

**A Collaborative Exploration of Ako Māori and its
Impact on Māori Learners in Legal Studies**

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Abstract

How can Māori culturally preferred pedagogies be implemented in a secondary classroom in a unit standard assessment context? What impact does this implementation have on the emotional engagement, intellectual reasoning and intrinsic growth of the learners? This research was undertaken by way of “interviews as chat” and journal recording, followed by a collaborative storying session which occurred around emerging themes. Formative data collection occurred from a question/suggestion box, work samples, attendance data and my journal. Lastly summative data was collected through a second round of interviews. This research concludes that a collaborative exploration of ako Māori is of significant benefit to Māori learners, although the Pākehā-centric assessment system restricts a teacher’s ability to fully embrace a kaupapa Māori educational paradigm.

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Chapter One: Introduction and Background

Background and Rationale

I am of *Pākehā* (New Zealand European) and Māori (Kai Tahu and Ngāti Kahungunu ki Wairarapa) descent. My focus on Māori learners stems from a general interest in Māori issues and Te Ao Māori.

Before becoming a teacher I was privileged to work with the Ngāti Kuia *iwi* (tribe) as a junior lawyer to present evidence of historical and current issues to the Waitangi Tribunal during 2002 and 2003 as part of the broader Te Tau Ihu (top of the South Island) Treaty of Waitangi claims. Around this time my employer had to close the practice for health reasons, and I came to the realisation that I had become increasingly unfulfilled by the amount of computer-based research and analysis and general desk-bound nature of the role. I had always yearned to be a secondary teacher and decided to study for a teaching diploma. However, my time with the Treaty process was extremely formative for me and my passion has remained with Māori issues.

A long-standing educational crisis exists in this country, with Māori students in schools underachieving significantly. For example, in 2008, 29.6% of Māori school leavers did not have NCEA Level One, compared to 18.9% of Pākehā school leavers (Ministry of Education, 2009). It has been suggested that lack of student engagement (in part evidenced by high truancy rates) can be explained by reference to disappointing affective outcomes at school (Aitken & Sinnema, 2008, p. 235). The affective domain is defined by Dembo as being a category of “educational objectives for student attitudes, values, and emotional growth.” (1991, p. 583).

One of the reasons I embarked on this study was because I found the information presented at both the time of my teacher training and during professional development at school on how best to teach Māori learners has been vague and impractical. I therefore wished to explore how to put cultural metaphors into practical terms. Doing so would

allow me to explore Māori pedagogical practices as a way of increasing the engagement and conceptual understanding of Māori learners in my legal studies class at Wellington High School, where I have taught for six years.

The Research Context

Wellington High School is an inner city co-education state secondary school with a roll of approximately 1,050 students. Its student ethnic make-up is 59 percent New Zealand European/Pākehā, 16 percent Māori, eight percent Asian, seven percent Other European, four percent Pacific, and six percent other ethnic groups. It has a decile rating of nine and a male-female ratio of 56:44 percent (Education Review Office, 2010).

There are various statements repeated to me which seem to bear out the public perception of Wellington High School. It is reasonably unusual in a New Zealand context as it is a non-uniformed school. The most recent Education Review Office report on the school states that “students feel that diversity is welcomed and individuality valued” (Education Review Office, 2010, p. 5). It has a strong reputation for arts and drama, and for political activism, such as the widely publicised student protest over Destiny Church’s use of the school’s facilities (for example, Not In Our Schools, 2005). The school has a high profile in the community as it is one of the largest providers of adult community education classes in the country, for example offering 924 courses to approximately 5,000 pupils in 2010 (Thriving in the community education graveyard, 2010).

Legal studies is a course offered to Year 12 and 13 students who are working towards NCEA Levels Two and Three. This subject sits within the social science domain and covers the topics of the New Zealand judicial system and the development of the New Zealand legal system; systems of justice and court processes; the legal relationship between the state and the individual; different legal systems and their ability to accommodate differences; factors contributing to, and consequences of, crime; the purpose and application of consumer law; the rights and responsibilities of secondary school

students; methods of dispute resolution in the legal system; and the evaluation of a law reform.

Legal studies is an internally assessed unit standards course, and therefore tends to attract students from the middle band of achievement, in other words at neither high academic range, nor at a low literacy level. This is because academic students generally elect achievement standards courses which can contribute to Merit and Excellence endorsed NCEA certificates which will assist entry into university courses. The course also involves a reasonable amount of reading and writing and consequently students who have significant difficulties with literacy do not commonly choose this course.

The Participants

Seven of the 20 students in my legal studies class identified themselves as Māori, and all seven became part of the study. Of these, five were girls (four in Year 12 and one in Year 13) all working at Level Two NCEA, and two were Year 13 boys working towards Level Three. Their iwi affiliations were Tuhoe, Te Aupouri, Ngāti Tuwharetoa, Ngāti Porou and Ngāti Toa. Four of the five girls had significant attendance issues during their previous school year, while the fifth had been homeschooled by her mother from a young age until the start of the year. I had no prior relationship with any of the female students, but I had taught the two boys before, one for one year and the other for two years and I enjoyed a positive relationship with both boys and their families. All participants had average to strong literacy levels and were well capable of achieving the unit standards at their level without additional literacy support.

Premises of the Study

This research is based on the following four premises: legal studies can be a mechanism for cultural transformation; Māori pedagogical approaches are capable of benefiting Māori students; outcomes must be directly valued by Māori; and the research

methodology must fit within *kaupapa Māori*, the practice of “Māori intervention principles and elements” (Smith, 2000, p. 66).

Legal studies as cultural transformation. The drive to mainstream kaupapa Māori approaches and the subject of legal studies itself both fit neatly within Vinson’s philosophy of social studies as ‘cultural transformation’. Vinson describes this as being put into practice when concealed forms of cultural dominance are brought to light and challenged (as cited in Gibson & McKay, 2005, p. 173). This is a reaction to the cultural conservation model whereby social studies is taught for the transmission of knowledge and beliefs which are considered to be core values of the society, in order to produce citizens to ensure cultural survival and conformity to the Eurocentric status quo (McKay & Gibson, 1999, p. 3). This emphasis on revealing power bases is an apt subject-specific philosophical lens in a postcolonial context, as legal studies’ central focus is on the forces which have created the laws of the land and the processes by which these can be challenged.

Māori pedagogy benefits Māori students. One reason for underachievement is that the education system is fundamentally European and denies Māori students the ability to operate within their own frame of reference (Bishop & Glynn, 1999, p. 201). I argue that a corollary to this belief is that implementing Māori knowledge, pedagogies and culturally appropriate structures within the education system will produce positive outcomes for Māori students. I am therefore interested in exploring Māori pedagogical approaches as a means of addressing issues caused by New Zealand’s hegemonic schooling system.

This interest is an attempt to explore changes at the classroom level. By using Māori pedagogical processes as a starting point, this study seeks to explore change from the inside-out, rather than an institutional overhaul which is not within my personal authority to research. Exploring change to such structural elements as the school timetable or the assessment regime is beyond the capabilities of this study. This study instead looks

to elaborate on positive teaching environments for Māori learners, such as those broadly described by the Education Review Office: an environment where students can be proud to be Māori, which focuses on the success of Māori students, promotes positive behaviour, reflects Māori cultural elements in the physical environment, helps Māori students to develop leadership skills, and promotes positive Māori role models (Education Review Office, 2002).

The use of Māori pedagogy is also compatible with the cultural transformation philosophy. Golding, referring to Vygotsky, states that the processes of thinking needed for this orientation must be *socially learnt*, by way of rigorous social discussions about ethics and values positions (Golding, 2005, p. 120). This social learning links the individual and the learning community in an approach compatible with kaupapa Māori: reciprocity of learning with all students (and teachers) learning from each other is central to Māori pedagogy (for example see Hemara, 2000, p. 40), as illustrated by Māori having the same word, *ako*, for both ‘teach’ and ‘learn’. Cormack contends that Māori students work best as individuals when they know that they are part of a group and also part of a larger group (Cormack, 1997, pp. 165-166, see also A. H. Macfarlane, 2004, p. 70). This supports Smith’s (1992) statements with respect to the role of individual knowledge in Māori society, namely that individuals have a responsibility to use knowledge to benefit others. The importance of the group is also reinforced by the *whakataauakī* (proverb) “Ehara taku toa i te toa takitahi, engari he toa takitini – My valour is not that of the individual, but that of the multitude”. (Brougham, Reed & Kāretu, 1999, p. 135).

Outcomes valued by Māori. The focus outcome for this research must be specifically of value to Māori. Criticisms have been made of the Eurocentric nature of outcomes which have guided research in the mental health fields (McPherson, Harwood & McNaughton, 2003, p. 237), and accordingly several models have been put forward by Māori seeking to describe components of Māori health and wholeness (see for example,

Pere, 1991, M. Durie, 1998). These models are an appropriate starting place to look for outcomes of value to Māori.

When contemplating Māori health models in the context of their possible application to an engagement-related outcome in my research, there are three considerations I have kept in mind: alignment with the cultural transformation philosophy underpinning my teaching of the social sciences; relevance to my legal studies classroom context; and the measurability of the outcome.

Research to fit within kaupapa Māori. Research undertaken for the improvement of Māori outcomes in legal studies by way of breaking down the European hegemony must not perpetuate this hegemony in its research process. This research is to be undertaken within a kaupapa Māori paradigm and accordingly needs to embody core kaupapa Māori values, such as *ako* (reciprocal learning), *whanaungatanga* (extended family structure and practice), *kotahitanga* (unity), *kaupapa* (collective vision), *manaakitanga* (kindness), *kia orite* (mediation of socio-economic impediments), *tupu ake* (strengths-based approach), and *taonga tuku iho* (cultural aspirations).

At the heart of kaupapa Māori research is a focus on critical or emancipatory approaches. Inherent in this is the need to acknowledge researcher positioning as well as the spirit of collaboration to ensure the power imbalance of many research relationships is lessened as far as possible (for example, see Bishop, 2005, p. 131).

This research was undertaken firstly as a preliminary round of “interviews as chat” and my journal recording, followed by a process of data analysis to find themes. A collaborative storying session then occurred around these themes. Formative data collection formed the third stage of the research process, from the question/suggestion box, work samples, attendance data and my journal. Lastly summative data was collected by way of a second round of interviews.

Research Questions

The following question will be asked and answered:

1. How can we facilitate *ako Māori* in our classroom?
2. What impact does the facilitation of *ako Māori* in learning about the New Zealand legal system have on the *rongo*, the *tumateuenga*; and the *ihi* of Māori participants in legal studies?

Definition of terms. With this question, the following definitions are taken as starting points (from a review of the literature as explored in Chapter Three):

- “Ako Māori” means Māori culturally preferred pedagogy (Smith, 1992b, Kaupapa Māori: Theory of Change, para. 2).
- “Rongo” means emotional engagement and creativity and includes interest in the subject, the expression of emotions (such as empathy, anger, annoyance, a sense of injustice) and intuition; and creativity.
- “Tumatauenga” means intellectual reasoning and includes conceptual understanding (which occurs when a concept is elaborated into a generalisation: Ministry of Education, 2007, p. 2), abstracting, recognising and remembering.
- “Ihi” means intrinsic growth and includes assertiveness and acts of empowerment.

Significance of the Study

This study is significant in its exploration of social and reciprocal learning as a culturally appropriate method to improve learning experiences for Māori students at the classroom level, in a subject capable of both revealing hidden forms of domination, and empowering students with the knowledge of how change can be achieved through the legal system. There has to date been no research undertaken which looks at how to collaboratively explore *ako Māori* and the impact that this exploration and implementation has on Māori learner *rongo*, *tumatauenga* and *ihi* in legal studies or even the social

sciences. There is also no research in a New Zealand context which substantively combines these elements from the perspective of teacher as researcher and participant.

Summary and Overview of Thesis

Chapter One has discussed the background and rationale of the study, details of the research setting and the participants, four underlying beliefs of the study, the focus questions which have guided the research, and its significance.

Chapter Two describes the development of the secondary school social sciences and citizenship teaching before poststructuralism, the teaching of the social sciences from poststructural critical perspectives, and the subject of legal studies and its social science orientation.

Chapter Three looks at literature regarding the changing focus of kaupapa Māori in education. It explores kaupapa Māori theories from the basis of *mātauranga Māori* (Māori epistemology) and then examines basic tenets underlying ako Māori, a kaupapa Māori subset. Models of outcomes that are valued by Māori and are appropriate for teacher and researcher focus are also discussed.

Chapter Four discusses the benefits and disadvantages of unit standard assessments. It also explores the compatibility of the NCEA system with ako Māori, and looks at some alternative assessment methods.

Chapter Five explains how fire-making can be seen as a metaphor for this research process. It looks at hermeneutic phenomenological theory and describes the kaupapa Māori paradigm evident in this research. The recruitment of the participants, ethical considerations and methods of data gathering and analysis (including “interviews as chat”, collaborative storytelling, the question/suggestion box, work samples, teacher journal and attendance data) and feedback procedures that make up the methodology of this study are outlined. Finally, aspects of this study’s validity are assessed, namely triangulation, face

validity, construct validity (including the considerations of initiation, benefits, representation, legitimation, accountability, and self-reflexivity), and catalytic validity.

Chapter Six presents two key findings in relation to Focus Question One: How can we facilitate ako Māori in our classroom? It then describes nine key findings for Focus Question Two: What impact does the facilitation of ako Māori have on the rongo, tumatauenga and ihi of Māori participants in legal studies?

Chapter Seven outlines my reflections on the findings regarding hononga, ihi and te ao Māori values. It also outlines reflections on the methodology I used as well as on the positioning of my research in terms of its cultural and structural importance.

Chapter Eight summarises and concludes this research study.

Chapter Two: The Context of Teaching Legal Studies as a Social Science

This chapter looks at the development of secondary school social sciences and citizenship teaching before poststructuralism, the teaching of the social sciences from poststructural critical perspectives, and the subject of legal studies and its social science orientation.

Social Science and Citizenship Teaching Before Poststructuralism

Citizenship education is widely considered to be the most important aim of social studies (Thornton, 2010, p. 210), and I believe this goal also lies at the heart of legal studies, a senior social science subject. Education undeniably has a quantifiable connection with citizenship, specifically the significant area of voter-participation, in that worldwide (excepting Korea) those with higher education are more likely to vote than those without. What's more, out of almost all the world's countries, this difference is most marked in New Zealand (OECD, as cited in Crown, September 2007, p. 34). In the 2005 general election, for example, almost one in four eligible voters did not turn out to vote (Ministry of Social Development, 2007). The pedagogical debate about teaching for citizenship has centred on the *meaning* of 'citizenship' (Wayne Ross, 2006, p. 20), in other words what constitutes a good citizen (Hawe, Browne, Siteine, & Tuck, 2010, p. 290), rather than its degree of importance.

There have been several major trends in the teaching of citizenship and the earliest of these has been described as the cultural conservation model (Barr, Barth, & Shermis, 1978; McKay & Gibson, 1999). This orientation arose from a deep-rooted view of social studies as a vehicle for the transmission of a citizenship based on knowledge and beliefs held to be shared by society at large, presented as widely held truths (Allen & Stevens, 1998, p. 18). Social unity, loyalty to the state and cultural survival results from teaching all students these officially controlled core values (McKay & Gibson, 1999, pp. 2-3).

In the 1960s, teaching the social sciences transitioned to an emphasis on the disciplines of which social studies is comprised (Allen & Stevens, 1998, p. 19), a development which emerged from the movement of structuralism (Vinson, 1998, p. 57). The rationale was that citizenship is assisted by the skills acquired from a mastery of social science skills, and the processes in problem solving and decision making (McKay & Gibson, 1999, p. 3). Subject matter knowledge is prioritised by this view (Wayne Ross, 2006, p. 22).

By the mid-1980s, the apparent disempowerment of teachers by their treatment as technicians carrying out orders caused Giroux to plea for teachers to become “transformative intellectuals”. He called for the defending of schools as a place for developing and maintaining a critical democracy through educating for thoughtful and active citizens (Giroux, 1985, p. 376). However it was to be another decade before there was any real exploration in social science pedagogical publications of perspectives underlying critical discourses in the teaching of the social sciences (Segall, 2004, p. 165).

Around this time, the mid-1990s, practitioners (in the United States at least) veered from the earlier citizenship orientations, preferring the philosophies that underpinned the reflective inquiry, social criticism, or personal development approaches (Vinson, 1998). This turn in teacher preference was simplified by Stanley and Nelson in 1994 as being a split between cultural conservation and critical thinking (as cited in Wayne Ross, 2006, p. 21). The citizenship transmission model was being criticised as a Eurocentric, uncritical view of citizenship which, among other things, continued the cycle of a rich elite in charge of a passive working class (Chamberlin, cited by McKay & Gibson, 1999, p. 3). The focus on disciplines at the core of citizenship education was similarly held to deny the multiplicity of perspectives in any one discipline. The process was also seen as too linear to be authentic (Banks, as cited in McKay & Gibson, 1999, p. 4), and it placed too much power with the curriculum makers (McKay & Gibson, 1999, p. 4).

Teaching the Social Sciences from Poststructural Critical Perspectives

The critical thinking orientations have all been influenced by the fundamental poststructuralist principles of power, representation, identity, and voice (Segall, 2004, p. 161) and by the work of Michel Foucault and his view of citizenship as a construct which must be taught about and fought for (Freire, 1998, p. 90). However theorists have continued to differ on how to approach citizenship teaching. The main orientations have been categorised and labelled as social studies for the purpose of inquiry, cultural transformation, personal development, respect for diversity orientation, and globalisation (McKay & Gibson, 1999, pp. 4-11).

Vinson, a proponent for teaching social studies for cultural transformation, argues that social studies teachers must consciously aim to fight and dislocate oppression (Vinson, 2006, p. 67), as schools are economic, cultural and social sites suffused with the power and control issues inherent out in the community and the world (Giroux, 1985, p. 379). The social studies orientation of cultural transformation presumes that change is required and is possible. Central to this is the need to be conscious of perspectives and to use poststructural critiques in order to be an active citizen, challenging oppression and acting on value commitments (McKay & Gibson, 1999, pp. 5-6). In practice this may involve identifying and highlighting what is absent in the officially sanctioned version of events that is presented in schools (Segall, 2004, p. 160). This absence can be shown up through an assessment of school textbooks (for example, see Schramm-Pate, 2007), a common gatekeeper of what knowledge should be transmitted, and also more assiduously in the discourse of the classroom, or within the wider society as given voice to in the media. Merryfield argues that the most difficult aspect of taking a conscious postcolonial stance is in confronting how our own minds as learners have been colonised and how this has restricted the range of what we are tempted to examine (as cited in Segall, 2004, p.169). To assist a critical approach towards text analysis, Bishop posits questions such as “who

defines what is accurate... in a text? Whose interests, needs and concerns are being met...? Who determines what authority the text has?" (Bishop, 1996, p. 225). Schramm-Pate argues for dialogic pedagogy to peripherise the teacher and centre the learners in the examination of truth, values and identity, rather than continuing the 'normalising' mission of the cultural transmission model (Schramm-Pate, 2007, p. 8). This reflects Freire's contempt for the traditional student-teacher relationship (Freire, 1970, p. 72) and brings to mind the Māori concept of *ako* (the reciprocal nature of teaching and learning), and more broadly, this orientation is particularly fitting in the New Zealand context where the hegemony of the Pākehā education system continues to disadvantage Māori learners (Bishop, 1999, p. 201).

Another orientation which addresses issues of postcolonialism, although not to the same degree, is that of personal development based around self-development and human interaction (Miller & Young, cited by Allen & Stevens, 1998, p. 19). This orientation has been very influential on classroom practices (Janzen, cited by Gibson and Mackay, p. 8). It prioritises a strong sense of identity, self-esteem and self-efficacy for good citizenship. It holds that ethics and concern for others need to be taught. The students need to make personal meaning, and the private sphere of the family and home-making is also important. Civic responsibility should be learnt through co-operative learning. Social studies content needs to allow for student introspection, such as decision-making activities. Students will therefore to get to know themselves, their own opinions and viewpoints and feelings and the teacher's task is to help students reach their intellectual and social-emotional potential (Allen & Stevens, 1998, pp. 19-20). The main criticisms of this orientation is that it is too reliant on the values of the teacher; that it requires the teaching of controversial issues which is reluctantly or badly done by many teachers; and there is the accountability issue of needing more measurable outcomes from students (Belitto; Cangemi & Aucoin; Leming; Levitt and Longstreet). I add to this my reservation that strict adherence to this

philosophy might undermine the communal nature of many Māori values, such as the importance of reaching consensus at *hui* (meetings).

Other philosophies include the respect for diversity model, and the global approach model. Students need to be taught structures for accepting and appreciating diversity, and thinking about new ways of seeing ourselves (McKay & Gibson, 1999, p. 9). Similarly, global educators work on decolonising knowledge by using contrapuntal or opposing histories, multiple perspectives, human experiences in “hybrid contexts” (Merryfield & Subedi, 2006, p. 289). This global approach is very aligned to the cultural transformation orientation, although it could be argued to de-emphasise the special place of Māori as indigenous people and as Treaty partners.

In any event, I argue that the categorisation of these poststructural critical perspectives, while academically possible, are hard to reconcile with the reality of classroom practice, as approaches promoted by each orientation will be visible throughout the year with any social science teaching of citizenship undertaken with a poststructural lens.

A poststructural critical approach enables students to achieve political literacy (a concept explored by Crick and Lister, as cited in Gilbert, 1996, p. 324). Gilbert argues that in studying the political system, values (perhaps those encapsulated by the 1948 UN Declaration of Human Rights, as a starting point) can be developed, applied and evaluated. The best outcome would be for students to feel empowered in coming to a position on current issues and acting politically on this position (Gilbert, 1996, p. 324). A legal competence model (as opposed to various content, skills, or values models) would focus on skills within a politico-legal framework which would allow an assessment of the legal system in terms of “fairness” and its ability to satisfy needs in a constantly changing society (Gilbert, 1996, p. 328). Gilbert emphasises the importance of the skills-process approach not undermining the need to reveal unjust forms of power, but he stops short of

taking a strong direction (such as a cultural transformation orientation), for example, in how exploring the concept of “fairness” should be approached.

Milligan and Beals (2004), in writing for a New Zealand readership, are more prescriptive in their argument for a focus on the *nature* of power within the system of government. They argue that the dominant white middle-class male perspective needs to be made visible as just one of many perspectives in order to make it clear that it is not the starting point of rationality and truth, and to avoid the danger that all other perspectives are analysed from this dominant standpoint (Milligan & Beals, 2004, p. 20). As part of this unpacking, the contingent nature of meaning must also be kept at the forefront, which can be achieved by focusing on the generating of questions (Milligan & Beals, 2004, p. 21 and p. 19). The importance of contingency reflects Lee’s reminder to teachers to resist the temptation to look for or promote “certainty”, as the pedagogical journey itself is crucial in achieving meaningful education experiences (Lee, 2003, p. 97). This warning was given in the context of evaluating an outcomes-based assessment system, and the potential effects of an outcomes-based assessment system on legal studies pedagogy is discussed in Chapter Four. The poststructural teaching of citizenship within the context of legal studies is explored below.

Legal Studies and its Social Science Orientation

A recent curriculum guide (the New Zealand Curriculum Guides Senior Secondary 2009) does not adopt a specifically poststructural critical approach. While a stronger focus on conceptual understanding has been taken, especially with respect to the contingent and dynamic nature of law (Ministry of Education, 2009, p. 1), the first of two bullet-pointed consequences of the rationale statement, that legal studies allows students to “gain an informed respect of the law that enables them to operate as confident and responsible citizens in a diverse society” (Ministry of Education, 2009, p. 1) still reads from a cultural conservation standpoint: in the absence of a statement that students should be informed by

a critical approach, the teaching of legal studies appears to be primarily for the purpose of making respectful citizens. However, the second bullet-point immediately following this appears more transformative in its focus on “sharpen[ing] the capacity of students to evaluate” aspects of the New Zealand legal system (Ministry of Education, 2009, p. 1). This focus on evaluation is not currently reflected in 11 of the 13 Level Two unit standard performance criteria as these 11 require pure description (regurgitation), although slightly more analysis is required in the Level Three criteria.

There have since been moves to bring forward the next review of the unit standards available in legal studies, and if this occurs it is anticipated that the unit standards will be changed to ensure alignment with the curriculum guide (S. Tester & O. O’Brien, personal communication, August 23, 2010). The focus of Level Two criteria remains at “describe and explain”, which does not require any significant degree of analysis, critical or otherwise. The Level Three standards will require students to “evaluate and analyse”. This does not preclude a poststructural critical approach, but it does not prescribe it either. Without the express direction of a critical approach, this is still up to the individual teacher’s philosophy. Evaluations could be restricted to applying such criteria as financial cost, international legal obligations, degree of state intervention, to name a few. Of more concern is A. Durie’s observation that the current education system’s hegemony is likely to be perpetuated by individual teachers who are not critically aware of their own personal ideological (A. Durie, 2003, p. 17).

It is also anticipated that a review of the unit standards could result in a smaller number of standards being offered and an increased credit value of the retained standards. These standards would be rewritten to reflect the curriculum guide focus on conceptual understanding rather than content, and it is also possible that Merit and Excellence grades may be introduced, as has already happened with psychology unit standards. This compromise arises from a lack of willingness by the Ministry of Education to fund

achievement standard development for this subject (S. Tester & O. O'Brien, personal communication, August 23, 2010). I believe one possibility for this Ministry position may be the lack of recognition of legal studies as an "academic" subject, as explored in Chapter Four.

Summary

The poststructuralist critical social science orientations form an important curriculum guideline for my teaching of legal studies, and are an appropriate backdrop to an approach which seeks to address issues of equity for Māori learners in New Zealand's postcolonial context. The aspiration for cultural transformation, with its emphasis on highlighting oppression and the centering of the learner is particularly fitting for this reason. However, approaches promoted by each orientation are useful, such as the co-operative learning focus of the personal development model, the importance of accepting and appreciating diversity and thinking about new ways of seeing ourselves in the respect for diversity model, and the emphasis in the global approach on decolonising knowledge and the focus on hybridity as a way forward.

The recent Ministry of Education curriculum guides neither prescribe nor preclude a poststructural critical philosophy for the teaching of legal studies and accordingly, the approach to legal studies is dependent on each teacher's philosophy. This is likely to perpetuate the current system's inequities if teachers do not consciously adopt a critical presentation of the curriculum (A. Durie, 2003, p. 17).

Chapter Three: Literature Review on Kaupapa Māori

This chapter looks at literature regarding the changing focus of kaupapa Māori in education. It explores kaupapa Māori theories from the basis of *mātauranga Māori* (Māori epistemology) and then examines basic tenets underlying ako Māori (Māori culturally preferred pedagogy: Smith, 1992b, *Kaupapa Māori: Theory of Change*, para. 2), a kaupapa Māori subset, including those relating to *honongo* (relational aspects), *ihi* (power, assertiveness), and *te Ao Māori* (in this context, mātauranga Māori implications for teaching and learning in a New Zealand secondary school context). Lastly, models of outcomes that are valued by Māori and are appropriate for teacher and researcher focus are discussed.

The Changing Focus of Kaupapa Māori in Education

The poststructural approach towards the teaching of the social sciences explored in Chapter Two is a compatible backdrop to kaupapa Māori. As Pihama describes, kaupapa Māori theory is aligned with critical theory, as it endeavours to reveal the power imbalance that continues to oppress Māori (as cited in Pihama, Cram, & Walker, 2002, p. 39). I believe that local particulars (kaupapa Māori in the case of New Zealand) can be restored and replenished in a society with multiple cultural influences which recognises the cultural harm caused by colonialism and which promotes a space that allows indigenous peoples to enjoy success without compromising their cultural identity. Notions of universality described in an exploration of hermeneutic phenomenology in Chapter Five are relevant in this regard.

Māori students do not currently enjoy this type of success. As discussed in Chapter One, they do not fare as well as Pākehā students according to school attendance data and European indicators of achievement such as NCEA. It is assumed that these indicators also apply to social science teaching and learning, but it needs noting that while there are many national reports regarding the state of Māori educational achievement, there are very few

which relate to Māori achievement in the domain of the social sciences (Aitken & Sinnema, 2008, p. 48). Many commentators, both Māori and non-Māori, have come to the conclusion that these negative attendance and achievement statistics suggest a level of disengagement which is due in no small part to the entrenchment of European ways of knowing and doing in the New Zealand education system, which occurs at the expense of Māori knowledge and systems (for example, see Bishop, 1999, p. 201; and Smith, 2000, p. 62).

This belief grew over the last three decades of the twentieth century. Writing in 1976, Gadd scathingly describes the New Zealand schooling system in terms of its Pākehā-centricity. Beyond having to “leave their own way of living at the school gate” Māori students had to act as though the Pākehā way was the only way to be a person (Gadd, 1976, p. 38). These concerns are still evident in 1990, when Metge describes Māori as having to live in the dominant Pākehā world and that to adhere to their culture negatively affected their access to resources (Metge, 1990, p. 3). Metge does not overtly describe this position in social justice terms but her analysis reflects this concept; a socially just society would provide individuals and groups an impartial share of the benefits of that society (Gardner, Holmes, & Leitch, n. d., p. 3). Metge described this inequity as breaching both the Treaty of Waitangi and the fundamental values of equality and fairness we as New Zealanders claim to hold (Metge, 1990, p. 3). She states that in addition to this social injustice, there are cultural issues arising from differences in seeing and in value systems, and that both these social and cultural questions have to be addressed (Metge, 1990, p. 7).

A corollary to this belief in the damaging effects of a Eurocentric education system is that the centring of Māori-specific learning methods will produce positive outcomes for Māori learners. These ways of learning are, by definition, part of a kaupapa Māori approach, that is, the practice of “Māori intervention principles and elements” (Smith, 2000, p. 66). Kaupapa Māori requires a critical analysis of existing power inequalities in

our society, and it can be seen as the breaking down of hegemonies which have precluded Māori from defining and controlling Māori knowledge (Bishop, 1996, pp. 12-13; Pihama, as cited in Pihama, Cram, & Walker, 2002, p. 39). These explanations could be argued to suggest a deficit foundation for the term, as if kaupapa Māori has only existed as a response to oppression, instead of the term encapsulating a Māori-centric position. Eketana has contended as much in relation to critical approaches to Māori research (2008, p. 8, discussed in Chapter Five). But a labelling of what is “the norm” for Māori would not be needed until such a time as that norm needs to be differentiated, such as in the postcolonial context of it becoming oppressed by another group’s norm. Moewaka Barnes accordingly talks of the inherent unease in characterising kaupapa Māori research, as the need to do so reminds us of the power of colonisation (Moewaka Barnes, 2000, p. 4). For similar reasons, Smith himself rejects the term “decolonisation” as describing a rebalancing of Māori interests, in preference for the Freirean concept of “conscientization” or “consciousness-raising” (2003, p. 3). This is described by Reason as the empowering of people through the process of using their own knowledge for their own advantage (as cited in Bernard, 2000, p. 178). Ultimately, a continued focus on the emancipatory possibilities offered by kaupapa Māori is not surprising given that the status quo for Māori (and most indigenous peoples) is not really working (Smith, 2003, p. 5).

These explorations of kaupapa Māori occurred during what Smith has referred to as an educational revolution from 1982 (Smith, 2003, p. 2; G. H. Smith, personal communication, June 17, 2010), and Māori have now emerged from a colonial history of cultural repression to a position of self-determination, from being reactive to being proactive. Certain key areas in education have now been successfully claimed and controlled by Māori (for example, the kohanga reo and kura kaupapa movements and mainstream school approaches such as the Te Kotahitanga project) and are now embedded with Māori values. This increased capacity for self-determination is backed by statistics

which show that in 2008 Māori voters elected to be on the Māori roll rather than the general roll at a ratio of three to one in general, and at a ratio of 12 to one for 18 year olds voting for the first time, which Williams argues is because of an increased level of cultural engagement by Māori (as cited in Aitken & Sinnema, 2008, p. 233).

Kaupapa Māori education has seemingly entered a new phase with new foci. Royal envisages a cultural transition from Te Ao Māori to Te Ao Mārama, which involves moving from consciously defending a world to creatively using mātauranga Māori in our engagement with and understanding of the world as it is (Royal, 2007, p. 9). Smith sees conscientization, resistance and transformation as part of an ongoing cycle rather than a 3-stage linear movement. He argues that we need to tackle this by understanding the new formations of colonisation and developing effective responses in a way that will change the hearts and minds of the people (Smith, 2003, p. 12; p. 4, G. H. Smith, personal communication, June 17, 2010). I believe that in terms of teaching social sciences, teaching with a cultural transformation philosophy should result in students who are compassionately conscious of the new formations of colonisation and its effects on all people. However, as a subject-specific orientation, that does not address a school wide or nation-wide approach to achieving this change. In line with this concern, Penetito states that the future of Māori education lies in a sense of community, initially at local level before it can become society-wide (Penetito, 2001, p. 24). Smith similarly argues we should prioritise building the capacity to sustain Māori support strategies with a key strategy being to re-generate the cultural power of the extended family or *whanau*, and that this capacity-building needs to be part of an overall, mutually supported strategy. (G. H. Smith, personal communication, June 17, 2010). This mutual support may reflect Penetito's argument that national consciousness could potentially occur in the area of overlap between a "mainstream" and an equally robust "kaupapa Māori" system, where a negotiated interwoven relationship can develop (Penetito, 2010, pp. 16-17; p. 247).

Kaupapa Māori Theories

As kaupapa Māori values can be argued to stem from mātauranga Māori (Marsden, as cited in Royal, 1998, p. 4), it is necessary to premise any examination of these values with a few comments about the nature of mātauranga Māori. Although mātauranga Māori is often defined as traditional Māori knowledge (for example, see Royal, 1998, p. 1; Bishop & Glynn, 1999, p. 214; Smith, 2003, p. 16; Sciascia, 2003, p. 3), A. H. Macfarlane translates mātauranga as epistemology (A. H. Macfarlane, 2010), presumably because an exploration of what knowledge entails in a given perspective will necessitate an epistemological examination. Royal describes mātauranga Māori as being created by Māori humans according to a set of central ideas and by the use of particular methodologies to account for the Māori experience of the world (Royal, 1998, p. 2). These ideas and methodologies are framed around “Te Ao Mārama”, which has evolved from cosmological *whakapapa* (genealogies) which symbolise the creation of the world and the human psyche (Royal, 1998, pp. 3-4). Royal suggests interpretations from this cosmological *whakapapa* include that there is a distinct passage to be followed from ignorance (Te Pō) to knowledge (Te Ao Mārama); that there is a dramatic, or traumatic event in the final stage before knowledge is attained (denoted by the separation of our sky father and earth mother, Ranginui and Papatuanuku); that symbols (or possibly some other intermediary) are needed in order to capture knowledge; and that ultimately knowledge is not human-made, but is from Io (root cause) (Royal, 1998, p. 5). While this latter point at first seems to contradict Royal’s definition of knowledge as human-created, Royal’s diagram depicting mātauranga Māori as being an interconnection of humans, reality and knowledge (Royal, 1998, p. 3) shows how he uses the word “knowledge” to describe different sections of the genealogy.

This interconnectedness is at the heart of mātauranga Māori. It is understood in relational terms (Penetito, 2001, p. 20), as illustrated by the *whakapapa* framework, and by

Royal's statement that inquiry should occur within a family context, as humans are integrally part of life's web (Royal, 1998, p. 6). This reflects Pere's description of "a holistic knowledge code" (Pere, n.d., p. 5). A related value of this interconnectedness is that the benefits of knowledge belong to all (G. H. Smith, personal communication, June 17, 2010). The components of kaupapa Māori are similarly interwoven. For example, Penetito stresses the functional integration that occurs among the various branches of Māori institutions (Penetito, 1996, p. 4), and there is a reciprocity of roles which occurs in Māori teaching and learning, as discussed below.

Stemming from mātauranga Māori, I view kaupapa Māori values as sources of guidance which can be reconfigured into models appropriate to the context. In reading through Māori educational literature, it becomes clear that a kaupapa Māori approach consists of key Māori values such as *ako Māori* (culturally preferred ways of doing things); *whanaungatanga* (extended family structure and practice); *kotahitanga* (unity); *kaupapa* (collective vision); *manaakitanga* (kindness); *kia orite* (mediation of socio-economic impediments); *tino rangatiratanga* (self-determination); and *taonga tuku iho* (cultural aspirations). Although kaupapa Māori is by its nature interwoven with areas of overlap in nearly all attempts at distinguishing its components, the categorisation and sorting of these is present in nearly every exposition of kaupapa Māori by a Māori academic. Indeed, thinking through the cause and effect relationships and the categories and sub-categories discernible in some of these values has allowed a more thorough consideration of how they might be applied in our classroom context.

Accordingly, I believe the focus of research such as this is the search for *ako Māori* (Māori pedagogy), a kaupapa Māori subset, in the context of our class. The figure below represents my arrangement of central kaupapa Māori values in education, and the review of the literature which follows will be organised according to these categories.

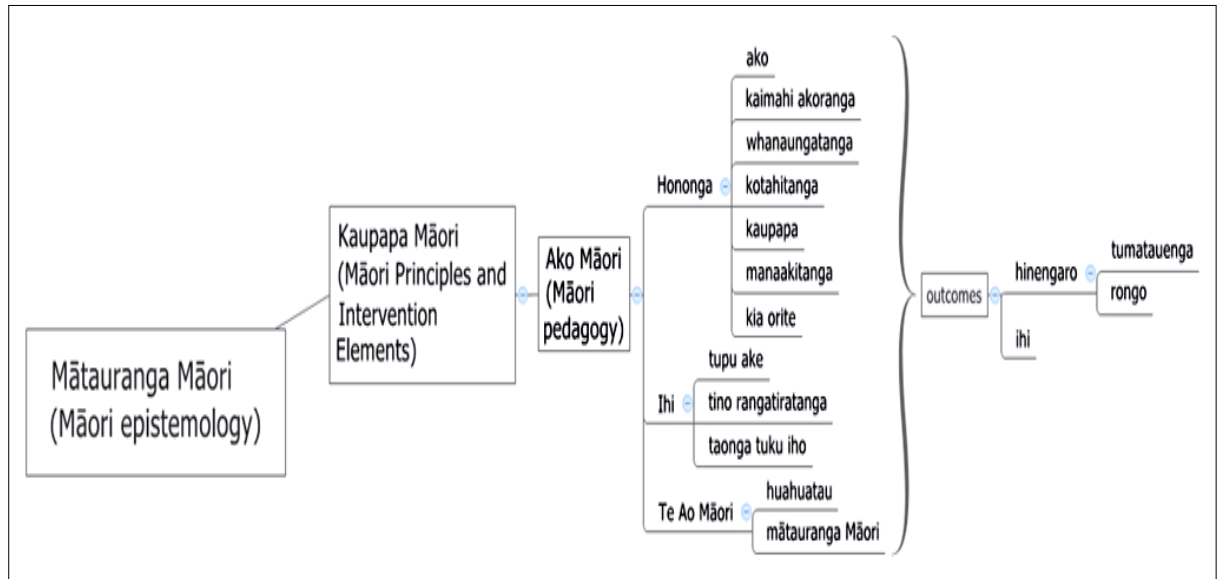


Figure 1: Arrangement of Central Kaupapa Māori Values in Education

Ako Māori

Principles within the categories of hononga, ihi and te Ao Māori lie at the heart of ako Māori. Ako is said to have descended from Tāne-nui-a-rangi's three baskets of knowledge (Irwin, as cited in Irwin, Davies, & Carkeek, 1996, p. 67) and is the Māori word for both teaching and learning. In a wider context, ako Māori refers to Māori culturally preferred pedagogy, one of Smith's six critical change factors (Smith, 1992b, *Kaupapa Māori: Theory of Change*, para. 2). After an examination of Māori pedagogy through looking at databases, archive materials, traditional Māori media, and a canvassing of Māori and educational communities, Hemara concludes that there are general principles that can be traced back to the time Māori first arrived in New Zealand (Hemara, 2000, p. 5).

Before the modern New Zealand schooling system, the methods of teaching *tapu* (sacred) knowledge (such as tribal histories, whakapapa or genealogies, karakia or prayer, black magic and weaving) were different from those used to teach non-tapu knowledge. Irwin's Māori Education System model (as cited in Irwin, Davies, & Carkeek, 1996, p. 67) describes ako as branching into three areas: teaching through *whare wānanga* (traditional houses for the teaching of sacred knowledge); and education of non-tapu knowledge

through exposure (also referred to by Metge, as cited in Hemara, 2000, p. 22) and through apprenticeship and tutorials. It is the information about the teaching of non-tapu knowledge that is of greater relevance to modern secondary school teachers.

Hononga: Relational aspects. Hononga is the Māori word for relationship and S. Macfarlane uses this term to refer to the relational aspects of whanau, *whenua* (land) and friendships (2009, p. 46). In a classroom context I believe this encapsulates the values of ako (in the narrow sense of the word – reciprocal teaching), experiential learning which I describe as kaimahi akoranga, whanaungatanga, kotahitanga, kaupapa, manaakitanga, and kia orite.

Ako. The reciprocal nature of Māori pedagogy is reflected in the term ako meaning both to teach and to learn. Hemara describes this as locating students and teachers in the same place with everyone learning something new. He contrasts this with modern (Eurocentric) education which places students alone at the centre of learning (Hemara, 2000, p. 40). Similarly, ako has been distinguished from the expert or transmission model of teaching (Bishop, Berryman, & Ricardson, 2002, p. 56). In discussing the implications of our current assessment regime, Boldstad and Gilbert use ako as an example of a paradigm shift in which learners are viewed as actively engaged, and in which learning is collaborative and dynamic between teachers and learners (Boldstad & Gilbert, 2008, p. 151). The principle of ako is also one of the six elements in Te Kotahitanga's effective teaching profile (Bishop, Berryman, Cavanagh, & Teddy, 2007, p. 30). In practice, the reciprocal nature of ako employs several strategies, such as student-teacher role reversals (Tangaere, 1996, p. 114), the seeking and valuing of student feedback (Hemara, 2000, p.41), and cooperative learning approaches (A. H. Macfarlane, 2004, p. 70, explored in more detail below).

Kaimahi akoranga. A central principle of learning non-tapu knowledge is what Bishop and Glynn refer to as knowledge-in-action (1999, p. 170). Caccioppoli and Cullen

describe this as being taught in the same two ways described by Irwin: by a type of apprenticeship under a skilled adult; or through small groups having exposure in daily life with community activities (Caccioppoli & Cullen, 2006, p. 56). Small group sizes with one-on-one interaction with the teacher were traditionally a vital element (Hemara, 2000, p. 5; Kent, 1996, p. 91). These details reflect a clear theme which emerged from Bishop and Berryman's recent interviews with Māori secondary school students, namely students felt that they were able to learn much more effectively when they could discuss issues with their friends and interact with the teacher in smaller groups (Bishop & Berryman, 2009, p. 31). This reflects the learning experience of other indigenous cultures: St Clair for example summarises the predilection of oral cultures to be person oriented rather than task oriented, and to prefer experiential rather than discovery learning (St Clair, 2000, p. 90). Farrell similarly writes of the pedagogy of native teachers in Ontario to centre on highly personalised relationships in the classroom with a proclivity for experiential learning activities (Farrell, as cited in Penetito, 1996, p. 5). I have described this experiential learning as *kaimahi akoranga*, which implies a "lesson worker" or "lesson doer" (Ryan, 1995, p. 72; p. 29).

Whanaungatanga. Whanaungatanga, according to Bishop, is relationship-establishing in a Māori context (Bishop 1996, cited by A. H. Macfarlane, 2004, p. 64). This meaning has emerged from the recent evolution of "whanau" to metaphorically refer to groups working for a common end, in addition to the traditional meaning of a group with ancestral connections (Bishop, 1996, p. 217). A. H. Macfarlane similarly considers these relationships to be built on kinship, locality, and shared interests (as cited in A. H. Macfarlane, Glynn, Cavanagh, & Bateman, 2007, p. 67). Pere describes whanaungatanga as the social dimension in a broad sense, with kinship ties to all peoples and all other living things (Pere, n.d., p. 4). Tuhiwai Smith's discussion of whānau frames it as the traditional core social unit, rather than the individual as a starting point, and that this remains the

primary Māori way of organising the social world (Tuhiwai Smith, 1999, p. 187). The whānau structure is one of six critical change factors identified by Smith (1992b, Kaupapa Māori: Theory of Change, para. 2), a structure which remains an important intervention strategy for developments in Māori education (Smith, 2003, pp. 9-10). The importance of the group is also reinforced by many whakataukāi, for example: “*Ehara taku toa i te toa takitahi, engari he toa takitini* – My valour is not that of the individual, but that of the multitude” (Brougham, Reed & Kāretu, 1999, p. 135); “*Ma tini mano ka rapa te wai; E kore e mahana, he iti-iti o te Puheru*” which means “A great number will easily accomplish what a few cannot, there is no warmth if the garment is too small” (Taylor, as cited in Hemara, p. 29); and “*Te whitingā kia tata ka noho, kia roa te putanga kē*” – “let us work closer as a group so that security and survival is ensured” (A. H. Macfarlane, Glynn, Cavanagh, & Bateman, 2007, p. 74).

Put into practice in the classroom, whanaungatanga can take many forms. A. H. Macfarlane suggests teachers start off the year with a class hui whakataki to get to know the backgrounds of the students (A. H. Macfarlane, 2004, pp. 66). Cormack (1997, pp. 165-166) argues for the creation of an overriding esprit de corps, in Māori terms a *waka* (canoe) or *iwi* unit, to get the class to function as a whole, with the teacher firmly in charge to provide security and to set up boundaries. Teachers should look for trust-building opportunities (A. H. Macfarlane, Glynn, Cavanagh, & Bateman, 2007, p. 67) and Bishop emphasises the importance of shared outcomes (*kotahitanga*) and holding fast to the group’s kaupapa/collective vision (Bishop & Glynn, 1999, p. 84). A. H. Macfarlane also argues for teachers to find out about the expertise and experience of the students’ whanau, in order to be able to involve them throughout the year (A. H. Macfarlane, 2004, pp. 66-70). Similarly, S. Macfarlane states that teachers need to engage and collaborate with the learners’ whanau, in her location of whanaungatanga within the Treaty of Waitangi principle of partnership (S. Macfarlane, 2009, p. 44). Pere’s definition of whanaungatanga

would also include involvement with areas of the social world such as the environment, the eco-system and animal welfare. This could provide the opportunity for teachers to share what matters to them (A. H. Macfarlane, Glynn, Cavanagh, & Bateman, 2007, p. 67).

Another example of how whanaungatanga and the social concept of ako can be embodied is through cooperative learning techniques (Barr; Pere; & Gadd, as cited in Kent, 1996, p. 91; A. H. Macfarlane, 2004, pp. 70-71). Brewin observes that while not all Māori students share the same preferred learning style, on the whole most seem to like to work together in a group (Brewin, as cited in Tapine & Waiti, 1997, p. 25). There has been a lot of international research over the past two decades about the implementation and impact of cooperative learning (Brown & Thomson, 2000, p. 15). The body of evidence supports the need for cooperative learning to include positive interdependence, individual accountability, group reflection, explicit teaching of small group skills and face to face interaction (Johnson and Johnson, and Brown, as cited in Thomson & Brown, 2000, pp. 38-39). These elements complement Bishop and Glynn's *tikanga* (custom, correct way to behave) of the whanau, which include warmth in interactions, solidarity, and shared responsibility for each other's learnings, for task completion and for group property (Bishop & Glynn, 1999, pp. 83-84).

However, there is a subtle yet key difference between the positioning of the individual in Māori group learning compared to that position in general cooperative learning literature. S. Macfarlane (2009, p. 47) writes that individual agency for Māori learners stems from belonging to the group (which she argues is how the key competency in the New Zealand Curriculum of "Managing Self" should be interpreted from a Māori viewpoint: S. Macfarlane, 2009, p. 44; Ministry of Education, 2007, p. 12). Cormack contends that Māori students work best as individuals when they know that they are part of a group which in turn is part of a larger group (Cormack, 1997, p. 166). I believe these viewpoints centre the group and peripherise the role of the individual, thus highlighting

Tuhiwai Smith's description of the whānau as the core social unit (1999, p. 187).

Cooperative learning literature distinguishes cooperative learning from “individualistic” and “competitive” goal structures, and is similarly premised on the belief that individuals do their best when they have learned within a supportive group (Brown & Thomson, 2000, pp. 14-16). However, the purposes and intended outcomes are argued in terms of the individual learner, namely to develop all team members' academic skills, which in turn will enhance the learners' confidence, as well as teaching the skills to get along with others when working to complete a task (Brown & Thomson, 2000, pp. 13-14). On the whole, the focus of cooperative learning literature is on the individual learner as the starting point or even the priority, rather than the group as a whole.

This distinction lies at the heart of how cooperative learning needs to be implemented in order to realise fully the principle of whanaungatanga through cooperative learning. Gadd gives advice for teachers of Māori students which illustrates this as a concrete example, cautioning that it might not be wise to request an opinion be shared without the student having had an opportunity to check with the group first as to their consensus (Gadd, 1976, p. 52). Bishop and Glynn's recommendation that group performance be encouraged over individual praise or criticism also demonstrates this point (Bishop & Glynn, 1999, p. 84). I argue that this perspective on the role of the individual within a group lies at the heart of addressing the challenge which Smith terms the reification of the possessive individual, one of the main barriers to implementing the spirit of whanaungatanga (G. H. Smith, personal communication, June 17, 2010). How possible this is in our current educational structure and assessment regime is another matter and is explored in Chapter Four.

Group formation may be a further example of a difference between traditional cooperative learning literature and Māori group learning. Gadd acknowledges the importance of the peer group within an exploration of the concept of aroha, and argues that

letting students choose their own group membership can be a key to learning success, as these groups may be a substitution for the extended family for some group-minded students (Gadd, 1976, p. 41; p. 48). I argue that the principle of *tino rangatiratanga*/self-determination on the part of the student may also be relevant in this respect. However, Gadd's advice goes against conventional cooperative learning advice, which states that teacher-selected groups are preferable to ensure a mix of skills and perspectives (for example, see Brown & Thomson, 2000, p. 65). Freely chosen groups may also conflict with the similar and traditional Māori approach of placing the less experienced with the more experienced, if the group formation does not happen to reflect this dynamic. A. H. Macfarlane frames this principle within his *kapahaka* learning paradigm (2004, p. 70), which brings to mind the normality in *ako* Māori of intergenerational lifelong learning (see Pere, n.d., p. 5), and the *tuakana-teina* principle (often interpreted in schools as student-student support through an older-younger student grouping - McKinley, 2000, p. 104).

There are many positive effects said to transpire when *whanaungatanga* and a cooperative learning approach are successfully implemented. In a social science learning context, Allen and Stevens claim that it promotes positive relationships between students, higher achievement and self-esteem (as do Brown & Thomson, 2000, pp. 13-14), and additionally that it enhances positive attitudes towards the subject matter, supports the greater use of reasoning strategies, and it helps students appreciate their citizenship role (Allen & Stevens, 1998, p. 101). For Māori learners, knowing that they can move back to the group if they need help even when they are working individually, will create the environment in which Māori students will show their creativity (Cormack, 1997, p. 166). Bishop and Glynn argue that when a teacher prioritises a sense of *whanaungatanga*, then student interactions will show commitment, connectedness and joint responsibility for others' learning (Bishop & Glynn, 2000, p. 5), and commitment to the wider social world, Pere would add; outcomes which reflect the values of *kotahitanga* and *kaupapa*.

Kotahitanga. The use of the word kotahitanga has broadened in recent years. In 1991, Barlow defines kotahitanga as tribal unity, and emphasises its manifestation as dividing up resources equally so that no one suffered unduly (Barlow, 1991, p. 57). This term has come to mean unity more generally, for example in its description of a collaborative response towards a commonly held goal, one of the six elements in Te Kotahitanga's effective teaching profile (Bishop, Berryman, Cavanagh, & Teddy, 2007, p. 30). Smith uses the term to describe the principle that everyone has a contribution to make, as the group is as good as the least able member, and all the knowledge goes into the group pool (G. H. Smith, personal communication, June 17, 2010). A. H. Macfarlane uses the concept of kotahitanga to describe the linking of the gifts of home and school (A. H. Macfarlane, 2010).

There are many ways kotahitanga could be expressed in a classroom context. Kotahitanga would be achieved through methods which exhibited the values of mahi tahi, noho tahi and haere tahi (working, staying and progressing together) (A. H. Macfarlane, as cited in A. H. Macfarlane, Glynn, Cavanagh, & Bateman, 2007, p. 68). Bishop and Berryman state that students being able to monitor their own learning progress as part of a collective response towards a commonly held goal is a manifestation of kotahitanga (Bishop & Berryman, 2009, p. 31). A. H. Macfarlane considers that kotahitanga requires an inclusive, restorative approach to management issues, with a focus on mutual understanding and restoring harmony rather than blaming; and that it would prioritise lesson content which promoted opportunities for cultural identity and which used strategies such as rituals, consensus-reaching through discussion and whole-class rewards (A. H. Macfarlane, 2004, pp. 87-96; A. H. Macfarlane, as cited in A. H. Macfarlane, Glynn, Cavanagh, & Bateman, 2007, p. 68). The emphasis on whole group rewards is described by A. H. Macfarlane in terms of the kapahaka learning paradigm, where being part of the group process is as important as group outcomes themselves (A. H. Macfarlane, 2004, p.

70). Pere similarly writes that the sense of acceptance and belonging to the group was itself the incentive for Māori learners, and that tangible rewards were not traditionally expected. This ethos runs counter to the practice of many teachers of giving rewards to individuals (Pere, 1982, p. 64).

Kaupapa. The word kaupapa has a wide application (as opposed to its specific use in terms of kaupapa Māori). Barlow describes the meaning as ranging from the type of work to be carried out, to the setting of policy and practices in a government department context (Barlow, 1991, p. 43). In an educational setting, Smith (1992, p. 23) reduces this to mean a collective vision or philosophy of what a good Māori education should entail. In a definition reminiscent of A. H. Macfarlane's kotahitanga perspective above, Bishop and Glynn refer to kaupapa in even narrower terms, relating it to the alignment of school with the home culture, and the language especially, of the student (Bishop & Glynn, 1999, p. 172). I believe the intersection of these definitions is a vision of cultural priorities shared by both home and school. Furthermore, kaupapa is inextricably connected with kotahitanga, as the concepts of collective vision and unity appear to be dependent on each other.

Manaakitanga. A. H. Macfarlane adopts Williams' 1971 definition of manaakitanga "as showing respect or kindness" (as cited in A. H. Macfarlane, 2004, p. 80), and as being unqualified and embodying reciprocity (as cited in A. H. Macfarlane, Glynn, Cavanagh, & Bateman, 2007, p. 67), but Bishop and Berryman further refine the concept to caring for students as being "culturally located". This prioritises kind relationships, but in the context of retaining and enriching Māori *as Māori* (Bishop & Berryman, 2009, p. 30). This value makes up one of the six characteristics of Te Kotahitanga's effective teaching profile (Bishop, Berryman, Cavanagh, & Teddy, 2007, pp. 28-29). Barlow describes how the term derives from "mana-ā-ki" meaning the power of the word, and that the term as a whole relates to "love and hospitality towards people" (Barlow, 1991, p. 63).

S. Macfarlane relates manaakitanga to the Curriculum's key competency of relating to others (S. Macfarlane, 2009, p. 44).

Paying special attention to the learning setting is one way of giving effect to manaakitanga, particularly in relation to the hospitality aspect of the concept. The National Council of Adult Education advise such measures as beginning class with a mihi (greeting), providing a cup of tea (not only for social purposes but to guard against danger from tapu), using te reo Māori when possible, laying the room out informally (for example based on a circle instead of rows) and using simple presentations which emphasise the visual (National Council of Adult Education, 1972, p. 39).

Kia orite. *Kia orite* (G. H. Smith, personal communication, June 17, 2010) literally means "be equal" (Ryan, 1995, p. 161), and is closely related to, if not a modification of, one of Smith's critical change principles, *kia piki ake i nga raruraru o te kainga*, (collective responsibility for the mediation of socio-economic and home difficulties: Smith, 1992b, *Kaupapa Māori: Theory of Change*, para. 2). These two principles have mostly been explored in relation to the Māori education system (the kohanga reo, kura kaupapa, and wharekura movements) and, in the way it has been argued by Smith and Bishop, it is primarily to do with advocating the use of collective structures such as whānau to ameliorate issues of socio-economic disadvantage. This requires collective action dependent on individual commitments (Bishop, 1999, p. 171). It emphasises reaching into Māori homes to encourage parents to significantly participate in their child's education through the structure of the whānau (Smith, 1992b, *Kura Kaupapa Māori Background*, para. 7). Bishop considers that a consequence of this is that children will participate in their educational experiences at school much more fully, as whānau involvement will ensure these experiences are more connected to their home experiences (Bishop, 1999, p. 171). Bishop does not address the aspect of socio-economic and home difficulties in his description of this principle, possibly to avoid claims of deficit theorising

and to keep the approach strengths-based with its focus on the whānau structure as an appropriate method. This, however, has the effect of making socio-economic and home difficulties appear to be the proverbial white elephant in his discussion.

Ihi: Power, assertiveness. While the concept of ihi is more an outcome than part of an intervention (and is accordingly discussed in Chapter Four), its relevance as an umbrella term can be seen in Barlow's (1991) explanation of ihi as "the power of living things to develop and grow to their full maturity and state of excellence" (p. 31). Ihi is a concept which centres the progress of the individual learner rather than the values which govern the relationships between learners and with the teacher. It encompasses aspects of ako Māori such as scaffolding from strengths or *tupu ake*, *tino rangatiratanga* for both teacher and learner, and the centring of cultural aspirations: *taonga tuku iho*.

Tupu ake. Another central principle of ako Māori is that a student's starting point in their learning should be their strengths, a theme underlying the Government's "Māori Potential Approach" (part of the Crown's Māori Education Strategy for 2008-2012, *Ka Hikitia* - Crown, 2009, p. 19). I have described this as *tupu ake*, which means to develop upwards (Ryan, 1995, p. 277; p. 28). As Pere states, Māori believe that children are born with innate knowledge (Pere, n.d., p. 6). Royal also makes this point, stating that children are born with *mauri* (life force) and the three baskets of knowledge within them, and that this needs to be activated and investigated throughout their life (Royal, 1996, p. 6). A forum for eliciting this valuable prior knowledge was referred to by Bishop and Berryman's *kuia* (female elder) as *wānanga* (a concept which is also one of the six elements of the effective teaching profile: Bishop, Berryman, Cavanagh, & Teddy, 2007, pp. 29-30); this would enable a student's learning path to be shaped and reshaped (Bishop & Berryman, 2009, p. 31).

Related to the importance of understanding a student's strengths is the idea that students should learn gradually from a familiar starting point (Hemara, 2000, p. 5). In

terms of mātauranga Māori, this fits within the whakapapa metaphor whereby there is a distinct passage to be followed from ignorance (Te Pō) to knowledge (Te Ao Mārama) (Royal, 1998, p. 5). Barrington and Beaglehole describe initial teaching being followed by graduated activities deemed to be appropriate for the learner's age and strength (Barrington & Beaglehole, 1974, pp. 2-3). This brings to mind Vygotsky's description of scaffolding and the zone of proximal development, a connection also made by Bishop who refers to Vygotsky in arguing the importance of Māori students learning socially and bringing their own knowledge, culture and experiences into the interaction (Bishop & Glynn, 1999, p. 189). Hemara also cites Vygotsky, but in terms of the teacher and learner often arriving at a certain zone of proximal development jointly (Hemara, 2000, p.41).

Tino rangatiratanga. *Tino rangatiratanga* has metaphorically become defined as self-determination (for example, Bishop, 1999, p. 62), from its stem word *rangatira*, meaning chief. "Tino" is an intensifier (Bauer, 1997, p. 302). It is a phrase that has been examined in great detail over the years due to its use in Article Two of the Treaty of Waitangi. Writing in 1991, Barlow opines that the word *tino rangatiratanga* is a Pākehā construct, and that a more traditional and accurate term for Māori sovereign power and status is "arikitanga" (Barlow, 1991, p. 131). Despite Barlow's reservations, *tino rangatiratanga* has continued to be used and analysed as the principal descriptor of Māori self-determination. The shifts in how *tino rangatiratanga* has been applied reflect the developments within the Māori educational revolution. A quick look at two dictionaries spanning the first half of this period shows that the meaning of *rangatiratanga* (there are no entries for *tino rangatiratanga*) was given as "evidence of breeding and greatness" (Williams, 1985, p. 323) and "kingdom, principality, sovereignty, realm" (Ryan, 1995, p. 211). In the context of education, Penetito suggests *tino rangatiratanga* can be used for relations between Māori and Pākehā, and *rangatiratanga* between Māori and Māori, which would differentiate between the concepts of chieftainship and self-determination (Penetito,

2010, p. 263). Smith described tino rangatiratanga in 1992 as relative autonomy to implement kaupapa Māori without interference (Smith, 1992b, *Kaupapa Māori: Theory of Change*, para. 3). In 1995, M. Durie grounded the concept in the theme of Māori ownership and having power over their future (M. Durie, as cited in Bishop, 1999, p. 71). A. H. Macfarlane has used rangatiratanga as a translation for hegemony (A. H. Macfarlane, 2010). This makes sense in relation to the Ryan definition of rangatiratanga as “kingdom, principality”, but is a confusing application of the word in the context of kaupapa Māori educational initiatives which seek to extricate learners from the damaging effects of hegemony. S. Macfarlane has recently framed rangatiratanga within the key Treaty principle of participation in her look at how the Treaty can be used as a framework for teachers (S. Macfarlane, 2009, p. 47), and in doing so, centres student self-determination. Another angle of rangatiratanga centres the teacher in its use to describe the process of becoming a competent teacher, or teacher effectiveness itself (Ritchie, as cited in A. H. Macfarlane, 2004, p. 71). This is presumably an emphasis on teachers acquiring chiefly qualities through strong leadership. The effective teaching profile element of *ngā whakapiringatanga* also addresses teacher competence, describing this as being the careful organisation of roles and responsibilities for the purpose of achieving outcomes (Bishop, Berryman, Cavanagh, & Teddy, 2007, p. 29).

In practice, giving effect to tino rangatiratanga has implications for school structure and for opportunities for both learners and teachers. In a school wide setting, the autonomous structures of kura kaupapa and wharekura have allowed tino rangatiratanga to be given effect (Bishop, 1999, p. 82). This begs the question of how English-medium schools can be developed to allow greater Māori autonomy. Within the classroom one approach which promotes tino rangatiratanga is that which is described above, namely tupu ake, or starting from the learner’s strengths and potential. A big picture philosophy to student wellbeing is also part of boosting the learner’s cultural identity and self-concept (S.

Macfarlane, 2009, p. 44). *Mana motuhake*, one of the values described in Te Kotahitanga's effective teaching profile, is also relevant here. This means teachers caring about and having high expectations of the performance of their students, which involves valuing each student's identity and independence (Bishop, Berryman, Cavanagh, & Teddy, 2007, p. 29). Student decision making will greatly enhance the spirit of tino rangatiratanga, and an appropriate method of achieving this is through Bishop and Glynn's collaborative storying, although they couch this within an exploration of whanaungatanga rather than tino rangatiratanga (Bishop & Glynn, 2000, p. 6). The way teachers choose to manage their classrooms also has a great impact on the degree to which tino rangatiratanga is realised, both for the learners and for themselves. A. H. Macfarlane argues for the need for teachers to pre-empt and diffuse problem behaviour by scanning the classroom, using body language effectively, making eye contact, and by being confident and asserting themselves (A. H. Macfarlane, 2004, p. 97). This assertiveness, or *ihi*, is part of applying consistent boundaries, respecting the dignity of the students, and being confident to run with spontaneous opportunities for learning. It is also vital for teachers to open doorways for learners, or *huakina mai*, by modelling expectations and being proactive in sharing experiences in order to make connections with the learners. This approach is part of A. H. Macfarlane's Hikairo Rationale (A. H. Macfarlane, 1997).

Needless to say, giving effect to tino rangatiratanga is believed to be extremely beneficial. Classroom management by a teacher who has reached a state of competence or rangatiratanga will be more effective than a negative and reactive approach to undesirable behaviour (A. H. Macfarlane, 2004, p. 97; A. H. Macfarlane, Glynn, Cavanagh, & Bateman, 2007, p. 67). The learner's welfare, identity and self-concept will be protected and boosted, and a sense of space and place within the general scheme of things will be attained (referred to as *whaiwāhitanga*) (S. Macfarlane, 2009, p. 44; p. 47). If teachers and learners are assertive at developing gifts, students will reach their potential, or *ihi* (A. H.

Macfarlane, 2010). However, there is one area required for holistic wellbeing that is not well integrated with the education system, and that is the protection of students' *wairua* (spirituality). It has been questioned by both Māori and non-Māori whether educators are in a position to do this (A. Durie, as cited in S. Macfarlane, 2009, p. 44). But its absence has also been argued to create a negative dispiriting atmosphere which can preclude genuine learning (Penetito, 2010, pp. 46-47).

Taonga tuku iho. Literal translations of *taonga tuku iho* include “treasures from the ancestors” (Bishop & Glynn, 1999, p. 64), and “treasures handed down” (Penetito, 2010, p. 239). Bishop and Glynn explain this term as referring originally to our ancestors' collective wisdom in the form of *kawa* (protocol informed by principles such as *tapu*, *noa* – free from *tapu*, *mana* - integrity, *wairua*, *manaaki* and *mauri*) which underlie the process of *whakawhanaungatanga* (Bishop & Glynn, 1999, p. 64). They further explain that the concept is now used metaphorically to refer to the cultural aspirations that parents hold for their children, but they appear to narrow the concept by emphasising those principles which guide human interactions. The relevance of *taonga tuku iho* for teachers is that teaching contexts must allow Māori children to be themselves, but because not all Māori children are alike and are probably of mixed culture, Bishop and Glynn warn that this principle requires a holistic, flexible and complex pedagogy which requires us to recognise the *tapu* of each learner, rather than to ascribe cultural meanings to each (1999, pp. 169-170). Bishop and Glynn therefore de-emphasise aspirations to do with general language and cultural survival in favour of a definition which stresses that teachers must allow the students to be culturally located, which seems to merge this concept with their definitions of *manaakitanga* and *kaupapa*, discussed above. I prefer the simpler explanations of Pere and Smith, which I believe are more closely aligned to the original translation and to the distinguishing characteristics of this concept. Pere refers to her cultural dimension and asks simply “how safe is my culture?” (Pere, n.d., p. 5). Smith defines *taonga tuku iho* as

cultural aspirations, particularly in a wider societal context of the struggle for language and cultural survival (1992b, Kaupapa Māori as Education Intervention, para. 6). He claims that challenges to Māori cultural survival form one of the two Māori educational crises (the other being Māori academic underachievement) and states that this struggle is driven by the strong spiritual and emotional qualities of Māori (2000, p. 62).

Te ao Māori: Mātauranga Māori implications for teaching and learning in a New Zealand secondary school context. Te Ao Māori is considered to be a framework of Māori knowledge which is subjected to diverse worldviews and influences (McNeill, as cited in Paenga, 2008, pp. 47-48). It is distinguished from Te Ao Mārama, which is traditional knowledge stemming from paradigmatic, cosmological and worldview orientations, obtained through methodologies such as whakapapa – a mātauranga Māori analysis in which two phenomena come together to give birth to a third phenomena (Royal, 1998, p. 7; McNeill, as cited in Paenga, 2008, pp. 47-48). I view McNeill's perspective of Te Ao Māori as describing mātauranga Māori implications for teaching and learning in a New Zealand secondary school context, a decidedly non-Māori context. Specifically explored will be the use of symbol and metaphor (*huahuatau*) as a teaching strategy, and the space for mātauranga Māori as content.

Huahuatau. A lot of traditional educational practices have been discussed above, but further assistance in the search for ako Māori can be gleaned from the paradigm, cosmology and worldview of mātauranga Māori/Māori epistemology. Royal explores this concept in relation to traditional Māori knowledge, or what Paenga (2008, p. 46) would refer to as tūturu knowledge (true knowledge, real or trustworthy knowledge) or knowledge from Te Ao Tawhito (pre-contact knowledge). However I argue there are parallels that may illuminate culturally preferred methods of learning within a Te Ao Māori space.

One of the most obvious methods arises from Royal's analysis that symbols (or possibly some other intermediary) are needed in order to capture knowledge (Royal, 1998, p. 5). The use of *whakataukī* (proverbs) is a common example of the use of symbolism. Hemara describes how it was taken for granted that learners would be able to take meaning from *whakataukī* and apply this to the subject, and that *tohunga* (skilled people) would state several *whakataukī* in a row to throw the learner off balance in the belief that this would generate original thinking (Hemara, 2000, pp. 30-31). This latter tactic also aligns with another of the principles Royal extracted from the cosmological *whakapapa*, namely that a dramatic event occurs in the final stage before knowledge is attained (Royal, 1998, p. 5). Metaphors (*huahuatau*) could be multifaceted and dense, but they might also be straight-forward and well-known to allow for the opposing aim of moving the learner comfortably into new learning territory (Hemara, 2000, p. 44). Similarly, in an assessment of science tasks for Māori students in a bilingual unit, Kent argues for assessment strategies which scaffold student understanding by way of analogies and metaphor (1996, p. 102). St Clair claims that oral cultures learn well with the use of metaphors, as they allow knowledge to be seen with a different perspective (St Clair, 2000, p. 85).

Mātauranga Māori as content. Penetito considers that at the heart of Māori education is a Māori knowledge base that takes into account Māori ways of knowing, thinking and doing. He argues that educators must address what counts as educational knowledge, which is an epistemological question (Penetito, 2010, p. 69). His generalisations about *mātauranga Māori* include that knowledge is handed down through generations, it is relative (that is, not fixed in time and space), it is specific to place, and it is connected to identity through language (Penetito, 2010, p. 239). Participatory learning of local Māori knowledge, which is more accurately *whānau/ hapū* (subtribe)/ *iwi* knowledge, would help redefine the relationship between local Māori groups and learning institutions. Government funding is needed for Māori group facilitation and the on-the-ground

negotiations with communities over what will be legitimate knowledge, as there will be different perspectives between local Māori groups, and not all knowledge is suitable for institutionalised learning (Penetito, 2001; Penetito, 2010, pp. 237-238). The general lack of Māori-specific content covered by the current legal studies unit standards supports Penetito's statement that Māori knowledge has been emptied of intellectual and moral status in our curriculum (Penetito, 2001, p. 24).

Ako Māori Outcomes

Models of outcomes. As noted in Chapter One, the focus outcomes for this research must be specifically of value to Māori. Criticisms have been made of the Eurocentric nature of outcomes which have guided research in the mental health fields (for example, see Arnheim, as cited in St Clair, 2000, p. 89; McPherson, Harwood & McNaughton, 2003, p. 237), and accordingly several models have been put forward by Māori seeking to describe components of Māori health and wholeness (for example Pere, 1991; M. Durie, 1998). These models are an appropriate starting place to look for outcomes of value to Māori.

One of the first models of Māori health and wholeness to gain widespread acceptance was Pere's (1991) use of the ancient symbol of Te Wheke, the octopus, in which the head denotes *te whānau* (the family) and the eyes *waiora* (total wellbeing for the individual and family), and the needs of each tentacle are to be met for complete wellbeing. Each must be understood in the context of the whole, and as such the model is appropriate for application to both individuals and groups. The tentacles represent *wairuatanga* (spirituality), *hinengaro* (the mind), *taha tinana* (physical wellbeing), *whanaungatanga* (extended family), *mauri* (life force in people and objects), *mana ake* (unique identity of individuals and family), *hā a koro ma, a kui ma* (breath of life from forbearers), and *ranga whatumanawa* (the open and healthy expression of emotion). The immediately obvious facet of Te Wheke for the purposes of informing a classroom

outcome is that of hinengaro. Hinengaro “refers to the mental, intuitive and ‘feeling’, seat of the emotions. Thinking, knowing, perceiving, remembering, recognising, feeling, abstracting, generalising, sensing, responding and reacting are all processes of the Hinengaro – the mind” (Pere, 1997, p. 32). Pere further describes the two children of Hinengaro: her son, the left brain Tumatauenga who is rational and logical; and the right brain Rongo, her creative, intuitive daughter. These two together can help a person achieve aristocracy of their mind (Pere, n.d., p. 5).

Hinengaro also features in M. Durie’s model of *Whare Tapa Whā*. This is a four-sided house consisting of *te taha hinengaro* (the mental, or psychic side); *taha wairua* (the spiritual side); *taha tinana* (the physical side); and *taha whānau* (family – the capacity to belong, care and share) (as cited in M. Durie, 1998, p. 69). Te taha hinengaro encapsulates thoughts, feelings, behaviour, communication, and relationships, and as such draws together many elements of an individual learner’s needs as well as the value of whanaungatanga.

Tumatauenga. Tumatauenga, a subset of hinengaro (Pere, n.d., p. 5), encompasses those outcomes relating to logic, cognition and reflection. This category of outcome has been of particular interest as it appeared from my previous experience in teaching legal studies that students who generally lacked an understanding of key concepts were consequently disinterested in the subject. Specifically, students often appeared overwhelmed by what they considered to be jargon and would resort to regurgitation of the workbook for the sake of attaining credits. This observation reflects Kent’s findings that learners did not enjoy learning scientific words, preferring it when terms were used that they already knew and valuing instead the understanding of the physical processes (Kent, 1996, p. 97; p. 101).

Conceptual understandings are what students know and understand about a concept, demonstrable when these are elaborated into generalisations (Ministry of

Education, 2007, p. 2). A focus on conceptual understandings acknowledges that students need to be able to apply broad ideas in new situations (Barr et al, as cited in Milligan & Wood, 2009, p. 2). This parallels traditional Māori teaching whereby subjects required simple understandings initially, before becoming more complex with the interweaving of other ideas (Hemara, 2000, p. 45). This was not done by the breaking down of ideas into smaller components however, as Māori thinking is holistic and relational, with understanding occurring by synthesis into broader contexts (M. Durie, 1998, p. 70). One way this could be achieved is to explicitly teach perspectives alongside the concepts, emphasising that these understandings are not end points, but transition points (Milligan & Wood, 2009). An emphasis on accessing and analysing differing values and perspectives also supports the teaching of legal studies for cultural transformation, and furthermore is distinguishable from the additive approach criticised as a “tourist curriculum” (Waitere-Ang, 2005, p. 363). Describing how a concept relates to other concepts is another method of conceptual understanding, one which reflects the methodology of whakapapa described by Royal (1998, p. 7) discussed above. It also echoes the relative and contingent nature of mātauranga Māori described by Penetito (2010, p. 239).

Rongo. Just as a lack of conceptual understanding may result in student disinterest, it is also hard to conceive of students reaching a position of understanding without feeling emotionally engaged in class. It has been suggested that lack of student engagement (in part evidenced by high truancy rates) can be explained by reference to disappointing affective outcomes at school (Aitken & Sinnema, 2008, p. 235). The Minister of Education urges schools to identify and help students re-engage in learning as soon as possible, as non-attendance impacts on student safety and community well-being (Minister of Education, 2008, p. 30). The affective domain is also a particularly important outcome area in the context of the social sciences, as the emotive component of being a citizen is fundamental to the approach of social studies as cultural transformation (Richardson, as

cited in Gibson & McKay, 2005, p. 173). The emotional dimension of rongo (creativity and intuition) has been criticised as lacking from Eurocentric education which can dispirit Māori students (Penetito, 2010, p. 46; St Clair, 2000, p. 90). Mātauranga has a spiritual dimension (Penetito, 2001, p. 20), and while formal education systems are often not considered the appropriate space to address a Māori student's spiritual growth (A. Durie, as cited in S. Macfarlane, 2009, p. 44), I believe that to acknowledge outcomes relating to rongo, especially the feeling of intuition, would be one way of partly recognising a learner's mauri/life force.

Hemara describes how traditionally, creativity and original thinking are described as emerging from a place of uncertainty. As discussed above, skilled people look to disorientate the learner with whakataukī in order to generate original thinking (Hemara, 2000, pp. 30-31). Another example of this is the use of the element of surprise in order to stress important information. Sometimes this took the form of "faux-anger" to perplex the learner and to encourage question-asking (Best, as cited in Hemara, 2000, p. 21). Hemara suggests that thoughtful, creative and inventive answers were as appreciated as correct answers, which showed a valuing of infinite possibilities (Hemara, 2000, p. 44).

Ihi. The concept of ihi, although not part of Pere's, M. Durie's or Irwin's model, is also relevant to classroom engagement and overlaps with the psychic sphere of hinengaro. As referred to above, ihi encapsulates every element of a person's attributes, and is the power of development to a state of excellence (Barlow, 1991, p. 31). Three of its more relevant synonyms in the Reed Dictionary of Modern Māori are "power", "essential force" and "sun's ray" (Ryan, 1995, p. 64), and an earlier dictionary adds to these "authority, rank" (Williams, 1985, p. 74). Marsden's definition of ihi is that it is a "vital force or personal magnetism which, radiating from a person, elicits in the beholder a response of awe and respect" (as quoted in Royal, 2003, p. 172). A. H. Macfarlane uses the term ihi to describe teacher assertiveness (2004, p. 97). Relevant to this use is Te Oranga, one of six

stars of Te Pae Mahutonga, another of M. Durie's models for health promotion. Its focus is to increase Māori participation in society, namely in economy, education, employment, the knowledge society and decision-making (as cited in Paenga, 2008, p. 25). I believe aspects of these definitions are pulled together in Maslow's explanation of self-actualization as inherent growth of the essence of a person, requiring safety, love, and respect from the social environment just as a tree needs food, sun, and water from the physical environment. Furthermore, self-actualization is not deficiency-motivated but is grounded in a recognition of strengths (Maslow, 1987, p. 66), which is compatible with ako Māori (Pere, n.d., p. 6; Crown, 2009, p. 19; Royal, 1996, p. 6), as discussed in relation to tupu ake. I believe that in the context of studying legal studies this concept of ihi can be approached from its tenets of assertiveness and empowerment, which is evidence of intrinsic growth.

Summary

I believe that the centring of Māori-specific learning methods, a kaupapa Māori approach, will produce positive outcomes for Māori learners. The discussion about the inclusion of kaupapa Māori in the New Zealand education system has changed in focus from its importance as a response to oppression to its capacity for Māori self-determination. The challenge now is to understand the new formations of colonisation and to change the hearts and minds of the people (G. H. Smith, personal communication, June 17, 2010).

In order to value self-determination and bring to light the new formations of colonisation, various models of kaupapa Māori and explorations of key Māori values can be seen as sources of knowledge and wisdom which can be reconfigured into new models according to the situation. In the context of this research, I view the focus as being the search for ako Māori (Māori pedagogy) as a kaupapa Māori subset. My exploration of ako Māori has led me to develop a model in which the umbrella concept of hononga consists of ako, kaimahi akoranga, whanaungatanga, kotahitanga, kaupapa, manaakitanga, kia orite;

the concept of ihi involves tupu ake, tino rangatiratanga, and taonga tuku iho; and Te Ao Māori illuminates guidelines from huahutau and mātauranga Māori.

What happens when these values are applied must be looked at through lenses which reveal outcomes valued by Māori. I propose three broad outcomes: the concept of “rongo” which relates to interest in the subject, the expression of emotions (such as empathy, anger, annoyance, a sense of injustice) and intuition; and creativity.

“Tumatauenga” describes intellectual reasoning and includes conceptual understanding (which occurs when a concept is elaborated into a generalisation), abstracting, recognising and remembering. “Ihi” means intrinsic growth and includes assertiveness and acts of empowerment. These are appropriate outcomes for researching in a legal studies classroom context and have provided a useful starting point for this study.

Chapter Four: The Degree to which NCEA is able to Accommodate Poststructural and Ako Māori Approaches to the Teaching and Learning of Legal Studies

This Chapter discusses the benefits and disadvantages of unit standard assessments. It also explores the compatibility of the NCEA system with ako Māori, and looks at some alternative assessment methods.

Unit Standard Benefits

Teaching by way of unit standards has significant benefits. Unit standards are internally assessed by teachers and they (together with achievement standards which may be either internally or externally assessed) make up the standards-based National Certificate of Educational Achievement (NCEA). In my opinion, the most important benefit is that a standards-based system does not predispose a certain percentage of learners to fail the assessment, unlike norms-referenced assessment (Baker, 2001, p. 5). Furthermore internal assessment by unit standards avoids the need for end of year closed-book exams, the pedagogical use and sociological purpose of which has been challenged (for example, see Claxton, 2008; Farrell, 1998; Eggleston, 1986). Standards-based assessment is arguably strengths-based (aligned with the principle of *tupu ake*) as a student's record of learning lists the titles of all standards the student has achieved, and therefore outlines the scope of what he or she has knowledge of. Teacher-facilitated assessment can also allow more flexibility and relevance for the learners (Lennox, as cited in Baker, 2001, p. 5), and the emphasis on outcomes allows for any variety of learning processes to be used to get to those (Lee, 2003, p. 91), including group learning. NCEA has the potential to promote *kotahitanga* between the learners and the teacher from the *kaupapa* of credit-achievement. The internal assessment system allows for short-term goal setting, with most assessments occurring within a term, and with each assessment consisting of several discrete elements. This reflects Gadd's description of Māori learner preference for short-term and pragmatic goals (Gadd, 1976, p. 15). Teacher-facilitated

(internal) assessment can also result in more detailed and accurate reporting of the learner's progress formatively (Lennox, as cited in Baker, 2001, p. 5). Giroux's plea for teachers to be treated as transformative intellectuals (Giroux, 1985, p. 376) did indeed appear to be embraced by New Zealand Ministry of Education policy makers in the purported assumption that teachers were "professionals with the expertise and experience to make sound, valid judgements and decisions" about their learners (Carter, Gibbs, Gibson, Glogau, & Orpe, 2001, p. 6). However, Lee argues the opposite of this is true: that one of the driving forces for the system included a desire for increased surveillance and control over school teachers (Lee, 2003, p. 78).

Unit Standard Disadvantages

Indeed, despite the theoretical wriggle room, there are several issues with this type of assessment system which run counter to Carter *et al*'s claim of enhanced teacher autonomy. Firstly, despite the fact the National Qualifications Framework covers only assessment and should not be considered a curriculum framework, the reality is that there is substantial pressure in terms of time. Helping students towards achieving 60 Level Two or Three credits a year (around 12 in each subject, assuming the student is not still catching up on required Level One credits) means that in reality, the students cannot deviate from progressing through the unit standard material for any significant period of time. Kent refers to the reality of unit standards influencing content, pedagogy and assessment despite the claims of teacher freedom espoused by the New Zealand Qualifications Authority (1996, p. 95). Bolstad and Gilbert argue that the current system's inevitable focus on credit accrual precludes a varied and balanced curriculum (Bolstad & Gilbert, 2008, p. 86; Allison, as cited in Bolstad & Gilbert, 2008, p. 86).

I believe this restriction is evident in my teaching practice in terms of the tension between the critical and creative thinking skills I want to assist my learners to develop (for example, through looking at oppression as a concept underlying many areas of legal

studies), and the prescribed and non-analytical nature of the unit standard criteria. Even with the proposed changes to the unit standards, Level Two's continued focus on describing and explaining does not require critical and creative thinking skills. Giroux's caution against the tendency of teacher training institutions to focus on the 'how to' of teaching a "given body of knowledge" is also relevant here (Giroux, 1985, p. 377): content that needs to be covered in order to be awarded the credits is extremely specified with unit standards. For example, as it presently stands, Unit Standard 8546 ("Describe the New Zealand judicial system") requires students to regurgitate the following "given body of knowledge": a description outlining the jurisdiction of courts and their interrelationships, a description of the roles of participants in relation to the courts in which they appear, and a description explaining the characteristics of the judicial system in terms of its adversarial nature. In what is presumably a tip of the hat to Bloom's Taxonomy (a hierarchy of six levels of the cognitive domain: Bloom, 1956), the title of all Level Two legal studies standards begin with "Describe", whereas the Level Three titles begin variously with "Describe and evaluate", "Compare", "Demonstrate knowledge of" and "Describe and apply" (New Zealand Qualifications Authority, 2010). This largely descriptive focus, especially at Level Two, does not fully address the key competencies in the New Zealand Curriculum (thinking, using language, symbols, and texts, managing self, relating to others, participating and contributing – Ministry of Education, 2007, p. 12), nor does it align with the spirit of *ako* and the co-construction of knowledge through reciprocal learning. The requirement to regurgitate also contradicts the specific social science skills relating to the acquiring, organising and using of information (including metacognitive skills), and interpersonal skills (National Council for Social Studies Task Force on Scope and Sequence, as cited in Allen & Stevens, 1998, p. 32). This omission of skills is therefore a serious challenge to the authenticity of this mode of assessment (Pascoe, 2001,

p. 7). I believe these skills should be incorporated into the assessment so as to avoid the issue of time restraints referred to above.

If proposed changes occur whereby the content focus is replaced by a conceptual understanding focus, some of these concerns may be addressed. While there is still no requirement for students to explore concepts with a critical poststructural lens, students at both Levels Two and Three will be required to refer to concepts in more than one context. It remains to be seen whether in practice this retains the current reality of content regurgitation.

Aspects of these pedagogical concerns can be navigated to some extent. I have structured the year's teaching programme around a focus on (and revisit of) a small number of central concepts. The curriculum guide for this subject lists five "key concepts or big ideas": law, power, justice, democracy, and change (Ministry of Education, 2009, p. 1). These form useful categories under which to structure more specific concepts, some of which are expressly covered by the unit standard assessments (mostly more concrete concepts such as the adversarial system, restorative justice, and the separation of powers) and as it happens, these can be grouped under the "big ideas" of law, justice and democracy. These concepts have been approached by activities in the workbooks, with the morning "Quick Quiz" recapping these with class discussion in the first ten minutes of class. However, there are other (usually abstract) concepts which transcend all the unit standards and which lie at the heart of a poststructuralist critical social science orientation, such as the concepts of oppression, equity, tino rangatiratanga, conservatism and liberalism. These appear to fall under the "big ideas" of power and change. For these concepts, the whole class breaks from their unit standard workbook or assessment to participate in a group activity to do with this concept, which is also revisited several times throughout the year.

An increased focus on conceptual understanding across contexts may help to address the criticism that the prescription of content into artificially reduced and atomised competencies (Lee, 2003, p. 84; Baker, 2001, p. 6; Viskovic, 1999, p. 9; Kent, 1996, p. 94) conflicts with the holistic nature of ako Māori (Kent, 1996, p. 94). Hemara illustrates this point through describing the interrelationship and interdependence of whakapapa, *waiata* (song), *kōrero tawhito* (ancient stories) and whakataukī. These inform each other and can expand collectively, but they can also broaden their own area individually, although they do not by themselves hold meaning. This interconnectedness (as can be seen within the concept of whakapapa itself) is like Eco's rhizome metaphor which allows infinite potential and ever-extending cycles of relationships (Hemara, 2000, p. 33). This reflects St Clair's description of oral culture proclivity for understanding how things relate to each other, rather than the formal school system's preference for analysis, sequence and rationalism (St Clair, 2000, p. 90).

However, these approaches can best be described as operating to make the best of a bad situation. Bolstad and Gilbert locate the current system's issues ultimately in the lack of vision (*kaupapa*) about what the purposes of schooling are in our time, with an overhaul happening on top of old persisting ideas about education (Bolstad & Gilbert, 2008, p. 85; Meyer et al, as cited in Bolstad & Gilbert, 2008, p. 86). This lack of a big picture *kaupapa* regarding the facets of valid school reform and successful teaching is picked up by Kent, who considers that assessment practices need to be interwoven with such a *kaupapa* (1996, p. 94). I argue that in terms of a multicultural society, this should stem from a poststructural critical approach.

That the current system has evolved this way should not be surprising given Viskovic's argument that the forces behind unit standards were an analysis of current job requirements, rather than a focus on student-centred learning (Viskovic, 1999, pp. 7-8). This approach suggests the relationship between education and social policy has recently

tended towards the market model, whereby competition and efficiency is emphasised, and education is viewed as a commodity; or even towards the social control model, in which education is viewed as part of the New Right political plan and the demands of an industrial and commercial society are prioritised over individual learning needs (Jarvis, as cited in Viskovic, 1999, p. 8).

The desire by some to introduce achievement standards to sit alongside unit standards as a means of ensuring a hierarchy of results seems to perpetuate this market model of competition (Baker, 2001, p. 6), and the result has been a lower academic status for the subject of legal studies. The achievement standards were considered to be a vehicle for reflecting ability within the academic subjects which had a larger knowledge base (PPTA, as cited in Baker, 2001, p. 6). Three outcome levels (achievement, achievement with merit, and achievement with excellence) were developed in order to stratify the quality of learner response, unlike the 'achieved' or 'not yet achieved' grades possible with unit standards. This has ramifications at the tertiary level: students who wish to attend university, especially those interested in a limited entry course, will disadvantage themselves if they choose a unit standards course. This is because they will lose opportunities to receive a 'merit' or 'excellence' endorsed certificate from reaching this level of assessment in the prescribed proportion (five-eighths) of all their credits. The debate about this illustrates the broader issues of power and voice in the context of our education system. For example, in a newspaper article at the time the issue was being debated, Pountney argued that the two-tier system (of both achievement and unit standards) was favoured by leaders of high-decile schools who were fighting to maintain their status as competent in a shared selection of skills and knowledge that is not readily accessible to those outside this power heritage (as cited in Baker, 2001, p. 8). If this is true, unit standards as an assessment tool are continuing to disadvantage learners in the continued condoning of the two tiered nature of an elitist system.

The Compatibility of NCEA with Ako Māori

There are ongoing implications for Māori arising from this two-tiered system. Current research shows that Māori students tend to enroll in unit standard courses rather than achievement standard courses which may, as described, preclude University Entrance (Starpath Project, as cited in Minister of Education, 2008, p. 17). The Minister of Education views this trend as being due in some cases to students' "non-strategic course choice", and refers to the strong mediating role of schools in shaping the timetable and selecting standards and course pre-requisites (Minister of Education, 2008, p. 17). Surprisingly absent from the Minister's consideration is the school career guidance process, which I believe has a very obvious impact on student pathways at course selection time. In any event, the Minister of Education inculcates students and schools, and does not look at the possibility of whether achievement standards with their high proportion of external assessment are themselves even less culturally preferred than unit standards, which I believe is one of the most obvious hypotheses from the statistics. If this is proven correct, and if achievement standard success is rightly linked to university capability, it would stand to reason that the ability of universities to accommodate ako Māori is also doubtful (*whare wānanga*, or modern day Māori universities aside). This question is obviously beyond the scope of this study, but is nonetheless an unavoidable and disquietening part of the larger picture of Māori secondary school learner pathways.

Another questionable element of NCEA in terms of Māori pedagogy is the inherent individualism of achieving both unit and achievement standards which fundamentally undermines the collective nature of ako Māori. The requirement that assessments are completed individually reflects what Otrell-Cass, Cowie, & Glynn describe as "the majority-culture values of individual competition and individual achievement" (2009, p. 37). The egocentrism of the traditional New Zealand school system (Brewin, as cited in Tapine & Waiti, 1997, p. 25) was acknowledged in a 1971 Department of Education

document which stated that a Māori student, who typically feels an embedded sense of group support and obligation by an early age, may well experience conflict between their loyalty as a group member, and the school context of individual competition and success (Department of Education, 1971, pp. 30-31). Smith states that a core value of mātauranga Māori is that knowledge belongs to all, and refers to the “reification of the possessive individual” as being the most problematic value conflicting with the current New Zealand education system (G. H. Smith, personal communication, June 17, 2010). Gadd claims that forcing Māori learners to work individually results in as bad a learning atmosphere as individual competition (1976, p. 48). Similarly, Pere criticises the use of tangible rewards for individual work as conflicting with the Māori value of commitment to the community (1982, p. 64).

There is also an alarming paucity of Māori content among the prescribed content in legal studies. There is only one unit standard which includes a requirement for students to engage with Māori-specific content (Unit Standard 10347: “Demonstrate knowledge of the development of the New Zealand legal system”), and that represents 16 percent of the standards available in my class overall – 26 percent of the Level Three credits, but none of the Level Two credits. For those unit standards which are more open in terms of examples or contexts, it is interesting to note that the curriculum guide offers only one Māori reference out of 18 possible context elaborations in Level Two: “Establishment of sovereignty in New Zealand: through Treaty of Waitangi or through discovery and occupation?” (Ministry of Education, 2009, p. 8). This suggested context is restricted to the colonial context and therefore could be argued to validate Māori content only as it relates to European arrival, and furthermore the angle of the suggestion itself appears to preclude several Māori perspectives which might challenge the degree or legitimacy of that sovereignty. In Level Three, excluding those relating to Unit Standard 10347, there is only one reference to something Māori, and that is to *hiko* as a possible context elaboration in

looking at informal means of challenging state power (Ministry of Education, 2009, p. 11). While Māori content could and should be included in classroom teaching beyond the purposes of assessment, I believe the lack of acknowledgement of Māori content in this area is evidence of a cultural conservation model, and is an example of the dominant perspective being treated as truth (Milligan & Beals, 2004, p. 20). This officially sanctioned omission also ignores evidence that students' conceptual understanding and critical thinking skills improve significantly when students explore perspectives from their own culture (Kanu, 2002, p. 113).

Even if there was an increase in Māori-specific content or the introduction of achievement standards in legal studies, there are significant issues to be considered. Penetito's argument that there needs to be (Government-funded) negotiations with local iwi/ hapū/ whānau as to what knowledge should be included is one such issue (Penetito, 2001; Penetito, 2010, pp. 237-238). Another is concern over potential commodification and redefinition by the New Zealand Qualifications Authority and schools whereby local Māori could lose control of the knowledge and the artificial reduction of knowledge could make the knowledge susceptible to economic rather than cultural forces (Bishop & Glynn, 1999, p. 26; Smith, as cited in Bishop and Glynn, 1999, p. 26; Kent, 1996, p. 94, Lee, and Toia, as cited in Te Maro, 2010, p. 53). Commercialised knowledge loses its sacredness and its fertility (Manihera, 1992, p. 9).

Another potential issue with NCEA is whether Māori, as an oral culture traditionally, are best served by our current system's preference for written assessments. The spoken word was the principal way of codifying and passing on knowledge for Māori (Penetito, 1996, p. 5). Royal's claim is also relevant, namely that mātauranga Māori is not static, but evolves and aspires to new things, as happened with the introduction of the written word (Royal, 1999, p. 7). Nonetheless, the fact the history of Māori is strongly oral (Kent, 1996, p. 103) has resulted in significantly different "ways of knowing" from written

intellectual traditions (St Clair, 2000, p. 89). Kent accordingly researched the effectiveness of oral interviews compared with written responses as an assessment tool, in a pre-NCEA science assessment context. Kent concludes that written assessments did not bring to light the full scope of the Māori learners' understandings (Kent, 1996, p. 102). Kent calls for written assessment practices to be challenged, and argues that assessment should not be centred on practical issues, presumably pre-empting concerns around fair and consistent implementation (Kent, 1996, p. 104).

Alternative Assessment Methods

Fourteen years ago, Kent argued for research in order to remove the “structural barrier of equitable accreditation for Māori” (Kent, 1996, p. 106). Bolstad and Gilbert's recent caution (2008, p. 118) is brought to mind, namely that any changes to the existing system need to be more than a variation of the status quo. They argue, in a non-Māori-specific context, that the knowledge age requires clades not clones (Beare, and Dyson, as cited in Boldstad and Gilbert, 2008, p. 123), diversity and innovation, not conformity and constriction. They envisage a future where students self-assess their needs and, with guidance, conceive and design their own learning syllabus (Boldstad & Gilbert, 2008, p. 121). Writing with a Māori learner focus, Penetito envisages officially recognised separate school systems for Māori and non-Māori, with independent operation in some aspects and integration, cooperation in other aspects, and negotiated overlap required in others (Penetito, 2010, p. 17).

In addition to structurally-related changes, the development of a kaupapa as to the purposes of assessment appears to be vital. A lack of this kaupapa is argued to have resulted in the demotivation of students (where credit accumulation has occurred at the expense of a broad and balanced curriculum - Boldstad and Gilbert, 2008, p. 85), and a primacy on the value of individualism at the expense of equity (Kent, 1996, p. 94). Kent essentially argues that in order to address issues of equity, the primary goal/kaupapa of

assessment should be to reveal details about the learner's learning needs, seemingly linking this goal to the values of manaakitanga, kia orite and ihi (Kent, 1996, p. 94).

A review of the literature in relation to Māori assessment suggests other possible shifts. For example, the criticism that NCEA assessment artificially compartmentalises knowledge could be addressed by assessments which require an approach akin to Royal's whakapapa methodology, whereby any element is described in relation to its two antecedents (Royal, 1998, p. 7). The paucity of Māori content could be tackled by a state-funded process through which negotiations occur with local iwi/ hapū/ whānau as to what knowledge should be included in the curriculum, and this process should also seek to ensure that control of that knowledge stayed with the iwi/ hapū/ whānau (Penetito, 2001, p. 20). Hemara's research suggests that a practical way of breaking down the individual and competitive nature of the current system (and to integrate collective and individual responsibilities, as urged by Brewin: as cited in Tapine & Waiti, 1997, p. 25) may be to explore traditional methods of assessment, whereby peers and any other interested party were the assessors alongside the teachers.

Issues arising from an overemphasis on written literacy could also be reduced through using interviews as an assessment strategy, as they have been shown to elicit much more information about the learner's understandings (Kent, 1996, pp. 100-101). Kent explains this improved performance was due to interviewer explanations clarifying the assessment task, the students were better able to verbalise than write their responses, and that familiarity with the teacher interviewer allowed "perceptual idiosyncrasies of each student" to be taken into account (Kent, 1996, pp. 98-99). Furthermore, the interview itself became a learning experience (for example, through investigating responses, building on existing knowledge, correcting, rephrasing and using analogies), it was positively regarded by the students, and it enriched the teacher-learner relationship. Every learner responded to additional questioning (pp. 100-101).

Kent's call for appropriate assessment and moderation systems for Māori; systems which reflect Māori values, mātauranga Māori and ako Māori, and which are flexible enough to reveal the cognition and learning of Māori students in different contexts (Kent, 1996, p. 95; p. 91) remains unheeded, and in the changeover to NCEA, a rare opportunity to change the way we assess Māori students has been missed.

Chapter Five: Methodology

This chapter explains how fire-making can be seen a metaphor for this research process, it looks at hermeneutic phenomenological theory and describes the kaupapa Māori paradigm evident in this research. The recruitment of the participants, ethical considerations and methods of data gathering and analysis (including “interviews as chat”, collaborative storytelling, the question/suggestion box, work samples, teacher journal and attendance data) and feedback procedures that make up the methodology of this study are outlined. Finally, aspects of this study’s validity are assessed, namely triangulation, face validity, construct validity (including the considerations of initiation, benefits, representation, legitimation, accountability, and self-reflexivity), and catalytic validity.

Hika Ahi: The Metaphor of Fire-Making

At the heart of my research is a desire to engage students in their learning. I have envisaged this as finding a method or context of teaching that created a spark for the learners and the metaphor of fire has been one that has stayed with me throughout this process. It also brought to mind a story from Canterbury, near my marae Rapaki, where two bays are named Motu-kauati-iti and Motu-kauati-rahi meaning “little fire-making tree grove” and “great fire-making tree grove” respectively. Fire was the result of the legendary Mahuika throwing fire from his finger tips into the kaikōmako tree (Mahuika being a male entity in our stories). Māori were then able to make fire by the practice of hika ahi: rubbing a block of the kaikōmako tree (the kauati, the piece which is rubbed) with a pointed stick of hardwood (the kaurima) until the resulting shavings began flaming (N. Randle, personal communication, April 21, 2008).

This image of fire making can illustrate how the theory, paradigm, methodology and context of this study are drawn together:

1. The landscape in which this activity occurs denotes the context of our legal studies classroom.

2. The kauati, the kaikōmako tree piece with a groove worked into it, symbolises the data.
3. The kaurima, the pointed hardwood stick represents the method of analysis.
4. The rubbing of the two produces outcomes: either a spark in a student (ihi, increased rongo and tumatauenga), or information about how a spark could possibly be created.
5. The goal of making fire reflects the theory of hermeneutic phenomenology as the anticipated qualities of light and warmth represent an ability to reveal our positioning and our preconceptions through an understanding of the impact of context on our understanding of ako Māori. The fundamental nature of fire, its significance as a basic human need, shows the universality, the common human consciousness of all people.
6. The consequential lighting of the fire represents the enlightening of our revealed preconceptions, and epitomises the consciousness-raising sought by kaupapa Māori researchers (such as Smith, 2003, p. 3). The Māori-specific nature of the process of hika ahi reflects the affirming and validation of being Māori that lies at the heart of kaupapa Māori (Pihama, Cram, & Walker, 2002, p. 30).

Hermeneutic Phenomenological Theory

The theory underpinning this study is hermeneutic phenomenology. Husserl, the “father of phenomenology” (Ray, 1994, p. 118), described transcendental subjectivity in which meaning was obtained by self-reflection, which occurred when one’s preconceptions were held in abeyance. This would reveal “an essential necessity which, with the proper method, can be translated into essential generalities, into an immense system of novel and highly astounding a priori truths” (Husserl, 1970, p. 68).

Heidegger developed the ontology of phenomenology into a hermeneutic or interpretive theory which starts by uncovering the presuppositions, rather than seeking evidence as foundational (as cited in Ray, 1994, p. 120). Davis has described this process as requiring a “third order interpretation” where the researcher goes beyond stating one’s theoretical framework to actively questioning their commitments, and how this affects the researcher’s circumstances (Davis, 1996, pp. 24-25). These revealed presuppositions could be what constitute meaning (Ray, 1994, p. 124), and are considered below under an exploration of this study’s validity. Reflection may reveal a relationship between themes around human experiences, and an understanding of the whole of the human condition. This captures “the meaning of the human experiences as a universal” (Ray, 1994, p. 124).

Gadamer advanced this focus by centralising the two concepts of prejudgement and universality, both of which enable understanding to occur. Prejudgement involves examining our preconceptions through our language (which, as Davis points out, unavoidably involves using language to push language aside; 1996, p. 32); universality recognises our common human consciousness (as cited in Ray, 1994, p. 125). This common human consciousness can be seen in Davis’ description of avoiding the dichotomy of researcher and participant (among other dichotomies) by joint negotiation (Davis, 1996, p. 23). This aspect of hermeneutic phenomenology is echoed by the collaborative values of kaupapa Māori research and ako Māori.

Our preconceptions are to be appreciated through the primacy of context and its effect on understanding (Davis, 1996, p. 18). This relates to the reflective element argued by Husserl and it brings to mind the importance of contingency as reflected in a poststructural critical approach to teaching legal studies. The object of research - in this case, ako Māori - is a moving target, not a fixed method. The focus of our inquiry cannot be too narrow or too broad as we are “wholly embedded in the situation” (Davis, 1996, pp. 21-22). This has implications for the division of outcomes I have focused on in my

findings. For example, the relationship between a learner's tumatauenga dimension and their whole person forms part of the hermeneutic circle (Davis, 1996, p. 21) and reflects the Māori predilection for a holistic rather than analytic approach discussed in Chapter Three.

Both the revealing of presuppositions and an acknowledgement of a common human consciousness aligns with the paradigm and methodology employed in this study, being a kaupapa Māori paradigm and methodology and the other qualitative methods. This paradigm as it sits within phenomenology is explored below.

Kaupapa Māori Paradigm

Research undertaken for the improvement of Māori outcomes in social studies by way of breaking down a Pākehā hegemony must not perpetuate this hegemony in its research process. As can be distilled from the analysis of kaupapa Māori in Chapter Three, the affirming and validation of being Māori is at the heart of kaupapa Māori research (Pihama, Cram, & Walker, 2002, p. 30). This is in opposition to a history of Eurocentric research which has undermined Māori knowledge and processes and which has guaranteed that control and benefits of research remain with the researcher.

There are core values underpinning kaupapa Māori research. Hudson and Ahuriri-Driscoll (as cited in Te Maro, 2010, p. 47) describe Kaupapa Māori research as being processes based on Māori perspectives, and being consistent with Māori values and beliefs. The principles of ako Māori which apply in a teaching context are equally pertinent in research, and many of the salient values are those discussed in Chapter Three: ako, whanaungatanga, kotahitanga, kaupapa, manaakitanga, kia orite, kaimahi akoranga, tupu ake, and taonga tuku iho. This would be the case even if my research process was not so inextricably linked with the teaching context. Some more specific values relevant to the research context are described by Tuhiwai-Smith (1999, p. 13). She stresses respect to the people (*aroha ki te tangata*) through such practices as *kanohi kitea* (presenting yourself to

people face to face), *titiro*, *whakarongo ... korero* (look, listen ... speak), *manaaki ki te tangata* (share and host people, be generous), *kia tupato* (be cautious), *kaua e takahia te mana o te tangata* (do not trample over the mana of people), and *kaua e mahaki* (do not flaunt your knowledge, be humble).

Kaupapa Māori requires that the outcomes sought must be of value to Māori. Smith frames the research around three central issues: the difference that will be made for Māori, the support for Māori aspirations, and whether the research would merely result in advising Māori of what they already know (Smith, 1992a, pp. 5-6). Hudson and Ahuriri-Driscoll (as cited in Te Maro, 2010, p. 47) and Bishop (2005, p. 131) similarly call for outcomes that reflect Māori positions and validate Māori aspirations.

Te Maro reminds us of the complexities inherent in working with Māori young people, as the development of understandings about kaupapa Māori research needs to take into account the multiple age-related and cultural identities that will exist for Māori learners (Te Maro, 2010, p. 47). A vital factor in acknowledge the contextual diversity of influences lies in a critical emancipatory approach, whereby researcher positioning is declared in order to recognise the inherent power imbalance in many research relationships (Bishop, 2005, p. 131; Kidman, as cited in Te Maro, 2010, p. 51; Gallacher and Gallagher, as cited in Loveridge, 2010, p. 163). Even with insider research, there is the relentless need for reflexivity (Tuhiwai Smith, 1999, p. 137). As referred to above, this reflects the hermeneutic need to examine our preconceptions through our language, as well as aligning with the critical poststructural perspective adopted in relation to the teaching of legal studies. Researchers must stating clearly what lenses they are looking through, what they are looking for, why, and for whom (Kidman, as cited in Te Maro, 2010, p. 51). A researcher should also acknowledge the strengths and weaknesses of a researcher's insider/outsider status, and be aware of when insider help is needed to validate findings (Te Maro, 2010, p. 48; p. 52-53).

As discussed in Chapter Three, there is debate about the positioning of kaupapa Māori in relation to critical or emancipatory approaches. Eketone has recently acknowledged the usefulness of a critical philosophy, but argues that this has the effect of continuing a relative and deficit position for things Māori (Eketone, 2008, p. 10). I believe this ceases to be an issue if we adopt Smith's approach of understanding the new formations of colonisation to develop effective responses in a way that will change the hearts and minds of the people (G. H. Smith, personal communication, June 17, 2010). This would be in keeping with the universality of hermeneutic phenomenological theory. Risks of a deficit position are also limited when these responses are based on a strengths-based (tupu ake) approach. I believe this to be the case with this study, as I am seeking the best way to engage (or "spark up") my learners with a mātauranga Māori base, namely ako Māori.

Methodology

While kaupapa Māori research has underlying principles based on a Māori worldview, Moewaka Barnes argues that methods may be drawn from a range of methodologies, as high quality research means providing the appropriate methods to serve different purposes (Moewaka Barnes, 2000).

Recruitment. After describing the research proposal to those students in legal studies who self-identified as Māori, the students were privately and individually asked if they wish to participate in the research. It was made very clear to students both in discussion and in the written information forms (see Appendix F) that there was no pressure to participate, that if they started participating they could withdraw at any time without any negative consequences, and that there would be no repercussions on those who choose not to participate, as the process of data collection would not affect the pace at which the students' worked towards their NCEA programmes. I also emphasised that I would check all quotes and work samples that I intended to include in the report prior to

their inclusion to make sure they were satisfied they were not personally identifiable. During this discussion I inquired about the likely extent of whānau interest in the research. None of the students indicated a strong level of whānau interest and two suggested their parents would be apathetic but not unsupportive. I gave them several days to confer with their whanau/ family and peers before checking again if they were interested. All seven students who were approached replied that they would like to be involved.

I then made contact with the parents and caregivers of the participants, variously through telephone or in person when I knew some parents would be at school. I verbally explained the study and gave them the information and consent forms with my contact details. These were all signed and brought back in to class by the participants. While I approached the students first, this still adheres to Seidman's advice that participation of students under 18 years must be affirmed by their guardians very early on (1998, p. 37).

Ethical considerations. Much has been written about the mismatch of university ethics committees and research involving indigenous groups. Kaupapa Māori research values do not relate to current university ethics frameworks which has meant a lack of recognition of the needs and aspirations of Māori (Smith, 2005, p. 100). This is because the assumptions underlining university frameworks are grounded in western value and belief systems, such as the primary focus on individuals (Tassell, Herbert, Evans, & Young, as cited in Te Maro, 2010, p. 51; Hudson, 2005).

For Māori, it is iwi, not an institutional body, who should be charged with giving ethical permission to researchers (Te Maro, 2010, p. 50). Bishop states that kaumatua guidance is also necessary (Bishop, 2005, p. 120). This is an area of weakness with my study. I conducted the entire research process within the immediate homelife of my research participants and within the confines of my faculty, without reaching out to the wider community. I had several casual conversations with our school kaumatua, for

example in seeking clarification on certain Māori concepts, but at no stage did I seek permission or collaboration from the wider Māori community.

Methods. The data gathering and analysis occurred in six main phases:

1. Preliminary stage: The first round of “interviews as chat” and my journal. The collaborative storying and the question/suggestion box which occurred at a later stage were also able to provide insight into the ongoing implementation of ako Māori.
2. Data analysis: Finding themes to answer Focus Question One for the implementation of ako Māori, and to use as starters for the collaborative storying session.
3. Collaboration: Collaborative storying.
4. Formative collection: Ongoing data collection from my teacher journal, the question/suggestion box, work samples, and attendance data.
5. Summative collection: The second round of interviews.
6. Final data analysis: Finding themes to address Focus Question Two.

Literature addressing these methods is discussed below, as well as a description of how the data gathering occurred and how the data was analysed.

“Interviews as chat”. The first stage for obtaining feedback from the students was the undergoing of “interviews as chat” between me and the students in student-chosen pairs, or individually according to each student’s preference. Feedback was sought on the students’ previous experiences of school, how they believed they learnt best, what they thought of current classroom practices and what ideas they had about ako Māori. Appendix A outlines discussion cues used in these interviews. The conversations were electronically recorded and transcribed, and the written form was verified with the students before its use. I then tried to implement the new ideas that came from these interviews: ideas which the students came up with, or which I thought about after reflecting on the student comments. Four weeks after the collaborative storying session, the final (summative) collection of student voice was another session of “interviews as chat” for the purpose of gathering

student feedback on the effectiveness of the implemented strategies. These happened to occur in the same individual and pairing arrangements as the first interviews and were again based around the starters outlined in Appendix A.

One benefit of interviewing I observed was the positivity engendered between myself and the interviewees. Kent similarly described the enhancement of this relationship, and how students were favourably disposed to the interview, seemingly feeling it personalised their experience (Kent, 1996, p. 101). I also noticed that during the chats which ensued from the discussion cues, spontaneous lines of discussion were followed up and I accordingly learnt more about the background of the students and what they valued. This helped to enact the values of *manaakitanga*, *whanaungatanga* and *tupu ake*.

Another principal strength of an appropriately conducted interview is the “compelling evocation of an individual’s experience” (Seidman, 1998, p. 44) which overrides issues of representation and generalisability. These issues are, in any event, addressed by connections and patterns discerned across the interviews (as shown by the findings discussed in Chapter Six). Individual experiences allow personal connections to be made with readers of the interview, and can enable the participant’s position to be clearly understood. This is a positive approach to effecting educational change (Seidman, 1998, p. 45).

But interviews need to be carefully managed in order to diminish inherent risks. Bishop describes the major flaw of orthodox interviews as being the upholding of researcher dominance and the characterising of interviewees as passive and subordinate (Bishop, 1997, pp. 31-32). This issue could be further exacerbated in our study by what Seidman describes as the conflicts of interest present when interviewing people you supervise (Seidman, 1998, p. 34). He argues that students are not able to be open to their teacher, given the amount of the teacher’s power and investment in the situation (Seidman, 1998, p. 35).

The analysis occurred firstly by coding the interviews according to the outcomes of rongo, tumatauenga, and ihi. The interview cues were already organised around these outcomes so the answers were already codified to an extent. I then broke these into smaller themes such as the role of music and peer assistance in understanding concepts. After the first interviews, this analysis was used to form the discussion cues for the collaborative storying round. The analysis from the second interviews formed the draft findings for which supporting evidence (discussed below) was sought.

Collaborative storying. Bishop is a proponent of collaborative storying as a kaupapa Māori research method. This occurs when the research group reflects on shared experiences and constructs meanings about these by rounds of semi-structured interviews as conversations (Bishop, 1997, p. 41). This process is similar to “testimonio” (Bishop, 2005, p. 116), which Huber (2009, p. 644) explains as being driven by the will of the narrator to describe events he or she sees as significant, which frequently covers collective experiences. Bishop’s specific focus on the merging of stories and the connectedness between participants and researcher (1997, p. 40) recalls the reciprocal nature of ako. Bishop and Glynn describe the research metaphors of hui (meeting) and whakawhanaungatanga, with the rules which govern these Māori processes being applicable (Bishop & Glynn, 1999, p. 64). Three major components of whakawhanaungatanga are described: the extensive and ongoing nature of maintaining the research relationship, the somatic involvement of researchers with the process, and the use of participatory research practices to address power and control issues (Bishop, 1997, p. 44).

In this study, the whole group component occurred only once, when I hosted a pizza lunch during which we “collaboratively storied”. For this reason I refer to this particular lunch session as the collaborative storying session. However, this can only be described as such a session because it was preceded and succeeded by the two rounds of

interviews: the session was informed by the first set of interviews which in turn informed the second set of interviews and it is therefore inextricably linked to this part of the research process.

We opened the collaborative storying session by giving thanks for the food in te reo. I read out loud one of the themes I believed had emerged from the interviews and asked the students to first think and then discuss as a group the degree to which their own experiences reflected this theme. This allowed me to check the accuracy of my analysis of the interview data, and to furthermore enrich my understanding of this data by providing new perspectives I hadn't considered (Kruger, as cited in Huber, 2009, p. 647). When a sense of consensus was felt about the accuracy of this theme, including feedback and ideas about related ako Māori implementations, I introduced the next theme I had noticed. In this manner we constructed a joint narrative about our engagement and progress, and created a collective plan for details of any new interventions. This process was audio-recorded, and the written form was verified with the students before its use in my research. Our warmth as a group with a collection mission (kotahitanga) was evident as we chatted productively and companionably over pizza (Bishop, 2005, p. 122).

The collaborative storying transcript was firstly read through for further insight into how ako Māori could continue to be implemented. It was read through a second time to see if there were any supporting statements for the draft findings from the first interview. It was then read through a third time in order to detect newly emerging themes within the categories of tumatauenga, rongo or ihi.

Question/suggestion box. One of the implemented proposals from the first interviews was the introduction of a question/suggestion box which was opened and read once a week in class. This in itself became an ongoing process by which students gave feedback. I typed up and dated these suggestions weekly, noting which ones were written

by the participants when this was obvious, as the students usually made it clear who the author was as they were read out in class.

These suggestions were categorised according to whether they were comments about legal studies issues and content, or whether they related to the running of the classroom or activities (ako Māori suggestions). These were then read through for the purpose of finding supporting evidence for themes which emerged from the interview and collaborative storying sources.

Work samples. Student workbooks, Quick Quiz and cooperative learning activity sheets completed during the period of the study were collected for analysis.

I looked through the work for evidence of creativity (for example, through drawing, poem or story writing, creative thinking brainstorm); links with the students' lives outside of school (including personal stories of assertiveness); opinions and personal viewpoints; and evidence of conceptual understandings. These allowed me to extract evidence in the broad categories of tumatauenga, rongo and ihi. Some of these were able to support findings from other sources (such as providing examples of activities that students were engaged by) and also when the context in which they were produced were taken into account (for example, when the content was presented solely by way of a cooperative learning activity or through the Quick Quiz, evidence of the outcome could be linked to that context).

Teacher journal. After most lessons I made a journal entry reflecting on the lesson. This would generally relate to observations on student feedback, comments and demeanor (on both lesson content and the type of activity) and any consequential ideas for improvements.

These were codified into the outcome categories (tumatauenga, rongo and ihi), and then were assessed for their ability to support other findings.

Attendance data. I accessed data regarding student attendance and punctuality for this year for all subjects and for legal studies specifically.

To assess truancy, I disregarded all explained absences and calculated a school-wide truancy rate and a legal studies truancy rate. I also calculated which portion of school-wide absences consisted of legal studies absences (where you would expect 20% if absences were spread evenly across the student's five subjects) on a term by term basis in order to see if there were any shifts over the year. Furthermore, I looked to see if there were any obvious lateness patterns in the data, namely whether students were regularly late for any one specific period.

Feedback procedures. A summary of findings was checked with the study's seven participants at a lunch I hosted to manaaki and thank them. Whānau were invited but none came, possibly because it was a lunch hour meeting. I emailed the whānau this summary of findings instead. The students and whānau have been told to let me know if they wish to receive a written summary of the results of this research when it is completed.

Validity

Lather (as cited in Bernard, 2000, pp. 182-183) argues for four validity requirements for participatory research: triangulation, face validity, construct validity, and catalytic validity.

Triangulation. Triangulation is vital to be able to depend on your data and to show patterns and trends. I have ensured there are at least three sources of evidence for each of my findings.

Face validity. Face validity is a cyclic process with participants to ensure analysis and conclusions are not voided by the false consciousness of member checks. The fact there were multiple interviews enabled a negotiated account of meaning to some degree (Tripp, as cited in Bishop, 1997, p. 37) and the use of collaborative storying was a chance

to verify as a group the pattern of the findings to that point, and to shape the next stage of the research. Furthermore, although the format was less structured than a second collaborative story, I read through my draft findings with the participants at the final lunch to gather their feedback. They were unanimously supportive of all the findings, which suggests that they sounded at least initially appealing to the students, or that my findings were deduced from accurate premises. Other factors relevant to face validity are covered below in the analysis of the ability of this research to fairly represent the participants.

Construct validity. Construct validity refers to the consciousness of a study's theory building, and a researcher's reflexivity to be able to change *a priori* theories. The extent of this validity is partly explored through a description of my position as a researcher, both in the discussion of hermeneutic phenomenology above as well as through such means as Bishop's evaluation of researcher positioning (2005, p. 131), and a look at self-reflexivity below.

Initiation. Under Bishop's first category of initiation, it is clear that I have initiated the goal to enhance Māori students' tumatauenga, rongō and their ihi in legal studies. The fact that I have initiated the project and I have set the research question does not sit comfortably within a kaupapa Māori research paradigm in which the spirit of tino rangatiratanga would see the students and their whānau more seminal to this early stage. One barrier to implementing a truly collaborative research design is the need to have funding and ethics applications finalised before participants and their whānau are approached (Meyer, McClure, Walkey, Weir, & McKenzie, as cited in Loveridge, 2010, p. 131). However, while I asked the students for feedback about how teachers in general could obtain ideas and advice from the students for a more collaborative classroom, I did not specifically ask students or their whānau at any point how they were finding our research process. This would have been easy to incorporate and would have been invaluable in enhancing genuine participation (Bernard, 2000, p. 169). This would also

have gone some of the way to addressing Bernard's argument that along with race and culture, gender (for which he cites Maguire) and class should inform the analysis (2000, p. 169). This study has not paid explicit attention to these factors. This omission was offset to some extent by the process of collaborative storying. I also believe that because my actions and responses as the teacher are under the spotlight, this is distinguishable from traditional research of the "other", the historical approach labelled as destructive for indigenous people by post-colonial writers (for example, see Smith, 1999).

Benefits. Benefits have included enlightenment as to what the Māori learners this year have valued in our class, and how I can possibly incorporate a collaborative approach to implementing ako Māori with future classes. This has improved my ihi. The learners themselves have experienced enhanced ihi, tumatauenga and rongo in certain aspects, as explored in Chapter Six. I will be sharing my findings with my colleagues and hope that this will lead to benefits for other Māori learners in our school. I believe that an assessment of the study's performance under this criteria voids Smith's criticism of research that merely advises Māori what they already know (1992, pp. 5-6). Putting aside that I am Māori and I have learnt many things from this process, I argue that research's ability to illuminate changes that will benefit Māori is a more important criteria than requiring that that specific illumination be for Māori. This does not mean, however, that tino rangatiratanga or conscientization are not necessary factors; rather that this may occur elsewhere in the research process, as explored below under catalytic validity.

Representation. While I agree with Seidman's critique that there is a risk of students not feeling able to communicate openly with their teacher (1998, p. 35), I believe there are several reasons why this wasn't a factor in this research. Firstly, the reciprocal nature of ako and the relational values underpinning kaupapa Māori built a mutually-respectful relationship between the research participants and myself, and provided a secure environment where the students feel their critique and collaboration is of real consequence

and value. I had an established relationship with the participants where I was conscious to treat them as the young adults they are, which helped to break down the hierarchical nature of the traditional teacher-student roles. As one student participant noted at the first interview session, “everyone sees you at our level”. I also revealed information about myself, such as relevant snippets of my school experience (Oakley, as cited in Bishop, 1997, p. 32). Applying *ako* within the research process itself has reduced, even eliminated the binary relationship which can exist in interview situations (Bishop, 1997, p. 32). I argue that this reciprocity is borne out by the quality of the evidence provided by the interviews (and the collaborative storying), as outlined in Chapter Six. This quality can be seen by the richness and the specific nature of the data, and by the fact the interviews are self-contained (that is, not requiring extra elaboration to be added for sense; Kvale, 1996, p. 145).

Because we undertook more than one interview, the participants were able to provide more detail at the latter sessions, as they had reflected further on the subject since the earlier interviews (Bishop, 1997, p. 37). This also assists Lather’s framework of dialogic reflexivity, which requires meaning construction and explanation to be the result of the interviewer and interviewee’s interaction (as cited in Bishop, 1997, p. 37).

A good interview involves the interviewer following up and clarifying the meaning, as well as verifying interpretations during the course of the interview (Kvale, 1996, p. 145). I attempted to do this within each interview, repeating and seeking clarification with ambiguous statements and looking for opportunities to elicit further detail. The transcription of the tape recorded interviews and collaborative storying eliminated the risk of me taking handwritten notes based on a differently perceived angle or misunderstanding of the essence of a participant’s point. I was able to glean significantly more from the student comments on reading and rereading the transcripts than was my impression immediately after the interviews. However, sometimes I saw connections with prior

student statements so would encourage elaboration along certain thematic lines, which makes my line of approach susceptible to Bishop's criticism that ultimately, if sense and meaning construction is left to the researcher, it will still be the researcher's agenda which is promoted (1997, pp. 31-32). Bishop's related comment that themes may be induced from the researcher's ideas alone is an obvious threat to the validity of the findings.

However, three characteristics of this study helped minimize this risk. Firstly, although the coding of the transcripts was not done collaboratively, the interview cues were already organized around the outcomes of rongo, tumatauenga, and ihi, so the answers given were already codified to a degree. This was made more straightforward by the fact that these outcomes, especially rongo and tumatauenga, are themselves categories rather than value judgements. I believe the openness of these categories to some extent alleviated the question of whether the collected data measured aspects of their lives that the students considered relevant, and not just what I judged to be so (Meyer, McClure, Walkey, Weir, & McKenzie, as cited in Loveridge, 2010, p. 131), as I could categorise any themes which emerged under these umbrella findings. Furthermore, the importance of relevance itself emerged as a research finding. I did, however, undergo this clustering of points into broad themes without student input. Nonetheless, as noted above, the fact there were multiple interviews enabled a negotiated account of meaning to some degree (Tripp, as cited in Bishop, 1997, p. 37) as these smaller themes were made known to the participants and were accepted as accurate. Similarly, the use of collaborative storying, explored below, was also a chance to verify as a group the pattern of the findings to that point, and to shape the next stage of the research.

Importantly, in analyzing the evidence for findings, the student voice evidence (interviews, collaborative storying and question/suggestion box) formed the basis for all the findings, meaning that findings were first drafted from an analysis of student voice evidence, and then the other sources of evidence (teacher journal, attendance data and

work samples) were examined for their capacity to triangulate these draft findings. I argue that this approach gave primacy to the students' experience of ako Māori and are therefore representationally valid. However, a degree of bias is inherent in my selection of supporting evidence, as decisions had to be made about what a particular piece of evidence was able to show. An example of this might be whether a work sample answer showed empathy (and therefore rongo as emotional engagement), whether it showed an understanding of a concept working in different contexts (tumatauenga), or whether it demonstrated a student forming their own opinion on a matter (ihi).

Legitimation. The fourth criteria is that of legitimation, meaning what authority the text has. This is related to some of the points discussed within the concept of initiation. I alone processed the data. The method of collaborative storying produced a collective response and along with the multiple interviews allowed a verification of the data to that point. The findings were also accepted by the participants, albeit in a casual lunch environment. A more thorough process in this respect would have enhanced legitimation. The fact that I alone theorised the findings decentres the students from this step of the participatory research and is not fully within a kaupapa Māori paradigm. However, as Kemmis & McTaggart describe, teacher-facilitators have a particular knowledge that can be of advantage to the group (2005, pp. 594-595) and the teacher's self-reflections and assessments of their role and the students' role are of particular importance (Kemmis & McTaggart, 2005, p. 561). The final write-up will be printed and bound as my M.Ed thesis, and will be available at the Victoria University library. I will also make my thesis available for the participants and their families to read or copy and will include it in the staff professional reading section in the school library.

Accountability. The final of Bishop's category is that of accountability. I am accountable to the students and to their whānau and have been mindful to embody kaupapa Māori values. The students' wishes would have been paramount if they did not want to

participate or if they chose to drop out of the study. I have retained control of digitalised information which I have monitored access to in accordance with Victoria University Ethics Committee confidentiality requirements and will delete these at the conclusion of the study. The students will be able to see information held about them at any time under the Privacy Act. Any work samples will remain the property of the students.

Self-reflexivity. Beyond Bishop's criteria for establishing researcher positioning, self-reflexivity also necessitates an active questioning of my commitment, and how this affects my circumstances (Davis, 1996, pp. 24-25). My secondary school experience is a relevant part of this questioning process. I attended a secondary school which embraced a Eurocentric paradigm and I have had to make a conscious effort to overcome my subsequent "apprenticeship of observation" (Lortie, 1975, p. 61). This has provided moments of cognitive dissonance, for example, when I think that students need to persevere and work through some long or boring parts of the assessment as part of them building towards a strong work ethic, and an understanding that one day "in the real world" their employer won't necessarily make allowances for their lack of engagement. This line of thinking decentres kaupapa Māori values and aspirations.

Secondly, I believe that an exploration of a researcher's commitment is an acknowledgement of aspirations for the research participants. The only way this could be compatible from a kaupapa Māori perspective is if these aspirations correlate with the participants' or if they relate to self-determination for the participants (Smith, 1992a, pp. 5-6; Hudson & Ahuriri-Driscoll, as cited in Te Maro, 2010, p. 47; Bishop, 1997, p. 39). This latter point applies to my aspirations to incorporate collaborative explorations of ako Māori in all my classes. However, another significant hope I hold is for Māori learners in my class to have many career options available to them when they leave school, and that these would contribute positively to their community. These include such opportunities as working in the legal profession. However this requires students to be able to perform well

in a university system, which generally speaking does not provide culturally appropriate learning environments. This is a tension because I am aspiring for success for the students in a system which I believe disadvantages them; and I am also holding aspirations which may not reflect the students' aspirations for themselves.

Thirdly, as part of hermeneutically exploring our preconceptions through our language, the fire analogy arising from the language of "sparking the students' interest", has several implications. One is that I am required in order to create or provide the right context for this to happen. This may be somewhat egotistical. Another is that resulting fire will need to be carefully managed into an appropriate outcome. This is problematic if my aspirations do not correlate with the students', in other words, if there is a lack of kotahitanga.

Another relevant factor is the degree to which context, the narrow and the broad, is embodied in the research and its findings. I think the emphasis on collaboration, and the fact that the findings are restricted to this year's legal studies class responds to this concern. While I consider the findings to be a guide for how initially to approach my teaching of subsequent classes, it is the collaborative process of the research itself that forms the crux of this study. Hermeneutical inquiry reminds us that "truth keeps happening" (Weinsheimer, as cited in Davis, 1996, p. 19), although there may be discernible themes around human experiences which is evidence of our universality (1994, p. 124).

Catalytic validity. Catalytic validity describes the extent to which this research has enabled the participants to understand and transform reality to achieve conscientization, the empowering of people through the process of using their own knowledge for their own advantage (Reason, as cited in Bernard, 2000, p. 178). Paulo Freire's use of conscientization techniques with Brazilian peasants to help them challenge their oppressive living conditions was the first development of participatory research and is one of its

primary goals (Bernard, 2000, p. 167; p. 178). This aligns catalytic validity with the teaching of social studies from poststructural critical perspectives. Legal studies as a subject is able to expose traditional forms of domination, and empower students with the knowledge of how the legal system can be used to promote kaupapa me mātauranga Māori. The degree to which ako Māori is able to enhance tumatauenga is therefore important to establish this validity. The collaborative process and the enhancement of ihi is itself also significant in this respect, as the ability to exercise tino rangatiratanga over one's own learning is a form of conscientization.

Conclusion

It is difficult to provide a linear description of the interrelationships operating between theory, paradigm, methodology and validity criteria but the hika ahi metaphor is able to portray this to an extent. It also illustrates how important it is that these elements are aligned. The research findings which resulted from the six main phases of data gathering and analysis within this framework are looked at in Chapter Six.

Chapter Six: Findings

This chapter presents two key findings in relation to Focus Question One: How can we facilitate ako Māori in our classroom? It then describes nine key findings for Focus Question Two: What impact does the facilitation of ako Māori have on the rongo, tumatauenga and ihi of Māori participants in legal studies?

Finding One

An exploration of ako Māori is enabled by student-teacher collaborative forums such as semi-structured interviews, collaborative storying, and a suggestion/question box.

Explanation. The reciprocal nature of ako Māori is embodied by a collaborative exploration of what the concept means in the context of a specific learning environment. The collaboration in our environment was undertaken in the stages outlined in Chapter 5, as the data collection methods used by this study have also made up the process by which ako Māori is able to be collaboratively explored. In brief, these were:

1. The first stage for obtaining feedback from the students was the undergoing of “interviews as chat” between me and the students in singles or pairs. Feedback was sought on the students’ previous experiences of school, how they believed they learnt best, what they thought of current classroom practices and what ideas they had about ako Māori. Appendix A outlines discussion cues used in these interviews. In the chat which ensued, spontaneous lines of discussion were followed up and I accordingly learnt more about the background of the students and what they valued. This helped to enact the values of manaakitanga, whanaungatanga and tupu ake.
2. The next stage was to implement the new ideas that came from these interviews: ideas which the students came up with, or which I thought about after reflecting on the student comments. One of the implemented proposals from the semi-structured interviews was the introduction of a question/suggestion box which was opened and

read once a week in class. This in itself became an ongoing process by which students gave feedback.

3. The next round occurred by way of collaborative storytelling. Through this process the students and I constructed a joint narrative about our engagement and process.
4. The final round was another session of “interviews as chat” for the purpose of gathering student feedback on the effectiveness of the implemented strategies. These occurred in the same individual and pairing arrangements as the first interviews and were again based around the starters outlined in Appendix A.

At the collaborative storytelling session I proposed that in order to achieve a sense of whanaungatanga it would be beneficial for teachers in general to have a process for obtaining ideas and feedback from the students. They agreed enthusiastically. As to a method for achieving this, the conversation went as follows:

B: The end of the last period of the week you could talk to the class and ask them what you can improve on and what they would like to see themselves.... because there's like open communication and no one's scared to talk.

It is interesting to note that a sense of whanaungatanga was considered potentially necessary before the routine class chat approach would be fruitful, although the shared lunch and question box could be a way forward. Techniques such as these to facilitate whanaungatanga and other ako Māori values are explored in Finding 2.

Finding Two

The collaborative exploration of ako Māori resulted in the implementation, or attempted implementation, of specific strategies. These were:

1. Regular rituals such as the daily quick quiz and drawing a whakataukī from a box, and the weekly reading of the question/suggestion box entries.
2. A tea/coffee/milo station in every lesson, and periodic shared lunches.
3. Freedom to sit with and work with friends.

4. Cooperative learning activities.
5. Opportunities to be creative.
6. Opportunities to give personal opinion.
7. Content connected with the students' real lives.
8. Self-paced workbook progress in class and at home (when not undertaking whole-class discussions or cooperative learning).
9. Narrow definition of a concept taught before being broadened to include different contexts.
10. Genuine teacher availability to give help when needed.

The circumstances behind the initiating and implementing of these strategies are discussed below.

1. Regular rituals. The daily quick quiz is a three question powerpoint slide on the wall as students arrive to class. I transitioned this to being a paper-based quiz for data collection purposes. The students began this routine on the second day of the school year and it has occurred every lesson throughout the year (although only on the first of the double periods). It consists of a heading which is a proverb from around the world (including a Māori whakataukī once a week or so), a “recap question” (from the previous day’s learning), a “concept check” question (occasionally diagnostic, but usually for the purpose of assessing the student’s ability to expand on a previously discussed concept), and a riddle or a word puzzle. It was clear from spontaneous feedback that this routine formed a valued part of the lesson’s structure for the learners, especially the riddle/word puzzle component which was particularly enjoyed.

As a result of the collaborative exploration of ako Māori, two other rituals were adopted: the drawing of a daily whakataukī from a box; and the weekly reading of the question/suggestion box entries. These ideas emerged from the semi-structured interviews, as transcribed below:

Julie: do you ever think of interesting questions beyond what...

O: yeah!

K: all the time, all the time! I usually say it to my group members and if they're like "what are you on about it", I'm just like oh, never mind

Julie: Do you think we should build in something like...

K: Like random questions... a question box so we can answer them on Fridays or something.

Julie: Another thing that K suggested is to have a random question box, that if you have a question or ideas beyond the...

A: and put it in a box?! And pick it out and ask the class, and then they kind of like give out their ideas about what it is? I reckon that's a good idea

K: You could just like, bring in a Māori quote and we could all just like repeat it or something.

I believe the predictable and ongoing nature of these three routines have contributed to a sense of kotahitanga. The Māori wisdom encapsulated by the reading of a randomly selected daily whakataukī is also a way of acknowledging taonga tuku iho, caring for students as being culturally located (the value of manaakitanga), and recognising mātauranga Māori. The importance of huahuatau, while additionally serving to model how metaphor can be used to illustrate a point – is a potential learning activity fitting within Te Ao Māori, as discussed last chapter. Furthermore, reference to whakataukī may arguably acknowledge an aspect of Māori spirituality within the confines of a state educational system, which underpins the value of tino rangatiratanga. The fact that the whakataukī idea arose in the semi-structured interviews from a discussion about karakia also supports this connection.

2. A tea/coffee/milo station in every lesson, and periodic shared lunches. During Term Two, I set up a hot water urn and tea and coffee bags in the corner of the classroom after reading the National Council of Adult Education's 1972 suggestion (p. 39) to provide learners with a cup of tea for social purposes and to guard against danger from tapu. This has been enthusiastically supported by the students. A (non-participant) student has contributed milo to the set-up, and on several occasions one of the participants has brought along chocolate biscuits to share with the class on our last Friday lesson. I have also baked a few cakes for this Friday time slot. We have also enjoyed three shared lunches, although it is interesting to note that this has mostly involved the Māori learners in the class, with only a small number of other students choosing to stay for most of the lunch. In terms of set-up and clean-up chores, four students (four of my seven participants, in a class of 20) have consistently offered to help me with these. Two of these students, incidentally, are the girls K and O in the conversation below, in which they describe their duties at home with respect to hosting visitors.

Julie: Does [the tea and coffee station] make it more Māori do you think?

K: Yeah I guess so, cos if you turn up to my house, my mother will be like "oh yeah so do you want a coffee, do you want a tea or coffee", or if you go to your Koro's house or like whatever, your family's house, as soon as you walk in they're like "do you want a tea or coffee?" It's such a Māori thing to do.

I believe the practices that have developed around sharing food and drink in our class illustrate the values of manaakitanga, kia orite, kotahitanga and whanaungatanga.

3. Freedom to sit with and work with friends. As referred to above, students can choose with whom they wish to work, if anyone. Students had a lot to say on this point:

S: [I don't like this other subject] because I don't really know anyone in there. ... cos it gets boring if you have no one to talk to, even about school stuff.

O: Like sitting there, in silence, with no ipod, that just bores me. Cos I like to be able to like have conversations about the work.

K: Especially when you're in a class by yourself like when the people that you sit with, when nobody else has turned up, I'm like "aw you guys could've texted me that you were wagging this period!" And then if my ipods flat I'll just be like oh my god I'm going home!... no I won't actually go home I'll just give the teacher shit.

K: Like my [other subject] teacher, she thinks I'm like capable of passing and stuff and I'm like yeah I can pass but she always just puts me by myself and then like sits next to me and she just helps me. And it's like, ok I can do this by myself...then someone will come and sit next to me and then she'll be like "no you can't sit there you've got to go sit over there by them"... and it's like, don't take me away from my friends, it's just going to make me get pissed off with this class.

Julie: Is she wanting you to get a particularly good mark do you think?

K: Yeah, yeah, it's like "I'll get an excellence, let me sit with my mates!" It's not like I'm not going to do the work, it'll probably make me want to do the work more if she lets me sit with my mates, because when I'm by myself I'm just like "aaargh why are you doing this to me?!"

Students also perceived differences in the way different student groups thought and communicated:

Julie: When does group work not work?

K: When no one in the group really has ever talked to each other before. Because then they don't want to speak their mind, and they don't want to be part of that group because if you get put into groups it's more difficult to be yourself because you think everyone will be judging you and they will be listening to everything you're saying and they'll be listening

to your opinion and you don't know what they are thinking so you're just not going to give your opinion..

O: And when you get put with real smart people...

K: Different cliques, like different cliques explain it differently.

Three participants framed this more expressly in terms of Māori students understanding, supporting and feeling comfortable around other Māori students more than non-Māori students, with a strong underlying theme of whanaungatanga:

Julie: Ok when you think of working in Māori for example...what works about that? What works about being a group of Māori students there?

T: Everyone gets along there. Everyone's from the same background... everyone thinks the same too miss... no one's rich! More of a sense of family Miss.

S: Everyone makes the same amount of money... And same finance problems...

Julie: If you're evenly poor does that help you get along?

S: No like if there's one Māori, they help each other you know, they have each other's back.

A: Oh I came here in Year Nine and then I moved up there... It was really different coming back here because everyone up there is all Māori and people have the same values and stuff and then you come here and everyone's different... Most of the people who went to that college were all kind of related, like you know your mum is my dad's second cousin or whatever, kind of made you feel like you were surrounded by family. And it made you feel comfortable to go to school and not to be scared of whatever. And then you come here and it's like some people are strangers... I'm so used to everyone being the same, like being Māori and everyone's kind of like all rugged or whatever and they don't care and I come here and there's all these different...not types of people, but different..what's it called...

Julie: Cultural groups and social groups?

A: Cultural groups and social groups and it's like aw crap.

An atmosphere which encourages working with other learners embodies the value of whanaungatanga, while the element of choice shows tino rangatiratanga is valued.

4. Cooperative learning activities. While all students expressed the need for freedom to sit with their friends, some students (but not all), also talked of group learning as being a preferred learning style in itself, while others believed the group dynamic enhanced creativity:

B: I think I learn best when I'm really interested in it. ...And in a group in a way as well, like working in groups.... You kind of like feed off each other. Somebody might know something I don't know and then you kind of like can put it all together.

O: When you bring your ideas together it brings different ideas on the one concept.

K: Yeah...like just say it's a poster or something then you have five different ideas all coming onto this one poster, and it's just like one big art splash.

One way to give effect to the value of whanaungatanga and the reciprocal nature of ako is to include cooperative learning as part of the learning programme. These types of activities promote a sense of kotahitanga and also focus on group performances over individual. This is caring for the learner as being culturally located, which respects the value of manaakitanga.

5. Opportunities to be creative. All students commented that they liked opportunities to be creative in class, in whatever form:

K: I'm going to go home after school and make my best friend a birthday card out of cut out magazines and sequins and stuff like that. ... Oh fashion and stuff, I like mixing up my wardrobe.

O: I like to put my own mark on things.

A: I love any opportunity to be creative. It just gives me a chance to put ideas out there that are just all wacky or whatever and everyone's like aw yeah that's creative.

G: [I enjoy opportunities to be creative] with art and with words and by doing something that might help a community or someone.

B: I'm not very good at like art and stuff, but I do [enjoy opportunities to be creative] yeah.... Like one time in intermediate we done this thing where... they gave us money on the computers and we had to buy businesses and houses and stuff like that and I really enjoyed that.

The chance for learners to explore concepts creatively exemplifies the values of tino rangatiratanga (both through self-expression and enhanced student competence), tupu ake and, to a lesser degree, kaimahi akoranga (learning through doing).

6. Opportunities to give personal opinion. The impact of denying an outlet for personal opinion was explored by the following two participants:

O: With teachers, you can't be assertive as much as you want to be, cos it gets you more in trouble.

K: If you're having a ...discussion slash argument kind of on your opinion, point of view, they're really stuck to what they're talking about obviously, and if you've got a different opinion on the situation, they won't take it. They're just like "no well we're talking about this today, and this is what I've got to say"...

O: We get shut down...I reckon wagging was the only option if you had a disagreement with your teacher because any further you'd just get in trouble with higher up.

Julie: Would you have ever gone to your dean though?

K: No because they go to your dean first.

O: Yeah and they tell their side.

K: And then you go up to your dean and then they're like "no, I'm believing your teacher because they're a teacher, they're a higher ranking than you are, you're a student". So you can't really do anything about it.

Some of this conflict can be alleviated by allowing students to air their viewpoints in small groups or in writing.

Allowing students the opportunity to form and express their opinion on issues is another way of putting the values of tino rangatiratanga and tupu ake into effect. The sharing of perspectives is also an example of the reciprocal learning of ako.

7. Content connected with the students' real lives. Several participants commented on the importance of learning about topics which authentically connected to their lives:

O: I enjoy social studies...cos it's a real discussion class. I feel like you learn more because you talk about stuff, actually important, in the news and stuff.

K: yeah you talk about the world and what's going on...

O: but like in [another subject], it's like "I've got no intention of using this".

This preference is enacted by the teaching of the students' legal rights and responsibilities, the concept of tino rangatiratanga, and the Level Three unit standard which explores ways of challenging state power. This approach supports the social science orientation of cultural transformation whereby the forms of domination which affect the learners are made explicit. Also relevant was my effort to use as much te reo Māori as I know and to respect tikanga Māori to the best of my knowledge, so the students would not feel they were leaving their culture at the school gate.

Teachers should be proactive in sharing experiences in order to make the content relevant for the students (as A. H. Macfarlane advises as a way of increasing teacher competence or tino rangatiratanga, as cited in A. H. Macfarlane, Glynn, Cavanagh, &

Bateman, 2007, p. 68). As part of this sharing of experiences, my sister came in to talk about her experiences as a probation officer which helped illustrate some of our concepts in real-world terms, while at the same time showing whanaungatanga (as she was a whānau member) and manaakitanga (as we hosted her).

This strategy aims to enhance the capacity for students to be assertive in their lives, and therefore is directly related to *kia orite* and *tino rangatiratanga*. It involves being conscious about the cultural location of the students and therefore assisted in a sense of manaakitanga, as well as respect for *taonga tuku iho* and *mātauranga Māori*. As with the opportunity to express opinion, the articulating of links with the students' lives outside of school affords another reciprocal learning opportunity (*ako*) in addition to providing a strength-based scaffolding approach (*tupu ake*).

8. Self-paced workbook progress in class and at home (when not undertaking whole-class discussions or cooperative learning). As noted above, the year's work has involved a combination of both cooperative and independent learning. Having permanently available reference material meant students could work at their own pace in class and at home. A consequence of having these workbooks was believed to be that the students could maintain a rate of progress even if attendance was spasmodic:

K: If you decide to wag a class you'll be behind the next lesson.

O: Yeah that's usually why I'd wagged because I'd miss one class.

K: And then you'd be like oh I don't know what we're doing so I'm just going to wag the next one and then I'm just going to wag this half an hour...

O: And then after that you'd be real behind

K: And so "ok I'll just go next term!"

The element of students being able to work at their own pace, and the responsibility they took for their own progress acknowledges the value of *tino rangatiratanga* and *tupu ake*.

9. Narrow definition of a concept taught before being broadened to different contexts. Students had a lot to say about how teachers can improve the way they explain concepts. Firstly, students did not enjoy feeling immersed in unfamiliar content which they did not perceive as necessary for the immediate learning purpose, or if the content did not sit compatibly with existing knowledge:

O: Teachers really complicate...stuff – “you don’t actually need to know this”

K: And I’m like “don’t teach me it then!”

O: Because then I get real confused about what I need to know and don’t need to know.

K: Simplify, simplify everything.

O: I don’t like their theories cos it always makes me question everything I ever knew. Like all the atoms, it just confuses me! It challenges what I have pretty much been brought up to think about everything and I just don’t enjoy it.

Julie: When do you learn best?

T: When it’s straight-forward. When the work is simple. When it’s easy to understand.

Secondly, students made comments about teachers talking more than they needed to:

A: You ask a little question and then she’ll answer the little question with a huge explanation, and I’m like I just want to know this little thing.

B: I zone out...if [the teachers] are talking a whole lot of crap and I really don’t know what they’re on about.

S: If it carries on too long I get bored and just stop paying attention to it.

K: I really didn't understand it [a concept in another class] and it frustrated me so much. But then another person in my class understood it, they were the only person being able to do the work so I just asked them, "ok can you explain this to me" and they explained it a whole different way than the teacher had, so much simpler...the teacher was just explaining it the hardest way you possibly could.

Thirdly, students related this to a use of unfamiliar vocabulary:

A: Some teachers talk to you like you're going to uni or something. In my [other class, since dropped] ... I'd be like "what are you talking about?" and then...she'd say "if you don't know what I'm saying you shouldn't be in this class" pretty much...It's like "yeah, I'm on this level, I just don't know the words you're trying to say to me" ... then I ask people around me, "what does she mean?" and they'd be "this is pretty much what I'm thinking, this is what I think she's talking about". They'd put it in simpler words.

G: I think it's the words that they [teachers] pick, yeah...I don't really get it eh.

K: I just don't like having my head filled with all these long words I don't understand

To ensure a narrow definition of a concept is understood before broadening it to different contexts is an example of tupu ake, taking a strengths-based approach.

10. Genuine teacher availability to give help when needed. Student comments on this topic indicated that for some students, the most important role of the teacher was to be available:

A: In [another subject] my class is really small and I get time to talk to the teacher and she's able to help me and that makes me keep on task. And some classes it's kind of hard because there are a lot of kids, so I'll just sit there for a while and wait for him to come to me and then get bored and then stop wanting to do stuff...

Julie: What's the best way to get supported either by other students or by the teacher?

K: Ask questions...and speak your mind. If you don't understand something, just ask them

"I don't get what we're doing, what does this mean?" cos otherwise...if you don't, you're stuck there and you're not going to move on from that page.

Implementing this principle helped students to learn in a more apprenticeship style (kaimahi akoranga) and to grow from a strengths-based position (tupu ake).

Findings Three to 11

Nine findings emerged from an assessment of the impact of the facilitation of ako Māori on the rongo (emotional engagement and creativity), tumatauenga (intellectual reasoning including conceptual understanding, abstracting, recognising and remembering) and ihi (intrinsic growth including assertiveness and acts of empowerment) of Māori participants in legal studies. These were:

- The process of collaboratively exploring ako Māori enhances student and teacher ihi;
- Rituals, including the tea/coffee/milo station and the sharing of food, enhances interest in the subject (rongo);
- Regular verbal recaps are not an efficient tool for promoting tumatauenga;
- Using mixed-level groups assists conceptual understanding (tumatauenga) as a student who understands a concept is able to explain it to other students more effectively than the teacher;
- Opportunities for creativity enhance tumatauenga outcomes but there need to be more of these opportunities if rongo is to be enhanced and tumatauenga to be further enhanced;
- Opportunities to formulate personal opinions enhance rongo and ihi, especially when it is deemed relevant to the students' lives;
- Workbooks as a permanently available source of content enhance tumatauenga but need to be more succinct to enhance rongo and to further enhance tumatauenga;

- Teacher availability to give help when needed enhances tumatauenga and rongo; and
- Teacher effectiveness is only one of several factors influencing a student's attendance (rongo).

These findings are described in the following pages, with examples of supporting data.

Finding three: The process of collaboratively exploring ako Māori enhances student and teacher ihi.

<p>Relevant Ako Māori Strategy: The collaborative nature of ako Māori</p> <p>Ako Māori elements: Ako, kotahitanga, kaupapa, whanaungatanga, tupu ake, tino rangatiratanga, ihi.</p>		
<p>Comments</p> <p>The interviews, collaborative storying and the weekly question/suggestion box enabled students to continue giving feedback to improve their learning experiences and this had a positive impact on their ihi. Receiving the students' ideas about what works, what might work, and what doesn't work for them in order to be engaged in the classroom has illuminated all findings discussed below. Consequently I have been able to facilitate a more effective learning environment this year, and have highlighted areas of improvement for next year's teaching programme.</p>		
<p>Examples from collaborative storying evidence</p>	<p>Examples from weekly question/suggestion box evidence</p>	<p>Examples from my journal evidence</p>
<p><i>B: I reckon if we have quick quiz the minute we walk in... straight into it... like if you had more of a fun quiz, like not just to do with legal studies but more of those brainteasers.</i></p>	<p><i>Can we do more current event work?</i></p> <p><i>Can we watch more movies?</i></p> <p><i>Can we watch Once Were Warriors?</i></p> <p><i>Can we have a cop come and talk to us?</i></p> <p><i>Can we bring in a retired judge?</i></p>	<p><i>I noticed that the students were a lot chattier today, and proactive in giving suggestions for the classroom (mostly involving how to run the tea and coffee chores), interesting given it is the first</i></p>

<p><i>B: Maybe as a reward we can have music going as we like...</i></p>	<p><i>Can we have an ex-convict come in?</i></p> <p><i>Can we have a fake court session?</i></p>	<p><i>lesson since I saw them for the collaborative storying session. They</i></p>
<p style="background-color: #cccccc;"> </p>	<p><i>Can we have games last period Weds?</i></p> <p><i>Can we go to the police college please?</i></p> <p><i>Can we have rap battles every Weds last period?</i></p>	<p><i>appear much more engaged and involved in helping to create the type of classroom atmosphere they want.</i></p> <p><i>(14 September)</i></p>

Finding four: Rituals, including the tea/coffee/milo station and the sharing of food, enhances interest in the subject

(rongo).

Relevant Ako Māori strategy: Regular rituals such as the daily quick quiz and drawing a whakataukī from a box, and the weekly reading of the question/suggestion box entries; A tea/coffee/milo station in every lesson, and periodic shared lunches.

Ako Māori elements: Kotahitanga, manaakitanga, huahuatau, tino rangatiratanga; kia orite, whanaungatanga.

Comments

Our daily rituals – the Quick Quiz, and the reading of a randomly selected whakataukī - were considered fun and were described as lifting the mood and unity of the class, factors relevant to enhancing the rongo of the learners. Another ritual which was considered to lift the mood was the tea/coffee/milo station, and sharing food. The importance of being relaxed, in a good mood and being in a positive environment was considered important by students for the purposes of creativity and motivation, and just for “learning best”.

The weekly question/suggestion box which arose from the first round of interviews provided a vehicle for questions to be asked around anything to do with legal studies. As students presumably only asked questions that they wanted to know answers to, this helped make connections with their own lives and increased rongo. Other questions regarding the social aspects of the class suggested that students found the year to be fulfilling from a whānau perspective.

Examples from second interviews evidence	Examples from weekly question/suggestion box evidence	Examples from my journal evidence
<p><i>S: [The quick quiz] is cool fun. Cos everyone gets into it</i></p> <p><i>T: Especially the brainteasers</i></p> <p><i>S: And it kind of upbeats the class at the start. And everyone's in a good mood.</i></p> <p><i>A: I like these [the whakataukākā cards]... I reckon it's really good... this makes it seem more fun.</i></p> <p><i>T: [regarding tea and coffee in class] It's good motivation.... [I learn best] when I'm relaxed. Coffee is pretty good.</i></p>	<p><i>We should have a reunion!</i></p> <p><i>Can we have a party at the end of the year?</i></p> <p><i>Are you going to miss us?</i></p> <p><i>How different are laws in different countries? And why if you study law in NZ it will take you nowhere else in a different country?</i></p> <p><i>What percentage of NZ has smoked marijuana? And what class drug is it?</i></p> <p><i>Is there a limit to how many children you can have?</i></p> <p><i>Do you think NZ will go through another depression? Do you think one day in the distant future NZ will have slums?</i></p>	<p><i>I was disorganised today and ran out of time to prepare a quick quiz. Three of my participant students and one non-participant student asked where the quick quiz was, and two of my participants grumbled and told me off good naturedly about not having it, one saying "aww no riddle today". (2 June)</i></p>

<p><i>K: [Having tea and coffee] makes me want to turn up to class, “yay I can have a coffee”.</i></p> <p><i>B: [Having tea and coffee has] made the classroom more comfortable. Like, really kicked back. I like it.</i></p> <p><i>A: I think everyone’s glad to have that in here.</i></p>	<p><i>What are the most common crimes committed? Least common?</i></p> <p><i>Who killed the most people and how many?</i></p> <p><i>Can a lawyer be their own lawyer?</i></p> <p><i>Who was the most successful lawyer (won the most cases?)</i></p> <p><i>Who was the most ruthless woman killer in NZ?</i></p> <p><i>What was the longest court case in NZ?</i></p>	<div style="background-color: #cccccc; height: 100%; width: 100%;"></div>
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Finding five: Regular verbal recaps are not an efficient tool for promoting tumatauenga.

Relevant Ako Māori Strategy: Regular rituals such as the daily quick quiz.

Ako Māori elements: Kotahitanga

Comments

As discussed above, aspects of the Quick Quiz have significant benefits in terms of enhancing rongo, especially in terms of the riddle. The Quick Quiz also provides me with formative feedback of the ability of a student to recall a requested and specific aspect of a concept. However, the bulk of the evidence suggests that regular verbal recaps as part of the Quick Quiz are not an effective means of imparting or reinforcing content: they do not promote tumatauenga and may even have a negative effect on outcomes relating to rongo in this respect. One reason for this was suggested at the collaborative storying session, where the learners described that if they did not already understand the concept, the chalk and talk was not a sufficient method of explaining it, and they simply stopped attempting to connect with content presented in this way.

While the “branches of government” examples indicate that regular verbal recaps (or “chalk and talk”) by the teacher might work eventually, this took several weeks. The fact the content was also covered by the workbooks is another factor which may have assisted conceptual understanding. However, the fact that the students were all capable of revealing the overview of the legal system in mindmap form raises the question of whether Quick Quiz questioning was the best method for assessing what learners genuinely knew.

Examples from collaborative storytelling evidence	Examples from my journal evidence	Examples from Quick Quiz evidence
<p><i>Julie: I am quite confused about why it's so hard to get the branches of the government sorted.</i></p> <p><i>G: To be honest sometimes I just can't be bothered cos I hear it so many times.</i></p> <p><i>S: I think because we always talk about it people just get bored... think "aw here we go again".</i></p> <p><i>B: Because some people have got it and understand it... and then the people who don't understand it...you don't explain it as much as you did before other people got it. So then the people that don't have it, they haven't really bothered to try and get it.</i></p>	<p><i>I mentioned oppression on Friday and that we would be looking into it today, giving a brief introductory spiel about what oppression meant and what it related to.</i></p> <p><i>When I started the group activity today, the first activity was to answer "What is your understanding of 'oppression'? What words have something to do with oppression?"</i></p> <p><i>However, the groups universally complained that they were not able to do this as they did not know anything about what oppression was. This apparent inability among 14 students to recall my previous mini-lecture might be a sign that</i></p>	<p>The "branches of government" chalk and talk:</p> <p>This concept was first introduced to the students in the workbook as descriptive text followed by a small number of activities based on the text, to be completed either independently or as a group, as the student decided. I then attempted to reinforce this content by including it in the Quick Quiz several times over the following weeks, with the answering of the Quiz being used by me as a time to recap the content by way of chalk and talk for those who had not answered correctly:</p>

	<p><i>the “chalk and talk” approach is not effective. The refusal even to speculate on the meaning of the word seems also to show a lack of confidence in exploring new vocabulary.</i></p> <p><i>(10 August)</i></p> <p><i>When I asked students at the class discussion time about whether it was worth me going through and explaining answers to the Quick Quiz on the board, because it did not seem to be that effective in improving understanding or recall of certain concepts such as “checks and balances”. Most students nodded somewhat noncommittally but one participant said</i></p>	<p>Quick Quiz 1</p> <p>“An example of someone in the executive branch of the government?”</p> <p><i>K: lawyers</i></p> <p><i>O: lawyers</i></p> <p><i>G: executive, judiciary, legislation</i></p> <p><i>A: lawyers</i></p> <p>Quick Quiz 2</p> <p>Two days later: “What is a statute?”</p> <p><i>G: forgot! Branches of government. Grrr!</i></p> <p><i>An act of parliament</i></p> <p>Quick Quiz 3</p> <p>Four days later: “What branch of the government is the source of common law?”</p> <p>Only the two Level Three students got this</p>
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	<p><i>“it’s because you talk too fast Miss”. I asked if the others thought I talked too fast and students nodded (much more committally!). I commented that I have probably been explaining too fast my entire teaching career and that it was good to know!</i></p> <p>(27 October)</p>	<p>correct.</p> <p>Quick Quiz 4</p> <p>Two weeks later: “Draw an overview of the legal system (the branches of government and some elements within these) in mindmap form”.</p> <p>All students drew accurate and detailed overviews.</p> <p>Quick Quiz 5</p> <p>One week later: “What branch of the government decides policy?”</p> <p>Three of the five participants answered correctly.</p> <p>Quick Quiz 6</p> <p>One day later: “What branch of the government interprets the law?”</p>
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		All students answered this correctly.
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Finding six: Using mixed-level groups assists conceptual understanding (tumatauenga) as a student who understands a concept is able to explain it to other students more effectively than the teacher.

Relevant Ako Māori Strategy: Freedom to sit with and work with friends; Cooperative learning activities.

Ako Māori elements: Whanaungatanga, tino rangatiratanga, ako, kotahitanga, manaakitanga.

Comments

The freedom to work with peers enhances tumatauenga outcomes. One of the strongest student convictions described in the interviews is that students are usually able to explain concepts to other students more effectively than the teacher. They described this as happening often, being due to students using less words and more familiar vocabulary with each other. The suggestion was also that asking a nearby student will be the first port of call for students who need clarification.

In addition to this, class discussions and cooperative learning activities appeared to have a positive impact on tumatauenga outcomes when undertaken in mixed level groups (with students studying at both Levels Two and Three). My journal evidence shows the effectiveness of a whole-class collaborative discussion in encouraging students to draw on prior knowledge in order to increase their conceptual understandings. The work samples show the results of mixed-level groups examining the concept of punitive justice (by way of looking at the new “three strikes” legislation). The results suggest that having groups consisting of both Level Two and Level Three students was a successful learning strategy.

Examples from interview evidence	Examples from my journal evidence	Examples from work sample evidence
<p><i>Julie: Does T...explain things in a way that you understand?</i></p> <p><i>S: Yep</i></p> <p><i>T: It happens all the time. It happens every day Julie.</i></p> <p><i>K: Yeah. I explain it to [other student]</i></p> <p><i>O: Saying it in a way that they know.</i></p> <p><i>K: Yeah in a teen slang way that they'll understand it... cos the teacher's complicating it. So you just cut down some of the words.</i></p> <p><i>G: I always ask for help, someone always explains it better than a teacher.</i></p>	<p><i>After workbook exercises involving the distinction between criminal, civil and public law, I asked the Quick Quiz question: "What are some other ways in which the word 'civil' has been used?" We then discussed answers as a class by way of a whiteboard brainstorm. In looking at broadening the concept of "civil" from its "civil law" category, only K came up with another context for the term ("civil rights") at the independent Quick Quiz answering stage. Some other participants however, after initially drawing blanks when working by themselves, brainstormed more uses for "civil" at the whole-class discussion stage,</i></p>	<p>In mixed-level groups (Level Two and 3), students read through an article which outlined some arguments in favour of and some against the "three strikes law" (being debated in the media) as an example of punitive justice. Students categorised these and then randomly selected a "perspectives card" (describing liberal, nationalist, critical, conservative, human rights, and social justice perspectives) which they then had to use to write a statement about the three strikes law.</p> <p><i>G (and other students): A liberal perspective looks at the three strike law as a waste of government resources, because</i></p>

<p><i>G: I think we're on the same level. Because it doesn't really help when a teacher tries to explain it but not quite getting it, and you know, just sitting there with a huge blank but still nodding. And asking somebody else right next to you who's listened, or someone around who has listened and explains it to you.</i></p> <p><i>Julie: So they do it in a simpler, shorter way?</i></p> <p><i>G: Yeah, it's not really technical and it's not hard to understand, it's just kind of plain and easy.</i></p>	<p><i>which suggests that the longer time and the collaborative process meant students were able to increase their understanding of the concept by drawing on their prior knowledge.</i></p> <p><i>(20 July)</i></p> <p><i>Participants worked really well with the Three Strikes law activity. T, S, A, and K were on task and interactively discussing the statement they would write from a conservative perspective. K and A were the most involved, but as S was writing the collective response he was also engaged. T was the quietest but did pipe in with suggestions now and then. G was also on</i></p>	<p><i>more people are going to be put in jail, which means more of 'tax payer' money going to help with prison maintenance instead of going to road maintenance etc.</i></p> <p><i>T, S, A, K: Conservatives would like this law, because it is enforced and that's what our country likes, because it stabilises society.</i></p> <p><i>Quick Quiz, four days later:</i></p> <p><i>"The 3 strikes law is an example of what?"</i></p> <p><i>T: punitive justice</i></p> <p><i>S: punitive justice</i></p> <p><i>G: harsh punishment</i></p> <p><i>K: punitive</i></p>
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	<p><i>task and helping direct the writer as to the group response.</i></p> <p>(16 June)</p>	
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Finding seven: Opportunities for creativity enhance tumatauenga outcomes but there needs to be more of these opportunities if rongo is to be enhanced.

Relevant Ako Māori Strategy: Opportunities to be creative

Ako Māori elements: Tino rangatiratanga, tupu ake, kaimahi akoranga.

Comments regarding enhanced tumatauenga

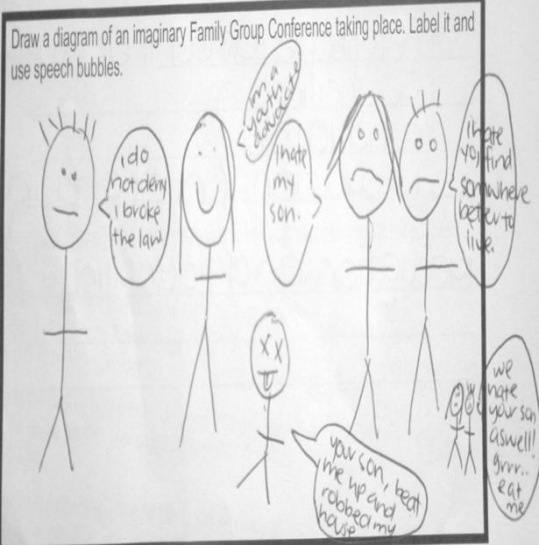
An examination of the students' workbooks reveals that opportunities to be creative are valuable for reinforcing concepts, and for revealing the extent of conceptual understanding. For example, a creative thinking brainstorm around "Alternatives to Courts" allowed connections to be made with prior knowledge which in turn assisted students' understanding of the concept of justice. Drafting a narrative using important concepts was another type of opportunity for creative reinforcement.

Drawing appeared to be the favoured creative approach, and the most effective in terms of rongo outcomes. Students did not participate as fully in the poem/rap writing, for example, as they did in the picture/ symbol designing activities. As T stated in an interview, both engagement and intellectual outcomes appear to be assisted by the inclusion of drawing activities.

Students raised the issue of creating posters of major concepts for display in the classroom. This was seen as simplifying and distilling content, being permanently available for reference, and for allowing creativity, all elements which assisted conceptual understanding. Apart from one lesson drawing posters earlier in the year, this was one activity which did not eventuate as I never made the conscious effort to implement it.

Examples from collaborative storying evidence	Examples from interview evidence	Examples from work samples evidence
<p><i>Julie: Other students are able to explain things better than I can, so how can I make that part of the lesson, how can I harness that as a teacher?</i></p> <p><i>T: Posters...with the branches [of government] on it.</i></p> <p><i>G: Some people don't take it in when reading or listening to things.</i></p> <p><i>B: Like some people understand it better if it's read or if it's written... If we are ever confused we could look up and see it.</i></p>	<p><i>T: Yeah it's fun drawing</i></p> <p><i>Julie: But does it work as a way of reinforcing a concept?</i></p> <p><i>T: Yeah I reckon it does... we should put [the different branches of government] on posters. Like, really big posters.</i></p>	<p>Brainstorm around "Alternatives to Courts"</p> <p><i>S: vote, kill, go to leader, kangaroo court.</i></p> <p><i>T: duel, vote, jousting, kangaroo court, go to the king, bribing, mediation.</i></p> <p><i>B: race, meeting, revenge, fight, duel, battle, mediation, talk, money, bribe.</i></p> <p><i>A: intervention, disputes tribunal, citizen's arrest, corporal punishment, bootcamp/army, mediation, vigilante justice.</i></p> <p><i>K: only prison, voting room.</i></p> <p><i>T:</i></p> <p>Construct a story which combines take tupuna, take raupatu, take whenua tuku in pre-</p>

		<p>colonial NZ using a made-up iwi, hapū, whānau: <i>back in the days when my people fought with sticks and stones my people owned these lands from the rivers in the east to the mountains in the west. This land was take tupuna, my people's ancestral right. As our tribe was very poor we made agreements with other neighbouring tribes not to attack them. As a result of this we received a take whenua tuku – a gift of land to consolidate these agreements. With these new lands my tribe moved far across the lands and earned lands through take raupatu – confiscation or conquest. This was the story of how my people the Ngati Too Naughty spread out across the country.</i></p>
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		<p><i>K:</i></p> 
<p>Comments regarding the need to enhance rongo</p> <p>T and S connected off-task drawing in class time to their need to express themselves more creatively, and to being put off by the amount of reading and writing required. The other participants suggested with great insight that the boys might draw for the sense of achievement and the hands-on element, but these ideas were not particularly endorsed by S or T.</p> <p>Also in relation to restrictions on expression, S perceived that behavioural expectations at school stifled his ability to express and</p>		

be himself, which would suggest neither his rongo nor his ihi were being enhanced. The suggestion made at the collaborative storying is that if I reduced the amount of reading and writing required and further increased opportunities for creativity, off task behaviour would be reduced and engagement would be increased for these two participants.

It is interesting to note that in relation to the two male participants, despite what I would describe as apparent low levels of interest in the subject evidenced by daily in-class drawing and a lack of cooperative learning skills, they showed reasonably high levels of conceptual understanding, and had little or no attendance issues, apart from some punctuality concerns.

Examples from interview evidence	Examples from collaborative storying evidence	Examples from my journal evidence
<p><i>S: There's jokes that all the kids do, like we all have like the same kind of sense of humour that we all talk about, but you can't really talk about it in class... Cos you have to be "mature"... when you come to class you have to change to someone that you're not.</i></p>	<p><i>Julie: Is there enough opportunity for you to express creativity in the class?</i></p> <p><i>S: Aw nah</i></p> <p><i>Julie: What can we do about it? So your drawing hasn't abated at all this year...</i></p> <p><i>T: There's too much writing in the workbooks</i></p>	<p><i>S and T are continuing to practise their [graffiti art] bombs almost daily. They are drawing on any scraps of paper they have, today was the back of the quick quiz. They draw while we are going through and discussing the answers.</i></p> <p>(8 June)</p>
<p><i>S: I reckon we need black books</i></p>		

	<p><i>Julie: What are black... do you mean like scrap books?</i></p> <p><i>S: Like those art books</i></p> <p><i>Julie: I still don't understand your drawing, in class ...</i></p> <p><i>B: I think when they draw something and it looks good it's kind of like an achievement for them.</i></p> <p><i>S: It's something I can put on the wall.</i></p> <p><i>Julie: Does it matter what words you use?</i></p> <p><i>T: Nah</i></p> <p><i>Julie: Ok the drawing thing...I don't really get it completely.</i></p> <p><i>G: Maybe it's an age thing...I think it's more a hands-on thing you see. They like doing art and that's the way.</i></p>	<p><i>Today it was 20 minutes into the lesson before I noticed that S hadn't opened his workbook yet and protested that he was just going to finish his drawing quickly before starting. If T or S are not yet on a roll with their work, or have run out of steam they seem to default back to doing this. (30 July)</i></p> <p><i>I had to redirect both T and S's attention back to their assessments today from their drawing. T complained that he was over the standard he's working on. I marked what he had done and cajoled him to complete the next section.</i></p> <p><i>(4 September)</i></p>
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	<i>B: I think they like the sense of</i>	
	<i>achievement.</i>	
	<i>S: I just enjoy it.</i>	

Finding eight: Opportunities to formulate personal opinions enhance rongo and ihi, especially when it is deemed relevant to the students' lives.

<p>Relevant Ako Māori Strategy: Opportunities to give personal opinion; Content connected with the students' real lives.</p> <p>Ako Māori elements: Tino rangatiratanga, tupu ake, whanaungatanga, manaakitanga, kia orite, taonga tuku iho, mātauranga Māori.</p>		
<p>Comments</p> <p>An important precursor to the assertiveness and empowerment elements of ihi is for a person to know what issues are important to them. Providing opportunities to formulate opinions on areas relevant to legal studies is a way of encouraging ihi in this respect. Furthermore, some opportunities to give personal opinions revealed the students' ability to think from another perspective, or to be empathetic. The process of expressing opinions in legal studies was valued because the content was deemed by the students to be relevant and connected with their lives.</p>		
<p>Examples from interview evidence</p>	<p>Examples from my journal evidence</p>	<p>Examples from work sample evidence</p>
<p><i>O: And it's...not necessarily your own opinion, but it is to an extent if you get me, like there's a right or wrong answer but you can put your own opinion in.</i></p> <p><i>Julie: Is that important?</i></p>	<p><i>A and K appeared very animated in asking me if we could have a debate about something relevant, but one that they could argue from their own opinion, not just from a given perspective. G added "yeah we</i></p>	<p>Why do people commit crime?</p> <p>A:</p> <p><i>Been brought up around that kind of thing; carelessness; because they don't care about the laws; because they want something, eg</i></p>

<p><i>K: Yeah</i></p> <p><i>O: I like it.</i></p> <p><i>K: Legal studies is pretty opinion eh, because you're saying what you think would happen if this had happened...</i></p> <p><i>Julie: Think of something you got that real buzz out of being a good student with.</i></p> <p><i>O: Legal studies, because my mum watches lots of crime shows and last night we were watching one and it was about some guy who was going to get prosecuted and I was like 'no way, he can't because they can't prove mens rea'.</i></p> <p><i>Julie: Oh did you?</i></p> <p><i>O: Yeah I was real proud</i></p>	<p><i>don't have enough class arguments about stuff we feel really strongly about."</i></p> <p>(14 August)</p>	<p><i>theft; because they have nothing better to do; to show some kind of power; to seem ruthless; being pressured into doing something; out of frustration or anger; unaware of the law; to try get away with things but get caught anyway.</i></p> <p><i>O:</i></p> <p><i>Mentally unstable, pressure, jealousy, revenge, because they want to, hate, because they're angry, no other choice.</i></p> <p><i>K:</i></p> <p><i>Because they don't like the person; because they are under influence (drugs, alcohol, another person); angry at life; bored; to be cool; attention.</i></p>
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<p><i>O: I reckon legal studies is one of the classes that it's not just the credits that makes me do it, I actually find it interesting, the legal side of stuff.</i></p> <p><i>O: I think it's cool because legal studies is one of the few classes that you can actually relate to everyday life, especially as a teenager with all the drama that goes on with people you know, like robberies.</i></p> <p><i>K: Like getting arrested...half the situations you're talking to us about we know people who've gone through them.</i></p> <p><i>B: I like this subject, and I like Employment</i></p>		<p>Blameworthiness of the offender in a described scenario:</p> <p><i>A:</i></p> <p><i>Emotional because of the affair; didn't harm Doug physically; he done it when he knew Doug wouldn't be home; Impact on the victim: damaged goods; the feeling of not being safe; receive payment for the damage.</i></p> <p><i>O:</i></p> <p><i>He was under the influence. The victim had been having an affair with his girlfriend despite being his best friend; Impact on the victim: cost of damages, loss of money.</i></p> <p><i>K:</i></p> <p><i>John is guilty because he knowingly went to</i></p>
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Studies. Like knowing about my rights and stuff, I really like learning about that.

T: Knowing your rights is good

Doug's house when he was out and vandalised and tried to steal but got caught.

S and T:

To what extent do you agree with Hobbes' view that all people are selfish and motivated only by personal gain? *I agree only to a small extent. People want better lives for themselves as well as others. Not all people are motivated by personal gain and are selfish.*

What are your views on the balance of state power and individual rights as it relates to freedom of expression? For: *when this freedom of expression brings harm towards others, such as inciting violence.* Against:

		<i>when people's privacy is restricted; name suppression when someone commits a violent crime.</i>
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Finding nine: Workbooks, as a permanently available source of content, enhance tumatauenga but more succinct workbooks may enhance rongo and may further enhance tumatauenga.

Relevant Ako Māori Strategy: Self-paced workbook progress in class and at home (when not undertaking whole-class discussions or cooperative learning); Narrow definition of a concept taught before being broadened to include different contexts.

Ako Māori elements: Tino rangatiratanga, tupu ake.

Comments regarding workbooks enhancing tumatauenga

Students value having a permanently distilled source of content, as it made the information more accessible for students to process themselves compared to other methods of introducing content. It may even reduce truancy levels as the workbook can be continued with even after a period of absence. Having questions following information in the workbook allows students to process the information in different formats, which assists students to understand the concepts. The availability of the information assists with self-management and therefore is also relevant in terms of enhancing ihi outcomes.

Examples from interview evidence	Examples from workbook evidence	Examples from Quick Quiz evidence
<p><i>K: Legal studies...gives you the information already, you just have to read. Every other class you have to figure it out yourself.</i></p>	<p>T and S: Write down three examples of situations which demonstrate the right of individuals to freedom of expression: <i>when someone</i></p>	<p>From concepts exposed through the workbook: The participants demonstrated a good basic</p>

<p><i>O: Like with other things when you have to copy stuff down, when you reread it it doesn't always make sense and sometimes you have to think about what the discussion was about and think back to heaps.</i></p> <p><i>Whereas legal studies it's more...</i></p> <p><i>K: you get given the booklet you get ready to do it and you're like ok...</i></p> <p><i>O: and you can interpret it however you want to.</i></p> <p><i>K: Yeah and you're asking the questions straight after you've read about what that was just about, so it's so simple.</i></p> <p><i>Julie: So did the self-paced booklet things,</i></p>	<p><i>protests, when people hand out flyers and pamphlets, freedom of speech, clothing, religious belief, political views.</i></p> <p>Think of examples which demonstrate the need for state intervention in terms of the right to privacy: <i>police placing surveillance on a drug dealer's (or other criminal's) house; police interfering with gang activities which is conducted on private property; government agencies using people's private information in order to catch criminals.</i></p> <p>Arguments for intervention by the state in terms of censorship: <i>television programmes</i></p>	<p>understanding of the concept of <i>mens rea</i> in 17 July's Quick Quiz, where the question was "Concept check: an example of <i>mens rea</i> is...?" They did however, mostly define, rather than find an example of the concept, which indicates they did not read the question properly, or were not able to apply their understanding of the concept to a specific offence:</p> <p><i>K: guilty mind – thinking and knowing about committing the crime;</i></p> <p><i>A: (committing a crime) eg robbery, murder, assault. Having a guilty mind;</i></p> <p><i>G: the mental side (thinking side of committing something illegal);</i></p>
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<p><i>like legal studies and employment studies, does that help? [from getting behind and continuing wagging]</i></p> <p><i>B: Yep, a lot. I like it.</i></p> <p><i>Julie: I guess it helps being you know, self-paced like employment studies or legal studies?</i></p> <p><i>O: Cos you're never behind.</i></p> <p><i>K: It's your own work, you're self-managing pretty much.</i></p> <p><i>B: I'd wag because I'd fall behind sort of, and when I, I suppose when I didn't fully understand my work I'd start wagging and then fall behind more and then find it</i></p>	<p><i>with people showing their political opinions and inciting violence; against: government censoring television because it disagrees with the show's political views.</i></p> <p>Use the following concepts in a sentence to show what it means:</p> <p>O:</p> <p><i>“layby”: I saw a top I really wanted but didn't have enough money so I put it on layby.</i></p> <p><i>“door to door”: when selling chocolate I went door to door round the neighbourhood.</i></p> <p><i>“credit”: I really needed a new laptop but had no money so I bought it on credit.</i></p>	<p><i>S: guilty mind;</i></p> <p><i>T: guilty mind.</i></p> <p>Similarly, on 31 July the concept of mediation as explained through the workbook was understood in several ways with a range of merit:</p> <p><i>K: mediation is a mediated argument between two people with a neutral person that will give feedback</i></p> <p><i>A: mediation is when two parties add a third party to have work on an agreement</i></p> <p><i>T: having a third neutral party to get in on argument is mediation</i></p> <p><i>S: having a third neutral party to help solve</i></p>
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<p><i>harder to catch up so I just wouldn't bother coming.</i></p>	<p><i>“false representation”: I got a pamphlet in the mail saying 50% off at Lippy but when I got there I realised it had been false.</i></p> <p>K and A:</p> <p><i>“layby”: paying by instalments.</i></p> <p><i>“door to door”: selling door to door.</i></p> <p><i>“credit”: lent money, given money, given time to pay it back with tax.</i></p> <p><i>“false representation”: not true, information is false.</i></p> <p><i>“unsolicited goods”: not ordered, free products.</i></p>	<p><i>the problem at hand.</i></p>
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Comments regarding making workbooks more succinct

The students believe that if the workbooks were to be more succinct this would help scaffold their understandings more carefully

(as discussed in Focus Question One when students described teachers talking too much). This would have a positive effect on their general engagement levels also.		
Examples from interview evidence	Examples from collaborative storying evidence	Examples from my journal evidence
<p><i>Julie: Do you think getting credits is a motivator for you?</i></p> <p><i>S: Kind of ...But then if it carries on too long I get bored and just stop paying attention to it.</i></p>	<p><i>T: There's too much writing in the workbooks.</i></p> <p><i>G: Sometimes it gets so overwhelming, there's writing after writing, it's too much, it's kind of hard to take it all in.</i></p> <p><i>Julie: So maybe if we try to take out some of the information in the workbooks?</i></p> <p><i>B: Some of the not necessary information.</i></p> <p><i>G: I think there's too much wording.</i></p>	<p><i>When I asked T and S about whether they really liked this year in legal studies or not, they said "yeah we like it", and I said "but sometimes you seem really not into it".</i></p> <p><i>They replied that there has just been too much reading and writing for the amount of credits: they felt comfortable in the class, but perceived that the effort outweighed the reward, being the credit amount.</i></p> <p>(12 October)</p>

Finding ten: Teacher availability to give help when needed enhances tumatauenga and rongo.

<p>Relevant Ako Māori Strategy: Genuine teacher availability to give help when needed.</p> <p>Ako Māori elements: Kaimahi akoranga, tupu ake.</p>		
<p>Comments</p> <p>One of the main roles of the teacher, if not <i>the</i> main role, is to be present to give help (in effect, to answer questions) when needed. This was a clear theme in the first interviews. My subsequent appreciation of this point, and organising of myself so I was genuinely available - assisted by the small class size - was identified as being a factor which helped both tumatauenga and rongo outcomes</p>		
<p>Examples from interview evidence</p>	<p>Examples from collaborative storying evidence</p>	<p>Examples from my journal evidence</p>
<p><i>Julie: So this is working for you this format?</i></p> <p><i>A: Yep because it's smaller...I know that the teacher will be available because there's not that many people around.</i></p>	<p><i>Julie: So what's my role?</i></p> <p><i>B: To guide us in our work. ... If I take [work] home and I start doing it at my own pace, it's good. But I also like to have a set "do this by then". And it's easier with a teacher around so I can ask for help and</i></p>	<p><i>I asked S why he wasn't working and he replied that he asked me for my help but I was too busy with others, so he started drawing instead. I replied I didn't hear him, and next time he needed to make sure that I had heard him and was coming to</i></p>

<p><i>Julie: When do you learn best?</i></p> <p><i>O: Legal studies, and then you like help us if we do have questions.</i></p> <p><i>Julie: So does [the method of home school learning] differ at all from legal studies?</i></p> <p><i>G: No not really, it's still kind of the same thing but in a school environment where you do get help.</i></p>	<p><i>stuff.</i></p> 	<p><i>help.</i></p> <p><i>(8 June)</i></p> <p><i>Smooth class today with students working along consistently. Spent most my time responding to student queries about the activities in the workbook or their assessments, for example K asked about the difference between negotiation and arbitration in terms of the Disputes Tribunal and she successfully completed the workbook section relevant to this.</i></p> <p><i>(21 July)</i></p>
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Finding 11: Teacher effectiveness is only one of several factors influencing a student's attendance (rongo).

Relevant Ako Māori Strategy: all

Ako Māori elements: all

Comments

Teacher effectiveness is one of several factors influencing a student's attendance. The students had a lot to say about this subject: A bad relationship with a teacher was given as one of the reasons O started truanting at previous schools. However three other reasons were also given for truanting: hostility from other students, peer pressure, and home issues. Student attendance is therefore not necessarily connected with classroom engagement. "Growing out of it" and a desire to achieve formal qualifications for the future were cited as reasons for not truanting. Despite comments from O that she believed she had grown out of truanting, she continued to have attendance issues.

Participants point to teacher disorganisation as a reason for their lateness when discussing the issue of punctuality during the collaborative storying. The students make salient points as to why they are late in general, but not any that strongly apply to this year's legal studies context, as the routine in legal studies has always been for students to grab their workbook when they arrive. I have usually walked around handing out the Quick Quiz at the start of each lesson, so there are usually two tasks to work on. However, the point made by B about increasing the interest (enhancing student rongo) by using a popular starter routine could be a valuable tool for reducing lateness issues.

Examples from interview evidence	Examples from collaborative storying evidence	Examples from attendance data evidence	Examples from my journal evidence
<p><i>K: I didn't really go to school last year... I started this new school... all the people there wouldn't talk to me... I had one good friend there and they didn't talk to her either, because [the two towns] have a big rivalry, and we were from [one town] and were going to a school in [the other town] so they were like "oh rah rah rah you guys are sluts...". So we'd only go to classes we were in together... I got a letter from</i></p>	<p><i>Julie: Ok lateness... Nothing I can do seems to make S be on time, and sometimes T.</i></p> <p><i>S: It's because the first 20 minutes are people just chatting. When we come in early we sit there for the first ten minutes while you guys still walk around the class getting ready.</i></p> <p><i>B: It's like that with every class, you get in, you sit down and everyone talks until the teacher goes 'right, shut up' and the</i></p>	<p>An analysis of attendance data reveals there were no truancy issues with G, T or S, although there were lateness issues with the latter two participants, with both arriving late to school 30 percent of the time on Tuesday mornings, despite them living opposite the school.</p> <p>The analysis of attendance data in relation to the other participants reveals various attendance patterns and issues:</p>	<p><i>Talked to O about her absences. She had medical excuses which I said I did not believe were serious enough to justify all her absences. She agreed. We talked about the severity of her credit shortage and about what she wanted to do when she left school, as her options were appearing limited. She said she might go overseas for a year as her grandparents had something sorted for her. She said she didn't want to work at</i></p>

<p><i>the Ministry of Education saying I was allowed to drop out even though I was too young... but I don't know, I got bored of being at home...so I just came back to school.</i></p> <p><i>O: Fourth form is the year, fourth and fifth I reckon, and then, oh, past it [truanting]. My attendance at High is way better than at [other school]. Part of the reason I used to wag [there] was because one of my teachers was a real bitch. When I would go to class she would</i></p>	<p><i>teacher talks...about nothing.</i></p> <p><i>Julie: But you have work to do. You can get your own workbook and start.</i></p> <p><i>T: I thought that was drawing time.</i></p> <p><i>S: Because if we started our work, we'd get half way through a question and then you'd go "alright...". So we figured we'd just chill.</i></p> <p><i>B: I reckon if we have Quick Quiz the minute, like the minute we walk in...like if you had more of a fun quiz, like not just to do with legal studies but</i></p>	<p>A was truant 7% of all her subjects' lessons, and also had a legal studies truancy rate of 7%. She had no legal studies truancies in Term One, but legal studies as a percentage of all truancies (where 20% would be expected if there were an even distribution of truancies across the five subjects) rose to 29% in Term Two before dropping to 19% in Term Three.</p> <p>K was truant 15% of all her subjects' lessons. While her</p>	<p><i>[fast food chain] long, agreeing she would get depressed and adding that her skin would get greasy and she would get fat. She thought she would get Level One with the US she was getting through [fast food chain]. I tried to emphasise that Level One was less than minimum realistically. I suggested she could give me her cell number so I could ring her if she didn't show. She thanked me for caring. She returned after lunch for the second of the double period.</i></p>
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<p><i>single me out all the time and just make you feel real bad, like “oh you can go do your own thing”. So it got to the point where I thought, well, if you’re just going to be like that everytime I come to class then I’m not going to come.</i></p> <p><i>Julie: So the one teacher was able to put you off going in for the whole day?</i></p> <p><i>O: Yeah pretty much.</i></p> <p><i>A: I started Year Ten up there [at another school] and I was kind of trying to follow</i></p>	<p><i>more of those brainteasers.</i></p>	<p>overall truancy rate for legal studies was 21%, a term by term analysis shows significant improvement over the year: legal studies as a percentage of all truanancies (where 20% would be expected) went from 42% in Term One, to 18% truancy in Term Two, to 11% truancy in Term Three.</p> <p>O was truant 33% of all her subjects’ lessons, and had an overall legal studies truancy rate of 30%. In Term One, legal studies as a percentage of all</p>	<p>(30 July)</p> <p><i>Today I overheard B stating “I don’t know why I don’t come to school more, I like it when I come”</i></p> <p>(1 September)</p> <p><i>Saw O today as the group met up to discuss the results. [O left school at the end of Term Three and enrolled at a sports-based educational institute] She has achieved Level Two in only a few months at the institute. She told me that the workbooks</i></p>
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<p><i>everybody because I didn't really know people that well... and they were like "oh just come with us, it's alright" and I was like "aw ok" ...but then I think it must have been in the middle of Year Ten and I started thinking oh my gosh what am I doing? And I was like oh no that's not cool... And then I knew that in Year 11 I'd have to start working hard because of NCEA Level One... But even last year I wagged classes, but that's only because of family issues and I was upset</i></p>		<p>truancies (where 20% would be expected) rose from 9% in Term One to 23% in Term Two, to 19% in Term Three.</p> <p>B was truant 20% of all her subjects' lessons, and also had a legal studies truancy rate of 20%. Legal studies as a percentage of all truancies (where 20% would be expected) dropped from 24% in Term One, to 8% in Term Two, before rising to 36% in Term Three, being the term that B achieved Level Two and had</p>	<p><i>there were really easy and it was all practical, hands-on content and for some reason, she was motivated enough to attend this course. When I shared this particular finding about attendance with the participants, she agreed that there were other factors behind her truanting, saying "it was nothing to do with you Miss, you were my favourite teacher", which appears to confirm this finding, at least in relation to her situation.</i></p> <p>(9 November)</p>
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<p><i>and stuff.... Last year was like a reality check because I was so close to not passing NCEA Level One and that kind of made me feel that this year I need to do this work and...do more study I guess, and I know that I'll be fully prepared for exams.... It's been pretty good this year, the odd [day] off. But otherwise it's pretty good.</i></p>	<div style="background-color: #cccccc; height: 100%; width: 100%;"></div>	<p>decided to leave school for a pre-service course.</p> <div style="background-color: #cccccc; height: 100%; width: 100%;"></div>	<div style="background-color: #cccccc; height: 100%; width: 100%;"></div>
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Chapter Seven: Reflections on Findings, Methodology, and the Positioning of my Research

This chapter outlines my reflections on the findings regarding hononga, ihi and te Ao Māori values. It also outlines reflections on the methodological procedure I used, and on the positioning of my research in terms of its cultural and structural importance.

Reflections on Findings

Findings in relation to hononga values. Students and teachers benefit when ako Māori elements are collaboratively explored. This collaboration has reflected the hermeneutic notion of universality as evidenced by the breaking down of the dichotomy between researcher and participant, and teacher and learner (Davis, 1996, p. 23). The process itself has enabled students a voice in shaping their classroom environment, which has enhanced their ihi. The research as a whole has resulted in an improvement in my teaching practice: I have been more proactive and become a more assertive teacher, the angle of ihi described by Macfarlane (2004, p. 97), in striving for teacher effectiveness or rangatiratanga (Ritchie, as cited by Macfarlane, 2004, p. 71).

The reciprocal nature of ako was given effect to in several ways. I learnt from the students in terms of the process of this research by seeking and valuing student feedback (Hemara, 2000, p. 41). The students learnt from each other through the use of mixed level groups to assist conceptual understandings. The sharing of opinions on relevant legal studies issues meant we could all learn from the different perspectives of each other.

However, ako would be more effectively embodied by reducing teacher verbal recap time and the amount of content in the workbooks in favour of a variety of reciprocal learning methods. I did not explore a wide range of reciprocal learning activities. I believe this is because I still felt restricted by the pressure to keep the students progressing through their unit standard assessments. However, as discussed in Chapter Four, the tendency to

treat the assessments as the curriculum can be resisted by a focus on key concepts. If workbook content is reduced, there will be more class activity time for the sharing of personal stories around these concepts, and for looking at how to incorporate student-teacher role reversals (Tangaere, 1996, p. 114) as a way of centring genuine reciprocal learning.

One way kaimahi akoranga was given effect to was by having opportunities for learners to be creative and being available for student questions. There was still a need to increase creative opportunities, and one possibility that kept being mentioned by the students was poster making, as they valued both the creation and the displaying of these for the effect on both tumatauenga and rongu outcomes. Having small group sizes and genuine teacher availability to give help when needed also helped to embody kaimahi akoranga (Hemara, 2000, p. 5; Kent, 1996, p. 91). In my context this meant being organised, such as ensuring the next set of workbooks and assessments were already printed, completing marking before the class, and being proactive in checking whether the quieter students needed any assistance.

However, on reflection I did not explore a very broad range of activities to give effect to kaimahi akoranga, and exploring the impact of strategies which allow for this is a possible area for future research. For example, I could have facilitated role-playing exercises for some advocacy situations and the class could have gone on more field trips. Again, reducing teacher-talk time and workbook content would allow more time for these types of activities.

The value of whanaungatanga was present in the collaborative exploration of ako Māori, the use of rituals and the sharing of food and drink, and the cooperative learning that occurred in mixed-level groups. The success of mixing Level Two and Level Three students together supports the ako Māori tradition of tuakana-teina, having older learners

teaching and learning with younger learners (for example, see Tangaere, 1996, p. 114). The suggestion for my future legal studies teaching is that groups should be multi-levelled (as often espoused in cooperative learning literature, such as Brown & Thomson, 2000, p. 65), although, as discussed in Chapter Three, this could conflict with having freely chosen groups. While the freedom to sit with and work with friends generally enhances creativity and interest in the subject, it is in the interest of promoting a class sense of whanaungatanga to have students comfortable with working with a range of other students. Outside the immediate classroom context, I also had a positive relationship with the learners' whanau, informing parents when the students were working particularly well, and working collaboratively to try and address truancy and lateness issues. One area for future development could be to explore the impact of consulting with whānau in order to develop and incorporate a community service component based on one of legal studies' key concepts (Pere, n. d., p. 4; S. Macfarlane, 2009, p. 44), although possibly this may not be viable within the confines of the current NCEA system.

Kotahitanga was primarily enacted by the process of collaboratively exploring ako Māori, but was also acknowledged by our classroom rituals, including the sharing of food and drink, and by cooperative learning. Similarly, kaupapa was also evident in the collaborative process of exploring ako Māori. I recognised the importance of holding fast to a kaupapa (important for a sense of whanaungatanga – Bishop & Glynn, 1999, p. 84) by introducing a class credit poster. This required students setting a credit goal for the year and combining these to make a whole class credit goal. I then periodically traced the class' process by marking on the picture of a *kete* (basket) whereabouts the class was up to, similar to a fundraising thermometer image. With students being aware of their own credit count, this enabled students to check their own learning progress as part of a collective response towards a commonly held goal (Bishop & Berryman, 2009, p. 31). I introduced

this too late in the year to see if it is an effective way to maintain an emphasis on kotahitanga and kaupapa, and to offset the individual nature of NCEA, but I will be implementing this in the next teaching year to see its effects. Another area for future research could be to explore the effects of starting the year with a collective whānau-student-teacher vision of what a good Māori education entails, as a way of enriching the value of kaupapa.

Manaakitanga arose from the classroom rituals and the sharing of food and drink, and the use of cooperative learning and the provision of opportunities to be creative. As the overarching goal of this study could be described as providing for Māori learners as Māori (reflecting Bishop and Berryman's definition of this value: 2009, p. 30), any improvements to the collaborative exploration of ako Māori are therefore relevant to enacting manaakitanga. The value could also be boosted by inviting more guest speakers to come and talk to the students, through incorporating more reo Māori, and through arranging the room informally (National Council of Adult Education, 1972, p. 39). This latter point became a practical issue during the study as three other teachers also taught in that classroom, with some requiring specific table arrangements.

Kia orite was similarly evident in the enacting of rituals such as the sharing of food and drink, and in the providing of opportunities for students to share their opinions and perspectives. This value could be further enhanced by increasing the degree to which I reach into homes to encourage parental participation in their child's education (Smith, 1992b, Kaupapa Māori as Education Intervention, para. 8). I have achieved this with junior students through setting homework which requires the learners to discuss and take notes from conversations with their parents about topical issues, and this could also be developed as part of the personal opinion activities in the workbooks.

Findings in relation to ihi values. The value of tupu ake is present in the group exploration of ako Māori, in taking opportunities to be creative and to formulate personal opinions, and in having the teacher available to help when needed. The self-paced and permanently available nature of the workbook format is also useful for allowing students to work from their own starting point. A sense of whanaungatanga was invaluable for getting to know the learners in order to understand their strengths. Students described the importance of familiar vocabulary being used by teachers, and it therefore proved constructive to focus on an initial understanding of a narrow definition before broadening this. Excessive teacher-talk and workbook content can, however, preclude the value of tupu ake. The results also suggested that students perceived their creativity to be a strength, and that allowing more creative outlets would increase the likelihood of students engaging with new concepts from a familiar starting point. The students suggested the use of music as another possible outlet for creativity.

Tino rangatiratanga has been given effect to by the process of exploring ako Māori together, in the reading of whakataukī, in allowing students the choice of who they wish to work with, the acceptance of opportunities to be creative and to formulate opinion, and in having permanently available content in the form of the workbooks. Taonga tuku iho is also acknowledged by the reading of whakataukī, and the opportunities to formulate personal opinions, if questions or statements are posed relevant to cultural matters. Both these values could be intensified through the greater incorporation of reo and mātauranga Māori, as explored below. I believe an interesting and fruitful area for future development would also be the implementation of activities which would acknowledge the learner's intuition, as this could be a way of recognising their wairua and mauri, and enhancing their ihi.

Sitting uncomfortably within these findings is the suggestion that my ability to impact on student attendance has a limit. This is not to be seen as an abrogation of responsibility as there is still evidence that a negative classroom space impacts negatively on attendance. Nor should it imply a deficit theory; it instead appears to reflect the complexity of the learners' lives and the diverse range of influences at work. However, one possible area for further development is to explore how the whanau structure, both at home and at school, can best be utilised to help those for whom attendance is an issue.

Findings in relation to te ao Māori values. The Māori predilection for huahuatau was mostly enacted by the reading of whakataukī. I did not fully explore metaphor as a method for presenting content or activities where students generate metaphors as a way of explaining concepts to others or for assessment purposes, and this would be an interesting area for future research. This would also help endorse tupu ake if it successfully scaffolded students to new understandings.

The integration of mātauranga Māori as content was negligible in the context of this study. I included tino rangatiratanga as a key concept, there was Māori content in one of the Level Three unit standards, and I spoke reo Māori and observed tikanga Māori to the extent that I was able to with my limited knowledge. However, as discussed in Chapter Four, the paucity of Māori content in the legal studies programme and the rigidity of current unit standard assessments meant I was not able to spend the time required to facilitate student exploration into regional differences or local knowledge (Penetito, 1996, p 5).

Methodological Reflections

An alternative way this study could have been undertaken was by way of whakapapa as an epistemological approach (Royal, 1998, p. 7; McNeill, as cited by Paenga, 2008, pp. 47-48). This would have presented my positioning within a Māori

worldview. With a whakapapa framework, knowledge is organised according to the creation and eternal development of all things, and as the connector of the past, the present and the future. Ethically, whakapapa identifies who you are, where you come from and your accountability to a community through your connections. Integrating whakapapa in research means revealing one's positioning and focusing on who has been worked with before, during and after research (Graham, as cited in Te Maro, 2010, pp. 49-50).

The use of whakapapa as the principal analysis tool would have further centred Māori epistemology. This occurs when the antecedents of a single phenomenon are explored to find two parental phenomena. The process is repeated with these two antecedents to contemplate relationships as a basis of exploring the original phenomenon itself (Royal, 1998, p. 7). An example of how this analysis may have occurred is as follows: in exploring the outcome of “teacher availability to give help when needed enhances tumatauenga and rongo”, this can be described as involving two “parents”: the intervention of genuine teacher availability to give help when needed, and the classroom environment. The intervention itself consisted of the parents of the kaupapa Māori principles of kaimahi akoranga and tupu ake; the classroom environment arose from the Wellington High School context and our interpretations of ako Māori.

The high quality completion of student mindmaps at one point in the study is in keeping with these relational emphasis of whakapapa, as well as the Māori view of the holistic nature of knowledge (for example, see Penetito, 2001, p. 20). The participants were able to produce mindmaps which illustrated understanding not revealed in the written question and answer format of the quick quiz. I believe this may have been due to the fact that the learners could take the time to lay out the entirety of their knowledge, and did not feel under pressure to extract just one segment of it. It could therefore be useful to look at methods of data collection which share the characteristics of mindmaps, and looking at

other teaching strategies which tapped into this strength would be an interesting area for future research.

Reflections on the Positioning of my Research

This study has endeavoured to find a culturally responsive context for learning. Bishop, Berryman and Ricardson describe this as involving both visible and non-tangible aspects of culture resulting in a learning context which allows students to bring themselves and their sense-making processes to the learning interactions (Bishop, Berryman, & Ricardson, 2002, p. 44). However, in exploring ways I can provide for Māori learners as Māori in a mainstream secondary environment, I am restricted by several structural realities.

Firstly, the NCEA context is not compatible with Māori preferred ways of learning, as argued in Chapter Four. For example, it is an inherently individualist system, there is a paucity of prescribed Māori content (in legal studies at least), and the general reliance on written assessment may not accurately reflect student learning.

Secondly, the medium of the English language is also restrictive. Nepe argues that te reo Māori is the only language able to access, perceive and spiritually embody Māori knowledge (as cited by Pihama, Cram, & Walker, 2002, p. 37). Penetito similarly contends that the medium of te reo Māori is an essential component of Māori education (Penetito, 2001, p. 24). In the context of researching within an English-language educational institution, this is an inconvenient truth, to say the least.

Where then does this research sit, given these restrictions? I embarked on this research as a personal journey, but I have wanted to share my discoveries with my colleagues too. I have also been optimistic that paradigm shifts can occur as a consequence of implementing practical changes, and that this can therefore originate from individual teachers making incremental changes to the way they teach. Brennan Rigby's recent

statement in the Dominion Post in respect of Māori youth marae justice changes reminded me of this approach:

It's one of those things that makes quite a lot of small changes. It might be tempting to think of it as a sea change regarding the cultural politics of our legal system, but in reality it's not. It just gives us the opportunity to change a few subtle things. (as cited in Sharpe, 2010, p. B2).

However, this brings to mind the discourse of Māoritanga favoured in the 1960s and 1970s. Apirana Ngata's 1940 definition of Māoritanga included the component of a "continuous attempt to interpret the Māori point of view to the Pākehā in power" (Pihama, Cram, & Walker, 2002, p. 31). Penetito has similarly described the New Zealand education system's periodic attempts to incorporate Māori elements, arguing that this has never occurred at the expense of the dominant paradigm, such as a challenge to its secular nature. This has consequently lead to Māori experiencing school as sterile, dispiriting and fragmenting, consequences which preclude successful learning (Penetito, 2010, pp. 46-47). In a related point, Smith advocates for the need to move away from "the bag of tricks" or "project approach" in favour of connecting to an overall, mutually supported strategy (G. H. Smith, personal communication, June 17, 2010). Pihama, Cram and Walker summarise such concerns with the question: "can real Tino Rangatiratanga be achieved in existing Pākehā-dominated institutional structures?" (2002, p. 34).

Smith (1997, as cited by Pihama, Cram, & Walker, 2002, p. 35) has accordingly asserted that kaupapa Māori developments need to be not only culturalist (namely what has been the focus of this research: cultural and human agency), but also structuralist. Likewise, Penetito states that teachers are not the sole perpetrators of the failure to educate Māori (2010, p. 61). He describes an overlap between the two components of culturalism

and structuralism in his argument that teachers will have to deal with structural change by grappling with the question of what knowledge is needed to appreciate the Māori learner and to play a part in the Māori community (Penetito, 2010, p. 236).

What do these arguments mean in terms of the positioning of research such as mine? I believe that lessons learnt from this research have and will result in students being able to bring themselves and their own sense-making processes to the learning interactions (Bishop, Berryman, & Ricardson, 2002, p. 44) as I now feel able to implement Māori knowledge in the form of ako Māori in my classroom to a reasonable extent. However, in the absence of structural changes which embody Māori knowledge in the qualification structure and the language medium, I have somewhat discouragingly come to envisage myself as operating a cork waka/canoe: while a waka itself is constructed as a result of traditional Māori knowledge, I am working with a foreign material, a material which sounds like it could work - after all, it is waterproof and it floats, at least in calm waters. However, it is too weightless to be able to last the journey. In other words, I have tried and partially succeeded in making the best of a bad situation. I have led a collaborative search for a Māori pedagogy in a European assessment system (in terms of both content and structure) which lacks a clear kaupapa, and I have been able to make improvements to my teaching and the outcomes for my learners as a result.

Chapter Eight: Conclusion

The poststructuralist critical social science orientations have formed an important curriculum guideline for my teaching of legal studies, and are an appropriate backdrop to an approach which seeks to address issues of equity for Māori learners in New Zealand's postcolonial context. The aspiration for cultural transformation, with its emphasis on highlighting oppression and the centering of the learner is particularly fitting for this reason.

Alongside this subject specific philosophy is the discussion about the inclusion of kaupapa Māori in the New Zealand education system. This has changed in focus from its importance as a response to oppression to its capacity for Māori self-determination. The challenge now is to understand the new formations of colonisation and to change the hearts and minds of the people (G. H. Smith, personal communication, June 17, 2010).

The current reality for Māori learners is that success in the NCEA system is a prerequisite for further study. There are several significant benefits to the NCEA system. It is better than a norms-referenced assessment in that it does not predispose students to failure, it avoids external end of year examinations, it could be argued to be strengths-based and can promote a useful reporting of progress, it can contribute to a real sense of *kaupapa* and *kotahitanga* throughout the year, and the emphasis on outcomes allows for any variety of learning processes to be used to get to those.

However, there are many serious practical and philosophical drawbacks to unit standards which I believe outweigh the positives: the issue of time constraints, the lack of critical and creative thinking required (especially at Level Two), the assessments are almost devoid of Māori-specific content, they are based on an analysis of workforce requirements rather than any learner-based philosophy, their prescribed nature leaves little room for context-flexibility, and the introduction of achievement standards to sit alongside

unit standards perpetuates an elitist system. The current unit standard assessment system officially condones, and in fact requires, a philosophy of cultural conservation which continues the hegemony prejudicing Māori students being able to enjoy success *as Māori*.

Kent's call for appropriate assessment and moderation systems for Māori; systems which reflect Māori values, mātauranga Māori and ako Māori, and which are flexible enough to reveal the cognition and learning of Māori students in different contexts (Kent, 1996, p. 95; p. 91) remains unheeded, and in the changeover to NCEA, a rare opportunity to change the way we assess Māori students has been missed.

In the current study, the kaupapa Māori paradigm has been used. This has been underpinned by hermeneutic phenomenological theory. Universality acknowledges our common human consciousness which is recognised by avoiding the dichotomy of researcher – participant (Davis, 1996, p. 23). This aspect of hermeneutic phenomenology is echoed by the collaborative values of kaupapa Māori research and ako Māori.

In order to value self-determination and bring to light the new formations of colonisation, various models of kaupapa Māori and explorations of key Māori values can be seen as sources of knowledge and wisdom which can be reconfigured into new models according to the situation. In the context of this research, I have viewed the focus as being the search for ako Māori (Māori pedagogy) as a kaupapa Māori subset. My exploration of ako Māori has led me to develop a model in which the umbrella concept of hononga consists of ako, kaimahi akoranga, whanaungatanga, kotahitanga, kaupapa, manaakitanga, kia orite; the concept of ihi involves tupu ake, tino rangatiratanga, and taonga tuku iho; and Te Ao Māori illuminates guidelines from huahutau and mātauranga Māori.

What happens when these values are applied had to be looked at through lenses capable of revealing outcomes valued by Māori. The three broad outcomes of rongo,

tumatauenga and ihi were considered appropriate outcomes for researching in a legal studies classroom context and therefore provided a useful starting point for this study.

Legal studies as a subject is able to expose traditional forms of domination, and empower students with the knowledge of how the legal system can be used to promote kaupapa me mātauranga Māori. The degree to which ako Māori is able to enhance tumatauenga was therefore important to establish catalytic validity. The collaborative process and the enhancement of ihi was itself also significant in this respect, as the ability to exercise tino rangatiratanga over one's own learning could be considered a form of conscientization.

The research revealed that an exploration of ako Māori was enabled by student-teacher collaborative forums such as semi-structured interviews, collaborative storytelling, and a suggestion/question box. Specifically, this occurred in four main stages. The first stage for obtaining feedback from the students was the undergoing of “interviews as chat” between me and the students in singles or pairs. Feedback was sought on the students' previous experiences of school, how they believed they learnt best, what they thought of current classroom practices and what ideas they had about ako Māori. The next stage was to implement the new ideas that came from these interviews: ideas which the students came up with, or which I thought about after reflecting on the student comments. One of the implemented proposals from the semi-structured interviews was the introduction of a question/suggestion box which was opened and read once a week in class. This in itself became an ongoing process by which students gave feedback. The next round occurred by way of collaborative storytelling. Through this process the students and I constructed a joint narrative about our engagement and process. The final round was another session of “interviews as chat” for the purpose of gathering student feedback on the effectiveness of the implemented strategies.

Ako Māori was given effect to in our class by having regular rituals, a tea/coffee/milo station in every lesson and periodic shared lunches, the freedom to sit with and work with friends, cooperative learning activities, opportunities to be creative, opportunities to give personal opinion, content which was connected with the students' real lives, self-paced workbook progress in class and at home (when not undertaking whole-class discussions or cooperative learning), a narrow definition of a concept taught before being broadened to different contexts, and genuine teacher availability to give help when needed.

The process of collaboratively exploring ako Māori enhanced student and teacher ihi. The implementation of these practices had the following effects: rituals, including the tea/coffee/milo station and the sharing of food, enhanced interest in the subject (rongo); regular verbal recaps were not an efficient tool for promoting tumatauenga; using mixed-level groups assisted conceptual understanding (tumatauenga) as a student who understood a concept was able to explain it to other students more effectively than the teacher; opportunities for creativity enhanced tumatauenga outcomes but there needed to be more of these opportunities if rongo was to be enhanced; opportunities to formulate personal opinions enhanced rongo and ihi, especially when it was deemed relevant to the students' lives; workbooks, as a permanently available source of content, enhanced tumatauenga but more succinct workbooks would have a greater impact; teacher availability to give help when needed enhanced tumatauenga and rongo; and teacher effectiveness was only one of several factors influencing a student's attendance (rongo).

While I consider these findings to be a guide for how initially to approach my teaching of future classes, it is the collaborative process of the research itself that has formed the crux of this study. Hermeneutical inquiry reminds us that "truth keeps happening" (Weinsheimer, as cited in Davis, 1996, p. 19), although there may be

discernible themes around human experiences which is evidence of our universality (1994, p. 124).

While the fact remains that my ability to make change for the students will remain restricted in the absence of structural changes which embody Māori knowledge in the qualification structure and the language medium, I have nonetheless developed significantly in my teaching practice and now feel confident to implement Māori knowledge in the form of ako Māori in my classroom.

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Appendix A: Glossary of Māori Terms Used

ako	reciprocal learning
ako Māori	Māori culturally preferred pedagogy
hapū	sub-tribe
huahuatau	metaphor
honongo	relational aspects
ihi	intrinsic growth
iwi	tribe
kaimahi akoranga	experiential learning
kaupapa	collective vision
kawa	protocol
kia orite	mediation of socio-economic impediments
kotahitanga	unity
kuia	female elder
mana	integrity
manaakitanga	kindness
mātauranga Māori	Māori epistemology
mauri	life force
noa	free from tapu
Pākehā	New Zealand European
taonga tuku iho	cultural aspirations
tapu	sacred
tino rangatiratanga	self-determination
tikanga	custom, correct way to behave
tupu ake	strengths-based approach

wairua	spirituality
waka	canoe
wānanga	a forum for eliciting prior knowledge
whakapapa	genealogy
whakataukākī	proverb
whānau	extended family
whanaungatanga	extended family structure and practice
whare wānanga	traditional houses for the teaching of sacred knowledge; modern day Māori universities

Appendix B: “Interviews as Chat” Discussion Cues

General Learning Questions

1. When do I learn best?
2. What helps me to read?
3. What helps me to write?
4. What helps me to concentrate?
5. How can group work help or hinder you reflecting on your learning?

Think of something you learnt well last year and keep that in mind to answer these questions:

6. How did I learn to...?
7. How did I help myself learn about...?
8. How was I supported to learn about...?

Think of something you didn't learn well last year and keep that in mind:

9. What stopped me learning well about...?
10. If I had to do... again what would I do? Why?

(adapted from Wilson & Jan, 1993, p. 79).

Conceptual Understandings

1. Can you think of a specific time when someone in your group has helped to explain a concept/idea to you, so that it finally makes sense?
2. What else has helped you understand a concept/idea?
3. Are you good at explaining concepts/ideas to others so that they understand?
4. How have you done this in the past to understand something?

Engagement

1. What's your school attendance like?
2. Describe your attitude to social sciences and legal studies
3. Describe your attitude to school in general
4. What's your favourite class/ subject?
5. When have you really gotten excited about going to a class; about learning?
6. Have you ever felt really sad or angry about something you're learning about?
7. Is there anything that makes you angry? What and why?
8. When/why do you get bored at school?
9. What have you done in the past that has made you proud?
10. What things motivate you in life?

Creativity

1. Are you more creative when working alone or when working in a group?
2. When are you most creative in class generally? What classes? What helps you be creative (Environment? Teacher? Students?)
3. Do you enjoy being creative (outside the classroom)?
4. What helps you be creative in general?

Assertiveness

1. Describe a time you worked hard and achieved something
2. Describe a time you made a difference
3. Describe a time you felt anger about something that's wrong in the world
4. Describe a time you stood up for something wrong.

Appendix C: Information and Consent Forms



Faculty of Education

Te Kura Māori

INFORMATION SHEET for the Principal of Wellington High School, Prue Kelly

RESEARCH PROJECT:

The use of Learning Support Groups in Legal Studies to enhance healthy taha hinengaro and ihi for Māori learners

Researcher: Julie McDonald

Tēnā koe

I am a Masters student in Education at Victoria University of Wellington. As part of this degree I am undertaking a research project leading to a thesis. The University requires that ethics approval be obtained for research involving human participants.

The project I am undertaking is how learning support groups can be used as a culturally appropriate teaching method for Māori students in learning about the New Zealand legal system. I believe such an approach will improve teaching and learning in the classroom and specifically could result in enhanced taha hinengaro (emotional engagement, creativity, intellectual reasoning and conceptual understanding) and ihi (assertiveness and acts of empowerment) for the learners.

I am inviting Māori learners of Legal Studies to participate in this study. All students in the class will be undergoing the learning support group process, but I will only gather data about and from students who agree to participate. There will be no negative consequences for those who choose not to participate, as the process of data collection will not affect the pace at which the students' work towards their NCEA programmes. I will continue to work hard to respond to every student's needs as learners, regardless of whether they participate in the study. I will give them several days to confer with their whanau/ family and peers before checking again if they are interested. Similarly, should any participants feel the need to withdraw from the project partway through, they may do so without question at any time before the data is analysed just by letting me know this.

Pseudonyms will be used to protect the identities of the participants. Students will not be individually identifiable in any part of the report. I will also check with students before using any of their work samples and quotes to make sure they feel satisfied that they are not identifiable. All material collected from the participants will be kept confidential. No other person besides me and my supervisor, Dr Cherie Chu, will see the data I collect. The electronic data and paper data collected will be

securely stored and will be destroyed at the end of the project by being shredded and electronically deleted. However, it is intended that Wellington High School will be identified and background information about the school will be given.

Participants will be asked to:

- allow me to statistically report on information on the school database about them pertaining to NCEA Achievement; and class and extra-curricular participation levels (which will be categorised and statistically presented without specific detail; however this set of data will not be included if the students do not wish it to be). This will be kept confidential with the use of pseudonyms;
- allow me to use evidence I have photocopied from their workbooks (reported confidentially with the use of pseudonyms) and to publish sections of this, if relevant;
- participate with me in conversations about their learning (reported confidentially with the use of pseudonyms);
- meet with me with the rest of the participants over 4 lunch times (food provided) where they will be asked to plan with me how best to use the learning support groups for the following 5 or so weeks.

The conversations and lunches will be audio-recorded, and notes I make from this information will be checked with the participants to ensure accuracy.

Responses collected will form the basis of my research project. I intend to have a first draft completed in early November 2010 which I would like to share with participants and their whānau at the school wharenuī.

The final written report will be a thesis which will be submitted for marking to Te Kura Māori and deposited in the University Library. It is intended that one or more articles will be submitted for publication in scholarly journals. This final report will be made available for you to read at the end of the research.

This research has been assessed and approved by Victoria University Faculty of Education Ethics Committee. If you have any questions or would like to receive further information about the project, please contact me at mcdonajuli1@myvuw.ac.nz, phone 04 3858 911 x847; or my supervisor, Dr Cherie Chu, at the Te Kura Māori at Victoria University, P O Box 600, Wellington, phone 463 5316.

Naku noa,

Na Julie McDonald

Signed:



Faculty of Education

Te Kura Māori

CONSENT FORM for the Principal of Wellington High School, Prue Kelly

RESEARCH PROJECT:

The use of Learning Support Groups in Legal Studies to enhance healthy taha hinengaro and ihi for Māori learners

Researcher: Julie McDonald

I have been given and have understood the letter of explanation from Julie McDonald which describes this research project, and I agree to this school participating in this research.

I understand that:

I will seek permission from the Board of Trustees for this research to take place in this school.

- Written permission will be sought from each participating student, and it will be made clear that there will be no negative consequences if a student chooses not to participate.

- Written permission will be sought from the caregiver/s of each participating student, and it will be made clear that there will be no negative consequences if a student chooses not to participate.

- The participating students can withdraw themselves (and any information provided) from this project (before data collection and analysis is complete) without having to give reasons or without penalty of any sort.

- Information from the school database Kamar will be used to gather baseline data of each participating student's previous school achievement (NCEA Unit Standard and Achievement Standard credit attainment) and for gathering data about class and extra-curricular participation levels (by categorising pastoral entries and presenting them statistically, without specific detail). This will be kept confidential with the use of pseudonyms for the participating student, and without reference to any specific teacher entry in the database. Students can choose not to have the class and extra-curricular data included in the report if they wish.

- Any information provided by the participating students will be kept confidential to the researcher and her supervisor, and pseudonyms will be used. Any work samples or quotes to be used in the report will be first checked with students to ensure they are satisfied that they will not be individually identifiable.

The participating students will have an opportunity to check the transcripts of any conversations with the researcher before publication.

Samples of participating students' work will be collected and may be published in the research findings, with the use of pseudonyms.

The participating students will meet with the researcher over 4 lunch times (food provided) on the school premises where they will be asked to collaboratively plan how best to use the learning support groups for the following 5 or so weeks.

The tape recording of discussions with participating students will be electronically wiped at the end of the project.

The research findings may be presented at conferences and submitted to educational journals for publication.

The preliminary research findings may be presented to participants and their whānau at the school wharenuī near the end of the school year.

I agree for Wellington High School students to take part in this research.

I agree for Wellington High School to be named and identified in this research.

Signed:

Prue Kelly

Date:



Faculty of Education

Te Kura Māori

INFORMATION SHEET for Participants for a Study on the Impact of Learning Support Groups in Legal Studies

Researcher: Julie McDonald: Te Kura Māori, Victoria University of Wellington

Tēnā koe

I am a Masters student in Education at Victoria University of Wellington. As part of this degree I am undertaking a research project leading to a thesis. The University requires that ethics approval be obtained for research involving human participants.

The project I am undertaking is how learning support groups can be used as a culturally appropriate teaching method for Māori students in learning about the New Zealand legal system. I believe such an approach will improve teaching and learning in the classroom and specifically could result in enhanced taha hinengaro (emotional engagement, creativity, intellectual reasoning and conceptual understanding) and ihi (assertiveness and acts of empowerment) for the learners.

I am inviting you, as a Māori learner of Legal Studies, to participate in this study. All students in the class will be undergoing the learning support group process, but I will only gather data about and from students who agree to participate. *There will be no negative consequences for you if you choose not to participate, as the process of data collection will not affect the pace at which you work towards your NCEA programmes.* I will continue to work hard to respond to your needs as a learner, regardless of whether you participate in the study. I will give you several days to chat with your whānau and peers before checking again if you are interested. Similarly, should you feel the need to withdraw from the project partway through, you may do so without question at any time before the data is analysed just by letting me know this.

If you choose to participate, pseudonyms (fake names) will be used to protect your identity. You will not be individually identifiable in any part of the report. I will check with you before using any of your work samples and quotes to make sure you feel satisfied that you are not identifiable. All material collected from you will be kept confidential. No other person besides me and my supervisor, Dr Cherie Chu, will see the data I collect. The electronic data and paper data collected will be securely stored and will be destroyed at the end of the project by being shredded and electronically deleted. However, it is intended that Wellington High School will be identified and background information about the school will be given.

If you choose to participate, I will ask you to:

-allow me to report on information on the school database about you to do with your previous NCEA Achievement. This will be kept confidential with the use of pseudonyms;

-allow me to report on information on the school database about you to do with your and class and extra-curricular participation levels, which will be categorised and statistically presented without specific detail. This will be kept confidential with the use of pseudonyms. This set of data will not be included if you do not wish it to be;

-allow me to use evidence I have photocopied from your workbooks (reported confidentially with the use of pseudonyms) and to publish sections of this, if relevant;

-participate with me in conversations about your learning (reported confidentially with the use of pseudonyms);

-meet with me over 4 lunch times (food provided) where you and the other participants will be asked to plan with me how best to use the learning support groups for the following 5 or so weeks.

The conversations and lunches will be audio-recorded, and notes I make from this information will be checked with you to ensure accuracy.

Responses collected will form the basis of my research project. I intend to have a first draft completed in early November 2010 which I would like to share with you and your whānau at the school wharenuī.

The final written report will be a thesis which will be submitted for marking to the Te Kura Māori and deposited in the University Library. It is intended that one or more

articles will be submitted for publication in scholarly journals. This final report will be made available for you to read at the end of the research.

This research has been assessed and approved by Victoria University Faculty of Education Ethics Committee. If you have any questions or would like to receive further information about the project, please contact me at mcdonajuli1@myvuw.ac.nz, phone 04 3858 911 x847; or my supervisor, Dr Cherie Chu, at the Te Kura Māori at Victoria University, P O Box 600, Wellington, phone 463 5316.

Naku noa,

Na Julie McDonald

Signed:



CONSENT FORM for Participants

RESEARCH PROJECT:

The use of Learning Support Groups in Legal Studies to enhance healthy taha hinengaro and ihi for Māori learners

Researcher: Julie McDonald

I have been given and have understood the letter of explanation from Julie McDonald which describes this research project, and I have had an opportunity to ask questions and have them answered to my satisfaction.

I understand that:

I can withdraw myself (and any information provided) from this project (before data collection and analysis is complete) without having to give reasons or without penalty of any sort, and I can do this by telling the researcher.

Information from the school database about my NCEA achievement, and about my class and extra-curricular participation levels will be used (by categorising pastoral entries and presenting them statistically, without specific detail), and will be kept

confidential with the use of pseudonyms. I can chose not to have the participation level data included in the report.

□ Any information provided by me will be kept confidential to the researcher and her supervisor, and pseudonyms will be used.

□ I will have an opportunity to check the transcripts of any conversations with the researcher before publication, to ensure I am not personally identifiable.

□ Samples of my work will be collected and may be published in the research findings, with the use of pseudonyms, after I have checked these samples and am satisfied that I am not personally identifiable.

□ I will meet with the researcher and the other participants over 4 lunch times (food provided) on the school premises where I will be asked to collaboratively plan how best to use the learning support groups for the following 5 or so weeks.

□ The electronic recording of discussions with me will be electronically wiped at the end of the project.

□ The research findings may be presented at conferences and submitted to educational journals for publication.

□ The preliminary research findings may be presented to me and my whānau at the school wharenuī near the end of the school year.

I agree to take part in this research.

Signed:

Name of participant

(Please print clearly)

Date:



Faculty of Education

Te Kura Māori

INFORMATION SHEET for Caregivers of Participants for a Study on the Impact of Learning Support Groups in Legal Studies

Researcher: Julie McDonald:Te Kura Māori, Victoria University of Wellington

Tēnā koe

I am a Masters student in Education at Victoria University of Wellington. As part of this degree I am undertaking a research project leading to a thesis. The University requires that ethics approval be obtained for research involving human participants.

The project I am undertaking is how learning support groups can be used as a culturally appropriate teaching method for Māori students in learning about the New Zealand legal system. I believe such an approach will improve teaching and learning in the classroom and specifically could result in enhanced taha hinengaro (emotional engagement, creativity, intellectual reasoning and conceptual understanding) and ihi (assertiveness and acts of empowerment) for the learners.

I am inviting your child, as a Māori learner of Legal Studies, to participate in this study. All students in the class will be undergoing the learning support group process, but I will only gather data about and from students who agree to participate. *There will be no negative consequences for your child if he or she choose not to participate, as the process of data collection will not affect the pace at which they will work towards their NCEA programmes.* I will continue to work hard to respond to your child's needs as a learner, regardless of whether they participate in the study. I will give your child several days to chat with you and their peers before checking again if your child is interested. Similarly, should they feel the need to withdraw from the project partway through, they may do so without question at any time before the data is analysed just by letting me know this.

If your child chooses to participate, pseudonyms will be used to protect their identity. I will check with your child before using any quotes or work samples to ensure they are satisfied that they will not be individually identifiable. They will not be individually identifiable in any part of the report. All material collected from the participants will be kept confidential. No other person besides me and my supervisor, Dr Cherie Chu, will see the data I collect. The electronic data and paper data collected will be securely stored and will be destroyed at the end of the project by being shredded and electronically deleted. However, it is intended that Wellington High School will be identified and background information about the school will be given.

If your child chooses to participate, I will ask them to:

- allow me to report on information on the school database about them to do with their previous NCEA Achievement. This will be kept confidential with the use of pseudonyms;
- allow me to report on information on the school database about them to do with their class and extra-curricular participation levels, which will be categorised and statistically presented without specific detail. This will be kept confidential with the use of pseudonyms. This set of data will not be included if your child does not wish it to be;
- allow me to use evidence I have photocopied from their workbooks (reported confidentially with the use of pseudonyms) and to publish sections of this, if relevant;
- participate with me in conversations about their learning (reported confidentially with the use of pseudonyms);
- meet with me over 4 lunch times (food provided) where all the participants will be asked to plan with me how best to use the learning support groups for the following 5 or so weeks.

The conversations and lunches will be audio-recorded, and notes I make from this information will be checked with the participants to ensure accuracy.

Responses collected will form the basis of my research project. I intend to have a first draft completed in early November 2010 which I would like to share with you and your child at the school wharehenui.

The final written report will be a thesis which will be submitted for marking to the Te Kura Māori and deposited in the University Library. It is intended that one or more

articles will be submitted for publication in scholarly journals. This final report will be made available for you to read at the end of the research.

This research has been assessed and approved by Victoria University Faculty of Education Ethics Committee. If you have any questions or would like to receive further information about the project, please contact me at mcdonajuli1@myvuw.ac.nz, phone 04 3858 911 x847; or my supervisor, Dr Cherie Chu, at the Te Kura Māori at Victoria University, P O Box 600, Wellington, phone 463 5316.

Naku noa,

Na Julie McDonald

Signed:



CONSENT FORM for Caregivers of Participants

RESEARCH PROJECT:

The use of Learning Support Groups in Legal Studies to enhance healthy taha hinengaro and ihi for Māori learners

Researcher: Julie McDonald

I have been given and have understood the letter of explanation from Julie McDonald which describes this research project, and I have had an opportunity to ask questions and have them answered to my satisfaction.

I understand that:

My child can withdraw him/herself (and any information provided) from this project (before data collection and analysis is complete) without having to give reasons or without penalty of any sort, and s/he can do this by telling the researcher.

Information from the school database about your child's class and extra-curricular participation levels will be used (by categorising pastoral entries and presenting them statistically, without specific detail), and will be kept confidential with the use of

pseudonyms. My child can choose not to have the participation level data included in the report.

□ Any information provided by my child will be kept confidential to the researcher and her supervisor, and pseudonyms will be used.

□ My child will have an opportunity to check the transcripts of any conversations with the researcher before publication, to ensure s/he is not personally identifiable.

□ Samples of my child's work will be collected and may be published in the research findings, with the use of pseudonyms, after s/he has first checked these to ensure s/he is not personally identifiable.

□ My child will meet with the researcher and the other participants over 4 lunch times (food provided) on the school premises where they will be asked to collaboratively plan how best to use the learning support groups for the following 5 or so weeks.

□ The electronic recording of discussions with my child will be electronically wiped at the end of the project.

□ The research findings may be presented at conferences and submitted to educational journals for publication.

□ The preliminary research findings may be presented to me and my whānau at the school wharenuī near the end of the school year.

I agree for my child to take part in this research.

Signed:

Name of participant

(Please print clearly)

Date: