

Bishop, R. (2003). Changing power relations in education: Kaupapa Maori messages for 'mainstream' education in Aotearoa/New Zealand (1). *Comparative Education* 39(2), 221-238.

This paper explores how 'deficit' notions of Maori students can be addressed with an alternative model emphasising empowerment, co-construction and cultural recognition. It refers to the New Zealand education system, primary to secondary. Deficit theories blame the victims, in this case Maori, and propose that the victims need to change. Through the principle of Kaupapa Maori, practices of narrative pedagogy, problem based active methodology and curriculum integration are described and recommended as tools for changing power relations in education. In contrast, continuing with exclusive dominant societal practices only combine to perpetuate colonisation.

It is all too easy to become a reductionist by attributing low achievement of Maori at school by blaming it on limited resources at home, lack of inherent ability or lack of cultural appropriateness. This paper takes a constructivist view by asserting that principles of Kaupapa Maori can greatly enhance educational achievement by Maori. It continues as a valuable contribution as it further describes how the traditional role of the teacher needs to change to incorporate new approaches with interpersonal and group interaction thus having the potential to provide more positive educational experiences. (NM).

Fraser, D. (2004). Secular schools, spirituality and Maori values. *Journal of Moral Education* 33 (1), 87-95.

This paper asserts that education is a fundamentally moral activity and that schools have an obligation to reflect indigenous values. It discusses spirituality in Maoridom through examples of hospitality (manaakitanga), life and death, and prayer (karakia). Historically, Maori have not performed as well as pakeha in our schools. This article provides a window into the world of Maoridom and how it translates into the education system.

This is a significant contribution in exploring factors influencing successful achievement outcomes in New Zealand schools. Some Maori practices discussed such as group identity, manaakitanga, tangihanga and karakia, link Maori inextricably with their cultural and spiritual essences. The paper clearly illustrates how through these practices Maori learn more about themselves; develop greater self-worth and self-esteem that translate into successful educational experiences. (NM).

Greenwood, J. (2002). Marking the unmarked: using drama cross-culturally in teacher education in New Zealand. *Systems Research and Behavioural Science* 19 (4), 323-329.

As part of Christchurch College of Education, an outpost teacher education programme took place in a remote Maori community, Panguru, in the far north of New Zealand. Through drama practices in the teacher education programme on a marae with local people this paper explores the assumptions made of what is 'normal' when the work involves a marginalised group. In this context the marginalised group is a group of teacher trainees. Post-colonial theory and feminist theory referred to in this paper along with the experiences of the programme question power systems and how power systems define knowledge.

This is a valuable contribution to the on-going research in comparative education studies with views from other groups, that is groups that are not dominant, in their requirements for

recognition, value and equality for successful educational experiences. In this case this group of local people became successfully trained as culturally appropriate teachers for the region. This paper provides educators with an example of community participation and a shift in power base in an educational programme. (NM).

Maani, S. (2004). Why have Maori relative income levels deteriorated over time?
The Economic Record 80 (248), 101-124.

Tables of statistics collected from New Zealand Census data 1986 and 1996, stability tests and decompositions; show that Maori relative income levels have deteriorated over that period. The period is significant due to the economic reforms and the increased identification of Maori with Maori identity. The data also shows that post-compulsory education has contributed to a widened income gap. It also distinguishes between definitions of Maori and part Maori. The paper includes studies providing international support for the link between educational attainment and income levels and that changes are greater when market deregulation occurs.

This is a paper with complex data collection and analysis providing a snapshot of the 1986 to 1996 decade. It is a useful analysis as it gives persuasive evidence on the relationship between educational attainment and income gap and its increase in the 1986 to 1996 period. A positive finding from this research is that one's income is not defined nor constrained by one's ethnicity providing further evidence of the need for on-going post-compulsory education and qualification. (NM).