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**TE KOTAHITANGA PHASE 3 SCHOOL
REFORM: THE IMPACT OF A PROFESSIONAL
DEVELOPMENT PROGRAMME WITHIN A
LARGE, MULTI-CULTURAL, SECONDARY
SCHOOL IN NEW ZEALAND**

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DEDICATION

Many hands have contributed to this thesis, my mother and her generation and those who came before and after her and who were impacted by the education system.

This thesis is for them and for future generations of Māori.

ABSTRACT

This thesis examines the impact of Te Kotahitanga on leaders, teachers and Māori students within the context of a large, multi-cultural, secondary school in New Zealand. This school was one of twelve secondary schools invited to join Phase 3 of the Te Kotahitanga Research and Development Project from 2003 to 2010. This initiative aimed to work with teachers and school leaders to improve the engagement and success of Māori students.

This thesis presents and reflects on qualitative evidence from interviews with the leaders, the Te Kotahitanga facilitation team and teachers in this school. Evidence from the Rongohia te Hau survey and teachers' classroom walkthroughs provide further qualitative and quantitative evidence. To observe some of the results of teachers' work with Māori students, it then discusses Māori students' Rongohia te Hau survey data and their NCEA results from 2004 – 2010, and post 2010 up to the reactivation of Te Kotahitanga in this school in 2013.

There are three themes that emerged from my findings. The first theme identifies leadership as a key emerging concept and the important role of Rangatira (school leaders) in bringing people together around a common vision. The spread of the programme across the school clearly emerged as the second theme, where this education reform was spread through relationships of whānautanga. Thirdly, the theme of ownership towards sustainability emerged from the findings. Ownership required working as one towards the common unity of purpose (Kotahitanga). The evidence shows that when Te Kotahitanga was fully implemented in this school and it did work during the period of this study and again when Te Kotahitanga was

reactivated in 2013. However, although the school had been working on ownership towards sustainability of positive changes, sustainability did not ensue.

This thesis suggests that once a school has established a common vision that is clearly understood by all the leaders and teachers in the school, everyone has to remain committed to that vision. To be successful the moral imperative for any reform towards social justice has to be fully committed to and understood by the leaders of the school and all the teachers.

This thesis hopes to contribute to the journey other schools might take in their commitment to raising the participation and academic achievement of Māori students.

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Ko Waikaremoana te awa

Ko Mātaatua te waka

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CHAPTER 1 INTRODUCTION

The purpose of this study is to examine the impact of *Te Kotahitanga* (unity of purpose), a teacher professional development programme aimed at raising the achievement of *indigenous Māori* (indigenous people of New Zealand) students by working with their school leaders and teachers. An English glossary translation is provided on first use of Māori terms. I focus within the context of one large, multi-cultural secondary school in New Zealand. The study begins by considering the historical background to the education of Māori in New Zealand in relation to education policies and Māori achievement. It then focuses on the *Te Kotahitanga* professional learning and development provided by members of the *Te Kotahitanga* team from the University of Waikato. In the findings I discuss how the senior leadership in the school provided the conditions for these new professional understandings to be passed on by an in-school facilitation team, to teachers and students, and I present evidence of the outcomes of this work. Finally, I discuss important implications from these findings.

1.1 Defining the problem

Educational disparities between Māori and the non-Māori, *Pākehā* (New Zealander of European descent) majority continues to be an ongoing problem for the majority of Māori students in English-medium schools in New Zealand. Schools struggle to provide the conditions for Māori students to achieve at the same levels as their non-Māori peers. On-going participation and achievement evidence show Māori have not been well served by the education system over many generations. This situation remains largely because the education systems imposed on them come from the mono-cultural perspective of the dominant culture. This means that the range of

cultural experiences, world views and the cultural diversity of Māori students continues to be marginalised and ignored (Bishop & Glynn, 1999; Smith, L. 1999). There have been a number of government policies and educational reforms implemented over the past 150 years in an attempt to civilise, educate then close the gaps and reduce disparities. While the policies began with assimilation, and continued through integration, multiculturalism and biculturalism, Māori still experienced significantly different and disparate outcomes. Although these more recent policies may have come out of concern for Māori, they have failed to make any real difference in the academic achievement of Māori students since these disparities were first statistically identified in the sixties (Bishop & Glynn, 1999; Hunn, 1961).

Like many other secondary schools in 2004, Māori achievement at our school, the school in which this study is situated, was lower than our non-Māori Pākehā students and also below the national average for Māori students. In response to other requirements under the National Education Guidelines and the National Administration Guidelines (Ministry of Education, 2000), reducing the disparity between Māori and Pākehā became one of the goals set by our principal and senior leadership team as early as 2004. Despite numerous attempts to address this problem, our school was not making any significant shifts in academic achievement for Māori students in NCEA (National Certificate of Educational Achievement) Levels 1, 2 and 3 and University Entrance. These disparities are consistent with the experiences of Māori over many generations.

1.1.1 Education experiences of *whānau* (family)

An example of the impact of previous government policies on, for example, the repression of the Māori language was expressed by *kaumātua* and *kuia* (Māori

elders) who attended a native school in the 1930s (Simon & Smith, 2001). While *Te Reo Māori* (the Māori language) was still the first language of their parents, they stated that many of the younger ones did not see the Māori language or *tikanga* (cultural beliefs and practices) as playing any immediate or significant part in their lives, as they were surrounded by strong speakers of Te Reo Māori, tikanga and *kawa* (protocols) and took these for granted (Simon & Smith, 2001). They never dreamed their own reo would soon be lost to their generation (Haami, 2013, p.92). The impact of these historical policies and practices continue to this day. They had severe and detrimental ramifications on my mother's educational experiences and that of others of her generation, and also that of my own generation.

Within my own whānau, we grew up in two cultures (Māori and Pākehā), surrounded by tikanga and Te Reo Māori in our daily lives as we lived close to our *marae* (courtyard – the open area in front of the *wharenui* (meeting house), where formal and informal Māori cultural greetings and discussions take place). My mother was Māori of *Ngāti Ruapani*, *Ngai Tūhoe* and *Ngāti Kahungunu* (tribal groupings) and attended Kōkako Native School at Tūai, Lake Waikaremoana. She was punished for speaking Te Reo Māori at school as many of her generation were. In my own secondary schooling, I was put into a 'manual' class as a result of the assimilation policy, which continued to limit education for Māori to mainly domestic and manual training opportunities. We did not have any choice or input into course selection and that was the beginning of my high school pathway. We travelled an hour to and from school every day, so distance was a problem, as was communication between school and home given there were no phones in our community.

However, I can remember my older brother receiving a scholarship in the early 1960s to attend Te Aute College in Hawkes Bay, but after a few weeks, he became very homesick and returned home to attend the local high school and boarded at the Māori Boys' hostel close to school. He was put in various classes and after being tested was placed in a 'professional' class and given options of English, French, German, Latin, Mathematics and Science. He was not given the opportunity to learn Te Reo Māori and there were no other Māori students in his class. He missed his friends and fellow boarders who were Māori and used to sit with them at interval and lunchtime. He excelled at school and was 'noticed' because he showed academic ability, was talented musically and was a very good rugby and softball player, who played in the 1st XV and softball 'A' team from the 5th form onwards. So, despite the odds, he gained University Entrance in the 6th form, and then left school to work and help support our family financially. I also had to leave school one term into my 6th form year and go out to work to help support our family of ten children. The point of difference for my brother was that because he was a very talented sportsperson and achieved academically, extra effort was made by the school to support him in these areas. My brother succeeded academically and in the sporting arena but this came at a cost to his cultural integrity which was not recognised as important in that school setting. Worse still, our own Māori culture was marginalised and belittled.

Once we moved to a larger town for economic reasons, we were surrounded more by Pākehā culture and customs. The impact of this was the loss of exposure to Te Reo Māori, as it was rarely spoken in our new environment, meant that we too lost our own proficiency in our home language.

Since the 1980s there has been a renaissance through the *Kaupapa Māori* movement (a powerful philosophy and practice for advancing Māori knowledge and self-determination) for Māori to take control of how they want their language, culture and identity to be recognised in education and over a range of other activities. The ongoing impact of government policies on Māori and this movement by Māori towards both a resistance to colonial imposition and the revitalisation of things Māori are discussed further in Chapter 2.

1.2 This Study

The school in this study was one of twelve secondary schools invited to join Phase 3 of the Te Kotahitanga Research and development project in 2003. The principal and senior leadership team in our school were interested in this project because of their strong commitment to improving the educational outcomes for Māori students. Despite this commitment and other initiatives that had been introduced previously, the existence of disparities between Māori student participation and achievement had not been satisfactorily addressed in our school.

Our principal and senior leadership team believed Te Kotahitanga was likely to be successful because it aimed to establish more effective teaching and learning through the promotion of a culturally responsive pedagogy of relations between teachers and students. It did this by supporting participating teachers to implement this responsive and relational pedagogies in their classrooms (Bishop, Berryman, Tiakiwai & Richardson, 2003). The most important strategy in raising student achievement is effective teaching practices. (Alton-Lee, 2003; Bishop & Berryman 2006; Hattie, 2012). Or, as further iterated by the Ministry of Education, “Quality teaching is the most important influence that the education system can have on student achievement” (Ministry of Education, 2013c, p.16).

1.2.1 Purpose

The purpose of this study is to examine the range of responses required of our principal, Board of Trustees, senior leadership team, our school facilitation team and teachers during the period of implementation of Te Kotahitanga in our school 2004 – 2010. It was the intention of this group to raise Māori students’ participation and achievement through the successful implementation of the Te Kotahitanga professional development programme. Therefore, Māori students’ participation and achievement evidence are also examined as measures of this success. What happened when funding ceased after 2010 is also considered.

1.2.2 Significance

It is expected that findings from this study may offer important insights for other secondary schools who are also seeking to improve Māori students’ participation and achievement through professional development and how to bring about changes in pedagogy to develop positive relationships between teachers and their Māori students is essential.

This study is also likely to generate interest from other educational institutions from around the world that have indigenous student populations who are inequitably served by their respective education systems. These findings can inform the type of pedagogical practices that are needed to reduce disparities in educational outcomes for indigenous students. It is intended that secondary schools, both in New Zealand and internationally, will benefit from this study as it gives other schools a model to look at when they seek to implement, develop and sustain initiatives with similar agendas in their schools. It can also give insights into some of the challenges and solutions that sit alongside education reform, especially when seeking to embed new beliefs and understandings into the foundations of a school culture. Findings

of this study could help determine how other secondary schools with similar aspirations respond to the challenge of successful reform implementation and on-going sustainability in their schools. As explained by Hargreaves and Fink (2000), “Sustainability does not simply mean whether something can last. It addresses how particular initiatives can be developed without compromising the development of others in the surrounding environment, now and in the future” (p.32).

1.3 Research Questions

In searching for an understanding of the impact of the Te Kotahitanga professional development programme within the context of a large, multi-cultural, New Zealand secondary school, this study addressed four broad research questions:

1. What impact did the implementation of a large-scale, theory-based educational reform project have upon a large, multi-cultural secondary school?
2. What have been the experiences of the leaders, facilitators, teachers and Māori students throughout the seven years of engaging in Te Kotahitanga?
3. What meanings have these leaders ascribed to these experiences? That is, how did they theorise/explain their experiences?
4. How might these experiences (senior leaders, Te Kotahitanga facilitators, teachers and Māori students) contribute to, or hinder, sustained improvement for Māori students in other schools with a similar profile?

In this chapter, I have introduced the research context and focus questions for this study. Chapter 2 outlines some of the historical educational and policy contexts that continue to influence Māori and reviews some of the relevant literature around

kaupapa Māori, critical pedagogy and education reform. Chapter 3 details the methodology and research methods used to examine this single school case study over a specific period of time. It also introduces the participants and the procedures used to undertake this research. Chapter 4 presents the essential decisions that were made by the principal and senior leadership team and the Board of Trustees that led to the implementation of the Te Kotahitanga professional development programme at our school. Chapter 5 describes the implementation of Te Kotahitanga by our school facilitation team. Chapter 6 reflects on the experiences and outcomes for the teachers involved in Te Kotahitanga at our school. Chapter 7 considers the subsequent influences on these actions for Māori students. In Chapter 8, with a deeper understanding from the evidence of how Te Kotahitanga was implemented in our school and the ensuing results of these actions on teachers and Māori students, I discuss the implications of this educational reform in our school; the experiences of the participants and how they explained their experiences; and the common themes that emerged from seeking transformational change towards the goal of improving the academic achievement of Māori students in our school. Finally, in Chapter 9, I consider how these experiences might contribute to, or hinder, sustained improvement for Māori or other indigenous students in other schools with a similar profile.

1.4 Researcher positioning

I wrote this thesis as an insider within our school. I am Māori and ensuring Māori students can enjoy education and can achieve success as Māori (Ministry of Education, 2008c) is of critical importance to me. At the time of the implementation of Te Kotahitanga, I was the deputy principal with the key responsibility for managing the implementation, spread and sustainability of Te Kotahitanga in our

school. I continue in this school as a deputy principal. As a Maori researcher, while I am well aware of the importance and benefits from being an insider and working with and alongside my participants, I also understand the importance of being very careful not to impose my own particular views when theorising the perceptions of others who have participated in this research.

1.5 Participant positioning

Information I have provided about myself identified the school, so it was important to ask permission from the previous principal of this school and our school kuia to use their names in this thesis. They both agreed to their names being used in this thesis. The Board of Trustees chairperson gave permission for the school to be named in this thesis.

CHAPTER 2 LITERATURE REVIEW

2.1 Introduction

This thesis sought to understand the impact of Te Kotahitanga, a school reform programme which aimed to work with teachers to improve the participation and academic achievement of Māori secondary school students. It focused on how the reform endeavoured to bring about change in a large, multi-cultural, secondary school in New Zealand. This change included the professional development and learning that the in-school facilitation team received, and the professional development and learning that the facilitation team provided for the teachers.

This chapter begins by examining the historical educational contexts for Māori in order to understand why school reform to effect positive change for Māori was and continues to be necessary. Education systems set up by the Crown in New Zealand have not always sought to understand or respect the culture of Māori students and examples of this are given later in this chapter. Ladson-Billings' analysis of the achievement gap (2006) is also discussed to highlight similar situations for other students who are marginalised such as indigenous students and students of colour in other parts of the world. Literature on Kaupapa Māori theory is examined to help understand how and why Māori have been seeking to redress the inequities of the past. This section includes Kaupapa Māori initiatives that have supported the revitalisation and maintenance of Māori language and knowledge, as well as school reform programmes such as Te Kotahitanga. Literature on leadership practices is examined next to help understand the different types of leadership that inspire and motivate staff to make changes and bring about reform to improve the academic achievement of students. Education reform is discussed to consider how the

capacity of schools can be altered in order to improve and sustain education reform initiatives for the benefit of students.

2.2 Historical educational contexts for Māori

Since colonisation Māori have been required to take part in an education system controlled by policies of assimilation and integration (Barrington, 2008; Consedine & Consedine, 2012). These policies were imposed on Māori as the Crown attempted to ‘civilise’ the indigenous people through education and schools became a salient point of colonisation (Simon & Smith, 2001).

2.2.1 The Mission schools

The mission schools began in 1816 with a strong focus on religion. The first school was opened at Rangihoua but closed soon after in 1818. By the 1830s there were numerous mission schools attached to the church missionary stations, initially established as the Church Missionary Society by Samuel Marsden. There were church-run boarding schools that started in 1822 (Methodist) and 1838 (Catholic), where missionaries provided the education.

In 1847, Governor George Grey introduced the Education Ordinance “designed to accelerate the process of settlement, to establish and strengthen Pākehā institutions and to encourage assimilation” (Consedine & Consedine, 2012, p.97). Subsidies were offered to Methodist, Anglican and Catholic missions to run boarding schools for Māori students. This placed Māori students even further into culturally foreign environments by taking them away from their *tūrangawaewae* (a place where one has rights of residence and belonging through kinship and *whakapapa* (genealogical connections) and removing them from their own opportunities for *whanaungatanga* (relationship, kinship, sense of family connections), *tikanga* and their Te Reo Māori. Students, who attended these schools, were exposed to religious instruction,

manual training and instruction in the English language which alienated them even more from using their cultural practices, including language, at school.

The government passed the Native Schools Act in 1858 which introduced funding to mission schools and required schools to be connected to a religious body. This allowed the government to gain even greater control over the education agenda and dictate what was taught and how it was taught (Simon, 1992; Simon, 1998).

The experiences of Māori children during this era align to what Freire (1986) argues as colonisation through schooling, being a process with psychological as well as social and political consequences. Assimilation was the prime aim of these schools and “their goal was not to extend the pupils intellectually but rather to provide them with sufficient schooling to become law-abiding citizens” (Simon, 1998. p.17). The education system was seen by the Crown as a way of pacifying Māori, who were identified as the potential labouring class to help build the nation. These education acts and policies, along with conflicts over land, created a sense of distrust between Māori and Pākehā. The outcome was that many Māori parents withdrew their children resulting in the mission schools facing difficulties and most mission schools closed by 1860. However, the missionaries paved the way for colonisation by Britain and were instrumental in Britain’s decision to offer Māori a treaty in 1840 (Consedine & Consedine, 2012).

2.2.2 The Treaty of Waitangi

In early February 1840, northern Māori chiefs were invited to Waitangi to meet with representatives of the Crown and missionaries. The purpose of this meeting was to facilitate the signing of a treaty between the British Crown and Māori chiefs. Article 2 of this treaty, the Treaty of Waitangi, promised *tino rangatiratanga* (chiefly autonomy) over *taonga* (all that is held precious). Although the Māori

language was understood to be a taonga under the Treaty, as a result of the government education policies, Māori students were soon forbidden to speak their home language in schooling and were even physically punished for doing so. This is one example where the Crown did not deliver on their promises to Māori in terms of protecting one of their taonga, the Māori language, which is the core of tikanga Māori (Consedine & Consedine, 2012). Following on from the closure of the mission schools and the Treaty of Waitangi came the native schools.

2.2.3 The Native schools

The early native schools were set up to implement the Education Ordinance of 1847, an assimilation policy (Office of the Auditor General, 2012) that was driven by English settlers' demands for Māori land. Many non-Māori involved in administering these policies paternalistically believed and argued that they were bestowing benefits upon the Māori by "civilising them and preparing them for manual or labouring work, emphasising order, discipline, respect for the British Empire and the development of practical skills, with little regard for Māori cultural values" (Consedine & Consedine, 2012, p.97). Furthermore, this was reiterated by Barrington (2008) in his discussion about the debate on the Native Schools Act 1858 which revealed two key aspects of the new system:

the first was that schooling in the English language was regarded as essential to 'civilise' and assimilate Māori. The second was its 'self-help' component, by which the onus was put on Māori who wanted a school not only to request one but also to gift some of the land for the school site and contribute to the cost of the building and the teacher's salary (p.19).

The land wars in 1860s also had an impact on these native schools and there was a sense of desperation for Māori to stand against the overwhelming pressures of

Pākehā society as explained by Barrington and Beaglehole (1974) “... all the schools, both government and mission supported, as well as those run by Māori themselves, felt the impact of hostilities and found difficulty in continuing” (p.83).

The Education Act of 1867 established a separate native school system for the education of Māori children. This was controlled by the Department of Native Affairs until 1879 and then taken over by the Department of Education until 1969. Education was seen as a way of pacifying Māori and this was demonstrated through curricula and texts used in schools from 1877 - 1960 (Bishop & Glynn, 1999; Consedine & Consedine, 2012). This decision came at a devastating cost to Māori, as the Māori language continued to be forbidden at school discouraging many Māori from maintaining their own language. This contributed to Te Reo Māori becoming endangered both in the community and in the home. Over time, rather than have their children punished, Māori parents shifted to speaking in English and began to demand this language of their children themselves. Originally, the plan was to phase out native schools once English was established in the local communities. Part of the impact of this Act meant that many Māori parents who wanted their children to benefit from schooling, petitioned parliament to teach in English thus supporting the constraints against the use of Māori language in schools. Consedine and Consedine (2012) stated that “... many Māori [parents] refused to speak Māori to children so the acquisition of English was hastened. English was seen as the medium of success in an English-speaking world” (p 97). Māori sought English literacy and numeracy skills as they perceived this new knowledge as a way to enhance the future life chances of their children.

From early 1930s to early 1940s, many rural areas had little access to secondary schooling. The government provided limited assistance through scholarships to

more able Māori students to go to boarding schools and a number of Māori students were removed from their whānau and villages and put into Māori run, English speaking boarding schools. Again, the intention was for Māori students to learn English to assimilate them into Pākehā culture and customs and they were forbidden to speak their own language (Barrington, 1996). For many Māori who were secure in their tikanga and Māori language, learning English was generally accepted as they wanted their children to be prepared for success in the Pākehā world. An example of this is described by a kaumātua who was a pupil at Kutarere Native School in the 1930s.

Our home was filled with a mixture of both languages, although English prevailed in our lives. This was the norm for many families of that era. My father was greatly influenced by the times and tried to ensure we knew who we were as Māori but that we embraced the Pākehā education to survive in a modern world.... English was all important to my father who was also on the Kutarere School Board (Haami, 2013, p. 34).

These early education acts and policies, largely driven by deficit beliefs and discourses about the potential of Māori as a race, meant Māori were forced to adopt European values and customs, a situation that continued to create inequalities within society between Māori and Pākehā settlers. As a result, education for Māori continued in these schools to be limited mainly to domestic and manual training opportunities with few options for matriculation (Consedine & Consedine, 2012). As schools physically separated children from their whānau and the Māori language spoken only in the home or in cultural spaces, they effectively also disrupted the social practices between these children and their whānau (Barrington & Beaglehole, 1974). By the 1950s, due to these pressures of western assimilation, Māori families

had started to raise their children as predominantly English speakers (Office of the Auditor General, 2012).

2.2.4 Post 1960 – Integration

The Hunn Report (1961) statistically revealed for the first time and drew attention to the educational disparity between Māori and Pākehā. Educators finally began to realise that if Māori students were to meet with more success, their cultural and social needs had to be better addressed (Simon, 1992). However, there was not only disparity for Māori in education, but Māori were severely disadvantaged across a range of indices including housing, health, incarceration and employment (Bishop & Glynn, 1999).

Following the Hunn report came the Currie Report (1962), which was set up to examine and report on how the education system might better address the disparities faced by Māori. This report recommended to the government that the Native Schools system be abolished and Māori schools become public schools. Even with this recommendation the Native Schools system continued until 1969. While education had shifted from assimilation to integration (Office of the Auditor General, 2012), equality for Māori was still to be achieved from within a Western, Pākehā framework (Fleras & Spoonley, 1999). As a result of these new integration policies, Māori continued to be largely assimilated through education into a Pākehā dominated society and to participate as labourers in the workforce. This overpowering and continued marginalisation of Māori in education and society, led to an important movement of resistance by Māori that was to become the genesis of revitalising the Māori language and traditional cultural ways of being in the world as Māori. This movement became known as *Kaupapa* (agenda) Māori.

2.3 Kaupapa Māori Theory and education initiatives

Kaupapa Māori comes from a worldview and body of knowledge that dates back to the beginning of time (Pihama, 2010). Kaupapa Māori emerged after the urbanisation of Māori in the 1950s and 1960s, and by the late 1980s many Māori people had developed a political consciousness towards the revival and advancement of their cultural aspirations, preferences and practices (Smith, G. 1997; Smith, L. 1999).

Kaupapa Māori is about Māori self-determination, as both the revitalisation of things Māori and a process of decolonisation. Kaupapa Māori is situated within the historical context of challenging and resisting the oppressive colonising power, of the British, that Māori had been and continued to be exposed to. Kaupapa Māori promotes resistance to imposed practices and promotes resilience in changing these practices (Berryman, 2007; Bishop, 2005). Kaupapa Māori “allows Māori communities to take ownership and support the revitalisation and protection of all things Māori.” (Berryman et al., 2012, p.12).

Graham Smith (1997) defines Kaupapa Māori as the “philosophy and practice of being Māori” (p.1). It provides a way of looking at the disparities in achievement in mainstream educational settings for Māori and examining Māori experiences for successful Māori innovations in education (Alton-Lee, 2003; Bishop, Berryman & Richardson 2001; Macfarlane, Glynn, Cavanagh & Bateman 2007). Kaupapa Māori is underpinned by guiding principles about what it is to be Māori and today these principles have begun to influence the way many Māori do things. Furthermore, Kaupapa Māori acknowledges the importance of developing relationships with Māori and others in ways that maintain respect for each other. It is both the process of recapturing, re-legitimizing and re-normalising Māori knowledge and practices

while simultaneously resisting the colonial impositional practices that have caused their demise. Linda Smith (2006) calls this the practice of decolonisation. Tikanga Māori principles that are utilised in any Kaupapa Māori practices or initiatives include *aroha* (love), *manaakitanga* (the process of showing respect, generosity and care for others), *mana* (authority), being humble and cautious, listening and *kanohi ki te kanohi* (face-to-face) (Smith, L. 1999). These concepts reflect the value and protocol that are placed on the way we behave and interact with each other and the environment as Māori (Royal, 1993).

Some would suggest that Kaupapa Māori shares an interface with Critical Theories (Munford, & Walsh-Tapiata, 2001; Smith, L. 2006) in that it asserts the key elements of critical theory that challenge dominant systems of power (Eketone, 2008; Mahuika 2008; Nepe 1991). Whatever the case it is clear that Kaupapa Māori philosophy began to drive a number of successful Māori education initiatives.

2.3.1 *Kōhanga Reo* (Māori language nests for pre-school children)

A key kaupapa Māori initiative to revive Māori language and strengthen cultural knowledge was to offer Māori parents a total-immersion, Te Reo Māori environment for their preschoolers. This initiative, *Kōhanga Reo*, was driven by Māori because of their concern for the decline of Te Reo Māori. Māori saw the urgent and immediate need for something to halt this decline and began a movement of language revitalisation (Hohepa, 1990).

The first *Kōhanga Reo* opened at Wainuiomata in 1982 and the success of this Kaupapa Māori education initiative led to the development of *Kura Kaupapa Māori* (primary schools driven by Māori philosophies and therefore immersion in Te Reo Māori) for the graduates of *Kōhanga Reo* (Calman, 2012). The development of *Kōhanga Reo* was supported at the 1981 *Hui Whakatauirā*, a national planning

policy meeting of Māori leaders, for the survival of Te Reo, and implemented through *Tū Tangata*, a policy promoting cultural and economic advancement through encouraging self-reliance and self-determination. Tū Tangata programmes centred on community-based Māori development. The overall aim was the promotion of “cultural and economic advancement” by “encouraging self-reliance and self-determination” (Hill, 2009, p.191).

2.3.2 Kura and Wharekura

The first Kura Kaupapa Māori, Te Kura Kaupapa Māori o Hoani Waititi Marae, was established in West Auckland in 1985, and as with Kōhanga Reo in the early stages, parents were forced to fundraise to run these schools until they received government recognition and funding (Calman, 2012). The establishment of *Wharekura* (Māori philosophy and medium secondary schools) followed. The first *Whare Wānanga* (Māori philosophy and medium university), Te Wānanga o Raukawa opened in 1981, the same year that Kōhanga Reo was mooted at the Hui Whakatauirā (Hill, 2009, p.196). The significance of the successful development of these initiatives is that they were all underpinned by Kaupapa Māori theory and philosophy. These settings stepped away from the state’s English philosophy and medium education system, however, it is important to note that by far, the majority of Māori students (over 90%) are still educated within these English medium education settings.

2.3.3 Tomorrow’s Schools

In 1988, David Lange, the Prime Minister of the Labour Government at the time undertook a major review of the education system and out of that review the “Picot Report” (1988) was published. This was seen as a way to try and resolve conflicting views in society with regard to education. The education system was radically

reconstructed creating “Tomorrow’s Schools” (Ministry of Education, 1990). A core principle in “Tomorrow’s Schools” was to position power within school communities giving substance to the process of devolution (O’Sullivan, 1998). Sadly, social inequalities for Māori students still continue today despite long-held beliefs and discourses of egalitarianism and racial harmony which have continued to play a significant role in the way that New Zealand policy continues to be shaped. One of the government’s stated aims of Tomorrow’s Schools was to meet the needs of Māori students more effectively. Although there have been a range of initiatives since “Tomorrow’s Schools”, that include over a decade of “identifying the barriers to learning” in an attempt to address the achievement gap between Māori and Pākehā students, this disparity remains today.

2.4 Disparities, Achievement Gap and Education Debt

Educational literature world-wide discusses the achievement gap which is defined as the disparity in educational outcomes between groups of students. Ladson-Billings (2006) in her research with African-American students in the United States, states that the term “achievement gap refers to the disparities in standardised test scores between black and white, Latino and white and recent immigrant and white students” (p. 3). She argues that a focus on the achievement gap is misplaced and suggests that governments need to look at the “education debt” that has accumulated over time that “comprises historical, economic, socio-political and moral components” (p. 3). She argues further that the education debt must be addressed “because it has implications for the kinds of lives we can live and the kind of education that society can expect for most of its children” (Ladson-Billings, 2006, p. 9). Teachers, education researchers, education leaders and politicians often talk about disparities between different groups of people in New Zealand, in

particular, the achievement gap between Pākehā and Māori and the continuing debate about how this disparity can be solved. Over the decades the achievement gap between Māori and Pākehā has widened and it is still there today, despite the intervention of “Tomorrow’s Schools” (Cognition Institute 2009).

The disparities that emerge from education are implicated in poor housing, poor health care, and high levels of incarceration and youth suicide. This has created a divided society with widening gaps between wealthy and poor state schools and increased ethnic and socio-economic class segregation; a divided society where Māori are being left behind (Ballard, 2008). Berryman and Eley (2017) suggest that we need to look past the narrow measure of achievement gaps and take a wider view of the education debt as the on-going implications are far greater than the obvious implications of disparities in current achievement.

The Programme for International Student Assessment (PISA) is a triennial international survey which aims to evaluate education systems worldwide by testing the skills and knowledge of 15-year-old students. The PISA results are an important source of information in New Zealand including a measure of progress towards reducing underachievement in education and the shaping of education reform. The Organisation for Economic Co-operation and Development (OECD) provides a forum for member countries, including New Zealand, in which governments can work together to share experiences and seek solutions to common problems. Results for New Zealand from the 2012 PISA report showed a decline in Mathematics, Science and Reading, and although New Zealand’s results were still above the OECD average in Mathematics, Science and Reading, the proportion of students at the lowest levels of achievement had increased (Ministry of Education, 2013). This

evidence showed that in this group of students that are below the OECD average, are Māori, Pasifika and students from low socio-economic backgrounds.

In terms of PISA's measure of equity, or the gap between the highest and lowest achievement levels, New Zealand consistently shows one of the greatest disparities. Does raising the level of achievement of all students close the gap between high performing schools and lower performing schools, and higher performing students and lower performing students Fullan, (2002) or does it continue to embed the gap? The top students' scores increase, the lowest students' scores increase and the gap remains.

2.5 The Ka Hikitia Māori Education strategy

Since 2008 there have been a number of government initiatives and policies focussed on reducing the ongoing disparity of outcomes between Māori and Pākehā. Arguably the most important for Māori students has been Ka Hikitia – Managing for Success: Māori Education Strategy 2008-2012 (Ministry of Education, 2008c). This education strategy was charged with improving Māori student experiences in the education system by challenging educators to collaboratively focus on ensuring that Māori students, “in their early years and first years of secondary school are present, engaged and achieving, and strong relationships with educators, whānau and iwi are supporting them to excel” (p.5). Translated, Ka Hikitia means to “step up”, “lift up”, or “lengthen one's stride” (Ministry of Education, 2008c, p.10). The strategy was positioned as “a call to action: (p.11) to step up “the performance of the education system to ensure Māori [students] are enjoying education success as Māori” (p.10). In so doing, Ka Hikitia challenged schools, education centres, institutions and educators across the system to ensure the potential of Māori learners. This strategy was evidence that the

Ministry of Education recognised the need for a change in positioning, expectations and practices across the entire education sector, “[i]t is about a shift in thinking and behaviour, a change in attitudes and expectations” (Ministry of Education, 2008c, p.4).

The Ka Hikitia policy goals set out four focus areas: foundation years; young people engaged in learning; Māori language education and; organisational success. Importantly, the intent of this policy was to change the rhetoric and practice of educators across the system. Goren (2009) highlighted “The challenge in an organisation like the Ministry is to engage in processes that change attitudes, thinking, and behaviours rather than forcing compliance, while adhering to timelines that meet urgent priorities” (p. vi). Thus, drawing attention to the difficulty of implementation at a Ministry of Education level and the danger of reducing the intent to a transactional, compliance checklist.

Positive changes at the systemic level as a result of Ka Hikitia, included a refocussing of professional standards for teachers (New Zealand Teachers Council, 2009) and the development of resources such as Tātaiako: Cultural Competencies for Teachers of Māori Learners (Ministry of Education, 2011). Unfortunately, the release of Ka Hikitia came with little support to prepare schools’ Boards of Trustees, principals or teachers to either identify what was required or to implement the policy (Berryman, Eley, Ford, & Egan, 2016). Although schools and communities needed to understand why it was important to engage with the ideas and the priorities, there was little resourcing or professional development for schools to support their implementation. Although schools might support and want to implement the priorities for their Māori students, they received little support to help them know what to do in order to achieve the goal. As a result, only ‘pockets

of success' were reported (Ministry of Education, 2013d) with the implementation of the strategy being slower than anticipated. From 2008, despite Ka Hikitia, evidence of the disparity between Māori and Pākehā learners continued at all levels of education (Berryman et al., 2016).

The Ka Hikitia vision underpinned the confirmation in 2012 of the Government's Better Public Service target: 85% of 18 year olds achieving NCEA Level 2 or equivalent, in 2017. This target presented some challenges given that, in 2011, only 57.1% of Māori students achieved NCEA Level 2. To inform and refresh the Ka Hikitia strategy and its effectiveness, the Ministry of Education conducted an open consultation process over 2012. This resulted in *Ka Hikitia – Accelerating Success 2013-2017* (Ministry of Education, 2013c), being released in 2013. According to the Office of the Auditor General (2013, p. 21), Māori who were interviewed by the Ministry of Education in preparation for the initial Ka Hikitia reform said “that Ka Hikitia reflected their long-held aspirations for Māori education.” In relation to Ka Hikitia the Auditor General (Office of the Auditor General, 2013), proposed five recommendations to the Ministry of Education to help successfully implement the refreshed strategy, *Ka Hikitia – Accelerating Success 2013 – 2017*. These recommendations were:

- that the Ministry of Education needed to apply what it had learned from the introduction of Ka Hikitia to ensure that the next phase of implementation was more effective;
- that the Ministry identify and target resources to support the activities that have been the most effective in putting Ka Hikitia into effect;
- that all education agencies better co-ordinate efforts to support improvements in schools:

- that the New Zealand Teachers Council use its approval mechanisms to ensure that student teachers and newly qualified teachers have the right skills to engage effectively with Māori students; and finally,
- that all public entities involved in the delivery of education engage and consult Māori students, in respectful and safe ways, to ensure that the experiences and opinions of Māori students contribute to improving the education they receive (p.10-11).

The five principles of the Treaty of Waitangi, Māori potential approach, Ako: a two way teaching and learning process, identity, language and culture count, and productive partnerships, guided how the government would work to deliver on Ka Hikitia – Accelerating Success 2013 – 2017 (Ministry of Education, 2013c).

It was also suggested that initiatives to encourage more use of individual student achievement data, further support for the quality of teaching and promoting high-level leadership in the education sector would be needed if New Zealand was to improve its PISA results (Ministry of Education, 2013). Like Fullan (2002) and Ladson-Billings (2006) I would suggest that schools have a moral purpose and obligation to ensure that all students have access to the best education possible and have processes in place to give students consistent, high-level education at all levels. This is especially so, for students such as Māori, for whom the system is failing and has done so over generations.

The education debt in the United States, as described by Ladson-Billings (2006) could be compared with what has happened with Māori in New Zealand over the centuries. While there has been a Māori renaissance through the Kaupapa Māori movement for Māori to take control of how they want education for their children, the history of English style schooling has always been a site of struggle for Māori

(Smith, L. 1999). The professional development programme, Te Kotahitanga, which backgrounded much of the Ka Hikitia strategy was underpinned by Kaupapa Māori theory and principles for changing teaching pedagogies in mainstream secondary schools (Bishop, 2005).

2.6 Te Kotahitanga

Te Kotahitanga aimed to work with teachers and school leaders to improve the participation and educational achievement of Māori students in New Zealand state secondary schools. Te Kotahitanga began in 2001 and was developed iteratively through five phases. It was informed through a rigorous research and development process led by Emeritus Professor Russell Bishop and Professor Mere Berryman from the University of Waikato, New Zealand.

Te Kotahitanga began by listening to the voices of Māori students in secondary schools, and those of their whānau, teachers and school principals. From the experiences and advice of these groups it developed a profile for effective teaching and a set of tools to work with schools. To begin with, Te Kotahitanga focussed on the pedagogical practices of teachers and assisted them to implement the Te Kotahitanga Effective Teaching Profile (ETP) in their classes. In order to do this teachers had to ‘reject deficit theorising’ as an explanation for low Māori student achievement. This meant that teachers needed to take a more ‘agentic position’ and believe they, as teachers, had the potential to improve Māori student achievement (Bishop & Berryman, 2006).

While Te Kotahitanga supported Te Reo Māori and Māori culture it went beyond the bilingual signage and cultural iconography in classrooms and schools alone. As well as using kaupapa Māori theory it required teachers to incorporate a critical pedagogy that was responsive to the cultural experiences of Māori students, thus

providing contexts for learning that were based on these students' own prior knowledge and experiences. Critical Pedagogy was heavily influenced by Freire (1972) and is a form of theory and practice which helps the user develop a critical awareness of their education and their social situation. Freire's (1972) work on critical pedagogy influenced people working in education, including Māori (Smith, G. 1997). Of particular influence was his approach to education that aimed to help in challenging and actively struggling against any form of social oppression and the related customs and beliefs.

Critical pedagogy includes relationships between teaching and learning through the continuous process of learning, unlearning and relearning (Wink, 2011), and the effects that these actions have on the students. In particular, this is important for students who have been historically, and continue to be disenfranchised by what is called traditional transmission modes of learning. For example, Freire (1986) rejected what he called the banking method of learning where the teacher saw themselves as holding all the knowledge and saw the students as needing to be informed by such knowledge. Therefore, the teacher could define what knowledge was needed and pass down his/her knowledge to their students. Once the 'knowledge' had been passed on, students could withdraw and use the knowledge they had acquired. However, this mode of learning did not necessarily come with the ability to learn more widely or make judgements, rather it was more about perpetuating the knowledge of those who maintained power, and hence it continued to serve as a tool to oppress and minoritise particular groups. Freire (1986) wanted education to equip people to think for themselves and to fight against injustice when they saw it by using their own metaphors and sense making. This is expressed in

the following quote from Freire, “Only power that springs from the weakness of the oppressed will be sufficiently strong to free both” (1986, p. 28).

As teachers, critical pedagogy suggests we should allow students to think for themselves and come up with their own conclusions; inform students on how to stand up for what they believe in, and to question when they see injustice occurring. Like ako, critical pedagogy does this when teachers and students take responsibility to learn together and from each other. Students contribute to their own learning and that of others and think for themselves, and do not assume everything that they are told by teachers to be true.

Massey High School joined Phase 3 of Te Kotahitanga at the end of 2003 along with eleven other secondary schools. In 2007, another 21 secondary schools joined Phase 4 of Te Kotahitanga. In 2010, a further 16 secondary schools joined Phase 5, bringing a total of forty-nine secondary schools engaged or having been engaged in Te Kotahitanga by the end of 2013 (Ministry of Education, 2014). Many of these schools saw some remarkable changes in Māori student engagement with learning and achievement which was examined in the ‘Summary of the Evaluation of Te Kotahitanga: 2004 – 2008’ (Ministry of Education, 2010).

In 2007, Victoria University of Wellington was contracted by the Ministry of Education to produce the first external evaluation on the effectiveness of Te Kotahitanga. This report outlined the key findings of the evaluation of Te Kotahitanga in 22 schools from Phase 3 and 4 of the project, from 2004 – 2008 (Ministry of Education, 2010, pp. 2-6). Substantive findings from the evaluation report concluded that Te Kotahitanga was a sound and effective process for improving classroom teaching and learning for Māori students (Meyer, et al., 2010).

2.6.1 Links to Ka Hikitia

Some of the strategies suggested in ‘Ka Hikitia – Accelerating Success 2013-2017’, for secondary education teachers and leaders, are underpinned by the principles of Te Kotahitanga. Some examples of this are as follows:

- Looking at patterns in the achievement data for Māori students to see how they are achieving.
- Looking at the school’s plans to support and strengthen Māori students’ achievements.
- Looking at how Māori students are achieving as Māori.
- Looking at what schools are doing to focus on accelerating the progress of Māori students and if this was having the desired impact on Māori student achievement.
- Looking at how good practice is shared across schools. For a number of schools it was through Te Kotahitanga and the Effective Teaching Profile (Bishop et al., 2009).
- Looking at how schools provide ways for Māori students and their parents and whānau to be involved in decisions about student pathways and achievement, and school decision-making (Ministry of Education, 2013c).

A key to implementing these principles and strategies is effective professional development.

2.7 Professional development for teachers

A common definition of professional development is that it is a mechanism for teachers to add to their knowledge and expertise in order to improve the learning and achievement of students. It gives teachers the opportunities to develop new

insights into pedagogy and their own practice. Timperley et al., (2007) stated that “... teacher professional learning does not occur in a vacuum but in the social context of practice, and the kind of learning that impacts on student outcomes requires considerable challenge and support” (p.xivi).

There are numerous discussions around what constitutes effective professional development for teachers and some of the common themes are that schools need to put effort into building capacity for improvement which requires sustained effort through various forms of coaching and mentoring, not just professional development days as such. Teacher workshops and conferences do not necessarily lead to any significant changes when teachers return to their classrooms. To be effective professional development needs to be supported by peer-coaching and other in-school support, supervision and evaluation (Joyce & Stowers, 1995). There is more benefit from ongoing, in-school support for professional development. Peer coaching in the workplace, for example, has the impact of transforming new knowledge and internalising new skills (Weatherley, 2000). Effective professional development requires that continuous inquiry be embedded in the daily life of the school, that it be supplemented by coaching and the initiative subject to ongoing, in-school inquiry in the school (Reitzug, 2002).

Trained facilitators are often critical to the success of any professional development and appear to function best with a stable in-school facilitation team who have a flexible schedule and have expertise related to culture, pedagogy and subject knowledge. As well, facilitators need to be supported by the principal and leaders of the school and have the space and resources to sustain this education reform (Meyer et al., 2010; Robinson et al. 2009).

2.8 Professional Development in Te Kotahitanga

Te Kotahitanga practice in general offered professional development to teachers through a team of in-school facilitators. Facilitator professional development began with a three day hui (*Hui Whakarewa*). This professional development continued with trained facilitators providing teachers with on-going observations, feedback, co-construction meetings and shadow coaching. The in-school facilitation team was supported by the research team during this process as well as the principal and /or deputy principal with responsibility for this programme. As introduced above, Te Kotahitanga required teachers to incorporate pedagogy that was responsive to the culture of students, providing contexts for learning that were based on students' own prior knowledge and experiences (Bishop, Berryman & Wearmouth, 2014).

Teachers who were part of the Te Kotahitanga professional development were supported to implement the Effective Teaching Profile into their classroom practices. They were supported to do this through the observation cycle. They were taking a more agentic position by being observed and setting new goals that they believed had the potential to improve Māori student achievement (Bishop, Berryman, Tiakiwai, & Richardson, 2003; Bishop, Berryman, & Wearmouth, 2014).

External professional development support to facilitators was crucial as it meant teachers had ready access to the facilitators for support, either individually or in co-construction meetings. Most schools engaging with a school reform have a teacher or group of teachers who are primarily responsible for organising and supporting professional development within their teachers. Joyce and Showers (1995) call this group of teachers a “cadre group” who have responsibility for extending the involvement of professional development within the school. Like Te Kotahitanga,

Joyce and Showers suggest this group should be cross-hierarchical and should number between four and six teachers depending on the size of the school. It should contain a member of the senior leadership team, preferably the principal, as this signals commitment to the collaborative philosophy at the highest level, at least one senior teacher or middle leader and should be representative of the staff as a whole.

2.9 Leadership practices

The literature around leadership is extensive and is positioned in a number of discourses including distributed leadership, transactional, transformational, transformative and pedagogical leadership (Berryman, Egan & Ford 2016; Elmore, 2002; Ministry of Education, 2013d; Shields, 2010; Spillane, 2005). Given the crucial importance of leadership to the Te Kotahitanga programme in this school and its success, I will describe each of these leadership practices and explain how these essential understandings could support the analysis of my findings.

Distributed leadership requires people to work in networks of shared and complementary practices rather than in hierarchies that are clearly defined and delineated, often one from the other. Knowledge and practices get stretched across roles rather than being inherent in one role (Spillane, 2005). Fullan (2002) suggests that “distributed leadership is crucial for improving an organisation’s performance because it requires a deep understanding of the cognitive and affective skills needed to do the work and of the ways in which the school’s organisation enable or undermines learning” (p.3).

Spillane (2005) suggests that distributed leadership emerges from the actions and interactions of individuals engaged with each other in problem solving and/or developmental work. Doing this promotes a relational influence, and the ability to influence the practice of others in ways that bring about major changes, by being

proactive and responsive. The distributed leadership model recognises the decision-making process as a system of routine. It can potentially be a diagnostic and design tool for schools to reflect what practices are working, and what practices are not working.

According to Spillane (2005) the theory of distributed leadership would be an effective way of leadership and leadership practices for schools to incorporate into their system of leadership. A distributed perspective on leadership provides a lens for generating insights into how leadership is practiced, and how practitioners are helped and encouraged to think about and approach their work in new ways. Spillane (2005) discusses establishing new goals and expectations and challenging business as usual within the organisation. How successful leaders create new organisational routines and structures that over time transform the school's culture. This, in turn, contributes to greater teacher satisfaction, higher teacher expectations for students, and improved student achievement.

On the other hand, leaders working from a transactional leadership perspective, create structures and situations that clarify what is required of their subordinates, using goals, expectations and standardised practices. Transactional leadership practices work within the existing systems and culture to attain goals and maintain practices (Ministry of Education, 2013d; Shields, 2010) following a series of clearly designated tasks. Alongside transactional leadership, Shields (2011) also noted the importance of leadership that is transformational explaining that this is where leaders of an organisation inspire and motivate their staff with a vision that energises and encourages them to develop a group commitment to a common vision. This is achieved through individualised consideration; intellectual stimulation; inspirational motivation and idealised influence (Bass, 1985; Bishop,

2010; Leithwood & Jantzi, 2005; Robinson et al., 2008). The importance of transformational educational leadership in institutionalising deep change is also highlighted as one of seven critical success factors in Alton-Lee's report about 'The Effectiveness of Te Kotahitanga Phase 5 2010 – 2012' (2014).

Shields (2011) explains another type of leadership that is transformative, and that goes beyond transformational leadership. Shields suggests: "Transformative educational leadership not only works for the good of every individual in the school system: at its heart, it has the potential to work for the common good of society as well" (p.583). She suggests that transformational leaders make changes and bring about reform, but these changes do not necessarily work most effectively for marginalised groups. Transformational and pedagogical leadership are ways of sustaining educational change or educational reform. However, transformative leadership is required if the reform is to provide opportunities for all children, especially marginalised groups, to learn in school communities that are socially just and deeply democratic and not just superficial reform changes (Shields, 2011).

Transformational and transformative leaders demonstrate this by brokering, which Wenger (1998) describes as providing connections and working with other people to introduce elements from one practice to another and translate knowledge from one domain to another. Wenger's (1998) concept of a community of practice is one approach for leading transformative changes in schools. The three main elements in a community of practice are a community of practitioners, a domain of knowledge and a body of shared knowledge (Wenger, 1998). Transformative leaders engage in this work by bringing people together within a community of practice and work together to ensure that power is shared and interdependence and

interconnections are emphasised. This is reiterated by Wearmouth & Berryman with Glynn (2009) who state that a community of practice:

Provides a clear framework for reflecting on how groups in schools work and how individual students can be included or excluded from these groups. It also highlights the significance for inclusion of the kind of understanding, skills and relationships, and the kind of processes and tools that are the norm for these groups and for the school as a whole (p. 8).

Communities of practice share a concern, a set of problems or a passion about a topic and they deepen their knowledge and expertise in this area by ongoing interaction through meetings where they share information, insight and advice. Transformative leaders consider how their own practices reflect culturally responsive and relational pedagogical practices and how they can develop them.

Wearmouth and Berryman with Glynn (2009) also suggest that “a school may be seen as a constellation of communities, especially if it clearly has a common driving purpose and practices that unite the communities of which it is composed” (p.11). The common driving purpose in Te Kotahitanga, in which this study was situated, was to improve educational outcomes for Māori students, and the practice that united the constellation of communities within this school, were the tools and practices that drove the relationships and interactions of Te Kotahitanga.

Pedagogical leadership has also been noted as important in reforming education. This refers to how leaders develop, support, monitor and improve teaching programmes. Pedagogical leadership is often understood as being achieved by establishing clear educational goals, monitoring and providing feedback on

teaching and learning and promoting professional development (Hallinger, 2005; Robinson et al., 2008).

Certain educational practices are more powerful than others but Robinson et al. (2008) suggest that if you build pedagogical leadership you can make a powerful difference because these practices are tied closely to teaching and learning. They found that pedagogical leadership has three to four times the impact that transformational leadership has in how leaders of an organisation inspire and motivate their staff. This aligns with the Auditor-General's report (2013, p. 7) in which it is argued that school leaders leading Ka Hikitia reported that they had made strong efforts to lead their staff in developing improvements to benefit Māori students. Some of these influences were achieved through participation in professional learning and development programmes, such as Te Kotahitanga.

A leader is someone who sets a vision, creates common goals, inspires teachers, moderates external demands, gives teachers autonomy and gives careful thought to the appointment of teachers (Elmore, 2000; Hattie, 2015). He or she leads within his or her role of responsibility and is able to build relational trust through an almost paradoxical blend of personal humility and professional will (Robinson, Hohepa & Lloyd, 2009). Relational trust is a crucial element in an effective leader and influences the effort and collective commitment made by staff towards a common goal. This is established through respect and personal regard for others, personal integrity and competency to lead (Robinson et al., 2009). Leadership encapsulates what leaders actually do that makes a difference and effective school leaders are the key to large-scale, sustainable education reform (Fullan, 2005). Leaders with an in-depth understanding of the reform principles are better able to ask questions of the new initiative to ascertain how clear and easy it would be to follow and also, the

capacity for it to be implemented and developed (Bishop et al. 2010; Coburn, 2003). A comparison and contrast of various approaches to effective leadership are summarised next.

A common element of effective leadership that makes a difference to students is focussing on improving students' participation and achievement to promote success while also maintaining a focus on pedagogy which incorporates an array of effective teaching and learning strategies. Culture is important in building a strong team, in a supportive environment to develop new institutions and structures in building capacity. The different layers of leadership need to work as a team to communicate the vision, with strategies in place to recruit, develop and retain leaders that are responsive to the group that is being led and who are proactive rather than reactive (Bishop, et al., 2010; Ontario Ministry of Education, 2012; Robinson et al., 2009).

A best evidence synthesis on educational leadership carried out by Robinson et al., (2009) identified that "effective leadership of sustainable educational reform" had similarities to the components of the GPILSEO model (Goal, Pedagogy, Institutions, Leadership, Spreading, Evidence, Ownership) developed by Bishop and O'Sullivan (2005) through their review of the literature on sustaining school reform (Bishop, O'Sullivan & Berryman, 2010). Key features of leadership were noted in the GPILSEO model such as establishing goals and expectations which focussed on improving students' participation and achievement; developing a new pedagogy of relationships and interactions in the classroom alongside evaluating teacher learning and development; creating new institutions and structures ensuring an orderly and supportive environment; developing leadership that is responsive and proactive; spreading the reform to others including staff, parents and the community, thus creating educationally powerful connections; showing evidence

of the progress of the reform and promoting ownership of the reform by strategic resourcing.

2.10 Succeeding as Māori

Although the Treaty of Waitangi is said to be a living document which acknowledges Māori, Te Reo Māori and tikanga, and therefore how Māori potential (Macfarlane, 2004) can be valued in the classroom, as previously suggested, Māori students in mainstream education in New Zealand still face inequitable outcomes. The major challenge still facing the New Zealand education system remains the continuing disparity of educational outcomes between Māori and Pākehā (Bishop & Berryman, 2006; Bishop, 2012). As a country, New Zealand has spent millions of dollars on programmes and projects, trying to address this issue within schooling with limited success (Bishop, 2012).

It is suggested in the literature (Alton-Lee, 2014; Berryman, SooHoo & Nevin, 2013; Bishop & Glynn, 1999; Durie, 2013; Macfarlane et al., 2007; Office of the Auditor General; 2013) that schools need to work with the community and in particular, the Māori community, on the principles of the Treaty, so that Māori students can feel proud and comfortable about who they are, know their history and their tikanga and can be proud of these. Some of the ways they can express this is by speaking and hearing their language through conversation, *waiata* (songs and chants), greetings, *pōwhiri* (formal cultural procedures of welcome) and instructional language. It goes beyond this though and includes succeeding in areas that are important to Māori. Recognising strengths that Māori students have and crafting educational opportunities around those strengths, for example, leadership or oratory skills acknowledged through appointment to leadership roles within their school (prefects) and participating in *Manu Kōrero* (speech competitions) and *kapa*

haka (Māori performing arts). Māori students can achieve as Māori when the Māori language and tikanga is acknowledged as being important in their school; when their names are pronounced correctly and they are given opportunities to celebrate, share and participate in their cultural uniqueness, knowing that it is cherished and valued by others (Macfarlane, 2004; Macfarlane et al., 2007).

Other areas of potential are recognition of the importance of connections to the *rohe* (boundary of land), local *iwi* (often refers to a large group of people descended from a common ancestor and associated with a distinct tribal group), *hapū* (subtribe - section of a large kinship group and the primary political unit in traditional Māori society) and marae. The marae includes the land and the complex of buildings around the marae and understanding how those connections make Māori students feel important which enhances their *mana* (authority, control, influence and power). There are three types of mana. They are the mana that people are born with through *whakapapa* (genealogical table), where you come from, the mana that people give you for your deeds and actions and the way you conduct yourself through life, and group mana, the mana of a whānau and/or marae (Mead, 2003). When Māori students are able to participate in their own culture, know that it is cherished and valued by those around them, and also feel able and successful whilst they are participating and sharing their culture with others, this is the foundation of Māori achieving educational success as Māori (Ministry of Education, 2013c). This view is reflected by Durie (2003) who stated:

*As Māori [means] being able to have access to te ao Māori, the Māori world – access to language, culture, marae ... tikanga ... and resources ...
If, after twelve or so years of formal education, Māori youth were totally*

unprepared to interact within Te ao Māori, then, no matter what else had been learned, education would have been incomplete (p.199).

It is important to remember that Te Reo Māori is an official language in New Zealand and it will not be able to be sustained unless it is spoken daily and in multiple settings, including in schools.

The Treaty of Waitangi is central to, and symbolic of our national heritage, identity, and future potential. The Māori Education Strategy, “Ka Hikitia – Managing for Success”, acknowledges the Treaty of Waitangi as a document that protects Māori learners’ rights to achieve true citizenship through gaining a range of vital skills and knowledge, as well as protecting Te Reo Māori as a taonga (Ministry of Education, 2008c).

The primary goal of school reform in New Zealand schools should be to alter the capacity of the school, institution or sector in order to engage in improvement for students. This is what the Te Kotahitanga programme set out to do. It sought to do this by incorporating a cultural responsive pedagogy which teachers could enact in their teaching and learning environment when working alongside Māori students. Phase 5 of Te Kotahitanga showed that being both culturally appropriate and culturally responsive to Māori students within relationships of interdependence would statistically increase the participation and educational equity of Māori students in mainstream New Zealand secondary schools (Alton-Lee, 2015). This is supported by Berryman, Lawrence and Lamont (2017) who suggest that “... by bringing together adaptive expertise, responsive pedagogy and strong cultural relationships with both students and their whānau, learning for equity, excellence and belonging can become a reality for Māori students” (p.5).

2.11 Education Reform

A brief summation of the literature on reforming schools suggests that one of the keys to education reform is changing existing systems in education in an effort to improve student achievement (Elmore, 2004; Fullan, 2002). Reform such as this comprises any planned changes in the way a school system functions from teaching methodologies to administration processes. The critical impact that external factors have on internal change processes (the inside of a school), need to be managed and understood in order to achieve change. Another consideration identified in the reform literature is the need for schools to change core instructional practices from those currently dominant in schools. This involves having to provide infrastructural and organisational support at different levels, both within and outside the school (Bishop, O'Sullivan & Berryman, 2010; Fullan, 2002). Schools that start reform in the classroom and then change their school systems and structures to support classroom changes are those that see the greatest gains in student outcomes (Fullan, 2002).

Education reform is usually funded by an external agency in the early stages to help implement and develop the reform in a school, with a view to sustainability once the reform has shown to be successful and has been embedded. Internal and external personnel are usually appointed to implement and manage a reform and systems and structures are changed to support its development. Despite the initial success of a reform, the risk is that once external support and funding are withdrawn and personnel shift, the competition for internal resources is contested for by other initiatives in a school and funding and staffing are reallocated to other initiatives (Bishop et al., 2010; Coburn, 2003).

Teachers improve by learning from others and schools improve by learning from other schools. In Anglo-American democracies, three prior ways of educational change since the 1950s have been described as “the first way” in the 1960s-1970s. This was a system where there was state support and professional freedom for innovation, but also inconsistency. In the 1980s, the “second way” of education reform became standards-driven with more accountability. Equity was required and competition was introduced through a discourse of “school choice”. Prescribed curriculum programmes took away professional motivation and engagement. In the 1990s, the “third way”, became data-driven with people working together across schools and their communities. This was aimed at closing the achievement gap (Hargreaves & Shirley, 2009). The moral purpose of education reform is to improve students’ achievement for the greater good of society and involves commitment in raising the bar and closing the gap. This can lead to building whole school capacity which involves changes in policies, strategies, resources and actions to motivate people to work towards a common vision.

A fourth way proposed by Hargreaves and Shirley (2009), “is a way of inspiration and innovation, of responsibility and sustainability” (p71). This Fourth Way epitomises the Te Kotahitanga professional development model and is encapsulated in the “Ownership” of the GPILSEO model mentioned above for wide changes in schools and systems (Bishop & O’Sullivan, 2009). The GPILSEO model examined how to take a project to scale once it had been proven successful in reforming schools.

2.11.1 Sustainability of Education Reforms

The four main components to consider in terms of sustainability identified by Coburn (2003) were pedagogy, sustainability, spread and ownership. In their

GPILSEO model, Bishop et al. (2010) were also interested in an unrelenting focus on improving Māori students' educational achievement. They promoted the need for proactive, responsive and distributed leadership, developing further evaluation and raising the capacity and capability of staff in schools to do this. Bishop et al (2010) suggested that for education reform to continue in schools when the funding and other external support have been withdrawn, school Boards of Trustees and principals must re-direct their funds and resources from other initiatives. The role of the principal, senior leadership team, Heads of Department and the lead facilitator are crucial to the sustainability of Te Kotahitanga in schools in terms of teacher professional development towards raising the academic achievement of Māori students and in accessing and managing the issue of ongoing funding. Furthermore, as stated in the Evaluation of Te Kotahitanga: 2004 to 2008, (Ministry of Education, 2010), the lead facilitator would need to have respect for Māori culture and expertise in culturally responsive classroom pedagogy, subject matter expertise related to culturally responsive pedagogy and effective strategies for working with teachers and colleagues. They would also need to be respected by their peers as high implementers of the Effective Teaching Profile and the emphasis on this role should be on Māori student achievement and not tagged with any other responsibility.

The common themes for successful education reform and sustainability are many and positioned in numerous discourses (Bishop et al., 2003; Elmore, 2002; Fullan, 2006; Molnar, 2002; Weatherley, 2000). Fullan (2006) discusses the notion of 'theories of action' and how people must push to the next level to make their theory of action explicit. He explains how there has to be a theory of action underpinning changes for school improvement. If school leaders and teachers see a reform as an

initiative or innovation to be implemented, they may unconsciously proceed in a manner that fails to understand the deeper and more permanent meaning underpinning the reform. Fullan suggests that “our theory of action informs us that any strategy of change must simultaneously focus on changing individuals and the culture and system within which they work” (Fullan, 2006. p7).

Underpinning all of these threads is strong leadership in promoting a shared vision to improve the academic achievement of students. The principal is fully involved in being a proactive change agent, rather than simply approving and allowing the change to happen (Elmore 2002; Fullan 2002; Fullan & St. Germain, 2006; Levy 1999; Reitzug 2002; Robinson et al., 2009).

The role of the principal is vital in terms of sustainability of any reform. This was one of the key findings by Bishop et al., (2011) in their report to the Ministry of Education: “School leadership is a vital component of effective implementation and sustainability of Te Kotahitanga, and we need to develop a more systematic intervention based on the GPILSEO model to more effectively support leadership at all levels” (p. 6). The report found that there was a marked difference in the degree to which Phase 3 schools had implemented Te Kotahitanga and maintained it, and they proposed the use of the GPILSEO model as an analytical tool to investigate this. Sustainability should not just be in the educational reform itself but also in the sustainability of student outcomes, and in the case of Te Kotahitanga, ongoing improvement in the academic achievement of specifically, Māori students.

2.11.2 Schools sustaining Te Kotahitanga once funding had been withdrawn

From the end of 2013, Te Kotahitanga was no longer funded by the government. The explanation given by the Ministry of Education was that the programme would be reviewed and refined, and the core components that were successful would be

incorporated into a new programme, called ‘Building on Success’ (Ministry of Education 2013d). Although Te Kotahitanga was no longer funded, the proposition was that the Te Kotahitanga education reform would be strengthened further in ‘Building on Success’. Building on Success incorporated key elements from Te Kotahitanga, He Kākano, Starpath and the secondary literacy and numeracy programmes and was launched in 2014. When the Education and Science Committee who carried out 2012/13 financial review of the Ministry of Education asked why Te Kotahitanga had been discontinued, the response from the Ministry of Education (2013b) was as follows:

The Ministry explained that it [Te Kotahitanga] had been reviewed and refined, and the core components incorporated into very similar new programme, called Building on Success. The Ministry acknowledged that it could have communicated the change and the reasons for it more effectively (p.3).

The Ministry of Education mentioned that the new programme would still include support in the classroom, which is one of the key components of Te Kotahitanga (Ministry of Education 2013d).

A case study by Hargreaves and Shirley (2009) indicated that “when leadership is strong, teachers work together, the community is engaged and government provides additional resources for change, sustainable success can be achieved” (p, 50). Although the government funding for Te Kotahitanga was withdrawn for Phase 3 schools in 2010, we were still trying to sustain this education reform by prioritising and providing the school’s own resources for the facilitation team. Funding these resources internally was a huge challenge financially. The Board of Trustees had been contributing funding since the funding began to reduce in 2006. However, as

the funding reduced year-by-year at an ever-increasing rate, the team likewise, while still maintained was heavily reduced in numbers.

2.12 Summary

This chapter reviewed a range of literature with regard to the historical educational contexts for Māori within New Zealand up until the present day. It discussed some of the literature around the achievement gap which led into discussion about education debt and how this has impacted on indigenous people. A discussion around Kaupapa Māori theory and education initiatives that came out of Kaupapa Māori provided a platform for discussing Te Kotahitanga. Finally, literature on leadership practices and education reform were discussed ending with focus on sustainability and Te Kotahitanga. Chapter 3 discusses Methodology and Methods.

CHAPTER 3 METHODOLOGY AND METHODS

3.1 Introduction

In this thesis, cultural positioning in terms of methodology has helped to ensure that what I did as a researcher was relevant, appropriate and promoted cultural safety for both the research, the participants, those who were the focus of the research and myself. Therefore, this chapter begins by examining culturally responsive methodology (Berryman, SooHoo & Nevin, 2013). I then explain how Kaupapa Māori theory may be understood alongside critical theories within these responsive methodologies.

Following these methodologies, I discuss the use of a mixed methods approach incorporating qualitative and quantitative research approaches from both a Western and Māori worldview. My methods from a Western worldview include surveys, interviews and the analysis of Māori student achievement evidence and pertinent school documents. My methods from a Māori worldview include working with *kuiia/kaumātua*, *whakawhanaungatanga*, *kanohi ki te kanohi* (face-to-face) and *mahi tahi/kotahitanga* (the unity of people working towards a specific goal or the implementation of a task). Collectively, these methods form the basis of a case study that critically examines and reflects on the impact that the Te Kotahitanga professional development programme made on one secondary school in New Zealand. I conclude this chapter by discussing my research procedure, introducing my research participants and explaining how all ethical requirements of this research were maintained.

3.1.1 Key Questions \ Purpose of this research

In searching for an understanding of the impact of the Te Kotahitanga professional development programme within the context of a large, multi-cultural, secondary school in New Zealand, this thesis addresses four broad research questions:

1. What impact has the implementation of a large-scale, theory-based educational reform project had upon a large, multi-cultural, secondary school?
2. What have been the experiences of the senior leaders, Te Kotahitanga facilitators, teachers and Māori students throughout the seven years of engaging in Te Kotahitanga?
3. What meanings have these leaders ascribed to these experiences? That is, how do they theorise/explain their experiences?
4. How might these experiences (senior leaders, Te Kotahitanga facilitators, teachers and Māori students) contribute to, or hinder, sustained improvement for Māori students in other schools with a similar profile?

3.2 Methodologies

Leedy and Ormond (2001) state that research is the process of collecting, analysing and interpreting data in order to understand a phenomenon. Methodology is the theoretical, political and philosophical background to social research, the implications for research practice, and for the use of particular research methods (Robson, 2002), including whether the research is using qualitative or quantitative methods or a mixture of both, and why.

Kaupapa Māori theory requires that researchers understand and respect Māori knowledge, people and processes. I used Kaupapa Māori theory as a

methodological underpinning to ensure that culturally appropriate kawa and tikanga that express *mātauranga Māori* (customary Māori knowledge, customs, beliefs, values and attitudes) (Berryman, 2007), were upheld. The reasons I sought guidance from kaumātua/kuia at the beginning of this research and throughout this thesis (Irwin, 1994) were that ongoing consultation with elders is part of the tikanga and kawa that I was brought up with by my mother and Tūhoe elders.

This thesis also draws on Western methodology that comes from a critical and qualitative approach which “embodies the emancipatory, empowering values of critical pedagogy... [It] brings researchers and their research participants into a shared, critical space, a space where the work of resistance, critique, and empowerment can occur” (Denzin, Lincoln & Smith, L. 2008, p.5). This includes Western philosophies, principles and methods such as case study, insider/outsider theory, interviews, surveys, data collection, triangulation and data analysis. At times these principles and philosophies overlap and all have similarities, but the issue is to find ones that suit your research (Creswell, 2002; Stake, 1995; Yin, 2009).

There are elements in both Kaupapa Māori theories and Critical theories that are similar, and although Kaupapa Māori theory is not grounded on Critical theories, there are elements of Critical theory that challenge dominant systems of power that are also seen within Kaupapa Māori theory (Pihama, 2010). Conversely, there are some authors who argue that Kaupapa Māori theory is grounded on Critical theory (Eketone, 2008; Wiri, 2001).

3.2.1 Culturally Responsive Methodology

Kaupapa Māori and critical theories both have their own mana and out of the theoretical underpinnings of both these theoretical bodies of knowledge, Berryman

et al., (2013) proposed a new methodological framework, culturally responsive methodology. Methodologies such as these allow researchers to be more culturally respectful and responsive to people from a range of different cultures. Berryman et al., (2013) suggest the following implications and questions that researchers should ask themselves when seeking to work in culturally responsive ways: that researchers “must do the work before the work” (p.22) to get to know the community in which they wish to undertake their research; they must “arrive as a respectful visitor” and clarify to the research community who they are; “when / if you are asked to respond”, they must “co-construct the research” rather than just impose their own research agenda. Finally, they must understand that their responsibility to their participants continues even “when their research is finished” (p.23). The cultural relationships between the researcher and the research participants are extremely important as they allow the researcher to work with the research participants in a culturally responsive way. From listening and talking to the participants and getting to know them, the researcher can develop respectful, responsive relationships with the participants, through the method of ongoing and spiralling dialogue (Berryman et al., 2013).

Culturally Responsive Methodology was built from the strengths of both Kaupapa Māori and Critical theories. This helps to create emancipatory research for indigenous and other marginalised groups, so people might learn from both and take strength from both, through engagement in relational dialogue (Berryman et al, 2013). Researchers and their research participants are brought into a shared, critical space, a space where the work of resistance, critique, and empowerment can occur (Freire, 1972). Both the researcher and the participants can seek to challenge and transform oppressive structures with the goal of bringing social, economic and

political change through the empowerment of people to free themselves from the power of others (Denzin, Lincoln & Smith, 2008).

Culturally Responsive Methodologies utilise respectful relationships in cultural contexts. Culturally appropriate approaches / responses are developed that are safe for marginalised groups including Māori, such that the participants and the researcher can collectively construct significant meaning during the research procedures (Berryman et al., 2013; Bishop et al., 2003; Pihama et al., 2002; Smith, G. 1997). Berryman et al., (2013) explain that when engaging in new relationships in a cultural context, “culturally responsive researchers must respect these relationships and the cultural preservation of Māori autonomy or any other cultural group with whom you seek to engage” (p. 20). I have utilised Kaupapa Māori and Critical theories as culturally responsive methodologies in my research because they both seek to challenge and transform oppressive structures with the goal of bringing social, economic and political change by empowering people to free themselves from the power of others (Munford & Walsh-Tapiata, 2001).

Berryman et al., (2013) state that “Culturally responsive methodology attempts to equalise the power between researchers and participants as they work collaboratively throughout the research process” (p. 25) and they position their work within Kaupapa Māori and critical theoretical frameworks “because they both affirm and inform our research stance, our theorising, and our practices” (p.3). Te Kotahitanga was a Kaupapa Māori initiative aimed at improving the participation and academic achievement of Māori students in New Zealand secondary schools. However, while the focus of my doctorate is ultimately, on what happens for Māori students, many of my participants and the majority of teachers in mainstream schools are Pākehā, thus making critical theories also essential. It is important

therefore that the framework of “culturally responsive methodology” (Berryman et al., 2013, p.1), that I have used for my doctoral research, is located within the alignment of both Kaupapa Māori and critical theories.

3.2.2 Aligning Kaupapa Māori and Critical theories

Kaupapa Māori theories are grounded in mātauranga Māori as it derives from Te Reo and tikanga Māori (Mane, 2009; Pihama, 2010). Kaupapa Māori research approaches arose out of Māori discontent with traditional Western research methods. Māori challenged these approaches as they saw them as harmful and ineffective for Māori thus creating a negative impact of colonial research (Smith, L. 1998). In recent years there has been a resurgence of Māori language, culture, identity and pride, increasingly recognised as the Māori renaissance of Kaupapa Māori (Walker, 1990). Out of that renaissance, Māori developed culturally appropriate approaches that are described as practices that are safe for use in Māori contexts, where Māori ethics, values and ways of thinking, acting and being are valued (Bishop, 1996; Bishop et al., 2003; Irwin, 1994; Pihama et al., 2002; Pihama, 2010; Smith, G. 1997).

From the late 1960s, Māori voiced their resistance to traditional Western research and rather than continue to accept the position of “victim or of object” (Smith, L. 2006, p.163), Māori resistance and activism evolved into what has become known as the Kaupapa Māori movement. The concept of Kaupapa Māori affirms and legitimises the essence of being Māori and is guided by Māori values, knowledge and experiences to promote Māori self-determination (Smith, G. 1997).

Kaupapa Māori promotes Māori as a significant voice. It is a powerful philosophy and practice for advancing success for Māori in a range of fields, for example, in education and health. Kaupapa Māori is premised on the legitimacy of Māori ways

of being and seeing things and provides a platform for Māori to have input into what they believe in, to have control of their cultural beliefs and practices, and the right to live and maintain these beliefs and practices (Smith, G. 1997). Kaupapa Māori promotes resistance to imposed hegemonic research practices and actively encourages resilience in changing these practices by locating political and cultural agendas squarely within a Māori world view. Kaupapa Māori is an approach that offers authenticity and a voice for Māori as indigenous people (Bishop, 1994). A Kaupapa Māori research approach also promotes the cultural grounds of respect, of working with communities, of sharing processes and knowledge, and also incorporating processes such as community consultation, networking and whānau research groups (Smith, L. 1999). Irwin (1994) characterises Kaupapa Māori as being ‘culturally safe’ and involving the ‘mentorship’ by elders, as culturally relevant and appropriate, which may not be present in other forms of research (Irwin, cited in Smith, L. 2006). Irwin refers to this as providing “a whanau of supervisors” (p.185).

Pihama, (2001) explains that “Kaupapa Maori theory is founded within knowledge that derives from the learnings, experiences, understandings, worldviews, values and beliefs that are ancient” (p.111). She suggests that these understandings have been handed down over generations and continue to inform how Māori view their world. Pihama describes Kaupapa Māori theory as having developed from a foundation of Kaupapa Māori and mātauranga Māori. This is reiterated by Durie (2012) who explained that in ancient times Māori had to adapt to new situations all the time and that mātauranga Māori was an evolving form of knowledge that guided practice and understanding towards a “kaupapa Māori approach” (p.3).

A Kaupapa Māori theoretical framework allowed me to undertake research on the impact of Te Kotahitanga in this school by helping create a better focus on the issues and benefits that were important to the Māori students who were the recipients of this initiative. The use of a Māori theoretical framework is supported by Bevan-Brown (1998) who states that “Māori research must be conducted within a Māori cultural framework and must stem from a Māori world view, be based on Māori epistemology and incorporate Māori concepts, knowledge, skills, experiences, attitudes, processes, practices, customs, reo, values and beliefs” (p.231).

A Kaupapa Māori theoretical approach follows Māori philosophies and principles such as whakapapa, whanaungatanga, kaumātua/kuia, kanohi ki te kanohi, *whakawhitiwhiti kōrero* (discussions that occur in order to bring enlightenment to any given situation) and mahi tahi /kotahitanga (Berryman, 2008; Bishop, 1999; Pere, 1991; Smith, L. 2005). A kaupapa Māori theoretical framework provides the umbrella beneath which different approaches from a Western worldview may provide the tools.

Some writers contend that Kaupapa Māori theorising and research have connected with Western research methodological and theoretical approaches. Mane (2009) for example states that “Kaupapa Māori has the flexibility to align with other research approaches that hold related visions, goals and outcomes” (p.6). Critical theory in particular has been identified as an approach that has potential for such alignment. Critical theory came into being around the 1920s-30s as a response to fundamental questions being asked around the relationship between power and research, in particular to the notions of critique, resistance, struggle and emancipation (Smith, L. 2006). It is a type of social theory oriented toward critiquing and changing the

inequalities in society as a whole, in contrast to traditional research theory oriented only to understanding or explaining it.

Others would say that Māori should not be reliant on other research approaches in order to attain acceptance and validation. This stance is supported by Eketone (2008) who suggests the answer may be “to acknowledge that Kaupapa Māori has use of Critical Theory but is not necessarily defined by it” (p.9), and Pihama (2010) who argues that Kaupapa Māori as an indigenous theory of change is not grounded on Critical theory, “but rather it asserts that the key elements of Critical theory as a theory that challenges dominant systems of power may also be seen within Kaupapa Māori theory” (p.10).

Incorporating a range of relevant methods within the overall framework of Kaupapa Māori research is supported by many Māori researchers (Berryman, 2007; Bishop & Glynn 1999; Cram et.al. 2004; Hohepa, 2015; Johnston, 1998; L. Smith, 1999). Linda Smith (2006) refers to this as a process of indigenising Western Methodologies:

Kaupapa Māori research is a social project; it weaves in and out of Māori cultural beliefs and values, Western ways of knowing, Māori histories and experiences under colonialism, Western forms of education, Māori aspirations and socio-economic needs, and Western economics and global politics (p.191).

She explains that “within an indigenous framework, methodological debates are ones concerned with the broader politics and strategic goals of indigenous research,” contending that at this level, “researchers have to clarify and justify their intentions” (p. 143).

Bishop (2011) developed a model to evaluate research in ways that honour the Treaty of Waitangi and maintain the integrity of the research to ensure that respect (mana) of all participant experiences and knowledge is upheld. This model evaluates power sharing relationships when undertaking research with Māori, and addresses Māori concerns about researcher imposition. Bishop (2011) identified “five crises that affect indigenous peoples” (p.3) explaining this as, “Māori people’s concerns about researcher imposition focuses on the locus of power over issues of initiation, benefits, representation, legitimacy and accountability being with the researcher” (p.3). Initiation focuses on how the research process begins and whose interests determine/define the outcomes. The question of who benefits is concerned with who will directly gain from this research and asks will anyone be disadvantaged? Representation focuses on how Māori will be represented in the research and asks if the research will adequately depict the actual reality for Māori participants? The issue of legitimacy concerns what authority will be claimed for these texts, and accountability concerns questions about who the researchers are answerable to and who has control over the initiation, procedures, evaluations, text constructions and distribution of newly defined knowledge (Bishop, 2011).

Kaupapa Māori and critical theories are well situated within the historical context of challenging and resisting the oppressive colonising power welded over Māori people by settler governments, since the signing of the Treaty of Waitangi in 1840, right up to the present day. Critical theoretical understandings are important, as they are able to inform observations and assist interpretations of Kaupapa Māori theory towards transformative praxis (Smith, G. 1997) and thus towards greater equity.

3.3 Kaupapa Māori Research Methods

The following section describes the kaupapa Māori methods, guided by Māori metaphors and theorising, used in this study. These guidelines were used previously by Berryman (2008) as the specific range of research approaches and methods in her research to collaboratively identify the emerging themes and co-construct shared meanings. These Māori metaphors, presented as research methods are “kaumātua/kuia, kawa, tikanga, whakapapa, whanaungatanga, kanohi ki te kanohi, whakawhitiwhiti kōrero and mahi tahi/kotahitanga” (Berryman, 2008, pp.84-87).

3.3.1 Whakapapa (Genealogical Connections)

Whakapapa is the genealogical descent of all things including Māori from the divine sources of creation to the present day. It determines who we are as an individual and our collective identity and status, which in turn determines our permission to access certain ancestral knowledge or *taonga tuku iho* (literally, treasures handed down; cultural inspirations). It underpins links to land and the bloodline connections and relationships between people within Māori society. Whakapapa is a way of thinking, learning, storying and debating knowledge and helps establish connections and relationships between researchers and participants in a respectful manner (Berryman, 2007; Smith, G. 1997).

In this thesis, I have used whakapapa to outline the Te Kotahitanga story from its genesis to the present day in the school that is the focus of my study. In this way, the many hands who have contributed to Te Kotahitanga in this school have been considered. I also use it to remind myself that Māori students are at the heart of this research.

3.3.2 Whanaungatanga

Whanaungatanga is based on traditional principles of *tapu* (sacred), *noa* (free from tapu), *wairua* (spirituality), *manaakitanga* and *mauri* (life force). These metaphors guide the process of establishing relationships. Bishop and Glynn (1999) define whanaungatanga in the context of the research as “the metaphor of a research process that seeks to establish collaborative narratives” (p.64) and suggests that there are three factors to consider when going through the process of building relationships and connections.

The first is establishing and maintaining whānau-type relationships which are fundamental, extensive and an ongoing part of the research process. The second factor is that the researcher understands that they are involved ‘somatically’ in the research process, that is, physically, ethically, morally and spiritually, not just as a researcher concerned with methodology. The third factor is that establishing relationships in a Māori context addresses the power and control issues fundamental to research through participatory research practices (participant driven research) in a manner that facilitates the sharing of power and control. Making whanaungatanga connections includes developing relationships with people who are not kin but who through shared experiences feel and act as kin which goes beyond actual familial relationships (Berryman, 2007; Mead, 2003). Whanaungatanga connections, brought about by shared commitment to a kaupapa, is often referred to as “whanau ā-kaupapa” (Smith, G. 1995).

As the researcher, I built and developed professional relationships with the participants at this school because of insider connections, and continued to build these relationships with the staff and community who have been, and still are, the main drivers of Te Kotahitanga in this school. In doing so, I had to remain objective,

respectful and professional in my approach at all times so as not to be biased towards this research topic (Bell, 1999). Alongside these professional relationships was the enactment of whanaungatanga to people who were not kin, and this developed through our common vision of raising the achievement of Māori students in this school.

3.3.3 Kanohi ki te kanohi

Kanohi ki te kanohi, literally are face-to-face interactions between researchers and participants to define and set the boundaries for the research relationship and ultimately ensure more effective outcomes (Cram, 2001). Kanohi ki te kanohi are ‘culturally specific ideas’ referred to as Kaupapa Māori practices, which L. Smith (1999) suggests tend to be prescribed for Māori researchers in cultural terms. Other culturally specific ideas discussed by L. Smith include:

- *Aroha ki te tangata (respect for people).*
- *Kanohi kitea (the seen face, that is present yourself to people face to face).*
- *Titiro, whakarongo ... kōrero (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).*
- *Kaua e māhaki (don't flaunt your knowledge) (p.120).*

My ongoing contact with people from the school continues to be maintained through these culturally specific practices, including face-to-face interactions and engagement. This is also about my ‘insider position’ as a staff member at this school (see 3.3.6 below).

3.3.4 Mahi tahi/kotahitanga

Kotahitanga is a collaborative response towards a commonly held vision, goal, or other such purpose or outcome. The case study in this thesis refers to a wide group of people, who promoted, monitored and reflected on outcomes for Māori students in this school, which in turn have led to improvements in educational achievement for Māori students. In other words, who through their *mahi tahi* (working as one) within this school, sought to bring about the common vision (Te Kotahitanga) of raising Māori student participation and achievement.

3.3.5 Kaumātua / Kuia

In terms of cultural safety, it was important for me as the researcher to have cultural support from kaumātua / kuia and to be guided by them and be able to ask advice from them (Irwin, 1994). It is considered important to have kaumātua / kuia walk alongside Māori researchers so they can guide and aid in the most appropriate use of mātauranga Māori, kawa and tikanga. This is essential in the journey as a Māori researcher working within Māori communities or with an agenda that is Māori. Throughout this study, relationships were defined by kaumātua/kuia (not the researcher) out of respect for their important cultural role and their contribution to this research (Glynn et al., 1998).

3.3.6 Insider/Outsider

Insider/outsider is about relationships and about the researcher understanding their role as a researcher within the context of their study. From a Kaupapa Māori or culturally responsive perspective the researcher has to have a strong relationship with the participants. They have to be an insider, they have to have a sense of belonging and be seen as someone to be trusted. I liken the concept of whānau, to my role as an insider in my research in describing my relationship as being familial

like with the participants. The metaphoric use of whānau in a research context aims to establish a whānau-of-interest, to work as a family towards common goals and outcomes (Berryman, 2008).

L. Smith (1999) suggests that the critical issue with insider research is “the constant need for reflexivity” and that “insider researchers have to have ways of thinking critically about their processes, their relationships and the quality and richness of their data and analysis” (p. 137). This position differs from a positivist research perspective, where the researcher, in order to be objective and scientific, needs to be an outsider. In this context the researcher should not have a relationship with the participants, because if they do, how will the researcher ensure that the evidence has been gathered and analysed objectively? Harvey (2003) describes how an outsider position is preferred to an insider position “to decrease the likelihood of transgressing the objectivity boundary” (as cited in Rewi, 2014, p.244).

It is important to be an insider from Kaupapa Māori and Culturally Responsive perspectives, as throughout the research and once the research is finished, the researcher maintains a responsibility to stay connected to the participants and to contribute to the collective. I was aware an insider position as a researcher could be problematic. As Bell (1999) suggests, insider researchers can be highly subjective and there is the danger of bias as they are very close to the issue being researched.

L. Smith, (1999) suggests that while certain ethical, political, cultural and personal issues could pose problems for insider researchers in some cases, it does allow a connectedness with the participants. Smith found this connectedness when she was doing post graduate research interviewing a group of Māori women whose children were in the same Kōhanga Reo as her daughter. She described herself as both insider; kōhanga mum, a Māori woman, and outsider; a married university post

graduate student, married, and argued that it was possible to be both. She stated that “... the women were well known to me and had willingly agreed to be interviewed ... [they] entrusted me with information about themselves” (p. 196). L. Smith, (1999) explained that this reinforced the idea that the researcher needed special skills relating to the cultural contexts such as sensitivity, and effective ways of gaining entrance into the community being studied and “gaining the confidence of the informants” (p.197).

Some of the advantages of being an insider are that you have an intimate knowledge of the content of the research and because you know the participants they may feel more comfortable with that position (Berryman, 2007; Bishop, 2011; Robson, 2002). As an insider in a senior position of deputy principal, I was in a position of privilege as I had been at the school for a number of years as a teacher, a dean and then a deputy principal and part of the senior leadership team. I valued the relationships of the participants who were from many different cultures and over the years I had developed a culturally responsive relationship with the participants. I was able to spend more time at our school reflecting and revising the activities and operations of the Te Kotahitanga professional development programme in order to make sense of what was happening in this setting and how it actually functioned.

As an outsider, I was going into the school as a researcher gathering data about the experiences of the leaders, facilitators, teachers and Māori students since their participation and implementation of the Te Kotahitanga professional development programme in this school from late 2004. I was engaged in what Smith describes as “insider/outsider research” (Smith, L. 1999, p.137). Insider/outsider researchers have to think critically about their processes, their relationships and the quality and richness of their data and analysis. The major difference being, “that insiders have

to live with the consequences of their processes on a day-to-day basis for ever more, and so do their families and communities” (p.137).

In this case study, I had an intimate knowledge of the content of the study, both as it is at present, and in a historical and developmental perspective. I also knew the politics of the school and how it really worked. To summarise, I had a great deal of information which would take an outsider a long time to acquire. However, I had to remain objective and be very careful not to impose my own particular views when theorising the research outcomes. I also knew that if the research found things that had not worked as well as they might, I would have to be able to discuss results honestly, but be very mindful of people’s mana.

3.4 Western Research Methods

This research uses a mixed methods research approach incorporating both qualitative and quantitative research methods in a single case study. A mixed methods research approach provides detailed understanding and gives meaning as to why these approaches are used. (Denscombe, 1998; Denzin and Lincoln, 1994; Denzin, Lincoln & Smith, 2008; Myers, 1997).

3.4.1 Mixed Methods Approach

A mixed methods design was used to collect both qualitative and quantitative data together within this single case study. A mixed methods design drew upon specific qualitative techniques such as interviews using open-ended questioning. It also drew upon quantitative methods such as surveys and a review of archival records and student achievement data. While it is clear that the survey of a large number of teachers led to quantitative data, and the open-ended interviews led to qualitative data, the survey and analysis of organisational documents may well lead to both qualitative and quantitative data (Creswell, 2002).

3.4.1.1 Qualitative

Qualitative research is concerned with helping us understand and explain the meaning of social phenomena from the perspective of the interacting individuals. Qualitative researchers are interested in understanding the meaning people have constructed, and how they make sense of their world and the experiences they have. The key concern is understanding the phenomenon of interest from the participants' perspectives, rather than from the researcher's perspective. Other characteristics of qualitative research are that the researcher is the primary instrument for data collection and analysis, it usually involves fieldwork and it primarily employs an inductive research strategy where the researcher is drawing meaning and understanding from the research and not testing data against pre-existing theories or notions (Creswell, 2008; Denzin, Norman & Lincoln, 2005; Merriam, 1998). Qualitative methods for gathering data have often been considered to be more appropriate for Kaupapa Māori research because they have been viewed as more empowering for research participants (Barnes, 2000). Qualitative methods make space for participants to have a voice and provide an opportunity to explain the phenomenon from the participants' perspectives.

3.4.1.2 Quantitative

Quantitative research methods are used to study research problems in which trends need to be described or explanations need to be developed for showing relationships among variables (Creswell, 2008; Robson, 2002). The approaches that are used in quantitative research are able to be examined or expressed in numerical terms. These include various forms of statistical analysis. In this particular investigation, I looked at different variables, for example, teachers' attitudes to this professional development and other initiatives in the school to raise Māori students'

achievement. I also looked at the analysis of achievement in NCEA Levels 1-3, for Māori students over the period 2004 to 2010, with that of other ethnic groups in the same cohort and with the national cohort. This study also looked at the trends in student achievement data in this school since the Te Kotahitanga programme started in an effort to determine the impact of this programme in this large, multi-cultural, New Zealand secondary school. It also looked at outcomes from Rongohia te Hau, (see 3.4.5 for further detail) which encompassed both walkthrough observations of teachers and classrooms and survey data from teachers and students.

3.4.2 Case Study Approach

A case study is a design employed to gain an in-depth exploration and understanding of a bounded system, for example, an event, activity, process or individuals, based on extensive data collection (Stake, 2005). The interest is in the process and the meaning for those involved rather than on just the outcomes (Creswell, 2002; Merriam, 1998; Stake, 2005). Stake (1995) suggests that in being reflective the researcher delves into meanings and works towards relating them to contexts and experiences. The event in this case study is the Te Kotahitanga professional development programme in our school.

Features of qualitative case studies can be characterised as being descriptive and participative. There are a number of aspects that refer to the descriptive nature of a case study including the complexities of a situation that have a number of factors contributing to it. This case study looked at factors in this school that may have contributed to the implementation and development of the Te Kotahitanga programme. It examined the influences of personalities on the issue, for example, the leaders of the school and the facilitation team. It looked at the length of time that this school had been in the Te Kotahitanga programme to consider whether

time has had an influence on the sustainability of the programme. Finally, it looked at how Te Kotahitanga had influenced Māori students' academic success and belief about themselves as Māori.

3.4.2.1 Participative inquiry

According to Creswell (2002), participative inquiry has a focus on social or community issues with a joint orientation and an emphasis that contributes to change in our society. An example could be where teachers study themselves to gain a better understanding of their practices and how this knowledge shapes (and constrains) their work with students (Kemmis & McTaggart, 2005). Kemmis and McTaggart (2005) state that participatory action research is a process followed in research settings such as education and community development, where people individually and collectively try to understand how they are formed and reformed as individuals, and in relation to one another in a variety of settings. According to Kemmis and McTaggart (2005), participatory action research aims to transform both theory and practice. This approach was a good starting point for this case study as they explained directions that the research could go in. The issues that are studied, relate to a need to address social problems that constrain and repress the lives of students and educators, which in this case study were the educational disparities between Māori and Pākehā students in New Zealand.

Kemmis and McTaggart (2005) outlined that the key features of participatory action research generally involved a spiral of self-reflective cycles and they described them as follows, “planning a change, acting and observing the process and consequences of the change, reflecting on these processes and consequences, re-planning, acting and observing again, reflecting again and so on....” (p.278).

I could see similarities in what Kemmis and Taggart described as, ‘The Action Research Spiral’ to the Te Kotahitanga Professional Development. For example, the term-by-term cycle of formal observations, follow-up feedback, group co-construction meetings, and targeted shadow-coaching were in effect an iterative cycle of inquiry, therefore capturing the effect of this from school leaders to facilitators; to teachers and on to Māori students is an important feature of this case. I have presented these in the following table to show these potential connections.

Table 3: Similarities between Te Kotahitanga and ‘The Action Research Spiral’

‘The Action Research Spiral’	Te Kotahitanga Professional Development	Questions to consider in order to capture the ‘effect’
Planning a change, acting and observing the process and consequences of the change	Term-by-term cycle of formal observations	What did school leaders do to promote the Te Kotahitanga PD?
Reflecting on those processes and consequences	Follow-up feedback	How did the facilitation team enact the Te Kotahitanga PD?
Replanning	Group co-construction meetings and targeted shadow-coaching	How did this influence changes to teachers’ practices and theorising?
Acting and observing again, reflecting again	Repeat the cycle in following term	How did this in turn improve outcomes for Māori students?

The following methods used to capture the ‘effect’ were: surveys, interviews, classroom walkthroughs, a collection of student data and a review of organisational documents pertaining to this study. Data were analysed and a triangulation of the different sets of data being used was also undertaken (Denzin & Lincoln, 1994). These methods were dictated to by the methodologies and approaches outlined in the previous sections.

3.4.3 Surveys

According to Leedy and Ormrod (2001), a survey approach looks closely at phenomena of the moment, which in this case is Te Kotahitanga. A cross-sectional survey design in the form of a questionnaire was used to determine the attitudes and opinions of the teachers on the impact of Te Kotahitanga professional development programme in this school. The questionnaire was undertaken electronically and I aimed for a 30-40% return rate to ensure adequate coverage. The advantage of a survey is that people may be more truthful than they would be in a personal interview, especially when they may want to talk about controversial issues. Disadvantages are that people may not return their surveys or their responses may reflect their reading and writing skills where misinterpretation of some of the questions is a possibility. Other disadvantages include lack of on-line experience and the fact that an online survey can be quite impersonal (Creswell, 2002; Leedy and Ormrod, 2001). As a researcher, to mitigate these disadvantages, I explained the questionnaire in detail to staff and other participants and then offered my availability to explain the process in more detail.

3.4.4 Interviews

The interviews were open-ended, in-depth and semi-structured as conversations (Bishop & Glynn, 1999; Yin, 2009) undertaken with the school's leaders, facilitators and teachers. I identified this approach as being the most suitable as it allowed the interviews to flow more naturally. Through the use of open-ended questions, the aim was to get an understanding of the experiences that the participants had gone through in their journey with Te Kotahitanga. According to Leedy and Ormrod (2001), unstructured interviews are more flexible and more likely to yield information that the researcher had not planned to ask for. As an

example of Māori and Western practices overlapping, the interviews adhered to the principles of whakawhanaungatanga and whakawhitiwhiti kōrero in terms of establishing rapport and relational trust with the participants and then letting the conversation go in the direction that it needed to go in.

Yin (2009) identifies bias and reflexivity as weaknesses in gathering evidence from interviews and suggests that the researcher ask the participants to propose his/her own insights into certain occurrences. These propositions may then be used as the basis for further inquiry. L. Smith, (2006) also identifies the concern around reflexivity and argues that “the critical issue with insider research is the constant need for reflexivity” (p. 137). This meant for example that there were occasions when several participants were interviewed in a focus group in order to encourage more interaction among participants and promote more information than may have been achieved through individual interviews (Creswell, 2002).

3.4.5 Rongohia te Hau Classroom walkthroughs

Rongohia te Hau was one of the ‘smart tools’ developed by the research and professional development team at the University of Waikato (Berryman, 2013). The purpose of Rongohia te Hau was to collect a snapshot of evidence regarding the degree to which a culturally responsive pedagogy of relations was embedded in classrooms across schools. This was done using a number of processes that included a 20 minute classroom observation (walk-through) and teacher and student surveys. From these processes, evidence of relational and culturally responsive pedagogies are gathered and evaluated by schools across a sample of at least 30% of their classrooms.

3.4.5 Collection of student data

Firstly, student data collected from Rongohia Te Hau surveys reflected the perceptions of Māori students' experiences at our school in 2010 and then again in 2013 to see how these experiences were continuing to change or not. Secondly, the NCEA results for Māori students in our school from 2004 to 2010 were used to understand what benefit to learning may have accrued to Māori students from their teachers' participation in Te Kotahitanga. These data were then compared with the same results from 2011 to 2015 to see how these outcomes were continuing to change or not. Finally, the school leavers' data from 2004 to 2015, gave an indication of the formal qualifications students had left with and the possible study or work pathways that were open to them.

3.4.6 Review of organisational documents

Hatch (2002) described primary data collection as “unobtrusive data” that provided “insight into the phenomenon under investigation without interfering with the enactment of that social phenomenon” (pp.116-125). That is, unobtrusive data are gathered without interference into the ongoing life of the school. A review of the organisational documents was a valuable source of unobtrusive data that helped me as the researcher understand the process that led to the implementation and ownership of the Te Kotahitanga professional development programme in this school. For example, an analysis of Māori students ongoing achievement, retention, engagement and attendance data; related professional development resources; strategic plans; curriculum documents, minutes from meetings of various committees and the principal's reports to the Board of Trustees on strategies for Māori achievement. This school was fortunate to have a Student Achievement Manager, who was also a Deputy Principal, with responsibility for academic target

setting for all students. This information was updated on a regular basis, which made this evidence readily available and accessible for me as an insider researcher.

3.4.7 Triangulation

Triangulation is a type of mixed method design which gathers data from a range of methods that all point in the same direction. It is a method used by qualitative researchers to check and establish validity in their studies. The purpose for my use of triangulation was to simultaneously collect both quantitative and qualitative data, align the findings from this data and use the results to best clarify meaning and answer the research questions. Triangulation is also a strategy for dealing with threats to validity and researcher bias (Creswell, 2002; Robson, 2002; Stake, 1995). Yin (2003) suggests that when dealing with case study data, triangulation should always be sought. If the same question is asked of different sources of evidence and all sources point to the same or similar answers the research data can be said to have been successfully triangulated.

Denzin, Lincoln & Smith (1988) distinguished four types of triangulation as follows: data triangulation: the use of more than one method of data collection, for example, observation, interviews, documents; observer triangulation: using more than one observer in the study; methodological triangulation: combining quantitative and qualitative approaches and theory triangulation: using multiple theories or perspectives. This case study focused on data triangulation from the leaders and facilitators (interviews); the teachers (surveys) and Māori students (student achievement data), and methodological triangulation (combining quantitative and qualitative approaches (Robson, 2002). Figure 3 presents a model of the triangulation used in this research to make sense around three different data sets: achievement data and other school documentation; surveys; interviews and

classroom walkthroughs. Triangulation of these different sets of data helps to determine the reliability of these results.

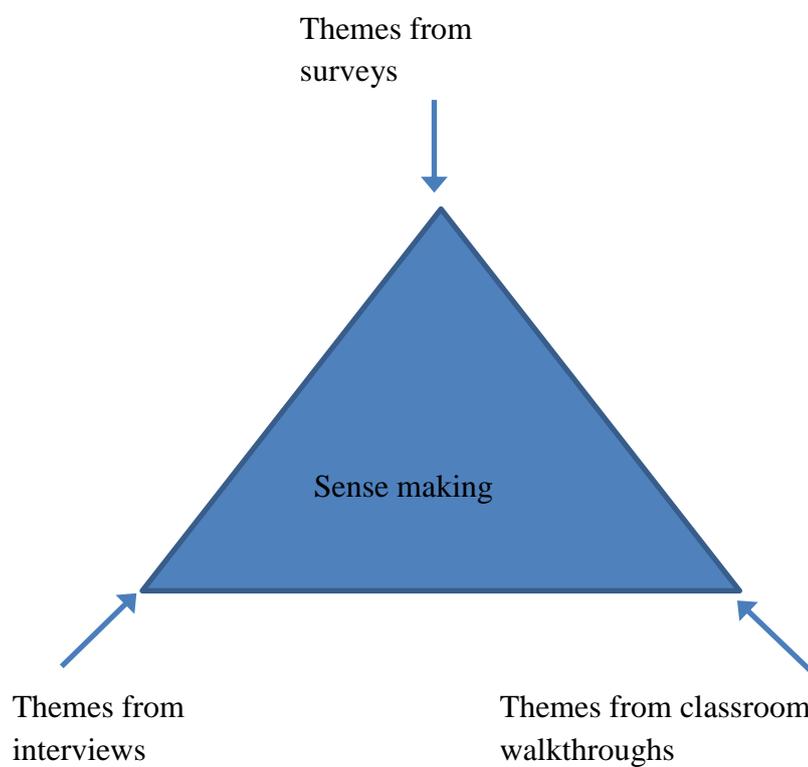


Figure 3. Triangulation of data

3.5 Research Participants

Participants involved from the time were: the school principal; the senior leadership team, including myself as the deputy principal with responsibility for managing Māori initiatives in this school; Whaea Awa, the cultural advisor to our school; the chairperson of the Board of Trustees; the lead facilitator of Te Kotahitanga and the facilitation team; the Head of Māori; Faculty Leaders and Heads of Departments; as well as teachers participating in Te Kotahitanga. Māori students were involved in so far as their survey and achievement data were also an important focus of the investigation and as such these evidence sets were essential.

3.5.1 Ethics Statement

In line with the ethical requirements of the University of Waikato, the consents of all participants and interested groups were obtained verbally and in writing. Each participant was provided with an information sheet and consent form about the research. I went over each of the documents with the participants and answered any questions they had. Participants were given time to consider their participation and were aware throughout the research that they had the right to withdraw from the research at any time without any disadvantages. I also based my ethical consideration on respect and safety for the participants, myself and Māori students and their whānau, as people who have a stake in the research.

3.6 Research Procedure

The following section outlines the procedure I undertook for this case study. The process of collecting data began with obtaining permission to conduct the study from the Principal and the Chairperson of the Board of Trustees at this school and beginning to build on my links to the research with Whaea Awa. These links have been prioritised and maintained throughout. Following these initial meetings was the selection of participants, deciding on the types of data that needed to be collected, administered and recorded. For interviews, protocols were developed before the data collection to provide a structure for interviewing and a means for recording information to use in the data analysis.

Originally, complete confidentiality and anonymity of data were assured by the researcher to the principal of this school. Participant information sheets and consent forms were agreed to and signed by the participants before the data collection took place. (Creswell, 2002; Stake, 1995; Yin, 1994). Later, key participants were happy to be named in the document when the principal and the Board of Trustees agreed

to have the name of the school used. As the author of this doctorate and a Deputy Principal of the school it was clear that the potential for readers making some of these individual links informally was unavoidable. Therefore, while the school and some key players have now been identified, the specific identity of the majority of the participants remains confidential.

3.6.1 Surveys

The survey of teaching staff was designed so that the teachers could respond electronically and their responses remained anonymous. An electronic survey (Survey Monkey) was used to create and publish the online survey and look at results. Thirty-four percent of the staff participated in this online survey which provides some of the quantitative data. There were eight questions in the survey and each question provided a four point Likert scale by which to respond, and a space was also provided for the participants to give details supporting their answer (see Appendix A for the teacher survey). The survey questions were designed to give the participants an opportunity to make an initial response with a supporting comment. They were asked to comment on whether the Te Kotahitanga professional development programme had a positive influence on their classroom relationship with students; a positive impact on Māori students' learning; how it enabled them to work collaboratively with others (students, colleagues, facilitators, parents, whānau); how it helped them in their overall approach to teaching Māori students; how it assisted them to improve a range of teaching strategies; how it helped in improving their classroom interaction with Māori students (feedback, feed-forward, co-construction meetings); how it helped shift their thinking from deficit thinking to agentic thinking.

Participants were given a time frame to complete the survey with a reminder sent out to encourage participation. This survey provided both qualitative and quantitative data.

3.6.2 Interviews

Over a period of six months I interviewed 40 people, using both individual and focus group interviews. Participants included the principal and senior leadership team, Board of Trustees Chairperson, staff representative on Board of Trustees, past and current Te Kotahitanga lead facilitators, Te Kotahitanga team (past and present), Head of Māori and Faculty of Māori, other Faculty Leaders, Heads of Departments and Whaea Awa.

I emailed the participants a copy of the following documents; ‘Letter to Participants’, (see Appendix B) a ‘Participant Information Sheet’, (see Appendix C) and a ‘Consent form for Participants’, (see Appendix D). The ‘Letter to Participants’, introduced the researcher, provided a brief outline of the research topic, and an outline of the research methodology and methods. The ‘Participant Information Sheet’ briefly outlined the research title and the purpose of the research. It explained what the participants had to do if they agreed to be part of this research and how long it would take, and also explained what would happen to the information collected from the participants. There was a declaration to the participants about their rights if they took part in the research and contact details of the researcher’s supervisors. Following on from sending these documents to participants was the scheduling of appointments with them. Most of the participants were interviewed at the school, in their respective offices, in the wharenuī, remaining in their homes and on some occasions, in the researcher’s home.

Participants were interviewed wherever was comfortable and convenient for them, and at all times being respectful of the ethics surrounding the research (Rewi, 2014).

The four broad research questions were designed to explore the impact of Te Kotahitanga, and to gain meaning from the experiences of the participants and understand how they theorised their experiences. I also wanted to understand how these experiences might lead to a model of reform and ownership for other schools with a similar profile. The supplementary questions asked the participants to describe their experiences of the professional development programme and from their own teaching practices, reflect on how effective it had been on Māori students' learning. They were also asked what was the impact on the leaders of the school and their role, what happened and what changes occurred?

The interviews provided the qualitative data from which the common themes were analysed. An 'IC recorder' was used for recording all interviews. After participant information was given and consent forms were signed, the interview process went ahead following the set of prepared questions as well as follow-up questions to the participant's response. The interviews for this data collection were trialled so that I could reflect on the questions asked and refine them if necessary. A colleague of mine, who has now passed away, agreed to trial the interview questions and also gave me some invaluable, honest advice as to whether or not the initial questions made sense. For that, I am very grateful as it helped me to make further sense of the questions I was asking.

During the recording process, positioning of the recorder made transcribing a little difficult in parts until I became more confident in setting up so that both the participants and I were able to be heard clearly. More care was needed with focus groups as the recorder had to be positioned carefully for the participants to be heard.

As the process progressed, some participants in the focus groups took control by carefully moving the recorder towards the speaker so he/she could be heard more clearly. See Table 4 below which outlines the timeline for data collection.

Table 4: Timeline for data collection

Year and Month	What happened?	With whom?
2010 September – October	Survey monkey (anonymous)	All teaching staff
2010 March – November	Interviews (focus groups / individual)	Principal and senior leaders, Whaea Awa (cultural advisor), Board of Trustees chairperson, Faculty Leaders, Heads of Departments, Lead Facilitator, Facilitation team
2015 (July)	Second interview	Principal
2015 (September)	Second interview	Lead facilitator

3.6.2.1 Cultural safety

At all times, as the researcher, I was aware of kawa and tikanga to ensure cultural safety, relevance and appropriateness for all participants, kuia/kaumātua and myself. Spiritual support and guidance was sought from kuia throughout this process.

3.6.3 Monitoring my actions

I made notes after each interview about how the participant reacted to my questions and how I could make them feel more comfortable. I also made notes on how to be more effective in setting up the IC recorder and ensuring that the participants were in a comfortable position and were able to hear the questions. Initially, I found that I was doubling up on questions, however, I became better at asking the questions as each interview progressed. I also became more confident once I could see that the participant/s were comfortable in the interview.

3.6.4 Transcription

Tapes were transcribed. Copies of the transcribed interviews were sent by email to participants to verify and seek permission to proceed with the data. In the case of Whaea Awa, out of respect, I delivered her copy in person. I was also aware that there would be a conversation before explaining the transcript and going over it with her. Having Whaea Awa as my cultural mentor as well as being a participant ensured that the tikanga and kawa around my research remained constant and helped keep me and the agenda of the research culturally safe.

3.6.5 Reviewing pertinent school documents

The evidence reviewed for this case study were printed and electronic data and related reviews, research and requests are summarised in Table 5 below. This process involved careful identification, review and consideration of internal archival evidence in the form of the School Charter, the Te Kotahitanga professional development (including the re-activation of Te Kotahitanga) and related professional development resources, the Education Review Office reports and other pertinent documents.

Table 5: Internal / External Archives

Internal / External Archives (both printed and electronic form)
Survey
Māori students' achievement data 2003 – 2010 (NCEA Level 1, Level 2 and Level 3 and University Entrance)
School Charter
Te Kotahitanga Professional Development in this school
Te Kotahitanga minutes
Reactivation of Te Kotahitanga 2013
Education Gazette 2009
Education Review Report 2009 and 2014
Other pertinent school documents

Given that this data has built up over a period of six years, there is external evidence and internal evidence that was reviewed over this time. This data was be considered in preparing the findings in Chapters 4 to 7.

3.7 Data Analysis

Qualitative data analysis consisted of describing information and developing themes derived from the data. In this case study, inductively derived themes came from interviews, and also came from surveys and a review of documents (Merriam, 1998). Common themes were constructed and each theme was explained in relation to the relevant theory through participatory inquiry (Kemmis & McTaggart, 2005).

Quantitative research is able to be examined or expressed in numerical terms and may include various forms of statistical analysis. In the case of this particular investigation, quantitative data is in the form of results for teachers on the Rongohia te Hau walkthrough observations, Māori students NCEA results from Massey High School are also compared with national results for Māori over the period 2004 to 2010. This data analysis continued until 2014 to understand how changes from Te Kotahitanga were being sustained once the programme intervention of Te Kotahitanga was removed.

Familiarising myself with all the data, both quantitative and qualitative, was a very time consuming and on-going, iterative process. I looked for common themes in the data to help me describe the connections from the teacher surveys, the interviews with the school leaders, facilitators and teachers, the Rongohia te Hau student surveys and the NCEA results for Māori students. Review of the themes was an iterative process as described below, until I had defined them more clearly and prioritised the possible links amongst the different data sets. First. I colour-coded

the data for easier identification of the themes. This helped me also to identify the potential links that could then be made across the various sets of data.

3.7.1 Key Themes - December 2010

In December 2010, the first set of data from the teacher surveys was gathered and available for processing. The themes identified from the teacher surveys were:

- Positive feedback and feed forward from the Te Kotahitanga facilitators.
- Teachers choosing Massey High School because of the Te Kotahitanga professional development programme
- Less deficit theorising about Māori students
- Professional learning communities through the Te Kotahitanga co-construction meetings.
- Sustainability of Te Kotahitanga
- Developing positive relationships between teachers and students, and teachers and parents.
- Relationships and interactions through the Te Kotahitanga observation and feedback cycle.
- Extending our skills – Te Kotahitanga intersecting with other programmes (bilingual classes, restorative thinking programme, Academic Counselling

This data suggested that teachers had identified changes in their pedagogy which helped them develop positive relationships between their colleagues, students and parents.

3.7.2 Key Themes - August 2012

In August 2012, the next set of data from interviews with the school leaders, the Te Kotahitanga facilitation team and teachers in this school was gathered and available for processing. The themes identified from these interviews were as follows, and all commented on:

- the incredible support and leadership they felt from the principal and the Senior Manager in charge of Māori achievement.

- the incredible experience of seeing the shift in teachers' mind-sets during / after the hui, that is, once teachers understood how powerful Te Kotahitanga was to see them develop and put the new Te Kotahitanga relationships and interactions into practice.
- the strategies of feedback, feed forward and how the focus for teachers running their lessons had changed so that the students (all students not just Māori) were more engaged.
- ongoing funding as the major hindrance in sustaining this programme.
- the co-construction meetings as being very powerful in breaking down the walls of the classroom; the most common theme was breaking the walls down so the teachers did not feel so isolated in teaching Māori and other hard to engage students. They believed that they could now talk with teachers across subjects rather than stick to their own departments. They now had something in common, the students.
- their passion in helping Māori students achieve.

Common themes were beginning to emerge from both data sets. The theme that was most important for all teachers was developing new relationships between teachers and students. Most felt that once that was established that was the building block for helping them achieve a more positive learning environment.

Reflection was another common theme, all found that reflecting on their teaching practice was very important and they found they did this all time and that having the facilitator giving them feedback (although sometimes intimidating to have someone in their classroom) was incredibly helpful.

The good thing about this programme that had begun to emerge from the experience of all of these teachers, Te Kotahitanga facilitators and senior leaders was an understanding that Te Kotahitanga had not just benefited Māori students, but all students were benefitting from the change in their teaching practice.

3.7.3 Key Themes - late 2015

In late 2015, the collective brainstorming was done with other people who understood the research context. We tried to make the link between what was happening in the school, with what the evidence of Rongohia te Hau data from

students and teachers and NCEA data for students was revealing over time. The themes identified from this data were:

- Better understanding of Māori students, cultural values / customs and buy-in to their importance and value.
- Less deficit theorising about Māori students and taking greater collective responsibility for their wellbeing.
- The direct impact on Māori students' outcomes when teachers stopped doing Te Kotahitanga.
- The focus of the intervention turned to Māori students' cultural values and customs.

The evidence from these sets of data showed that Māori students' outcomes decreased when the external support stopped and the school started doing something other than Te Kotahitanga. We learnt that teachers had stopped doing some key things in Te Kotahitanga, for example, co-construction meetings were no longer held, and when this happened, the impact on Māori student achievement dropped. Although, the Te Kotahitanga facilitators and school leaders were telling us they had good intentions, the evidence from these sets of data was telling us that teachers had stopped doing key things in Te Kotahitanga, or the focus had shifted. There was less deficit theorising about Māori students and teachers were taking collective responsibility towards Māori students' wellbeing, but they were not actually doing the same thing for Māori students' learning. It was more relational than pedagogical.

The pedagogy of the Effective Teaching Profile was no longer there and had begun to be replaced by lessons about Māori values and customs. What we learnt was the vulnerability of sustainability of Te Kotahitanga and the impact on Māori students' outcomes when Te Kotahitanga stopped. There was a clear decrease in Māori

students' outcomes between the time Te Kotahitanga finished, and an increase in Māori students' outcomes when Te Kotahitanga was reactivated in 2013.

These key themes were distilled down from one group of data to the other to make my final analysis of key themes. This included going back and talking to the participants, sharing the analysis and asking them for further reflection and analysis.

The final three themes were:

- Rangatira (Leadership)
- Whānautanga (Spread through relationships)
- Kotahitanga (unity of purpose)

These themes will be discussed in the discussion and conclusion chapters.

3.8 Summary

This chapter discusses the research methodology, approaches and methods used in this research and I explain how the evidence was gathered and analysed. In the next four chapters the findings are presented as a series of experiences and outcomes for the senior leaders, Te Kotahitanga facilitators, faculty leaders, heads of departments, teachers and Māori students. This includes the common themes from the interviews and the survey of teachers, teacher walkthroughs and surveys provided by Rongohia te Hau and also the results of Māori students in this school, during the timeframe that this research was carried out (2004 – 2010). Some data are extended to 2014 to consider what was being sustained of Te Kotahitanga in this school after external funding had stopped.

CHAPTER 4 TIGHT FIVE ESSENTIAL DECISION-MAKING

4.1 Introduction

In this Chapter I describe the school, and introduce the principal and senior leadership team, the Board of Trustees and other key people involved in this decision-making process. I then identify, discuss and analyse the importance of the eight essential decisions made by the principal and the senior leadership team that led to the implementation of the Te Kotahitanga professional development programme at this school. Next, I outline in detail the discussions from which these eight essential decisions emerged and explain the overall learnings from how these decisions were made. Throughout this chapter I refer to the principal and senior leadership team as the ‘Tight Five’ for any discussion involving them as a group. I conclude with a summary of what this group the ‘Tight Five’ learned about the impact of these eight essential decisions on the implementation of Te Kotahitanga in this school.

4.2 Massey High School

Massey High School is a large, multi-cultural, secondary school in Auckland, New Zealand. The school was founded in 1969 and had a rural makeup but as Auckland city expanded to the west and north, the school experienced significant roll growth and an increase in suburban students. A marae was established at our school in 1988 and named after a significant ancestor, Tiriwa, of Te Kawerau o Maki, one of the tribes that had originally settled in the Waitakere area where our school is now situated. The name of the whare is Te Mahanahana, literally the warmth, which was inspired by the inclusiveness and embracing warmth shown by our *Whaea* (female

leader, I introduce this specific cultural advisor later in this chapter) during her time at our school.

In 2003 the school began a comprehensive campus development programme to bring facilities up to date that included the opening of a new science centre. This was followed in 2004 by a new gymnasium as well as a refurbished swimming pool and athletics complex. A new technology building was completed in 2005 offering specially designed rooms for wood, fabric and metal technologies as well as automotive studies.

In 2005 the school introduced a bilingual programme, a specialist unit, where instruction was in both English and Te Reo Māori, with a Māori focus in other subjects. This programme was built around a strong partnership between our school and whānau. The school launched the programme in response to what had been perceived as a huge need to provide opportunities for students, who were equipped with bicultural skills, to have a bilingual education in Te Reo Māori and English. The bilingual programme was an important development within our school that aimed to support the teaching and learning of Te Reo Māori and reinforce the importance of culture in the learning process (Cranston, 2006).

The demographics of our school's ethnic makeup was amongst the most diverse in New Zealand, with over twenty different languages spoken by the various groups of students at the school. At the start of my research, our school's ethnic composition was 17% Māori, 14% Pasifika, 14% Asian, 47% Pākehā and 8% other. Our school roll was approximately 2200 students, 160 teachers and 30 support staff. By 2010, the end of the initial period that my research focused on, the roll had grown to 2370 students, and our school's ethnic composition had shifted to 22% Māori, 20% Pasifika, 13% Asian, 41% Pākehā and 4% other, showing growth in

Māori and Pasifika students and a decrease in Pākehā and others. At that time, our school was a decile 5 school. Decile ranking refers to the socio-economic makeup of the community showing that it was in the middle of a 1 to 10 ranking, 1 being the lowest and 10 the highest. Massey High School was one of the largest secondary schools in Auckland.

4.2.1 The School Structure

In 2001 our school was structured as five separate schools within one large school. The rationale behind this structure was that because it was such a large school, there was a risk of becoming too impersonal and students feeling lost in the crowd. The school addressed this by creating the ‘schools within a school’ concept. The principal and senior leaders wanted the students and staff to have a sense of belonging and connectedness and reasoned that the ‘schools within a school’ concept could provide a small school atmosphere within the one large school. The principal and senior leaders were trying to personalise the structure so that our students and staff would still get the benefits of a big school in terms of the curriculum options being offered, while having the relational intent of a smaller school. This was achieved by dividing the student body and staff into five separate groups, or schools. In each school the students were grouped by ability levels in broad bands according to their learning needs, with teachers using differentiated teaching pedagogy as a way for students to achieve academically. From a pastoral care and administrative perspective, we found that it was more efficient to manage internal structures within each smaller school unit.

Where possible, the school’s physical space was divided into learning areas with each of the five schools intersecting at the marae, as a central focal point. The

principal and senior leadership team saw the marae as the heart of the school, as explained by one of the deputy principals:

The marae is the centre for the students to gather and identify with. To have a home base is important in influencing their achievement and their sense of belonging to the school and their connection with it.

Each of these smaller schools comprised a mixture of classes from Year 9 to Year 13, with each class having a form teacher with whom students met on a daily basis. The deans of school had their offices in the physical body of their school so that direct pastoral care could be delivered to the students. Each school held an assembly once a week and participated as a group for sporting, cultural and social activities. A very important feature of this structure was the significant increase in leadership opportunities available to Year 13 students. The five schools were named after the local West Coast beaches that still retain their traditional Māori names and are a special feature of the West Auckland area where this school is situated. This was a deliberate attempt by the principal and the senior leadership team to acknowledge the position of Māori as *tangata whenua* (local people, hosts, people of the land) and to connect students to their iwi and whakapapa. As previously stated Te Kawerau a Maki is the tribe who settled in this area in the early 1600s. Today, Te Kawerau a Maki continue to hold the status and responsibility of *mana whenua* (authority over land or territory).

4.2.2 The Administration and Pastoral Structure

The administration structure of each school, within the overall school was led by year level co-ordinators, one for each year level (Years 9-13: ages 12-18). Their main role was to place students in subject options according to their needs, interests and aspirations, and to liaise with the students, parents, and respective heads of

departments, subject teachers, career advisors and deans of schools. The pastoral structure of the school was led by two deans at each year level, one male and one female, with their main role being the pastoral care of the students. Deans worked closely with the students, parents, teachers, level co-ordinators, guidance counsellors and outside agencies. The student body, led by the head prefects and their team of prefects, was supported by the principal, senior leaders, deans, level co-ordinators and form teachers.

4.2.3 The leader of the school

The principal of the school, at the time relevant to my thesis (late 2003 to end of 2010) was a transformative leader who had a strong vision for the students to be supported to strive for excellence and always be able to seek the highest achievements thus promoting the school motto, 'Seek the Heights' (Kimihiā ngā maunga teitei, seek the highest mountains). He was appointed principal in 1994 and retired in 2014. During that period he was instrumental in bringing about a number of school transformations by introducing and implementing many new reform initiatives. These included the faculty system, the schools within a school structure, the bilingual programme, Te Kotahitanga, academic counselling, restorative practices, Achieving @ Waitakere (a local programme focused on achievement through the implementation of literacy and numeracy programmes across all curriculum areas), and the inception of Starpath (Copas, 2007). Starpath, an evidence-based school-wide intervention aimed to improve the educational outcomes for students who were not meeting the criteria required to progress into degree-level study. Establishing closer links between tertiary institutions and this under-represented group was a priority. These transformations all resulted from his innovative thinking. He was seen by staff to be an effective leader, who through his

relational skills and knowledge of national and international education research grounded in evidence-based practice, provided clear and focussed leadership to his leadership team. He was a leader who always needed to understand the ‘why’. For example, one of the elements of Te Kotahitanga that stood out positively for him and his senior leaders was that it was a research-based professional development programme.

With this knowledge he inspired others to work collaboratively towards the common goal of providing excellent educational programmes to help students achieve, and he was highly respected by the students and staff, the Board of Trustees and the wider community. While it takes a whole staff to design, develop and deliver programmes for student success, it takes an exceptional leader to lead people to them, to encourage their involvement and to support their successful implementation of effective programmes. Shields (2011) describes such leadership as “transformative educational leadership [that] not only works for the good of every individual in the school system; at its heart, it has the potential to work for the common good of society as well” (p.583). This also links to what Spillane (2005) describes as distributed leadership, where practitioners are helped and encouraged to think about approaching and leading their work in new ways. This contributes to greater teacher satisfaction, higher teacher expectations for students, and improved student achievement.

This principal received two prestigious Woolf Fisher Fellowships (awards designed to send leading and outstanding principals overseas to examine different teaching practices) during his teaching career, the second one in 2006. This was a great honour and recognised the huge contribution that he had made to the school, to the wider community and to education in general. His contribution to education was

further acknowledged publicly, in the 2015, Queens's Birthday Honours, when he was made a member of the New Zealand Order of Merit for services to education.

His passion and commitment to students was evidenced by the number of hours he put into the school and into the students, often contributing to their extra co-curricular activities. He prided himself on getting to know the students as individuals and followed their achievements whether it be in the academic, sporting, cultural or social arena. This demonstrated the importance and effort he put into developing positive relationships with the students. He had a huge impact on our school which at the time of this study, when he was principal, had a well-recognised reputation for delivering high-quality education and one which had established a number of strong traditions. He will be remembered for being a visionary leader and a man of immense integrity, generosity and humility.

4.2.4 Whaea Awa

Whaea Awa is of Ngā Puhi, Ngāti Whātua (upper North Island iwi) and Pākehā descent. Ngāti Whātua is a major tribe of Auckland where this study took place.

Whaea Awa taught Social Studies and Te Reo Māori at Massey High School for approximately 30 years and was the Head of Māori for a number of those years.

Being the only Māori teacher at our school for many years was a difficult, challenging, and at times, lonely position for Whaea Awa in trying to do the best she could for all Māori students at our school. However, the increase in the number of Māori teachers and students at our school over the years seemed to lift her spirits.

When Te Kotahitanga was introduced in our school, Whaea Awa embraced this kaupapa and was in the first cohort of teachers and attended our first *Hui Whakarewa* (three-day professional development hui). Her strong leadership and support for Te Kotahitanga was instrumental in helping the Tight Five make their

essential decisions for its implementation. Whaea Awa helped teachers understand the kaupapa behind Te Kotahitanga and how important it was if we wanted to improve the participation and achievement of Māori students at our school. We were extremely fortunate to have Whaea Awa as our cultural adviser for Te Kotahitanga as she was a very experienced and knowledgeable teacher and kuia at our school. She was a valued member of our team and even after her retirement at the end of 2004, she continued her support of Te Kotahitanga by attending every Hui Whakarewa and other hui supporting this programme. Whaea Awa explained the impact of Te Kotahitanga on teaching practice at our school:

I think it is very obvious that ... teachers are enthusiastic, they [teachers] have told me how excited they are. It [Te Kotahitanga] has put some principled meaning into their teaching, it's made them look at themselves deeply and in doing so they have acknowledged their shortcomings [as related to Māori students] through reading and through their experiences.

Whaea Awa will be warmly remembered for her undying commitment to te reo Māori and tikanga Māori in our school and our community. This expertise and commitment was formally acknowledged in 2013 when she was awarded a Companion of the Queen's Service Order of New Zealand for services to Māori and the community.

4.2.5 The Tight Five

The senior leadership team, affectionately known as the 'Tight Five', was led by the principal, and comprised an associate principal and three deputy principals. This team comprised three men and two women. I was a deputy principal and the only Māori in the team, the others were Pākehā. Each of the senior leaders in the school had areas of responsibility and portfolios to manage in terms of educational

leadership, engagement of students, staff and community, and operational structures. The Tight Five were all were skilled and capable senior leaders who worked collaboratively to support staff, and who experienced high levels of collegiality. The senior leaders ensured that teachers made good use of data, and these processes were driven by internal and external review processes to continuously reflect on effectiveness and to improve practice. The respective roles of the Tight Five are now explained briefly in terms of educational leadership, engagement of students and operational structures.

The principal was the Chief Executive Officer (CEO) and educational leader of our school. His key responsibilities were staff employment, school development, review processes in the school, school charter and self-review, student achievement, annual reporting, communication and marketing, finance, property, Board of Trustees and reporting to the Ministry of Education.

The associate principal was responsible for the day-to-day management of the overall school, the curriculum, technology, finance and property, Pasifika and boys' achievement, health and safety and staff communication. One of the deputy principals was responsible for human resources and the development of the senior college, professional learning and development of job descriptions, staff appraisals and the uniform committee. Another deputy principal was responsible for student achievement, parent/school partnership, exam analysis, academic reports for students, attendance tracking, staff meetings, report set-up, MidYIS (Middle years information system) and PISA (Programme for international student assessment). As the third deputy principal I describe my responsibilities when I introduce myself further below.

All three deputy-principals taught one class which kept them in touch with the reality of teaching and learning and the day-to-day relationships and interactions with students, teachers and parents. They also responded to any crisis management situations in the school or involving students outside the school. I have outlined the roles of my colleagues in the senior leadership team to give an indication of the enormity of their existing workloads and to show how busy they were with their individual portfolios even before Te Kotahitanga was first mooted.

4.2.6 My role in the school

I was new to the leadership team, having recently returned in 2003 from two years teaching in Hong Kong. Across the years relevant to this study, my main areas of responsibility and portfolios were Māori and International Education. My Māori portfolio across time included Māori achievement, Te Kotahitanga, Ka Hikitia, Te Reo Māori and Te Reo Mahana (bilingual classes). International Education included marketing, enrolments, pastoral care, discipline, home visits, programmes for short and long-term visits for students and teachers, and ESOL (English for speakers of other languages). Other responsibilities were education outside the classroom and the school environment. I taught English to one of the bilingual classes in the school which I thoroughly enjoyed as it gave me an opportunity to engage in whakawhanaungatanga (formal cultural opportunities to make connections to and with my students) with the students and their whānau over the years.

I started my Master's degree in 2003 as the school was in the process of starting a bilingual programme (Cranston, 2006). I wanted to support this kaupapa by doing some research on how our school responded to bilingualism for Māori students. My research question was, "What motivates students to study in Māori bilingual units

and to remain there?” I reported the findings of my study to the principal, the Board of Trustees and the whānau committee. My study gave us research-based evidence to consider when reviewing our bilingual unit. It was also submitted to the Education Review Office (ERO) when they visited our school in 2006. ERO is a government department that visit schools to evaluate and report publicly on the quality of education in schools. ERO looks at how schools reach positive learning outcomes, knowledge, skills, attitude and habits for all children and young people. ERO is interested in what is working well and where improvements can be made. I explain their role at this point because I later discuss comments that ERO made in its reports about the impact of Te Kotahitanga in the school.

4.2.7 The Board of Trustees

A very important group of people who gave direction and support to the Tight Five’s decision-making was the Board of Trustees. A school’s Board of Trustees is responsible for the governance and management of the school and comprise an elected group of parent representatives, and staff and student representatives who work closely with the principal. A school’s Board of Trustees can appoint and/or co-opt members on to the board. The principal is the board’s chief executive in relation to the school and must comply with the board’s general policy directions, but subject to delegations, has complete discretion in managing the day-to-day administration of the school as he or she sees fit. The Board of Trustees during the time of this study comprised the board chairperson, the principal, parents of students at the school, including Māori and Pasifika, and a staff and student representative. Led by an exceptionally proactive chairperson, this Board became very influential and highly supportive of the Te Kotahitanga programme.

4.2.8 The Board of Trustees Chairperson

The Board of Trustees chairperson was a man of principle who listened carefully to others before he made decisions. He was an experienced teacher and also deputy principal at one of our contributing primary schools. He was chairperson on the Board of Trustees for twelve years, a very approachable man and fully supportive of the Tight Five in their vision and the way they led and managed the school. He was well informed regarding research in education and understood the rationale behind having Te Kotahitanga in the school.

4.3 Essential decisions

I now outline the context for the introduction and facilitation of Te Kotahitanga at Massey High School and the essential decisions made by this group.

In August 2003, an opportunity arose for our school to be one of the twelve Phase 3 schools for the Te Kotahitanga professional development programme. The Tight Five met briefly to discuss whether or not we should be part of this research and professional development programme, which we understood supported teachers to improve Māori students' learning and achievement. We were all interested in this project and committed to improving the educational outcomes for Māori students in our school. We all understood that despite our commitment and all of the previous initiatives to improve participation and raise achievement for Māori students, the evidence of disparity between Māori student participation and achievement had not been satisfactorily addressed in our school.

The Tight Five were particularly interested in Te Kotahitanga because it was in line with our school vision, aspirations and goals and we saw this as an opportunity to improve the participation and academic achievement for Māori students. The school vision was:

To provide students with high quality educational programmes which are delivered in a safe, respectful and culturally supportive environment. This challenges students to achieve high standards of excellence in their academic work, balanced by sporting, cultural and social development. The outcome is students who are well-prepared for life after secondary school (School charter document 2003-2004).

We believed that if Te Kotahitanga could be prioritised as a professional development programme for teachers we would be more likely to achieve our school's shared vision. Because it was a kaupapa Māori initiative the Tight Five felt that this project was more likely to be successful than other non-Māori initiatives we had been previously been involved with. Furthermore, this was the first theory based professional development programme that had been implemented school-wide, introducing pedagogy that was responsive to and focussed on the experiences of Māori students.

In order to provide an overview of what decisions needed to be made for Te Kotahitanga to be accepted and implemented in our school I have carefully distilled the essential decision points made by the Tight Five and set them out in table 4.1 below. Our leadership of these decisions was essential in influencing the shape of Te Kotahitanga in our school. They led to an iterative process of decision-making and consultation that extended from our decision to participate in Te Kotahitanga, to our owning and maintaining our implementation in an effort to help our school get closer to the goal of raising Māori achievement. Following this table, I use evidence from the experiences of the Tight Five members to describe each of these essential decisions and discuss the implications around how these decisions led to the implementation of Te Kotahitanga and what this looked like in our school. I

then summarise the overall learnings from the discussions around these essential decisions. Although work on each of these decisions was ongoing throughout 2003 to 2010, in the writing of this chapter I will be concentrating more specifically on each of the time periods as listed in Table 4.1.

Table 1.1: Essential Decisions made by the Tight Five Plus

Year	Essential Decisions
2003/early 2004	1. Participating in Te Kotahitanga. 2. Building the Te Kotahitanga team.
2004	3. Making Te Kotahitanga work. 4. Ensuring staff and students benefit from Te Kotahitanga.
2005/2008	5. Spreading Te Kotahitanga across the school. 6. Using outcomes to guide us. 7. Understanding what we do and why.
2009/2010	8. Maintaining and sustaining Te Kotahitanga.

4.3.1 Essential Decision 1: Participating in Te Kotahitanga

The first essential decision that the Tight Five team had to make was whether or not we would participate in the Te Kotahitanga professional development programme. Our principal received a phone call from the Ministry of Education in Auckland asking if he wanted our school to be part of an educational initiative (Te Kotahitanga) that involved working with teachers to improve educational outcomes for Māori students in our school. After a brief discussion, the Tight Five decided they wanted our school to be part of this new initiative and we decided on a strategy to put to the staff to see what they thought of the idea. At our staff briefing that morning our principal outlined to the staff what he knew of Te Kotahitanga, and that this phase would be conducted in 12 schools, for three years. He asked them if they wanted to be part of this exciting, educational initiative that would help us to improve educational outcomes for Māori students, and other students in our school.

After answering questions, he asked for a show of hands. The other senior leaders had positioned themselves strategically in the staffroom ready to do a head count. The response from the teachers was so overwhelmingly positive that there was no need to do this. Whaea Awa was one of the first to raise her hand. In recalling Whaea's response the principal stated:

Whaea Awa, who I think is remarkable in the leadership with things Māori in a mainstream setting I think [she] was really good. She also taught me a lot, we had our differences of opinion, and she is not backward in coming forward on those issues, but I think over time we established a solid relationship.

Following Whaea Awa's response there was a sea of raised hands and any non-supporters were difficult to see. It was very clear to the Tight Five by this response from the teachers that many were prepared to be involved in Te Kotahitanga. The principal recalled:

I asked the staff if they would be willing to do this [Te Kotahitanga], two thirds put up their hands straight away and said 'Yes', and that was enough, so we are in. We didn't know much about it but I think it demonstrated that there was a commitment here from teachers to want to do something about the issue, and the thing about this programme is, it focuses on the teacher.

A further meeting of the Tight Five was held straight after that staff briefing and discussions were held around where to from here, who would do what, and how that would happen. Some of the discussion around this decision was about the earlier research that had proved successful in Phase 1, a scoping exercise for student

voices that had led to the development of the Effective Teaching Profile, and Phase 2 (developing strategies) of the Te Kotahitanga research professional development programme in 2001 and 2002 (Bishop et al., 2003; Bishop, Berryman, Tiakiwai, & Richardson, 2003). The phase we were opting to be part of would guide the subsequent longer-term, Phase 3 programme. The earlier research with Phase 1 and 2 convinced us that we needed to be involved in the third phase: Improving the educational achievement of Year 9 and 10 Māori students in mainstream classrooms (Bishop et al., 2003). We understood that our participation would be about trialling the ideas from Phase 1 and Phase 2 in schools and using the related resources that had been developed. One of the Tight Five recalled what had been important for him:

What I saw was a really great opportunity to get common practice. The second part is the model of pedagogy that was based on research ... there was a lot of self-review going on with regards to teaching practice.
(Associate Principal)

Our principal contacted our Board of Trustees chairperson and after some discussion he agreed that our principal could accept an invitation to be part of Te Kotahitanga. As there were already a number of other initiatives in our school, their discussion centred around the Board of Trustees agreeing to be involved in this programme and accepting that it would be worthwhile. The Board chairperson mentioned another factor that supported their decision to get involved with this initiative:

He [the principal] recognised the disparity... and that we [as a school] had to do something to reduce the disparity ... we would end up with huge numbers of students coming through not educated, so there had to be a

better way. He was a 'driver' and this programme [Te Kotahitanga] ... fitted that ... we needed to do something. The principal and senior leaders also met with the faculty leaders to get their feedback on what Te Kotahitanga might look like for them and we wanted them to be part of the decision-making.

The faculty leaders, a group of middle leaders who lead their faculties in their respective learning areas were very supportive of this initiative and this was another indicator to the Tight Five that we should be involved in Te Kotahitanga. At the next staff meeting our principal commended all staff for their willingness to be involved in the programme. This led to confirmation of the first essential decision by the Tight Five, agreeing to participate as one of the 12 schools in Phase 3.

As there was already a high level of interest in Te Kotahitanga from other schools, there appeared to be a sense of urgency from the Ministry of Education who gave our principal two to three days to make the decision to participate. In early August, our principal received a formal invitation from the University of Waikato to join the project and a proposal to participate was received by mid-August. As part of the selection process the school was asked to fill out a questionnaire demonstrating a commitment to improving outcomes for Māori students. The twelve schools were selected on the 21st of August and the first regional hui was held on the 25th of August. An agreement between the Ministry of Education and our Board of Trustees was signed by our principal and the chairperson of the Board of Trustees in October 2003. The journey had begun! Once the decision was made to participate, the next step was choosing and building our team to facilitate Te Kotahitanga.

4.3.2 Essential Decision 2: Building the Te Kotahitanga team

A question that arose from the iterative decision-making process, towards building the in-school Te Kotahitanga team, was about what role the principal of our school had in Te Kotahitanga. It was decided that the principal of our school would lead this initiative, as he was the professional leader of the school. However, I was given the responsibility and management of the day-to-day running of the project in our school. The reasons for this were that I was Māori and in a senior leadership role as a deputy principal. I was also responsible for managing Māori initiatives in our school, taught one of our bilingual classes and was working on my Master's thesis on bilingual education. My involvement with the whānau group was seen as also being very important in liaising with Māori and the community. Accordingly, it was understood that these responsibilities would place me in good stead for taking a leading role in the implementation of Te Kotahitanga. This decision was negotiated with and agreed to by the Te Kotahitanga Research and Development team at the University of Waikato. The rationale behind their agreement was that we were the largest school in the project and in order for Te Kotahitanga to be prioritised and managed in this school it needed another senior leader on-board with the principal. It would have been highly challenging for the principal to manage the team along with all his other responsibilities of educational leadership, engagement of students, staff, community, and operational structures. The Tight Five believed I was ideally positioned to manage this very important role.

Our objective was to build a professional learning community (Timperley, 2003b) by embedding the professional learning of Te Kotahitanga as its backbone. We believed this could be carried out by incorporating the principles of the programme in our school, and eventually making links across to the other Phase 3 schools, and

in particular, to the two Phase 3 schools in the Auckland area. We believed we could work together with these schools to achieve stronger links and greater cohesion. The rationale was to provide opportunities for teachers to connect with others, share ideas and resources, reflect critically on our practice and use our own evidence to create new professional knowledge about the teaching and learning (Timperley 2003b) provided by Te Kotahitanga. This would partially align with the first stage of what Fullan (2005) describes as the concept of ‘tri-level development’. He argues that the best strategy to build and sustain professional learning communities involve three levels: school/community level; the district level; and the national policy level.

In building the team, the Tight Five were also advised by the Ministry of Education representatives and the University of Waikato team as to the composition of our team. This was important as it was linked to the Ministry funding of the programme. At the introductory hui for principals in August 2003, Emeritus Professor Russell Bishop and Professor Mere Berryman, directors and initiators of the programme, gave an overview of the Te Kotahitanga professional development model and explained the type of characteristics they believed effective facilitators might demonstrate.

The principal and I made the final decision about who was in the team based on all of this information. We wanted to build the best team from within our own staff. We wanted them to be experienced teachers who were effective practitioners and had credibility amongst the staff. In addition to this, we wanted them to be able to create an element of trust as we were about to enter this huge change process in our school. Given that we wanted to provide opportunities for teachers to accept leadership roles within this professional development programme we appointed

existing staff as a lead facilitator and three other co-facilitators. This leadership practice was viewed from a distributed leadership perspective (Spillane, 2005). The relationships and interactions between people and their situation were critical to understanding leadership practice at all levels including between leaders and teachers. All appointees had proven skills in relating to staff, Māori students and whānau, they were excellent teachers and they also had credibility with the Tight Five.

The first Te Kotahitanga team comprised a very experienced teacher of English who had prior experience as a Resource Teacher of Learning and Behaviour (RTLB). He was appointed as the lead facilitator with a time allocation of 0.8. Another teacher appointed as a facilitator had a maths background, and was an experienced, specialist classroom teacher involved in supporting new and beginning teachers. His time allocation was adjusted to enable him to be a facilitator for 0.3 of his time. The decision was for him to introduce the principles and practices of Te Kotahitanga into the existing support programme for new and beginning teachers into our school. New and beginning teachers in our school ranged from 15 to 20 each year. Furthermore, we had two RTLB teachers from Team Solutions (providers of professional learning and development services from the University of Auckland's Faculty of Education and Social Work) already working in our school. They were external appointments on a part-time basis with a time allocation of 0.2. We were extremely fortunate to have the expertise of these two RTLBs as their RTLB role already had a particular focus on Māori and Pasifika students. They would play a very significant role in the implementation of Te Kotahitanga, both as Māori women who could give credibility to the voices in the narratives and as highly experienced professionals in the area of teacher development. They were

already known to staff at our school through their support of teachers and students in helping to create a culturally appropriate environment for teaching and learning. One already had prior experience of working at a previous school that had been involved in Phase 2 of Te Kotahitanga in 2002. Another important factor that helped us decide who should make up our team was the need to provide Māori leadership from within the team. This was provided by these two very experienced RTLB teachers and myself. All of the facilitators had vast experience as teachers in mainstream schools, both at secondary and primary level. Once our team was identified and established, the first meeting was held to discuss what we would need to do to make Te Kotahitanga work in our school.

With the support of the facilitation team and myself, our principal provided a short-term and long-term plan for the school so that the Te Kotahitanga project would be seen as part of an on-going process of professional development for teachers in supporting the learning and achievement of Māori students. As principal, his leadership was a critical factor in the implementing, embedding, maintaining and taking ownership of the programme.

4.3.3 Essential Decision 3: Making Te Kotahitanga work

We understood that the crucial group of people who would make Te Kotahitanga work in our school was our school facilitation team. We believed our team would be led in a competent and skilful manner by our lead facilitator who had a very important role, not only to lead the team, but to create stability within the team. Our lead facilitator would also be expected to promote relational trust amongst all staff, including the Tight Five. The leadership practice of the lead facilitator would be to distribute all understandings and responsibilities of Te Kotahitanga to leaders and teachers through the use of the variety of Te Kotahitanga tools, routines and

structures including the management of student assessment data and protocols for observing teachers.

With support from our principal, a number of iterative decisions began to play out. Our principal made a decision to strongly encourage all teachers to participate in Te Kotahitanga rather than make it compulsory. He wanted staff to be committed to the professional development programme rather than feel obliged or coerced to be a part of it. A deputy principal emphasised the importance of voluntary involvement in this programme:

It is very important to know that in our school it [Te Kotahitanga] has always been a voluntary programme that people buy into of their own choice. That has always been one of the strengths of it. Also the information that is gained from observations by the facilitation team is confidential to the teacher and the other people involved and the programme's strong integrity in our school. In terms of impact on teachers, I know that we have teachers that choose to come to our school because we are part of that programme [Te Kotahitanga] that helps to feed into that learning environment that we have talked about.

While it remained voluntary for existing staff, from that point forward our principal made it a condition of employment that all new teachers to our school would be involved with Te Kotahitanga. Building relationships was very important and it started with building respectful, reciprocal relationships as new staff were inducted in to our school. Our principal recalled how teacher induction and the programme merged and how being a Te Kotahitanga school was actually encouraging applicants:

Every time we advertise a job we put in the advertisement that you must commit to Te Kotahitanga ... because I employ all the teachers I always ask them why they have applied here. Invariably Te Kotahitanga comes up as a reason as to why they want to be here. Also when you look at the feedback of the pre-service teachers, Te Kotahitanga stands out in their feedback. They love being exposed to it, they learn so much from it and they often say that they want to come here because we are a Te Kotahitanga school.

As part of getting the programme underway we decided to meet regularly as a group, so that we were all thinking in a similar manner about the short and long-term goals we had set and how we would achieve them. We met weekly in the early stages of getting Te Kotahitanga started and then monthly. As deputy principal, I was closely involved in managing and supporting our Te Kotahitanga team in their organisation of key tasks with the programme. I also met regularly with our lead facilitator, our principal and Whaea Awa.

We decided to keep the Tight Five updated regularly about our progress in making Te Kotahitanga work. The discussion around this was to keep Te Kotahitanga decisions transparent and visible and to give it a high profile. It was important to do this so that everyone was aware of what was happening and this was done through a number of existing school forums, for example, staff briefings, staff meetings and Board meetings. At a Board meeting in June 2004, our principal and I reported on the progress and implementation of Te Kotahitanga, including the data around the essential pedagogical shift being promoted by Te Kotahitanga from traditional teaching to more discursive teaching. When I interviewed the Board chairperson he

made the following comment about the effect that the programme had on raising the achievement of Māori students:

The hard data [quantitative evidence] we get is the evidence to show the lift in achievement of Māori students and this seems to be one of the major factors that wasn't present before, but is present now. So obviously it has been having an effect. We are constantly kept updated by the facilitation team about the programme [Te Kotahitanga]. We had the lead facilitator come and speak to the board on regular occasions, so we are appraised of what the structure of the programme is and to its effectiveness.

A decision was made by the Tight Five to supplement funding for Te Kotahitanga (School Charter, 2003-2004), as there was a very strong possibility that the programme would not continue to be funded by the Ministry of Education in 2005. Supplementary funding from the Board of Trustees would put us in a better position to train another 30 teachers. Training of teachers involved a cycle of observations that were carried out each term by our Te Kotahitanga facilitation team. The results of classroom observations of teachers in Te Kotahitanga showed a 7.2% positive shift in teaching techniques from traditional top down transmission pedagogies to more discursive, interactive and responsive pedagogies. This shift over two terms was considered quite important because it showed the commitment of our teachers to focus on changing their teaching practice to improve the academic achievement of our Māori students. Our Board of Trustees were pleased about this positive shift and our Board of Trustees chairperson commented on the success of Te Kotahitanga in our school.

We received presentations on the perceived effect that Te Kotahitanga would have ... We had to be convinced of the buy in to this [Te

Kotahitanga], so we ran with the trial initially, and we were presented with hard data, which is very important as to why it was so successful. Talking to the facilitators and the teachers, watching interviews with students we were convinced that this was in fact a worthwhile teaching and learning programme, and we have watched it develop. As a board we have been more than happy to keep resourcing it [Te Kotahitanga] in whichever form it is.

A decision was made by the University of Waikato team for our principal, myself and our Te Kotahitanga team to go to the first professional development in Hamilton along with the other twelve schools, and for all facilitators to undergo training. The discussion around this decision was that all twelve schools were looking at their Hui Whakarewa either at the end of 2003, or the start of 2004, and their facilitators needed to be trained prior to this happening. This was all part of making Te Kotahitanga work. At this hui Emeritus Professor Russell Bishop and Professor Mere Berryman set about explaining the project to us and how the training would look for the facilitators on return to their respective schools. The expectations, the rationale, the *mahi* (work), the milestone reports, the funding and a whole plethora of other things were outlined to us. Visualising the enormity of what Te Kotahitanga would look like in our school was quite overwhelming.

At the end of 2004, after a very successful first year in Te Kotahitanga, our lead facilitator resigned from teaching to pursue another career. This left us with the difficult task of finding another teacher to take over this very important role. Fortunately another experienced teacher stepped into the role and led us into 2005. We were in the process of negotiating funding for 2005 and preparing for the second Hui Whakarewa as well as the scheduled teacher observations and co-construction

meetings that were the hallmark of Te Kotahitanga. The Ministry of Education had signalled that they would be progressively reducing their funding to schools from 2005 with schools expected to begin to take responsibility for the shortfall. A presentation was made to the Board of Trustees showing the positive progress made to the end of 2004, and because of this they agreed to supplement funding for Te Kotahitanga for 2005 (School Charter, 2003-2004). The Tight Five could see the evidence of the benefits that students and teachers were starting to experience and wanted to support this financially.

4.3.4 Essential Decision 4: Ensuring staff and students benefit from Te Kotahitanga

In order to ensure staff and students would benefit fully from Te Kotahitanga it was important to help all of the teachers understand the changes happening with the programme being implemented in our school. This decision was made by the Tight Five to bring everyone up to date and also to get feedback from staff. This was done in the form of a presentation to staff explaining what Te Kotahitanga would look like and the expected benefits to students and staff involved. We wanted our teachers to benefit from professional development that would impact in a positive way on their practice in their classrooms. We had begun to see the benefits to our Māori students, and by encouraging Māori students to participate more in their learning we believed we would continue to see an improvement in their achievement. We believed improvements for teachers and students would emerge as a shift away from mainly traditional transmission teaching made way for more discursive teaching practices, thus supporting Māori students' participation in learning and their subsequent achievements. The commitment to that goal was reiterated by the principal:

I think the programme has actually highlighted Māori achievement as a major goal for the school..... and I think that Te Kotahitanga has put it up there.

Other benefits to staff included the decision to have representation of Māori staff in middle management so that their voices were heard in department and faculty meetings and in policies and practices that affected Māori students. This was supported by the associate principal:

Students also see those people [Māori teachers] in positions of authority and therefore having a say in what is actually being decided.

Having Te Kotahitanga in our school gave teachers an opportunity to open up and de-privatise their classrooms to let other teachers observe them teach and support them in their practice. This was strongly reiterated by the associate principal:

Te Kotahitanga has allowed people to come into the school to discuss, examine, and look at practice, to change practice and feel confident in doing that. When you know that it is based on research that allows you to start moving forward. That is part of the solution for the achievement for Māori students.

When you are doing this [Te Kotahitanga], the focus switches onto professional development in a non-threatening way ... it has also put a lot of support into teachers who are in departments who actually felt quite isolated and needed help but did not want to ask for it, and felt that they were always competent teachers. But the world had moved on and teachers were getting more and more frustrated by the practice that they had, which

was no longer working for them, and I think that Te Kotahitanga has been a great benefit. (Associate Principal)

As well as the benefits above, teachers would be observed regularly on their implementation of the Effective Teaching Profile in their classrooms. Feedback would be given on their practice, and goals would be set as to how they could improve their teaching practice. This would be followed by co-construction meetings and shadow coaching. The benefits were explained by one of the deputy principals:

I think the co-construction meetings that Te Kotahitanga has... you have a group of teachers concerned with the same students ... trying to work out strategies and find solutions for particular students... in one class or more than one class. So you can have a combined effort in working out how to help that student achieve.

Staff were able to call on our facilitation team for informal support when necessary and on a day-to-day basis, and they were encouraged to arrange informal support teams within the school to assist each other which created collegiality between teachers. Another deputy principal drew attention to the shift in professional development made by teachers involved in Te Kotahitanga.

Te Kotahitanga has taken over as the professional development programme in the school. I remember before then, as a head of department we found courses for people to go on for various things, such as how to teach mixed ability classes, more than the teaching practice course. But now I don't think anyone goes on any of those. Te Kotahitanga has taken over that and it is really good that it is based in the school and focussed

on our teachers and students. The courses that people go to outside now are more based on, or related to subject matter and things like new qualifications, so it's really had an effect on professional development spending and how that is allocated.

Members of the University of Waikato team were also available to talk with staff about the new learnings introduced through Te Kotahitanga, and support where necessary as the programme started to spread across the school.

4.3.5 Essential Decision 5: Spreading Te Kotahitanga across the school

The continued support of the Tight Five was crucial in spreading and embedding Te Kotahitanga across the school and their decision to build on this was strongly supported by the Board of Trustees who could see positive shifts for our students and teachers. As noted above, new teachers to our school had to make a commitment to be involved with Te Kotahitanga and took part in our Hui Whakarewa at the end of that year. We understood that for the programme to be effective it would need to be resourced sufficiently, with a facilitation team of committed teachers who understood the what and the how of Te Kotahitanga that was making the difference. A strong professional relationship with the Tight Five was also important. This was supported by the Board chairperson who stated:

To be effective it [Te Kotahitanga] has to be delivered and resourced properly... so that is going to require a commitment... It has got to be a commitment by the Board and the management of the school to make it happen, that they see the value of it.

Our Te Kotahitanga team continued to give the programme a high profile with regular updates to the Tight Five, keeping them apprised of the programme and its

effectiveness. Once this pedagogy was embedded in our school with the majority of our teachers involved, we believed it would have an effect on their practice in the classroom and a ripple effect onto all the students they taught, not just Māori students. This importance of what was making the difference and how this could be spread was explained by the principal and Board of Trustees chairperson:

I'd like to think it [Te Kotahitanga] has a permanent future in our school.

This model, the culturally responsive pedagogy of relations in the classroom ... this one focusses on pedagogy, which is most important.

(Principal)

All the people that are involved in Te Kotahitanga are all positive about it. I have not met one person on the board that have any negative statements about the teaching of Te Kotahitanga in the school. That is from the top, right down to any parents that I have spoken to that are involved with it, or the students, and no-one has had a negative comment to make about it. (Board of Trustees Chairperson)

Furthermore, as part of making Te Kotahitanga work, an important decision was made by the Tight Five to align it with the other key initiatives in the school, as these initiatives all worked towards the same goal of raising achievement for Māori students. They included restorative practices, academic counselling, the bilingual programme and literacy and numeracy programmes. This decision was reiterated by our principal:

Te Kotahitanga is one aspect of the solution... a multi-faceted approach here to Māori achievement. Look at our initiatives, academic counselling

and restorative justice [practices] supports that [Te Kotahitanga], so there are a whole lot of things.

There needed to be collaboration between the facilitators of each of these initiatives so that facilitators understood what worked within each of the initiatives and that this was maintained. However, the initiatives also needed to complement each other and work towards the same goal regarding the achievement of Māori students and all other students. It was essential, to avoid at all costs, that in coming together, each of the initiatives did not lose their central theoretical principles and practices to become something different, that might not be as effective.

Discussion around this decision made it clear to us that a combination of the above initiatives all contributed towards this goal. Building positive relationships with students was a common theme throughout all of these initiatives. The decision to rationalise and weave these initiatives together was a deliberate strategy by the Tight Five to spread Te Kotahitanga across the school as they all revolved around building positive relationships. Our principal explained:

A lot of the programmes we have are very similar they have that relational kaupapa, like restorative practices is built on relationships. Te Kotahitanga is built on relationships, the academic counselling is building relationships and it is so important.

Engaging with whānau and building positive relationships between them and our school was really important in helping whānau to understand how our school was trying to raise the achievement of all Māori students and from that getting more whānau involvement. As stated by our principal:

Whānau is a big influence and it is a big part of being Māori. I think we are starting to engage whānau more and connect them to the school and the fact that they have a representative on the Board of Trustees is really important as well. Connecting with the school is a really important aspect in terms of raising achievement so that they are thinking and supporting the same sort of things that we are trying to do in the school ... Te Kotahitanga has been presented to the whānau and they understand what the school is trying to do, and support has grown from the whānau in that respect ... it is really good to get feedback from the whānau. That is very important.

It was important to the Tight Five that evidence from the outcomes of Te Kotahitanga were analysed, shared across the school and out into the school's communities, and, from these points, used to guide the programme's direction.

4.3.6 Essential Decision 6: Using outcomes to guide us

The Tight Five discussed and made a decision about the outcomes that would be used to guide us. As previously discussed under essential decision 4, one outcome that was essential to Te Kotahitanga were the pedagogical shifts made by teachers from traditional to discursive and responsive pedagogical practices, as analysed over a number of observations. Feedback sessions would follow teacher observations and evidence of teaching practice was used to inform their next activity with the class and the shadow coaching the teacher would receive to adjust their pedagogy. Over subsequent observations this evidence was used to measure the shifts of Te Kotahitanga teachers from traditional to discursive pedagogical practices and this evidence was fed into the group co-construction meetings. The Tight Five knew that it was important that baseline observation data and the cycle

of observations be established to be able to measure subsequent improvements accurately and feedback these results explicitly to teachers in order to make their own next learning steps clearer. A summary of this evidence gave the Tight Five a brief profile as to how pedagogy in the classrooms was changing. Our principal used the evidence of classroom observations, discussed previously, to highlight the improvements:

This [Te Kotahitanga] is proceeding well and the results of classroom observations of teachers in the programme has shown a 7.2% shift in teaching techniques from traditional to discursive. This is from Term 4, 2003 to Term 1, 2004 and is quite significant. Observations are carried out each term.

Measuring the progress of Māori students' achievement was another outcome used to guide the Tight Five and results for Māori students in NCEA and University Entrance examinations began to demonstrate an increase in achievement from 2003 to 2010, (these data are presented in chapter 7). Using these outcomes as a guide helped the Tight Five understand what progress was being made and why, and where they needed to go next.

4.3.7 Essential Decision 7: Understanding what we do and why

Examining the theory around why we participated in Te Kotahitanga and how we would explain these experiences was supported by readings around education reform from the University of Waikato team. This ensured that we had a better theoretical understanding of what was happening in our school in terms of education reform. New learnings our principal brought back from schools he visited in the United Kingdom and the United States, and a principal's leadership course he attended at Harvard University were also a major factor that influenced our

decision in this area. As a result of what he learnt, the principal wanted to introduce academic counselling into our school and also continue with Te Kotahitanga as a model of professional practice that he said others teachers in New Zealand did not have. He suggested that a model of professional practice for teachers was Te Kotahitanga:

I am even more convinced, if that was possible, that Te Kotahitanga is the key to closing the achievement gap.

The success of Te Kotahitanga in our school had gained a high profile by 2007. Te Kotahitanga practices had become more embedded and we had reached a critical mass where almost all of our teachers had been involved in the professional development to some degree.

Although the school felt a critical mass had been achieved, the question remained, was it enough to embed Te Kotahitanga and maintain Māori student achievement once external funding and support was withdrawn? It was at this stage that the Tight Five had to begin to strategise how we could take ownership of and maintain Te Kotahitanga without the external funding.

4.3.8 Essential Decision 8: Maintaining and sustaining Te Kotahitanga

Importantly, as discussed previously, the essential decision to maintain and sustain Te Kotahitanga in our school was well supported by the Board of Trustees. Another proposal was presented to the Board of Trustees highlighting our success during our seven years in Te Kotahitanga with a request for staffing for the programme to continue in 2010. We were able to show that the programme had contributed to the improvement for Māori and other students' academic achievement and to staff professional development as well as the increased positive, overall culture of the

school. Success of our journey with Te Kotahitanga was highlighted by the principal in the Education Gazette, (Ministry of Education, 2009a).

Te Kotahitanga has had a profound influence on all aspects of school life ... one aspect he is particularly pleased about is the school's ever-improving NCEA achievement results.

Furthermore, we were getting requests from principals both in New Zealand and overseas for visits to look at successful initiatives in our school, namely Te Kotahitanga, Academic Counselling and Restorative Practices. We believed this contributed as indicators of the success of Te Kotahitanga in our school. The Board of Trustees agreed to continue funding a reduced number of facilitators in the school. The team which had been as large as eight (including the principal and myself and two RTLBs each with a time allocation of 0.2) was to be reduced to two, our lead facilitator and a facilitator, with an added teaching component and some internal support from our principal and myself. Whether this was sufficient to sustain the positive shifts, or what other influencing factors were important, at this stage we did not know.

4.4 Summary of overall learnings

The goal or kaupapa of our school, which was to work with teachers to improve the academic achievement of Māori students, had become aligned with that of the University of Waikato team and the Ministry of Education. Having ongoing and regular discussions with the Tight Five around benefits for students and staff, had proven to be essential. We learned that by supporting our teachers to implement the Effective Teaching Profile and reject deficit theorising in their classrooms, we were providing teachers with opportunities to be more agentic and bring about positive change for Māori students. This included seeing teachers' increasing passion, skills

and commitment to improving the academic achievement of Māori students in our school.

The overall learnings from our implementation of Te Kotahitanga in our school included the importance of having ongoing and regular support and guidance from the University of Waikato team and the Ministry of Education. This support was very helpful in implementing, embedding and taking ownership of Te Kotahitanga in our school. We also learned that if we wanted our teachers to be involved in Te Kotahitanga, they had to be involved in the decision-making process about issues that affected them during its implementation. We understood that because our teachers were the ones who would grow professionally and be most affected by the change, then they should play a leading role in determining the culture of the school by making the pedagogical shift towards using more discursive teaching practices as well. Change was more likely to happen when we understood the theory and practices that would make the difference and when there was a common goal to aspire to. At Massey High School our common goal was one which sought benefits for Māori students along with all teachers and other students.

Cultural leadership and support from the Tight Five was very important for a team of people making decisions about introducing a Māori initiative. As stated by the Board of Trustees chairperson, informing whānau about Te Kotahitanga and getting feedback from them about this programme was also understood as very important:

The key triangle of school, home and student is important and Te Kotahitanga fosters that ... the school really values the Māori input, the tikanga Māori. Not just because they have a bilingual unit, but the important influence that they place on affirming Māori students as Māori and the opportunities that they are given. That, allied with the teaching

and also the connection with the home, they have a very strong whānau group and we have a member on the board who represents the whānau, so their voice is always heard.

This required having relational trust in our in-school Te Kotahitanga facilitation team and letting them get on with making Te Kotahitanga happen, participating with them but not micro-managing them. This included identifying priorities about what mattered most with the decisions that had to be made as well as the day-to-day interactions with teachers and school leaders.

We learned that the decision making was an iterative process that continued to influence Te Kotahitanga throughout the period from 2003–2010 and involved particular groups of people. It was a spiralling ongoing process, where there were some people involved in all the decisions while others were only involved in some of the decisions. At the end of 2010, which is the end point of this case study, we were at the point of taking a more autonomous step into the future. What this would look like, we were not sure about.

How the Te Kotahitanga facilitation team, Whaea Awa and middle leaders worked with the Tight Five to implement the eight essential decisions is further explained in Chapter 5.

CHAPTER 5 THE IMPLEMENTATION OF TE KOTAHITANGA

5.1 Introduction

In this chapter, I outline how the eight essential decisions, identified and explained in the previous chapter, were implemented by the facilitation team and other school leaders from August 2003 to the end of 2010. I explain how each of these decisions was implemented by our school facilitation team across the following four phases:

1. Learning the reform (late 2003 / early 2004)
2. Leading the reform with staff (2004)
3. Aligning the reform with school initiatives, policies and procedures (2005 – 2008)
4. Spreading and owning the reform (2009 – 2010).

This chapter shows that these phases were not separate and discrete but inter-related through a strong iterative process of evidence of practice leading to further decisions being made within these phases. Table 5.1 below lists the four phases, their links to the eight essential decisions and how these were then implemented in our school.

Table 2.1: Phases and essential decisions implemented

Phase	Essential Decision	Implementation
1. Learning the reform – (late 2003/early 2004)	1. Participating in Te Kotahitanga.	- Making Te Kotahitanga visible to others. - Planning for short and long term implementation.
	2. Building the Te Kotahitanga team.	- Building the best team. - Leading and managing the Te Kotahitanga team.
2. Leading the reform with staff – (2004)	3. Making Te Kotahitanga work.	- Getting staff on board. - Facilitating the observation cycle. - Planning, leading and supporting Hui Whakarewa. - Planning for succession. - Attending all Te Kotahitanga hui. - Managing the data.
	4. Ensuring staff and students benefit from Te Kotahitanga.	- Supporting teachers on a day-to-day basis. - Shifting from traditional to discursive teaching practice. - Improving participation and academic achievement for Māori students. - Giving Māori teachers a voice in decision making.
3. Aligning the reform with school initiatives, policies and procedures (2005 - 2008)	5. Spreading Te Kotahitanga across the school.	- Aligning with other initiatives. - Reporting progress to principal, senior leaders, Board of Trustees and the Ministry of Education.

	6. Using outcomes to guide us.	- Tracking of teacher observations. - Tracking of student data.
	7. Understanding what we do and why.	-Theorising the educational reform. - New learnings from the principal.
4. Spreading and owning the reform (2009/2010)	8. Maintaining and sustaining Te Kotahitanga.	- Building on success - Planning for sustainability. - Funding Te Kotahitanga.

Rather than being told in a linear fashion, activities undertaken across each of these phases and decision points are discussed a spiralling ongoing way. Ideas and events often connect then loop back on themselves and reconnect.

5.2 Phase 1: Learning the reform (August 2003 – early 2004)

Participating in Te Kotahitanga and building the in-school facilitation team are two of the eight essential decisions discussed as part of Phase 1 – Learning the Reform.

5.2.1 Essential Decision 1: Participating in Te Kotahitanga

Once the decision had been made for our school to participate in Te Kotahitanga, the next step was promoting the programme and making it visible to staff in our school. This was first introduced by our principal, myself and our facilitation team at a staff meeting. Our teachers were informed about the details of our school's participation in Te Kotahitanga and that the programme was a part of a research and development project (Bishop, Berryman, Cavanagh & Teddy, 2007). Our facilitation team held meetings with the Tight Five to discuss and outline the programme in more detail and also to get feedback from them. Our team were encouraged by the strong support from the Tight Five:

It has that complete backing by senior management, the principal has just been behind it 100%. (Facilitator)

Further discussions about this initiative by the Tight Five led to Te Kotahitanga being written into the School Charter (2003/2004) as one of the special programmes to raise the academic achievement of Māori students. It was also acknowledged under the Treaty of Waitangi for its importance to tangata whenua and it became one of the objectives for academic achievement for Māori mentioned in the school's strategic plan in the School Charter (2003 – 2004):

... our school continues to focus on fulfilling the intent of the Treaty of Waitangi in consultation with the Board of Trustees and whānau committee. At our school we recognise the commitment to raising

achievement and the importance of the language of Te Reo Māori and Tikanga Māori. As a result this school implements a number of initiatives including ... Te Kotahitanga ... (p.3).

The principal of our school was instrumental in leading, embedding, spreading and taking ownership of Te Kotahitanga and he stated this quite strongly to staff and the Board of Trustees:

It is through the leadership of trying to get people to understand that the goal of Te Kotahitanga is trying to improve participation and achievement for Māori students, but it's more than that. It's trying to reduce inequities in society and I'd like to think that I didn't promote that using those words necessarily. I think I was promoting it or trying to promote the kaupapa behind it. I think also, getting the commitment from the Board is really important because the Board are the governors and they've got to be on board as it were.

The agreement for the provision of services for the Ministry of Education and our Board of Trustees was signed in October 2003. This agreement outlined the obligations of our school to participate in Te Kotahitanga: Phase 3, and to provide professional development to improve the quality of teaching for Māori students. The Ministry of Education agreed to pay our school for the services outlined in their schedules. The facilitation team at our school had to provide milestone reports and financial statements to the Ministry of Education, and as the funding from the Ministry was on a reducing scale, the school would eventually be required to make a financial contribution towards the professional development of staff. This came out of the school's operations grant and was supported by the Board of Trustees:

The Board has an understanding of the programme and every time there is another election a fresh Board comes in. We ask the Te Kotahitanga team to come back in and explain the programme. In my experience the Board has always been very, very supportive.

Our principal, deputy principal and our facilitation team maintained and brokered effective relationships between all key stakeholders involved in the project, including the wider Māori community.

5.2.2 Essential Decision 2: Building the Te Kotahitanga team

Having made the decision to participate in Te Kotahitanga the next step was building the best facilitation team to implement this programme in our school. The positions for a lead facilitator to lead our facilitation team and facilitators to work with the lead facilitator, were advertised internally. Specific time was also allocated for Te Kotahitanga, to the two RTLB teachers already working at our school, and a school support advisor from the Ministry of Education who was also appointed. The facilitation team needed to set up the systems and structures within which the team would be able to implement the reform and gather and use data for participation, planning and reporting purposes. The team also needed to lead the moral imperative to work for equitable change.

It [Te Kotahitanga] has had really high quality teachers involved in it and running it. It's not just a job to them, it's always been just a real big passion, but they step up at every opportunity and keep the Te Kotahitanga project and kaupapa alive. You know, at staff briefings, staff meetings, professional development where the whole staff are there and making good quality contributions. (Māori teacher in bilingual programme and facilitator)

I was incredibly fortunate because I had the most wonderful team around me and we worked in the true ethos of Te Kotahitanga and in terms of how Māori work. We worked very much as a whānau in terms of supporting each other. I had a couple of key people who were RTLBs who came in and part of their role was Te Kotahitanga and they were an incredibly positive aspect... so it was very much in the spirit of Te Kotahitanga as to how we worked. We actually practised what we preached I think. (Lead facilitator)

My role in our school saw me take a more central role in Te Kotahitanga. I managed the team and, except for the times I was on leave, I attended every team meeting, including meetings with our principal and our Board. I attended whānau hui on a regular basis and gave feedback about things happening in the school and also gave feedback from the hui to the Tight Five. My role was to guide the team when needed and support the implementation, not just by my position as deputy principal, but also to lead by example as one of the teachers in the first cohort for Te Kotahitanga training. Other members of the Tight Five also saw this learning through participation as important. Three of them already taught a class so became more familiar with the Te Kotahitanga observation cycle and the implementation of the Effective Teaching Profile. Our principal had an in-depth understanding of Te Kotahitanga because of his close involvement with the programme and his attendance at various Te Kotahitanga hui. So, although the Tight Five were positioned differently in terms of being in the Te Kotahitanga facilitation team, some personally developed their understandings of the central workings of Te Kotahitanga as participating teachers, and all supported our common vision to raise the achievement of Māori students.

As previously discussed, I was very fortunate to have Whaea Awa as one of my mentors as she was a very experienced teacher and a highly respected kuia in the local community. We often met both in formal and informal settings to discuss the progress of Te Kotahitanga in our school. We valued and respected her opinion and support and learnt so much from her. Whaea had taken me under her wing as soon as I started teaching at this school and supported me in my different roles. She also guided and supported me throughout our implementation of Te Kotahitanga.

Our lead facilitator, supported by the facilitation team, deputy principal and principal, had a crucial role in organising and facilitating our Hui Whakarewa Building the best team meant having time to participate in intensive training hui facilitated by the University of Waikato team throughout November and December 2003 and 2004. The team had to bond together in preparation for the important relationship building exercises with staff. The important role of our lead facilitator was reiterated by the principal:

Having lead facilitators is really important to make sure that it [Te Kotahitanga] gets implemented, because it's too big for one person and, in terms of lead facilitators ... it started off well with a brilliant lead facilitator.

Appointing teachers that would best fulfil this role was crucial to implementing this programme. We found that Māori or Pākehā, who understood and were committed to the kaupapa, were able to lead the team or facilitate the work with teachers very effectively. The principal and I ensured that when required, facilitators attended all of the Te Kotahitanga professional development hui. Some hui were for the principal, deputy principal and the lead facilitator only. Our facilitation team were responsible for setting up an effective database and identifying how well Māori

students were doing in our school in terms of evidence around AREA (attendance, retention, engagement (stand-downs and suspensions) and achievement data). Our lead facilitator was responsible for collecting all the data from the teacher observations and forwarding them to the research team at University of Waikato.

Part of building the best team was ensuring we had sufficient resources and access to smart tools that were well planned and fit for purpose (Robinson et al., 2009). The facilitation team was given an office space to work in that also allowed privacy for discussions between teachers and the facilitators. This office was centrally located, close to the staffroom and main administration building. It was chosen by our facilitation team as it was in close proximity to our principal and myself given my responsibility for the day-to-day management of Te Kotahitanga. It allowed easy access in a large school like ours in terms of support and developing on-going relationships with the Tight Five, who were regularly updated on progress. The Tight Five and our facilitation team believed that having a central office made a significant difference to their development as a team so they could plan and prepare in a quiet space. The positioning of the Te Kotahitanga office was readily available for teachers to call into at any time for appointments or to talk quickly and privately about situations of interest. As explained by the lead facilitator, this helped to further consolidate effective working relationships:

The support of senior management and the Board [of Trustees] is enormously important, and the more that I talk to people in other schools, the more I realise how well our school does that. I think integrity of the team is hugely important and one of the reasons we talked about a little bit before, is building relationships with the teachers and about working with them and the integrity of the team and the project.

The first milestone report to the Ministry of Education was written by our lead facilitator, with input from our facilitation team, our principal and myself. This report commented on successes, emerging issues and/or explanations of variance, around the following tasks: appointment of an in-school facilitator and team, engagement with the research team at the University of Waikato, number of teachers for first training hui and our commitment to the programme. Despite the very tight timing for putting Te Kotahitanga into place at our school, and the challenge around appropriate systems of data collection for the research team, our report showed we had fulfilled all of these requirements. Our first report was sent to the Ministry of Education in mid-December, 2003.

5.3 Phase 2: Leading the reform with staff (2004)

Phase 2 involved leading the reform with staff starting with 35, Cohort 1 teachers from the end of 2003 through to the end of 2004. The two essential decisions involved making Te Kotahitanga work and ensuring staff and students benefitted from Te Kotahitanga.

5.3.1 Essential Decision 3: Making Te Kotahitanga work

Once our facilitation team was appointed, meetings were held regarding the specific roles to be delegated to each team member. We agreed on how we were going to start making Te Kotahitanga work and how we would lead the reform with support from the Tight Five. There were a number of requirements that our school had to fulfil before attending the intensive training hui for all twelve pilot schools in Hamilton, in October of 2003. In preparation for the hui, we were asked to read the collaborative stories from the schools in the first phase of the programme. The University of Waikato team facilitated the hui and provided us with in-depth detail of all the tasks that would be undertaken in late 2003 and all of 2004.

At the second training hui in early November 2003, further materials and resources were provided by the University of Waikato team. These included a book of narratives of experiences from Māori students, whānau, principals and teachers, and an interactive video outlining the observation tools used in the programme and the Effective Teaching Profile (Bishop et al., 2003). Alongside the six elements listed below in Table 5.2, teachers had to learn to reject deficit theorising about Māori students. They also had to understand and be professionally committed to following the Effective Teaching Profile and making it work in their classrooms. These materials helped set us up for implementing Te Kotahitanga in our school.

Table 5.2: The six elements of the Effective Teaching Profile

1. Manaakitanga	Teachers care for their students as culturally located human beings above all else.
2. Mana Motuhake	Teachers care for the performance of their students.
3. Ngā Whakapiringatanga	Teachers are able to create a secure, well-managed learning environment.
4. Wānanga	Teachers are able to engage in effective teaching interactions with Māori students as Māori.
5. Ako	Teachers can use strategies that promote effective teaching interactions and relationships with their learners.
6. Kotahitanga	Teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students.

The Effective Teaching Profile was to be implemented in the classrooms of participating teachers through the Te Kotahitanga Professional Development Programme. This programme consisted of the initial induction hui or Hui Whakarewa, which was followed by a cycle of formal observations each term, followed by feedback, group co-construction meetings and targeted shadow-coaching (Bishop et al., 2003).

On return to school our team set about getting teachers on-board for our first Hui Whakarewa that was held in late November. Our lead facilitator kept staff informed through staff briefings, individual and whole staff meetings and also by sending out regular memos and emails. A timeframe for key tasks was set with specific roles delegated to each member of our facilitation team. There were a number of tasks that had to be done before our second training hui in early November. They included an invitation to all teachers inviting them to be part of this ground-breaking research project. There was a great response and the number of teachers for the first training hui increased from 30 to 35. Our facilitation team gave a presentation to these teachers about the requirements needed before they attended our three day Hui Whakarewa.

Initially Te Kotahitanga focussed on Years 9 and 10 as these were shown to be the years where Māori students were most challenged across the education system. Therefore, the teachers who volunteered had to be teachers of year 9 or 10 students and be observed prior to our Hui Whakarewa. The purpose of this observation was to gather baseline data to accurately measure subsequent improvements against. When the scheduled observations began in 2004, feedback meetings would follow straight after the observations. These were collaborative meetings with each individual colleague to discuss issues that may have come up and the most effective pedagogy going forward.

Our facilitation team carried out further relationship-building exercises with all of our teachers in order to get them on board and involved in the programme. Baseline data on student absenteeism and suspensions were also gathered and sent to the University of Waikato team. Once teachers volunteered to be part of our first cohort, facilitators provided them with more information about what would happen from

there. All teachers of Year 9 and 10 students selected for the programme were very committed. For baseline, Cohort one teachers were observed in class by one of our facilitators supported by a member of the University of Waikato team using the classroom observation tool that they had developed. After the baseline observation, teachers were required to attend the Hui Whakarewa, which was held in December 2003.

5.3.2 Implementing our own first Hui Whakarewa

Our first school Hui Whakarewa was held at a conference centre off-site, with all 35 teachers in attendance, including myself and Whaea Awa. We followed Māori protocol in terms of pōwhiri, *karakia* (Māori prayer), *mihimihi* (introduction / speeches), *whakataukī* (Māori proverb), whakawhanaungatanga and we concluded with *poroporoakī* (farewell ceremony). We also followed the guidelines for Hui Whakarewa as provided by the University of Waikato team.

Feedback evaluations showed that it was a wonderful, positive experience for all teachers and facilitators who were involved in different aspects of the Hui Whakarewa throughout the three days. An essential element of our hui was the sense of a journey of discovery, both as a group and as individuals. We were also fortunate to have Professor Mere Berryman, Professional Development Director of Te Kotahitanga, from the University of Waikato with us to support and oversee the Professional Development facilitation.

Whaea Awa was in our first group of teachers in Cohort one, but also supported our facilitators by leading the Māori culturally appropriate aspects of our Hui Whakarewa. She also talked about her journey in supporting and encouraging the academic achievement of Māori students and encouraged us all of us to take up the

challenge of Te Kotahitanga. Since that time, she has always been there to support us and give us cultural guidance as stated below:

I enjoyed observing the transformation and confidence demonstrated by the new staff over the three days and know how valuable this will be for all students. (Whaea Awa)

Our principal's presence at our first Hui Whakarewa showed his commitment to Te Kotahitanga, which he saw as one of the major initiatives in which our school could help improve the academic achievement of Māori students. As principal, his leadership was a critical factor in the institutionalisation of the principles of Te Kotahitanga. It was very apparent to all our staff that there was a high priority given to this programme by the Tight Five. This commitment by our principal was recognised and acknowledged by our teachers:

What I find is that when I walk around the kura I get all these kids, and I don't know all of them, and they say, "Kia ora Whaea", and just things like that. That just shows you the impact that you are having, because I haven't taught all of them, like sometimes I don't recognise them at all. But you know it makes it normal, just to say, "Kia ora" and "Kei te pēhea?" when you are walking around the school ... To me that is demonstrated by the principal when he gets up and does a mihi. That shows me that he really respects Māori culture and he thinks its [Te Kotahitanga] important.

Early in term one, 2004, we held a refresher hui in the school for cohort one teachers to remind them of what they had learned in the training hui at the end of the previous year, and again we encouraged and supported them to implement the "Effective

Teaching Profile” in their classrooms (Bishop et al., 2003). This refresher hui included a recap of the central understandings of the “Effective Teaching Profile”, the GEPRIISP (Goals, Experiences, Positioning, Relationships, Interactions, Strategies and Planning) model (Bishop et al., 2003) which was the framework for Te Kotahitanga implementation and the practical aspects of timetabling observations, feedback, co-construction meetings and shadow-coaching.

We also held a hui at our school marae to inform our local Māori community about the programme. This was met with a very positive response as they could see that our school was committed to helping make a difference to educational outcomes for Māori students through the implementation of Te Kotahitanga. A head of department commented on the importance of whānau participation:

The impact of having whānau participating and involved in their child’s learning and development is vital. I notice our school and the teachers do a lot of work on that ... It’s not just us and it can’t be the school and the teachers ... There is also that sense of, I believe, confidence in the school whānau. I know and I have heard Māori parents say, “Our school is doing a lot for our kids.

The 35 teachers in cohort one were joined in subsequent years by approximately 30 teachers per year. As more teachers were trained, the number of teachers on successive Hui Whakarewa reduced, but we still had a large group of teachers to train to reach a critical mass. From 2004 onwards our facilitation team included a panel of expert teachers from our own staff who were trained in Cohort One, kuia and kaumātua, and also invited Board of Trustee members. Having these expert teachers on the panel was a positive way of encouraging teachers to consider

becoming facilitators in the future and was part of succession planning for our facilitation team.

In order to prioritise Te Kotahitanga further, discussions were held with our faculty leader of Student Support Services. These discussions resulted in our two Māori social workers being released from their other duties to support our subsequent Hui Whakarewa for three days, to provide cultural support and guidance for both the facilitation team and the teachers being trained. That practice continued throughout the period of this study. Both social workers were also part of the team that implemented restorative practices and they supported a number of our Māori students and other students in relation to their attendance, discipline and pastoral matters by providing visits and support to whānau. They worked alongside teachers, both in and out of the classroom, and their attendance at our Hui Whakarewa was seen as a positive intervention for teachers as they worked towards improving participation and academic achievement for Māori students.

5.3.3 Essential Decision 4: Ensuring staff and students benefit from Te Kotahitanga

From 2004, every teacher in cohort one, was observed once a term by a member of our facilitation team. They also provided the feedback, held co-construction meetings and provided shadow-coaching and informal follow-up and support. This was the Te Kotahitanga cycle of professional development that we had been trained to implement in order to make Te Kotahitanga work. Our lead facilitator wrote regular reports for our principal as well as term reports for the Te Kotahitanga programme director at the University of Waikato. As explained by the facilitators:

Although the timing of putting this programme [Te Kotahitanga] in place has been very tight, the school has fully supported this initiative and

everyone from senior management to classroom teachers have made a commitment to raising educational achievements of Māori students through this process. (Facilitator)

What I found through leadership at our school is that the principal and senior management team are on board, but not only in the context of yes, we support you, they were there proactively. They were actively on board, meaning that the Board of Trustees and the principal and senior leadership team would support verbally, and would report back the progresses or the priorities of what we wanted as a community, which was to support Te Kotahitanga. (Facilitator)

Another factor in making Te Kotahitanga work was liaising with the deputy principal responsible for timetabling teachers to classes. He organised a cluster of Year 9 and 10 classes, who had larger percentages of Māori students as that was our target group. His support with this logistical task made things a lot easier for our facilitation team in terms of organising a timetable for observations and co-construction meetings. He was also responsible for organising day-relief for staff who were sick or absent from school and he could signal this ahead to the lead facilitator, so that another time could be organised for scheduled observations.

The analysis of our observation data provided valuable information for the facilitation team regarding the kind of interactions, dynamics and activity within the observed classrooms, prior to the teachers' participation in the programme. Although it was a snapshot in time, the data became more meaningful as subsequent classroom observation data was collected and analysed by the research team at University of Waikato. These data helped identify areas requiring more focussed professional development for our facilitation team. As explained by one of the

facilitators, analysis of the observation data provided the wider context for understanding what was happening across schools:

[The impact] is not just about the programme. It is about how it has been implemented. Now that I have seen it implemented at another school, I appreciate what happened at our school even more, because the huge backing it had at our school has been responsible for that impact.

Our facilitation team became more experienced at giving constructive feedback on classroom observations and shadow coaching teachers work towards their next goal. This sometimes included having challenging conversations with teachers, as well as developing their confidence to address issues that came out of the observations. Facilitators talked about their work with their colleagues:

It would contribute to sustained improvement, I think I mentioned before I believe the facilitation role is crucial within the professional development cycle. I think there is someone who can facilitate those kinds of conversations and to make conscious some of the things that teachers have been doing to support them, but also in the bigger goal of raising Māori students' achievement. (Facilitator)

Again it provides that time for our teachers to reflect to really learn or reposition. I suppose in hindsight, when does that stop? I believe if we had teachers that could embed a pedagogy that acknowledges our students who are living in Aotearoa and who can teach the content that is relevant to them and their lives. (Facilitator)

Students and the community were also informed of the Te Kotahitanga programme at school assemblies, the principal's report at the beginning and end-of-year

assemblies and school newsletters. Their involvement and feedback was encouraged as the programme developed.

During the implementation of Te Kotahitanga there were regular visits to our school by different members of the University of Waikato team to support and monitor our progress. The Tight Five continued to attend a number of hui in Hamilton across 2003 to 2010 to reflect on progress, clarify issues, and identify positive and not so positive experiences. We also had presentations of responses from questionnaires for principals and the combined in-school Te Kotahitanga teams. Our facilitation team found this input very helpful and it reassured us that we were heading in the right direction.

Benefits to staff and students included being involved in an exciting educational initiative, and although it was targeted at improving the participation and academic achievement of Māori students, because teachers had changed their classroom pedagogy, there was a direct flow-on effect to other students. The professional development for teachers and support from our facilitation team and members of the research team, on an on-going and regular basis, was extremely effective. It gave teachers the opportunity to develop new insights into pedagogy and subsequently into their own practices. It also enhanced the skills of our Te Kotahitanga team which resulted in many of them becoming competent, highly efficient and effective professional developers.

It helped shift students' learning from passive to active through their engagement in classrooms with teachers who were actively implementing the GEPRISP model mentioned above. The lead facilitator and a teacher of our bilingual classes shared their experiences about this:

Te Kotahitanga has really facilitated and been a positive catalyst in my own growth and personal journey. As I am becoming more familiar with Te Reo Māori, it [Te Kotahitanga] has been a big benefit for me ... which has increased my knowledge and sense of my place in the world. I do think that then leads to a positive feedback to the people I teach. (Lead Facilitator)

I have nothing but positives to say about it [Te Kotahitanga] because I saw both from the inside out as being part of the project and from the outside in terms of what effect it had on the teachers. (Bilingual teacher)

This model of professional development and a stable, in-school, facilitation team who had a flexible schedule and expertise related to culture, pedagogy and subject knowledge were critical to the success of Te Kotahitanga (Meyer et al., 2010). This was reinforced by a comment from a teacher who found Te Kotahitanga particularly rewarding:

I have always considered myself a fairly sensitive teacher, but Te Kotahitanga has had a profound effect on the way I deal with Māori students in my classroom, around our school and in the wider community. As a teacher, I have found Te Kotahitanga to be particularly rewarding and satisfying professional development of the highest level.

As professionals, teachers must continually update, deepen, and refine their knowledge and skills through professional development. If professional development is to make a sustained difference to teaching practice and student learning, school principals must ensure that ongoing support for teachers is provided and that they participate as well (Robinson et al., 2009; Timperley et al.,

2003). Teachers at our school involved in Te Kotahitanga were able to do this as they were implementing the “Effective Teaching Profile” through the Te Kotahitanga cycle of professional development (Bishop et al., 2003). This helped build a professional learning community in our school in which teachers used evidence of their own learning and student learning in cross curricular co-construction meetings with their peers from across faculties and departments. As the professional development helped teachers move towards a more agentic position they began to see and understand how to improve the participation and academic achievement of Māori students (Bishop et al., 2003; Bishop, O’Sullivan & Berryman, 2010). Faculty leaders and deputy principals identified the opportunities that Te Kotahitanga gave them to reflect on their pedagogy and analyse their lessons:

I think when you initially go to the Hui [Whakarewa] that it’s a real good thinking point because all the activities are centred on you and your thoughts and expressing them ... It’s probably the only time that I feel in my whole teaching career that you really do analyse yourself and your practice and what you actually do in your classes. So, initially that was an excellent starting point because like I said, it makes you the centre of attention for once. (Faculty Leader)

That sense of belonging that you [across departments and faculties] are all on the same page for following common practice. I think that the fact that there are school facilitators who work with you, who come and see you more than once and can shadow coach all of that structure that is in practice. (Deputy Principal)

They also commented on the benefits of these cross curricular co-construction meetings:

The co-constructions are excellent...you know where you are actually analysing the lessons and actually seeing the contact time with the students. (Faculty Leader)

Also the co-construction meetings help that sense of belonging and that we are working for the good of our kids and the group of teachers connected with one class can work together on finding solutions. I think that has had a really great impact and been really valuable. (Faculty Leader)

Evidence from classroom observations in our school indicated a shift from traditional, transmission teaching practice to more discursive practices, and an improvement in the relationships of teachers, in the Te Kotahitanga programme, with each other and with their Māori students:

The shift was that staff members were now talking and sharing their resources, sharing their ideas, a real concerted effort of coming up with new ideas to implement in classes. (Facilitator)

I did some exit interviews with some of the Māori students who started their schooling in the bilingual unit and Te Kotahitanga was a part of their entire high school experience. They were talking about how teachers really try to get to know us, teachers here are really supportive of things that are Māori. 'Teachers here allow us to talk about our lives in the classroom.'
There were comments that I related back to those underpinning principles of relationship building and group learning, and valuing Māori students' perspectives and Māori knowledge. I think that the Māori students'

experiences of Te Kotahitanga at our school were very positive ones... I definitely believe the Māori students' experience was enhanced at our school. (Teacher of bilingual classes)

The head of one of our departments commented on this support from our facilitation team:

I think as far as the professional development goes [Te Kotahitanga], we get the support from the team, we get regular pānui and communication from the lead facilitator about Te Kotahitanga. But as far as Te Kotahitanga and our progress on that, I am sure the facilitation team will admit, over seven years most of the teachers who have been here for a time have improved heaps, and have moved. I'd be surprised, I mean I know there would be some who may not have moved as fast as we want them to, but that's human nature, that's being people.

Ensuring staff and students benefitted from Te Kotahitanga began by members of the University of Waikato team providing iterative in-school support for our facilitation team. Based on their new learning, our facilitation team then provided professional development for teachers involved in the programme. They were also available to talk with teachers on a one-to-one basis about the new learnings introduced through Te Kotahitanga and provide support where necessary. Teachers found this very helpful and it was proving to be making a positive difference for teachers and students.

5.4 Phase 3: Aligning the reform with school initiatives, policies and procedures (2005-2008)

Aligning the Te Kotahitanga reform with other initiatives required us to spread the Te Kotahitanga principles and practices coherently across the school. This involved our using outcomes to guide our understandings about what we do and why.

5.4.1 Essential Decision 5: Spreading Te Kotahitanga across the school

A brief review of restorative practices, our bilingual programme and academic counselling show common factors that made the alignment to Te Kotahitanga very clear for the Tight Five. Restorative practices were introduced to our school in 2002 to provide a constructive way of resolving concerns related to relationships and to promote high expectations of students. The deans of schools, social workers and form teachers were involved in facilitating this initiative. As mentioned in chapter four, our bilingual programme was introduced in 2005 and was an important development within our school to provide culturally appropriate and responsive bilingual education in Te Reo Māori and English for our Māori students and other students.

As previously discussed, academic counselling was introduced into our school in 2007 by the principal and one of our deputy principals who had just finished her PhD on target-setting for students (Smith, S. 2009). Academic counselling involved data-driven discussion between the deans and a small group of students from a particular year level about goal setting and how to achieve that goal. These three key initiatives supported the principles of Te Kotahitanga through the focus on supporting the development of caring and learning relationships between students and their teachers. They promoted high expectations of students and also helped increase the engagement of Māori parents and whānau on report evenings. Aligning

restorative practices, our bilingual programme and academic counselling with Te Kotahitanga also provided a great opportunity to align Te Kotahitanga with other school initiatives, policies and procedures. Although, how focus would be prioritised and maintained to give each initiative equal power and status for the kaupapa of effective 'educational outcomes for Māori students was yet to be fully understood. The Education Review Office, (2006) commented on the importance of this kaupapa or strategic priority during their visit to the school in 2006:

The board has established a strategic priority to improve educational outcomes for Māori students. Trustees have ensured that appropriate resources are provided for programmes and initiatives to improve students' achievement and engagement in learning. The active involvement of the school in the Achieving at Waitakere (A@W) initiative, Te Kotahitanga and the communication's programme have contributed to significant improvements in Māori student literacy and numeracy at Years 9 and 10. (p.9).

The decision to weave these key initiatives together to address our school's vision and goals and to share this information and progress at regular parent and staff meetings was made by the Tight Five and reiterated by our principal in his monthly report to the Board of Trustees (June 2007).

I believe we should connect the implementation of the New Zealand Curriculum with our Charter review and align this with the other strategic programmes we have in our school such as Te Kotahitanga, Academic Counselling, Restorative Practices ... This is a great opportunity to include and connect all the 'effective' strategies we have in the school. (p.1).

The alignment of key related initiatives such as Academic Counselling and Restorative Justice with Te Kotahitanga, we believed strengthened relationships and interactions within the classroom, between teachers and students and further encouraged collaboration between teachers. This ensured a high-priority across our school during the implementation of these programmes. All other key initiatives worked alongside Te Kotahitanga to raise overall student achievement. This multi-faceted approach was clarified by some of the Tight Five:

Te Kotahitanga is one aspect of the solution... I think we have a multi-faceted approach here to Māori achievement. Look at our initiatives, academic counselling also supports that [Te Kotahitanga], and restorative justice [practice] also supports that, so there are a whole lot of things.

I don't think we can attribute all achievements to Te Kotahitanga because we have so many other programmes in this school which contribute to students' achievement... but I certainly think the awareness that we have all gained through the training with Te Kotahitanga has made us more aware of the needs of Māori students and how we can actually help them to improve. It's a combined effort of all programmes in the school that certainly Te Kotahitanga is the professional development programme that is going to have a major influence, because it has influenced directly the teacher who is going to be the direct person involved with the student and helping them achieve academically.

Visits to our school by educators from other schools in New Zealand, and overseas, showed interest in the key initiatives that the Tight Five had introduced into our school, and how they aligned with each other. The decision to share ideas around the implementation of Te Kotahitanga with other Phase 3 high schools was a

practice that was encouraged by the University of Waikato team and welcomed by the Tight Five. This created a sense of collegiality and collaboration between the facilitation teams and leaders from other schools who learnt from each other on this journey, as stated in our principal's report to our Board of Trustees (May 2007):

We have become a very popular school for other educationalists to visit, mainly to observe our special programmes such as Te Kotahitanga, Restorative Practices and Academic Counselling, but also the other special features of our school. This is in addition to our regular visits from our international partners. So far this year we have hosted or will be hosting individuals or groups from China, Japan, Germany, Qatar, Ireland, Vietnam, United States of America, and a number of secondary schools within New Zealand. (p.1)

Figure 5.2 shows the inter-relationship and spread of Te Kotahitanga throughout our school and into our local (including students' whānau) national and international community.

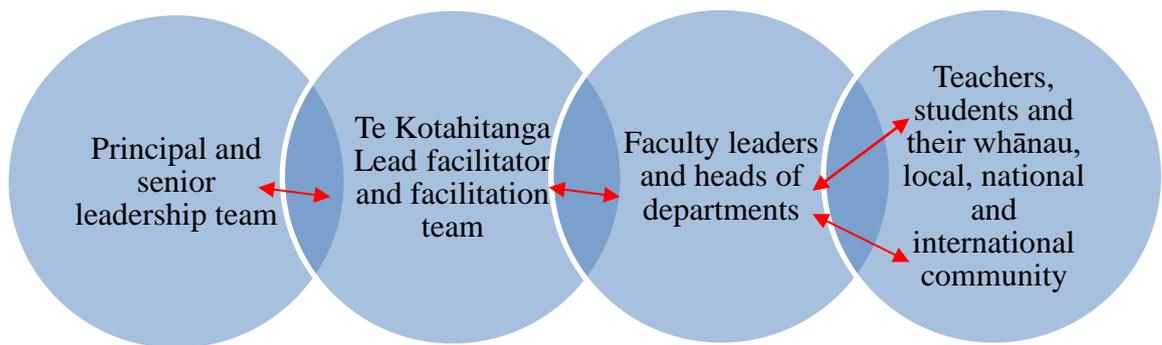


Figure 5.2: Spread of Te Kotahitanga

Spreading Te Kotahitanga across our school started with the Tight Five (principal and senior leadership team above), then to our lead facilitator and our facilitation

team, out across our faculty leaders and heads of departments and wider still to teachers, students and the local, national and international community. This spread was supported by heads of department, faculty leaders and teachers in charge of specific subject areas within faculties. For example, in 2010, the Head of Biology within the Faculty of Science commented on how he thought the Te Kotahitanga observation process could be aligned with other observations by faculty leaders and heads of departments:

I thought why don't all those people [Heads of Departments] observe me the way Te Kotahitanga does? I know it's different, but if all of our Heads of Departments could do those sorts of observations alongside what they normally do, how powerful would that be? You know if it was engrained in terms of the way our school approached professional development and staff development.

This created discussion around observations of teachers by our Faculty Leaders and Heads of Departments which led to the development of an observation tool designed by them. While this showed leadership and ownership from these two very important middle leadership groups, unless the tool remained focussed on culturally responsive pedagogy it could distract from the kaupapa being driven by Te Kotahitanga. Perhaps it also shows that culturally responsive pedagogy was not understood as clearly as it should have been by these middle leaders. Macfarlane (2004) explains how critical the role of the teacher is and contends, 'If the learning and teaching connect with the cultures represented in the classroom, the students are more likely to "switch on".' (p.97). If culturally responsive pedagogy was understood by the middle leaders, they would not have had to develop another

observation tool and could have continued with the Te Kotahitanga observation tool. This is supported by a Head of Department:

Heads of Departments in this kura have the most influence, when we talk about it coming from the top down. Our Heads of Departments design our schemes, they choose our assessments. They observe and mentor our new teachers in their subjects. How powerful would it be if they could do observation the way that Te Kotahitanga staff do them? How powerful would it be if their department meetings had more of a co-construction type flavour to them ... I don't see why our Heads of Departments couldn't be trained the way our Te Kotahitanga staff are trained and have that knowledge themselves because they have so much impact on so many staff.

In addition to this our facilitation team had begun to use a number of strategies to explain to Māori students what Te Kotahitanga was in terms of raising their achievement:

We [facilitation team] came up with an idea that when we went into a class, we would spend perhaps two minutes at the very end acknowledging the class, thanking the teacher for having us, explaining why we were there and what the purpose was. The other way was at assemblies for Māori students. We would talk about this programme [Te Kotahitanga], what we were aiming to do, and what that meant for them, was that hopefully their teachers were working with them in the same team, as the same whānau.

... some Māori students knew exactly what the observation tool looked like so they would come up after the lesson and say, "Oh miss, were you looking at me? How did I go?" So there was that vehicle to do that.

The spread of pedagogy through these observations was essential for the Tight Five towards embedding Te Kotahitanga in our school.

5.4.2 Essential Decision 6: Using outcomes to guide us

Student outcomes were analysed to see if there was a shift in achievement for our Māori students and these shifts were presented regularly to the Tight Five. Evidence of student performance helped identify how we might change the culture by changing contexts in our school in ways that would support and enhance effective teaching practices, and inform a range of more effective learning and professional outcomes aimed at Māori success. Evidence of teacher repositioning was also analysed to see what shifts had been made by teachers from using mainly traditional pedagogies to include more discursive teaching.

From 2004 to 2008 repositioning such as this saw an increase in overall achievement for Māori students at our school in NCEA Levels 1, 2 and 3 and University Entrance. Evidence of teacher repositioning and student performance will be presented in more detail in Chapters 6 and 7.

In terms of positioning, the teacher observations gave us a snapshot of the shift for our teachers, involved in the programme, from traditional to discursive teaching through their implementation of the Effective Teaching Profile. The following voice is from an experienced teacher who could see the value in the Te Kotahitanga process. Although initially negative towards the class she was teaching, she developed more confidence through her implementation of the Effective Teaching Profile. This also shows her repositioning from a position of deficit theorising about Māori students to a position of agency, where she became more confident that what she did could contribute to improvements:

My starting point was the positive relationships that I had managed to establish with many of the students as individuals, despite the stress and anger and tension present in my dealings with the class as a whole. By focusing on this, I was able to put aside my growing negativity. I then abandoned my carefully thought through routines and commitment to silent reading and expressive writing.

For the first part of the term I had used a few games as rewards at the end of the lesson. These were the most positive experiences for many students, so I decided to begin each class with a game.

Next, I took the even braver step of abandoning the departmental schedule. I looked at the skills we were supposed to cover, what was going to be in the exam, the current literacy levels of the class, and decided to focus primarily on writing skills, linking this closely to reading. I found out what topics they were covering in social studies, and as far as possible, linked all my content to those topics, thus providing a purpose the students could really relate to. I took note of the areas in which all students could experience success.

Evidence from a wide range of teaching and learning interactions for individuals, group and whole class were observed by our facilitators through the use of the observation tool. Some of the strategies being used by our teachers including co-operative learning, formative assessment, goal setting and differential learning. Evidence of planning to achieve the goal of raising Māori student achievement and participation was seen at an individual level (through feedback sessions), across departments (through co-construction meetings) and at a school level (through professional development within faculties). Data on student achievement was

collated by the student achievement manager and presented to the Tight Five to show the effect that Te Kotahitanga was having. This continued to be a determining factor in the programme continuing in our school.

One of our goals was to get all our teachers involved and trained in implementing Te Kotahitanga and having updates and presentations of findings was crucial to keeping teachers informed of the outcomes. There were some resisters to the programme and our lead facilitator pointed out how teachers needed to be committed to the programme if they are going to engage agentically:

There are a couple of important points that I need to make. The first one is that as the lead facilitator working alongside our teachers in the classroom, what I realised initially was that it was very, very important that our teachers actually believed in the process. If they believed in the process, that actually what they were doing was making a positive difference to the kids, to our Māori kids, then half the battle was won, ... initially there was some, I wouldn't say, resentment, but there were some issues in maybe not that motivated to be open to something new, but actually something so incredibly exciting.

At the end of 2006, there were 56 teachers trained at our Hui Whakarewa, the largest cohort to date, which included some of our teachers who initially had been resistant to being involved with Te Kotahitanga. Their decision to participate was possibly due to the encouragement of our facilitation team and seeing the positive changes that their Te Kotahitanga colleagues were experiencing. This was also about repositioning from deficit theorising (where teachers were resisting because they did not believe they needed to change) to agentic theorising (where teachers believed that what they did in the classroom would make a difference to the

engagement participation and academic achievement of Māori students). Due to staff changes in our facilitation team at the end of 2006, we started with three new facilitators in 2007. This meant that our team had six teachers with specialist content knowledge across five curriculum areas in our school. Having specialist content knowledge was something that teachers had suggested in the feedback on their observations was important. However, this feedback could be seen as a bit of deficit theorising about facilitators if the teacher believed that they did not have to change their positioning if the person observing them did not have the same curriculum content knowledge. Maintaining curriculum excellence alone without pedagogical and relational experiences was not something that was condoned by our facilitation team. A Faculty Leader expressed the following about content knowledge of a facilitator:

I remember feeling a little frustrated because here was a non-Physical Education teacher trying to give me ideas for a practical session. As you know, the practical sessions are actually analysed as well and I just remember thinking to myself that for this to be even to work, to be more effective, can we have specialists in each subject area to be offering different ideas.

At the start of Term 1, 2007 there were approximately 130 out of a staff of 151 teachers involved in Te Kotahitanga. A teacher described his experience on the embedding of Te Kotahitanga in our school. This comment infers that teachers should only use the Effective Teaching Profile in a “Te Kotahitanga class” which is problematic and again may indicate that the close focus on the elements of the Effective Teaching Profile was not allowing teachers to understand the wider context around culturally responsive pedagogy:

I think it [the Effective Teaching Profile] has been embedded as close as possible at the classroom teaching level. That's from my experience and it may be different in different areas. Anecdotally, you hear stories about teachers saying, don't do this here because that is not my Te Kotahitanga class sort of thing', and so in that respect, I guess it may not be embedded for some individual teachers.

Many other teachers however, were teaching in line with the Effective Teaching Profile, and in far more inter-related, interactive and responsive ways with benefits for students beginning to show. Macfarlane (2004) suggests that '... employing a culturally relevant pedagogy will signal to Māori students that their culture matters.' (p.97).

Our associate principal commented cautiously on the impact of Te Kotahitanga on Māori student learning and achievement after three years in the programme:

If you look across the board and talking about all schools, the effect of Te Kotahitanga where it has been implemented, the difference in our school to other schools suggests it is a very powerful tool. I think there are two things that our school needs to bear in mind. Firstly, the students that we measure have had different degrees of exposure in terms of Te Kotahitanga, in terms of the transient population and the principal has mentioned this previously. So, in fact it could be more powerful than our results show. Secondly, things like academic counselling and restorative practice are all consistent with the philosophy of Te Kotahitanga. So, I think that even though it is not under that heading, I think the philosophy and the best practice evidence supports a really strong outcome.

Our principal also commented on the impact of Te Kotahitanga on Māori student achievement:

If you look at the data they [Māori students] have certainly improved over the last seven years from my perspective ... The data has improved its following in Richard Elmore's theory in travelling north east. It is going north east, and he said it is a rocky road, with ups and downs. I think we have seen ups and downs, and we had a bit of a down last year, which is disappointing, but you should not lose faith because of that. It's natural, it happens. So the overall trend is in the right direction... We are at the national level for Level 1 NCEA, above for Level 2 and 3, and below for University Entrance. (Principal)

We continued to develop our relationship with the Māori community by making them aware of the progress of Te Kotahitanga in our school and shared success stories and student data with them at parent, student and teacher evenings.

The Tight Five used teacher and student outcomes to guide our progress with implementing and embedding Te Kotahitanga. We were also guided by the advice and feedback from the Ministry of Education to our milestone reports. In early 2007, our principal received very positive feedback from the Ministry of Education (February, 2007b) acknowledging the challenges we had overcome in 2006:

In such a large school the issues of scale are surely a challenge in themselves, but it appears that superb management has resulted in a major shift. The fact that the project is building a positive reputation which encourages other teachers to join is a credit to the facilitation team and, in fact, to everyone involved. You appear to be winning over teachers who

were resistant to the programme, which is not easy to do. Clearly 2006 has been a highly successful year for the school.

The outcomes achieved, evidenced by AsTTle results, classroom data, attendance and behaviour data show definite and positive shifts in Māori student results. These successes, when shared with whānau, must surely reinforce the relationship building which is being led by the deputy principal... You are fortunate to have the continued support of your Whaea ... The critical success factors, identified challenges and recommendations will be helpful for other schools learning about Te Kotahitanga.

5.4.3 Essential Decision 7: Understanding what we do and why

At the start of 2007 a variation to our contract with the Ministry of Education was signed, for the delivery of professional development and participation in Te Kotahitanga. This allowed our school to continue to embed the practices and learnings from Te Kotahitanga with particular emphasis on the elements of the GPILSEO model, required for successful sustainability, ownership and spread. Our facilitation team were constantly training new cohorts of teachers, and where possible, undertaking the observation cycle with earlier cohorts. However, as the number of teachers had increased, those who had been in Te Kotahitanga for longer had begun to miss out on their continued participation in the cycle of professional development. Due to the large numbers in each new cohort our facilitation team were kept extremely busy.

Our third lead facilitator left at the end of 2006 to pursue another career and, at the start of 2007, we started with a new lead facilitator. Once again, our new leader had the task of rebuilding and developing relationships within the team. Advantages were that she had been at our school for approximately ten years and had already

established strong relationships within her department and in other areas of our school and she was a Te Kotahitanga trained teacher. Her appointment was intentional in terms of succession planning and reflected the importance and value of aiming for most, if not all, teachers being Te Kotahitanga trained. She said:

I had been a teacher on the project for three years, and at the start I was pretty sceptical about it, because we've seen a few of these initiatives before. But as we progressed, I could see that it was going to work.

Again, our facilitation team went from strength to strength which reflected their hard work, dedication and understanding that the successful implementation of Te Kotahitanga could take time if teachers had to change their practice to improve the academic achievement of Māori students. The lead facilitator commented on how teachers could see the benefits from being involved in Te Kotahitanga, which in itself further promoted the programme:

It was amazingly easy. But it has taken around three years for us to get to this point, because teachers find the idea of being observed quite scary. Now, they're seeing the impact this kind of support has had on the other teachers, and the programme is doing its own promotion.

At the start of 2008, 96% of our teachers were involved in Te Kotahitanga and our facilitation team felt we had made very good progress and had met the goals that we had set for 2007 and had embedded Te Kotahitanga in our school. The feedback from the Ministry of Education (2008a) on our Milestone 13 report in January, commented positively on the goals that our facilitation team had achieved or exceeded:

The report gives a very clear summary of the progress of Te Kotahitanga at Massey High School, listing the goals – those set initially and those added during the course of the year – and targets for the School Annual Plan. It is to the facilitation team’s credit that these were achieved or exceeded. Clearly, the school’s new facilitation team has more than met the challenge to become proficient implementers of the observation cycle... The strategy for keeping students informed about Te Kotahitanga and its purpose is eminently sensible, encouraging them to take over some ownership of their learning in relation to the initiative. (p.1).

5.4.3.1 New learnings from the principal

In early 2006, our principal was awarded a Woolf Fisher Fellowship, as mentioned earlier in Chapter 4, which recognises and rewards excellence in leadership. This award is designed to send leading secondary teachers and principals overseas to examine different teaching practices. In July, 2006, our principal visited schools in the United Kingdom and the United States, and attended a course on leadership at Harvard University. In his principal’s report he commented, “Throughout the course [at Harvard] the principles of Te Kotahitanga were evident” (Ritchie, October 2006). On his return he introduced an initiative called academic counselling, and encouraged the Board of Trustees to continue to support Te Kotahitanga and the restorative practices initiative, as all three initiatives aligned towards the same goal of improving participation and the academic achievement of Māori students. Our principal wanted to embed Te Kotahitanga as a model of professional practice across the whole school to which other initiatives must align with. He was well read and wanted to examine how research could further inform our teaching practices. He was convinced that Te Kotahitanga was the way New

Zealand schools could make a difference in the participation and academic achievement of Māori students. This is reflected in his comment below from an article in the Education Gazette (Ministry of Education, 2007a).

Last year I was very fortunate to go overseas and visit some institutions, and one of them was Harvard University. One of the top researchers in education, Professor Richard Elmore, made a statement that teaching is an occupation, not a profession, because it lacks a model of professional practice, unlike medicine and law. Well, in my opinion, Te Kotahitanga is the model of professional practice that's missing in New Zealand. It is also the best tool we have for reducing the disparity. (p. 1.)

Our facilitation team strongly encouraged the Tight Five to engage in professional reading around education reform in order to give us a deeper understanding as to what we were doing and why. Our professional development continued to be supported and supplemented by professional readings from the University of Waikato team. All of the Tight Five kept up-to-date with reading to do with educational issues, in particular, this was led by the principal and two of the deputy principals.

5.4.3.2 Policies and Strategies

The New Zealand government strategy, as mentioned earlier in Chapter 2, Ka Hikitia: Managing for Success/Māori Education Strategy, 2008 – 2012 introduced in April 2008, Ministry of Education (2008c) was about changing and transforming the education system to ensure that all students had the opportunity to gain the skills and knowledge they needed to realise their potential and succeed. It was a strategy that set out specific outcomes, priorities for action and targets over the five-year period of 2008 to 2012 to realise Māori student potential and Māori enjoying and

achieving education success as Māori. It was then refreshed and reinstated in 2017 (Ministry of Education, 2013c).

Our school aligned the key initiatives in our school to the Ka Hikitia strategy which further reinforced a shift in thinking and behaviour and a change in attitudes and expectations. This helped strengthen Te Kotahitanga even further and kept that high priority on Māori student achievement that the facilitation team were seeking. We also connected the implementation of the New Zealand Curriculum with our Charter review and aligned this with other strategic programmes in our school, including Te Kotahitanga. The Education Review Office (2006), commented positively on the effects of the Te Kotahitanga programme in their report:

The positive effects of Te Kotahitanga are seen in the increased engagement of students in learning, a strengthening of relationships and interactions within the classroom, and improvement in attendance figures and diagnostic test results in literacy and numeracy. Teachers report that their involvement in the Te Kotahitanga programme is also contributing to their professional conversations and reflections about best practice in teaching and learning to enhance the achievement of all students at the school. (p.5)

In addition, our school's participation in a variety of initiatives provided evidence of our commitment to positive outcomes for our Māori students and Education Review Office also highlighted these:

Participation in a variety of achievements and engagement initiatives, including the homework centre, Te Kotahitanga, Te Piatata and student support programmes provides evidence of the school's commitment to

improving the engagement and achievement of Māori students. The board, principal and staff, whānau and members of the wider community demonstrate a strong commitment to achieving positive outcomes for these students. Teachers and students report that they are experiencing positive results from these initiatives. (p.9.)

5.5 Phase 4: Spreading and owning the reform (2009/2010)

Spreading and owning Te Kotahitanga is the essential decision discussed in Phase Four and is largely about the work undertaken in 2009 to 2010.

5.5.1 Essential Decision 8: Spreading and owning Te Kotahitanga

Bishop et al., (2003) suggest that the elements from the GPILSEO model (as introduced in chapter 2) need to be present in the reform initiative from the very beginning of school and system wide change. This is to support teachers to effectively change their classroom relationships and interactions and help sustain them in the classrooms. Table 5.3 shows how, as discussed previously in this chapter, our facilitation teams worked to adapt and connect the elements of GPILSEO into their implementation of Te Kotahitanga as our school.

Table 5.3: Elements of GPILSEO adapted at our school

GPILSEO model	Adapted and connected to:
Goals	Our school's vision and goals
Pedagogy	Our school's teaching and learning
Institutions	Our school's organisational structure, policies and processes
Leadership	How leadership functioned at our school
Spread	People included in the reform and how this spread across the school
Evidence	Our school's data management systems
Ownership	Everyone's commitment to the goal

Although these changes to influence spread and ownership had been occurring, there were still a lot of advantages to be fully understood and challenges to overcome.

The appointment of a lead facilitator was crucial to the implementation of Te Kotahitanga and we successfully appointed someone of a very high calibre as our first lead facilitator. This teacher had credibility with our staff as a very effective teacher and his prior experience as an effective RTLB resulted in staff readily looking to him for leadership. He was able to motivate and lead other teachers, as well as work efficiently under pressure, often to tight time frames. The facilitators in our team were also very experienced teacher practitioners who had the respect of teachers in our school.

Putting the eight essential decisions into practice was however, a challenging exercise because of the sheer size of our school. Getting staff involved in this professional development programme was the first challenge as we only had the capacity to train between 30-35 teachers each year. This meant that in a school as large as ours, it took four to five years to reach critical mass, which was one of the goals of the Tight Five. Once we reached critical mass this would obviously increase students' exposure to Te Kotahitanga. Our lead facilitator described these challenges as positive:

Obviously, whenever anything new, creative and exciting comes into quite a formalised set up like a large school, there are always going to be some challenges around implementing it effectively ... of getting the teachers on board, but an incredibly powerful and positive thing really.

Turnover of staff each year was exacerbated by the usual pattern of between 10-15 staff leaving our school each year for promotion, study leave, maternity leave, overseas experience, or to pursue other vocations. Many of those staff were Te Kotahitanga trained. With new staff appointments there were always teachers who had to be trained at our Hui Whakarewa at the end of each year. There was also the challenge of appointing more teachers as facilitators and although there were always teachers wanting to be part of our facilitation team, the ripple effect was finding effective teachers to replace them in their respective subject areas.

Another challenge was maintaining the stability of our Te Kotahitanga team as the turnover was high in the first few years, and it took time to build trust and credibility and to establish relationships with staff again. The key person in our facilitation team was our lead facilitator. As explained by one of our facilitators, having that position stable was crucial to the well-functioning of the team:

I think the integrity of the team, that teachers trust the people in the team, and that they can talk to them and it won't go any further, that sort of thing. But also that the team is doing its job well, and they don't have to struggle over it. I think that has been important. You need stability in the team to establish that and that took us a while to build. Not saying that there wasn't integrity in the early days but you also need stability to establish that sort of public persona.

Our facilitation team was responsible for providing data pertaining to our Māori students to the research team at the University of Waikato. Due to the size of our school, there were a number of issues around appropriate systems of data collection. However, this was a positive challenge and one that was met with enthusiasm by our team. To enable a more efficient process, it was suggested that the Tight Five

look at putting an electronic system in place. This was done, but only after we had investigated the most appropriate data systems available and what would work best for us.

Once the Ministry of Education started to reduce funding, another challenge was funding a full facilitation team with an ever increasing number of teachers in programme. Funding for staffing was a crucial element that our principal had to manage prudently and balance with other big initiatives in the school. As he explained, funding impacted on the number of facilitators that the school could afford:

It [Te Kotahitanga] will continue, but it will continue in a way that is more sustainable and so the facilitation team has been cut back ... and that is applied not only to Te Kotahitanga, but also to Academic Counselling because we simply cannot afford it.

Although the Ministry of Education paid for our school to go to Te Kotahitanga conferences and hui at no cost to our school, which was very helpful, this did not help in the day-to-day implementation of Te Kotahitanga. Our principal agreed quite strongly, with what was being mooted by the director of Te Kotahitanga at the time, that the government should continue to fund staffing for this programme:

We have been through the developmental phase, we are now in the really high implementing phase and if it's to be sustained, there should be a staffing element given as an entitlement.

Support for commitment to Te Kotahitanga was reiterated in a letter sent to the principal from the Ministry of Education (2007c):

As principal, your support and commitment for Te Kotahitanga has clearly been a major factor in sustaining the gains made and embedding its practices and philosophy. Thank you for showing this leadership, so essential for success. (p.1).

Moving from implementing and embedding to maintaining and sustainability required our school to take ownership of the programme as explained by our principal:

I think the institution of GPILSEO (Goals, Pedagogy, Institutions, Leadership, Spread, Evidence, and Ownership) is a very, very useful tool to apply for a whole lot of things, and I think that Russell [Professor Bishop] has hit on a winner there in terms of sustainability but whether we can deliver it is another issue.

To understand what was being maintained of the changes to classroom pedagogy an additional component to Te Kotahitanga was the collection and analysis of evidence through a process called Rongohia te Hau, mentioned earlier in chapter 3. Evidence was collected from three perspectives, student and teacher surveys alongside evidence of classroom pedagogy collected through 20 minute classroom walk through observations. This was carried out in our school in August 2010 and showed positive results (see chapters 6 and 7). These results suggest that Te Kotahitanga was being implemented and embedded in our school. The challenge was to maintain and sustain these shifts with the reduced team of facilitators, and with the withdrawal of external support, departments beginning to develop their own tools. The goal for our facilitation team was to build on what had been achieved and make the changes sustainable over the long term.

Our school had endeavoured to take ownership of the core practices of Te Kotahitanga and this was playing out in the following ways:

- we had aligned and linked Te Kotahitanga to other key school initiatives
- we had built it into our strategic plan in our School Charter
- we had extended it from core (compulsory) subject classes to senior classes to departments to whole school
- the overall culture of our school had changed with teachers having more awareness of Māori students' potential and needs
- there were better relationships between teachers and students
- teachers had adopted a more inclusive style of teaching
- there was less deficit theorising and
- there was a greater emphasis on the promotion, use and celebration of Māori culture, Te Reo and Māori students' achievement.

These elements are reflected in teachers' comments about changes to the dynamics in their classrooms:

...first of all, relationships as being the forefront of what teachers feel they can do in terms of knowing who their Māori students are, their names, some of their background because it's not a one fits all situation. Everyone has different needs and that is why teaching is not easy. So building up relationships with students ... I have seen teachers actually make those shifts where they didn't know those kids, they didn't know who the Māori students were and now [teachers] came to meetings knowing who they were, and a little bit of background about them. But they also try and focus on what the students want in terms of how it's been delivered. How the

content of the topic is being delivered so that there are no longer behavioural issues. So those are some of the impacts that I have seen in classroom and the interactions. (Teacher)

I connect with them, use it as a way through whakapapa that we talk. I open kōrero with them about whakapapa and that is an extremely positive way of connecting with them, especially with them in your classes. You have several classes a year so it makes a quick relationship. (Teacher of Drama)

The reduction in funding from the Ministry of Education placed huge pressure on our facilitation team to come up with solutions to sustain Te Kotahitanga. In previous years our Board of Trustees had topped up funding for the programme to continue because they saw an improvement in the educational outcomes for students and that teachers had made shifts from traditional to more discursive pedagogy, as they became more proficient in their use of the Effective Teaching Profile. Our principal commented strongly on the withdrawal of funding from the Ministry of Education:

It was a really difficult decision for me to make because the Ministry has withdrawn their funding, which I find really ironical, considering this is a major goal of the Government and the Ministry of Education ... but one thing Michael Fullan said is that if you find something that works you keep resourcing it and you keep doing it until it stops working. I don't know why the government does not follow that ...

Our Board of Trustees could see the value that Te Kotahitanga added to the participation and achievement of Māori students and when the external funding

from the Ministry of Education was reduced and our principal asked the Board to continue funding it, they were unanimous in their decision to do so. In demonstrating their commitment to Te Kotahitanga, our Board of Trustees topped up funding for teachers in our facilitation team in 2006, 2007 and 2008 when 120 of our teachers were Te Kotahitanga trained. At the end of 2007, our Board of Trustees agreed to sign for another three years (2008 to 2010) with the variation, that our Board would endeavour to cover the financial contributions. However the Ministry of Education would not agree to our contract variation, instead they brought the funding for 2010 forward to 2009. Our principal and Board chairperson acknowledged our Board of Trustees' continued support of Te Kotahitanga:

That signalled a commitment from the Board the importance of this kaupapa [Te Kotahitanga] in our school. Talking to the facilitators and the teachers, watching interviews with students we were convinced that this was in fact a worthwhile teaching and learning programme, and we have watched it develop, and as a board we have been more than happy to keep resourcing it in whichever form it is.

The Tight Five showed the priority of this programme by integrating it with our School Charter, strategic documents and vision for the school. This was fully supported by our Board of Trustees as it linked to two areas of raising Māori student achievement and also professional development for teachers. This also aligned with the government strategy - Ka Hikitia (2008-2012). The irony was that considering that this strategy was a major goal of the government and the Ministry of Education, they still withdrew the funding for Te Kotahitanga, which meant that schools would have to fund it themselves if they wanted the programme to continue or opt to become a part of the latest initiative Building on Success (Ministry of Education,

2013d). We understood that the stability of our facilitation team was extremely important in maintaining the programme and eventually sustaining it. Our lead facilitator who led the team from 2007 to 2010 had a positive impact on the team when she came on board and built a very strong team which created stability in our team. She also developed a very positive relationship with the principal and deputy principal responsible for the day-to-day management of Te Kotahitanga.

The Education Review Office (2009) reported on the involvement of teachers in Te Kotahitanga and the positive tone of our school:

The involvement of almost all teachers in Te Kotahitanga, a programme based on building positive relationships and acknowledging students' identity, has helped staff to engage students, particularly Māori students, more in learning and contributes to the positive tone of the school. (p.3).

In 2009, the number of our teachers involved in the different stages of Te Kotahitanga was almost at critical mass and was an indicator of progress in success for Māori students by the Education Review Office. Another indicator of successful outcomes included the 4-5 year review cycle by the Education Review Office:

Appropriate resources continue to be provided for programmes and initiatives that contribute to the achievement of Māori students. While about half of the teaching staff had received professional development in Te Kotahitanga at the time of the last ERO review, almost all teachers have now received training. (p.10).

The success of Te Kotahitanga at our school was also highlighted in Ngā Haata Mātauranga: Annual Report on Māori Education (Ministry of Education 2008b).

The case study explores the success of Massey High School ... in embedding Te Kotahitanga into the school over the past few years, with particular emphasis on the importance of strong programme leadership and effective teaching practice. (p.50).

There was a strong focus on assessment, monitoring and record-keeping which was a critical factor in enabling the facilitation team to track student progress and support decision-making about the allocation of resources to ensure the sustainability of the programme. The principal summed this up in the Education Gazette (Ministry of Education, 2009a).

Te Kotahitanga has taught our school a lot about effective teaching, particularly the importance of building mutually respectful relationships with learners that also recognise the cultural capital that they bring to the classroom. These are all significant and important changes. Every single thing reinforces the next and means we're all heading in the same direction, striving to achieve the same results. (p.1).

5.6 Summary and overall learnings from implementing the eight essential decisions

In this chapter I have described the implementation of the eight essential decisions by the school's Te Kotahitanga facilitation team, across four phases, from participating in Te Kotahitanga in late 2003, to owning the reform in our school in 2009-2010. We learnt that our facilitation team had to be passionate and committed to the kaupapa of Te Kotahitanga. We had to be excellent practitioners, able to develop good relationships with students, other teachers, the Tight Five and our Board of Trustees. To implement this programme in our school we had to have

confidence in ourselves that we could make a difference, by supporting teachers to implement the Effective Teaching Profile in their classrooms.

On-going support from the Tight Five, the Ministry of Education and the University of Waikato team was crucial to the implementation and success of this programme by the facilitation team in our school. The decision to weave key initiatives together to address our school's vision and goals ensured a multi-faceted approach to the achievement of Māori students but it potentially also opened up critical new questions about how power could be shared across all initiatives. We believed that sustainability of the programme required our school to continue with the observation cycle to ensure the Effective Teaching Profile continued to be implemented. But, as more teachers came on board, faculty leaders and heads of departments began to look for new innovations. The Tight Five, supported by the Te Kotahitanga team from the University of Waikato met at the end of 2010 and developed a plan that would continue to grow leadership and ownership of Te Kotahitanga for Massey High School for 2011 – 2012. That plan was outlined by the principal:

We will plan and implement an ongoing professional development programme for our Faculty Leaders and Heads of Department that is focussed on Te Kotahitanga and the use of data to inform planning and practice, in order to grow leadership and ownership of Te Kotahitanga throughout our school that impacts directly on Māori student achievement.

With these factors in mind the next two chapters now reflect back on the outcomes for teachers and Māori students through this time, 2004 to 2010. The chapters then push forward into the two years after external funding had stopped, and then into 2013 when a year of activation was funded.

CHAPTER 6 EXPERIENCES AND OUTCOMES OF TEACHERS

6.1 Introduction

This chapter reflects on the experiences and outcomes of the teachers involved in Te Kotahitanga at our school and subsequently on their actions for Māori students. I present collaborative stories from the face-to-face interviews with teachers, facilitators, the chairperson and staff representative on the Board of Trustees, and the qualitative and quantitative data from the survey given to teachers. I also discuss the teacher data from Rongohia te Hau (as explained in Chapter 3 and again in Chapter 5) which provides a snapshot of evidence regarding the degree to which teachers believe a culturally responsive pedagogy of relations was embedded in classrooms across our school. To understand how these culturally responsive and relational practices were being sustained for the future at our school, I compare Rongohia te Hau teacher data from 2010, our last fulltime year of funding, with data from a new sample taken in 2013.

6.1.1 Chapter structure

The teachers interviewed wore multiple hats that ranged from senior leaders, some of whom taught one class, to faculty leaders, who had three-to-four departments in their faculty (especially the larger faculties), to heads of departments (smaller groups) and also facilitators. For example, in the Faculty of Science which had approximately fifteen teachers, there were four departments; Biology, Human Biology, Physics and Chemistry. I present the experiences and outcomes of these teachers using the four main themes that align with the previous two chapters: Maori students' cultural identity; developing positive relationships between

teachers and Māori students; sharing good practice / professional learning communities; and, the sustainability of Te Kotahitanga. I discuss these four themes according to the four phases of implementation during the period of this research, August 2003 to the end of 2010 as presented in Table 6.1.

Table 6.1: Key themes that emerged during the four phases

Phases from previous findings in Chapters 4 and 5	Relevant Key Themes for this chapter
1. Learning the reform – (August 2003/early 2004)	Understandings about Māori students' cultural identity.
2. Leading / implementing the reform with staff – (2004)	Developing positive relationships between teachers and Māori students.
3. Aligning the reform with school initiatives, policies and procedures (2005 - 2008)	Sharing good practice / professional learning communities.
4. Spreading and owing the reform (2009/2010)	Sustainability of Te Kotahitanga.

6.2 Teachers sampled

Overall, I interviewed 40 teachers and these interviews took place in September to October of 2010. The ethnicities of the teachers interviewed were Pākehā (27), Māori (11), and other (2). This ethnic spread was reasonably representative of the teachers in the school at that time, although most of them were very experienced teachers in middle or senior leadership positions so were less representative of the professional and experience spread. There is some evidence from the interviews that teachers who were new to teaching, but who had been exposed to the Te Kotahitanga programme during their teacher training, were more open to the reform as explained by one of these teachers:

We are here for Māori achievement ... I had done a lot of the background reading in my undergraduate studies and I was familiar with a lot of the

work that underpinned Te Kotahitanga ... I got quite emotional looking at what these people [teachers] are actually willing to do. They are actually committed to make this entire shift, in their understanding of how best to teach Māori students.

One of our experienced facilitators who was also a specialist classroom teacher and assisted with induction for new teachers to our school also commented on prior knowledge of beginning teachers. He recalled:

They are all aware of Te Kotahitanga and have some sort of background knowledge. I think it is a selling point in bringing them here, once they know that ours is a Te Kotahitanga school.

As well as interviewing this group of teachers, the survey which I developed for the purpose of my study was sent to all teachers at our school in September 2010. At that time there were approximately 150 teachers at our school and a breakdown of their ethnicity is presented in Table 6.2. Fifty-one teachers responded to the statements in this survey and this data is analysed later in this chapter.

Table 6.2: Number of teachers who were sent the electronic survey and their ethnicity

Number (150)	Ethnicity
115	Pākehā
10	Māori
10	Pasifika
15	Recent immigrants

6.2.1 Teachers interviewed

The number of teachers interviewed with regards to their years of experience are shown in Table 6.3. Most of the interviews were with specific focus groups of four

to six participants, for example, the faculty leaders. However, where needed, some interviews were with individuals, for example, our lead facilitator. The reason for this was that they may also have had a different perspective and were coming for example from a team leader's perspective, thinking about how they saw Te Kotahitanga being implemented in our school.

Table 6.3: Number of teachers interviewed and their teaching experience

Number	Time in teaching
6	Less than five years
12	5 – 15 years
22	15 years plus

6.2.2 Teachers surveyed

As mentioned in Chapter 3, this survey was administered through Survey Monkey and because of the anonymity of this tool, I have no evidence of the ethnicity of the teachers who responded, as this was not asked for in the survey. There were nine statements in this survey which required a response about teachers' attitudes to their involvement in Te Kotahitanga. A four point Likert Scale was used to elicit teacher responses represented with a '1 - strongly agree'; '2 - agree'; '3 -disagree'; '4 - strongly disagree'. All items had a section for teachers to make comments to support their responses. Fifty-one teachers responded to this electronic survey which at that time was a third (34%) of the teachers in the school. It could be assumed that those teachers who are either strongly for, or those strongly against, Te Kotahitanga would be the most likely to respond, one third of teachers provided a representative sample, including from either end of the continuum (Morton, Bandara, Robinson & Atatoa Carr, 2012). Some teachers added written responses to the nine statements in the survey, with 152 written comments logged. These comments will be

discussed later in this chapter. The four relevant themes from Table 6.1 above are discussed next.

6.3 Understandings about Māori students' cultural identity

Comments from teachers as well as facilitators and school leaders who are also teachers, were later confirmed from the interviews. Their comments are presented in the following collaborative stories and show very positive responses. Many of the teacher groups interviewed, believed they had developed a greater appreciation for who their learners were and thus relationships and interactions had improved. The voice of the Board of Trustees is included in these collaborative stories to add their voice into this mix. Sometimes the story comes from the perspective of teachers. At other times it comes from the perspective of those working to support teachers reflecting on the outcomes of their support. Ninety percent of the teachers interviewed stated that Te Kotahitanga had had a positive impact on Māori students' learning and that it was an effective solution to the engagement and achievement of Māori students (see Table 6.4 in the section on Teacher theorising on Māori students' cultural identity).

We've [our facilitation team] proven over the years that Te Kotahitanga ... as a professional development programme for the teachers has improved the interactions between the teachers and the students, and the achievement rates have risen over those years ... the most effective solutions were that teachers became aware of who was sitting in front of them in the classroom. (Lead Facilitator)

I see the impact it [Te Kotahitanga] had on our school was quite big. First in its kaupapa to address Māori student achievement so that it became a

focus for teachers and for the school. I believe with that kaupapa, teachers were more aware of what that meant to them. (Facilitator)

... research shows that a professional learning programme needs to be about practice, but it needs to be underpinned with a theory, critical knowledge and it needs to have clear learning outcomes ...learning objectives for students, and Te Kotahitanga does that. (Faculty leader)

I think what it [Te Kotahitanga] has done is made us think more about how we teach and our relationships with the students It has made us far more aware and more engaged about how we can get those students [Māori students], all students participating. It has also helped us with sharing of resources and sharing of ideas, so it is a good lead in for instance to the new curriculum, when we have a whole section of the new curriculum on pedagogy ... I think it has been a good consciousness-raising thing professionally for us, it has also helped us with that student outcome ... there has been success there. (Faculty leader)

Teachers reported that they were being more aware and inclusive of cultures other than their own in their teaching and, in doing so, valued the contributions of Māori students, their whānau and their community. Teachers suggested that this not only benefitted Māori students, but other students as well. Teachers had begun to value what Māori students brought to the classroom, their language and culture, interests, experiences and needs and this knowledge was actively included into the teaching and learning by the students themselves. Teachers also worked hard to identify and remove any barriers to achievement. This is reflected in a facilitator's comment:

Teachers had a good idea of what the expectations at our school were and to teach in a way that was culturally inclusive. It just became more acceptable to be Māori. (Facilitator)

The support of the Board of Trustees was crucial to implementing, owning and maintaining what we had learned from Te Kotahitanga. However, as explained by the chairperson of the Board, some Board of Trustees members had to be convinced about the benefits of the professional development programme:

A question some of the board members raised is why we should just be targeting Māori students, should not our money be spent across the board, which I guess was a fair question. But the evidence shows of course that teachers trained in the Te Kotahitanga process, and it becomes embedded in them, affect all the students they teach, not just Māori students. And that was a key component, I believe, in convincing those board members who were a bit reluctant that yes it [Te Kotahitanga] was an effective delivery programme ... I mean that because of the results of achievement and the way the teachers are approaching their teaching and the remarkable change. (Chairperson of the Board of Trustees)

Te Kotahitanga had helped teachers to support Māori students by using evidence of the students' learning to inform their next learning steps. Some teachers theorised around what it was they were doing and why they are doing it:

We mark the students' work, we collect in their work. We look at that as evidence and we ask ourselves, so where are the gaps? What have we identified and where to next in terms of what we can do? I believe that Te Kotahitanga has had an impact and the facilitators are there ... to work

with teachers, to hold that mirror up to them ... we are not making value judgements, we are saying, this is the evidence. (Facilitator)

Not only was evidence used by teachers to help them understand what they needed to do in their role as teachers, evidence was also being used to help students understand the benefits that accrued from their school being involved in Te Kotahitanga:

... results and the achievements and national achievements of Māori students has been discussed with the students. I think that all those facts are out in front of the students, and they understand why we are involved in Te Kotahitanga and what we are trying to achieve. (Associate Principal)

One of the senior leaders in our school explained his theory on the influence of teachers, through Te Kotahitanga, on Māori students' learning and achievement at our school and how we could, and should do even better to improve on this:

I think we should be comparing our Māori students with all students ...when we look at results ... we should be aiming at the average of all students, because there is a kind of, well we are above the national [average] for Māori students ... but we should be aiming for where we want all students to be which is above the national [average] for all students. Then that is going to make us try harder and harder and evaluate why we are not there or we are there.

Overall, Te Kotahitanga had helped teachers to be more positive in their approach to teaching Māori students. Teachers and facilitators at our school shared their experiences about the impact of Te Kotahitanga:

... first of all relationships as being the forefront of what teachers feel they can do in terms of knowing who their Māori students are, their names, some of their background because it's not, a one fits all situation. Everyone has different needs and that is why teaching is not easy. (Teacher)

... the kind of impact I saw is that power sharing in their [teachers'] pedagogy, but I still come back to really locating those Māori students individually about what can they [Māori students] offer? What experiences do they have and what voice do they have in that lesson? (Facilitator)

... every year my expectations of students has gone up quite substantially and I think that Te Kotahitanga is part of that I think I have always had quite high expectations of Māori students, however being part of Te Kotahitanga and being at our school and interacting with our students, I seem to keep raising the bar for them [Māori students] and they always meet it. (Teacher of Bilingual Classes)

The willingness of non-Māori teachers, who were the majority of the teachers at that time was acknowledged by Māori teachers and middle managers:

... one of the things I found rewarding was observing their [teachers'] willingness and it was almost humbling as a Māori to actually observe these non-Maori professionals [willingness] to embrace this particular kaupapa. (Teacher of Bilingual Students)

A very experienced Head of Department reflected on her impression of the pedagogical changes that she observed with teachers at our school:

... teachers are enthusiastic ... and told me how excited they are... it [Te Kotahitanga] put some principled meaning into their teaching. It's made them [teachers] look at themselves deeply and in doing so they have acknowledged their shortcomings through reading and through their experiences ... it hasn't been an easy experience, it's been a painful one but ... they [teachers] have come out of it and are happier in the fact that they have had to go to the places that they haven't been happy in going to... And of course all the other students the non-Maori students, not only have the Māori students gained from that, but there was a respect of the kaiako [teacher] as well as for the Māori students who have become more engaged in a more humble way.

Teachers noticed that when Māori students felt valued they became more confident in their learning, because their Māori cultural location and values were being respectfully acknowledged in the classroom:

I think the experiences of our Māori students have changed quite dramatically in the school and that is to do with Te Kotahitanga in the classroom, to do with things like bilingual signage going up around the school, the development of the bilingual unit. Our Māori students, I think there's a lot more pride about being Māori and celebrating Māori within the school. I think they are more confident in celebrating who they are and bringing who they are into the school, than possibly they would have been prior to the implementation of Te Kotahitanga. (Facilitator)

Some teachers talked about their experience of reading the narratives, Culture Speaks (Bishop & Berryman, 2006), and how reading it had challenged a mind shift in their teaching of Māori students:

It's to do with starting that mind shift and challenging those deep-seated values and belief structures of teachers. I remember when I was reading it [Culture Speaks] at the beginning because I was getting a bit hōhā [annoyed] as it was touching raw nerves, but that's what it's there for. It's like, this is a wake-up call. This is what you need to start changing.
(Teacher)

A faculty leader who had moved to New Zealand from another country a few years previously, reflected on his experiences of how he put into practice what he had learned from the theorising around Te Kotahitanga:

... one thing I found very good about the Te Kotahitanga programme was the narratives which we were given to read when we first joined the programme

... those narratives had more effect on me than almost anything ... if I can understand why we are doing something, it's a knowledge thing with me, I'll change if I know how to work things out ... subsequently I could recognise those sorts of ways of thinking and attitudes in the students, my Māori students ...

I was like 'Oh that's just what it said in the approach to learning of that student,' so that for me had such a strong effect.

What I have found is that the things that we have learnt from that, but also from the Hui and everything else, has improved my teaching, which is kind of neat from a more experienced teacher like myself, who probably had developed patterns of doing things to suddenly try out newer things and

find out actually, 'Oh that worked pretty well.' So for me there was that confirmation in practice what I had learnt in theory. (Faculty Leader)

6.4 Developing positive relationships between teachers and Māori students

During the face-to-face interviews, teachers described how Te Kotahitanga had helped them to understand how their classroom relationships with Māori students could become more positive and influential, and thus make them more effective teachers:

The cohort [group of teachers] that I was in, all acknowledged that Te Kotahitanga helped them as a teacher and not just teaching Māori students successfully but actually just lifting their entire ability to be an effective teacher to all students. (Teacher of Bilingual Classes)

In the classroom I think Te Kotahitanga has been really effective, because the students know why we are going into the room. They know that we are trying to work with the teachers to improve Māori [students] achievement and you see them sit taller, those Māori students, when we come in. So they actually know what the programme is about and they like having us in the room. (Head of Department)

It is almost as if a Māori student has to connect with you as a person, before they can connect with you as an educator. If they don't sort of trust or understand or connect with you in one way, shape or form, the quality of learning it is quite superficial ... Just taking that extra little bit of time and you can't downplay the influence that relationship building, deliberate, positive, relationship building has on the quality of the learning that takes place, so that is one of the major influences. (Teacher of Bilingual Classes)

Another faculty leader recognised the strength of Te Kotahitanga and how cultural aspects could be built into lessons to develop positive relationships between teachers and Māori students. Making changes like this would give Māori students the opportunity to achieve educational success as Māori. This aligns with Ka Hikitia, the Māori Education Strategy that set out specific outcomes, priorities for action and targets to realise Māori potential and success. It also aligned with the cultural competencies for teachers as outlined in Tātaiako, the cultural competencies framework for teachers of Māori learners, (Ministry of Education, 2011). Although teachers did not make any explicit connection to the above documents, they have commented on how through Te Kotahitanga, they tried to take cultural aspects into their classroom lessons, and were becoming more confident in doing this:

With Te Kotahitanga I definitely think the strength is being able to try to take some of those cultural aspects into each and every classroom, and try to at least acknowledge that we do recognise some of that culture and we do want to make a difference. It might be in Science, it could be connecting with a legend and bringing that into perspective in a biological way. In PE [Physical Education], it could be talking about a different type of Māori sport, for example, Hei tama tū tama. These are the challenges, things that make the difference... (Faculty Leader)

As a result of improved relationships teachers commented on being able to work more collaboratively with students, colleagues, facilitators, parents and whānau:

Where there are conversations happening Māori, non-Māori ... student to student and also teacher and student. ... I think there has been an impact in that sense of, it's okay, the knowledge, and your knowledge is counted

as well so I'm talking about collaborative environment.... there is that change that I have seen. (Whaea Awa, Head of Māori Department)

I endeavour to use what I have learnt through Te Kotahitanga, as it is a way of bridging and connecting to Māori students. (Teacher)

The teacher-student relationship has improved quite a bit, especially with Māori students. They [teachers] have more of a foundation in terms of tikanga and of Māori culture and becoming more confident in bringing it into the classroom. (Facilitator)

The understandings teachers were developing was explained to the chairperson of the Board of Trustees who also understood and stressed the importance of the connection between Māori students, teachers and whānau:

... the important influence that they [teachers] place on affirming Māori students as Māori and the opportunities that they are given. That, allied with the teaching and also the connection with the home, they have a very strong whānau group and we have a member on the board who represents the whānau. So their voice is always heard and I think they are valued because of that and they sense, I believe, that the school does value them.

Another senior teacher who had moved to New Zealand from another country a few years previously, reflected on how her pedagogy changed after the Hui Whakarewa to launch Te Kotahitanga with the new cohort of teachers:

When I came here, I couldn't cope for the first five years ... I realised relationships counted, and once I had done the course [Te Kotahitanga] and started to change the way I taught, not what I taught, but the way I taught, I found it made a big difference. I don't think that I am successful

100% from year to year, but the relationships are much improved because of the collaboration, and because of thinking about them [Māori students].

Not only were relationships important, but teachers believed the Te Kotahitanga observation cycle (observations followed by feedback, feed-forward, shadow coaching, and co-construction meetings) had improved the interactions between teachers and Māori students and the strategies being used. This was explained by some of our facilitators:

... there is a lot more interaction. It was more determined, rather than random and teachers, through my conversations from feedbacks, through co-construction meetings, theorising around what is it they are doing and why they are doing it. (Facilitator)

... the impact has been in a variety of teaching methods. I think that's the most important thing. The process that you go through with Te Kotahitanga, the cycle of the observations, the feedback makes the teachers accountable. (Facilitator)

One of our facilitators described the confidence that teachers gained from the co-construction meetings and having the opportunity to sit down and discuss with other teachers the relationships between teachers and Māori students and what was happening in their classrooms. This facilitator was very passionate about the principles underpinning Te Kotahitanga and the importance of the co-construction meetings:

... one of the drivers for those professional learning conversations was the co-construction meetings, because they [teachers] were actually sitting down and discussing what was happening within their classrooms and

what they were doing, how it worked and how it didn't work, the brainstorming within those sessions, ways ahead ... were quite encouraging and uplifting for a lot of teachers who may not have had the confidence to go about implementing co-operative learning strategies within the classroom. So hearing that other teachers were doing it and it was working kind of gave them encouragement and confidence to actually move forward with their own classroom pedagogy and try and implement those co-operative learning strategies, to try and engage with Māori students.

A deputy principal explained how other initiatives in our school also supported the philosophy of Te Kotahitanga. They all fitted together in a natural and coherent way to support Māori students:

There are two things that our school needs to bear in mind, firstly the students that we measure have had different degrees of exposure in terms of Te Kotahitanga, in terms of the transient population and the principal has mentioned this previously. So, in fact it could be more powerful than our results show. Secondly, things like Academic Counselling and Restorative Practice are all consistent with the philosophy of Te Kotahitanga, so I think that even though it is not under that heading, I think the philosophy and the best practice evidence supports a really strong outcome.

Another deputy principal spoke about her experiences of pedagogical change. She was a very experienced teacher who had previously led one of the largest faculties in our school prior to becoming a deputy principal. Her commitment to Te

Kotahitanga was shown by her volunteering to be on our first Hui Whakarewa in 2003, along with most of the teachers from her department:

I found that really powerful, that connection with other teachers who were working and doing similar things although you were not in the same department the follow ups after that were really important too. The observations and the co-construction meetings, because it maintained that connection. It maintained that professional development in your mind and part of that teaching, and you could develop it and it was so unlike anything else that I had been on; where you went to a course and you picked up some good ideas and then you went back to school and sometimes you remembered to do them and put them in place and sometimes they just disappeared into the ether and you never thought about them again. But Te Kotahitanga was always there. You were always reminded of it and it is so firmly entrenched in your teaching and in your way of thinking about teaching, so I think that was really powerful.

A Te Kotahitanga trained teacher who taught in our bilingual classes describes the impact on her pedagogy. She was born in New Zealand and had lived in another country, before returning to New Zealand to train as a teacher. She had been teaching at our school for two years when she joined Te Kotahitanga. She talked about doing ‘right by them’ which required teachers ‘to own’ Te Kotahitanga.

... something else that really impacted upon me professionally as a teacher was that part of the cycle, the co-construction part. You know, without those evidence based professional discussions around a particular group of students where the predominant kaupapa in everybody’s mind was, how do we do right by them [Māori students]. How do we facilitate these Māori

students' achievements in the classroom? How can we, as a group, learn from each other and recognise deficit theorising when we see it, and deal to it and support each other in our efforts to get these kids excited about achieving, and to get them achieving and celebrating their success?

6.5 Sharing responsive practices / professional learning communities

One of the ways to enact effective responsive pedagogy is to identify and extend what students already know, understand and can do (Berryman et al., 2017). Acknowledging and utilising the knowledge that Māori students have as well as establishing positive relationships between teachers and Māori students is described by a facilitator and a teacher of English, who commented on Māori student engagement:

The need to draw from that student's cultural toolkit and utilising that knowledge that Māori students have within the classroom, so that they're hooking those students in and engaging them with that enquiry-based teaching that is going on within the classroom. So, I think it's all to do with a positive relationship and if that positive relationship isn't there, you're not going to engage those Māori students.

I used a lot of jigsaw and group work, getting parts of the problem and working together to find a solution with lots of different parts. I used lots of the kids teaching. I did a lot of them preparing seminars and presenting back to the class. I tried not to be at the front of the class very often. I mean, sometimes you have to be ... I just tried to do that less and less ... Well, they definitely just participated more and became engaged and were

taking part in their learning, not just expecting us to pour the knowledge in.

Sharing ideas around responsive practice had helped more teachers to develop and own a greater range of teaching strategies compared to being overly dependent on transmission teaching that they had previously relied upon:

... in terms of professional practice. It also emphasises to the students when they see the commitment that the staff have made towards working towards that. It makes them [students] feel more comfortable and they tend to feel quite special and welcome and wanted. (Deputy Principal)

... there was that progression forward for the majority of people. You would see teachers moving from kind of traditional teaching to more discursive teaching and more co-operative learning strategies being implemented within the classroom. You could see shifts in terms of the relationships and how they were forming within the classroom, how relationships were becoming more positive. (Facilitator)

Engaging Māori students in the planning and evaluation of their own learning and the impact of listening to Māori students is explained by a facilitator after observing a teacher:

I do remember comments such as Mrs such and such is really listening to me now, or she has changed, she is doing this like sort of, 'wow!' That sort of thing, so just again anecdotally, but I can remember it ... There are definitely times where I talked on a one to one basis with students and that they it seemed to me it was definitely in a positive vein having an impact they couldn't always put their finger on exactly what it was.

An experienced facilitator from our school reflected on challenging discussions in the feedback sessions with teachers. This teacher had also moved to New Zealand from another country and was very passionate about Te Kotahitanga and the changes that were happening in our school as a result of it:

It's when you're sitting down and you've got the sheet of paper in front of you after your lesson observation. You can't get away from it, from what you've done. It's basically a mirror of what has happened within your classroom. So, you're actually challenging people by using the evidence that is in front of you. You're continually challenging those deep seated belief structures that they have and those belief structures might need to be moved to a more agentic positioning. It doesn't happen overnight, but you're continually doing it and that is how change occurs.

A middle leader from one of the departments commented on the impact of Te Kotahitanga at our school because of everyone's commitment to learning about how to improve Māori achievement and their contributing to making the difference rather than just leaving it to the Māori department to do. For this leader, being involved in Te Kotahitanga affirmed, supported and encouraged her as both a teacher and a Head of Department in her professional development and working towards owning and improving the achievement of Māori students at this school:

The impact of my professional development, Te Kotahitanga ... I did know what it was when I came here, I had read on it of course before I came in. But when we had our first Hui before we started work it was amazing ... finally a school where everyone in the school takes responsibility and works towards Māori achievement... not just the Māori department and teachers who are Māori... I have been in teaching that long and have

finally found a school that was committed to it, and every teacher in the school. Well nearly everyone. And being affirmed by colleagues, during the observation and then after the Hui, after the observations has been amazing you know.... because this school is serious about my professional development as a teacher, as a purveyor of knowledge, as a carrier of Te Reo, as a teacher. (Head of Department)

Using evidence of students' performance helped teachers respond more effectively through improving awareness and understandings about Māori students and in turn their own teaching and learning:

... teachers are now understanding that by looking at that evidence they can then go back and talk to them, the Māori students about it so that they are also aware. So there is feedback feed forward interactions. (Facilitator)

We do AsTTle [an assessment tool developed to assess students' achievement and progress in reading, writing or maths], so you can look at how your Māori students are doing specifically with respect to AsTTle and these various other testing things that we do. It just all helps to sort of get the broad picture and to provide evidence for where people are at and whether they have made movement. (Faculty Leader)

... I would say in the majority of teachers' classes, who are making an effort in terms of engaging with Te Kotahitanga, that those Māori students in those classes are feeling more confident. They are valued and their culture and heritage is valued ... their cultural toolkit that they're bringing

in with them, their cultural knowledge is also being utilised and valued in the classroom. (Facilitator)

An experienced teacher and leader of a large faculty in our school talked about her experiences with Te Kotahitanga within her faculty and how the teachers in this faculty now analysed student evidence to improve their teaching. She explains how her faculty used evidence of student performance to effect pedagogical change to in turn improve student achievement:

I think it's really important because if your kids are failing you've got to change something. Especially because we have so many units to do within a year and I think that is really important that teachers need to be put on the spot and ask themselves why this is happening. What can I do / change it to make it better?

So I know for me personally, if my kids are failing that's a reflection on me, it truly is. I believe that and once again it's just selling that within the department as well ... just that making sure that we have got to get these kids passing ... It's just that kind of attitude.

I am constantly looking at our stats. Every term I will regularly print out and it's not a name and blame it's not like everyone's an issue. I know what's happening in every class, and if I do have any concerns I actually will pull the staff member in and say, 'Look, what's happening here?' ... It's just making teachers aware of what's happening because often you mark the test, it's entered, it's forgotten about, I don't agree with that.

She explained that constant analysis of students' results had to be transparent so that all staff in her faculty were aware and doing something about understanding and improving the evidence:

I think it [Te Kotahitanga] has made us more aware of which of our kids aren't doing so well and once again that is something that I do as Head of Department, I print off the genders as well. It's always interesting for us to know whether our males or females, how they are doing, as well. I actually print off statistics for Māori, Pasifika, Asian and our Pākehā, how they are going. I know it's a bit over the top. But it really interests me and over the years that I have been Head of Department, the last five years, I could pull out my summaries of how our kids are doing both culturally and gender wise and it's really interesting.

6.6 Spreading and owning Te Kotahitanga

Shifting teachers' thinking to believing they can and have become agents of change was seen as key to the spread and ownership of Te Kotahitanga in our school. The evidence from the interviews showed four areas of how Te Kotahitanga could and should be owned. These areas are now discussed.

6.6.1 Spread and ownership through middle leaders (Faculty Leaders and Heads of Departments)

As presented in Chapter 5 the principal of our school discussed the GPILSEO model as useful when looking at sustainability. A middle leader was very clear about how she saw her leadership role in supporting her staff leading to the spread and ownership of Te Kotahitanga in our school. Wenger (2005) discusses the notion of brokering where communities of practice deepen their knowledge in an area by ongoing interaction through meetings, and this is what happened between faculty

leaders and heads of department with teachers in their departments and across departments. Without the important elements of spread and ownership, sustainability would not occur:

For me as a Head of Department I have always wanted to lead by example, and I think that is really important as I can't expect anyone in my department to do certain things if I am not willing to do it myself. (Head of Department)

This was supported by two of the facilitators in their teaching and leadership roles:

This was supported by two of the facilitators in their teaching and leadership roles:

I think one of the biggest things that we do when we do our observations is look at an agentic style of teaching rather than deficit theorising ... encouraging our staff to make that pedagogical shift. It's not about the kids making changes it's about the staff making changes ... We would need to get the buy in and the engagement from the faculties. (Facilitator)

I believe that the faculty leaders and heads of departments are the other people who should be driving the project ... they're the ones who should be writing the schemes of work, student focussed based around the Culturally Responsive Pedagogy and I think this is one of the ways that we will see sustainability come about for the project ... professional development in departments is really the responsibility of the Head of Department. They should be the ones driving this [Te Kotahitanga] all the time. (Facilitator)

An experienced Te Kotahitanga facilitator argued that teachers would revert to traditional transmission teaching practices if they were not observed, coached and

mentored to the point where discursive practice or dialogic pedagogy, where learning is in the conversations, and these practices are embedded and owned in their practice.

One thing that we've found is that if they haven't really embedded this discursive teaching within their teaching practice, teachers tend to start moving backwards. A lot of teachers who have made that progress and are high implementers will continue to teach discursively, but teachers who are kind of moving towards discursive practice will begin to move backward if they're not being observed and coached and mentored. That's where the sustainability comes in, when you're focussing on those teachers.

6.6.2 Support of the principal and the senior leadership team

As the deputy principal responsible for managing Te Kotahitanga in our school, it became very clear to me how important the commitment and support from the principal and senior leadership team was in spreading and owning Te Kotahitanga in our school. It was important that we had this kaupapa about making a difference for Māori students and that we were all, metaphorically, in the same *waka* (traditional Māori canoe). In the past, waka were used for carrying people and goods. In this context, being in the same waka meant a group of people with the same kaupapa. In this school, that meant being involved in Te Kotahitanga and working to improving the academic achievement of Māori students in ways that we would want our own whānau to be supported. Alongside this was the commitment and belief from the Board of Trustees that Te Kotahitanga could and was making a difference to the achievement of Māori students in our school. As mentioned in Chapter 4, the transformative leadership of our principal with the commitment of

the senior leadership team as part of the wider school whānau, was crucial in implementing, spreading and owning Te Kotahitanga in our school. Our principal wanted to make changes that resulted in equity for social justice at our school, through the implementation, maintenance and sustainability of Te Kotahitanga at our school. He was a transformative leader and made changes that improved conditions for Māori students. This was reiterated by the leader of a large faculty and teachers:

I think it helps to have management, who fully buy into the programme [Te Kotahitanga], who understand the need for it and are prepared to persist with it. I think one possible hindrance is the cost, just like it's been an issue here. Being able to see results achieved by schools in the programme is important because that's surely going to be a motivating factor for other schools to buy into the programme. (Faculty Leader)

I mean you have got to have the entire senior management all on board, and all supportive. You can't have people at the top undermining it, I think we have been really fortunate here. I mean we have got great leadership ... And also, having regular updates about the data there to show the effectiveness of the programme. (Teacher)

The fact that that experience is due to the backing, the commitment shown by the leadership of that school. Without that, the project will struggle in a school. It doesn't matter how good the lead facilitator is, or the group, and how passionate they are. If the principal and deputy principals aren't behind it, like you all were at our school, actually prepared to stick your necks out a little bit as well, then it's just going to be fairly tokenistic. (Teacher)

Everybody in the school, was working together as a metaphoric whānau to ensure Māori students' success was prioritised.

6.6.3 Funding

Funding for sustainability was a concern and as previously discussed, our principal expressed quite strongly that the Ministry of Education should fund staffing to sustain Te Kotahitanga at schools. Our school had been through the developmental stage of implementation and believed we were now in the really high implementation stage. The principal believed that our school should have more than one facilitator as we were the biggest school in the project. If Te Kotahitanga was to be sustained, the principal believed that it should be given a staffing element as an entitlement, similar to the specialist classroom teacher model that was in secondary schools:

We have to come up with a model that is sustainable and if you want to withdraw teachers from the classroom and make them do another job like a facilitator, someone has got to pay for that so unless the government actually supplies some staffing towards it and they supply staffing for lots of other things.

I believe the PPTA [Post Primary Teachers' Association] should be pushing for facilitators in schools for Te Kotahitanga. I mean the specialist classroom teacher is part of it, but it needs to go beyond that, and I think schools that have been in it for seven years beforehand if they [Ministry of Education] are pulling the money out, they should give it in staffing.

We [principals of Te Kotahitanga schools] put the case for staffing [to the Ministry of Education], 'Can you please give us one staff member per

school, but I think we should have more as we are the biggest,' but the answer was no.

Other teachers also expressed their concerns about funding:

If funding is cut, or most of it cut they must find a way to give new teachers the Hui because it was a wonderful kick-start for me doing that Hui ... and the observations have been helpful, but it was that initial impulse really worked for me, so it's finding a way of doing it [Te Kotahitanga].

Funding is huge because you cannot do a job if you have not got anyone to do it. To be honest we halved our team two years ago that has had an impact ... Ongoing funding, we really need a full team still, there is just no way a school can afford that and so it's really sad.

Although funding was an important issue considered by the principal and the Board of Trustees, it was also essential to disrupt a traditional status quo of an over-reliance on transmission teaching and inequity for Māori students that was evident when the baseline observations were undertaken in 2003 (see chapter 4). Since then Te Kotahitanga had been setting up new expectations towards a new agentic culture within our school and towards a new status quo in which Māori students could succeed as Māori. We had already seen high implementers who had become self-managing in building the new discursive and culturally responsive pedagogy at our school that was required of such a new status quo. Furthermore, we were well on the way to training every teacher in Te Kotahitanga practices. This included the implementation of the Effective Teaching Profile in all their classes. As part of Te Kotahitanga, it was expected that teachers would have their own agency and grow

as professionals within the school. This is reflected in what one facilitator called a cultural shift which was again linked to the importance of funding:

With a school the size of this school and the high turnover of staff, if you've got a long-term professional development project, you need to be training those staff every single year for it to be sustained. If we don't have the funds for that, or we don't have a facilitation team big enough to do it, people who need to be doing it will be the Heads of Departments and the Faculty Leaders, because this is now a cultural shift which has occurred in teacher's classrooms.

This cultural shift needed to prioritise the pedagogical changes required for the academic achievement of Māori students as an essential part of one's own professional cultural toolkit. The Te Kotahitanga Effective Teaching Profile, (Bishop et al., 2003) could become owned and embedded in teaching practice and departmental budgets should be prioritised to supporting Te Kotahitanga professional learning and development for all teachers. This expectation of a culture shift is further supported by the expectations of the Registered Teacher Criteria (New Zealand Education Institute, n.d.) and Tātaiako (Ministry of Education, 2011) that are built upon similar principles to that of the Te Kotahitanga Effective Teaching Profile. Rather than being reliant on external funding alone, the cultural and pedagogical shifts become an important professional expectation and ongoing ownership responsibility. While Tātaiako is now a part of every teacher's expected professional responsibility towards ongoing teacher registration, its full understanding and consistent implementation is far from being achieved. Ongoing expectations alone are insufficient to achieve the changes that are required.

6.6.4 Teacher education programmes

As mentioned earlier in this chapter a small number of teachers explained that they were familiar with the principles of Te Kotahitanga through their undergraduate studies and that this was one of the reasons they wanted to teach at our school. Some teachers suggested that Te Kotahitanga could be spread through teacher education programmes and a deputy principal suggested pre-service teachers could be observed using the Te Kotahitanga observation tool. This tool would provide evidence regarding the degree to which a culturally responsive pedagogy of relations was being used in pre-service teachers' classrooms. This would require these pre-service teachers to work towards integrating the Te Kotahitanga Effective Teaching Profile into all their classroom practice. This in turn would link to the Registered Teacher Criteria leading towards full teacher registration:

Sustainability at a top level means it really needs to go into all the other universities and sell it and do whatever they want to do and keeping the integrity of the programme actually bringing it out. And then you could also envisage something like training colleges could be sending people out into schools for observations for the first couple of years up until registration or things like that, there must be some way that they can look at doing that. (Deputy Principal)

One of the faculty leaders commented on how Te Kotahitanga could help in the development of beginning teachers and how three of the beginning teachers in his faculty were involved in this professional development programme during their pre-service practicum at our school:

As faculty leaders we are involved in the development of beginning teachers, we do our observations and are trying to help develop them all

the time. I have wanted to encourage people to do the Te Kotahitanga programme, for instance my three beginning teachers this year are all doing it in a very short time, because I encourage everyone to join the programme because I know it's good for them and good for the school. So that is one part of our sort of responsibility to Te Kotahitanga.

Certainly, having Te Kotahitanga as part of the pre-service teacher education programmes at the universities would be beneficial for all teachers, so that they begin their teaching career with a teaching practice that is based on theory, and relevant to marginalised groups of students in today's society. This is echoed by a faculty leader:

I have heard that it is being introduced into teachers college and I think if it can be that would be fantastic. Because why teach teachers to teach in a certain way and then have to change them later, it's better to get them initially [during training].

Spreading the ownership of culturally responsive pedagogy of relations to other educational institutions has undoubtedly been happening. However, how rigorously and consistently this knowledge is being spread and understood, or what is being spread are questions yet to be answered.

6.7 Teacher theorising from the survey

Teacher theorising about Te Kotahitanga was further confirmed through the evidence from the teacher survey. Survey responses provided a useful set of data to triangulate with other forms of data. Teachers were provided with nine statements and asked to respond to these. These statements have been aligned to the four main themes.

6.7.1 Teacher theorising on Māori students' cultural identity

The first three statements are presented in Table 6.4 alongside the percentage of teachers who agreed/strongly agreed with statements relating to Te Kotahitanga and Māori students' cultural identity and to their identity as a learner. These findings indicate that both cultural identity and positive identity as a learner are needed to strengthen relationships between teachers and Māori students if the aspirations of Māori students achieving as Māori are to be realised. The second statement in this table links to how teachers have engaged Māori students in their learning by being more culturally responsive in their pedagogy.

Table 6.4: Maori students' cultural identity

Maori students' cultural identity	Strongly Agree/Agree
Te Kotahitanga has had a positive impact on Māori students' learning.	96%
Te Kotahitanga has helped me to support students by using evidence of their learning as the next step forward for their learning.	72%
Overall Te Kotahitanga has helped me to be more positive in my approach to teaching Māori students.	90%
Collated Survey responses	86%

The quantitative data in Table 6.4 are further supported by teachers' survey comments:

Māori students are starting to feel good about success as Māori students because they are aware that this programme is trying to help the teachers help them.

It has inspired me to facilitate a more power-sharing, student led and co-operative learning environment which has positively affected the

attendance and academic achievement of my Māori students. This along with many other initiatives. The concept of whānau is wider and the ideals behind having a culturally appropriate and responsive classroom.

Teachers commented on how they were using evidence of student learning as the next step forward for their learning. This is teachers evaluating their own learning to see the effect it has on their students and seeing learning through the eyes of their students. When teaching and learning are visible, there is a greater likelihood of students achieving more highly (Hattie, 2012).

I use the feedback and feed forward to the students and show them where they are and what steps they can take in their future learning.

I think I have done this in the past but Te Kotahitanga certainly puts a focus on the evidence from the students' learning and how to move them forward.

Teachers further commented on how Te Kotahitanga had helped them overall to be more positive in their approach to teaching Māori students:

Te Kotahitanga is the only initiative that I know that is successfully changing the futures of many of our Māori in mainstream education through [teacher] awareness and challenging pedagogy.

I fail to see how anyone at our school, who has been in the programme for more than a couple of years, can say that they have remained untouched by the Te Kotahitanga programme. Not only is the programme itself well grounded, but the fact that it is an ongoing programme, as opposed to a one day course means that teachers are constantly supported and

reminded of the goal of raising the academic standards of Māori students.

That Te Kotahitanga is a programme is a key to its success.

6.7.2 Teacher theorising on developing positive relationships between teachers and Māori students

Teachers were provided with three more statements about how Te Kotahitanga has had a positive influence on developing positive relationships between teachers and Māori students and asked to respond to them. These are presented in Table 6.5 alongside the percentage of teachers who agreed/strongly agreed with statements relating to developing positive relationships between teachers and Māori students.

Table 6.5: Developing positive relationships between teachers and Maori students

Developing positive relationships between teachers and Māori students	Strongly Agree/ Agree
The Te Kotahitanga professional teacher development programme has had a positive influence on my classroom relationships with students.	94%
Te Kotahitanga has enabled me to work collaboratively with others (students/colleagues/facilitators/parents/whānau)	90%
Te Kotahitanga has helped me to improve my classroom interactions with Māori students (For example, through feedback, feed forward and co-construction meetings).	88%
Collated Survey responses	91 %

Relationships are an important part of pedagogy and if relationships of trust and respect do not exist between teachers and Māori students, it is likely that the pedagogy, whatever is being used, will not bring about the changes that are required. Again the quantitative data above, from teachers' responses to the survey items was further supported by teachers' survey comments:

It reminds me of the importance of establishing and maintaining a positive relationship with the people in my class, motivates me to deliberately feed

forward and feedback as much as possible which makes the learning environment more positive.

It's been a pedagogical shift rather than a quick fix. My style of teaching will never be the same.

Furthermore, teachers expressed that Te Kotahitanga improved their classroom interactions with Māori students:

Classroom interactions have improved [as per relationships] as a result of understanding the importance of, and deliberately including constructive feed-forward and feedback.

Co-construction meetings are invaluable as they give teachers an opportunity to actually sit down and discuss the progress/lack of progress in some cases and some strategies of how to help students move forward. It is good to have time during the school day to do this.

6.7.3 Teachers theorising on spreading good practice / professional learning communities

Teachers were provided with two more statements and asked to respond to them in terms of how Te Kotahitanga may have helped them share/spread good practice and develop professional learning communities. These are presented in Table 6.6 alongside the percentage of teachers who agreed/strongly agreed with statements relating to sharing and spreading good practices and developing professional learning communities.

Table 6.6: Spreading good practice / professional learning communities

	Strongly Agree/Agree
Te Kotahitanga has helped me to develop a greater range of teaching strategies compared to what I had used previously.	80%
Te Kotahitanga has helped me to use evidence of student performance to responsively improve my teaching.	74%
Collated Survey responses	77%

These quantitative data are supported further by teachers' survey comments:

Te Kotahitanga has given me the opportunity to reflect on how I teach and what I need to change to improve learning outcomes and classroom activities.

I have found the pedagogical tools given at the Hui to be most successful in engaging students in class and making learning more enjoyable for them

Teachers also mentioned that Te Kotahitanga enabled them to work collaboratively with other teachers:

I have appreciated the feedback and help from the Te Kotahitanga coordinators and staff and the shared feedback across subject areas regarding strategies.

Teaching a core subject and the co-operation with other form class teachers was an enrichment as we could share experiences, develop joint strategies, share knowledge about students and their background. I met colleagues I had not known before and learned about successes and problems other teachers had.

Teachers also talked about using evidence of student performance to responsively improve their teaching:

The observation tool is good evidence of what is happening in my classroom and gives a picture of what's going on and where I can improve.

By monitoring this [evidence] via co-constructions. These Hui give me a framework within which to ensure I have the evidence to demonstrate Māori achievement in my classes.

6.7.4 Teacher theorising on the sustainability of Te Kotahitanga

Teachers were given one last statement to respond to. This one was about the shifts in pedagogy leading to their own agency in the sustainability of Te Kotahitanga in our school. A high percentage agreed that Te Kotahitanga had shifted or confirmed their thinking as being agentic. This is important as it suggests that teachers acknowledged the value of Te Kotahitanga and had reflected on what could impact on and support sustainability.

This is presented in Table 6.7 alongside the percentage of teachers who agreed/strongly agreed with statements relating to the sustainability of Te Kotahitanga.

Table 6.7: Owning an agentic Te Kotahitanga response

Owning an agentic Te Kotahitanga response	Strongly Agree / Agree
Te Kotahitanga has shifted/confirmed my thinking as being agentic.	86%

Although there were fewer comments from the teacher survey about ownership and agency, there were supporting comments:

I hear the agentic voice clearly urging me to go the extra mile just when I think it's time to give up...

Teachers should be agents for change.

Focus on culturally effective pedagogies.

The following section on Rongohia te Hau presents further perception evidence from teachers to support the face-to-face interviews and the survey given to faculties, heads of departments and teachers.

6.8 Rongohia te Hau

As mentioned in Chapter 3, Rongohia te Hau was one of the 'smart tools' developed by the research and professional development team at Waikato University (Berryman, 2013). The indicators of Rongohia te Hau served as a further guide for the objective observation and collection (what was seen, heard and could be counted) of culturally responsive and relational teaching and learning behaviours.

6.8.1 Rongohia te Hau 2010

Rongohia te Hau had not been developed when Te Kotahitanga began in our school. However, by August 2010 Rongohia te Hau had been trialled and was being used. Therefore, Rongohia te Hau walkthrough observations were administered in our school and gave us a snapshot of evidence regarding the degree to which a culturally responsive pedagogy of relations was embedded in 30% of classrooms across our school. The Rongohia te Hau walkthroughs and survey helped us look at a wider snapshot of what our teachers were doing in their classrooms to promote culturally responsive and relational contexts for learning. From this evidence the lead facilitator and our facilitation team, together with our principal and myself, discussed how we could continue to improve the pedagogy of our teachers to make

a difference in raising educational achievement for Māori students. Figure 6.1a below, presents a graph of the Rongohia te Hau walkthroughs in September 2010, then again in February 2013, when the school had begun a year of Te Kotahitanga reactivation. The evidence shows how teachers' classroom pedagogy was rated on the 1-5 pedagogy continuum from our first use of this tool, alongside the 2013 Rongohia te Hau evidence. This comparison was used to consider the extent to which the Board of Trustees' funding and smaller facilitation team were maintaining what we had learned from Te Kotahitanga with teachers.

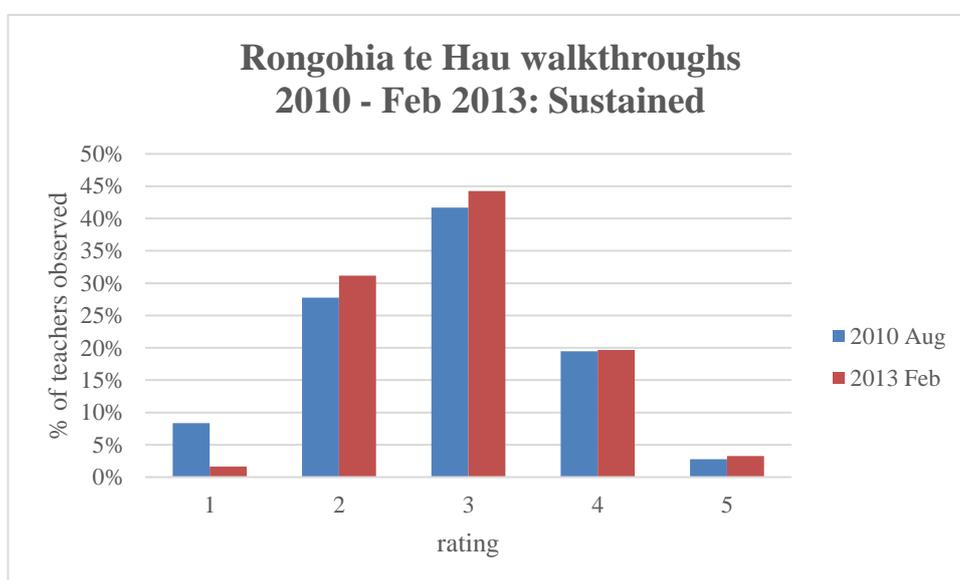


Figure 6.1a: Rongohia te Hau walkthroughs 2010 – 2013 Sustained

These data show that from 2010 to the beginning of 2013 very little, in terms of shifts in teacher pedagogy were evident apart from a decrease in teachers who were just beginning to implement the basic aspects of a culturally responsive and relational pedagogy (shown as 1). This shift signals a slight improvement across the continuum of 1 to 2. Therefore, from this evidence it appears that without external support or expertise, whatever was being implemented in 2010, had been

maintained by the school undertaking responsibility to maintain funding for a reduced team of facilitators from 2010 to 2013.

Interestingly when the external funding and professional development support and funding was reintroduced at the beginning of 2013, a more dramatic improvement was noted by August 2013 (see Figure 6.1b below). There was a marked decrease in those teachers shown as 2s, who were hardly ever implementing the basic aspects of a culturally responsive and relational pedagogy, and a slight decrease in the 3s, pushing improved numbers of 4s and 5s (those teachers who had begun or were fully integrating a culturally responsive pedagogy of relations in to their classroom practice).

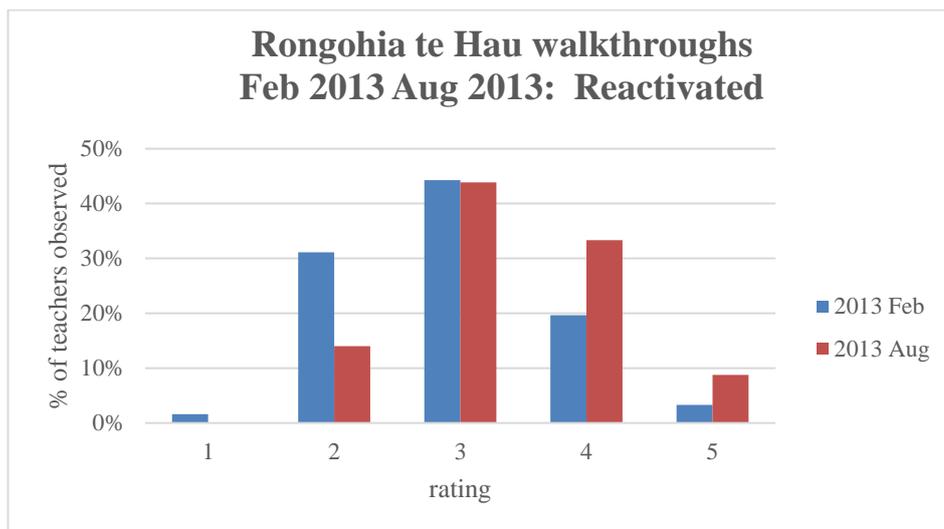


Figure 6.1b: Rongohia te Hau walkthroughs February 2012 – August 2013 Reactivated

To examine the school’s direction at the end of the Rongohia te Hau walkthrough observations, parts of the Rongohia te Hau scale are combined: the 2s and 3s are combined and the 4s and 5s are combined to form the following categories of culturally responsive pedagogy: basic (1); developing (2s and 3s); and integrating (4s and 5s). In separating these criteria out the observers had first agreed that:

Basic: involved teachers who had either yet to, or who were just beginning to implement the basic aspects of culturally responsive and relational pedagogy.

Developing: involved teachers who were developing implementation of culturally responsive and relational pedagogy.

Integrating: involved teachers who were integrating/had integrated culturally responsive and relational pedagogy into their day-to-day practices.

The important teacher shifts from developing to integrating from the three measurement points are shown in Figure 6.2 below.

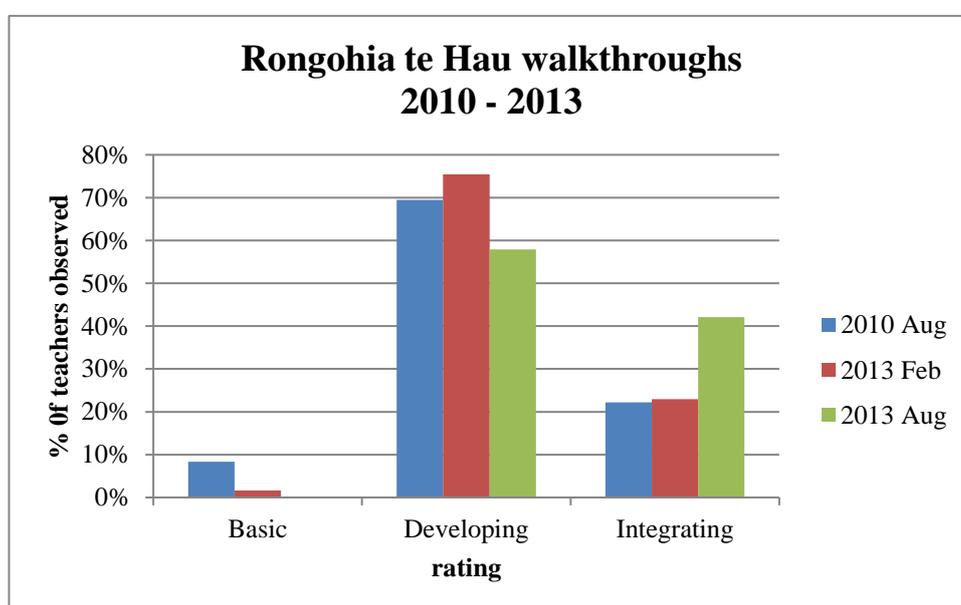


Figure 6.2: Rongohia te Hau walkthroughs 2010 – 2013.

To reiterate, the percentage of teachers by pedagogy rating in August 2010 for integrating was similar to data collected in February 2013. Importantly there were very few teachers left in the ‘basic’ category by February 2013 compared with August 2010. There was also a positive shift with more teachers in the ‘developing’ category for February 2013 compared with August 2010. As discussed previously

a further positive shift was shown from 2010 to 2013 with more teachers shifting from 'developing' to 'integrating'.

The 2010 data showed that 8% of teachers observed, were at the basic scale of culturally responsive and relational pedagogy, 69% were developing and 22% were integrating culturally responsive and relational pedagogy into their day-to-day practice.

The data from February 2013 showed that 2% were just beginning to implement the basic aspects of culturally responsive and relational pedagogy. Seventy-five percent were developing their implementation of culturally responsive and relational pedagogy and 23% were integrating. This evidence suggests that the culturally responsive pedagogy of relations that were promoted by Te Kotahitanga was being maintained in our school from August 2010 to February 2013, however, classroom pedagogy was able to be further accelerated throughout 2013 with the external resource, both funding and external support, that was again provided in a year of acceleration.

The data from August 2013 walkthrough observations showed there were no teachers in the basic category, 58% were developing and 42% were integrating. This showed an upward shift from February 2013 with an increase of 19% more teachers who had shifted from developing to integrating culturally responsive pedagogy. In the next section I further discuss some of the potential reasons for the positive improvements in culturally responsive pedagogy being evidenced through to August 2013.

6.8.2 Rongohia te Hau and Re-engagement in 2013

In 2013 we participated in one year of re-engagement with Te Kotahitanga offered to a number of phase 3 and 4 schools previously involved in Te Kotahitanga. We were one of the schools that was given Ministry of Education funding for re-engagement. Rongohia te Hau was normally a once per year snapshot, but in 2013 the research and professional development team at Waikato University decided to take a comparison snapshot, one in February 2013 and another in August 2013.

It was a busy time for our facilitation team in gathering evidence in the February walkthroughs, identifying implications of the evidence, developing action plans and acting upon the steps to be taken. This however, occurred with external support and advice. There was an emphasis on the need to activate all the voices in our school in moving more towards a school-wide model of culturally responsive pedagogy using an evidence-based, problem-solving approach.

I propose therefore that this pedagogical shift, evidenced by the classroom walkthrough observations, could be attributed to the re-engagement of Te Kotahitanga expertise at our school in 2013. We were given funding for one year and this gave us the opportunity to employ additional facilitators to work with the different cohorts. We appointed two additional facilitators to our facilitation team to help with the observation cycle. We also had the external scrutiny and support of the research team from Waikato University. This external scrutiny and support ensured that any adaptations or shortcuts that we may have been instituting with teachers to accommodate new people into the programme were fully and critically considered as to possible implications on Māori student outcomes. The external support participated alongside our principal, senior leaders and lead facilitator and helped us to develop a plan that would once again influence change, and increase

the success of Māori students in our school. The research team also analysed our school data, and acted as critical reflectors for our school. They also helped to gather the baseline data for the classroom walkthrough observations for Rongohia te Hau, in 2013 both in February and August. Schools had to report back to the research team at Waikato each term as the funding was distributed through them.

In 2013, as part of our re-engagement, we facilitated a series of co-construction meetings with groups of middle leaders. This suggestion came from the research and development team as a more pedagogically sound and resource-effective way to spread Te Kotahitanga. These meetings were facilitated by our principal, myself, our lead facilitator or one of our facilitation team. The first co-construction meeting was with the principal and other senior leaders and was facilitated by a member of the Waikato university research team to guide and support us through this process. The second co-construction meeting was facilitated by our principal who again wanted to show his commitment to Te Kotahitanga by leading from the top. The purpose of these co-construction meetings was to analyse the evidence from the baseline observations to identify areas of strengths and weaknesses and to further develop teachers' understanding of the culturally responsive pedagogy of relations. These meetings aligned with Wenger's (1998) concept of communities of practice as all three elements were present in these meeting; a community of practitioners; a domain of knowledge and a body of shared knowledge. The principal, senior leaders and the lead facilitator wanted middle leaders to be involved in spreading Te Kotahitanga throughout the school. They wanted these co-construction meetings to be run using the same principles as Te Kotahitanga. They wanted to know why teachers were doing well, or not doing well with their Māori students. The rationale was where necessary to reactivate the classroom pedagogy and work with the

middle leaders to keep it going in terms of spread and ownership. This was the shift from the facilitators alone taking responsibility to spread and own the reform, to using existing school structures and people whose role was to lead pedagogy. In this way middle leaders were able to lead agentically, rather than overstep what the facilitation team was, or was not doing. Although, we had more facilitators, the responsibility and expectation to do this work had also been spread beyond them and was being enthusiastically picked up by the middle leaders, some who originally may not have shown this level of commitment.

Thirdly, we ensured that each faculty had a responsibility for Māori student achievement. Due to the large size of some faculties, each faculty leader appointed a teacher from within their faculty who worked alongside them in reporting back to their faculty on Māori student achievement. One of our faculty leaders came up with a name for these teachers to acknowledge their specific role within faculties. They were called relational and pedagogical mentors (RPMs) and there were one or two teachers in each faculty (depending on the size of the faculty) who took responsibility for this role alongside the faculty leaders and heads of departments. They did follow-up observations and shadow-coaching within their own faculties and departments. Then they collated the evidence to present at faculty/department meetings with the faculty leaders or heads of departments. The RPMs were chosen because they were all effective teachers who had been Te Kotahitanga trained, some who were facilitators and had the skills to act in this role. These relational and pedagogical mentors supported the faculty leaders, heads of departments and teachers-in-charge of smaller departments. Again, teachers were working together as whānau to promote more effective contexts for learning for our students.

Fourthly, we introduced and developed a Māori Literacy programme implemented by one of our facilitators. She had trialled a literacy programme as part of her Master's degree, so it was research based (Fish, 2012). Although this literacy programme started on a small scale, the evidence from this intervention proved to be successful in raising the reading age of the Māori students involved. Just as teachers were again working more closely together, literacy expertise and culturally responsive pedagogy of relations were working together to promote more effective context for learning, for Māori students and for all.

6.9 Summary and overall findings

Many teachers stressed how important the commitment and support from the principal and senior leadership team was in maintaining and sustaining Te Kotahitanga in our school. To reiterate, some teachers suggested that Te Kotahitanga should be sustained through pre-service teacher education programmes at the universities. Others expressed quite strongly that the Ministry of Education needed to fund some staffing to sustain Te Kotahitanga in schools, like they did with other roles such as the specialist classroom teacher, for example. The evidence in this chapter suggests that if we sit on the fence (SooHoo, 2004) while continuing to expect an outside agency to keep funding the reform, we may become complicit in perpetuating inequality for Māori students and lose the gains that have been achieved through a lot of collective hard work. In so doing we also abrogate our own agency to act in this space. There would not be a shift in culture if we believed that we could not do this without funding. When teachers believe they have agency, they know what they need to do to make the difference for Māori students and they implement these practices, then they will begin to achieve a new state or culture. When you change the theorising and practices of leaders and teachers, then

transformative praxis, where theory informs practice and practice informs theory, is more likely to change the social conditions of the school (Shields, 2010). Leaders and teachers can spread the praxis, they can become the observers in their respective curriculum areas and they can become the vehicle for spread and ownership of education reform (Wenger, 1998).

In chapter 7, the influence of leaders, facilitators and teachers on students' outcomes are presented and I will return to the implications of what school leaders, facilitators and teachers did to conclude the findings.

CHAPTER 7: EXPERIENCES AND OUTCOMES OF STUDENTS

7.1 Introduction

In this chapter, I discuss three different data sets. First, the student data from Rongohia Te Hau that reflects the perceptions of Māori students' experiences at our school in 2010. The data are presented again from 2013 to identify whether these perceptions were maintained or improved upon. Secondly, the NCEA results for Māori students in our school from 2004 to 2010 are used to understand what benefit to learning may have accrued to Māori students from their teachers' participation in Te Kotahitanga. Data from 2011 to 2015 were also included to consider how ongoing changes may reflect the sustainability of Te Kotahitanga in our school. Finally, the school leavers' data from 2004 to 2015, give an indication of the formal qualifications students have left with and the possible vocational or tertiary pathways that were open to them.

7.2 Māori students

Although I did not interview Māori students as part of this study, they were the main reason that our school agreed to participate in the Te Kotahitanga professional development programme. I acknowledge the importance of Māori students in this research as they were the *kaupapa* (the most important reason) for doing this research. Along with all the other students in our school, Māori students were the recipients of the pedagogical changes that their teachers made from 2004 to 2010, when we were officially involved with Te Kotahitanga. Given that the demographics of the students during this period were described more fully in chapter 4, these are not repeated here.

7.3 Rongohia Te Hau

Rongohia te Hau was explained in detail in the methods, chapter 3, and introduced again in chapters 5 and 6, when I used Rongohia te Hau to reflect on the experiences and outcomes of the surveys and walkthrough observations with teachers.

7.3.1 Rongohia Te Hau data

As with the teachers, there were twelve complementary statements in this survey which the students were asked to respond to. These are explained in detail below. The results from these surveys provided information about how the students felt about their cultural identity at our school and how they felt about the relationships and interactions they had with their teachers.

In 2010, the survey was given to 180, Year 9 and 10 Māori students and in 2013, it was given to 118 Year 9 and 10 Māori students. As with teachers, the five point Likert Scale was used to rank the students' comments from Never (1), Hardly Ever (2), Sometimes (3), Mostly (4), Always (5). The percentage of Māori students who responded to each of the twelve statements is shown in Figures 7.1 to 7.4.

7.3.1.1 Statements about being Māori

Figure 7.1 below, focuses on statements to do with being Māori from Māori students' perspectives. In order, the three statements in this first graph are related to, in this school: It feels good to be Māori; I have opportunities to do all the things I want to do; Māori students are achieving. The overall percentage of positive responses (mostly / always) is much higher than any of the other possible responses. This positive picture suggests that the majority of Māori students felt good about being Māori, had opportunities to do all the things they wanted to do and felt they were achieving.

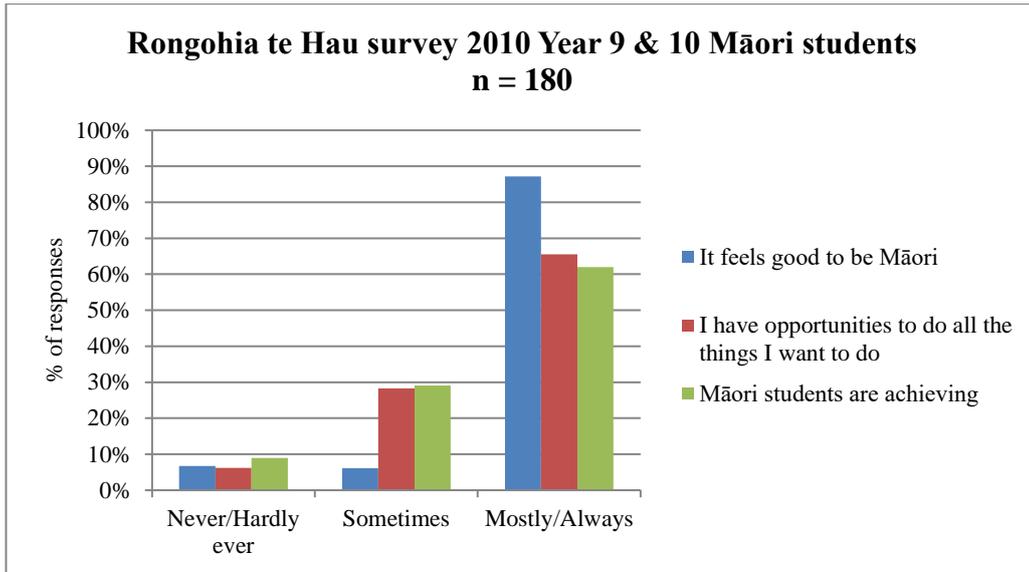


Figure 7.1: Data for Rongohia te Hau student survey 2010 on what it felt like to be Māori

7.3.1.2 Statements about relationships

Figure 7.2 below, focuses on the relationships between students and teachers from Māori students' perspectives. The three statements in the second graph, again specific to this school, in order are: teachers know me and I know them; teachers respect me and I respect them; teachers care about me.

The overall highest percentage of positive responses from Māori students scored mostly / always across these three elements. This suggests that Māori students felt that they knew, respected and cared about their teachers and that their teachers also knew and respected them and cared about them.

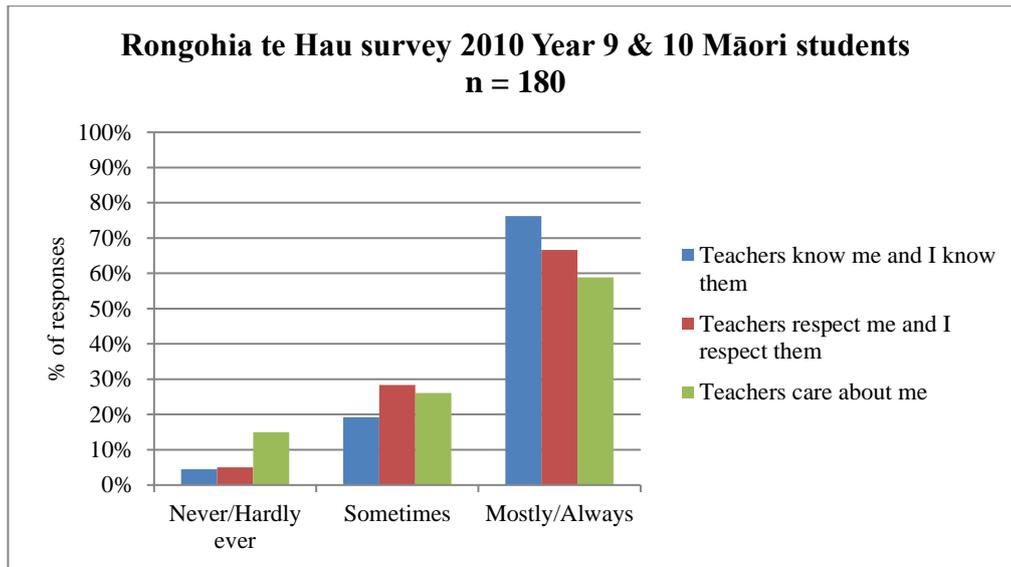


Figure 7.2: Data for Rongohia te Hau student survey 2010 on relationships

7.3.1.3 Statements about pedagogy

Figure 7.3 below focused on teachers' pedagogy in this school, from Māori students' perspectives, asking for responses to: teachers know how to help me learn; teachers listen to my ideas; teachers expect that I will achieve. The overall percentage of positive responses from students (mostly / always) was again the highest recorded. However, the response to teachers listening to Māori students' ideas was not as high as the other two statements which suggests that if teachers wanted to be more culturally responsive, they needed to listen to what Māori students had to say about their learning and value the contributions that their Māori students made. Teachers would have benefitted from asking Māori students questions such as: What was important to them? What did they want to learn about during the year? What strengths/interests do they believe they have? What did they need help with? Importantly, this also suggests that teachers needed to talk to Māori students more and give feedback and feed-forward on their work so that they could improve on what they had previously done. It could also suggest that their teachers needed to have higher expectations that Māori students could achieve.

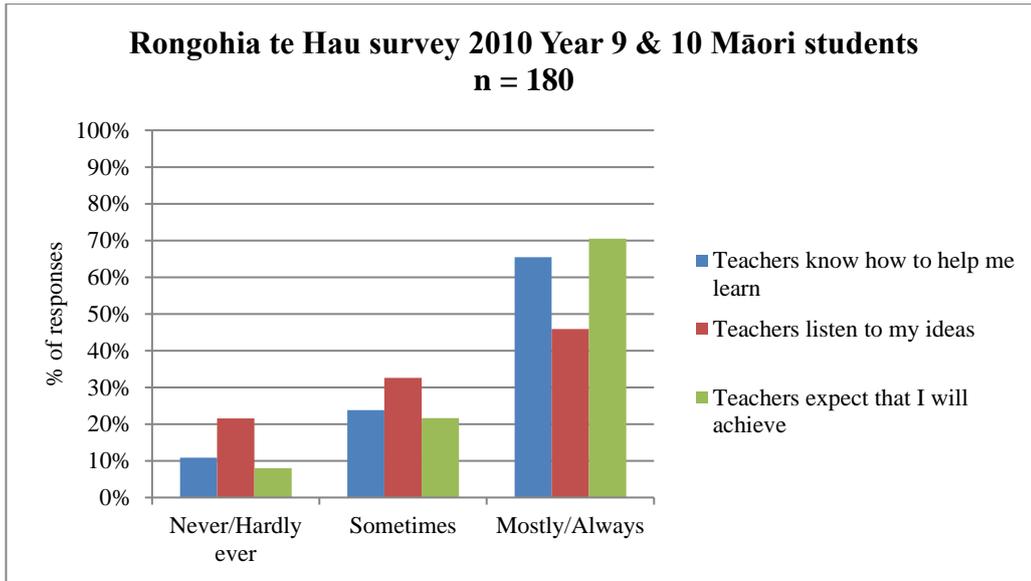


Figure 7.3: Data for Rongohia te Hau student survey 2010 – pedagogy

Again in Figure 7.4 below, the focus was on teachers’ pedagogy in our school, from Māori students’ perspectives. Māori Students were asked to comment on the following statements: teachers know how to make learning fun; teachers let us help each other with our work; and, teachers talk to me about my results so I can do better.

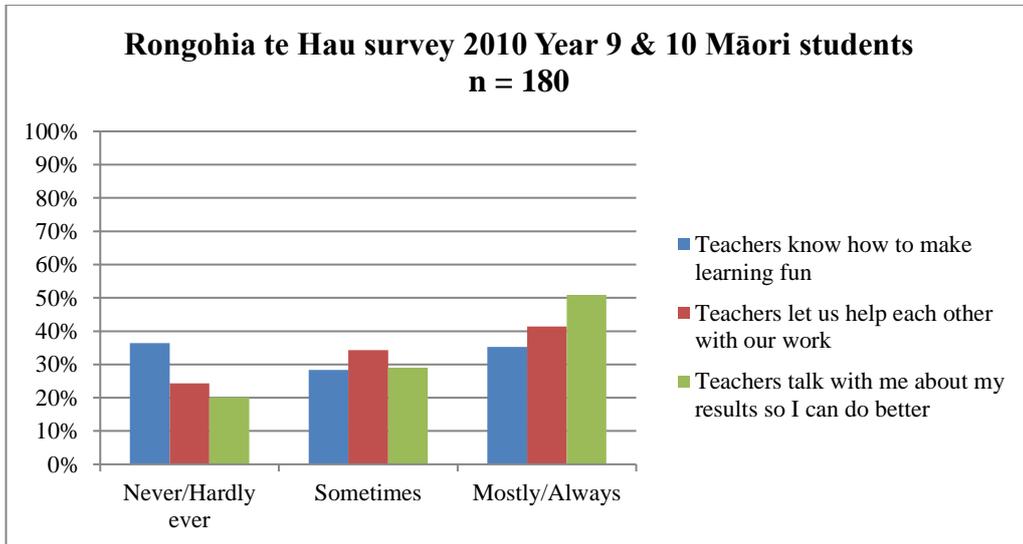


Figure 7.4: Data for Rongohia te Hau student survey 2010 – further pedagogical statements

The overall percentage of positive responses from students for most of the three statements (mostly / always) was higher than the percentage of responses in the never, hardly ever and sometimes categories. Whereas, the responses for the statements about teachers making learning fun, letting students help each other with their work and talking to them about their results was lower suggests these were areas that teachers needed to improve on.

In previous graphs the evidence showed that Māori students felt good about being Māori and that they had good relationships with their teachers. So, while there is evidence in the teacher interviews and surveys of positive relationships between teachers and students, the evidence from the student surveys suggest that this was not necessarily supported by effective culturally responsive pedagogy, where teachers listened to students and let them use their prior knowledge and experiences as the basis for interactive and dialogic learning with others.

The combined Rongohia te Hau evidence and other relevant school evidence of achievement and participation were discussed at a co-construction meeting at the end of Rongohia te Hau in 2010 with the principal, deputy principal, lead facilitator and facilitation team and members of the research and development team from the University of Waikato. The PSIRPEG model (Planning, Strategies, Interactions, Relationships, Positioning, Experiences, Goal) developed by (Bishop et al., 2007), provided a framework for this group to consider each of these seven elements in respect to a co-constructed group goal (Bishop et al., 2007). The outcome of this meeting was a goal for the facilitation team to continue to improve and share their understandings of a culturally responsive pedagogy of relations to a wider group of teachers. The rationale was to use this goal, in their practice as facilitators: to model and co-construct with teachers, to deepen teachers' understanding of culturally

responsive pedagogy of relations, to continue to challenge teachers' deficit positioning and promote more agentic positioning, and to affirm Māori students and engage them academically.

7.3.1.4 Rongohia te Hau data 2010-2013 comparison

The survey was administered next in February of 2013 when the school was invited to re-engage with Te Kotahitanga. It was administered again towards the end of the 2013 school year. These data are presented here to show the comparison for the period August 2010 to August 2013 and to see if culturally responsive pedagogy was declining, improving or being maintained. Comparison data for each of the twelve statements are presented in Figures 7.5 to 7.8 in the same four sets and order, as the 2010 data were presented previously.

As shown in Figure 7.5 below, the overall percentage of responses from Māori students in 2010 were more positive with slight declines evident in 2013 across all three statements. It is difficult to be sure why this decline occurred, but from the students' perspective it is clear that there was a decline. Considering the differences between how the professional development played out at both points, and who was undertaking the observations, and which students were targeted for receiving professional development in both 2010 and 2013, could provide some indications. One possibility is that with the withdrawal of Te Kotahitanga funding at the end of 2010, a smaller facilitation team meant only smaller groups could be prioritised. Perhaps this resulted in a lack of focus and prioritisation on Years 9 and 10 Māori students with a focus instead on 'all' students emerged. Or perhaps a focus only on students sitting national qualifications (Years 11, 12 and 13). This could have played out with Year 9 and 10 Māori students receiving fewer opportunities from their teachers to celebrate Māori values and culture at school, and valuing their reo

and tikanga. Or, it could have meant students were receiving fewer opportunities to use their own prior cultural knowledge and experiences to help them improve their learning.

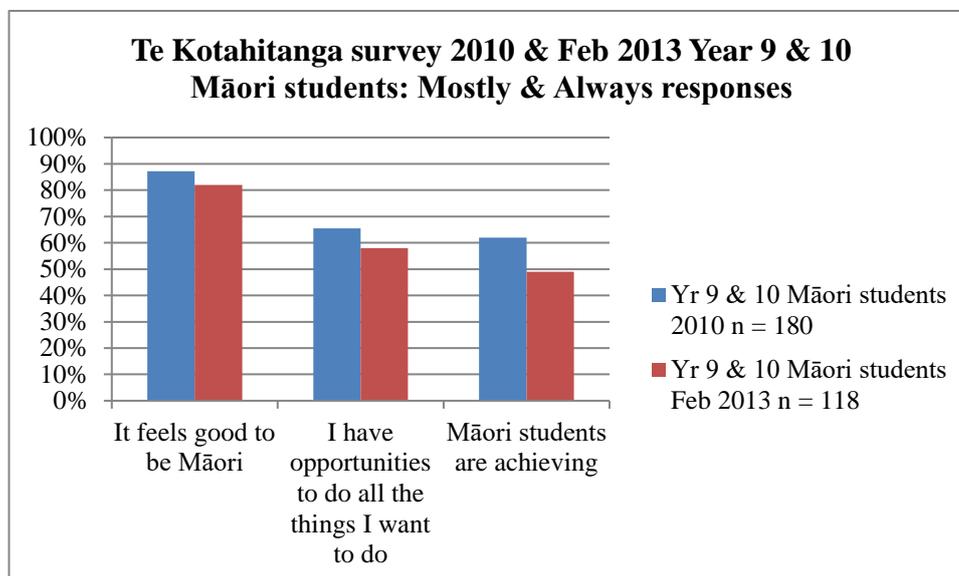


Table 7.5: Comparison Data from Rongohia te Hau student survey 2010 and 2013

Individual Māori students made the following related statements that indicated some enjoyed learning, especially being in the bilingual classes and having opportunities to learn Te Reo Māori and other things they wanted to learn. However, this opens a question about the majority of Māori students who were not in the bilingual class, or did not have opportunities to learn Te Reo Māori.

I like Māori. (2010)

It has improved and I am learning more and faster. (2010)

I'm doing really well and I've learnt a lot of things. (2010)

It has a great environment and has lots of opportunities. (2013)

I love being in bilingual. (2013)

I love Te Reo Māori. (2013)

As shown in Figure 7.6 below, the overall percentage of responses from Māori students in 2010 were positive about teachers and Māori students knowing and respecting each other and teachers caring about Māori students, with a similar response in 2013.

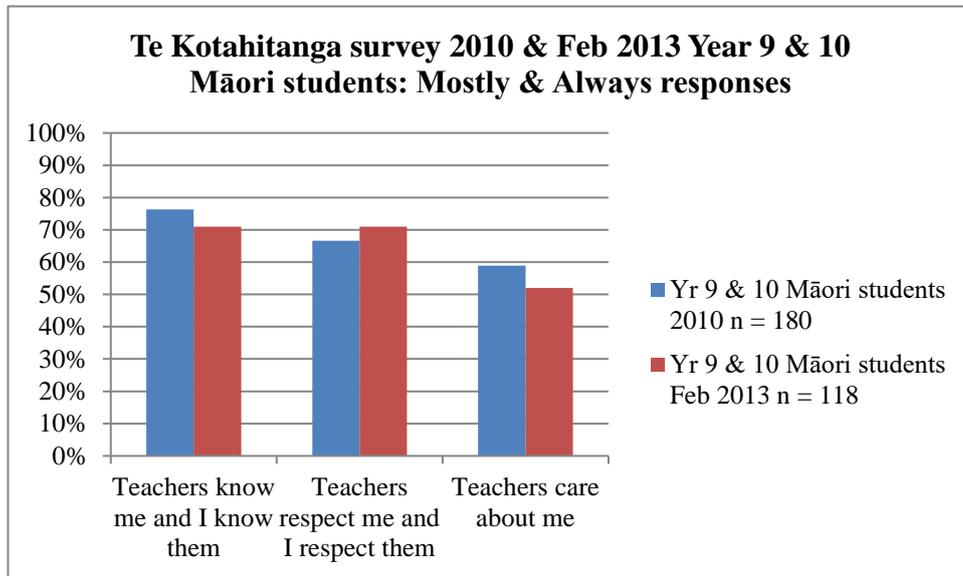


Table 7.6: Comparison Data from Rongohia te Hau student survey 2010 and 2013

Māori students made the following comments thus reinforcing the relevance and importance of the statements in the survey in Figure 7.6 above. They indicated their teachers knew, respected and cared about them, and they liked their teachers and this school and were learning new things.

I like most of my teachers, maths being the exception, the majority of my teachers help me learn well. (2010)

That I'm learning some new things. (2010)

All of my teachers are great and I like this school. (2010)

I like this school cause of all the new people I made as friends and teachers. (2010)

Better than my old school. (2013)

Massey High School is a good school. (2013)

As shown in Figure 7.7 below, the overall percentage of responses from Māori students in 2010 were positive about teachers knowing how to help Māori students learn and expecting Māori students to achieve, with a similar response in 2013. As in 2010, the data suggests that teachers were not always listening to Māori students but still expected them to achieve. Comparing what teachers thought about those items, as shown in Chapter 6 suggests that teachers' perceptions differed from students each time. Teachers thought they were doing a better job of listening to their Māori students, than Māori students thought they were doing.

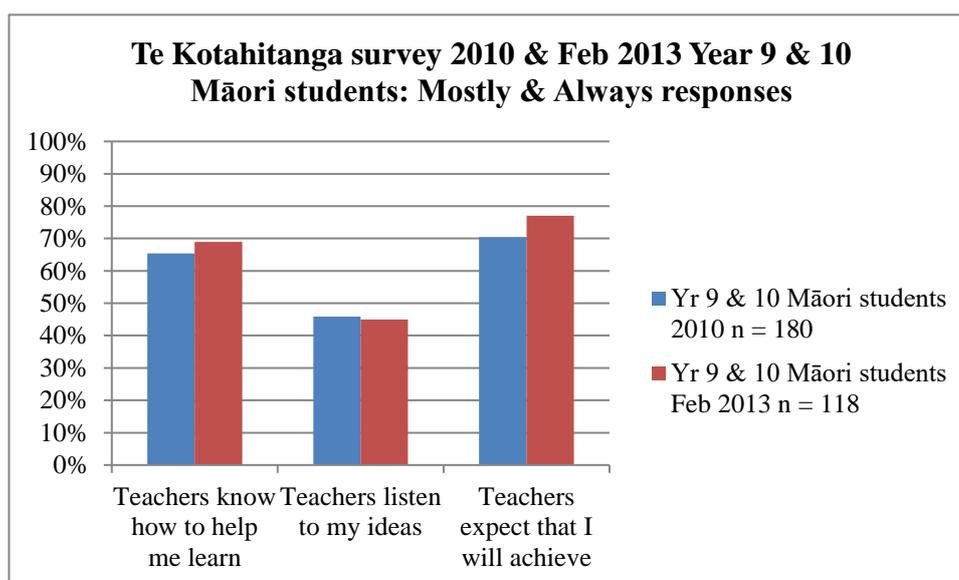


Figure 7.7: Comparison Data from Rongohia te Hau student survey 2010 and 2013

However, Māori students also made the following comments about the statements in Figure 7.7, which indicated they were learning a lot and achieving, and that teachers were good at what they were doing.

I have been learning a lot this year my writing is better in English and everything. (2010)

That it is really good and the teachers are really good at what they are doing. (2010)

You can learn loads of info about things you never knew and you will achieve. (2010)

It's good. On a scale of 1-10 I give it a 7 ½. (2013)

It has a very important role in my life and sometimes I enjoy it. (2013)

We have great sporting facilities and achievements. (2013)

As shown in Figure 7.8 below, the percentage of positive responses (i.e. mostly and always) from Māori students in 2010 and 2013 were 50% and below for all three statements. This evidence suggests that teachers needed to listen to what students had to say about how to make learning fun, let them have time to help each other with their work and talk to them (feedback and feed-forward) about their results to help improve their learning. These factors had not improved greatly from 2010 to 2013 which indicates some fairly traditional, transmission learning may have again begun to dominate in many of these classrooms rather than the more dialogic, interactive pedagogy more common to culturally responsive and relational classrooms. It is important to note that previous classroom observations, gathered from the beginning of Te Kotahitanga and with a full facilitation team, had shown teachers to be increasing their use of relational and responsive pedagogy. The trend raises questions about whether these students in 2012 and 2013 had been taught by teachers with full experience and understandings of culturally responsive and relational pedagogies from the time they had arrived in the school. This is supported by the cycle of professional development having to be reduced down to observations and feedback once external funding and support had ceased at the end

of 2010. Although a smaller facilitation team was funded by the Board of Trustees, this downsize meant less time was spent on the important process of spreading the reform by helping teachers to fully understand the implications of the pedagogical change required. While the Rongohia te Hau walkthrough observation data, presented in chapter 6, paints a picture of teachers having once more improved their culturally responsive pedagogy of relations by the end of 2013, for these students the evidence suggests there is still much room for improvement.

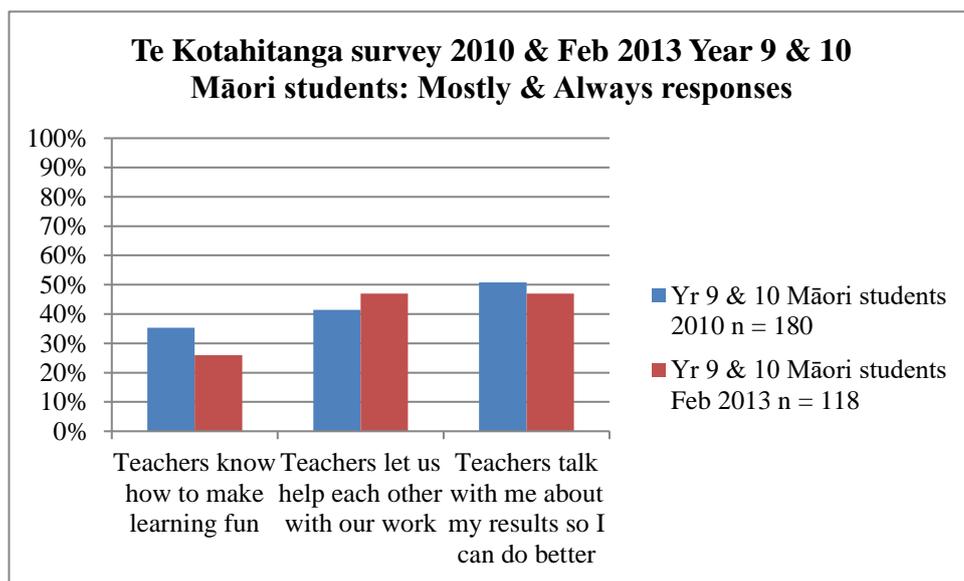


Figure 1.8: Comparison Data from Rongohia te Hau student survey 2010 and 2013

Māori students also made the following comments about the statements in Figure 7.8, that indicated that some of their teachers did know how to make learning fun and although some students knew they could do better, for some, it was a great environment.

It's really good and I'm achieving high or to my expected level but my teachers know I can do better. (2010)

This school makes my learning fun. (2010)

I love this school, Miss X is an awesome teacher! lol, I find if your teacher is fun it helps you learn better. (2010)

It is a great environment to be around. (2013)

It is fun. (2013)

Good school to go to. (2013)

Overall, there was an increase in positive responses from 2010 to 2013 in four statements (teachers respect me and I respect them, teachers know how to help me learn, teachers expect that Māori students will achieve and teachers let us help each other with our work), which suggests that culturally responsive pedagogy was being maintained in these categories. Whereas, there was a decrease in positive responses in eight statements (It feels good to be Māori, I have opportunities to do all the things I want to do, Māori students are achieving, teachers know me and I know them, teachers care about me, teachers listen to my ideas, teachers know how to make learning fun and teachers talk with me about my results so I can do better). As discussed previously, this suggests that these principles that had been in place as the result of the work of Te Kotahitanga could soon be lost. More work was needed in all of these areas to bring about the cultural shift and understanding to help teachers grow and change their culturally responsive pedagogical practices in the classroom. Teachers needed to have more positive interactions with Māori students if they were to develop confidence and recognise that they were capable of achieving. Accordingly, school leaders needed to think more deeply about the wider implications of these data for all teachers and Māori students in particular, as well as non-Māori students. A critical question school leaders might have asked themselves of these data is, what are the implications for all students, if under the

Treaty of Waitangi 20% of Māori students in our school, do not feel their identity is secure and being valued by the school? (see Figure 7.5)

7.3.1.5 Links to the teacher walk through observations

In the previous chapter on teachers, data collected from the Rongohia te Hau walk-throughs from August 2010 and February 2013 showed the overall culture of the school was being maintained over that period, but that there were some visible points at which a decline was evident. While there was a positive shift in the August 2013 walkthrough observation data showing that teachers had shifted on the pedagogy scale from basic to integrating in teachers' positioning of culturally responsive pedagogy, an increase of 19% more teachers, this was not always supported by the Māori student survey data. Although this shift strongly supports the positive comments from the narratives and the teachers' perceptions from the survey, it reveals a potential gap in that perhaps Māori students' narratives, on the impact of the Te Kotahitanga professional development programme in our school, should have also been collected as part of this study. In the next section, evidence of how Māori students achieved on national qualifications are discussed.

7.4 NCEA data – Understanding the context

The following graphs show the results for our Māori students in our school compared with Māori students nationally in the NCEA Level 1, Level 2 and Level 3 examinations at the end of each year from 2004 – 2010. Our school was a Phase 3 school that began their first full year of Te Kotahitanga in 2004. The data points continue on from 2010 to understand how trends may have altered or been sustained up to 2014. I have inserted a line between the years 2010 and 2011 to show that at this point the funding and the external scrutiny and support from the Ministry of Education and the University of Waikato for Te Kotahitanga had both stopped.

However, as stated in Chapter 6 (teachers), an additional year of funding started in 2013 with a reactivation and acceleration of what had been learned from Phase 5 schools. Our school was offered this opportunity because we were the largest school that had ever been in Te Kotahitanga and we had up to 30% of our teachers change school every year. The Directors of Te Kotahitanga in 2013 argued that we had never had concentrated funding or an intervention large enough to target more than one third of the school's teachers at any one time. As fast as teachers were being introduced to the practices of Te Kotahitanga, they were being offered positions elsewhere and moving on. The reactivation of Te Kotahitanga gave us an intensive opportunity to see what we could achieve with an additional year of funding and external support strong enough to maximise the spread across a wider group of teachers.

7.4.1 NCEA Level 1

As shown in Figure 7.9 below, 38% of Māori students at our school achieved NCEA Level 1 in 2004 and this had risen to 60% by 2010, an increase of 23%. Māori students at our school achieved above the national average throughout that period except for 2006 and 2009, when there was a very slight decrease. This year on year improvement aligns with the period that Te Kotahitanga was implemented in our school from 2004 to 2010. This evidence suggests that Te Kotahitanga could well take some responsibility for the positive impact on NCEA Level 1 results for Māori students over this period. From 2010 there was an immediate dip in results for the next two years which aligns with the withdrawal of funding, and adds to the case that the difference could likely be attributed to Te Kotahitanga – all other initiatives continued. However, there was a huge increase of 19.8% in 2013 which aligns with the reactivation of Te Kotahitanga at the start of 2013, and this was sustained in

2014 when the funding again had stopped. The possible reasons why this pattern may have emerged will be discussed at the end of the NCEA data section.

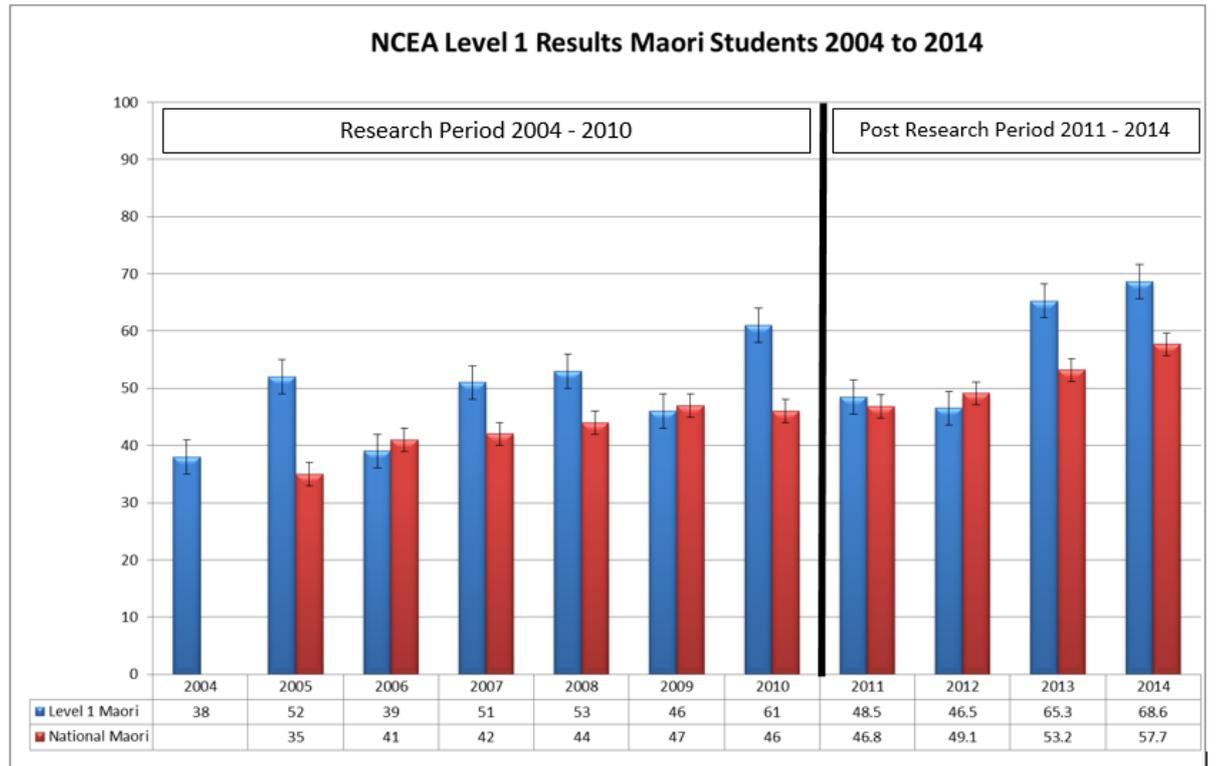


Figure 7.9: NCEA Level One results for Massey High School Māori students compared with national average for Māori students 2004 – 2014

7.4.2 NCEA Level 2

As shown in Figure 7.10 below, while there was no comparison data for Māori students in 2004, Māori students at our school were below the national average for NCEA Level 2 for Māori students from 2005 to 2008. However, in 2009, Māori students at our school were well above the national average with a huge increase of 14%, and a further increase of 5% in 2010. Overall, the shift shows an upward trend from 24% in 2004 to 61% in 2010, an increase of 37% across the period that Te Kotahitanga was in our school. Again from 2010, there was an immediate dip in 2011 with a return to around the level shown at 2009. This dropped further in 2012 to 49.5 which was 11% below the national average for Māori students. One of the factors that may have contributed to this dip and explain the decrease in

achievement was that in 2012 the next standard alignment happened for Level 2, NCEA. Importantly, again there was a huge increase of 18.4% in 2013 when we joined the reactivation phase of Te Kotahitanga, and as with Level 1, this further improved in 2014 with an increase of 12.1%. Given that NCEA Level 2 was part of the Government Targets mentioned in Chapter 2, there was a lot of additional work happening across the sector to meet these targets and it is important to note that our school had also been a part of some of these activities since they started.

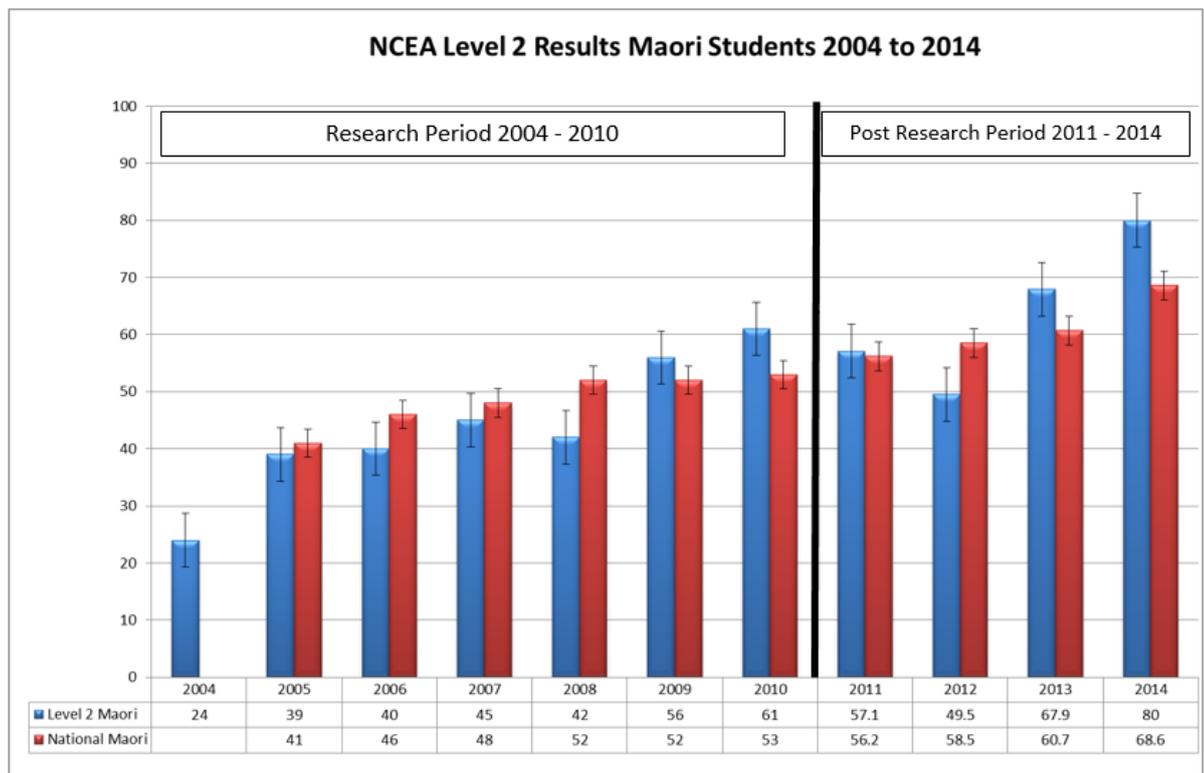


Figure 7.10: NCEA Level Two results for Massey High School Māori students compared with national Māori students 2004 – 2014

7.4.3 NCEA Level 3

As shown in Figure 7.11 below, 19% of Māori students at our school achieved Level 3 NCEA in 2004. There was a slight increase in 2005 but our NCEA Level 3 results were still below the national average for Māori students that year. There was a gradual increase from 2006 – 2008, from 35% - 43%, followed by a dip of 5% in

2009 and then an increase of 5% in 2010. The NCEA Level 3 results were above the national average for Māori students from 2006 – 2010. Overall, the shift shows an upward trend from 19% in 2004 to 43% in 2010, an increase of 24%. In 2011, again there is an immediate dip of 11.7% to 31.3% and then a sharp increase of 9.7% to 41% in 2012. Again, there was an alignment of NCEA standards which could explain the decrease in 2011. In 2013 there was another increase of 13% to 54% when Te Kotahitanga was reactivated. This increase was a consistent pattern across all NCEA levels, seen with the reactivation of Te Kotahitanga in 2013.

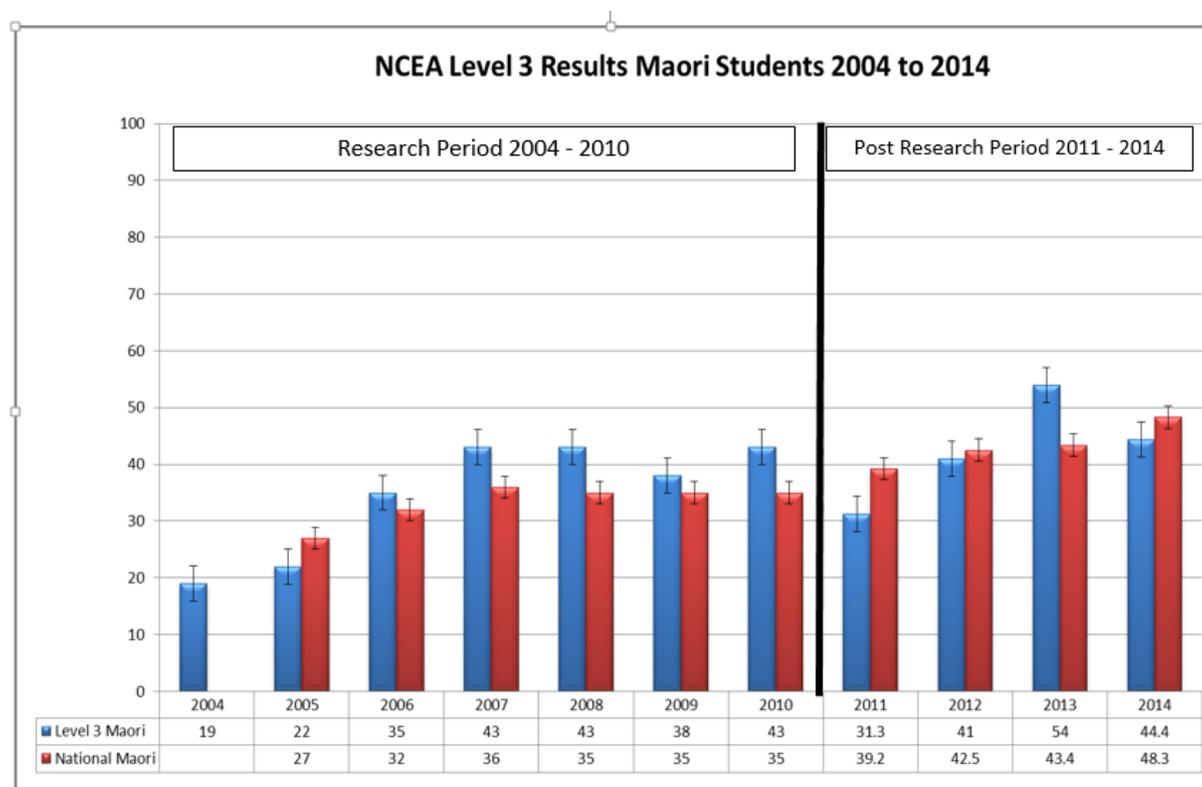


Figure 7.11: NCEA Level Three results for Massey High School Māori students compared with national Māori students 2004 – 2014

7.4.4 University Entrance

As shown in Figure 7.12 below, 22% of Māori students at our school achieved University Entrance in 2005 and overall the shift shows an upward trend from 22% in 2005 to 39% in 2007, an increase of 17%. Although there was a gradual decrease from 2007 – 2009, we were at or above the national average for Māori students

during this time. There was a slight decrease of 2% in 2010 and we were 2% below the national average that year. From 2010 it is noticeable that again there was a decrease in 2011, with a return to the level shown in 2005. This improved by 14.7% to 37.1% in 2012 and improved again in 2013 by 4.4% to 41.5% when Te Kotahitanga was reactivated. Nationally, there was a review of university entrance in 2010 which led to changes that were implemented in March 2014. The sharp decrease in 2014 could be attributed to the changes that happened with the higher literacy requirements for university entrance, which created a knock-on effect. Also, because our numbers were small, the fluctuations appeared to be huge. The pattern of a decrease in 2011 holds in these data with an improvement in 2012 and 2013, but a decrease again in 2014.

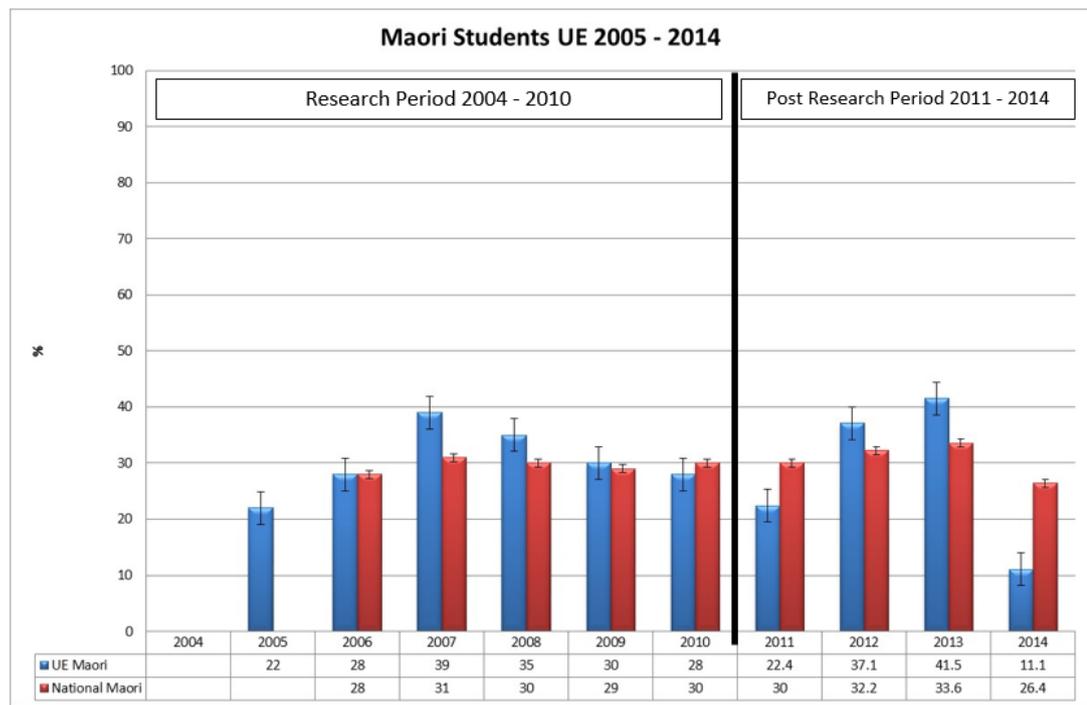


Figure 7.12: University Entrance results for Massey High School Māori students compared with the national average for Māori students 2004 – 2014

7.4.5 Possible reasons for variance

There are some factors that may explain some of the variance in overall achievement and in particular, between 2010 and 2011, and then again in 2013.

One, as previously suggested, was that in 2011 the first year of realignment of standards happened for Level One, NCEA. In 2012, there was the realignment for Level Two, NCEA and in 2013, the realignment for Level Three, NCEA. However, the overall dip in 2011 also occurred when external funding and external support for Te Kotahitanga was withdrawn and, the upward pattern in 2013 occurred on reactivation of the Te Kotahitanga external funding and support. This trend remains consistent with overall levels of NCEA. While our school put a lot of additional effort into Year 12 and 13 students, this may have indirectly impacted on the experiences of Māori students in Years 9 to 11. Although our school Board of Trustees continued to fund a small facilitation team, the reach was smaller and targeted shadow-coaching or lack thereof, could have changed focus or have been less effectively implemented. Shadow coaching was meant to ensure opportunities for teachers to be mentored towards their targeted goals from feedback and co-construction sessions so that their pedagogical practices were able to be well theorised, practised and understood. Not engaging with shadow coaching could well have meant teachers were not as effective in their implementation of the relational and responsive pedagogy required of Te Kotahitanga. With the reactivation of Te Kotahitanga funding and external support in 2013 improvements were again evident.

7.5 School Leavers' data

Secondary school leavers' data is a very important indicator of the retention levels of students in senior secondary schooling. A formal school qualification is a measure of the extent to which young adults have completed a basic prerequisite for higher education and training and entry-level for many jobs. It is linked to higher levels of skills and knowledge required for participation in our increasingly

knowledge-based society and the wider global community. Students who stay at school to achieve higher educational qualifications have more opportunities in a job market that favours skills and education qualification (Ministry of Education 2017a; Ministry of Education, 2017b).

7.5.1 School Leavers' NCEA Level 1

Overall, as shown in Figure 7.13 below, 73% of Māori students who stayed longer at our school achieved NCEA Level 1 in 2010. While this was higher than national Māori students which was 67%, it was 19% lower than New Zealand Pākehā, which was 92%. The positive thing that this graph shows is an upward trend for Māori, with the data for Māori and Pākehā meeting in 2015 to close the gap, and be 18% above national Māori. The vertical line in the following three graphs (Figures 7.13 to 7.15) marks the 2010 year when funding for Te Kotahitanga ceased.

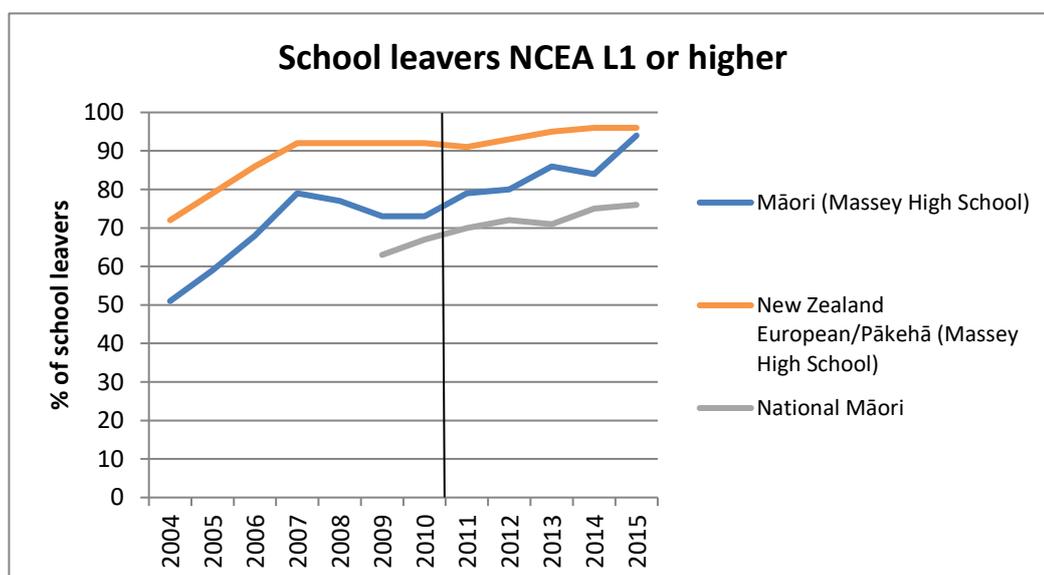


Figure 7.13: Percentage of Māori and non-Māori at Massey High School with NCEA Level 1 compared with National Māori (2004-2015)

7.5.2 School Leavers' NCEA Level 2

Overall, as shown in Figure 7.14 below, 61% of Māori students who stayed longer at our school achieved NCEA Level 2 in 2010. At 49%, this was 12% higher than

for national Māori students. However, it was 18% lower than New Zealand Pākehā, which was 79%. There has been an upward trend since 2004, higher than the national Māori data of 62% in 2015 and moving towards closing the gap between Māori students, 81%, and Pākehā students, 86%, in our school.

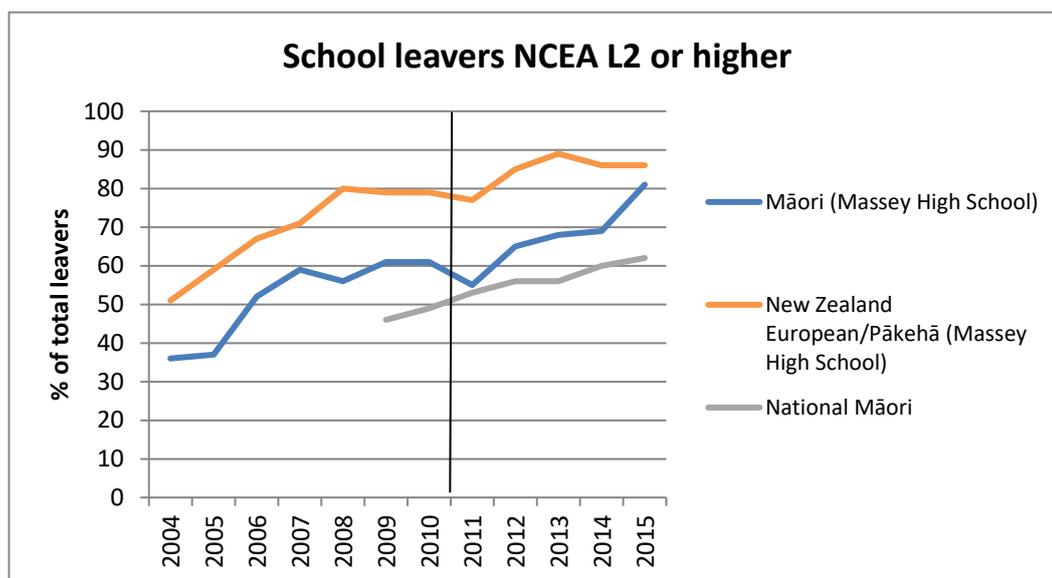


Figure 7.14: Percentage of Māori and non-Māori at Massey High School with NCEA Level 2 compared with national Māori (2004-2015)

7.5.3 School Leavers' NCEA Level 3

Overall, as shown in Figure 7.15 below, 21% of Māori students who stayed longer at our school achieved NCEA Level 3 in 2010. This was the same as the national average for Māori students but 27% lower than New Zealand Pākehā students, which was 48%. While there are greater fluctuations the trend follows a similar pattern, a general upward trend with a little more variance. In the main, Māori students at our school are staying longer than the national average for Māori students. There was a sharp increase in 2012 and 2013 and the gap between Māori students and New Zealand Pākehā students started to close between 2013 and 2014 which could be explained by the changes to the requirements for university entrance, which took effect in 2014. These changes were in response to the poor

performance of some students going into tertiary study. This was the explanation given for a drop in university entrance results experienced nation-wide in 2014. The drop in our school for Māori students went from 41.5% in 2013, to 11.1% in 2014. The drop for national Māori went from 33.6% in 2013, to 26.4% in 2014. Māori and Pasifika students, as well as students from lower decile schools, were the hardest hit by the tightening of entry standards for university.

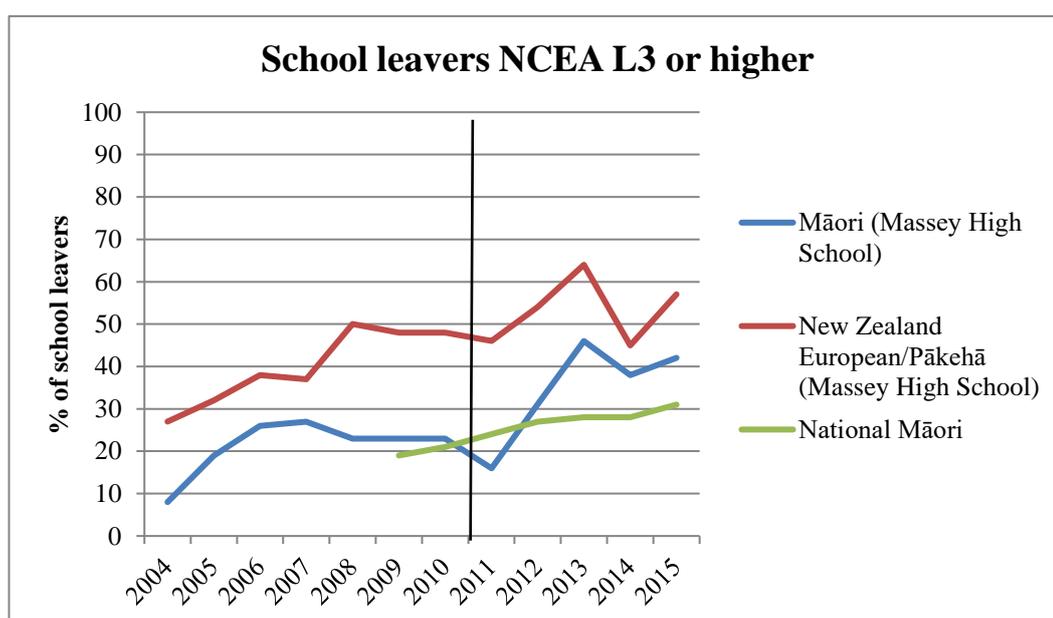


Figure 7.15: Percentage of Māori and non-Māori at Massey High School with NCEA Level 3 compared with national Māori (2004-2015).

7.6 Summary and further considerations

In this chapter, the experiences of Māori students have been summarised from the Rongohia te Hau evidence to consider how ongoing changes may have reflected the sustainability of Te Kotahitanga. Māori students' outcomes have also been used to show the NCEA data for Levels 1, 2 and 3 and University Entrance and School Leavers' data for the Te Kotahitanga period, 2004 to 2010 and then again from 2011 to 2015.

The data suggest that although there were some areas in the Rongohia te Hau data from 2010 and 2013 that gave cause for concern for Years 9 and 10 Māori students, there were also positive responses from the student surveys that aligned with positive comments from the teachers' narratives, survey results and data from Rongohia te Hau as presented in the previous chapter.

Overall, NCEA results showed an upward trend at Level 1, Level 2, and Level 3. University Entrance showed an upward trend but with greater fluctuations. As previously noted there was a clear decline in achievement when external support and funding for Te Kotahitanga stopped in 2010, but there was an increase in 2013 when Te Kotahitanga was reactivated and a further increase in 2014 which suggests that the reactivation of Te Kotahitanga was worthwhile and that the outcomes continued to be maintained or improved the following year.

These data suggest that until the goal of raising the academic achievement of Māori students in our school is a truly shared endeavour, we will need a constant reminder to teachers that we have got to change what we are doing. I believe the most likely reason for the decrease in NCEA results in 2011 and increase in 2012, as shown by the evidence, was due to some things we had previously been doing with internal and external support, having stopped. It appears that many teachers had not made a cultural shift in their hearts and their heads and this was reflected in Māori students' perceptions and outcomes. This may have been exacerbated by a reduction and change of staff in the facilitation team, including the lead facilitator. Whatever the case, it is likely that the reach and implementation of the Te Kotahitanga professional development was reduced and potentially we had begun to shift our focus and subsequently the experiences and achievement of Māori students as Māori had begun to falter. This reinforces the precarious nature of the shifts

required to ensure Māori students can truly belong and achieve in our schools, when contexts for learning are not constantly striving for equity and excellence (Berryman & Eley, 2017).

CHAPTER 8 DISCUSSION

8.1 Introduction

In this chapter, I discuss the main learnings from leaders and teachers working to improve the engagement and achievement of Māori students through the implementation of Te Kotahitanga Phase 3 in our school. This chapter also highlights some of the wider implications for introducing school reform in terms of leadership, spread and ownership towards sustainability. The first section summarises the findings in relation to the four research questions. Next, I discuss the complexities of two competing discourses, discourses of deficiency which saw the school begin to revert quite quickly back to the status quo when external support and funding were stopped and discourses of agency that had been promoted through Te Kotahitanga also began to cease. I then consider the changes over time that were essential in underpinning an education reform of this kind with more agentic theorising and practices. This chapter concludes with three major themes and understandings that arose from these findings.

8.2 Main findings

In this section, each of the four research questions is restated and the findings from the previous chapters are synthesised in response.

8.2.1 Research Question One

What impact did the implementation of a large-scale, theory-based educational reform project have upon a large, multi-cultural secondary school?

Overall, when Te Kotahitanga Phase 3 was implemented in our school with full external funding and support, through the Te Kotahitanga cycle of professional development, teachers in our school developed a more effective, relational and

responsive approach to teaching and learning with Māori students. It was evident in the student survey and achievement data that Māori students felt valued and became more confident in their learning and they began to achieve more highly. This was the result of three main pedagogical changes that began with the development and spread of strong, whānau-like relationships developing between teachers and students, students and students and teachers and teachers. Second, by taking the advice of their facilitators and listening to Māori students, teachers then began to ensure students had input into their own programmes of learning. This meant that rather than their former over-reliance on and predominance of pre-planned curriculum and transmission pedagogy, their students' interests, prior knowledge and experiences began to form the foundations of new learning in a much more relational and interactive way. As well, Māori culture and values were being respectfully acknowledged and included in their classrooms and in the school environment.

As a result of these whānau-like relationships where teachers cared about Māori students and raised their expectation of their students to achieve, together with a more responsive and dialogic pedagogy, Māori students' achievement began to show a year-on-year upward trend in NCEA results throughout the period of this study 2004 - 2010. Māori students' NCEA results, as well as the teacher evidence from observations and perceptions are strong testimony to show that Te Kotahitanga Phase 3 worked in our school for the period of its full implementation and throughout the time when external support, as planned and expected, began to be reduced.

The school had taken this great opportunity to spread common pedagogical practices that were research-based and Te Kotahitanga became our model of

professional development and implementation, with which all other initiatives in the school began to be aligned. Everyone working towards the same goal gave teachers a sense of belonging and connectedness. Even though teachers were in different departments and faculties they had begun to work in similar ways and were involved in similar practices because they were connected by the same relational and pedagogical principles and practices focussed on their agentic and professional responsibility to ensure greater success for our Māori students. These principles and practices had spread across the school in an aligned and coherent way.

This context of working together may be seen as *whānautanga* (related to birth, the act of bringing a new child into the family) where teachers not only had a professional responsibility to teach their students, but they had all begun to assume the same responsibility to nurture these students as though they were part of their own family. Teachers wanted to help grow Māori students, not just academically, but in personal, cultural and social contexts through the reciprocal sharing of knowledge, values and understanding of each other's culture. Teachers were learning from teachers and they had begun to learn with and from Māori students. This was largely due to having our facilitation team based in our school so directly accessible to staff, yet also receiving ongoing learning through an iterative professional development model provided through the University of Waikato. It was also due to school leaders who understood their role was to bring people from across the school together, thus ensuring that rather than work in independent silos, people should work in more interconnected and related ways. The principal of our school believed in the potential of this research-based professional development to begin a movement towards closing the disparity for Māori students. Furthermore,

he understood this as a moral imperative. His leadership and belief in this agenda spread to others and made the professional development more accessible to teachers which was really powerful. The culture of our school had begun to change so that there was a belief that we were all working for the same purpose, and our evidence of Māori students NCEA indicated clearly that results began to improve.

Many of our teachers believed Te Kotahitanga was the best professional development they had received and believed the changes to pedagogy were having an important effect in their classrooms. Furthermore, the Board of Trustees also fully supported Te Kotahitanga as being an important factor by providing additional funding to support the facilitation team, as the Ministry of Education funding reduced.

8.2.2 Research Question Two

What have been the experiences of the leaders, facilitators, teachers and Māori students throughout the seven years of engaging in Te Kotahitanga?

The principal and senior leaders led the introduction of Te Kotahitanga into our school from the outset and maintained close involvement with this education reform throughout. Their visible leadership and support was very important in the facilitation team's decision-making about the implementation of a Māori initiative. As the deputy principal responsible for managing this, it certainly challenged my own thinking as I realised that the discourse of agency was something that my mother's own generation and those preceding her had not experienced during their school years. At this time, Māori had been defined very much in deficit terms, whether it was through policy or praxis or both. These terms had been defined by our colonial governments. Māori had been assimilated into an education system on the basis of what they were perceived as needing to become if they were to be able

to contribute to society. Although there were a few exceptions, my own generation had not fared much better. Te Kotahitanga allowed me to see that I had a very strong invested interest in this initiative as I was Māori. Understanding the historical social implications drove me to support Te Kotahitanga so that our current and future generations of Māori students would have the benefit of relational and culturally responsive pedagogy from their teachers.

Importantly, whether it was because of their existing beliefs in social justice or the unfulfilled principles of partnership, protection and participation, promised under the Treaty of Waitangi, many Pākehā leaders in our school, including lead facilitators, also shared this moral imperative to do better for our large numbers of Māori students. Our achievement evidence, going into Te Kotahitanga, showed we had been failing disproportional numbers of Māori students. The belief that change was needed was there in our Board of Trustees and many of our school leaders.

As deputy principal responsible for managing this initiative, it was my responsibility to report to and update the Board of Trustees at their monthly meetings on the progress of Te Kotahitanga in our school. Presenting to the Board of Trustees on the implementation, spread and academic achievement of Māori students was supported by the lead facilitator and the facilitation team. The Board of Trustees were very interested and pleased that this initiative was contributing to making a difference to the academic achievement of Māori students. As mentioned in Chapter 4, the Board of Trustees was led by a person who clearly understood moral imperative and, as an educator himself, saw this agentic discourse as the professional responsibility of not just the principal and senior leaders of our school but of all of the teachers in our school.

Te Kotahitanga Phase 3 promised an agentic position from which to begin to lead the difference. Rather than focus on the deficit beliefs that existed about Māori students, their families and their culture, Te Kotahitanga taught us to focus on our agency to reform our school. When we focussed on what it was we could do in our leadership space, the possibility of reform seemed possible and in fact it was. For example, I observed how the relational trust that the principal had developed with the teachers over the years was used to draw support and encouragement from teachers. Soon, teachers participating in the Te Kotahitanga professional development began to contribute their commitment to the moral imperative through their professional responsibility and increased understanding of the kaupapa of Te Kotahitanga as well as the practices that were helping us achieve this vision. This required many teachers to commit to participating in something that, at the time, was quite different to the pedagogical status quo of secondary schools as we knew it in New Zealand schools. The principal both articulated and modelled our need for a different, well theorised response if we were going to bring about the change that was needed. Cohort by cohort, year by year, teachers across the school were inducted and trained so that they could contribute more positively to this new initiative. Leaders in the school became learners in Te Kotahitanga themselves. Their support at a system level allowed the facilitation team to receive training and in turn to observe, discuss, examine and look at current teacher practice and support teachers to change their practice. Leaders' also brokered new opportunities, for example by ensuring jobs that were advertised in the school showed a direct expectation and links to participation in what was increasingly deemed to be a 'Te Kotahitanga school'.

We noticed that many teachers were more aware of who their Māori students were and were more culturally inclusive. Teachers were trying to recognise, appreciate and capitalise on learning more about Māori students so as to enrich the overall learning experiences of Māori students. Teachers were beginning to understand that Māori students were the experts on who they were as Māori and how they wanted to be taught so they did not have to leave their culture outside the school gates. Teachers were also beginning to understand and become more culturally responsive in their teaching pedagogy (see Rongohia te Hau walkthrough evidence in Chapter 6). Sharing ideas around good practice and professional learning communities, and evidence of what was happening for their Māori students and how they as teachers could do better, helped teachers to develop a greater range of new interactive teaching strategies. As they focussed on their own agency for change they experienced the shift from less traditional transmission teaching to teaching more dialogically.

There had always been a sense of achievement for the different lead facilitators and the facilitation teams in the cross-curricular co-construction meetings, which resulted in teachers bringing their combined efforts together to help Māori students achieve. These meetings maintained the professional development connectedness and helped teachers further improve their culturally responsive pedagogy, and also their relationships with Māori students.

However, at the same time as funding and external support finished, there was also a sense of frustration and loss as members of this facilitation team once again changed and the team was downsized to two. This situation created stress and uncertainty and rather than continuing to focus on replicating what we had learned would work, we began to focus more on what we had to do in order to fill the void

or to move on to the next thing, a legacy of engaging with initiatives. The reduced team size meant adaptations to the programme and shortcuts were inevitable. Responsibility for implementation began to be devolved to middle leaders without external preparation and support and although we were all committed to the kaupapa we felt disappointed and helpless as we returned to many of our pre Te Kotahitanga practices. This included redirecting support and responsibility through middle leaders and working with a much smaller cohort of teachers but with none of the external support that had previously been available to facilitators. On reflection, our support to teachers soon assumed a more culturally singular focus on incorporating appropriate Māori cultural knowledge in classrooms.

The return to former practices and experiences was further confirmed by looking at what had happened for Māori students outside of the period of my study to the time when Te Kotahitanga Phase 3 external funding and support was withdrawn. NCEA results for Māori students are clear, as an immediate decline was evidenced in the two years of the return to the former practices mentioned above. On reactivation of additional external funding and support, the gains that had been lost in this two year period were once again increased.

8.2.3 Research Question Three

What meanings have these leaders ascribed to these experiences? That is, how did they theorise/explain their experiences?

In response to Question Three I have taken these leaders as referring to the Tight Five, Whaea Awa, the facilitation team and the middle leaders as presented in Chapter 4 and 5.

One of the most important things these leaders had realised was that positive change was more likely to happen when there was a common vision or kaupapa to aspire

to which would soon begin to demonstrate the benefits for Māori students. The Tight Five understood the importance of the Te Kotahitanga initiative for the success of Māori students. They understood that what Te Kotahitanga was offering could work for Māori students and they knew morally that it was their professional responsibility to actively promote the initiative with teachers. They learnt that as a senior leadership team they had to lead from the front and be involved in reforming their own teaching in the classroom by putting the new theorising into practice. As well they had to support this initiative throughout its implementation by working to embed the practices of others so that ownership towards sustainability of Te Kotahitanga would be spread across the school. Spillane (2006) describes this as an effective way of distributing leadership. Leaders also learned that if they wanted teachers to be involved in Te Kotahitanga, teachers had to be involved in the decision-making process about issues that affected them if embedding and ownership towards sustainability of Te Kotahitanga was to occur.

Reading the original Te Kotahitanga narratives from Māori students, parents, principals and teachers in *Culture Speaks* (Bishop & Berryman, 2006) had helped us to begin to understand the experiences of Māori students in the past. Making it our professional responsibility to provide a more effective response meant we had to learn new pedagogies for raising Māori students' achievement and learn how to build more culturally powerful relationships with students. The model of professional development had helped us to understand that change was more likely to happen and be sustained when we understood the theories behind our practice. Central to this was understanding the discourse of agency and taking professional responsibility for our own praxis, rather than buy in to discourses of deficiency.

Another important learning was that the senior and middle leaders understood that by aligning other key initiatives in the school that were consistent with the philosophy of Te Kotahitanga and evidence of best practice, we could further support stronger outcomes for Māori students. The focus on the kaupapa remained central to all key initiatives. Another important learning, because it was a Māori initiative to support Māori students, was engaging cultural leadership and support from an early stage of the implementation. Whaea Awa, who provided that cultural leadership, brought mana to the kaupapa, and this was acknowledged by the Tight Five, the facilitation team and the middle leaders, and this in turn was also acknowledged and understood by teachers.

Overall, seeing the evidence in the positive results for Māori students in our school and Māori students achieving as Māori throughout the implementation was a motivating factor to continue with this professional development. However, we (the leaders defined above) did not fully comprehend how fragile this situation was, because when we no longer had the funding we soon returned to a deficit position of not being able to maintain what we had been doing without additional funding. Managing the school's budget is a serious undertaking, however, adapting what we had seen could make a difference when the external funding stopped, for some signalled that Te Kotahitanga was finished. Despite the moral imperative about doing what makes a difference for Māori students and the funding that had been provided by the Board of Trustees for some time, Māori students' evidence shows that what we had been previously doing during the implementation of Te Kotahitanga had changed and many of our Māori students had begun to pay the price of this change.

8.2.4 Research Question Four

How might these experiences (senior leaders, Te Kotahitanga facilitators, teachers and Māori students) contribute to, or hinder, sustained improvement for Māori students in other schools with a similar profile?

There are lessons to be learned from our experiences. What happened in our school can contribute to other schools who may be looking for an initiative to work with teachers to improve the academic achievement of their Māori students. Schools may be able to consider what we did in our school and apply it to their own situation.

The findings from my study suggest that schools should choose initiatives that have been well theorised, have a proven track record and evidence of success. This is what we went with in choosing Te Kotahitanga. Then, there must be a shared vision that everyone is committed to which is driven by the moral imperative to do the right thing. The process needs to be led and modelled by the principal and the senior leadership team. It is then spread to the middle leaders and teachers and to the wider school community. In our case this spread began through a facilitation team. Therefore appointment of the lead facilitators and facilitation teams was an absolute priority to the implementation of this education reform and having stability within this team was important.

My study shows that when we implemented Te Kotahitanga with integrity and stayed true to the model, Māori students achieved year-on-year, increasingly higher levels of success. However, when we innovated on what works in order to fill the gap Māori students success levels dropped. This suggests that we must only consider innovations after first developing in-school expertise and carefully using our evidence to understand what is happening as a result of full implementation, and how this might be changing with innovation. I would suggest we should have

more quickly and critically questioned the implications of the changes that the evidence revealed, not only for Māori students but for all of us with the professional responsibility to effect these changes. While we had seen the teachers increasingly come together as a whānau in their implementation of Te Kotahitanga, the end of funding brought with it innovations that were signalled by some as the end and this had an overall and immediate detrimental influence on our Māori students NCEA results. While examining non-Māori student results is outside of the focus of this doctorate, these results do suggest that closer attention to their evidence is also called for.

The evidence from this study shows that innovations such as changing and / or diluting the model can be driven by or lead back to a discourse of deficiency. The issue of funding an initiative can hinder progress in a school ‘really’ owning an initiative and eventually sustaining it. In particular, when the school has bought into a diminishing funding model, greater attention must be paid to ownership from the outset. Schools need to be aware that when the external funding and support stops and they can no longer afford to continue with internal funding, a focus back to the kaupapa and the moral imperative of doing what you know will work and what will make a difference for Māori students may not be sufficient to maintain the gains. School management may soon see a kaupapa of Māori success competing against all other budget line requirements and a reprioritisation of what is needed to support ‘all’ students sees previously marginalised students, yet again, miss out.

Another thing that could hinder sustained improvement is the need to understand the reason for the culture of change as discussed in Chapters 1 and 2. How staff adapt to change or not is greatly influenced by how well they understand the social and political reasons for the change, in addition to educational reasons.

Understanding and believing in the principles of the Treaty of Waitangi as discussed in Chapter 2, is the mahi (as explained in Chapter 4) before the mahi and was not understood as well as it could have been by all of the senior leaders, middle leaders and teachers and the Board of Trustees. Leaders and teachers need to understand that it is their professional responsibility to do what is right for Māori students. Understanding the theory behind the practice (praxis) and remaining agentic in their practice and not reverting back to deficit theorising are essential parts of any reform. It is really important that we actually talk about our Te Kotahitanga journey and share our experiences in order to learn from and achieve more positive outcomes for Māori students. We have an important role and obligation to work alongside other schools and share what worked and what did not work in our school when leading, spreading and taking ownership towards sustainability of an education reform. Leaders and teachers must believe in the kaupapa and they must stay focussed on the kaupapa and be thinking about how they can make a difference to Māori student achievement. If not, we begin to have to make forced choices that will potentially take us back to the status quo - an egalitarian system where schools asserted to do what is best for all students but within which generations of Māori students continued to fail. Under the Treaty of Waitangi how can this be right?

The egalitarian model has not benefitted minority groups in the past. In this school minority groups were Māori students and Pasifika students. A highly respected kuia from the University of Waikato team summarised what would happen if the focus on the common vision was lost which would impact on the work with teachers to improve the academic achievement of Māori students.

Focus on the kaupapa and the resource will come. Lose the focus on the kaupapa, the kaupapa will fall. (Rangiwhakaehu Walker, Ngāi te Rangi, Ngāti Ranginui)

8.3 Two competing discourses

Once the external funding and resourcing stopped for this initiative, our school made the decision to move from an intensive schoolwide reform model to an innovated and different intervention and in doing so the reform changed. The school structures and processes (timetables, amount of teaching time, curriculum delivery, hours of attendance for students and after-school homework centres) were once again prioritised towards different outcomes that would better accommodate ‘all’ students. Many teachers said that they could not implement the Effective Teaching Profile unless they were observed by the facilitators and this could no longer happen with the same frequency because external funding to provide adequate teacher coverage had stopped. Although there were some teachers who no longer needed to be observed in order to implement this profile, the critical question of why observations were still needed for some teachers after having them for a number of years suggests we could have created some learned helplessness or that the pedagogy was seen as transactional and was only required when you were taking part in Te Kotahitanga. Discourses such as “Te Kotahitanga has finished therefore I do not need to teach like that anymore”, were beginning to be heard. Probably, all are true: some teachers had embedded culturally responsive and relational pedagogies into their praxis; some teachers still needed support to learn these new pedagogies; some teachers went back to their preferred or familiar teaching styles when Te Kotahitanga finished. In a school as large as our school this mattered to the learning of our Māori students and I would suggest it mattered to other students

in these same classrooms. Rather than have us all working together as a whānau our efforts were soon fragmented.

The discourse of agency has to do with understanding the moral imperative and knowing how to do what was right for Māori students. Under the Treaty of Waitangi, Māori students have a right to be equitably served by the education system. The Te Kotahitanga institutions of Hui Whakarewa, culturally responsive pedagogy of relations, the Effective Teaching Profile and the observation cycle were working with teachers to change their practice to support and improve the academic achievement of Māori students and Māori student evidence affirmed this.

The efforts of the external support and successive facilitation teams helped school leaders and teachers see that it was their professional responsibility to make positive changes for Māori students and through whānautanga, many had focussed on this professional responsibility to improve the academic achievement of Māori students. However, a shift from discourses of agency to discourses of deficiency meant the initiative soon became diluted and although Te Kotahitanga had been implemented, spread and begun to be embedded and owned, I cannot conclude that sustainability had happened. When you use resources and funding as the argument, questions that have to be asked for example: ‘Did the leaders and teachers fully understand Te Kotahitanga?’ ‘Did they believe in the moral imperative for this change?’ ‘Were they actually doing what the initiative required them to do?’ Or, when the funding stopped did we just cut corners or move on to something else?

It does not matter what the intervention is because if there are competing discourses, priorities change and schools are put in the position of having to compromise something over another. If collectively, we fully believed in and understood the moral imperative for this more equitable change, the agentic response should be our

professional responsibility. Therefore, our practices would be culturally responsive without having to be observed or have extra resources and funding to do so. Making it a choice whether to focus on ‘equity and excellence for all students’ or to focus on the moral imperative to work more effectively for Māori success with the policy mandate of Ka Hikitia renewed by the incoming government in 2018, it begs the critical political question: are we as a nation really ready for equity and excellence for Māori, or will we continue to mask our failure as a nation in discourses of ‘all’?

8.4 Changes over time

Te Kotahitanga worked in our school when we were in full implementation and it worked through the phase of the planned reduction in funding. However, due perhaps to the complexity of the two competing discourses, discourse of deficiency and discourse of agency we went from an intensive intervention to an innovated, less intensive and changed one. This led to the initiative being diluted and the following changes being made. Our facilitation team was reduced from six facilitators to two facilitators. The impact of a smaller facilitation team meant that there were fewer observations of teachers and cohorts were dropped from the cycle of professional development because a smaller team meant we did not have the human resource to carry out these activities. Teachers experienced in Te Kotahitanga and identified as ‘experts’ by facilitators, supported fewer expert teachers within faculties and departments. While this worked well in some departments it did not work so well in others. Although many teachers reverted to a more culturally appropriate response to Māori students, this was not Te Kotahitanga. Te Kotahitanga was about developing a culturally responsive pedagogy of relations and at that time, the results could indicate that culturally

responsive pedagogy was not understood as well as it should have been by all the senior leaders, middle leaders, the Te Kotahitanga team and our teachers.

During the period of this study, the strategies underpinning Te Kotahitanga helped us to reach new levels of understanding with our Māori students. This new status was influenced by leaders who understood their role as bringing people together in order to influence and spread a new way of being in our school. As a result of bringing people together around this kaupapa we began to see a new status of Māori students enjoying and achieving education success as Māori, at levels that had not previously been experienced in our school. The Māori metaphor of *rangatira* translated literally as leader, metaphorically can be understood as someone who because of their mana and previous deeds is highly respected by people and as someone who walks the talk and whose actions speak louder than words, can bring groups of people together for a common kaupapa.

Unfortunately, the 2011 NCEA evidence showed how vulnerable the year-on-year improvement across NCEA levels 1 to 3 could be (see NCEA results in Chapter 7). This highlighted the vulnerability of the sustainability of this reform in our school. What we had been doing in our school in Te Kotahitanga, up to our opportunity to reactivate the influence of the leaders towards spread leadership and ownership towards sustainability, is summarised in Table 8.1 below.

Table 8.1: The status as at 2010 and 2013 through involvement in Te Kotahitanga

Previous status quo	Status as at the end of 2010 and 2013
1. Leadership	Rangatiratanga
Unrelated initiatives, worked on separately, focussed on improving education for all.	All initiatives must be rationalised and understood through an agreed kaupapa, focussed on equity and social justice.
Leadership that distributes responsibility and allows people to	Leadership that weaves the people and a shared agenda together promoting and

get on with the work following due processes of accountability.	participating in effective professional learning and development. Modelling pedagogical practices in a collaborative rather than directive manner.
2. Spread	Whānautanga
The staff involved over 150 people with little priority given to getting to know everyone.	Teachers now have a culture that is based on whānau like relationships of trust and respect. This relationship extends to students.
Departments and faculties working in silos and not sharing information, goals, tools, priorities and processes with each other.	Improved collaboration and more collegiality between teachers in departments and faculties breaking down the silo approach. A variety of approaches introduced to support cross-curricular learning.
Teachers attending workshops and conferences that did not lead to any significant changes on their return to school. Feedback given to teachers within departments usually through handouts or power points. Not spread to whole school.	More whakawhitiwhiti kōrero within departments and opportunities to discuss cross-curricula and across the whole school with evidence-based, problem solving through co-construction meetings.
Teachers held much of the knowledge and power over the curriculum and transmitted this knowledge in privatised spaces.	Teachers have opportunities to collaborate as professionals with peers, supporting whole school improvement, working together and engaging as whānau.
3. Ownership	Towards unity of purpose - Kotahitanga
New initiatives ran a natural course and usually ended when internal/external funding stopped. Not enough investment in developing school-based facilitation expertise, usually one classroom specialist teacher.	Building school-based expertise. Ongoing coaching and mentoring by a team of teachers, including a senior leader which signals unity of purpose and commitment to the kaupapa or shared agenda.
Departments developed their own distinctive culture. Subject matter and organisational matters took priority for department members over shared knowledge related to teaching and learning.	Institutionalise deep change into school practices using evidence-based theory to take ownership of the kaupapa.
Kaupapa: Teachers have to change the way they relate to and teach Māori students.	Kaupapa: Māori students, and all other diverse students, enjoying and achieving education success while strengthening their own culture and identity.

8.5 Themes emerging from study

There are three major themes that emerged from this study. They are Leaders – Rangatira, Spread – Whānautanga and Ownership towards Sustainability – Kotahitanga. I discuss these below. In Table 8.1 above the first two rows indicate the role of the leaders - rangatira, the next four rows indicate the spread - whānautanga, and the last two rows indicate the ownership towards sustainability – kotahitanga.

8.5.1 Leaders - Rangatira

As alluded to above, my understanding of rangatira means leader, a person who is able to find the right pathway to lead and guide groups of people towards a common kaupapa. Māori have always understood the importance of rangatira whose role it is to weave people together in a shared kaupapa. The mark of a rangatira is when people will work with them and for them towards a common goal/kaupapa and this can be developed through relational trust. This theme of rangatira emerged from my findings because in a school context I believe our principal led this initiative through the notion of rangatira as described above. He was supported by Whaea Awa and other senior leaders who needed to understand and believe in Te Kotahitanga and know how to promote it and spread it. Our principal had the leadership qualities described in Chapter 4 to enable him to do this. He fully understood the discourse that when school leaders promote and participate in effective teacher professional learning, this has twice the impact on student outcomes across a school than any other leadership activity and accelerates achievement (Robinson, et. al. 2009). In order to be able to spread the reform, three of our deputy principals, including myself, taught one class each which gave us the

opportunity to learn and understand the theory behind the new practice. Doing this also gave us more credibility with teachers as they could see that we were actively promoting and participating in this professional development. This was part of the senior leaders being learners as well as leaders as we learned to implement the practices of Te Kotahitanga in our own classrooms and, like ako, be better placed to share these understandings with others. This concept of ako acknowledges the way new knowledge and understandings can grow out of shared learning experiences.

The principal's vision was for the students in his school, they were his students, his teachers and his school whānau. These acts of whānautanga were built on relational trust and wanting the best for us all. Our principal understood the complex theories and practices that went on in our school and the huge implications for Māori students if they left school without qualifications. He understood the need to support something different if we were to work more closely towards closing the educational gaps for Māori students. He was motivated by the moral and professional responsibilities he felt for these students and staff. His responsibilities did not finish when school finished, he also took a leading role in cultural and community events. These links to moral purpose and social justice connect to his role as a transformative leader as defined by Shields (2011).

The Tight Five already had a professional relationship with each other, but we were creating a new relationship through the relational philosophies underpinning Te Kotahitanga. As a group of people formed around that kaupapa they are what Berryman (2007) refers to as a 'metaphoric whānau, (whānau-of-interest)'. Berryman (2007) suggested that whānau-of-interest provides interesting parallels to the 'community of practice model' that Wenger (1998) described as: a group of

people who are passionate about a topic and have ongoing interaction about a concern or a set of problems to deepen their knowledge and expertise in a particular area.

The first layer of whānautanga (discussed in more detail earlier in 8.2.1) in our school was the Tight Five who through an iterative decision-making process led to the sharing of knowledge, insight and advice and the development of more layers of whānautanga within and across the school. A key point about Māori initiatives is that they need strong leadership and cultural guidance from the beginning. Our principal understood and respected the importance of cultural leadership for kaupapa Māori and part of that understanding was the complimentary role of male and female within this leadership role. Whaea Awa took a strong leadership role in the very first discussion that our principal had with teachers about whether or not we should be involved with Te Kotahitanga. She acknowledged his strength and willingness as a principal to take risks around doing what was right for Māori students. She knew that his humility as a person would not allow him to say these things but in her role as our cultural leader in the school and as a senior of our whānau, it was certainly appropriate for her to reiterate his virtues if we did not already want to acknowledge or know them. Both our principal and Whaea Awa led by example in encouraging and challenging teachers to get involved in Te Kotahitanga. Our principal understood the importance of cultural leadership for kaupapa that were Māori and he reflected this in his decision to appoint me to manage Te Kotahitanga in our school, because he saw me as a strong senior leader who was also Māori. He also had a voice in the appointment of the lead facilitator and facilitation team. Our principal believed that people needed to have a strong moral purpose and a sense of social justice for what was right for Māori students in

order to be leaders in the reform. The theme of rangatira helps to rationalise and understand the way Te Kotahitanga was led towards a kaupapa focussed on social justice and by weaving people together towards this shared agenda.

Once key roles had been established, our principal was able to let go and allow the facilitation team to get on with the implementation of Te Kotahitanga. He understood that while he needed to have his finger on the pulse, he did not have to be the expert or sole driver of Te Kotahitanga. However, he was always aware of the importance of being a learner and not an expert and that he needed to keep abreast with learning about how Te Kotahitanga was spread and sustained in our school. His role was not to do the job of spreading and sustaining, but to make sure he had the best people in his teams to do it and he was prepared to ask the hard questions and make the hard calls throughout this process. Argyris (1996, as cited in Ministry of Education, 2009b) refers to these conversations as open-to-learning conversation where people get to express their views openly as part of the problem-solving process. One example of this were the decisions related to staffing and internal funding for Te Kotahitanga once the funding stopped altogether. The principal felt that huge sense of responsibility when he had to further rationalise systems and institutions as the CEO of the school.

8.5.2 Spread – Whānautanga

As introduced above I am drawing on the term whānautanga to conceptualise the actions of a group of people who begin to act as whānau through shared relationships of collective responsibility and respect. In this context, whānautanga was based on the kaupapa of working interdependently amongst leaders and teachers towards improving the schooling experiences and academic achievement of Māori students. Whānautanga sits within the relationships and interactions that

teachers had with each other and with their Māori students. While this in no way undermined their relationships with non-Māori students, there was an increased awareness that if they changed their pedagogy, relationships with and expectations of Māori students, Māori students might change their expectations of and relationships with them. The focus was on their own agentic response, what leaders and teachers are required to do for Māori students to develop into leaders for the future. These new understandings and beliefs in their own agency and professional responsibility to help Māori students realise their potential, without compromising the culture of these students, saw expectations, relationships, pedagogy and results all improve. It was leaders' expectations of them, and teachers' changed belief and investment in Māori students, students who were not actually connected to them by familial ties, but by their professional responsibility, that brought about the positive changes. The group of people who acted as whānau were the leaders, facilitators, teachers, students and the Board of Trustees. The facilitators saw themselves as inter-connected to students through the Faculty Leaders, the Heads of Department and teachers. Through the enactment of whānautanga, their collective endeavours resulted in happier and more successful teachers and Māori students which promoted mutual expectations of the other with associated mutual benefits. This concept of whānautanga is highlighted in a submission to the Māori Affairs Select Committee from *taiohi* (young people) attending Te Wānanga O Aotearoa Youth Summit in 2012 (Children's Commissioner, 2012) where young people responded to questions asked of them, about how New Zealand education services [schools] were working for them, and what well-being meant for them. The types of relationships *taiohi* wanted with their teachers was highlighted:

'... Taiohi [young person] want to have respectful relationships with teachers. They want schools to focus on learning and need a supportive environment to do this'. (p.4)

However, while relationships were important they were only the starting point. Many of the taiohi also spoke of the need for education to be about their whole person and being responsive to their individual learning needs. They wanted more practical styles of teaching and for teachers to be passionate and serious about their role. The word, whānautanga is used in this context by another young person:

'... being surrounded by people who are talented and could support them to develop their own talents and gifts ... whānautanga.' (p.5)

8.5.3 Ownership towards Sustainability – Kotahitanga

In this context, the notion of kotahitanga means unity and working together towards a common vision or collective action. Kotahitanga includes all of the parts of this initiative and not just any one part. It is more a shared focus on a common way of being around a kaupapa and how it will be achieved (Bishop, O'Sullivan & Berryman, 2010).

The spread of Te Kotahitanga in our school was important at all levels and was spread through the process of whānautanga, the process of building relationships and strengthening connections. These family-like relationships were founded on care, mutual responsibility, trust and commitment. However, whānautanga did not happen of its own accord, the spread of Te Kotahitanga across our school was led through practices that align with the Māori metaphor of rangatira, led by the principal and other senior leaders connected by a common vision of educational

excellence for Māori students in our school (Alton-Lee, 2015, Robinson, et. al. 2009).

Although the Tight Five were leaders of the vision, the leadership did not stop there. It spread throughout our school to all the different layers of whānau, for example, the lead facilitators and the facilitation team taking a lead role in the facilitation of Hui Whakarewa and professional development around Te Kotahitanga. These hui were structured with the purpose of building relational trust and collaborative improvement in culturally responsive pedagogy. Building relational trust to engage people to develop a shared vision so that everyone was heading in the same direction to achieve the set goals. Effective communication and high levels of relational trust create the conditions for successful organisational learning and change. Strong leaders emerge when you bring them into the kaupapa by creating a cultural space for them to develop and grow their own leadership (Bezzina, 2007; Robinson, Hohepa & Lloyd, 2009).

One of the key roles of the lead facilitator and his/her team was to build relationships with teachers to encourage them to become involved in Te Kotahitanga. It was about supporting teachers to focus on their practice in the classroom as well as understanding the theory underpinning their practice. For example, teachers needed to understand the theory behind the observation cycle, not just go through the motions of an observation. If teachers understood the theory that underpinned new practices, they would more likely continue to embed it in their own practices. The in-school support was changing theoretically and practically what teachers were doing in their classrooms. The notion of spread was also relational, as it was theory driving practice and practice driving theory, so along with the notion of working iteratively, backwards and forwards all the time

informing next steps, it was also dialogic, thus understood in the conversations being had amongst learners and teachers at all levels.

Whānautanga and rangatira were about building and growing relationships and the weaving together of other key initiatives in our school. This included weaving academic counselling and restorative practices, with Te Kotahitanga to realise the kaupapa for academic achievement of Māori students. This kaupapa was spread across multiple groups working as whānau. An example of this is the co-construction meetings where teachers discussed their experiences and how to make positive change in their classrooms for Māori students. The reform was spread to students, their home whānau and the Board of Trustees. In order to support the kaupapa, it was very important to make sure that the knowledge was shared and passed from one whānau to the next. The Tight Five listened to the suggestions and guidelines from the University of Waikato team, and the Ministry of Education, and went back into our school and made it happen within the context of our school. We already had the kaupapa but the evidence showed us that what we were doing prior to Te Kotahitanga was not working for Māori students and that evidence is what drove the implementation of Te Kotahitanga. We worked iteratively and in a spiralling way which kept the lines of communication open. There were always things that had to be done, and this talking to and forth helped the different groups understand and respect each other's roles and responsibilities in order to bring about our unity of purpose, kotahitanga.

Change takes time and practice until it embeds itself in the culture of the school or it becomes the new status quo. With the reduction in funding over time, although the Board of Trustees reprioritised funds to maintain the function of the lead facilitator and the facilitation team, the time allocations were greatly reduced. Our

school had started to institutionalise pedagogical intervention into school practices, as mentioned above. However, while we had strong leaders with strong moral purpose and commitment who understood and believed in the kaupapa and knew how to lead, spread and take ownership towards sustainability, the signal that Te Kotahitanga was finished, both from within the school and external to the school was too strong. Luckily the external support and funding that followed two years later, with the reactivation, meant we were able to halt the decline and continue once again to build.

8.6 Implications

The findings from this study suggest that the impacts on this school in terms of improving Māori student achievement during the time of this study were successful. However, the experiences and achievement of Māori students began to falter when the reach and implementation of the Te Kotahitanga professional development was reduced, and potentially we had begun to shift our focus. The vulnerability of the sustainability of this initiative was not as embedded as we thought it may have been. The philosophy may have been embedded but our practices had clearly started to falter. There is a difference between a philosophy (a way of thinking about things and giving meaning to the way you act about these things) and a practice (the way people do things in different professions). This could have been happening at different levels, and while the Tight Five may have believed that Te Kotahitanga was the way forward for helping teachers teach Māori students using a culturally responsive pedagogy, some of the teachers may not have been fully focussed or have even understood the theory behind the practice as clearly as they could have done. This reinforces the precarious nature of the shifts required to ensure Māori

students can truly belong and achieve in our schools, when contexts for learning are not constantly striving for equity and excellence (Berryman & Eley, 2017).

Some questions that could be helpful for other schools to refer to when introducing change and pedagogical reform are: What are the implications for leaders in other schools? How do schools manage change in their schools and how are these changes sustained? How can professional development be improved in schools to improve the academic achievement of Māori students?

It would be helpful to look at what other schools did in implementing, spreading and sustaining this education reform in their schools to see if they encountered similar issues to this study, in particular, the phase three pilot schools.

8.7 Gaps in the research

Despite using three different data sets (Rongohia te Hau, NCEA results and school leaver's data), there needs to be more qualitative evidence from Māori students and their whānau. Apart from Rongohia te Hau data from Māori students, their voice is missing. Qualitative evidence could be gathered through interviews with groups of students and their whānau using Māori kaupapa to engage with them. Giving Māori students and their whānau a voice is important as it would enable an opportunity to listen to and be responsive to their needs and aspirations. This qualitative evidence could then be triangulated towards better understanding Māori student engagement and improvement in academic achievement. It would also give us the opportunity to develop and establish closer relationships with Māori students and their whānau in order to understand and begin to address the aspirations of Māori students and their whānau. This qualitative evidence would also help senior leaders and teachers in schools to begin to understand more clearly what is meant by Māori enjoying and achieving education success as Māori (Ministry of Education, 2013c).

8.8 Summary

Education reform will be successful when everyone involved is focussed, fully committed and working towards an agreed and shared kaupapa. Transformative leadership is crucial to leading any reform and ensuring that staffing and systems are put in place to allow further evaluation and monitoring. If you want to lead people, you have to create the space and invite them in through consultation, relational trust, praxis and respect. Whatever professional development is received with the education reform, it is important to have on-going support both externally and internally in working towards ownership for sustainability. The evidence showed that Te Kotahitanga did work in our school during the period of this study and I suggest that if a more critical approach using the evidence to understand what was happening for these Māori students had continued from 2010 to 2012, then the drop in results for these Māori students may not have occurred. The evidence showed that when Te Kotahitanga was reactivated in 2013, results for Māori students increased. This outcome suggests that if the focus had remained on the kaupapa, the results for Māori students might well have continued in an upward trajectory.

Once the external funding had stopped, the vision on the kaupapa was lost, the fragility of sustainability had an impact on the professional development and the reform model was diluted, which saw results for Māori students decline. Two competing discourses happened which saw priorities change and the pedagogy of the school reverting back to the previous status quo with most teachers.

I suggest the three themes that emerged out of my study might contribute to sustained improvement for Māori students in other schools with a similar profile to our school. Implications and gaps in my research have been identified and may help

if this study is replicated. In my conclusion chapter, next, I will discuss my findings looking forward in line with the renewed version of Ka Hikitia, Phase 3 and beyond: Ka Hikitia 2018-2022, Ministry of Education (2018).

CHAPTER 9 CONCLUSION

9.1 Introduction

A question I raised in my discussion chapter was: Are we as a nation really ready for equity and excellence for Māori, or will we continue to mask our failure as a nation in discourses of ‘all’ students? The Māori Education Strategy, Ka Hikitia was announced for renewal by the incoming Labour, New Zealand First coalition government at the beginning of 2018, with Phase 3 and beyond: Ka Hikitia 2018-2022 - Realising Māori potential (Ministry of Education, 2018). In November 2018, this renewed Ka Hikitia has yet to happen but it could provide the opportunity to help school leaders and teachers to engage in professional development to work towards equity and excellence for Māori students.

On this basis, I will frame my conclusion around the three themes that emerged from my findings: Rangatira, Whānautanga and Kotahitanga. I will align these three themes with the three statements in the renewed Ka Hikitia strategy, briefly outlined below. Finally, I will discuss how the findings from my study together with the policy mandate from Phase 3 of Ka Hikitia can support schools to move forward thus ‘stepping up’ so that Māori students may finally begin to enjoy and achieve education success as Māori.

9.1.1 Leaders - Rangatira

The role of school leaders who wish to engage effectively with school reform is to act as rangatira, that is, they must have the ability to bring all groups together committed to a common kaupapa for equity and excellence. Shields (2010) described this type of leadership for social equity as transformative. A new style of leadership could emerge which might also involve the notion of brokering, where

leaders with dual or multiple memberships can act as ‘brokers’ and cross boundaries from one community to another in order to transfer understandings and procedures across the wider school community of practice. At the same time, transformative leaders are developing their own culturally responsive and relational practices across the school community and constellation of practice (Wearmouth & Berryman with Glynn, 2009; Wenger 1998). A rangatira does this by modelling the work themselves and also by providing direction, empathy and guidance to the group. The mana of a rangatira emerge when people work with and for them towards their common kaupapa and ultimately, they will be able to continue the work on their own. Under the Treaty of Waitangi, Ka Hikitia provides all New Zealand schools with such a kaupapa and moral imperative.

9.1.2 Spread - Whānautanga

Spread of a reform happens when school leaders and teachers believe that Māori students have the same rights to have their potential realised as do their own children, and that it is their professional responsibility to ensure this happens. This could be considered within the notion of collaborative practices to progress the understanding and analysis of a reform. This is described by The Ministry of Education, Ontario, as Collaborative Learning Cultures (CLCs), and requires school leaders to recognise the depth of the reform. School leaders need to consider the following in planning for building CLCs: emphasise to teachers that they can succeed together; expect teachers to keep their knowledge and skills up-to-date; share decision-making and prepare others to lead; make data accessible; teach and model discussion and decision-making skills; show teachers the research and take time to build trust (Ontario Ministry of Education, Winter 2012-2013). This stance of whānautanga, can lead with integrity towards equity and excellence. Again, the

Treaty of Waitangi and Ka Hikitia provides all New Zealand educators with the political and policy mandate to ensure whānautanga works hand in hand with professional responsibility.

9.1.3 Ownership towards unity of purpose - Kotahitanga

Sustainability of a reform will not happen without ownership of the kaupapa and taking professional responsibility to work for it. Unity of purpose, through interconnected praxis, contributing to the kaupapa using evidence in an on-going iterative way is required of school leaders and teachers for kotahitanga to happen. Wenger's (1998) 'communities of practice' provides a useful tool where transformative school leaders broker connections with other people to bring them together as a community of learning. This is also to do with the discursive positioning of individuals and groups, that is, where individuals and groups are positioned in regard to the kaupapa. Unless we are fully conscientised to the potential of our own agency and fully believe in the rights of Māori potential to be fulfilled, when the discourses such as: resource dependency, Te Kotahitanga is finished or we must focus on 'all' students begins to be reasserted. If this occurs school leaders and teachers may again begin to reposition to entrenched praxis and the reform will cease to happen. Furthermore, if the reformed praxis is not fully understood by school leaders and teachers, they will not understand what to resist doing in order to maintain and embed the reform. The entrenched discourses and rhetoric will once more, take over. Without conscientisation of praxis you will unlikely get transformative praxis. This situation may still work for many students but not for already marginalised groups such as Māori. Our NCEA Māori students' evidence for 2011 and 2012, was stark evidence of this reality. In 2013 when the

external support and scrutiny was once more in place we were once more able to regain our lost momentum.

9.2 Phase 3 and Beyond: Ka Hikitia 2018 – 2022

9.2.1 Overview of Ka Hikitia – Phase 1 and Phase 2

As discussed earlier in chapters 2, 5 and 6, there have been two previous iterations of the Māori Education Strategy, Ka Hikitia. The first was Ka Hikitia: Managing for Success 2008-2012 (Ministry of Education, 2008c), which set the direction for improving how the education system performed for Māori students. Phase 1 of Ka Hikitia was about changing and transforming the education system to ensure all Māori students had the opportunity to gain the skills and knowledge they needed to realise their potential and succeed. The second iteration was Ka Hikitia: Accelerating Success – 2013-2017 (Ministry of Education, 2008c). Phase 2 of Ka Hikitia was designed to rapidly change how the education system performed so that all Māori students gained the skills, qualifications and knowledge they needed to enjoy and achieve academic success as Māori. This phase built on the principles, priorities and foundations for change contained in the first iteration of Ka Hikitia. Phase 3 is the next iteration of Ka Hikitia. The three priority statements in the renewed Ka Hikitia iteration are:

- Sustained system-wide change.
- Innovative community, iwi and Māori-led models of education provision.
- Māori students achieving at least on a par with the total population.

9.2.2 Sustained system-wide change

Reforming entrenched beliefs and values and sustaining any innovation continues to be challenging and complex. This is especially so when it goes against historical policies and praxis that have continued to perpetuate entrenched inequalities for one

group over another. There always appears to be a pervasive, underlying belief that in order for one group to do better the other group somehow will miss out. All three priorities indicate how we can realise Māori student potential and under the Treaty of Waitangi principles this requires both Treaty Partners to contribute. However, just by saying it must happen will not make it happen. Our collective response to Ka Hikitia Phases One and Two are clear indicators that the principles of Ka Hikitia have not yet been implemented across the schooling sector. As discussed by the Auditor General, Office of the Auditor General (2013), without effective ongoing professional development, the third phase of this policy could well head in the same direction.

9.2.3 Innovative community, iwi and Māori led models of education provision

The second priority is Māori leading Māori leadership in schools. In our school we had Whaea Awa strongly supporting the leadership of our principal and senior leaders and the facilitation team and teachers. Her leadership kept us focussed on the kaupapa, and at all times under her mantel of manaakitanga we (Māori and non-Māori, leaders, teachers and students) were kept culturally safe. Whaea Awa helped us to understand it was not just what we did but how we did that and with whom. As Deputy Principal I was responsible for managing the reform / professional development in our school and we had our Māori students as the role models in our school. We needed to be listening across all three levels of Māori leadership (leaders from our Māori community, in-school Māori leaders and Māori student leaders) and when the going got tough we needed to continue listening and hear what was being said and act accordingly. This became difficult as deeply entrenched discourses soon reasserted and led to innovations that changed what we knew through experience had worked.

9.2.4 Māori students achieving at least on a par with the total population

The third priority is what schools can achieve when everyone is working as a whānau towards the well-being of Māori students. This Phase 3 iteration of Ka Hikitia should be intensifying success and could be the vehicle that schools can follow to realise the potential of Māori students in their schools by improving Māori students' participation as Māori while at the same time increasing their academic achievement. But, this will not happen until all professionals responsible for Ka Hikitia consider this framework urgent or even relevant to their own professional responsibility (Goran, 2009), and thus ensure schools are adequately supported to understand the why and how of implementing this policy.

9.3 The extension of Ka Hikitia

I suggest Ka Hikitia has been extended because realising Māori potential is a very important yet complex and challenging space to mediate. I suggest it has been renewed to improve on the previous two phases and to get closer to the desired vision of all educators taking professional responsibility to realise Māori potential. None of the iterations thus far have provided effective support for educators to understand where this policy has come from and why under the Treaty of Waitangi it must be our professional mandate for the required changes. Ka Hikitia and improving Māori student achievement is a highly urgent priority for the government, for the Ministry of Education leadership and for schools and communities alike. This policy framework has survived a change in government, but it must be actively supported by the current government and the Minister of Education. This renewed version could be the opportunity that schools need to activate equity and excellence in their schools.

9.4 Aligning my themes with the three statements in the renewed Ka Hikitia strategy

I suggest that the three statements in the renewed Ka Hikitia strategy can be aligned as follows with the three themes that emerged from my findings:

- Sustained system-wide change. (Kotahitanga)
- Innovative community, iwi and Māori-led models of education provision. (Rangatira)
- Māori students achieving at least on a par with the total population. (Whānautanga)

Sustained system-wide change requires a process such as kotahitanga where there is inter-connectedness to the kaupapa using evidence. This can be achieved through Māori cultural leaders working alongside the principal and senior leaders, in ways that reflect rangatira. This is not to say that Māori must lead this strategy on their own or that it can be achieved merely by telling non-Māori educators that they must learn more about Māori. The problem was created by both Treaty partners and it must be solved by both. If the strategy is not owned by non-Māori we will never achieve the outcome we need as a nation. Both Māori and non-Māori must believe in and aspire towards Māori potential if they are to become collaborative change agents. If the renewed Ka Hikitia strategy is rolled out to schools and there is no support or moral imperative to own it, the document will gather dust on the principal's desk. This renewed version of Ka Hikitia could be the opportunity for leaders and teachers to 'step up' and learn how to support Māori students more effectively in their schools. Ka Hikitia provides the moral imperative and the mandate for this to happen and my thesis provides a framework for understanding implementation. Schools must take greater individual and whole school ownership

for embedding the reform from the outset and they will not be able to do so if they do not believe in and understand the why and the how. Through the promotion of whānautanga, Māori students in our school began to achieve at levels that were more on par with other students in the school, this could be part of the solution for other schools.

Looking forward we would do well as a nation to bring these understandings together with the recently published report from New Zealand Schools Trustees Associations (NZSTA) and the Office of the Children’s Commissioner (OCC, 2018). This report identified the following six key insights from interviews with numbers of Māori, Pākehā and Tauīwi students:

Understand me in my whole world;

People at school are racist towards me;

Relationships mean everything to me;

Teach me the way I learn best;

I need to be comfortable before I can learn;

It’s my life – let me have a say (p.9).

These six insights all align with the Year 9 and 10 students’ voices from Culture Speaks (Bishop & Berryman, 2006) gathered in 2000, and from the voices of successful senior Māori students who identified in 2015 what achieving education success as Māori meant for them (Berryman, Eley & Copeland, 2017). If we continue to gather Māori students’ voices but not hear or do anything about what they are telling us, as it appears we have, through our lack of implementation of Ka Hikitia, who else are we failing to hear?

This situation is complex and requires input from everybody. Education policies need to be implemented and this will not happen unless leaders and teachers know about them, understand fully why we need to have them, and know how they can fit these strategies into their classrooms through their reformed praxis. There is a professional expectation that school leaders and teachers know about curriculum documents, appraisal documents and teacher registration documents, but alongside all of this, it is important for them to know about education policies that potentially impact on the students who are in front of them every day. This is why professional development around education policies and strategies is important so that school leaders and teachers have the opportunity to really understand what these policies mean and how they can implement them through their teaching practice. Before this will happen leaders and teachers need to understand why the policy is needed.

The ongoing racism experienced by Māori students in 2000 (Bishop & Berryman, 2006), Māori students from the Hui Whakaako in 2015 (Berryman et al., 2017), and again by a wider range of students in 2017, in the report from the New Zealand School Trustees Association and the Children's Commissioner (Office of the Children's commissioner, 2018), suggests that we as a society do not fully understand or care about the implications of this situation. The return to the status quo in our school, when we thought Te Kotahitanga had finished, shows that we were not fully committed to the solution we had been offered or did it show we were not fully committed to the problem? When funding and support stopped in our school, we innovated on the education reform model (Te Kotahitanga) and the reform model became diluted. Although we received a lot of funding and support and were taking ownership for implementation and seeing year-on-year improved results for Māori students, movement towards sustainability was fragile. The Ka

Hikitia Policy, both Phase 1 and Phase 2 had been in place throughout the time we were receiving input from Te Kotahitanga, however, that also made little difference. Once the funding and support stopped, the results of Māori students showed an immediate decline, until the reactivation in 2013, when again we were reminded of why we needed to do this and how we could make the most effective difference.

Does this mean that unless funding and support is put in place to allow external support, the status quo will remain and Māori students will continue to be marginalised and discriminated against in our schools? Or does this mean that the problem of deficit theorising about Māori is so pervasive and entrenched at a societal level that reform in schools must go hand-in-hand with societal reform?

9.5 Complexity of a reform

All of these considerations mentioned above have to be part of the whole, if the reform is to be successful. Leaders can make the commitment to the reform once the common vision has been established, but the reform has to be fully understood as does the moral imperative for any reform towards social justice. If there is to be long term positive change to the outcomes for Māori students this is the most challenging piece as the need to strive for social justice suggests someone or some groups are not currently being justly served in society. In an education system that has always prided itself as egalitarian will this mean that someone is going to have to miss out? If we are to uphold the promises of partnership, protection and full participation in the benefits provided by the Crown through the Treaty of Waitangi then an equitable response is required. Greater attention and resource must be directed towards those who have been most inequitably served. Schools are a subset of their communities and wider society, so unless communities and wider society

are also supported to reform, schools will not be able to reform effectively towards social justice on their own.

As outlined in the Office of the Children’s Commissioner report (2018), *tamariki* (children) and *rangatahi* (young people) are experts about their own education experiences. They care about their education and it is important to them. It is the job of educators and society as a whole to hear what *tamariki* and *rangatahi* are telling us and act on what they are saying. Māori students are solution-focussed and want their experiences at school to be better.

Two important strategic recommendations were suggested by the Office of the Children’s Commissioner (2018). They were:

1. *The Minister of Education considers appropriate systemic responses to the experiences of students highlighted in this report when issuing the Statement of National Education and Learning Priorities.*
2. *The Ministry of Education engages with children and young people as part of the Statement of National and Learning Priorities consultation process and commits to including this engagement as an on-going element of the National Education and Learning Priorities in the future. (p.44).*

The ground work has been started by iterative, professional development, whole school reform initiatives focussed on supporting teachers to work more effectively with Māori learners. Te Kotahitanga and the following Building on Success: Kia Eke Panuku (Ministry of Education, 2013d) are two such examples.

The experiences of our school provides some interesting insights in identifying both what to do and what not to do. Ka Hikitia continues to provide the underlying policy

direction for reform and the New Zealand School Trustees Association and the Children's Commissioner's report, Office of the Children's Commissioner (2018) now join us in this mandate for reform:

The children and young people we spoke to have a great sense of hope for what education can offer them. It is our job now to listen and act on what we have heard (p.44).

The critical question remains, are we as a Nation ready to step up or will this responsibility for reform continue to be left to schools? My thesis suggests that if it continues to be left to schools to do on their own, Māori students' ability to enjoy and achieve education success as Māori will continue to be at risk. It is clear, we must all step up if we are to achieve this.

mahi	work
mahi tahi /kotahitanga	the unity of people working towards a specific goal or the implementation of a task
mana	authority, control, influence and power
manaakitanga	the process of showing respect, generosity and care for others
mana whenua	authority over land or territory
manu kōrero	speech competitions
Māori	indigenous person, native
marae	traditional meeting place
mātauranga Māori	customary Māori knowledge, customs, beliefs, values and attitudes
mauri	life force
mihimihi	Introduction / speeches
N	
Ngāi Tūhoe	tribal grouping
noa	free from tapu
P	
Pākehā	New Zealander of European descent
Pasifika	People living in New Zealand who have migrated from the Pacific Islands or who identify with the Pacific Islands because of ancestry or heritage.
poroporoakī	farewell ceremony
R	
rangatiratanga	right to exercise chiefly authority
T	
taiohi	young people
tangata whenua	local people, hosts, indigenous people
taonga	all that is held precious
taonga tuku iho	treasures literally handed down; cultural inspiration
tapu	Sacred
Tātaiako	Cultural Competencies for Teachers of Māori Learners

Te Kotahitanga	unity of purpose
te reo	Māori language
tikanga	cultural beliefs and practices
tino rangatiratanga	chieftainship, right to exercise authority, attributes of a chief
Treaty of Waitangi	Te Tiriti o Waitangi: signed in 1840, the Treaty of Waitangi is an agreement between the British Crown and the Māori peoples of Aotearoa. The Treaty essentially characterises a relationship between the Crown and iwi Māori which, through a mutually beneficial partnership, intended to ensure the wellbeing of all people in Aotearoa.
Tūai	Small Māori community in the North Island of New Zealand
tūrangawaewae	a place where one has rights of residence and belonging through kinship and whakapapa.
Tu Tangata	Policy promoting ‘cultural and economic advancement’ through ‘encouraging self-reliance and self-determination’
W	
wairua	spirituality
whāea	female leader
whānau	Family, extended family and metaphoric family
whānautanga	A group of people who have a professional responsibility to support students to develop their own learning
whanaungatanga	relationships, kinship, sense of family connections relationships and kinship, to make personal connections
whakataukī	Māori proverb
whakawhanaungatanga	process of establishing relationships
waiata	songs and chants
waka	Traditional Māori canoe
Wharekura	Māori-medium secondary schools

wharehenui	meeting house, where formal greetings and discussions take place
whakapapa	genealogical connections
Whare Wānanga	Māori-medium tertiary institutions
whakawhitiwhiti kōrero	discussions that occur in order to bring enlightenment to any given situation

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APPENDICES

Appendix A: Teacher Survey

Survey questions for teacher participants.

In this survey I would like to understand your experiences of the Te Kotahitanga teacher professional development programme. Please give details to support your choice.

The Te Kotahitanga professional teacher development programme has had a positive influence on my classroom relationships with students.

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Te Kotahitanga has had a positive impact on Māori students' learning.

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Te Kotahitanga has enabled me to work collaboratively with others
(students/colleagues/facilitators/parents/whānau)

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Overall, Te Kotahitanga has helped me to be more positive in my approach to teaching Māori students.

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Te Kotahitanga has helped me to develop a greater range of teaching strategies compared to what I had used previously.

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Te Kotahitanga has helped me to improve my classroom interactions with Māori students (For example, through feedback, feed forward, co-construction meetings).

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Te Kotahitanga has shifted/confirmed my thinking as being agentic.

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Te Kotahitanga has helped me to support students by using evidence of their learning as the next step forward for their learning.

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Te Kotahitanga has helped me to use evidence of student performance to responsively improve my teaching.

Strongly Agree Agree Disagree Strongly Disagree

Give details to support your choice.

Appendix B: Letter to Participants

TO WHOM IT MAY CONCERN

My name is Shirley Cranston and I am a PhD research student at the School of Education, University of Waikato in Hamilton. I am doing a single case study on one of the twelve pilot schools invited to join the Te Kotahitanga project in 2003. This case study will use a mixed methods research approach from both qualitative and quantitative research paradigms.

My research topic is:

Raising Maori student achievement: The impact of the Te Kotahitanga teacher professional development programme on one large, multi-cultural, mainstream, New Zealand secondary school.

I would like to ask your permission to carry out research on this topic at Massey High School. The research will involve gathering data using the following methods:

- interviewing the Chairperson of the Board of Trustees, the Principal and members of the senior management team, the lead facilitator of Te Kotahitanga and the facilitation team.
- Surveying teachers (electronically) from your school.
- Reviewing organizational documents to help the researcher understand the process that lead to the implementation and sustainability of the Te Kotahitanga professional development programme in this school. For example, an analysis of Maori students ongoing achievement, retention, engagement and attendance data; related professional development resources; strategic plans; curriculum documents, minutes from meetings of various committees and the principal's report to the Board of Trustees on strategies for Maori achievement.

I have attached a Participant Information Sheet and a Consent Form for Participants for your perusal and would be happy to meet with you and the Principal to describe the research project in more detail.

If you agree for this research to take place at Massey High School, I would like to start collecting data in late August/early September 2010.

I look forward to hearing from you.

Yours sincerely

Shirley Cranston

Appendix C: Participant Information Sheet

Project Title:

Raising Maori student achievement: The impact of the Te Kotahitanga teacher professional development programme on one large, multi-cultural, mainstream, New Zealand secondary school.

Outline of the Research Project:

The purpose of this research is to investigate what impact the implementation of a large-scale, theory-based educational reform project has had upon a large, decile 5 secondary school in New Zealand. The focus will be on the experiences of the leaders, facilitators, teachers and Maori students throughout the seven years of engaging in Te Kotahitanga; what meanings these leaders, facilitators and teachers have ascribed to these experiences, that is, how do they explain their experiences, and how might these experiences contribute to sustained improvement for Maori students in this school and other secondary schools with similar profiles.

What will you have to do and how long will it take?

If you agree to be part of this research, I would like to interview you or have you complete a survey questionnaire (electronically). Interviews would take between one and one and a half hours at a time and place that suits you. The survey questionnaire would take up to twenty minutes and can be done at your convenience. I would prefer to audio tape the interview with your consent prior to the interview and the recorder can be turned off at any time. Relevant documents or sources accessible for this research may also be requested.

Participation in this research is voluntary and you will be asked to sign a consent form giving your permission to be involved. If the information provided is reported or published, this will be done in a way that does not identify any of the participants or the school as a source.

What will happen to the information collected from the participants?

This research project is being carried out in order to complete a PhD, therefore the completed transcript will be printed and available for scrutiny and marking. All research material will be held by, and confidential to, the researcher and her supervisors. All notes and transcripts will

be destroyed and all tapes will be erased once the research is completed. You are entitled to receive a summary of findings at the end of the research and a research report will also be made available to the principal of the school. The researcher may also publish findings of this research topic in other education publications together with conference papers.

Declaration to the participants

If you take part in the research, you have the right to:

- refuse to answer any particular question
- withdraw from the study before analysis has commenced on the data
- ask any further questions about the research
- contact me any time during the research
- have access to a summary of the findings when the research is concluded

Who is responsible?

If you have any questions or concerns about the research project, either now or in the future, please feel free to contact either:

Researcher:

Shirley Cranston
Deputy Principal
Massey High School
274 Don Buck Road
Massey, Auckland
Email: scanston@masseyhigh.school.nz
Phone: (09) 831 050
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Appendix D: Consent Form for Participants

I have read the **Participant Information Sheet** for this research project and have had the details of the research explained to me. My questions about the research project have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the research project. I understand I can withdraw any information I have provided before analysis has commenced on the data. I agree to provide information to the researchers under the conditions of confidentiality set out on the **Participant Information Sheet**.

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

Signed: _____

Name: _____

Date: _____

I agree that while participating in the research project my responses and comments may be audiotape recorded for the purposes of the research analysis.

Signed: _____

Name: _____

Date: _____

If you have any questions or concerns about the research project, either now or in the future, please feel free to contact either:

Researcher:

Shirley Cranston
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Appendix E – Interview questions

In searching for an understanding of the impact of the Te Kotahitanga professional development programme within the context of a large, multi-cultural, New Zealand secondary school in New Zealand this thesis addressed four broad research questions:

1. What impact did the implementation of a large-scale, theory-based educational reform project have upon a large, multi-cultural, secondary school?
2. What have been the experiences of the leaders, facilitators, teachers and Māori students throughout the seven years of engaging in Te Kotahitanga?
3. What meanings have these leaders ascribed to these experiences? That is, how do they theorise/explain their experiences?
4. How might these experiences (senior leaders, Te Kotahitanga facilitators, teachers and Māori students) contribute to, or hinder, sustained improvement for Māori students in other schools with a similar profile?

Supplementary interview questions

1. What has been the impact of Te Kotahitanga on Maori student learning?
 - interactions
 - strategies
 - teaching practice
 - improvement to Maori student learning and achievement
 - other students/ethnic groups
2. What has been the impact of Te Kotahitanga on the leaders of this school?
 - facilitators
 - lead facilitator

- Faculty Leaders
 - Heads of Departments
 - Teachers
 - Board of Trustees
3. What has been the input of Te Kotahitanga in this school?
- Maori students' learning/achievement
4. What have been your experiences as a leader throughout the seven years of engaging in Te Kotahitanga?
- 4a. What has happened?
- 4b. What changes occurred?
- 4c. What did you do?
- 4d. What were you involved with?
- 4e. How did that impact upon your perception of what happened to teachers?
- lead facilitator
 - facilitators

Questions for the Principal and Lead Facilitator (second interview Aug 2015)

1. What changes did this school (Phase 3) make to teaching practices and student outcomes during 2004 – 2006?
2. Did this school (Phase 3) maintain the changes to teaching practices and student outcomes in 2007 to 2010 that they had made during 2004 to 2006?
3. What was the professional development intervention that enabled the changes in teaching practices to occur?

4. How important is school leadership in both implementing Te Kotahitanga and in ensuring that the programme is embedded in the school culture and sustained?
5. How did school leaders maintain the changes in this school Phase 3), and what did they learn about sustainability from their attempts?

Supplementary Questions for the Principal / Lead Facilitator (second interview)

1. What has changed to enable Te Kotahitanga to continue since funding stopped and team reduced?
2. How has the principal, as leader of the school, been instrumental in embedding, spreading and taking ownership of Te Kotahitanga?
3. What have the barriers been? How have these been addressed?
4. What impact has re-activation of Te Kotahitanga had in terms of spread and sustainability?

