenua	People of the land

PĀKEHĀ LEADERSHIP

Tauīwi	Non-Māori people
Te ao Māori	The world of Māori
Te reo Māori	The language of Māori – commonly abbreviated to “te reo”
Te Tiriti o Waitangi	The te reo Māori plates of the Treaty of Waitangi that was signed by the majority of signatories
Tikanga	Correct procedure/custom
Tuakaina Teina	A buddy system based on the tuakana—teina relationship, an integral part of traditional Māori society
Whakawhanaungatanga	Establishment of relationships
Whānau	(Extended) family
Whare	House

Appendix B – Participant Information Sheet



Principal Participant Information Sheet

Project Title

How Pākehā Principals within four English medium Primary Schools support the educational outcomes of Māori ākonga within their schools.

An Invitation

Tena koe, ko Fina Hallman toku ingoa, I am a Master of Educational Leadership student at AUT. At present, I am researching into the above topic and would be delighted if you would agree to take part. The research will be used to form a dissertation that is the last module in my degree. I believe that taking part would enable you to reflect critically upon the practices you employ that improve the educational outcomes of your Māori ākonga (students).

What is the purpose of this research?

This study aims to provide insight into the leadership practices of Pākehā educational leaders within English Medium primary schools that support the educational outcomes of Māori ākonga. I aim to share the findings of my dissertation with primary schools in West Auckland. In addition the findings may be used for academic or educational publications or presentations.

How was I identified and why am I being invited to participate in this research?

By looking at your publicly available ERO reports, National Standards data, your core values and mission statement your school was identified as being successful at improving outcomes for Māori ākonga. If you define yourself as a Pākehā, your insights as Principal of this school would be beneficial to this research.

How do I agree to participate in this research?

Your participation in this research is voluntary and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible. If you wish to be part of the focus group you will need to return the consent form to me by email.

What will happen in this research?

Agreeing to take part in this research means that you will become part of a focus group of four principals. I anticipate that the focus group will need to meet for one session of approximately an hour and a half. The focus group will share their experiences and practices using a series of questions that will act as prompts. These questions will centre around the practices you employ that enable Māori ākonga educational outcomes to be supported as well as your own personal narrative that led you to such practices. All that you share will only be used for the purposes of this research.

What are the discomforts and risks?

Many of the questions you are asked will be very easy to answer, you may choose to disclose as much or as little personal information as you choose. Most of the questions concern Māori ākonga and the practices developed to support them. As part of the focus group you will be sharing information with Principals from other schools, as such confidentiality outside of the researcher may be an issue. In

PĀKEHĀ LEADERSHIP

In addition to the consent form, the first order of business of the focus group will be to address such issues and decide upon a protocol that protects the confidentiality of all of the participants.

How will these discomforts and risks be alleviated?

The prompt questions are not invasive and within the focus group discussion, you have the choice to give as much or as little information as you wish. As ever, you have the choice to leave at any time without needing to give a reason. The focus group, as well as signing the consent form, which addresses confidentiality, the focus group will draw up its own protocols.

What are the benefits?

I anticipate that the sharing of your experiences will benefit other Pākehā educational leaders, working to improve Māori educational outcomes; as well as future Māori ākonga and whanau. The sharing of stories may give you further insight into your leadership. I personally will benefit as a tauwi (non-Māori) educational leader, your experiences will contribute to my kete (basket) of knowledge as contributing to the completion of my degree.

How will my privacy be protected?

The stories you choose to contribute will only be shared with people who have signed a confidentiality agreement, that is, other members of the focus group, the transcriber, and my dissertation supervisor. Pseudonyms will be used so that you and your school are difficult to identify in the findings.

How much time is it going to take?

I anticipate that the focus group meeting will take an hour and a half of your time. In addition you will have the opportunity to check that the data analysis is correct, the amount of time this takes is up to you.

What opportunity do I have to consider this invitation?

You may wish to talk to other colleagues or friends before committing yourself to be part of this research, therefore you have a week to ponder your decision.

Will I receive feedback on the results of this research?

Initial findings will be shared in written form with the focus group and the final findings shared via a short report. If you so desire, you may also read the completed dissertation.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Eileen Piggot-Irvine. Email address: eileen.piggotirvine@aut.ac.nz

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTC, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

RESEARCHER CONTACT DETAILS:

Fina Hallman. Email address: fina@flanshawroad.school.nz

PROJECT SUPERVISOR CONTACT DETAILS:

Eileen Piggot-Irvine. Email address: eileen.piggotirvine@aut.ac.nz

Ngā mihi nui.

**Approved by the Auckland University of Technology Ethics Committee November
1st 2017 AUTC Reference number 17/332**

Appendix C – Indicative Focus Group Questions**Indicative focus group questions**

1. How well do Māori students achieve at your schools?
2. How do you know?
3. How important and why do you consider the raising of Māori student outcomes as significant?
4. What practices have been implemented that you believe beneficially support Māori students engagement and learning outcomes?
5. What has been the timeline for these practices – are they fully embedded or recent practices?
6. How do you as Pākehā leaders embed such practices within your schools?
7. Tell me about your journey to adopt such practices.
8. What would you like to do or see that would further support the learning of Māori students?

Appendix D – Participant Consent Form

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

Participants Consent Form

Project title: How Pākehā Principals within four English medium Primary Schools improve the educational outcomes of Māori ākonga within their schools.

Project Supervisor: Eileen Piggot Irvine

Researcher: Fina Hallman

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 14/09/2017
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that identity of my fellow participants and our discussions in the focus group is confidential to the group and I agree to keep this information confidential.
- ☐ I understand that notes may be taken during the focus group and that it will also be audio-taped and transcribed.
- ☐ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ☐ I understand that if I withdraw from the study then, while it may not be possible to destroy all records of the focus group discussion of which I was part, I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐

Participant's signature:

.....

Participant's name:

.....

Date: November 27th 2017

Approved by the Auckland University of Technology Ethics Committee November 1st 2017 AUTEK Reference number 17/332

Note: The Participant should retain a copy of this form.

